

श्री-गुरु-पादुकास्तोत्रम् ಶ್ರೀಗುರುಪಾದುಕಾ-ಸ್ತೋತ್ರಮ್ Śrī-Guru-Pādukā-Stotram

अनन्त-संसार-समुद्रतार-नौकायिताभ्यां गुरुभक्तिदाभ्याम् । वैराग्य-साम्राज्यद-पूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಅನಂತ–ಸಂಸಾರ–ಸಮುದ್ರತಾರ–ನೌಕಾಯಿತಾಭ್ಯಾಂ ಗುರುಭಕ್ತಿದಾಭ್ಯಾಮ್ । ವೈರಾಗ್ಯ–ಸಾಮ್ರಾಜ್ಯದ–ಪೂಜನಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Ananta-samsāra-samudratāra-naukāyitābhyām gurubhaktidābhyām | Vairāgya-sāmrājyada-pūjanābhyām namo namaḥ Śrī-Gurupādukābhyām || 1 ||

अनन्त-संसार-समुद्रतार - Those that take us across the endless ocean of this worldly existence

नौकायिताभ्यां - Those that act as a boat

गुरुभक्तिदाभ्याम् - Those that give devotion to the Guru

वैराग्य-साम्राज्यद-पूजनाभ्यां – Those whose worship gives one the kingdom of dispassion

नमो नमः - Salutations! Salutations!!

श्रीगुरुपादुकाभ्याम् - To the Padukas of the Guru

Salutations! Salutations to the holy Padukas (sandals) of the Guru which symbolize the boat that takes us across the limitless ocean of samsara. They invoke devotion in us for the Guru and their worship gives us the kingdom called Vairagya (dispassion).

### **Reflections:**

The ocean of samsara is beautiful when seen from the shore but the experience of being in this ocean is entirely different. When we are drowned in samsara the shore is not visible to us. However, when the lighthouse called Guru casts His beam of light, ie., Atmajnana, it slowly and steadily guides us seekers across this ocean to the shore. The beam of light is like the Padukas of the Guru, which bear the depth and weight of His wisdom that come out of experiencing the knowledge given by Mother Shruti. When we get tuned to the Guru, this beam of light is now a boat on which we can safely ride to the shore!



The reason we get involved or stuck in samsara is our attachment, moha towards beings and things of the world. However, once we are in this boat to which the Guru's Padukas are compared, slowly detachment born out of viveka (discrimination) sets in. This increases our devotion to the Guru and continued unconditional worship of the Guru (represented by the Padukas) leads us to gain the Vairagya Samrajya, the Kingdom of Dispassion!

Thus with viveka and vairagya, born out of the Guru's Grace on the well qualified seeker, the seeker crosses over this mighty ocean of samsara and reaches the shore of Sat-Chit-Ananda, the Atmasvaroopa!

कवित्व-वाराशि-निशाकराभ्यां दौर्भाग्य-दावांबुद-मालिकाभ्याम् । दूरीकृतानम्र-विपत्ततिभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಕವಿತ್ವ–ವಾರಾಶಿ–ನಿಶಾಕರಾಭ್ಯಾಂ ದೌರ್ಭಾಗ್ಯ–ದಾವಾಂಬುದ–ಮಾಲಿಕಾಭ್ಯಾಮ್ । ದೂರೀಕೃತಾಮ್ರ–ವಿಪತ್ತತಿಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Kavitva-vārāśi-niśākarābhyām daurbhāgya-dāvāmbuda-mālikābyām | Dūrīkṛtānamra-vipattatibhyām namo namaḥ Śrī Gurupādukābhyām || 2 ||

कवित्व - Poetic talent वाराशि - sea निशाकराभ्यां - which act as a moon दौर्भाग्य - misfortune दाव - wild fire अम्बुद - मालिकाभ्याम् - which act as chains of clouds दूरीकृत - (which) take away आनम्र-विपत्-ततिभ्याम् - the multitudes of distress that come to the devoted नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru



Salutations! Salutations to the Holy Padukas of the Guru which inspire poetry to rise up in one's bosom like the moon that makes the sea rise up; which quench one's misfortunes as showers from clouds do to a wild fire; which dispel the multitudes of adversities that trouble the devotees.

