गुर्वष्टकं

gurvaṣṭakaṁ

शरीरं सुरूपं यथा वा कलत्रं
यशश्चारुचित्रं धनं मेरुतुल्यम् ।
मनश्चेन्न लग्नं हरेरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् । १ ।

śarīraṁ surūpaṁ yathā vā kalatraṁ
yaśaścārucitraṁ dhanaṁ 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 Hari's feet, what is the use of all these possessions?

कलत्रं धनं पुत्रपौत्रादि सर्वं
गृहं बान्धवाः सर्वमेतद्धि जातम् ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् । २ ।

kalatraṁ dhanaṁ 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 lotus feet of Guru, what is the use of 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 lotus feet of Guru, of what avail is the rest of the 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
sadācāravṛtteṣu 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 behaviors, and character, if his mind is not absorbed in lotus feet of Guru, what is the use of all other possessions?

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 lotus-feet are ever worshipped by the great kings of kings on earth, if his mind is not absorbed in lotus feet of Guru, what is the use of all other possessions?

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 his mind is not absorbed in lotus feet of Guru, what is the use of all other possessions?

न भोगो न योगो न वा वाजिराजो
न कान्तामुखो नैव वित्तेषु चित्तम्।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
ततः किं ततः किं ततः किं ततः किम् ।७।

na bhogo na yogo na vā vājirājo
na kāntāmukho naiva vitteṣu cittam |
manaścenna lagnaṁ guroraṅghripadme
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kim | 7 |

Even if a person's mind is not attached towards any Yoga, or wealth like horses, not absorbed in the beautiful face of his beloved, but if his mind is not absorbed in lotus feet of Guru, what is the use of all his other renunciations?

अरण्ये न वा स्वस्य गेहे न कार्ये
न देहे मनो वर्तते 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 of the peace in forest or anxious of my own home, or agitated with any particular activity, or anxious regarding my own body; yet, if mind is not absorbed in lotus feet of Guru, what is the use of all other possessions?

अनर्घ्याणि रत्नानि मुक्तानि सम्यक्
　　समालिङ्गिता कामिनी यामिनीषु ।
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे
　　ततः किं ततः किं ततः किं ततः किम् ।९।

anarghyāṇi ratnāni muktāni samyak
　　samāliṅgitā kāminī 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 lotus feet of Guru, what is the use of all other possessions?

गुरोरष्टकं यः पठेत्पुण्यदेही
　　यतिर्भूपतिर्ब्रह्मचारी च गेही ।
लभेद्वाञ्छितार्थं पदं ब्रह्म संज्ञं
　　गुरोरुक्तवाक्ये मनो यस्य लग्नम् ।१०।

gurorastakaṁ yaḥ paṭhetpuṇyadehī
　　yatirbhūpatirbahmacārī ca gehī |
labhedvāñchitārthaṁ padaṁ brahma saṁjñaṁ
　　guroruktavākye mano yasya lagnam |10|

Whoever is the person, whether with meritorious birth, a mendicant, a king, a self controlled one or a householder, if the mind is absorbed in the lotus feet of Guru, gets the Brahmanhood, which is the most desirable state.