

Guru Sthothram -

Lecture by Swami Paramarthananda

Compiled by M/s K.Gopālakṛṣṇan & P.Bālasubrahmaṇyam

NOTE: Swami Paramarthananda has not verified the transcription of talks. The transcriptions have been done with Swamiji's blessings by his disciples.



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Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, India

Phone: +91 9487373635

E mail: arshaavinash@gmail.com

www.arshaavinash.in

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Lecture of Pūjyasrī Swāmī Paramārthānandājī

(Source: Lectures of Pūjyasrī Swāmī Paramārthānandājī)

Introduction

Guru Stotram consists of 14 ślokās. They are taken from **Guru Gītā**, which is a part of **Skanda Purāṇa**, one of the 18 purāṇams. **Guru Gītā** has 274 verses; out of which, 13 were selected at random by **Swāmī Dayānanda Saraswatī** for our chanting. The 14th verse is not from **Guru Gītā**.

One of the popular definitions of **guru**, as given in **Guru Gītā** itself is - "gu" stands for **inner darkness of ignorance**; "ru" stands for **internal light of knowledge**, which eliminates ignorance. Thus, '**guru**' means, **THE ONE WHO DRIVES AWAY THE STUDENT'S IGNORANCE, BY IMPARTING KNOWLEDGE.**

Common

All the 13 verses end with "**tasmai śrīgurave namaḥ**", meaning "I offer my **namaskārams** to that **Śrīguru**. **Śrī** means, wealth. **I worship that guru, who has the wealth of knowledge.**

Verse - 1

अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

akhaṇḍamaṇḍalākāraṃ vyāptaṃ yena carācaram
tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ [ślokā-1]

I **worship** that **guru**, who has taught me **That (tat padaṃ darśitaṃ yena)**, which is **the Ultimate Substance** of the entire cosmos (**akhaṇḍa maṇḍala ākāraṃ**); and, which pervades (**vyāptaṃ**) both mobile living-beings and stationary inert entities (**cara** and **acaram**).

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Verse - 2

अज्ञानतिमिरान्धस्य ज्ञानाञ्जन शलाकया ।
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

ajñānatimirāndhasya jñānāñjanaśalākayā
cakṣurunmīlitaṃ yena tasmai śrīgurave namaḥ [ślokā-2]

I worship that **guru**, by whom the cataract of ignorance (**ajñāna timirāndhasya**) is removed by the needle dipped in knowledge (**jñānāñjana śalākayā**) and because of whom my eyes of wisdom is bright and clear (**cakṣuḥ unmīlitaṃ**).

Verse - 3

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुरेवपरं ब्रह्म तस्मै श्रीगुरवे नमः ॥

gururbrahmā gururviṣṇuḥ gururdevo maheśvaraḥ I
gururevaparaṃ brahma tasmai śrīgurave namaḥ II [ślokā-3]

My **guru** Himself is in the form of **Supreme Brahman (guruḥ eva paraṃ brahma)**. He appears as - (1) **Brahmā (guruḥ brahmā)**, the creator of knowledge; (2) **Viṣṇu (guruḥ viṣṇuḥ)**, the sustainer of knowledge; and, (3) **Śivā (guruḥ devo maheśvaraḥ)**, the destroyer of ignorance. That **guru**, I worship.

Verse - 4

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

sthāvaram jaṅgamaṃ vyāptaṃ yatkiñcitsacarācaram
tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ [ślokā-4]

I worship my **guru**, who **revealed That Brahman (tat padaṃ darśitaṃ yena)**, who pervades (**vyāptaṃ**) the whole creation, consisting of the stationary

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(**sthāvaram**), the moving (**jaṅgamam**), the sentient (**cara**) and the insentient inert (**acaram**) ones.

Verse - 5

चिन्मयं व्यापियत्सर्वं त्रैलोक्यं सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

cinmayaṃ vyāpiyatsarvaṃ trailokyam sacarācaram I
tatpadaṃ darśitaṃ yena tasmai śrīgurave namaḥ II [ślokā-5]

I worship my **guru**, who revealed **the Ultimate Truth**, the **Consciousness** principle (**cinmayaṃ**) which pervades (**yat vyāpi**) all (**sarvaṃ**) the worlds, higher **lokās**, middle **lokās** & lower **lokās** (**trailokyam**); along with, sentient movable beings and insentient immovable ones (**sa cara acaram**). **Consciousness & Existence** pervade the sentient beings and **Existence** alone pervades the insentient entities.

Verse - 6

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।
वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरवे नमः ॥

sarvaśrutiśīroratnavirājītapadāmbujaḥ
vedāntāmbujasūryo yaḥ tasmai śrīgurave namaḥ [ślokā-6]

The **guru**'s feet shine (**virājita**) with the precious stones (**ratna**) of knowledge of the **upaniṣads** (**sarva śrutiḥ**). This spiritual knowledge is compared to lotus-like **guru**'s feet (**pada ambujaḥ**) - enables me to traverse **the ignorance-born notional distance** between me, the **jīvā**, and the **paramātmā**. For me, to start with, the **upaniṣad** looked like a closed lotus-bud only; but now, with the arrival of the **guru** as the rising sun (**sūryaḥ yaḥ**), the **upaniṣad** lotus-bud blossoms fully, revealing its glory of spiritual wisdom (**vedānta ambuja**). I offer my **namaskārams** to such a **guru**.

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Verse - 7

चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।
बिन्दुनादकलातीतः तस्मै श्रीगुरवे नमः ॥

caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ
bindunādakalātītaḥ tasmai śrīgurave namaḥ [ślokā-7]

My guru is pure Consciousness (**caitanyaḥ**), which is eternal (**śāśvataḥ**), which is ever peaceful (**śāntaḥ**), which is beyond (**atītaḥ**) even the subtlest **ākāśā** (**vyoma atītaḥ**), which is beyond causal names and forms (**bindu**), which is beyond subtle names and forms (**nāda**), which is beyond gross names and forms (**kalā**). To that guru, I offer my worship.

