

## श्री गुरुस्तोत्रम् śrī guru-stotram

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अखण्ड-मण्डलाकारं व्याप्तं येन चराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥
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ಅಖಂಡಮಂಡಲಾಕಾರಂ ವ್ಯಾಪ್ತಂ ಯೇನ ಚರಾಚರಂ ।
ತತ್ಪದಂ ದರ್ಶಿತಂ ಯೇನ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ॥
akhaṇḍa-maṇḍalākāraṁ vyāptaṁ yena carācaram ।
tatpadaṁ darśitaṁ yena tasmai śrī gurave namaḥ ॥
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अखण्ड-मण्डलाकारं — of the form of a continuous globe व्याप्तं — pervaded येन — by which चराचरं — the moving and the immovable तत्पदं — that state दर्शितं — is shown येन — by whom तस्मै — to him श्री गुरवे — to the Teacher नमः — Salutations

Salutations to the Teacher who shows that Truth which pervades this entire universe consisting of moving and the immovable objects.

The entire universe that we perceive has its existence in the existence of the Supreme Truth (तत्पदं); just as the entire dream world, which also includes various moving and immovable objects, is pervaded by my mind alone and finds its existence in my mind alone. Also, logically all effects can exist only in their cause and the cause always pervades the effects. Thus, the universe with all its contents is the effect pervaded by its cause, the Supreme Brahman, the Supreme Truth. One would never come to know or understand this fact unless told by the Guru, who is a Shrotriya (One who is well versed in the Shruti, the Upanishads) and Brahmanishtha (who is established in that Brahman). To such a Guru who brings this to our understanding (दिशेतं) my salutations.

## अज्ञान-तिमिरान्धस्य ज्ञानाञ्जन-शलाकया । चक्षुरुन्मीलितं येन तस्मै श्री गुरवे नमः ॥

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ಅಜ್ಞಾನತಿಮಿರಾಂಧಸ್ಯ ಜ್ಞಾನಾಂಜನಶಲಾಕಯಾ
ಚಕ್ಷುರುನ್ಮೀಲಿತಂ ಯೇನ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ॥
ajñāna-timirāndhasya jñānāñjana-śalākayā ।
cakṣurunmīlitam yena tasmai śrī gurave namaḥ ॥
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अज्ञान-तिमिरान्धस्य — of one who is blind (engulfed by the darkness of ignorance) ज्ञानाञ्जन-शलाकया — with the small stick- the ointment of knowledge चक्षुः — the eye उन्मीलितं — opened येन — by whom तस्मै श्री गुरवे नमः — Salutations to that Teacher

Salutations to that Teacher who opens the eyes of one who is blind because of ignorance, with the anointing stick of knowledge

Ignorance is the main cause for all suffering in the world. There are 3 aspects to understanding our life – Jeeva (the individual), Jagat (the world) and Ishwara (the Lord). Ignorance regarding the True Nature of Oneself leads one to misunderstand the above 3



aspects and the relationship between them. This is why one suffers in the world. This suffering, which mostly manifests itself as helplessness, can be removed only by Self Knowledge, Atmajnana. This knowledge is available in the Shruti – the Upanishads. However, to understand and imbibe this knowledge requires the Grace of the Sadguru.

The comparison given in this verse is very beautiful. This Atmavidya is like the healing anointing stick (kajal) which, when applied, opens the eyes of a blind person! Since we are all like blind ones trying to find our ways to that Eternal Bliss, we need that kajal which opens our vision to our True Self and then when we see the world, it is all very beautiful indeed!!

Prostrations to that Sadguru who opens our vision to the Supreme Truth, the Atmajnana.

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गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।
गुरुरेव परं ब्रह्म तस्मै श्री गुरवे नमः ॥

गिर्णधान् क्ष्णू गिर्णधान् क्ष्णूः गिर्णधान् क्षण्यः विष्णुः ।

गिर्णधान् क्षण्याप्ति क्षण्यः विष्णुः विष्णुः ।

प्राप्ति क्षण्याप्ति क्षण्यापति क्षण्याप्ति क्षण्याप्
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गुरुः — The Teacher ब्रह्मा — is Brahma — the Creator विष्णुः — Vishnu Sustainer दवः महेश्वरः — God Shiva the Destroyer गुरुः एव — The Teacher alone is परं ब्रह्म — the Supreme Brahman तस्मे श्री गुरवे नमः — Salutations to that Teacher

Salutations to that Teacher, who is the Creator Brahma, Sustainer Vishnu and the Destroyer of the Universe, Shiva, who alone is the Absolute Supreme Reality too.

