

## श्री गुरुचन्द्रकलास्तुतिः

वेधोहरीश्वर-श्लाघ्यं काञ्चीपुर-निवासिनम् ।  
हरपूजाप्रियं वन्दे गुरुं शान्तिप्रदायकम् ॥ १ ॥

I worship Guru, who is extolled by Brahma, Vishnu and Shiva, whose abode is in Kanchi city, who loves to perform Puja of Shiva and who bestows peace. (1)

अभ्यर्थनात् सुरविरिञ्चिरमाधवानां  
त्यक्त्वोदितो वटतरुस्थलमौनयोगम् ।  
विश्वेश्वरो जनहिताचरणे पुरस्तात्  
सम्भूत-आन्तरसुखं स गुरुर्ददातु ॥ २ ॥

May Guru, Visvesvara, the lord of the universe, who, at the prayer of Devas, Brahma and Vishnu, abandoned the yoga of silence at the foot of the banyan tree, and proceeded ahead for doing public good, bestow the (eternal) Bliss ever present inside. (2)

प्राग् यद्वधेन कृतमासुरधर्मणां तद्  
दुर्धी-परिष्करणतोऽखिल-लोकगुप्त्यै ।  
धत्ते कलौ प्रियहितैर्वच-आयुधैः सः  
देष्टा पुरोऽस्तु घृणयाऽऽप्लुत-वीक्षणो मे ॥ ३ ॥

What he accomplished in previous incarnations by killing those who behaved as Asuras, Guru is now doing by way of cleaning up the evil thoughts of persons using the weapons of words of love and wellbeing, thus protecting the entire world. May that Guru be in front of me with eyes overflowing with compassion. (3)

मार्गच्युताङ्ग-जनतां दयया विलोक्य  
देहातिगो भसित-भूषित-चारुदेहः ।  
नारायण-स्मरण-पूरित-भक्तवाञ्छः  
सुप्रीतिमावहतु मोहमदादिहन्ता ॥ ४ ॥

May Guru, who, though himself being beyond the body, appearing in a beautiful form adorned with Vibhuti, looks with compassion at ignorant people who have deviated from the right path, and while fulfilling the desires of devotees through the meditation on Narayana, destroys their evils like delusion, haughtiness etc., bestow the highest Bliss. (4)

विश्वस्य देशिक-उदस्त-समस्त-शोकः  
कारुण्यवार्धिरिति नामभिरङ्कितानि ।  
स्तोत्राणि यस्य यतिभिर्बहुविद्बुधैश्च  
गीतानि राज्ञिरपि मङ्गलदं भजे तम् ॥ ५ ॥

I worship that Guru, the bestower of auspiciousness, who is praised in Stotras as the teacher of the universe, and one who has cast away all grief and ocean of compassion by Sanyasis, wise men of great learning and even royalty. (5)

ग्रन्थोपदेश-भगवत्-स्तवनानि सत्य-  
सन्दर्शकान्यखिलभूतहिताय यस्य ।  
वक्तोद्भवानि जनता मुदिताः पठन्ति  
तं विश्वदेशिकमजस्रमभिष्टवीमि ॥ ६ ॥

I always worship that teacher of the universe, from whose mouth emerged, for the welfare of all beings and for pointing out clearly the Truth, works of Teachings and Stotras of Bhagavan, which works are cheerfully studied by all people. (6)

आगच्छ तिष्ठ सुखमास्व किमत्र नूलं  
भद्रं शुभं भवतु मा भयमस्तु मैवम् ।  
तद्भ्रूकराङ्गुलिगतेङ्गित-रूपभेदाः  
मन्दस्मितैकशिखराः सुखदा भवन्तु ॥ ७ ॥

May Guru's different forms shown with movements of eyebrows, hands and fingers and, to top it all, his gentle smile, conveying "come, sit, be comfortable, what is news now, may everything be auspicious, don't fear, don't do like that", be bestowers of happiness. (7)

सार्धं सहस्रयुगलात्मकवर्षकाले  
आवर्तिता बहुविधार्तिषु संसृतिस्थाः ।  
यत्सत्पथानुसरणात् सुखमापुरग्र्यं  
तं त्वाऽऽदिदेवमवतीर्णमुपैमि भक्त्या ॥ ८ ॥

I seek with devotion you, that primal Deva, by following the beneficial path laid down by whom, people in samsara rolling in multiple miseries for over two thousand five hundred years, attained superior Bliss. (8)

मानुष्यधर्मवशतो वपुरन्यदन्यद्  
आस्थाय चित्रसमयोचित-यत्नभेदैः ।  
एकः स शङ्करगुरुर्य उवाह धर्मं  
गोप्ता स मां समभिरक्षतु सर्वदिग्भ्यः ॥ ९ ॥

May that protector Sankara Guru, who assumed various bodies (of Guru Parampara) owing to the limitations of human life and shouldered Dharma by adopting different efforts to suit varying times, protect me from all directions. (9)

पुण्यं चरित्रमवनीं परिशोध्य काञ्ची-  
श्रीचक्र-सर्वविदलङ्कृति-संलयान्तम् ।  
यस्य स्मृतं हरति पापमुपार्जितं प्राक्  
श्रेयः प्रयच्छति च सर्वममुं भजेऽहम् ॥ १० ॥