### **Reflections:**

The Grace and teachings of the Guru are subtly and gently influencing the progress of the seeker in many different ways. When the seeker is tuned to the Guru's Grace (which is not different from Him), then naturally gratitude flows out of the seeker in beautiful ways such as poems!! We have the example of Giri, Adi Shankara's student who was thought to be a dullard by the rest of the students but by the grace of his Guru, Adi Shankara, Giri composed the Totakashtakam, a beautiful set of eight verses that describes the Guru in essence with complete humility. It is this Giri who went on to be the well known Totakacharya! Thus, the Guru's grace can work wonders in the disciple! The simile given here is that of the moon in whose mere presence the sea is as though inspired to rise up, causing high tide which seems to be the sea dancing in joy on seeing the moon in the sky! The Guru Padukas are the moon and the poetry rising in the seeker's bosom, is the rising up of the waves in the sea.

The seeker's path is always filled with plenty of challenges which may be in the form of adversities or misfortunes. Misfortunes and adversities come to us only as fruits of our own past karmas. However, how we meet those adversities or misfortunes decides our progress on the spiritual path. When we are tuned to the Grace of the Guru, it is like plugging into a power source that gives us the required mental strength (in the form of right knowledge) to face them with an unperturbed attitude. This has been compared to the wild fire that is put off by the chain of clouds that continuously shower down on the fire until it is quenched completely! Thus the Guru Padukas are the clouds that rain down upon the wild fire of misfortunes and adversities of the devotees/disciples.

नताययोः श्रीपतितां समीयुः कदाचिदप्याशु दरिद्रवर्याः । मूकाश्च वाचस्पतितां हि ताभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ನತಾಯಯೋಃ ಶ್ರೀಪತಿತಾಂ ಸಮೀಯುಃ ಕದಾಚಿದಪ್ಯಾಶುದರಿದ್ರವರ್ಯಾಃ । ಮೂಕಾಶ್ಚ ವಾಚಸ್ಪತಿತಾಂ ಹಿ ತಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Natāyayoḥ śrīpatitām samīyuḥ kadācidapyāśu daridravaryāḥ | Mūkāśca vācaspatitām hi tābhyām namo namaḥ Śrī Gurupādukābhyām || 3 ||



नताः - those who bow down ययोः - to which two (Padukas) श्रीपतिताम् - Lordship over health समीयुः - shall attain कदाचित् अपि - at any time आशु - quickly दरिद्रवर्याः - the very poor मूकाः च - and the dumb वाचस्पतितांहि - (attain) indeed mastery over speech ताभ्याम् - to those नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the Holy Padukas of the Guru bowing down to which just once, turns the poorest to the wealthiest in no time; and devotion to which transforms the dumb to a great orator!

### **Reflections:**

The holy Padukas of the Guru represent the wisdom of the Guru that guides the seekers on the tough terrains of sadhana. When we bow down even once, but completely and sincerely, it only means we surrender our ego, our individuality at the feet of the Guru. This sincere surrender unlocks the tremendous potential power that is stored within.

Sincere surrender implies unconditionally obeying the advice of the Guru. However, this does not mean a blind following of the Guru, but internalizing the advice and maintaining the Shraddha in the Guru that His words when obeyed will take him ahead in the path of sadhana. The obstacles in our path of sadhana are mainly in the form of our ego and our anxieties for the future. Our surrender to the Guru takes care of both the obstacles and thus strengthens us from within.