The Parabrahman alone has, in the presence of Maya, manifest as these 3 Gods, the Trimurtis, to manage the cycle of creation – Brahma, the Creator; Vishnu, the Sustainer and Maheshwara, the Destroyer. However, the above verse equates the Guru to Brahma, Vishnu and Maheshwara!

The Guru, when he comes across the prepared disciple, creates the desire to know about the Higher, the Supreme and the desire to know his true nature and to understand better, the world around him. Thus, the Guru has assumed the role of Brahma, the creator!

When the disciple studies under the Guru, he is exposed to the Upanishads and the Vedantic teachings by the Guru. He contemplates on the teaching and has plenty of queries and doubts. The disciple, in his continued study under the Guru, expresses and voices out his doubts and queries and the Guru explains in many different ways until the disciple has understood well. This interaction sustains the disciple's interest in continuing his sadhana and adhyayana. Thus the same Guru is now Vishnu, the sustainer!

As the disciple's sadhana continues he finds certain moments of helplessness, of being



stuck or stagnating. It is then that the Guru's Grace sees him through in many ways to overcome the obstacles. Certain conditionings are very deep rooted and difficult to overcome. The Guru, through his teachings and grace, constantly destroys the wrong understandings that the disciple has. Thus, the Guru is now the destroyer!

It is the Supreme Brahman alone who comes as the Guru, taking on the role of Brahma, Vishnu and Maheshwara in a disciple's life and leads him to liberation!

Salutations to that Sadguru!

स्थावरं – The inanimate जङ्गमं – the animate व्याप्तं – pervaded यत् किञ्चित् – whatever सचराचरं – including the mobile and the stationary तत् पदं – that state दिश्तं – shown येन – by whom तस्मै श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher, who shows that Truth which pervades whatever there is in this universe – living and non-living, moving and immovable..!

The universe is made of stationary and non-stationary, moving and immovable objects. The universe is available for our cognition only so long as our mind is available. The mind is our window to perceive the universe. The proof for this is the deep sleep state where there seems to be no universe, no objective experiences, because the mind has also become dormant for that period of time! However, I exist! Thus, the existence of the universe is dependent on my existence and I am of the nature of Absolute Existence! I am that Supreme Truth which is the cause of the Universe and as mentioned above (in the first verse), the cause always pervades the effects!

Our salutations to that Sadguru, who brings to our understanding this Supreme Truth!

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चिन्मयं व्यापि यत्सर्वं त्रेलोक्यं सचराचरम् ।
तत्पदं दर्शितं येन तस्मै श्री गुरवे नमः ॥

क्षेत्र क्ष्णः क्रुक्षेळाड्र क्रिलं हैं क्ष्णिक्षं क्ष्मिक्षं विद्यानिक विद्
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चिन्मयं – which is all Pure Consciousness व्यापि – pervasive यत् – which सर्वं – all त्रैलोक्यं – three worlds सचराचरम् – with the moving and the immovable तत् पदं – that state दर्शितं – shown येन – by whom तस्मै श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher, who shows the Truth which is Pure Consciousness and which pervades the three worlds with their movable and immovable objects.

The Supreme Truth is referred to as Sat-Chit-Ananda i.e. Absolute Existence-Absolute Consciousness-Absolute Bliss. As has been mentioned in the earlier verses, the existence of the world lies in the existence of the mind which indicates that as long as I am conscious, the world exists! The outer world exists only in our waking state when the senses and mind are active and available. The inner world exists in the waking and dream states as long as the mind is active and available. The deep sleep state also exists in consciousness alone, although there is no tool (mind) to express it; however, when we wake up and say I was in deep sleep implies that consciousness must been pervading the deep sleep state too! Thus, the outer world and 3 inner worlds exist in and are pervaded by Pure Consciousness which is the Supreme Brahman alone!

Salutations to that Sadguru, who directs our vision to recognize this Supreme Truth!