I pray to that Guru, the memory of whose sacred story of purifying the earth (with his peregrinations) and of merging in Parabrahman in Kanchi after establishing Srichakra and adorning the Sarvagna Peetham there, removes sins accumulated earlier and bestows all good. (10)

यत्पूजन-स्तुति-नमस्कृति-तोषिताः स्युः  
ब्रह्मात्मजादिमुनयः परबोधदक्षाः ।  
गीर्माशिवादि-पतयः सुतवर्गयुक्ताः  
तं ब्रह्म मूर्तिमदहं शरणं प्रपद्ये ॥ ११ ॥

I take refuge in that form of Parabrahman, by the Puja, Stotra and prostration of whom, are pleased seers like Vasishtha, son of Brahma, who are masters in instructing the knowledge of the Supreme, and the consorts of Saraswati, Lakshmi and Parvati with their sons and attendant Devatas. (11)

संसारमध्य-दृढलग्नतयाऽवसन्नाः  
ईर्ष्या-पराभिचरणादि-कुकृत्यविद्धाः ।  
यस्य प्रपद्य चरणौ विपदस्तरन्ति  
शश्वत् स मे गुरुवरो हृदि सन्निधत्ताम् ॥ १२ ॥

May that great Guru, by seeking whose feet, those who are miserable being caught firmly in the midst of Samsara, and those who suffer from jealousy, Aabhichara prayoga etc. of others, cross the dangers, be ever present in my heart. (12)

लोकोत्थ-दुःख-निवहे परिवर्तमानः  
कारुण्य-लेश-रहितैरकृतोपकारः ।  
यत्पादपूजनमुपैमि ममावितायम्  
इत्येक-एव शरणं स भवेत् प्रसन्नः ॥ १३ ॥

May that Guru, whose feet I seek to worship, convinced that he is my protector and only refuge, after having been thrown hither and thither by miseries arising in this world, and not receiving any help from people with no sympathy, be pleased with me. (13)

अज्ञान-कृत्य-सुदृढीकृत-बन्धमोक्षः  
कामादिदर्पदलनाद् वयुनाभियोगः ।  
भक्त्याऽन्वितैर्द्रुतमलभ्यत यत्प्रसादात्  
बालस्य मेऽपि कृपया स शुभं करोतु ॥ १४ ॥

May that Guru, by whose grace devotees attained liberation from bondage firmed up by acts of ignorance, and union with Gnana by destruction of arrogance in lust etc., bestow auspiciousness on this little me also. (14)

क्रोधादयो मयि पुनःपुनरुत्थिता ये  
पुण्यस्य लेशमपहर्तुमुदीरते ते ।  
यत्सेवनेन नितरां स्युरितोऽवधूताः  
तं संसृतेर्भिषजमुत्तममाश्रितोऽस्मि ॥ १५ ॥

I have taken refuge in that best healer of samsara, by serving whom, anger etc. which rise in me again and again and seek to take away whatever little merit I might have accumulated, would entirely be driven away. (15)

यच्चित्तनिग्रहबलेन महाप्रयत्नात्  
साक्षात्कृतं कतिभिरप्यतिधीरवर्गैः ।  
बालोऽहमित्यपि पतन् गुरुपादुकान्ते  
आश्वाप्रवानि करुणाकुलदृष्टिपुष्टः ॥ १६ ॥

When I fall at the Padukas of the Guru, nurtured by the compassionate sight of the Guru, may I attain quickly that Paramatma, who is directly experienced by groups of some very determined persons through the power of control of mind with great effort. (16)

“देष्टुः प्रपद्य” इति मन्त्रविदः प्रपन्नान्  
उद्धोध्य सर्वजननेषु कृतं विशोध्य ।  
बुद्ध्वा च तद्विनयितां प्रतनं नयन्तम्  
आकाशमार्यवरशङ्करमाश्रयेऽहम् ॥ १७ ॥

I take refuge in the great Guru Sankara, who bestows Gnana on those who, knowing the mantra "Guru is to be approached for succour", surrender to him, who purifies them of their past karmas of all births, recognizing their humility, and leads them to Space (Paramatma who is subtle as Space). (17)

देशकालेषु दुष्टेषु गुरुचन्द्रकलास्तुतिः ।  
तद्भक्तैरनुसन्धेया चित्ते तत्स्मृतिलब्धये ॥ १८ ॥

When time and place are not favourable (for Darshan of Guru), this Guru Chandrakala Stuti (of sixteen verses like the digits of moon) is to be meditated upon by his devotees for activating his memory.

॥ इति काञ्चीकामकोटिपीठाधीश्वरकृपापात्रेण सदाशिवब्रह्मेन्द्रसन्निधिवास्तव्येन श्रीरमणशर्मणा

श्रीमदप्पय्यदीक्षितेन्द्रप्रणतिपूर्वकं विरचिता गुरुचन्द्रकलास्तुतिः ॥

Thus ends Guru Chandrakala Stuti composed by Sriramana Sarma, the recipient of grace of Kanchi Kamakoti Peethadhipati, residing in the Sannidhi of Sadasiva Brahmendra (in Nerur), with prostrations to Srimad Appayya Dikshitendra. (This Stuti follows the pattern of his Durga Chandrakala Stuti).

**Translated: P. R. Kannan**