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
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)

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)

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)
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)

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

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)

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)
पावुत्युवाच
ॐ नमो देव देवेश परात्यर जगदगुरो |
त्वां नमस्कुर्वेते 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)

विधिविष्णुमहेन्द्रादेववंद्यः खलु सदा भवान् |
नमस्करोषे कस्मे त्वं नमस्कारश्रयः 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 प्रतांग्र प्रतनायकम् |
बृहि मे कृपया शम्भो गुरुमहात्मयमुल्लम् ||

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 |
आंनंदभरितः स्वान्ते पार्वतीर्मिदमब्रवीत् ||

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

महादेव उवाच

महादेव उवाच

महादेव उवाच

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)
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)

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)

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)

The Vedas, the Shastra, 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)
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)

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)

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)

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)

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)
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)

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)

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)

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)

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)
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)

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)

“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)

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)

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 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. (37)

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. (38)

Those who have climbed the tree of Samsara fall into the ocean of hell. Prostrations to that Guru, who emancipates all such persons. (39)

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. (40)
Salutations to SriGuru who shows the right path to one whose mind is deluded by attachment and thus confused in the forest of Samsara. (41)

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. (42)

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. (43)

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. (44)

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). (45)
O dear, Guru is the Shiva without three eyes; He is the Lord Vishnu with two hands. He is again Brahma with one face. (46)

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. (47)

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. (48)

Neither those who perform great sacrifices, nor yogis, nor those who practice severe austerities are liberated if they are averse to Guru Tattva. (49)

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. (50)

Thus ends the first chapter of Sri Guru Gita, being a dialogue between Shiva and Parvati in the second section of the Skanda Purana.
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). (51, 52)

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. (53)

What is the use of elaborating here? Without Guru’s infinite grace peace of mind is difficult even after studying millions of scriptures. (54)

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. (55)
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. (56)

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. (57)

Wise disciples should never speak egoistically and should never tell a lie before the Guru. (58)

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. (59)

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. (60)

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. (61)

अपि संपूर्णतत्त्वजो गुरुत्याणी भवेद्या ॥
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. (62)

गुरो सति स्वयं देवी परेषां तु कदाचन ॥
उपदेशं न वै कृयात् तदा चेदाक्षसो भवेत् ॥

When the Guru is present one should never give teaching to others. If one does so, one becomes a demon. (63)

न गुरुश्रमेम कृयात् दुष्पायं परिसर्पणम् ॥
दीक्षा व्याख्या प्रभुत्वादि गुरोराजां न कार्येत् ॥

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. (64)

नोपाश्रमं च पर्यकं न च पादप्रसारणम् ॥
नागभोगादिकं कृयान्न तीलामपरामपि ॥

One should not stretch legs in the front of the Guru, nor indulge in personal luxuries, nor gratify the senses. (65)

गुरुणं सदसद्वार्षि यदुस्तं तन्नं संघयेत् ॥
कृत्वन्नाजां 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. (66)

अदलं न गोरावमुपश्वुजीत कहिंचित् ॥
दलं च रंकवद्द ग्रहयं 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. (67)

पादकासनशाप्यादि गुरुणा यदहिम्प्टितम् ||
नमस्कृत्वात् तत्सर्व पादाभ्यां न स्पृशैत् 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. (68)

गच्छतः पृष्ठतो गच्छेत् गुरुच्छायां न लंघयेत् ||
नोल्बणं धार्येद्वेषं 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. (69)

गुरुनिन्दाकरं हस्तव्यायद्र वासयेत् ||
स्थानं वा तत्परित्यायं जिहवच्छेदादामयि 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. (70)

मुनिमि: पन्तेवापि सुरैवा शापितो यदि ||
कालमृत्युभयाद्वापि गुरु: संत्रां 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. (71)

विजानन्ति महावाक्यं गुरोशेषरणसेवया ||
ते वै संन्यासी: प्रोक्ता इतरे वेष्ठारिण: ||

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. (72)

नित्यं ब्रह्म निराकारं निर्गुणं बोधयेत् परम् ||
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. (73)

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. (74)

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. (75)

Lord Shiva says to Parvati, “I shall tell you, the state of consciousness that arises in the heart when the consciousness personified Purasha of the size of the thumb is meditated upon in the heart.” (76)

“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.” (77)
There is none prior to me and none later. I am eternal. I am self-illumined. I am diseaseless. I am ever pure. I am the eternal Akasha. I am without the least movement, am Bliss imperishable. (78)

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. (79)

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. (80)

Just as gold exists in its own nature in ornaments like ear-ring, bangles etc; so also I am everpermanent. (81)

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 Brahm anywhere, become Brahman. (82)