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सर्वश्रुति शिरोरत्न-विराजित-पदाम्बुजः ।
वेदान्ताम्बुजसूर्यो यः तस्मै श्री गुरवे नमः ।

ग्रज्ञ ग्रुडे ग्रेक्टर्य  च्चिक्टर्यक्ष चित्रप्राध्य  च्या  च्
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सर्व-श्रुति-शिरोरत्न-विराजित-पदाम्बुजः — One whose lotus feet shines with the crestjewel of all Vedas वेदान्त्-अम्बुज-सूर्यः — the sun (that makes) the lotus of Vedanta bloom यः — who is तस्मै श्री गुरवे नमः — Salutations to that Teacher

Salutations to that Teacher, who is the Sun that makes the lotus of Vedantic Knowledge bloom and who stands resplendently on the wisdom of Upanishads, which are the crest-jewel of all the Vedas.

This verse extols the Sadguru who plays a role of utmost importance in a seeker's journey to liberation. The Sadguru is not just a teacher, but also one who is firmly established in the Brahman, in his true Self, in the Supreme Truth. To be thus established is possible only when one has mastered the knowledge of the Upanishads, the essence of the Vedas and has brought it into his experience (wisdom). When such a person takes on the role of a Guru, he is revered as the Sadguru!



A seeker can gain information from various sources, including the Upanishads. However, it is only under the guidance of a Guru that the information iscomprehended by the intellect and is now the seeker's knowledge. Once, the seeker has gained the Knowledge of the Self, the highest knowledge, the Brahmavidya, once again it is the Guru's grace alone that he knowledge is finally transformed in to wisdom. This is just like the lotus bud which is all set to bloom, just awaiting the rising of the Sun and its rays falling on the bud! Once the Sun's rays fall on the bud, it has to bloom! Similarly, the Sadguru is the Sun, His Grace is the rays of the Sun and the seeker is the lotus bud. The lotus flower grows in muddy, murky waters and yet is unaffected by all that muck around it. It just blooms in to a beautiful flower when the Sun's rays fall on it, bringing beauty and joy to the surroundings! The seeker too, being graced by the Sadguru, brings beauty and joy to the world around him!

Our heartfelt Salutations to such a Sadguru!

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चैतन्यः शाश्वतः शान्तो व्योमातीतो निरञ्जनः ।
बिन्दुनाद्-कलातीतः तस्मै श्री गुरवे नमः ॥
धं इत्रुः श्राश्चुं श्राश्चुं श्राण्यं श्राण्यं त्रिक्ष्यः ।
श्रीण्यं श्राण्यं श्राण्यं श्राण्यं ।
श्रीण्यं श्राण्यं श्राण्यं श्राण्यं ।
श्राण्यं श्राण्यं श्राण्यं ।
caitanyaḥ śāśvataḥ śānto vyomātīto nirañjanaḥ ।
bindunāda-kalātītaḥ tasmai śrī gurave namaḥ ।।
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चैतन्यः — Pure Spirit शाश्वतः — Eternal शान्तः — Peaceful व्योम अतीतः — beyond space निरञ्जनः — Taintless बिन्दु-नाद्-कला-अतीतः — beyond bindu, naada and kalaa तस्मै श्री गुरवे नमः — Salutations to that Teacher
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Salutations to that Teacher who is Pure Spirit, Eternal, Peaceful, beyond space, Taintless and beyond Bindu Naada and Kalaa.

The Sadguru is one who is established in the experiential knowledge that He is the Supreme Brahman. Naturally then, all the adjectives that we give in our attempt to describe the Supreme would apply to the Sadguru too! The Sadguru is not the physical form that we perceive and interact with. That is only a tool for transactions (vyavahaara). The Sadguru, the Supreme One, is the Chaitanya, the Spirit, the Enlivening Principle that brings life into the inert matter and makes all transactions possible! The Brahman being Asangah, or unattached to another, can never be tainted, just as space cannot be affected by anything that may appear or disappear in it! Also, the Supreme Being, the very cause of space is naturally beyond space too! Thus it is ever-pure! The Supreme is the very cause of Time too and hence is Eternal!

Bindu refers to point, i.e., without any dimensions. It refers to the point from where all dimensions, manifestations begin! Nada – refers to sound, which originates in silence! It is said that Om is the first sound from where all of creation has begun! Kala refers to face or manifestation. There must be an unmanifest from where all manifestations arise! The Supreme Brahman is beyond Bindu, Nada and Kala – beyond the manifest and the unmanifest.

Salutations to the Sadguru who is verily The Supreme Brahman Alone!