Verse - 8

ज्ञानशक्तिसमारूढः तत्त्वमालाविभूषितः ।
भुक्तिमुक्तिप्रदाता च तस्मै श्रीगुरवे नमः ॥

jñānaśaktisamārūḍhaḥ tattvamālāvibhūṣitaḥ
bhuktimuktiḥpradātā ca tasmai śrīgurave namaḥ [ślokā-8]

I worship my **guru**, who has the power of knowledge (**jñāna śakti sama ārūḍhaḥ**), who is adorned with the beautiful garland of spiritual knowledge (**tattva mālā vibhūṣitaḥ**), whose worship blesses me with material benefits (**bhukti pradātā**) and spiritual benefit (**mukti pradātā ca**).

Verse - 9

अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने ।
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥

anekajanmasamprāptakarmabandhavidāhine
ātmajñānapradānena tasmai śrīgurave namaḥ [ślokā-9]

With my **guru's** teaching of **ātma jñānam** (**ātma jñāna pradānena**), all my binding **saṃsārā** causing **sañcita**, **āgāmi** & **prārabdha karmās** are burnt-

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down (**karma bandha vidāhine**), which **karmās** were acquired through many past **janmās** (**aneka janma samprāpta**). To that **guru**, I offer my **namaskārams**.

Verse - 10

शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥

śoṣaṇaṃ bhavasindhośca jñāpanaṃ sārasampadaḥ
guroḥ pādodakaṃ samyak tasmai śrīgurave namaḥ [ślokā-10]

The water used for washing my **guru's** feet (**guroḥ pāda udakaṃ**) - which symbolises spiritual knowledge - is capable of drying (**śoṣaṇaṃ**) or flushing out the **samsārā** ocean (**bhava sindhoḥ**) and is capable of revealing (**jñāpanaṃ**) the wealth of the Truth (**sāra sampadaḥ**) of **jīva-jagat-īśvara**. To that **guru**, I present my **namaskārams**.

Verse - 11

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥

na guroradhikaṃ tattvaṃ na guroradhikaṃ tapaḥ I
tattvajñānāt paraṃ nāsti tasmai śrīgurave namaḥ II [ślokā-11]

There is no Truth greater than **guru's** teaching (**guroḥ adhikaṃ tattvaṃ na**). There is no **tapaḥ** or **upadeśā** or **sādhanā**, greater than listening to the teaching of the **guru** (**guroḥ adhikaṃ tapaḥ na**). There is nothing superior to the Truth given by **guru's** teaching (**tattvajñānāt paraṃ nāsti**). To such a **guru**, I offer my worship.

Verse - 12

मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥

mannāthaḥ śrī jagannāthaḥ madguruḥ śrī jagadguruḥ

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madātmā sarvabhūtātmā tasmai śrīgurave namaḥ [ślokā-12]

I look upon my **guru** as the **Supreme Lord** of the world (**mannāthaḥ śrī jagannāthaḥ**) and the greatest teacher in the world (**madguruḥ śrī jagadguruḥ**). With the teaching of my **guru**, I discovered the Truth that the **ātmā** in me (**madātmā**) is the same **ātmā** in all beings (**sarva bhūta ātmā**). To that **guru** I offer my prostrations.

Verse - 13

गुरुरादिरनादिश्च गुरुः परमदैवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥

gururādiranādiśca guruḥ paramadaivatam
guroḥ parataraṃ nāsti tasmai śrīgurave namaḥ [ślokā-13]

My **guru**, as the Lord, is the cause of the entire universe (**guruḥ ādiḥ**) and He is also beyond the cause (**anādiḥ ca**). This means that, my **guru**, being **Brahman**, **transcends both cause and effect**. Therefore, my **guru (guruḥ)** is the Supreme Deity (**parama daivatam**). There is none superior to Him (**guroḥ parataraṃ nāsti**). To that **guru** I offer my **praṇāms**.

Verse - 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 draviṇaṃ tvameva
tvameva sarvaṃ mama devadeva [ślokā-14]

You are my mother (**tvameva mātā**), as you are **responsible for the birth of my wisdom and liberation**. You are my father (**tvameva pitā**), **in terms of guidance**. You are my relative (**tvameva bandhuḥ**), for **sharing the ideas**. You are my friend (**tvameva sakhā**) **showering compassion**. You are my

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knowledge or **source of my knowledge (tvameva vidyā)**. You are the source of my wealth (**tvameva draviṇam**), both **material and spiritual**. You are **everything for me (tvameva sarvam)**. You are the **God of all Gods (mama devadeva)**.

Conclusion

Thus, we **begin** our spiritual journey with the worship of **guru** as a person. Gradually, the worship should be **shifted** towards **the teaching**. **THE TEACHER, AS A PERSON, IS FINITE; BUT, THE TEACHING IS PERENNIAL. Vyāsācāryā, Saṅkarācāryā** and other great **Ācāryās** have cast their mortal attire and they are no more available in their physical form. But, their teaching continues. **WORSHIP OF GURU WILL BE MEANINGFUL, IF THE FOCUS IS SHIFTED FROM GURU, THE PERSON, TO THE TEACHING; AND THEN, FROM THE TEACHING TO THE TRUTH, WHICH THE GURU REVEALED.**

Hariḥ om.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥



[NOTE: Compiled by M/s K.Gopālakṛṣṇan & P.Bālasubrahmaṇyam. Please communicate corrections to balusha74@gmail.com]

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104 Third Street, Tatabad, Coimbatore 641012, INDIA
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