

Gurvaṣṭakam

गुर्वष्टकम्

शरीरं सुरूपं यथा वा कलत्रं
यशश्चारुचित्रं धनं मेरुतुल्यम् ।

मनश्चेन्न लग्नं हरेरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम्

॥ १ ॥

śarīraṁ surūpaṁ yathā vā kalatram

yaśāścārucitraṁ dhanam merutulyam ।

manaścenna lagnaṁ hareraṅghripadme

tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥1॥

Even though a person possesses a beautiful physical body, a good wife, wonderful reputation and wealth equal to the Meru mountain, if his mind is not absorbed in the Lotus feet of Śrī Harī, of what use are all of these possessions?

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम्

॥ २ ॥

kalatram dhanam putrapautrādi sarvaṁ

gṛhaṁ bāndhavāḥ sarvametaddhi jātam ।

manaścenna lagnaṁ guroraṅghripadme

tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥2॥

Even though one possesses wife, wealth, sons and grandsons, good house and all the kith and kin, if his mind is not absorbed in the Lotus feet of Guru, of what use are all these possessions?

षडङ्गादिवेदो मुखे शास्त्रविद्या
कवित्वादिगद्यं सुपद्यं करोति ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम्

॥ ३ ॥

ṣaḍaṅgādivedo mukhe śāstravidyā

kavitvādigadyaṁ supadyaṁ karoti |

manaścenna lagnaṁ guroraṅghripadme

tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ||3||

Even though a person is well-versed in all the parts of the Vedas and in the scriptural knowledge, even though he can write good verses and prose, if his mind is not absorbed in the Lotus feet of Guru, of what avail are all these abilities, skills and possessions?

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाचारवृत्तेषु मत्तो न चान्यः ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् || ४ ||

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ

sadācāravṛtṭeṣu matto na cānyaḥ |

manaścenna lagnaṁ guroraṅghripadme

tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ||4||

Even though one is well respected in foreign countries, considered as blessed one in one's own country, and is unequalled in one's good behavior and character, if his mind is not absorbed in the Lotus feet of Guru, of what use are all these accolades?

क्षमामण्डले भूपभूपालवृन्दैः

सदा सेवितं यस्य पादारविन्दम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् || ५ ||

kṣamāmaṇḍale bhūpabhūpālavṛndaiḥ

sadā sevitaṁ yasya pādāravindam |

manaścenna lagnaṁ guroraṅghripadme

tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ||5||

Even though a person's feet are ever worshipped by the great king of all kings on earth, if his mind is not absorbed in the Lotus feet of Guru, of what use are all these achievements?

यशो मे गतं दिक्षु दानप्रतापात्
 जगद्वस्तु सर्वं करे यत्प्रसादात् ।
 मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
 ततः किं ततः किं ततः किं ततः किम् ॥ ६ ॥
 yaśo me gataṁ dikṣu dānapratāpāt
 jagadvastu sarvaṁ kare yatprasādāt ।
 manaścenna lagnaṁ guroraṅghripadme
 tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥6॥
*Even if I attain glory all over, even though all the things of the world
 are under me, if my mind is not absorbed in Lotus feet of Guru, of what
 use is the glory?*

न भोगो न योगो न वा वाजिराजौ ।
 न कान्तामुखे नैव वित्तेषु चित्तम् ।
 मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
 ततः किं ततः किं ततः किं ततः किम् ॥ ७ ॥
 na bhogo na yogo na vā vājirājau
 na kāntāmukhe naiva vitteṣu cittam ।
 manaścenna lagnaṁ guroraṅghripadme
 tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥7॥
*Even if a person is detached from fleeting joys, from attaining yogic
 powers, from wealth or from the beautiful face of his beloved; if his
 mind is not absorbed in the Lotus feet of the Guru, of what use is the
 dispassion?*

अरण्ये न वा स्वस्य गेहे न कार्ये
 न देहे मनो वतति मे त्वनर्घ्ये ।
 मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
 ततः किं ततः किं ततः किं ततः किम् ॥ ८ ॥
 araṇye na vā svasya gehe na kārye
 na dehe mano vartate me tvanarghye ।
 manaścenna lagnaṁ guroraṅghripadme
 tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥8॥

Even if my mind is not anxious for the peace in forest or anxious of my own home, or agitated with any particular activity, or anxious regarding my own body; if my mind is not absorbed in the Lotus feet of Guru, of what use are all these virtues?

अनर्घ्याणि रत्नानि मुक्तानि सम्यक्
समालिङ्गिता कामिनी यामिनीषु ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥ ९ ॥
anarghyāṇi ratnāni muktāni samyak
samāliṅgitā kāmīnī yāminīṣu ।
manaścenna lagnaṁ guroraṅghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim ॥9॥

Even if I find in my possession precious stones or pearls, and well decorated and dressed lovable bride, yet, if my mind is not absorbed in the Lotus feet of my Guru, of what use are all these possessions?

गुरोरष्टकं यः पठेत्पुण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेद्वाञ्छितार्थं पदं ब्रह्मसञ्ज्ञं
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥ १० ॥
guroraṣṭakaṁ yaḥ paṭhetpuṇyadehī
yatirbhūpatirbrahmacārī ca gehī ।
labhedvāñchitārthaṁ padaṁ brahmasañjñam
guroruktavākye mano yasya lagnaṁ ॥10॥

Whoever is the person, whether with meritorious birth, a mendicant, a king, a self-controlled one or a householder, will attain Brahman, which is the most desirable state, only if his/her mind is absorbed in the teachings of the Guru.