

निरंजनाय शान्ताय चिदेक रसरूपिणे।
परदेवाय सिद्धाय गोपीनाथाय ते नमः॥



JAGAT GURU BHAGAVAN GOPINATHJI

Jagat Guru Bhagavaan Gopinath Ji has been the most revered spiritual luminary of Kashmir.

An avid Shaivite, he followed the dictum of Tantra philosophy simultaneously. Prof. M.L. Kukloo Scholar of Kashmir Shaivism in his study says:-

श्री भगवते गोपीनाथाय ते नमः

भगवान गोपीनाथ जी शाम्भव योगी थे, जिनको कोई कर्म नहीं करना पड़ता है अर्थात् वह कर्म-बन्धन से मुक्त थे भगवान जी आँखे खोलकर भी चारों दिशाओं में परमात्मा को देख पाते थे और उनसे सामान्य वार्तालाप करते थे। प्रायः समाधि में ही लीन रहते थे, उन्होंने शाम्भव अवस्था को पार कर अनुपाय अवस्था भी प्राप्त की थी, इस अवस्था पर लगता था कि वह खुद कुछ भी नहीं करते और अपने ही आनन्द में लीन रहते थे।

शैव-योगी होने के कारण वह कहीं नहीं गए है। वह इहलोक में ही सब कुछ निहारते रहते हैं। ये तीनों लोकों का निरीक्षण कर सकते हैं। भूलोक, भुवः लोक तथा स्वः लोक में विचरण कर सकते है। वह हजारों वर्षों तक पथ प्रदर्शक कर सकते है। भगवान जी अपनी शक्ति के संवेगों से दूर बैठे भक्तों को आकर्षित करते है। जिन्हे आत्म साक्षात्कार में सहायता मिलती है। सदाशिव स्वरूप वाले, शैव दर्शन में वर्णित ३६ तत्त्वों से भी परे, जगत व्यवहार के साक्षी बने हुए, प्रत्येक प्राणी के हृदयस्थित भावों को विशेष रूप से जानने वाले भगवान श्री गोपीनाथ जी महाराज को हमारा प्रणाम है।

His approach to life and humanity was altruistic and revolutionary in concept.

There are facts on record to show that his spiritual power has been helping the country whenever she has been a victim of aggression. The writeup of Sh. B.L. Kak, journalist of repute, are reprinted :-

'BHAGAVAN' GOPINATH DIRECTED, INDIAN COMMANDOS ACTED

"Unbelievable: sight, Unforgettable character." These words find place on the first page of the unfinished diary on the Kargil war by a young officer of the Indian Army. Of course, he has fascinating, thrilling pieces of information on the war as it raged to free the Tiger Hills from the Pakistani guerrillas. But he admits his "failure" to hammer out a convincing answer to his own question: How did this happen?

A hurried look at certain portions of the diary clearly indicated the size and pattern of the conflict the Army officer has even after the victory of Indians over Pakistan following the eviction of the armed guerrillas from the all-important Tiger Hills. "True, Indian jawans fought very well in this particular section of Kargil sector. But our action followed the direction from the great man, who died many years ago in Srinagar", the officer said.

The great man? "None other than the famous Kashmiri Pandit saint, who was, and is; for his followers 'Bhagavaan' Gopinath", the officer replied.

Did he meet him when he was alive? The officer's reply: "A Kashmiri Hindu officer of another formation wears a gold locket bearing the picture of the saint. Not long ago, this Kashmiri officer visited my family in Lucknow. And during our informal meeting with him, I and my wife learnt from him about the supernatural powers of the saint, 'Bhagavaan' Gopinath. About a month later, a colour photograph of the saint was delivered in our house by the Kashmiri Army officer".

There were quite a few casualties on the Indian side during the first three days of Indian offensive against the Pakistani guerrillas in the rugged vicinity of Tiger Hills. In the Tiger Hills, the 16,000 feet high conical feature in the Dras sector, the Indian troops encountered enormous difficulties, even as certain substantial gains had been registered with the launching of a multi-pronged attack.

"Our re-structured strategy bore fruit only after the unbelievable sight, unforgettable character emerged on Saturday, July 3. Appearance on the scene of 'Bhagavaan' Gopinath, wearing white turban and a red tilak on his forehead, was suddenly, and swiftly, followed by the equally unbelievable energy in the muscle-power of each and every Indian fighter" the unfinished diary says.

