

गुरु पादुक स्तोत्रम्

guru pāduka stotram



ॐ
सदाशिव समारम्भां शङ्कराचार्यमध्यमाम्
अस्मद् आचार्य पर्यन्ताम् वन्दे गुरु परम्पराम्

sadāśiva samārambhāṃ śaṅkarācāryamadhyamām
asmad ācārya paryantām vande guru paramparām

Lecture by Swami Paramarthananda



Swamiji has not verified the transcripts of these talks and this has been done by his disciple with his blessings.

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Guru Paduka Sthothram

Lecture by Swami Paramarthananda

Transcribed by Sri A. Harihara Ganesh

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स्तोत्रम् – glorification; गुरुपादुका – sandals of the teacher; Why is the guru's feet worshipped? Feet represent the path taken by the teacher, the path prescribed by the vedas, as a symbol of the vedika marga; the two feet represent the para vidya and aparavidya; whereas gods might have many heads (Brahma, Shanmukha etc.) & hands, legs are only two. Because of association with the feet of the guru, the sandals become sacred.

In all the verses, 4th line is the same – नमोनमः श्रीगुरुपादुकाभ्याम् (Our repeated prostrations to the two sandals of my teacher).

अनन्तसंसारसमुद्रतार
नौकायिताभ्यांगुरुभक्तिदाभ्याम्।
वैराग्यसाम्राज्यदपूजनाभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥१॥

anantasamsārasamudratāra
naukāyitābhyāṅgurubhaktidābhyām|
vairāgyasāmrajyadapūjanābhyām
namonamaḥśrīgurupādukābhyām||1||

अनन्तसंसारसमुद्रतारनौकायिताभ्यां – our pain is compared to an endless (anadi, ananta) ocean; To cross this ocean, we require a boat. The local ships cannot help here. Knowledge is taken from the guru and his sandals are taken to be the boat (generally sandals are made of wood and wood float in water); नौका इव आचरति इति नौकायिती; गुरु भक्तिदाभ्याम् – initially, our worship to the guru's sandals may be mechanical as it is not easy to forego our ego; but sooner or later, it will change the heart of the person and he will discover true devotion to the teacher [गुरुभक्तिदाभ्याम् – the two sandals which generate devotion to the teacher]; वैराग्य साम्राज्यद पूजनाभ्यां

– guru can bless a devotee with both materialistic (साम्राज्यम्) and spiritual (वैराग्यम्) wealth. When? When they are worshipped वैराग्यसाम्राज्यदम्पूजनम्ययोःते

कवित्ववाराशिनिशाकराभ्यां
दौर्भाग्यदावाम्बुदमालिकाभ्याम्।
दूरीकृतानमविपत्ततिभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥२॥

kavitvavārāśiniśākarābhyāṃ
daurbhāgyadāvāmbudamālikābhyām|
dūrīkṛtānamravipattatibhyām
namonamaḥśrīgurupādukābhyām||2||

कवित्वम् – poetry, poetic genius; status of being a poet; वाराशिः = समुद्रः, ocean [वार् (वाःवारीवारि) = जलम्; राशिः = reservoir, collection]; कवित्व वाराशि निशा कराभ्यां- the sandals are like the moon rising from the ocean of poetry; accordingly to mythology, moon is supposed to rise from the ocean [अमृतमथनम्] i.e. guru is a great poet; visible in works like sivanandalahari, soundaryalahari; while writing works on brahma sutra etc., mind cannot be let loose – precision is important; mind has to be kept rigid; but while writing poetry, mind has to be highly imaginative – totally different faculties are to be used [Test match (vs) 20-20]; दौर्भाग्यदावाम्बुदमालिकाभ्याम्–all the misfortunes are compared to the forest fire – dry woods move in air and because of natural friction, fire is induced (very big, spreads very fast, direction cannot be determined – depends on wind e.g. helper at the hospital dies and patient survives) [दावः forest fire] – this forest fire cannot be put out by an method except by naturewhich induced it[rain]; sandals of the guru is the rainy waters [अम्बुदम् – मेघः, rain bearing clouds, अम्बुददातिइति; मालिका = series of clouds] my guru's sandals are like the rain for the forest fire of all my misfortunes – my guru's sandals will remove all my misfortunes, मङ्गलप्रदः; दूरीकृतानमविपत्ततिभ्यां [विपत्त् calamity; ततिः series; आनमः devotee, प्रपन्नः, आसमन्तात्ममतिइति] all these calamities are thrown away प्रपन्नानांविपत्ततिःदूरीकृतायाभ्यांते – those sandals by which the series of calamities of devotees are removed