By constant meditation on the Guru, the individual soul becomes Brahman, wherever he lives he is free, there is no doubt in it. (83)
**Jnanam Vairagymeshvarame Shri Samudraitmam ||**

**Bhagavan Shri Guru: Priye ||**

My dear Parvati, Guru possesses the six qualities of knowledge, dispassion, lordliness, fame, wealth and sweet eloquence. (84)

**Guru: Shivoh Guru Brahma: Guru Bhranti ||**

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. (85)

**Ekaki NispuruShaanthat: Chintasaayaadivinjita: ||**

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). (86)

**Na Shucka Vedashastra Na Shucka Mantrantrake ||**

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. (87)

**CharvakaVaijvanavatme Shucka Prayakare Na hi ||**

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. (88)
न तत्सुंग सुरेन्द्रस्य न सुंग चक्रवर्तिनाम् ।
यत्सुंग वैतारस्य मुनेरकान्तवासिनः ॥|

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. (89)

नित्यं ब्रह्मसं पीता तुष्टो 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? (90)

यतः परमैवल्यं गुरुमार्गं वै भवेत् ।
गुरुभक्तितः कार्यां सर्व्दा मोक्षकाक्षिसि: ॥|

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. (91)

एक एवाद्ववतीयोऽहं गुरुवाक्येि निन्त्ितः ॥
एवमह्यास्ता नित्यं न सेव्यं वै वनान्तरम् ॥
अभ्यासानिन्दिषणैव समाधिमिध्यगच्छति ।
आजन्मजनिं पापं तत्क्षणादेव नशयति ॥|

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. (92 & 93)

गुरुविण्णं सत्त्वमयो राजसश् च ।
तामसो सदृश्येन सृजत्वश्रति 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. (94)
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. (95)

The jiva, which becomes omnipresent, ever-peaceful, lives happily anywhere, who is ever in Bliss is known as omniscient. (96)

Wherever he (the liberated soul) stays, that country accrues all merits. O Devi, I have told to you the characteristics of a liberated soul. (97)

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. (98)

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. (99)

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. (100)

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. (101)

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? (102)

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? (103)

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. (104)
O Parvati, imposters, habitual sinners, atheists, those who are of the
different temperament, slaves of woman, evil-doers, ungrateful,
rougish, those fallen from Karma Marga, cruel, who indulge in vain
discussions, sensualists, those who are angry, violent, unyielding to
reasoning, devoid of knowledge, great sinners, crooks, fools, such
Gurus should be avoided; and one should only take refuge in the Self-
realized Guru with single-minded devotion and discrimination.

(105,106,107)

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

Whatever is declared by me in this connection is the essence of whole
religion. There is no prayer equal to GuruGita there is no truth beyond
Guru. It is the Truth. It is the Truth. It is nothing but the Truth. (108)

अनेन यद् भवेद् कार्य तदवदामि तव प्रिये ॥
लोकोपकारकं देवि लोकिकं 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. (109)

लोकिकाद्धति याति जानहीनो भवाणि ॥
जानभावे च यत्सत्वं कर्म निष्कर्मं 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. (110)

इमां तु भक्तं भावेव पठेद्वै शृणुयादपि ॥
लिखित्वा यत्रसादेन तत्सवं फलमश्िगते ॥

Whoever studies, hears or writes the GuruGita with faith and devotion
attains all merits through its grace. (111)

गुरुगीतामां देवि हृदि नित्यं विभावय ॥
महाव्यासिधिगतेः खेः सर्वदा प्रजपेत्मुदः ॥

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. (112)

र्गरु्रीताक्षरैकैकं मंत्रराजममदं प्रवे | 
अन्त्ये च विद्विधा मंत्रः कलां नाहिन्ति षोडःशीम् ||

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. (113)

अनन्ततयामाप्नोति गुरुगीताजपेरु | 
सर्वंपापहरा देवि सर्वंदारिद्रयानाशिनी ||

One acquires infinite fruits by the repetition of this GuruGita. It is the destroyer of all sins and the remover of all poverty. (114)

अकालमृत्युहरं च सर्वंसंकटनाशिनी | 
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. (115)

सर्वंपदवकुष्ठदुष्टदोषनिवारिणी | 
यतं गुरुसान्निधात्ततं पठनादृ 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. (116)

महाव्याच्छदहरा सर्वंविभूतः सिद्धिदा भवेत् | 
अथवा मोहने वश्ये स्वयमेव जपेतसदा ||

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. (117)
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. (118)

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. (119)

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. (120)

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. (121)

Whatever desire a man has or thinks of that he gains through this GuruGita. It bestows external good will, fortune and merits, and destroys the three kinds of pain (Adhyatmik, Adhidevic and Adhibhautic). (122)
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. (123)

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. (124)

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. (125)

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. (126)

