

॥ गुरुस्तोत्रम् ॥ ॥ gurustotram ॥

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ॐ गुरुब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः

गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ १

om gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ |

gurureva paraṁ brahma tasmai śrīgurave namaḥ || 1

The Guru (the spiritual preceptor), Guru is verily Brahmā the Creator, Vishnu the preserver, and Shiva the destroyer. Guru is verily the Supreme Brahman. Salutations to that Guru. 1

गुरुब्रह्मा *gururbrahmā* = guru (is) Brahmā, गुरुर्विष्णुः *gururviṣṇuḥ* = guru (is) Viṣṇu, गुरुर्देवोमहेश्वरः *guruḥ devaḥ- maheśvaraḥ* = gurudeva is verily Shiva, गुरुरेव *guruḥ + eva* = indeed the Guru, परं ब्रह्म *paraṁ brahma* = is the Supreme Brahman, तस्मै *tasmai* = to him or to that , गुरवे *gurave* = to guru, नमः *namaḥ* = salutations. 1

अज्ञान तिमिरान्धस्य ज्ञानाञ्जलशलाकया

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २

ajñānatimirāndhasya jñānāñjalaśalākayā |

cakṣurunmīlitaṁ yena tasmai śrīgurave namaḥ || 2

Salutations to that Guru who, with the collyrium stick of knowledge, has opened the eyes (spiritual awakening) of one blinded with the disease of ignorance. 2

अज्ञान *ajñāna* = ignorance, तिमिरान्धस्य *atimirāndhasya* (*timira andhasya*)= blindness of ignorance, येन *yena* = by whom, ज्ञान *jñāna* = knowledge, अञ्जल *āñjala* = collyrium, eye medication, शलाकया *śalākayā* = by the stick with eye medicated, चक्षुरुन्मीलितं *caṅsuh unmīlitaṁ* = eye opening (spiritual awakening) , येन *yena* = by whom, तस्मै *tasmai* = to him, श्रीगुरवे *śrīgurave* = to guru, नमः *namaḥ* = salutations. 2

अखण्डमण्डलाकारं व्याप्तं येन चराचरम्

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ३

akhaṇḍamaṇḍalākāraṁ vyāptaṁ yena carācaram |

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ || 3

Salutations to that Guru who made it possible to realize Him (Brahman) by whom the entire Universe is pervaded with moving and unmoving objects. 3

अखण्ड *akhaṇḍa* = undivided or whole, मण्डल *maṇḍala* = large dominion, आकारं *ākāraṁ* = form or manifestation, व्याप्तं *vyāptaṁ* = pervading, येन *yena* = by whom, चराचरम् *carācaram* = moving and unmoving, तत्पदं *tatpadaṁ* = that goal, the supreme abode, दर्शितं *darśitaṁ* = to see, to realize , येन *yena* = by whom, तस्मै *tasmai* = to that or to him, श्रीगुरवे *śrīgurave* = to Shri Guru, नमः *namaḥ* = salutations.3

स्थावरं जङ्गमं व्याप्तं येन कृत्स्नं चराचरम्

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४

sthāvaram jaṅgamaṁ vyāptaṁ yena kṛtsnaṁ carācaram |

tatpadaṁ darśitaṁ yena tasmai śrīgurave namaḥ || 4

Salutations to that Guru who made it possible to realize Him the Supreme Brahman by whom the entire universe is pervaded by animate, inanimate, moving and unmoving things. (& in whom the entire universe is) 4

स्थावरं *sthāvaram* = stationary, inanimate , जङ्गमं *jaṅgamam* = animate, moving, व्याप्तं *vyāptam* = pervaded, येन *yena* = by whom (by Brahman), कृत्स्नं *kṛtsnam* = whole, entire, चराचरम् *carācaram* = moving and unmoving, तत्पदं *tatpadam* = that goal, दर्शितं *darśitam* = to realize, येन *yena* = by whom, तस्मै *tasmai* = to that, श्रीगुरवे *śrīgurave* = to Shri Guru, नमः *namaḥ* = salutations. 4

