

## Guru Ashtakam of Adi Shankaracharya

शरीरं सुरूपं तथा वा कलत्रं यशश्चारु चित्रं धनं मेरुतुल्यं  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं ||1

śarīram surūpam tathā vā kalatram  
yaśaścāru citram dhanam merutulyam  
guroraṅghripadme mīnaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: One's physique may be superb, one's consort likewise, one's reputation resplendent and renowned, and one's riches as high as Mount Meru; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

कलत्रं धनं पुत्रपौत्रादि सर्वं गृहं बान्धवाः सर्वमेतद्धि जातम्  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं ||2

kalatram dhanam putrapoutrādi sarvaṁ  
gṛhaṁ bāndhavāḥ sarvametaddhi jātam  
guroraṅghripadme mīnaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: Wife, wealth, sons, grandsons and all such; home and kindred; all these things maybe there; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

षडङ्गादिवेदो मुखे शास्त्रविद्या कवित्वादि गद्यं सुपद्यं करोति  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं || 3

ṣaḍaṅgādivedo mukhe śastravidyā  
kavitcādi gadyaṁ supadyaṁ karoti  
guroraṅghripadme mīnaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: The Vedas with their six limbs and the knowledge of all sciences may be on one's lips; one may possess the poetic gift and may compose fine prose and poetry; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

विदेशेषु मान्यः स्वदेशेषु धन्यः सदाचारवृत्तेषु मत्तो न चान्यः  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं ||4

videśeṣu mānyaḥ svadeśeṣu dhanyaḥ  
sadācāravṛtṭeṣu matto na cānyaḥ  
guroraṅghripadme mīnaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: "I am honoured in other lands and I am prosperous in my homeland; in the paths of righteous conduct there is none who surpasses me", thus one may think; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

क्षमामण्डले भूपभूपालवृन्दैः सदासेवितं यस्य पादारविन्दं  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं ||5

kṣamāmaṇḍale bhūpabhūpālabṛndaiḥ  
sadā sevitaṁ yasya pādāravindam  
guroraṅghripadme mīnaścenna lagnaṁ  
tataḥ kim tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: One may be constantly extolled and one's presence highly honoured by hosts of

emperors and rulers of this world; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

यशो मे गतं दिक्षु दानप्रतापा जगद्वस्तु सर्वं करे यत्प्रसादात्  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं || 6

yaśo me gataṁ dikṣu dānapratāpā-  
jagadvastu sarvaṁ kare yatprasādāt  
guroraṅghripadme mānaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: "My repute has travelled in all directions through my philanthropy and prowess; all the things of this world are in my hands as rewards for my virtues", yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

न भोगे न योगे न वा वाजिराजौ न कान्तामुखे नैव वित्तेषु चित्तं  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं || 7

na bhoge na yoge na vā vājirājau  
na kāntāmukhe naiva vitteṣu cittam  
guroraṅghripadme mānaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: The mind may have turned away from external delights through dispassion and from attainments like Yogic concentration, possessions like horses and the like, the enchanting face of the beloved, in short, the entire wealth of the earth; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

अरण्ये न वा स्वस्य गेहे न कार्ये न देहे मनो वर्तते मे त्वनर्घ्ये  
मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किं || 8

araṇye na vā svasya gehe na kārye  
na dehe mano vartate me tvanarghye  
guroraṅghripadme mānaścenna lagnaṁ  
tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ tataḥ kiṁ

Translation: The mind may have lost its charm to live in forests, and likewise in the house; may have lost all desire to achieve whatever; even the concern for the body's welfare may have been outlived; the most invaluable treasure of the world may not hold any allurement; yet if one's mind be not centred upon the lotus feet of the Guru, what then, what then, what then?

गुरोरष्टकं यः पठेत्पुण्यदेही यतिर्भूपतिर्ब्रह्मचारी च गेही  
लभेद्ब्राह्मिण्यार्थं पदं ब्रह्मसंज्ञं गुरोरुक्तवाक्ये मनो यस्य लग्नं ||

guroraṣṭakaṁ yaḥ paṭhetpunyadehī  
yatirbhūpatirbrahmacārī ca gehī  
labhedvāñchīārthaṁ padaṁ brahmasamñjāṁ  
guroruktavākye mano yasya lagnaṁ

Translation: Whoever reads, studies and recites this collection of eight verses on Guru and remains devoted and attentive to the sayings of the Guru, he, no matter if he is a holy person, ascetic, king, neophyte, or householder, attains his coveted object, namely the supreme abode of Brahman, the unassailable seat of immortality.