

गुर्वष्टकम् GURVASHTAKAM

(1)

शरीरं सुरूपं तथा वा कलत्रं
यशश्चारु चित्रं धनं मेरुतुल्यम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

One's body may be handsome, wife beautiful, fame, excellent and varied, and wealth like unto Mount Meru; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, when thence, what thence?

(2)

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्वि जातम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

Wife, wealth, sons, grandsons, etc., all these; home, relations - the host of all these there may be; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence? what thence, what thence?

(3)

षडङ्गादिवेदो मुखे शास्त्रविद्या
कवित्वादि गद्यं सुपद्यं करोति ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

The Vedas with their six auxiliaries and knowledge of sciences may be on the one's lips; one may have the gift of poesy; and may compose good prose and poetry; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence?

(4)

विदेशेषु मान्यः स्वदेशेषु धन्यः

सदाधारवृत्तेषु मत्तो न धान्यः ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥

In other lands I am honoured; in my country I am fortunate; in the ways of good conduct there is none that the excels me' - thus one may think; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence?

(5)

क्षमामण्डले भूपभूपालवृन्दे

सदा सेवितं यस्य पादारविन्दम् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥

One's feet may be adored constantly by hosts of emperors and kings of the world; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence?

(6)

यशो मे गतं दिक्षु दानप्रतापा -

अगद्वस्तु सर्वं करे यत्प्रसादात् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे

ततः किं ततः किं ततः किं ततः किम् ॥

My fame has spread in all quarters by virtue of generosity and prowess; all the things of the world are in my hands as a reward of these virtues'; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence.

(7)

न भोगे न योगे न वा वाजिराजो
न कान्तामुखे नैव वित्तेषु चित्तम् ।
मनश्चेन्न लग्नं गुरोरंडघ्नपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

Not in enjoyment, not in concentration, not in the multitudes of horses; nor in the face of the beloved, nor in wealth does the mind dwell; but if that mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence?

(8)

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते मे त्वनर्घ्ये ।
मनश्चेन्न लग्नं गुरोरंडघ्नपद्मे
ततः किं ततः किं ततः किं ततः किम् ॥

Not in the forest, nor even in one's own house, nor in what-is-to-be-accomplished, nor in the body, nor in what is invaluable does my mind dwell; but if one's mind be not attached to the lotus feet of the Guru, what thence, what thence, what thence, what thence?

(9)

गुरोरष्टकं यः पठेत्पुण्यदेही
यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥

That virtuous person who reads this octad on the Guru, and whose mind is fixed on the sayings of the Guru - whether he be an ascetic, king, student, or householder, attains the desired goal; the state which is called Brahman.

End of the Gurvedhakam