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ज्ञानशक्ति-समारूढः तत्त्वमाला-विभूषितः ।
भुक्तिमुक्ति-प्रदाता च तस्मै श्री गुरवे नमः ॥

व्यक्तूत्रग्रदेभ्रक्षणण्याक्षः उन्द्रुक्षणण्याक्ष्मश्चेश्च ।
व्यक्त्र्यक्षेत्रक्षण्याक्षः उन्द्रुक्षणण्याक्ष्मश्चेश्च ।
व्यक्त्रेक्ष्मभुद्रक्षण्याक्षः उन्द्रुक्षणण्याक्षः त्रक्षः ॥

jñānaśakti-samārūḍhaḥ tattvamālā-vibhūṣitaḥ ।

bhuktimukti-pradātā ca tasmai śrī gurave namaḥ ।।
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इानशक्ति-समारूढः — established in the power of knowledge तत्त्व-माला-विभूषितः — adorned by the garland of Truth भुक्ति-मुक्ति-प्रदाता च — and the bestower of (worldly) enjoyment and (spiritual) liberation तस्मै श्री गुरवे नमः — Salutations to that Teacher

Salutations to that Teacher established in the might of Wisdom, whom Truth adorns as a garland and who grants both worldly prosperity and spiritual liberation.

The Guru guides the disciple through Shastra jnana or Shruti jnana. The shrutis or the Vedas have different portions in them that are meant for Abhyudaya or worldly prosperity and Nishreyasa or Spiritual liberation. Thus, the Sadguru can bless the disciples with worldly prosperity (Bhukti) and Mukti (liberation).

In order to bless or grant something, one must have plenty of it. The Sadguru is well established in the strength called Jnana, wisdom obtained from Vedanta Shastra. The Supreme Truth which is the most precious essence of the Upanishads, the Vedanta Shastra, is the ornament of the Sadguru! Thus, he can give both Bhukti and Mukti!

Salutations to that Sadguru!

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अनेकजन्म-सम्प्राप्त-कर्मबन्ध-विदाहिने ।
आत्मज्ञान-प्रदानेन तस्मै श्री गुरवे नमः ॥
ಅನೇಕಜನ್ಮಸಂಪ್ರಾಪ್ತ ಕರ್ಮಬಂಧವಿದಾಹಿನೇ ।
ಆತ್ಮಜ್ಞಾನಪ್ರದಾನೇನ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮಃ ॥
anekajanma-samprāpta-karmabandha-vidāhine ।
ātmajñāna-pradānena tasmai śrī gurave namaḥ ।।
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अनेक-जन्म — Many births सम्प्राप्त — acquired कर्म-बन्ध — bondage of action विदाहिने — to one who burns up आत्म-ज्ञान — Self — Knowledge प्रदानेन — by bestowing तस्मे श्री गुरवे नमः — Salutations to that Teacher

Salutations to that Teacher, who, by bestowing Self-Knowledge burns up the bondage of work and its fruit, acquired through countless lives.

The whole cycle of births and deaths that we individuals are seemingly caught up in are based on the bondage that doership and enjoyership created! When we act with a desire, by law of karma, we must experience the fruits of that action. The fruits may come immediately or may come in our future lives. Thus, another birth is confirmed. In





this manner, through countless lives we have accumulated fruits of action and seem to be caught up in the bondage of action. The Upanishads are very clear that Selfknowledge is the only way out of this bondage.

Bhidyate Hridyagranthih Chidyante sarvasamshayaah, kshiyante chaasyakarmani tasmindrishte paravare - says Mundaka Up. For one who is asleep and is feeling bound in his dream, the only way out of that bondage is to wake up! Waking up is knowing that I am not the person in my dream and the whole dream world is simply a projection of the mind! This knowledge of Oneself, Atmajnana burns away the rope of bondage created by karma/action.

Salutations to the Sadguru who bestows upon us this Supreme knowledge, Atmajnana!

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शोषणं भवसिन्धोश्च ज्ञापनं सारसम्पदः ।
गुरोः पादोदकं सम्यक् तस्मै श्री गुरवे नमः ॥
ಶೋಷಣಂ ಭವಸಿಂಧೋಶ್ವ ಜ್ಲಾಪನಂ ಸಾರಸಂಪದಃ
ಗುರೋ: ಪಾದೋದಕಂ ಸಮ್ಯಕ್ ತಸ್ಮೈ ಶ್ರೀಗುರವೇ ನಮ:
śosanam bhavasindhośca jñāpanam sārasampadah
guroḥ pādodakam samyak tasmai śrī gurave namaḥ 📙
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शोषणं — Drying up भव-सिन्धोः च — of the ocean of the worldly existence ज्ञापनं making one know सार-सम्पदः – of the wealth Supreme गुरोः – of the Teacher पाद-उदकं – water used to wash feet सम्यक् – truly तस्मै श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher! The water rendered holy by being used to wash the Teacher's feet that truly dries up this ocean of worldly existence and makes one know the wealth-Supreme (Truth)