The diary adds: "Perhaps, nobody would believe what I came across after the fierce, all-night, 11-hour assault, leading to the recapture of the Tiger Hills. The super-man, 'Bhagavaan' Gopinath led the assault". The recapture of the Tiger-Hills, the most dominating peak in the Kargil region was undoubtedly a turning point in the 40-days old conflict.

And by the time the Indian tricolour was hoisted atop Tiger-Hills, another event of much importance had taken place in the Batalik sector. It was the capture of a Pakistani soldier, Naik Inayat Ali (service number 2837712) of 5 Northern light Infantry (NLI), which is part of 62nd brigade based in Skardu. And Inayat Ali told his interrogators that most of the infiltrators were regulars of the Pak Army.

With a view to eliminating enemy observation of National highway IA, Tiger Hills had to be freed from the Pak guerrillas. Indian Air Force jets had pounded the two enemy supply camps on the hills with devastating effect till July 2 afternoon before ground troops launched the final assault. The final assault on the Tiger Hills was carried out by troops of 18 Grenadiers.

Obviously, the defeat suffered by the Pakistani occupation forces around the Tiger Hills resulted in a new signal for Islamabad, necessitating Prime Minister, Mr. Nawaz Sharief, to hold one-to-one talks with the US President, Mr. Bill Clinton, in Washington on Sunday, July 4. A day earlier, Mr. Clinton extended an invitation to Mr. Atal Behari Vajpayee to visit Washington for talks. Mr. Clinton extended the invitation when he talked to Mr. Vajpayee over the telephone late on Saturday (July 3) night.

If Mr. Nawaz Sharief took the next available flight to Washington after he received a message from the US President, Mr. Vajpayee turned down Mr. Bill Clinton's invitation. Mr. Vajpayee told Mr. Clinton that it should not be possible for him to visit the US "at this Stage".

Mr. Nawaz Sharief rushed to the US on Saturday night to hold discussions with Mr. Clinton on the Kargil crisis. All this at a time when the Pak Prime Minister faced increasing isolation from the international community on the Kargil front. And by the time Mr. Nawaz Sharief boarded the Washington bound plane, artillery cover was provided to the Indian ground troops who were slowly moving up Tiger Hills to mount the attack from various sides.

It was the day (July 4) Nostradamus, the 15th century seer, had predicted that the world would end. As it turned out, it was glorious day for India. Pakistan got humiliated after the brave men of the Indian Armed Forces captured the strategic Tiger Hills and nabbed a Pakistani soldier to boot.

PAKISTAN'S SUDDEN INTEREST IN KASHMIR'S 'MIRACLE-MAN'

Stated opposition by Pakistan to Dr. Farooq Abdullah's proposal for bringing about Kashmiri Hindu migrants' return to the Valley, notwithstanding, a measure of interest has suddenly-and, indeed, unexpectedly-been evinced by Islamabad in Kashmir's 'miracle-man'. Pandit Gopinath, who, though dead and gone, has triggered animated discussions and generated a good deal of curiosity following the circulation of a media report about his role as the 'hero' of Kargil hills during the Indo-Pakistan war of the 1999 summer.

The report was highlighted by Daily Excelsior, a leading English newspaper of Jammu and Kashmir. In fact, Pakistan Embassy's attention, a diplomat admitted, was drawn by the report's heading: 'Bhagavaan' Gopinath directed, Indian commandos acted'. The Pakistani diplomat, without any fanfare, got into touch with a Kashmiri Muslim scribe, perhaps days after he went through the Kargil articles carried by the J&K publication, to obtain information about the 'miracle-man'.

Since all these articles had been authored by me at the end of my visit to parts of Kargil region before the end of the war, I was not surprised when the Kashmiri Muslim journalist contacted

me to confirm unidentified Indian Army officer's statement on how the 'miracle-man' appeared on the scene to guide the troops during their drive to drive out the Pakistani intruders from the Tiger Hills. And the soft-mannered journalist straightway told me that he had been contacted by a functionary of the Pakistani chancery in this regard.

What was quite surprising was the place of information: Unidentified Pakistani official knew about the existence of 'Bhagavaan Gopinath Ashram' in New Delhi's Pamposh Enclave. Indeed, the Pakistan chancery had got details about the office-bearers of this centre. As a diplomatic move, the chancery sought the help of a kashmiri-speaking "friend" to get into touch with Kashmiri-speaking office-bearers of the centre. Neither the Muslim journalist nor this writer had any knowledge about anyone operating for and within the Delhi-based 'Bhagavaan Gopinath Ashram'. Hence, the Pak official had no other alternative but to accept a couple of printed booklets on this 'miracle-man', which contained necessary material on the 'king of saints in Kashmir', namely, 'Bhagavaan' Gopinath.