चिद्रूपेण परिव्याप्तं त्रैलोक्यं च चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५

cidrūpeṇa parivyāptam trailokyaṅca carācaram |

tatpadam darśitam yena tasmai śrīgurave namaḥ || 5

Salutations to that Guru who makes it possible to realize that Supreme Brahman who pervades the three worlds with moving and unmoving objects as consciousness. 5

चिद्रूपेण *cidrūpeṇa* (*cit + rūpeṇa*) = in the form of consciousness, परिव्याप्तं *parivyāptam* = pervading every-where, त्रैलोक्यम् *trailokyam* = three worlds, चराचरम् *carācaram* (*cara + acaram*) = moving & unmoving, तत्पदं *tatpadam* = that supreme goal (Brahman), दर्शितं *darśitam* = to see, to realize, येन *yena* = by whom, तस्मै *tasmai* = to that, श्रीगुरवे *śrīgurave* = to śrīguru, नमः *namaḥ* = salutations. 5

सर्वश्रुतिशिरोरत्न समुद्भासितमूर्तये ।

वेदान्ताम्बुजसूर्याय तास्मै श्रीगुरवे नमः ॥ ६

sarvaśruti-śīroratna-samudbhāsita-mūrtaye ।

vedāntāmbujasūryāya tāsmai śrīgurave namaḥ ॥ 6

Salutations to that Guru who is the radiant form with crest jewel of Vedanta like the sun causes the lotus of Vedanta to blossom. 6

सर्वश्रुति *sarvaśruti* = all the revealed , heard scriptures, Vedas , शिरोरत्न *śīroratna* = crest-jewel, समुद्भासित *samudbhāsita* = radiant , मूर्तये *mūrtaye* = to embodied (here it means guru), वेदान्त *vedānta* = vedanta, अम्बुज *ambuja* = born in water, lotus , सूर्याय *sūryāya* = to the sun (guru), तस्मै श्रीगुरवे नमः *tāsmai śrīgurave namaḥ* = salutations to that Guru. 6

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।

बिन्दुनादकालातीतः तस्मै श्रीगुरवे नमः ॥ ७

caitanyaḥ śāśvataḥ śānto vyomātīto-nirañjanaḥ ।

bindunādakālātītaḥ tāsmai śrīgurave namaḥ ॥ 7

Salutations to that Guru who is the supreme spirit, eternal and serene, who is beyond ether, pure and beyond bindu, kāla and nāda (the subtle aspects the mystic symbol 'Om' .

चैतन्यः *caitanyaḥ* = consciousness in beings, awareness of self in the living beings, शाश्वतः *śāśvataḥ* = eternal, permanent , शान्तो *śānto* = peace, serene, व्योमातीतो *vyomātīto* = beyond sky, beyond ether, निरञ्जनः *nirañjanaḥ* = without blemish, pure,

बिन्दु *bindu* = point, नाद *nāda* = primordial sound, काल *kāla* = time, अतीत *atīta* = beyond, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru.

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।

भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥ ८

jñāna-śakti-samārūḍhaḥ-tattva-mālā-vibhūṣitaḥ
bhukti-mukti-pradātā ca tasmai śrīgurave namaḥ ॥ 8

Salutations to that Guru who is well established in Knowledge and Power who is adorned with garland of Knowledge and grants material prosperity and liberation. 8

ज्ञान *jñāna* = knowledge, शक्ति *śakti* = power, energy, समारूढः *samārūḍhaḥ* = well established , तत्त्व *tattva* = essence, the meaning, realization of Reality of Brahman, माला *mālā* = garland, विभूषितः *vibhūṣitaḥ* = adorned, भुक्ति *bhukti* = food, material needs, मुक्ति *mukti* = liberation, प्रदाता *pradātā* = good provider, bestower, giver, च *ca* = and, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 8

