
.. Gurustotra with meaning ..

॥ गुरुस्तोत्र सार्थ ॥

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॥ गुरुस्तीत्र ॥

अभङ्गमङ्गलाकारं व्याप्तं येन यरायरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ १ ॥

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।
यक्षुरन्मीलितं येन तस्मै श्रीगुरवे नमः ॥ २ ॥

गुरुर्भ्रूया गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ ३ ॥

स्थावरं जङ्गमं व्याप्तं यत्किञ्चित्सयरायरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ४ ॥

यिन्मयं व्यापि यत्सर्वं त्रैलोक्यं सयरायरम् ।
तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥ ५ ॥

सर्वश्रुतिशिरोरत्नविराजितपदाम्बुजः ।
वेदान्ताम्बुजसूर्यो यः तस्मै श्रीगुरवे नमः ॥ ६ ॥

यैतन्यश्शाश्वतश्शान्तः व्योमातीतो निरञ्जनः ।
बिन्दुनाटकलातीतः तस्मै श्रीगुरवे नमः ॥ ७ ॥

ज्ञानशक्तिसमावृढः तत्त्वमालाविभूषितः ।
भुक्तिमुक्तिप्रदाता य तस्मै श्रीगुरवे नमः ॥ ८ ॥

अनेकजन्मसम्प्राप्तकर्मबन्धविदाहिने ।
आत्मज्ञानप्रदानेन तस्मै श्रीगुरवे नमः ॥ ९ ॥

शीघ्रं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्रीगुरवे नमः ॥ १० ॥

न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात् परं नास्ति तस्मै श्रीगुरवे नमः ॥ ११ ॥

मन्नाथः श्रीजगन्नाथः मद्गुरुः श्रीजगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मै श्रीगुरवे नमः ॥ १२ ॥

गुरुरादिरनादिश्च गुरुः परमैवतम् ।
गुरोः परतरं नास्ति तस्मै श्रीगुरवे नमः ॥ १३ ॥

त्वमेव माता य पिता त्वमेव । त्वमेव बन्धुश्च सभा त्वमेव
त्वमेव विद्या ब्रविणं त्वमेव । त्वमेव सर्वं मम देवदेव ॥ १४ ॥

॥ इति श्रीगुरुस्तोत्रम् ॥

Salutations are to that guru who showed me the abode—the one who is to be known—whose form is the entire universe and by whom all the movables (animals) and immovables are pervaded . (1)

Salutations to that guru who opened the eyes of the one blind due to the darkness (cover) of ignorance with the needle (coated) with the ointment of knowledge . (2)

Salutations to that guru, who is the Creator, Sustainer, and Destroyer and who indeed is the limitless Brahman . (3)

Salutations to that teacher who showed me the one to be known, who permeates whatever that is movable and immovable, sentient and insentient . (4)

Salutations to that teacher who showed me (by teaching) the pervader of all three worlds comprising the sentient and insentient . (5)

Salutations to that guru who is the sun to the lotus of VedAnta and whose lotus feet are made radiant by the jewel of all Shrutis (UpaniShads). (The guru is established in the vision of the Shruti and is the one by whom the Shruti blossoms forth.) (6)

Salutations to that guru who is Awareness, changeless (beyond time), who is peace, beyond space, pure (free from rAga and dveSha) and who is beyond the manifest and unmanifest (NAda, Bindu, etc.) (7)

Salutations to that guru who is rooted in knowledge that is power, adorned with the garland of Truth and who is the bestower of the joy of liberation . (8)

Salutations to that guru who by bestowing the knowledge of the Self burns up the bondage created by accumulated actions of innumerable births . (9)

Salutations to that guru; the perennial flow of wisdom from the one rooted in the vision of the Shhruti dries up totally the ocean of transmigration (saMsAra) and reveals (teaches) the essence of all wealth (the fullness,

freedom from want). (10)

There is nothing superior to knowledge of truth; no truth higher than the truth, and there is no purifying austerity better than the truth; salutations to that guru . (11)

Prostrations to that guru who is my Lord and who is the Lord of the Universe, my teacher who is the teacher of the Universe, who is the Self in me, and the Self in all beings . (12)

Salutations to that guru who is the beginning and the beginningless, who is the highest Deity and to whom there is none superior . (13)

Oh God of all Gods! You alone are my mother, father, kinsman, friend, the knowledge, and wealth . You are to me everything . (14)

Encoded and proofread by MantrLaura Weygandt MANTRALaura at delphi.com)

Meaning: Courtesy of Arsha Vidya Gurukulam, Saylorsburg, PA. ArSha = the Vedas, sacred; vidyA = knowledge, learning; guru = teacher, spiritual preceptor; kulaM = residence, an abode; Roughly speaking, it is a place where Vedic knowledge is taught by a qualified teacher.

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