Again, the Pak official could not accomplish his another target, namely, obtaining identity of the Indian officer of 18 Grenadiers, who after the defeat of the Pak attackers in the vicinity of the Tiger Hills, had briefly talked about the appearance of 'Bhagavaan' Gopinath as the 'real director' for Indian actors on the eve of the victory of the Tiger Hills. Since this particular Army officer wanted to remain anonymous, I had to adopt 'mother-knows-best' policy on this issue.

The same policy was used when a top official from the Army Headquarters contacted me to know the name of the 'chap' from 18 Grenadiers, who had spread the story of the dead saint having guided him and his men during their assault on the Pakistani attackers in the vicinity of Tiger Hills. The Chief of the Army Staff, Gen VP Malik, he informed me, was anxious to know about the 'chap'.

The top Army official was forced to change the topic when he was told; The dead saint, according to some war heroes of the Indian Army, was seen on the battle front guiding the troops in Kashmir against Pak invaders during the 1965 and 1971 wars with Pakistan. In the words of Swami Yogananda, the author of 'The Autobiography of a Yogi', perfect masters like 'Bhagavaan Gopinath' "can materialise and dematerialise themselves and move with the velocity of light and utilise the creative light rays in bringing into instant visibility any physical manifestation. Considering the fact that scores of functionaries in the Defence Ministry and Army Headquarters as well as at the Udhampur-based Northern Command have suddenly grown curious to know about the 'powers' of the man who is no longer alive, it would be in fitness of things if Lt. Col. RK Langar is approached by them individually or collectively for his views and findings on the man, who is now called by a group within the Indian Army as the hidden 'hero' of the Kargil hills.

And as long as some higher-ups considered close to the Army Chief, Gen. Malik are found to be having 'ego' self-realisation is not possible. In fact, Lt. Col. Langar has, in one of his articles, quoted 'Bhugavaan' Gopinath as having said that one should wholly

get rid of the 'ego'. In line with the teachings of Kashmir Shaivism, 'Bhagavaan' Gopinath believed in both 'knowledge' and 'activity'. Hence, a word of caution for his critics: Don't dismiss the man without studying his approach and actions till he breathed his last. To acquire 'knowledge' in this connection will obviously require 'activity'.

SOLDIERS SAW HIM AT THE FRONT IN ALL INDO-PAK WARS

Pakistan, a party to the Kashmir 'Dispute', is a Muslim State and will not easily permit a debate on the departed saints of Kashmir, particularly on the printed stuff with regard to the 'direction' from well-known Pandit spiritualist, 'Bhagavaan' Gopinath, to Indian soldiers during their battle against Pakistanis in 1947-48, 1965 and 1971 and lately in Kargil region. Significantly, however, printed material on the man, under reference, has been obtained by Delhi-based Pakistan chancery.

There is no reaction from Pakistani functionaries and analysts to the printed material on the hidden 'hero' of Kargil hills. Perhaps, those who obtained the written stuff on 'Bhagavaan' Gopinath chose to uphold the observation made by Henry David: "Jumping to conclusions doesn't make for happy landings".

Prof. J.N. Sharma's findings seemed to have egged at least two Pakistani officials, currently based in Delhi, on to ascertain from 'other sources' if 'Bhagavaan' Gopinath was really seen by Indian soldiers at the front in 1948 and just in front of them, directing them to fire in this or that direction, even as he was, at that time, seated in his room in Srinagar, "Other sources" ? "Our sources are sacred and, hence, we don't want to expose them", pat came

the reply from one of these officials.

Prof. Sharma's findings are contained in 32-page booklet, which has been published by Mr. Pran Nath Koul, Delhi-based secretary of 'Bhagavaan Gopinath Ji Trust'. Finding number one From 1947 onwards, 'Bhagavaan' Ji took much interest in what was happening around him, and used his spiritual power to help the country. His body was no hurdle in his going any where. Once, he said that he was himself present at the battle-front, and so there was no danger to Kashmir though again he was physically in Srinagar.