Once the power within is unleashed, there will be no poverty or dumbness left in the seeker. He is the wealthiest one as he now has the power within along with the Grace of the Guru! Here wealth is not indicative of the material wealth that we generally assume but it is the inner wealth of virtues. Once one has this wealth presence or absence of material wealth is no more



relevant to the seeker. When there is no 'want' anymore it is indicative of being the wealthiest! This is referred to in the verse by the word Sripati – Lordship over wealth.

The power within, once unleashed, can manifest as required or can be invoked as one would want it. Thus, the power can also flow out as words in the most eloquent manner bringing out the messages in the most efficient way! Thus the seeker becomes the greatest orator through the grace of the Guru.

नालीक-नीकाश-पदाहृताभ्यां नाना-विमोहादि-निवारिकाभ्याम् नमज्जनाभीष्ट-तति-प्रदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ನಾಲೀಕ–ನೀಕಾಶ–ಪದಾಹೃತಾಭ್ಯಾಂ ನಾನಾ–ವಿಮೋಹಾದಿ–ನಿವಾರಿಕಾಭ್ಯಾಮ್ । ನಮಜ್ಜನಾಭೀಷ್ಪ–ತತಿ–ಪ್ರದಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Nālīka-nīkāśa-padāhṛtābhyām nana-vimohādi-nivārikābhyām | Namajjanābhīṣṭa-tati-pradābhyām namo namaḥ Śrī Gurupādukābhyām || 4 ||

नालीक-नीकाश-पद-आह्लाभ्याम् - to those (Padukas) brought by one whose feet resemble lotus

नाना - various

विमोह-आदि - delusion etc.

निवारिकाभ्याम् - which remove

नमत्-जन - the people who bow down

अभीष्ट-तति - many desires

प्रदाभ्याम् - which grant

नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the Holy Padukas of the Guru brought by Sri Padmapaada, which when worshipped, grant all the desires of the devotees and destroy the various delusions.



### **Reflections:**

The Padukas of the Guru represent the knowledge and wisdom of the Guru. When the devotees are tuned to the Guru, the knowledge is transferred to the devotees by the Grace of the Guru and the self-effort of the devotee. This knowledge when internalized by the devotee coupled with devotion and shraddha in the Guru destroys all the misconceptions about oneself and the world. Thus the devotee now will have only sattvic desires that take him closer to the Lord! Thus he attains the lotus feet of the Guru (who is not different from Lord). These Padukas were brought to us by Sri Adi Shankaracharya's great disciple Padmapadacharya.

नृपालि-मौलि-व्रज-रलकान्ति-सरिद्विराजत् -झषकन्यकाभ्याम् नृपत्वदाभ्यां नतलोक-पंक्तेः नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ನೃಪಾಲಿ–ಮೌಲಿ–ವ್ರಜ–ರತ್ನ–ಕಾಂತಿ–ಸರಿದ್ವಿರಾತ್–ಝಷಕನ್ಯಕಾಭ್ಯಾಮ್ । ನೃಪತ್ವದಾಭ್ಯಾಂ ನತಲೋಕ–ಪಂಕ್ತೇಃ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Nṛpāli-mauli-vrajaratna-kānti-saridvirājat-jhaṣakanyakābhyām | Nṛpatvadābhyām nataloka-paṅkteḥ namo namaḥ Śrī Gurupādukābhyām || 5 ||

नृप - आलि - rows of kings

मौलि - व्रज - multitude of crowns

रलकान्तिसरित् - the water (stream) of the brilliance of the jewels

विराजद् - shining

झष-कन्यकाभ्याम् - the mermaids

नृपत्वदाभ्याम् - which confer kinghood

नत-लोक-पङ्केः - to the rows of devoted people

नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the Holy Padukas of the Guru which confer kinghood to the devotees. They shine like two resplendent mermaids in the stream formed by the shining crown jewels of rows of kings who bow before them shine.