Whoever writes this GuruGita and offers worship to it attains wealth and salvation. In his heart arises always particular devotion to SriGuru. (127)
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. (128)

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. (129,130)

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. (131)

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. (132,133)
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. (134,135)

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. (136)

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. (137)

(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. (138)

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. (139)
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. (140)

उदंमुखः शान्तिजाप्ये कश्चे पूर्वमुखतथा |
याम्ये तु मारणं प्रोक्तं पशिचमे 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. (141)

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 स्कान्दोद्वारेऽध्यायः उमामहेश्वरसंवादेः श्री गुरुगीतायां द्वितीयोःध्यायः ||
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. (142,143,144)

By doing this Japa, one attains success and Japasiddhi. One should abandon all forbidden acts and also renounce forbidden places, while doing Japa-Anushthan. (145)

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. (146)

आकल्पजन्तमकोटीयं यज्ञव्रतः क्रिया: ।
त: सर्व: सफला देवि गुरुसंतोषमात्र: ॥
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. (147)

मंदभाग्या ह्यशक्ताश्ि ये जना नानुमन्वते ||
गुरसेवासु विमुखः परचन्ते नरकेशुचौः ||

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. (148)

विद्या धनं बलं चैव तेषां भाग्यं निरयंकम् ||
येषां गुरकृपा नास्ति अथो 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. (149)

धन्या माता पिता धन्यो गोरं धन्यं कुलोदभवः||
धन्या च वसुधा देवि यत्र स्वयं गुरुभक्तता ||

One who has Guru Bhakti, blessed is his father, blessed is his mother, blessed is his family, and clan, blessed is the earth. (150)

शरीरमिन्द्राय प्राणचर्याः स्वजनबन्धुतं ||
मातकुलं पितकुलं गुरुवेव 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. (151)

गुरदवो गुरुषे गुरी निष्ठा परं तपः ||
गुरोः परतरं नास्ति विवाः 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. (152)
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). (153)

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). (154)

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. (155)

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. (156)

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. (157)
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. (158)

अभक्ते वंचके धूतें पाखंडे नास्तिकादिः |
मनसाङ्कुचि 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. (159)

गुरुवो बहः सन्ति शिष्यवित्ततापहारकाः |
तमेवं दुर्लभं मन्ये शिष्यहयत्तापहारकम् ||

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. (160)

चातुर्यवानिवेकी च अध्यात्मज्ञानवान शुचिः |
मानसं निर्मलं यस्य गुरुत्वं तस्य शोभते ||

He who is the clever, the discriminative, the knower of the truths of spiritual sciences, the pure, is really the Guru. His Gurutva (state of a Guru) shines. (161)

गुरुवो निर्मलाः शान्ताः साधवो मितभाषिणः |
कामक्रोधविविरुक्ताः 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). (162)

सूचकाकिद प्रभेदेन गुरुवो बहुधा स्मृताः |
स्वयं समयकृ परीक्ष्याय तत्त्वनिष्ठं भजेतसुधीः ||

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. (163)
The "Suchaka" Guru is one who is well-versed in letters and all external worldly sciences. (164)

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. (165)

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. (166)

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). (167)

"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. (168)

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. (169)

सर्वसन्देहसन्दोहनिमूलनविचक्षणः ||
जन्ममृत्युभयचन्द्रो 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) (170)

बहुजनमकृतात् पुण्यालम्ब्यते कसं महागुरुः ||
लब्ध्वामु न पुनर्यों ति 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. (171)

एवं बुद्धिवालोके गुरवः सन्ति पार्वति ||
तेषु सर्वप्रलेन 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. (172)

पार्वत्युपाच
स्वयं मुळा मृत्युशीता: सुकृतास्विरति गता: ||
देवनिषिद्धगुरुगा यदि तेषां तु का गति: ||

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.”(173)

श्रीमहादेव उवाच

तिष्ठुसुशिष्यस्तु दुष्टसंकल्पदृष्टि: ||
ब्रह्मप्रलयथर्यन्तं न पुनर्यों ति 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. (174)

śrṇu tātvamidं dēvi yadā svādāvīrītaḥ nārः ||
tadāsvādāvīkāriśitaḥ prōccchate śrūtmastakē ||

O Devi, hear the truth when one is endowed with dispassion, the srutis say that he is a properly qualified student. (175)

ākhānḍakaraṁ bhrām nītymuktaṁ nīrāmayaṁ ||
svānicam śānḍēśiṁ yēn s bhāvēśvī dēśikē ||

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. (176)

jñāmānavāgara raja yēthā bhavita pārvita ||
gūrūnaṁ tētra svāvēśa rajaṁ paramo gūru ||

Just as the ocean is the king of waters, the Param Guru is the King among Gurus. (177)

mohādaṁraḥitaṁ śaṁtō nītymūntō nīrāshayā ||
tūṇiśkūntiḥparamviṁśuvaśvāsaṁ paramo gūru ||