Finding number two: During the border war with China in 1962, 'Bhagavaan' Gopinath once left his residence and returned the next day. His body was quite cold. He had caught a chill and had bronchitis. In answer to a question by a devotee, he said that he had gone to Tibet to settle the matters. In a few days, there was a lasting ceasefire. He kept a close eye on the 1965 war also.

Finding number three: In 1971, India got actively involved in the Bangladesh war of liberation. At a critical stage in the war, a super power announced its involvement. One of its very powerful naval fleets was nearing the Bengal coast. People got panicky. The senior disciples and devotees at the Srinagar Ashram were greatly worried. Prof. Sharma has quoted Mr. P.N. Kaul, a 'senior' disciple, as saying that 'Bhagavaan' Ji appeared before one of them in his astral form in response to their prayers, and directed that a particular object should be offered jointly by them as an oblation at the Ashram before the evening aarti for

four days. That was done and, just at the conclusion of the fourth day's homa (offering oblations), the news came over the radio that the enemy troops had surrendered.

'Bhagavaan' Gopinathji lived in eleven different houses including his ancestral house. These included the house of a niece of his at Chandpora in Srinagar where he gave up the mortal frame on May 28, 1968. Prof. Sharma has placed himself on record by saying that 'Bhagavaan' Ji, after giving up the gross body, has been helping spiritual aspirants in, and outside, India. In 1986, 'Bhagavaan' Ji made himself visible in his effulgent astral form before Raymond Gordon of Sydney. Since then, he and Yonne Houley, another Australian devotee who had had a vision of 'Bhagavaan' Ji, have been meditating on his 'pure light'.

Prof. Sharma's finding number four : Among 'Bhagavaan' Ji's disciples and devotees are many who never saw him in his life-time. These include some in other countries like Australia, the USA, Canada, Switzerland and the U.K. That is why he has come to be called a Jagadguru, a world spiritual leader. According to Prof. Sharma, 'Bhagavaan' Gopinath once fasted for a month with the specific purpose of extending by a year the life-span of a man, whose children still needed his attention.

Well-researched is Prof. Kashi Nath Dhar's book titled Bhagavaan Gopinath Ji of Kashmir : The Saint of All Times, which has covered the multi-dimensional facets of the saint's benign personality. Prof. Dhar says the 'Bhagavaan' Gopinath was an "introvert", always engrossed with his inner life, and has, therefore, posed a sphinx-like problem to "us as to the exact purport of the subliminal

plane on which he was stationed". Even though his temporal life seemed to be an open book, yet the urgency and utility of reading between its lines can in no way be ruled out, Prof. Dhar has argued.

Prof. Kashi Nath Dhar is quite on the mark when he also argues that it needs to be conceded that such obscure and unintelligible medium used by 'Bhagavaan' Gopinath will naturally lead to wildgoose-chase of inferences, corollaries and guesses, which can at time be baffling, deluding and far removed from reality. It might in final analysis connote an exercise in futile kite-flying even. "Therefore, I have chosen to steer safe between sentimental involvement and hyperbolic over-statement", he says and adds: "Emotional attachment often blurs the exact image of such towering souls as Bhagavaan Ji was".

Through various kinds of intense spiritual discipline, he rose to be an ocean of spiritual power, on which he drew freely, out of compassion, to help spiritual aspirants to progress on their respective paths and the house holders to solve their baffling domestic problems.

Bhagvaan Ji was moved by the suffering of all living things including animals and plants, and, out of compassion for them, brought rain to drought-hit areas. Sh. G.N. Raina, Editor of South Florida, Hindu Temple Newsletter in Miami Florida says in his article;

'THE INSTRUCTABLE GODMAN'

A mystic tradition has it that a divine government functions and oversees the working of human affairs without a break with, of course, a change in the personnel from time to time. This, perhaps, explains why we have had a galaxy of avatars and

prophets, saints and sages, thinkers and philosophers blessing our mother earth at particular points of time in the history of our planet, if only to guide humanity and put it on the right course.

In the centuries-old spiritual history of the world, we have had Rama establish the rule of moral law, Krishna expound the fundamentals of perennial philosophy, Buddha emphasize the evanescence of the phenomenal world and compassion for the living, Socrates sacrifice his life at the altar of truth, Christ, the son of God, live, serve and suffer for mankind, Zoroaster incarnate the never-ending duel between vice and virtue, Confucius enunciate the ethical postulates, Mohammed, the spiritual giant of Arabia, teach us the principle of self-surrender to God and Gandhi advocate the concept of non-violence and passive resistance to evil.