### **Reflections:**

The knowledge that the Padukas represent is one that removes all dependencies and when endowed with that knowledge, (even just knowledge and not yet wisdom,) one comes to understand the fleeting nature of the world. This gives the understanding of the futility of depending on the world for happiness and security. This freedom and the feeling of being Self-reliant (according to the jnana marga) and depending only upon the Omniscient and Omnipotent Lord (according to bhakti marga) itself is the kinghood that is being referred to in this verse. The kingdom also refers to the kingdom of bliss and kingship in everyone's heart that such a devotee enjoys!!

A beautiful metaphor is used in this verse. The Holy Padukas are the mermaids shining in the stream of water which is none other than the rows of crowns of those kings who have surrendered to the Padukas which represent Adi Shankara. It implies that everyone must bow down before knowledge, especially this highest knowledge, the knowledge of the Self! 'Swarajye pujyate Raja, Jnaanitu sarvatra pujyate.'

# पापांधकारार्क-परंपराभ्यां तापत्रयाहींद्र खगेश्वराभ्याम्

जाड्याब्धि-संशोषण-वाडवाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಪಾಪಾಂಧಕಾರಾರ್ಕ–ಪರಂಪರಾಭ್ಯಾಂತಾಪತ್ರಯಾಹೀಂದ್ರ–ಖಗೇಶ್ವರಾಭ್ಯಾಮ್ । ಜಾಡ್ಯಾಬ್ಧಿ–ಸಂಶೋಷಣ–ವಾಡವಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Pāpāndhakārārka-paramparābhyām tāpatrayāhīndra khageśvarābhyām | Jāḍyābdhi-samśoṣaṇa-vāḍavābhyām namo namaḥ Śrī Gurupādukābhyām ||6||

पाप अन्धकार - the darkness of sin अर्कपरम्पराभ्याम् - a row of suns तापत्रय - the three afflictions अहीन्द्र - a great snake खगेश्वराभ्याम् - (Garuda) the king of birds जाडचाब्धि - the ocean of dullness (sluggishness) संशोषणवाडवाभ्याम् - the submarine fire that dries up



नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the holy Padukas of the Guru, which, like the great submarine fire, dry up the ocean of all sluggishness and dullness, which are like Garuda to the deadly snake of the three afflictions and which are like a row of effulgent suns to drive away the darkness of all one's sins!

## **Reflections:**

The knowledge of the Self which is represented by the Holy Padukas of the Guru is the antidote to all sufferings in the world. The Shraddha of the seeker in the Guru's teachings removes all the tamas that the seeker might be enveloped by! It is here compared to the submarine fire that dries up the tamas indicated by sluggishness and dullness. Once the seeker moves away from tamas into rajas and sattwa, one comes to feel more at peace and energetic! The Taapatraya, three afflictions (adhibhautika, adhidaivika and aadhyatmika tapa) are like a snake that keeps poisoning our mind and take away our peace. The Guru Padukas are like the Garuda that keep away this snake of taapatraya, thus ensuring peace of mind to the seeker.

The sins are not just papa. Adi Shankara, in all his works, very emphatically maintains that punya is also ultimately a form of papa alone! Any action that is a cause for our rebirth is considered sinful! The source for this is that I don't know who or what I am!! It is the Sadguru alone who is capable of directing the seeker on this spiritual quest of knowing one's Self; the guidance of such a Guru thus acts as the effulgence that drives away the ignorance of the Self!

शमादि-षट्कप्रद-वैभवाभ्यां समाधि-दानव्रत-दीक्षिताभ्याम् । रमाधवांघ्रि-स्थिर-भक्तिदाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಶಮಾದಿ-ಷಟ್ಕಪ್ರದ-ವೈಭವಾಭ್ಯಾಂ ಸಮಾಧಿ-ದಾನವ್ರತ-ದೀಕ್ಷಿತಾಭ್ಯಾಮ್ । ರಮಾಧವಾಜ್ಛ್ರಿ-ಸ್ಥಿರ-ಭಕ್ತಿದಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Śamādi-ṣaṭkaprada-vaibhavābhyāṁ samādhi-dānavrata-dīkṣitābhyām | Ramādhavāṅghri-sthira-bhaktidābhyāṁ namo namaḥ Śrī Gurupādukābhyām || 7 ||