नताययोःश्रीपतितांसमीयुः
कदाचिदप्याशुदरिद्रवर्याः।
मूकाश्चवाचस्पतितांहिताभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥३॥

natāyayoḥśrīpatitāṃsamīyuh
kadācidapyāśudaridravyāḥ|
mūkāścavācaspatitāṃhitābhyāṃ
namonamaḥśrīgurupādukābhyām||3||

ययोः (पादुकयोः) नताः (सन्तः) दरिद्रवर्याःश्रीपतितांसमीयुःकदाचित्आशु(सम् + 'ई'- विधिप्र बहु)
the worst among the poor i.e. poorest will attain (प्राप्नुयुः, गच्छेयुः) the status of श्रीपतिः
instantaneously (आशु) even if they worshipped the sandals only once;
मूकाःवाचस्पतितां (समीयुः) dumb people become bruhaspati - a guru's sandal can
bestow both material and spiritual wealth

नालीकनीकाशपदाहृताभ्यां
नानाविमोहादिनिवारकाभ्याम्।
नमज्जनाभीष्टततिप्रदाभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥४॥

nālikanīkāśapadāhṛtābhyāṃ
nānāvīmohādinivārakābhyām|
namajjanābhīṣṭatipradābhyāṃ
namonamaḥśrīgurupādukābhyām||4||

नालीकनीकाशपदाहृताभ्यां [नालीकम् lotus नीकाशः compared to, similar to आहृताभ्यां
carried] the two sandals are carried by the lotus-like feet of the teacher;
नानाविमोहादिनिवारकाभ्याम् [निवारका removers नानाविमोह many delusions; आदि
consequent pains] नमज्जनाभीष्टततिप्रदाभ्यां [नमत् worshipping अभीष्टम्boon (सं)तति –
परम्पराi.e. dharma, artha, kama, moksha]

नृपालिमौलिव्रजरत्नकान्ति-
सरिद्विराजज्ज्जषकन्यकाभ्याम्।

नृपत्वदाभ्यांनतलोकपंक्तेः
नमोनमःश्रीगुरुपादुकाभ्याम्॥५॥

nṛpālimaulivrajaratnakānti-
saridvirājajjhaṣakanyakābhyām|
nṛpatvadābhyāṃnatalokapaṃkteḥ
namonamaḥśrīgurupādukābhyām||5||

नृपालि मौलि व्रजरत्नकान्ति सरिद्विराजज्झषकन्यकाभ्याम् – the writer thinks his guru as the rajaguru. Kings (नृपः) comes and prostrate. To bless these kings, the guru is coming down. On both sides, many rows (अलिः) of kings are standing. As the guru is coming, they all do namaskara. On the king's head, there is the crown (मौलिः). On the crown, there are gems (रत्न). From the gems, the radiance (कान्ति) is spreading all over. And the brilliance is not coming from not just one gem but from the rows (मौलिव्रज) of crowns. All over, there is brilliance (कान्तिः) which looks like a flow of radiance – imagine a river (सरित्). The two rows of kings are like the banks of the river. The brilliance is the water flowing. The sandals appear like two mermaids (झज= मत्स्यः) swimming through the river; नृपत्वदाभ्यां – those sandals which bless with kingship, power. For whom? नतलोकपंक्तेः To those lines (पंक्तिः this has now become bandhi᳚bhojanam from pankthibhojanam) of people without any caste/creed differentiation who have offered prostration

पापान्धकारार्कपरम्पराभ्यां
तापत्रयाहीन्द्रखगेश्वराभ्याम्।
जाड्याब्धिसंशोषणबाडवाभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥६॥

pāpāndhakārārkaparamparābhyām
tāpatrayāhīndrakhageśvarābhyām|
jādyābdhisamśoṣaṇabāḍavābhyām
namonamaḥśrīgurupādukābhyām||6||