KING OF SAINTS

While all countries and nations have had their share of great seers and savants, Kashmir has had a long array of mystics, faqirs and godmen. The names that come to one's mind, among others, are Lalleshwari, Nund Rishi, Rupa Bhawani, Rishi Peer, Anandji, Jeevan Sahib, Sati Ded, Kashkak, Nandlal and, last but not the least, Bhagavaan Gopinath. His pre-eminence as a great spiritual master was recognised during his life time and believed to be "the king of the then divine set-up in Kashmir".

Few among the contemporary saints of Kashmir left as indelible an impression on the minds of the people as Bhagavaan Gopinath. His pre-eminence as a great spiritual master was duly recognised by two of his contemporaries, the highly venerated mystics-Kashkak and Nandlal. The latter described him as "the

king of the then divine set-up in Kashmir".

The sage led a simple, austere life. He covered himself with anonymity, never moved out of Kashmir and did not deliver any sermons. A mystic with a healing touch, he brought solace to those stricken with malignant diseases.

He induced spirituality in his devotees by mere touch or by a mere glance or by sharing with them his smoke. Each received his grace according to his/her capacity. He often told the seekers of truth that intense personal effort and grace of the Guru were the essential prerequisites of God-realization. He abhorred lackadaisical form of worship which he thought was like moving under the shade of willow trees.

The very nerves of saints like Bhagavaan Gopinath Ji overflow with inexhaustible energy and their hearts pour out a perennial stream of bliss all around. There was no Hindu, no Musalman, no Christian for him. He treated all equally irrespective of caste, creed or colour. An embodiment of compassion for all those who sought his grace. Bhagavaanji has been and continues to be an unfailing source of comfort to the afflicted souls and assuage the throbbing pain of their anguished hearts. Men and women, young and old, the educated and the unlettered, the believers and the agnostics would visit him in and out of season to receive his blessings.

A mystic with a healing touch, Bhagavaan Gopinath brought solace to those stricken with malignant diseases. Often, he would give holy ash from his dhooni to cure ailments like tuberculosis, brain haemorrhage and mental disorders.

BHAGAVAN'S MISSION

We are passing through very critical times. Materialism has taken a firm hold over our minds, particularly the young. The moral and spiritual values are on the wane. The need to move from the outer to the inner life, to coordinate the scientific temper and the spiritual approach and to restore the efficacy of our ancient ethical, cultural and spiritual perspectives, has never been greater than now. And in this task, saints like Bhagavaan Gopinath Ji show us the way, dispel fear from our minds and inculcate in us the much-needed faith and love.

One may recall Bhagavaanji's promise to redeem humanity which he revealed to Philip Simpfendorfer of Australia in meditation on February 15, 1978, about 10 years after the sage had passed into eternity. "In every land, we seek people who will stand like immovable rocks against the dark ocean of destruction..... we do not interfere with religions. We want the well being of the world" he said.

Not bound by the limitations of time and space, Bhagavaanji has been munificent in answering sincere prayers anywhere any time. Perfect masters like him can materialize and dematerialize themselves and move with the velocity of light and utilize the creative light rays in bringing into instant visibility any physical manifestation. In 1947, he was heard asking in one of his soliloquies: "What is our army doing? Why are they not opening a direct route to Kashmir for Lamas? " And wonder of wonders, the Indian army did set up a direct link with Ladakh in 1948 after taking over ZojiLa Pass and Kargil. A military police officer

connected with this operation was informed by the Front Commander that a mysterious person directed the operations. Later, the said police officer visited Bhagavaan Gopinathji in Srinagar and confirmed that the saint exactly answered to the description given by the Front Commander.

Fifty years later, Bhagavaanji again directed the recent operations in the Tiger Hills, particularly at a time when the going was tough for the Indian Army which was strategically placed in an extremely disadvantageous position. We have it on the explicit evidence of an officer of the Grenadiers, who, in his personal diary (excerpts published in *Excelsior* in Jammu), testifies that on July 3, 1999, the incredible saint in his traditional Kashmiri attire appeared on the scene and what followed was "an all-night 11-hour assault by the Indian troops, leading to the recapture of the Tiger Hills on July 4, 1999. By now it is a piece of history and the saint-directed operation proved to be a turning point in the 40-day-old Kargil conflict.