शम-आदि-षट्क - the six (qualities) beginning with mind-control प्रदेवेभवाभ्याम् - whose glory it is to give



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समाधि-दान-व्रत - the vow of granting Samadhi (conscious absorption of mind)
दीक्षिताभ्याम् - initiated
रमा-धव-अङ्ग्रि - the feet of Lord of Ramaa
स्थिर-भक्ति-दाभ्याम् - which grant firm devotion
नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru
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Salutations! Salutations to the holy Padukas of the Guru, which grant firm devotion to the feet of Lord Vishnu, which are committed to the vow of granting Samadhi (conscious absorption of the mind) and the glory of which it is to bestow the six fold virtues of shama, dama etc.,.

# **Reflections:**

The most important requirement in the relationship between Guru and disciple is the unconditional Shraddha that the disciple has in the Guru. This will automatically develop bhakti for the Lord in the heart of the seeker, as the Lord, Guru and the Self are many names for the same entity! On the path of sadhana, the basic requirements include the 6-fold virtues such as Sama(control of mind), Dama(control of sense organs), Uparati(to be withdrawn from the world), Titiksha(endurance), Shraddha(faith), Samadhana(single-pointedness). The glory of the Guru Padukas is that they ensure that these virtues are developed in the seeker! Once this is done to a large extent, the Guru initiates the seeker on to the path of intense sadhana guiding him constantly until the mind is fixed and absorbed in Samadhi. The underlying requirement is unshakable devotion to the Lord, which is also given to the seeker by the Grace of the Guru!

स्वार्चापराणामखिलेष्टदाभ्यां स्वाहासहायाक्ष-धुरंधराभ्याम् ।

स्वांताच्छ-भावप्रद-पूजनाभ्यां नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಸ್ವಾರ್ಚಾಪರಾಣಾಮಖಿಲೇಷ್ಟದಾಭ್ಯಾಂ ಸ್ವಾಹಾಸಹಾಯಾಕ್ಷ–ಡುರಂಧರಾಭ್ಯಾಮ್ । ಸ್ವಾಂತಾಶ್ಚ–ಭಾವಪ್ರದ–ಪೂಜನಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥

Svārcāparāņāmakhilestadābhyām svāhāsahāyākṣa-dhurandharābhyām | Svāantāccha-bhāvaprada-pūjanābhyām namo namaḥ Śrī Gurupādukābhyām || 8 ||

स्वार्चा-पराणाम् - to the ones devoted to the worship of one's self



अखिल-इप्ट-दाभ्याम् – which give all that is desired स्वाहा-सहाय-अक्ष – one who has fire as one of his eyes (स्वाहा सहाय – companion of svaahaa viz., fire, for svaahaa is one of fire's wives) धुरन्धराभ्याम् – which bear the weight of स्व-अन्त-अच्छ-भाव – the blissful experience of one's within प्रद- पूजनाभ्याम् – worship of which confer नमो नमःश्री-गुरुपादुकाभ्याम् – Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the holy Padukas of the Guru, which bore the weight of the one who is Shiva with fire as one of his eyes; which grant all that is desired to those intent upon the worship of (contemplation upon) the Self; the adoration of which confer on one the blissful experience of one's within!

### **Reflections:**

The third eye of Shiva is one of the most famous aspects of God symbolism in our puaranas. It is the eye of fire which symbolizes the knowledge that burns up all our ignorance in the form of misconceptions of ourselves, the world and God (Jeeva, Jagat and Ishwara). It is also referred to as the Jnanachakshu. The Padukas of the Sadguru also represent the knowledge of the Self that he imparts to the ardent disciple; hence the comparison of the Padukas to the third eye of Lord Shiva.