अनेकजन्मसम्प्राप्त कर्मबन्धविदाहिने ।

आत्मज्ञान प्रदानेन नेन तस्मै श्रीगुरवे नमः ॥ ९

aneka-janma-samprāpta-karmabandha-vidāhine ।
ātma-jñāna pradānena tasmai śrīgurave namaḥ ॥ 9

Salutations to that Guru who bestows self knowledge taking away the karma (accumulated result of past actions) in many births by setting fire to the fuel karma by bestowing the knowledge of the Self. 9

अनेक *aneka* = many, जन्म *janma* = birth, births, सम्प्राप्त *samprāpta* = obtained, accumulated, कर्मबन्ध *karmabandha* = bondage due to actions, विदाहिने *vidāhine* = to the remover (to the Guru), आत्म *ātma* = Self, ज्ञान *jñāna* = Knowledge, प्रदानेन *pradānena* = by bestowing, तस्मै श्रीगुरवे नमः नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 9

शोषणं भवसिन्धोश्च प्रापणं सारसम्पदः ।

यस्य पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १०

śoṣaṇam bhavasindhośca prāpaṇam sārasampadaḥ |
yasya pādodakam samyak tasmai śrī-śrīgurave namaḥ ||10

Salutations to the Guru whose grace completely dries up this ocean of samsāra (the relative existence) and makes one realize the Supreme Wealth. 10

शोषणं *śoṣaṇam* = dries (like drying water), भव-सिन्धो *bhava-sindho* = ocean of changing world, ocean of relative existence, च *ca* = and, प्रापणं *prāpaṇam* = obtain or to get, सार *sāra* = essence, सम्पदः *sampadaḥ* = spiritual prosperity, यस्य *yasya* = whose, पादोदकं *pādodakam* = water that is used for worshipping guru's feet which is holy, and is his grace, सम्यक् *samyak* = well, completely, तस्मै श्रीगुरवे नमः *tasmai śrī-gurave namaḥ* = salutations to that Guru. 10

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।

तत्त्वज्ञानात् परं नास्ति तस्मै श्रीरवे नमः ॥ ११

na guror-adhikam tattvaṁ na guror-adhikam tapaḥ |
tattvajñānāt paraṁ nāsti tasmai śrī-gurave namaḥ || 11

There is no greater Truth than Guru nor greater penance (service) than Guru, there is nothing greater than realization of Truth. Salutations to that Guru. 11

न *na* = not, गुरोः *guroḥ* = than Guru, अधिकं *adhikam* = greater, तत्त्वं *tattvaṁ* = essence of spiritual Knowledge, Truth, न *na* = not, गुरोः *guroḥ* = than Guru, अधिकं *adhikam* = greater, तपः *tapah* = austerity or penance, तत्त्वज्ञानात् *tattvajñānāt* = than spiritual knowledge, God realization, परं *param* = any other, नास्ति *nāsti* = is not, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 11

मन्नाथः श्रीजगन्नाथो मद्गुरुः श्रीजगत्गुरुः ।

मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२

*mannāthaḥ śrījagannātho madguruḥ śrījagatguruḥ |
madātmā sarvabhūtātmā tasmai śrīgurave namaḥ 12*

My lord is the Lord of the universe, my Guru is the Guru of the universe, and my Self is the Self all the beings. Salutations to that Guru. 12

मन्नाथः *mannāthaḥ* = my lord, श्रीजगन्नाथो *śrījagannātho* (*jagat + nāthaḥ*) = Lord of the universe, मद्गुरुः *madguruḥ* = my Guru, श्रीजगत्गुरुः *śrījagatguruḥ* (*jagat-guruḥ*) = Guru of the universe, मदात्मा *madātmā* = my Self, सर्वभूतात्मा *sarvabhūtātmā* (*sarvabhūta-ātmā*) = Self all the beings, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 12

गुरादिरनादिश्च गुरुः परमदैवतम्

गुरोः परन्तरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३

gurādiranādiśca guruḥ paramadaivatam |

guroḥ parantaraṁ nāsti tasmai śrīgurave namaḥ || 13

Guru is the beginning of the universe; yet he is without beginning himself. Guru is the highest deity. There is no higher duty than Guru. Salutations to that Guru. 13