LIVING PRESENCE

There is, however, a very thin line that can be drawn between his life before and after leaving the mortal coil. Bhagavaan Gopinath is as much alive today as he was in flesh and blood, ever steering the course of our lives. While many of us, like the present writer, have had the good fortune of seeing him in the blissful human form, those who did not, need not despair for the saint in his astral form has been appearing in dream or in meditation to spiritual aspirants.

It is now surprising that a mere glance at his portrait gives to the man of faith the feeling of the presence of a living reality. He seems to talk through his lustrous and penetrating eyes. His angelic countenance takes charge of one's afflicted heart and fills it with ineffable joy and bliss.

Before the USSR exercised its Veto power in the UN Security Council for the first time in favour of India, Bhagavaanji gave those present, before him in Srinagar an idea of the debate as it was progressing, and occasionally spoke in Russian, a language he had never studied assuredly an indication of his spiritual intervention. More than three years after passing away, he instructed a senior disciple, in his meditation, to offer a particular object as the oblation. The Bangladesh War was at a critical stage than and the Indian Troops were involved. Immediately after the aahuti had been offered, AIR broadcast the news, that the enemy troops had surrendered in Dacca.

An Australian devotee, Philip Simpfendorfer saw Bhagavaan Ji in his meditation in 1978, and was told by him, 'world harmony depends on a globally inter-connected network of light among sacred places and groups of people with out regard to nationality or religion'.

Paying his poetic obeisance to him, the national poet, Sumitra Nandan Pant, mentions him along with Rama, Krishna and Gautam.

The Mayor of the New Jersey City (USA) called Bhagavaan Ji an asset not only for Kashmir but for the whole world.

The Department of Posts, Govt. of India released a commemorative postal stamp of Rupees Three on him on 3rd of July, 1998 at the F.I.C.C.I Auditorium, New Delhi.

Bhagavaan Ji likes people to form associations for spiritual activities and social service. Praying to and meditating on, Bhagavaan Ji at as many points on earth as possible will go a long way in turning people's minds away from violence and moral corruption.

Now, Some of the devotees of Bhagavaan Gopinath Ji decided to form a non-political, secular, charitable society by the name of 'Jagat Guru Bhagavaan Gopinath Ji' charitable, cultural and Research Foundation, on December 12, 1999 at Uttam Nagar, New Delhi, in the Service of Bhagavaan Ji.

Pran Nath Koul

भगवान् श्री गोपीनाथ जी के प्रति

श्रद्धांजलि

ज्योति-भूमि जय भारत - देश ।
ज्योति-चरण धर, विचरे प्रभुचर
जहां विविध धर देश ।

समाधिस्थ सौन्दर्य हिमालय
शुभ्र शान्तिमय, आत्म-तेज-मय
गंगा यमुना जल ज्योतिर्मय,
हँसता जहा अशेष ।

लौटे यहां धूलि पर ईश्वर,
राम, कृष्ण, गौतम का तन धर,
आये गोपीनाथ महात्मा,
लाए प्रभु सन्देश ।

श्रद्धांजलि अर्पित करता मन,
मंगलमय हो दिव्य आगमन,
पावन करे धरा को उनके,
पद-रज-कण, हर क्लेश
ज्योति भूमि जय भारत देश
(राष्ट्र कवि-सुमित्रानंदन पंत)

पथ प्रदर्शन करो गुरु हमारे

हम आये हैं तेरे द्वारे, पथ प्रदर्शन करो गुरु हमारे।
हम हैं सब दलित दुखियारे, पथ प्रदर्शन करो गुरु हमारे।

हम अज्ञानी मंद बुद्धि हैं, आंखें हैं पर, प्रकाश नहीं।
हैं अन् अक्षर मूर्ख गंवारे। पथ प्रदर्शन करो गुरु हमारे।

कृपा तूही कर दे करुणाकर, तेरा ही आसरा है दया के सागर
बिना तेरे है अनाथ बेचारे, पथ प्रदर्शन करो गुरु हमारे।

डूबतों को तूने पार लगाया, अंधकार को दूर भगाया।
भक्तों के कष्ट तुमने निवारे, पथ प्रदर्शन करो गुरु हमारे।

माया जाल से मुक्ति देना, अपने चरणों की भक्ति देना।
जगत्गुरु तुम ही रखवारे, पथ प्रदर्शन करो गुरु हमारे।

सद्गुण सदाचार सिखा ले, सत्संगति का पाठ पढ़ा लें।
शरण तुम्हारी में हम हैं आये। पथ प्रदर्शन करो गुरु हमारे।

(पृथ्वीनाथ 'सायिल')