When we enter into the path of spirituality, one of the first changes the Guru brings about in us is our attitude towards the world outside. While we continue to transact in the world outside, it is now with the right understanding of the world. The samsara, the jagat is often compared to the ocean which seems to be unending and constantly active with motions of waves. As we continue on the path of sadhana, we come to realise that the world has no happiness in it that we have been looking for. The Guru then shows us that the wealth of happiness is in the Supreme and I am not different from the Supreme!! Thus, I am happiness! The mind full of thoughts (water), surrendered at the feet of the Sadguru (used to wash the Guru's holy feet) is rendered holy and is now shown the path inwards towards True Happiness which is my nature itself!!

Salutations to such a Sadguru!

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न गुरोरधिकं तत्त्वं न गुरोरधिकं तपः ।
तत्त्वज्ञानात् परं नास्ति तस्मै श्री गुरवे नमः ॥
ನ ಗುರೋರಧಿಕಂ ತತ್ವಂ ನ ಗುರೋರಧಿಕಂ ತಪಃ
ತತ್ಸ್ವಜ್ಞಾನಾತ್ತರಂ ನಾಸ್ತಿ ತಸ್ತೈ ಶ್ರೀಗುರವೇ ನಮಃ
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na guroradhikam tattvam na guroradhikam tapaḥ | tattvajñānāt param nāsti tasmai śrī gurave namaḥ | |

न – There is not गुरोः – than the Teacher अधिकं – higher तत्त्वं – Truth न – There is not गुरोः – than the Teacher अधिकं – higher तपः – penance/austerity तत्त्व-ज्ञानात् – than the knowledge of the Truth परं – greater न अस्ति – exists not तस्मे श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher! There is no principle higher than the Teacher; there is no greater austerity than service to the teacher; greater than the true wisdom, there exists not anything.

The Guru is glorified in this verse. The Guru being established in the Supreme, is verily the Supreme Brahman, the Highest Principle! Tapas or austerity is self-effort to progress on the spiritual path, dissolving the ego bit by bit at every stage of Tapas. When we are in the service of the Guru, he provides ample opportunities for the disciple to melt his ego. Ego being the main obstacle in our progress, service to the Guru, which destroys the ego, is the greatest Tapas! The Highest Knowledge is the Knowledge of the Self, The Supreme Truth, as it is this alone that takes us out of the bondage of cycle of birth and death!

Salutations to the Sadguru who ever abides in this Knowledge of the Supreme Truth!

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मन्नाथः श्री जगन्नाथः मद्गुरुः श्री जगद्गुरुः ।
मदात्मा सर्वभूतात्मा तस्मे श्री गुरवे नमः ॥

क्राञ्जूकः शुःक्षमञ्जूकः क्राक्ष्मण्यात्मा हिः शुःक्षमक्ष्मण्याः ।
क्राक्षमञ्जूकः श्रेष्मण्याः शुःक्षमक्ष्मण्याः ।
क्राक्षमञ्जूकः श्रेष्मण्याः श्रेष्मण्याः ।

mannāthaḥ śrī jagannāthaḥ madguruḥ śrī jagadguruḥ |
madātmā sarvabhūtātmā tasmai śrī gurave namaḥ ||
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मन्नाथः – My Lord श्री जगन्नाथः – is the Lord of the world मद् गुरुः – My Teacher श्री जगद्गरः – is the Teacher of the world मदात्मा – my Self सर्व-भूतात्मा – is the Self of all beings तस्मे श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher! My Lord is the Lord of the Universe, my Teacher is the world-Teacher; my Self is the Self of All!

When the disciple has surrendered completely with Shraddha and Bhakti at the feet of the Sadguru, naturally a prayer such as the above verse naturally flows out! Sri Adi Shankara, in the dhyana-slokas of the Dakshinamurthy Stotram says that Ishwara, Guru and Self are one and the same and not different from each other. The disciple also comes to realise that the inner world and outer world are identical and that the outer world is a projection of the inner world! Thus, naturally he extols his Sadguru as the Jagadguru, His Lord (again his Sadguru alone) as the Lord of the world and his very Self (not different from the Sadguru) as the Self of all in the creation!

Salutations to such a Sadguru!





