

ॐ

वक्रतुण्ड महाकाय सूर्यकोटि समप्रभ ।

निर्विघ्नं कुरु मे देव सर्वकार्येषु सर्वदा ॥

**Oṃ vakra-tuṇḍa mahā-kāya sūrya-koṭi samaprabha ।  
nirvighnaṃ kuru me deva sarva-kāryeṣu sarva-dā ॥**

O Gaṇeśa, god with the curved trunk, of great stature,  
Whose brilliance is equal to ten million suns,  
Grant me freedom from obstacles,  
In all things, at all times.

शुक्लाम्बरधरं विष्णुं शशिवर्णं चतुर्भुजम् ।

प्रसन्नवदनं ध्यायेत् सर्वविघ्नोपशान्तये ॥

**śuklāmbara-dharaṃ viṣṇuṃ śaśi-varṇaṃ catur-bhujam ।  
prasanna-vadanaṃ dhyāyet sarva-vighnopaśāntaye ॥**

One should meditate upon Lord Gaṇeśa, wearing a white garment,  
All-pervading, lustrous as the moon,  
Four-armed, with a bright, kind face,  
For the pacifying of all obstacles.

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥

ॐ शान्तिः शान्तिः शान्तिः ।

**Oṃ saha nāvavatu | saha nau bhunaktu |  
saha vīryaṃ karavāvahai |  
tejasvi nāvadhītam astu mā vidviṣāvahai ||  
Oṃ śāntiḥ śāntiḥ śāntiḥ |**

May it protect us both together,  
May it nourish us both together.  
May we work together with vigor,  
May our study be illuminating.  
May we be free from discord.  
Oṃ Peace, Peace, Peace!

गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।

गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः ॥

**gurur brahmā gurur viṣṇuḥ gurur devo maheśvaraḥ |  
guruḥ sāksāt paraṃ brahma tasmai śrī-gurave namaḥ ||**

The teacher is Brahmā, God of Creation.  
The teacher is Viṣṇu, God of Preservation.  
The teacher is Śiva, God of Destruction.  
The teacher is clearly the Supreme Spirit.  
I bow to that sacred teacher.

translated by Zoë Slatoff  
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अखण्डमण्डलाकारं व्याप्तं येन चराचरम् ।

तत्पदं दर्शितं येन तस्मै श्रीगुरवे नमः ॥

**akhaṇḍa-maṇḍalākāraṃ vyāptaṃ yena carācaram ।  
tat padaṃ darśitaṃ yena tasmai śrī-gurave namaḥ ॥**

I bow to that sacred teacher,  
By whom that state was revealed.  
Whose form is an unfragmented circle,  
By which the whole universe - moving and unmoving - is pervaded.

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

**ajñāna-timirāndhasya jñānāñjana-śalākayā ।  
cakṣur unmīlitaṃ yena tasmai śrī-gurave namaḥ ॥**

I bow to that sacred teacher,  
By whom the eyes,  
Of one who was blind because of the darkness of ignorance,  
Were opened, with the collyrium pencil of knowledge.

## Gurvaṣṭakam

by Śrī Śaṅkarācārya

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

**śarīraṃ surūpaṃ tathā vā kalatraṃ yaśāś cāru citraṃ dhanam meru-tulyam ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 1 ॥**

A well-formed body, and a beautiful wife,  
Excellent and manifold fame, and wealth equal to Mt. Meru...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

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

**kalatraṃ dhanam putra-pautrādi sarvaṃ gṛhaṃ bāndhavāḥ sarvam etaddhi jātam ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 2 ॥**

Wife, wealth, children and grandchildren, etc., all these,  
Home, relatives, all of this might exist...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

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

**ṣaḍ-aṅgādi-vedo mukhe śāstra-vidyā kavitvādi gadyaṃ supadyaṃ karoti ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 3 ॥**

The Vedas with their six limbs on one's lips and knowledge of other sacred texts,  
One may have poetic skill, and so forth, and may compose beautiful poetry and prose...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

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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 ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 4 ॥**

To be respected in other countries, fortunate in one's own country,  
In ways of virtuous conduct there is no other better than me...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