पापान्धकारार्कपरम्पराभ्यां The guru's sandals are compared to a row of suns (अर्कपरम्परा) which are capable of destroying the thick darkness (अन्धकारः) of the student which is his sin; **तापत्रयाहीन्द्रखगेश्वराभ्याम्** (आद्यात्मिकताप pain caused by one's own body or mind like sickness, depression etc. आदिभौतिकताप pain cause by the surroundings over which we have some control like mosquitoes etc. आदिदैविक ताप pain coming from supernatural sources over which we have no control like floods, lightning etc. – all that scientists can do is give a warning beforehand but nothing can be done to prevent them; these 3 are compared to huge poisonous snakes-अहिः; अहीन्द्रः means a huge snake; for the snake, the king of birds खगः(खेगच्छतिइति- that which moves in the sky), garudaखगेश्वरः, is the enemy; the guru's sandals are like the garuda that will destroy the snakes which are तापत्रय) **जाड्याब्धिसंशोषणबाडवाभ्यां** [जाड्यम्=ignorance जडस्यभावःइति] ignorance here is compared to a huge ocean (अब्धिः). Who will destroy this ignorance? [बाडवःunderground fire] submarine fire will dry up (संशोषण) the ocean of ignorance

शमादिषट्कप्रदवैभवाभ्यां

समाधिदानव्रतदीक्षिताभ्याम्।

रमाधवांघ्रिस्थिरभक्तिदाभ्यां

नमोनमःश्रीगुरुपादुकाभ्याम्॥७॥

śamādiṣaṭkrapradavaibhavābhyāṃ

samādhidānavratadīkṣitābhyām|

ramādhavāṃghristhirabhaktidābhyāṃ

namonamaḥśrīgurupādukābhyām||7||

शमादिषट्कप्रदवैभवाभ्यां [वैभवः glory] the sacred sandals have the glory of bestowing the student with the 6-fold inner qualifications [shama, dhama, uparama, titiksha, sraddha, samadhanam]; **समाधिदानव्रतदीक्षिताभ्याम्**[व्रतदीक्षिता one which has undertaken a promise] the sandals have taken a promise that whoever offers prostrations will be blessed with knowledge (gradually in due course; cittashuddi -> desire for Vedanta sravanam ->knowledge->moksha); **रमाधवांघ्रिस्थिरभक्तिदाभ्यां** [धवः

husbandअग्निः= पादः] those which bestow the devotee with devotion to bhagavan [by association with guru even if he is an atheist]

स्वार्चापराणामखिलेष्टदाभ्यां
स्वाहासहायाक्षधुरंधराभ्याम्।
स्वान्ताच्छभावप्रदपूजनाभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥८॥

svārcāparāṇāmakhileṣṭadābhyāṃ
svāhāsahāyākṣadhuraṃdharābhyām|
svāntācchabhāvapradapūjanābhyāṃ
namonamaḥśrīgurupādukābhyām||8||

स्वार्चापराणामखिलेष्टदाभ्यां [स्वार्चापराः devotees committed to worship of the sandals] we worship those sandals which bestow upon the devotees all favours; स्वाहासहायाक्षधुरंधराभ्याम् [स्वाहा Agni's wife सहायः Husband अक्षः Eye] the one for whom the eye is the fire [the other two eyes are the sun & moon] धुरंधरः the one which carries i.e. supporters of Bhagvan Shiva i.e. the sandals which carry Bhagavan Shiva who is none other than the guru स्वान्ताच्छभावप्रदपूजनाभ्यां[स्वान्तः= अन्तःकरणम्, mind; अच्छभावः = clean] those sandals whose puja will bestow chittashuddi on the devotees

कामादिसर्पव्रजगारुडाभ्यां
विवेकवैराग्यनिधिप्रदाभ्याम्।
बोधप्रदाभ्यांद्रुतमोक्षदाभ्यां
नमोनमःश्रीगुरुपादुकाभ्याम्॥९॥

kāmādisarpavrajagāruḍābhyāṃ
vivekavairāgyanidhipradābhyām|
bodhapradābhyāṃdrutamokṣadābhyāṃ
namonamaḥśrīgurupādukābhyām||9||

कामादि सर्प व्रजभञ्जकाभ्यां [व्रज= समूहः, groups] the sandals are like garuda to the multitude of snake-like desires [e.g. kaama] because they poison the mind; any samskara involves doshanivrtti [e.g. applying soap] and [applying perfume after bath]

विवेक वैराग्य निधि प्रदाभ्याम् the sandals bestow the wealth (निधि) of discrimination and
dispassion i.e. gunaaadhanam बोधप्रदाभ्यां the sandals bless the student with
knowledge द्रुतमोक्षदाभ्यां the sandals bless the student with moksha instantly (द्रुतम्)

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om̐ pūrṇamadaḥ pūrṇamidaṃ pūrṇātpūrṇamudacyate
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
om̐ śāntiḥ śāntiḥ śāntiḥ //



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