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गुरुरादिरनादिश्च गुरुः परम दैवतम् ।
गुरोः परतरं नास्ति तस्मै श्री गुरवे नमः ॥
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ಗುರುರಾದಿರನಾದಿಶ್ವ ಗುರುಃ ಪರಮದೈವತಂ
ಗುರೋಃ ಪರತರಂ ನಾಸ್ತಿ ತಸ್ತೈ ಶ್ರೀಗುರವೇ ನಮಃ
gururādiranādiśca guruḥ parama daivatam
guroḥ parataram nāsti tasmai śrī gurave namaḥ
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गुरुः आदि — The Teacher is the beginning अनादिः च — and without beginning गुरुः – the Teacher is परम-देवतं – the highest deity गुरोः – than Teacher परतरं – greater न अस्ति – exists not तस्मै श्री गुरवे नमः – Salutations to that Teacher

Salutations to that Teacher who is the beginning of the Universe, but Himself without a beginning. The Teacher is the highest deity. There is nothing greater than the Teacher.

The disciple continues to glorify his Sadguru in this verse. The disciple has now gained the subjective experience that he is the Supreme Brahman alone! In that moment of ecstasy, he cannot but express his reverence to his Guru! He experiences the Oneness between the Guru and Himself as the Parabrahman who is the causeless cause of the Universe. The disciple's devotion to his Guru pours out and for him the Guru is the highest deity, most worthy of worship and reverence! Thus he cries out that there is nothing greater than the Sadguru!

Our salutations to such a Sadguru!

त्वमेव माता च पिता त्वमेव त्वमेव बन्धुश्च सखा त्वमेव । त्वमेव विद्या द्रविणं त्वमेव त्वमेव सर्वं मम देव देव ॥

ತ್ವಮೇವ ಮಾತಾ ಚ ಪಿತಾ ತ್ರಮೇವ ತ್ವಮೇವ ಬಂಧುಶ್ಚ ಸಖಾ ತ್ವಮೇವ । ತ್ವಮೇವ ವಿದ್ಯಾ ದ್ರವಿಣಂ ತ್ರಮೇವ ತ್ವಮೇವ ಸರ್ವಂ ಮಮ ದೇವ ದೇವ

tvameva mātā ca pitā tvameva tvameva bandhuśca sakhā tvameva tvameva vidyā draviņam tvameva tvameva sarvam mama deva deva 📙

त्वम् एव – You alone are माता च – Mother and पिता त्वम् एव – Father too are yourself त्वम् एव बन्धुः च — You only are relation and सखा त्वम् एव — You alone are the companion त्वम् एव विद्या – You alone are learning द्रविणं त्वम् एव – riches too you are त्वम् एव सर्वं – You are everything मम देव देव – to me, O Lord of Lords!



You yourself are my Mother, Father, my relations, my companion, my learning and my wealth! You are my All!

Continuing on the same aspect of glorifying the Guru, the disciple tells the Guru that for him the Guru is the loving and nurturing mother who is always given the highest place in anyone's life; the father who is the selfless provider and ensures that all is going well in his sadhana; the bandhu, the relative, the special one who constantly keeps him in the thought of the Supreme; the friend who is ever there for him and with him, all through the tough times of sadhana! The disciple also extols the Guru as his greatest wealth and also the highest knowledge. There is nothing that the disciple can afford to omit and the list is endless! Thus in complete reverence and devotion the disciple exclaims, O Guru, you are my Lord, my Everything!

The Guru Stotram takes us through the journey of a Sadhaka, a disciple who having found his Guru, diligently following the path laid by the Guru, putting in all his efforts, earning the grace of the ever-compassionate and loving Guru, comes to gain the Wisdom of the Shastras, experiencing his true nature as the Supreme Truth, the Brahman! The disciple glorifies and extols his Guru in various ways through various stages of his sadhana! For those of us who have found our Guru, this Stotram is very enjoyable, reminding us repeatedly the important position and reverence we must give our Guru in our life. The Guru, initially appears to be a guide on the path who at one stage, when we completely surrender at his feet, becomes the path itself! Finally, the Guru seems to merge with our destination and finally there seems to be just one - call it Brahman, Supreme Truth, Sadguru or Self, the Atman!!

May we all recognise the Grace of the Guru in our life and ride on it along with our self efforts as per his guidance on the sadhana path, serving the Guru with love and respect, and come to realise this oneness!!

Om Sri Sadgurubhyo Namah!