गुरादिरनादिश्च *gurādiranādiśca* (*gurādi + anādi + ca*) = Guru is the beginning yet he is beginningless, गुरुः परमदैवतम् = *guruḥ + parama + daivatam* = guru is the supreme deity, गुरोः परन्तरं *guroḥ parantaraṁ* = no other is greater than the Guru, नास्ति *nāsti* = is not, तस्मै श्रीगुरवे नमः *tasmai śrīgurave namaḥ* = salutations to that Guru. 13

ब्रह्मानन्दं परमसुखदं केवलं ज्ञानमूर्तिं

द्वन्द्वतीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम् ।

एकं नित्यं विमलमचलं सर्वधीसाक्षिभूतं

भावातीतं त्रिगुणरहितं सत्गुरुं तं नमामि ॥ १४

brahmānandaṁ paramasukhadaṁ kevalaṁ jñānamūrtiṁ

dvandvātītaṁ gaganasadr̥śaṁ tattvamasyādīlakṣyam |

ekaṁ nityaṁ vimalamacalaṁ sarvadhīsākṣibhūtaṁ

bhāvātītaṁ triguṇarahitaṁ satgurum taṁ namāmi || 14

I salute that Sadguru who is the source of eternal bliss, supreme happiness, who is the true wisdom, who is beyond the dualities, who is infinite, whose attention is always on the divine, who is unique, eternal, pure, steady, and who sees with the eyes of wisdom who is beyond thoughts and beyond the three gunas. 14

ब्रह्मानन्दं *brahmānandam* = He is the source of eternal bliss (Brahma is derived from the word "br̥hat" meaning vastness. Brahma is that which is immutable), परमसुखदं *paramasukhadam* = giver of supreme joy, the source of supreme joy, केवलं *kevalam* = only, exclusive, ज्ञानमूर्तिं *jñānamūrtim* = total personification of wisdom (advaita-darshanam jnanam means experience total non-duality), द्वन्द्वातीतं *dvandvātītam* = beyond duality (such as happiness and sorrow, good and bad, merit and demerit etc.), गगनसदृशं *gaganasadr̥śam* = is infinite and formless as the sky, तत्त्वमस्यादिलक्ष्यम् *tattvamasyādīlakṣyam* = Whose attention is always on the Truth, Divine (aim of life is Truth), एकं *ekam* = Guru is one(unique), नित्यं *nityam* = eternal, विमलम् *vimalam* = pure, अचलं *acalam* = steady (unmoving), सर्वधीसाक्षिभूतं *sarvadhīsākṣibhūtam* = (*sākṣī*) witness, (*dhī*) consciousness, (*bhūtam*) in all beings, who has the eye of wisdom, भावातीतं *bhāvātītam* = who is beyond emotions and thoughts, त्रिगुणरहितं *triguṇarahitam* = devoid of three gunas (satva, rajas & tamas), सत्गुरुं तं नमामि *satgurum taṁ namāmi* = salutations to that Sadguru. 14

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देवदेव ॥

tvameva mātā ca pitā tvameva tvameva bandhuśca sakhā tvameva |
tvameva vidyā draviṇam tvameva tvameva sarvaṁ mama devadeva ॥

You are verily my mother and my father. Verily you are the my related one (relative), and friend. Verily you are wealth and knowledge. You are my all in all, o' god of gods.

त्वमेव माता *tvameva mātā* = verily you are the mother, च *ca* = and, पिता त्वमेव *pitā tvameva* = you are the father, त्वमेव बन्धुः च *tvameva bandhuḥ ca* = and you are verily the related one, सखा त्वमेव *sakhā tvameva* = verily the friend, त्वमेव विद्या *tvameva vidyā* = you are verily the knowlege, द्रविणं त्वमेव *draviṇam tvameva* = you are verily the wealth, त्वमेव सर्वं *tvameva sarvaḥ* = you are everything, मम देवदेव *mama devadeva* = my god of gods.