

शरीरं सूरूपं तथा वा कलत्रं  
यशश्चारु चित्रं धनं मेरुतुल्यम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥१॥

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

पडङ्गादिवेदो मुखे शास्त्रविद्या  
कवित्वादि गद्यं सुपद्यं करोति ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥३॥

विदेशेषु मान्यः स्वदेशेषु धन्यः  
सदाचारवृत्तेषु मत्तो न चान्यः ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥४॥

क्षमामण्डले भूपभूपालवृन्दैः  
सदा सेवितं सस्य पादारविन्दम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥५॥

1. 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, what thence, what thence?

2. 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. The Vedas with their six auxiliaries and knowledge of sciences may be on 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. 'In other lands I am honored; in my country I am fortunate; in the ways of good conduct there is none that 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. 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?

यशो मे गतं दिक्षु दानप्रतापा-  
ज्जगद्वस्तु सर्वं करे यत्प्रसादात् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥६॥

नभोगे न योगे न वा वाजिराजौ  
न कान्तामुखे नैव वित्तेषु चित्तम् ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥७॥

अरण्ये न वा स्वस्य गेहे न कार्ये  
न देहे मनो वर्तते मे त्वनर्धे ।  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे  
ततः किं ततः किं ततः किं ततः किम् ॥८॥

गुरोरष्टकं यः पठेत्पुरायदेही  
यतिर्भूपतिर्ब्रह्मचारी च गेही ।  
लमेद्वाञ्छिताथं पदं ब्रह्मसंज्ञं  
गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥९॥

6. 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. 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. 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 my mind be not attached to the lotus feet of the *Guru*, what thence, what thence, what thence, what thence?

9. 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*