The Sadguru's Grace turns the mind of the disciple inwards, thereafter guiding the surrendered mind on the journey towards Atmajnana. Thus, all the desires that are in line with the progress on this path are fulfilled by the Grace of the Sadguru. As the seeker continues on this journey with unshakable Shraddha in the guidance of the Sadguru, he finds himself experiencing that Bliss which is his final destination! Thus it is the grace of the Guru represented by the Padukas that drives the seeker on the path to the destination of that Bliss which is the Self (Sat-chit-ananda).

कामादिसर्प-व्रजगारुडाभ्यां विवेक-वैराग्य-निधि-प्रदाभ्याम् ।

बोधप्रदाभ्यां द्रुतमोक्षदाभ्यं नमो नमः श्रीगुरुपादुकाभ्याम् ॥

ಕಾಮಾದಿಸರ್ಪ–ವ್ರಜಗಾರುಡಾಭ್ಯಾಂ ವಿವೇಕ–ವೈರಾಗ್ಯ–ನಿಧಿ–ಪ್ರದಾಭ್ಯಾಮ್ । ಬೋಧಪ್ರದಾಭ್ಯಾಂ ದ್ರುತಮೋಕ್ಷದಾಭ್ಯಾಂ ನಮೋ ನಮಃ ಶ್ರೀಗುರುಪಾದುಕಾಭ್ಯಾಮ್ ॥



Kāmādisarpa-vrajagāruḍābhyām viveka-vairāgya-nidhi-pradābhyām | Bodhapradābhyām drutamokṣadābhyam namo namaḥ Śrī Gurupādukābhyām || 9 ||

काम-आदि-सर्प-व्रज - the hosts of snakes such as beginning with desire

गारुडाभ्याम् - which are a charm against (snakes)

विवेक-वैराग्य-निधि-प्रदाभ्याम् - which bestow the treasure of discrimination and dispassion

बोध-प्रदाभ्याम् - which grant wisdom

दुत-मोक्षदाभ्याम् - which give instant liberation

नमो नमःश्री-गुरुपादुकाभ्याम् - Salutations! Salutations to the Padukas of the Guru

Salutations! Salutations to the holy Padukas of the Guru, which drive away all passion, anger etc, as the Gaaruda (a mantra or a charm against snakes) makes snakes flee; which bestow on one with the treasure of viveka (discrimination between real and unreal) and vairaagya (non-attachment); which grant the higher knowledge bring about instant liberation!

## **Reflections:**

Sri Adi Shankara has repeatedly emphasized that the basic qualifications for liberation is

- Viveka
- Vairagya
- Shamaadishatkasampatti
- Mumukshatva

The six fold wealth of Sama, dama, uparati, titiksha, Shraddha, samadhana (as explained in the 7th verse) are like the mantra that removes the arishadvarga (kama, krodha, lobha, moha, mada and matsarya). In this verse the arishadvarga or the six fold enemies are likened to the snakes and the shadsampatti are likened to the Gaarudamantra that remove the snakes. This is a very important stage in the journey of a seeker. The very acquaintance, followed by the close companionship with a Guru transforms the seeker to a great extent replacing the enemies within, with the inner wealth of controlled mind, forbearance, Shraddha etc. This enhances the seeker's viveka, ability to discriminate between Shreya(good) and Preya(pleasant); Nitya(Real)and Anitya(Unreal). As the seeker continues to progress never losing his viveka, his vairagya naturally becomes more and more intense. Thus he outgrows his likes (raga) and dislikes (dwesha). This seeker is now prepared for the highest knowledge and thus his mumukshutwa or urge to be liberated (from this bondage of birth and death) becomes very intense.



Such a seeker is now granted liberation at the seat of meditation where, by the Grace of the Guru, he transcends all barriers. He then attains the experience of that unconditional bliss as soon as the knowledge of the Self, dawns on him in the form of an unexplainable (anirvachaneeyam) experience.

Namo Namah Śrī Gurupādukābhyām !