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. (178)

svāvēśavādeśaṁ svāntro niśchalaśuśiki ||
ākhānḍakaraṁsvāvēśatūntō hi paramo gūru ||

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. (179)

dvātaśvēśavādeśitāṁ śvānaṁbhuvinīśaṅkāśvānam ||
agnānaṁadhāmśaṁtrōvā par amo gūru ||
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. (180)

यस्य दर्शनमात्रेण मनसः स्वयं प्रसन्नता
स्वयं भूयात् धृतिशान्तिः 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. (181)

स्वशरीरं शवं पश्यि्तथा स्वात्मानमद्वथम्
यः स्त्रीकिकमोहघिः 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. (182)

मौिी वाग्मीति तत्वजो द्विधाभूच्छृणु पार्वति
न कशिचन्मौलिना लाभो लोकेष्मस्मिन्नेवति प्रिये ||
वाग्मी तू्कटसंसारसार्रो्तारणक्षमः
यतोत्त संशयच्छेत्ता शास्त्रयुक्तयनुभूतिभिः ||

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. (183) 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. (184)

गुह्नामजपाद्यवे बहुजनमार्जितात्व्यपि
पापानि विलयं यात्ति नास्ति सन्देहमणवपि ||

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. (185)
कुलं धनं बलं शास्त्रं बाल्यवास्सोदरा इमे ।
मरणे नोषयुज्यन्ते गुरुर: कि 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. (186)

कुलमेव पवित्रं स्यात् सत्यं स्वगुरुसेवया ।
तृप्ताः स्युस्मक्ता देवा ब्रह्माद्या गुरुत्यंत्यात् ॥

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. (187)

स्वरूपज्ञािशून्तयेि कृतमप्य कृतं भवेत् ।
तपो जपादिकं देवी 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. (188)

न जानन्ति परं तत्वं गुरुदीक्षापराइंकुः ।
ञ्जान्ता: पशुसमा हयेते स्वपरिज्ञानविजिता: ॥

Those who are averse to Guru Diksha (initiation) will never know the Supreme Truth. Without this knowledge, they are like animals. (189)

तस्मात्कैवल्यसिद्धयथं गुरुमेव भजेत्यिे ।
गुरुं विना न जानन्ति मृृदास्तत्यरं 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. (190)

भिदयते हृदयग्रन्तििशिष्यन्ते सर्वसंशयाः ।
क्षीणन्ते सर्वकर्माणि गुरो: करणया 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. (191)

कृताया गुरुभक्तेष्वतु वेदशास्त्रनुसारतः ||
मुच्यते पातकादः घोरादः 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. (192)

दु:संगं च परित्यज्य पापकर्म परित्यजेत् ||
चित्तचिह्ननिमिदं यस्य तत्स्य 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. (193)

चित्तत्त्वाग्नियुक्तश्च क्रोधगर्भविवर्जितं ||
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. (194)

एततःक्षणसंयुक्तं सर्वभूतातिर्देवं ||
निर्मलं जीवितं यस्य तत्स्य 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. (195)

अत्यन्ततिल्पक्कस्य श्रद्धाभितियुक्तस्य च ||
प्रवक्त्वयमिदं देवि ममात्मश्रीते 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. (196)
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. (197)

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. (198)

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. (199)

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. (200)

By abandoning one’s Guru, one goes to death, by renouncing the Guru mantra, one endures poverty. The abandoner of the Guru and Mantra go to the hell known as Raurava. (201)

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. (202)

सप्तकोटिमहामंत्रशिष्यत्ववर्करकाः |
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". (203)

न मृषा स्यादियं देवि मदुक्ति: सत्यरपिणि |
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. (204)

गुरुगीतामीमां देवि भवदुःखविताशिनीम् |
गुरुदीक्षाववहीिस्य पुरतो न पठेत्वचित् ||

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). (205)

रहस्यम्यन्ततरहस्यमेत न्ति पावपिा लभ्यममदं महेश्वरि |
अनेकजन्माजितपण्यपाकाद् गुरोस्तु तत्वं लमििे 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. (206)

सर्वतीर्थवगहस्य संप्राप्नोति फलं नरः |
गुरोऽ पादोदकं पीत्वा शेषं शिरसि धारणन् ||

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. (207)
One should always drink the Guru’s feet washed water, eat the remnants of His food, meditate on His form and repeat His name.

(208)

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.

(209)

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.

(210)

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.

(211)

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

(212)

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. (213)

अज्ञातिमिरान्धस्य 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. (214)

|| इति श्री स्कान्दोत्तरखण्डे उमामहेश्वरसंवादे श्री गुरुगीतायां तृतीयोध्वायः ||

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

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