

GURU-STOTRAM TO ŚRĪMAT-SVĀMI-OMKĀRĀNANDA

ॐ जाग्रत्स्वप्नसुषुप्तिभ्यः सद्गुरुः परतः परः ।
तुरीयानन्दवन्तं तं नमामि सततं भजे ॥ १ ॥

ॐ Jāgrat-svapna-susuptibhyaḥ sad-guruḥ parataḥ paraḥ ।
turiyānandavantam taṁ namāmi satatam-bhaje ॥ 1 ॥

The Sad-guru is greater even than those beyond Jāgrat (Waking-state), Svapna (Dreaming-state) and Suṣupti (Deep-sleep). I bow before him who possesses the bliss of Turiya (fourth state of consciousness, i.e. the Brahman-Consciousness). I eternally take refuge in him.

Commentary

‘Those beyond the states of waking, dreaming and deep-sleep,’ denotes those who have surpassed, exceeded the three states of consciousness. To claim that one realized person is greater than another is of course baseless. The realization is the same; therefore the status is the same. But since the Sad-guru is taking the trouble of making us realize the same, we consider him the greatest of all. ‘I bow before him who possesses the Bliss of Turiya,’ gives another indication of his status, of the Bliss that is his nature and which we should experience. ‘I eternally take refuge in him,’ ‘eternally’ in the sense, ‘until by his grace I realize the same state’.

यथाम्बा बालकान्दुग्धमद्वैतामृतमेष नः ।
प्रातर्ददाति मध्याह्ने सायमज्ञानमर्दिनम् ॥ २ ॥

Yathāmbā bālakān-dugdham-advaitāmṛtam-eṣa naḥ ।
prātar-dadāti madhyāhne sāyam-ajñāna-mardinam ॥ 2 ॥

As the mother gives milk to the children, he, in the morning, at noon and in the evening, gives us the nectar of Advaita, which destroys ignorance.

Commentary

The previous verse showed the personality and status of the Sadguru. In this verse his work is being shown. The mother gives milk to the child; likewise, seeing the necessity for all mankind to realize the Self, the Sadguru gives knowledge, general truths and the means needed for its progress. ‘In the morning, noon and evening’ is an indication for the continuity of the teachings. What is the purpose of those teachings? They are the cause of the destruction of our ignorance, of the ignorance of the Self.

दयासिन्धो परानन्द भवत्कोमलपादयोः ।
पूजां गम्भीरभक्त्याहं करोमि परमात्मनः ॥ ३ ॥

*Dayā-sindho parānanda bhavat-komala-pādayoḥ ।
pūjām gambhīra-bhaktyāhaṁ karomi paramātmanaḥ ॥ 3 ॥*

O Ocean of Compassion! O you, who possesses the greatest Bliss! With deepest devotion, O Master, I perform the worship of your Lotus-feet, the worship of the Absolute.

Commentary

In the previous two verses Gurudev's greatness and activity was praised. This verse shows the devotion given to him, to the Divine Mother Herself, to the Absolute Itself. 'With deepest devotion' we ought to perform the deserved worship of his Lotus-feet, the worship of the Divine Mother who pervades the entire Universe.

ओम्कारानन्द इत्येव मोक्षप्रापणदेहलिः ।
ज्ञात्वा तं सर्वपापानां विनाशः प्रतिपद्यते ॥ ४ ॥

*Omākārānanda ityeva mokṣaprāpaṇadehaliḥ ।
jñātvā taṁ sarvapāpānāṁ vināśaḥ pratipadyate ॥ 4 ॥*

"Omākārānanda" is the threshold to the obtainment of Mokṣa. Knowing him, all sins vanish.

Commentary

'He is the threshold.' Only through him we can pass into the consciousness of the absolute Bliss. 'Threshold' is used as a synonym for 'doorway'. He is the gate to the obtainment of the absolute Realization, to the obtainment of the absolute Bliss. *'Knowing him'* has nothing to do with meeting him or knowing about him. Of course, also by meeting him divine blessings are obtained. Due to realization, he can no more be identified with a human; therefore, *'knowing him'* means 'realizing his true nature,' i.e. 'realizing the Absolute.' It is written: *'Knowing him, all sins vanish.'* A better sequence might be: after the previously committed sins and the present impurities have been elided through a pure life and devotion to the Lord, the Sadguru's true nature is realized and the absolute Bliss is experienced.

ॐ शान्तिः शान्तिः शान्तिः ॐ

ॐ Śāntiḥ Śāntiḥ Śāntiḥ ॐ