क्षमामण्डले भूपभूपालवृन्दैः सदा सेवितं यस्य पादारविन्दम्

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ५ ॥

**kṣamā-maṇḍale bhūpa-bhūpāla-vṛndaiḥ sadā sevitaṃ yasya pādāravindam ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 5 ॥**

One's lotus feet may always be served,  
By multitudes of princes and kings all around the world...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

यशो मे गतं दिक्षु दानाप्रतापाज्जगद्वस्तु सर्वं करे यत्प्रसादात् ।

मनश्चेन्न लग्नं गुरोरङ्घ्रिपद्मे ततः किं ततः किं ततः किं ततः किम् ॥ ६ ॥

**yaśo me gataṃ dikṣu dānā-pratāpāj jagad-vastu sarvaṃ kare yat-prasādāt ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 6 ॥**

My fame has spread in all the directions, because of my generosity and prowess,  
All of the things of the world are in my hand, from the favor of the teacher...  
But if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

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

**na bhoge na yoge na vā vāji-rājau na kāntā-mukhe naiva vitteṣu cittam ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 7 ॥**

Not in enjoyment, not in yoga, and not in the king's horses,  
Not in the face of the beloved and not in wealth is the mind...  
For if one's mind is not attached to the lotus feet of the teacher,  
What then? 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 किम् ॥ ८ ॥

**araṇye na vā svasya gehe na kārye na dehe mano vartate me tvanarghye ।  
manaś cenna lagnaṃ guror aṅghri-padme tataḥ kiṃ tataḥ kiṃ tataḥ kiṃ tataḥ kim ॥ 8 ॥**

Not in the forest and not in one's own house, nor in what is to be done,  
Not in the body, nor in what is invaluable, does my mind dwell...  
For if one's mind is not attached to the lotus feet of the teacher,  
What then? What then? What then? What then?

गुरोरष्टकं यः पठेत्पुण्यदेही यतिर्भूपतिर्ब्रह्मचारी च गेही ।  
लभेद्वाञ्छितार्थं पदं ब्रह्मसंज्ञं गुरोरुक्तवाक्ये मनो यस्य लग्नम् ॥ ९ ॥

**guror aṣṭakaṃ yaḥ paṭhet puṇya-dehī yatir bhūpatir brahmacārī ca gehī ।  
labhed vāñchitārthaṃ padaṃ brahma-saṃjñāṃ guror ukta-vākyaḥ mano yasya lagnaṃ ॥ 9 ॥**

The virtuous person who might read this octet of verses on the teacher,  
Whether one is an ascetic, a king, a student, or a householder.  
Whose mind is attached to the sayings of the teacher,  
Might obtain the desired goal, the state called *brahman*.

ॐ

स्वस्ति प्रजाभ्यः परिपालयन्तां न्यायेन मार्गेण महीं महीशाः ।  
गोब्राह्मणेभ्यः शुभमस्तु नित्यं लोकाः समस्ताः सुखिनो भवन्तु ॥

ॐ शान्तिः शान्तिः शान्तिः ।

Om

svasti prajābhyaḥ paripālayantām  
nyāyena mārgēṇa mahiṃ mahīśāḥ ।  
go-brāhmaṇebhyaḥ śubham astu nityam  
lokāḥ samastāḥ sukhino bhavantu ॥  
Om śāntiḥ śāntiḥ śāntiḥ ।

May the rulers of the earth  
Protect the well-being of the people,  
With justice, by means of the right path.  
May there always be good fortune,  
For cows, brahmins and all living beings.  
May the inhabitants of all the worlds,  
Be full of happiness.

Om Peace, Peace, Peace!

काले वर्षतु पर्जन्यः पृथिवी सस्यशालिनी ।  
देशोऽयं क्षोभरहितो ब्राह्मणाः सन्तु निर्भयाः ॥

**kāle varṣatu parjanyaḥ pṛthivī sasya-śālinī ।  
deśo 'yaṃ kṣobha-rahito brāhmaṇāḥ santu nirbhayāḥ ॥**

May the rain cloud rain down in the proper season.  
May the earth be abounding in crops.  
May this country be free from disturbance.  
May those with divine knowledge be free from fear.

अपुत्राः पुत्रिणः सन्तु पुत्रिणः सन्तु पौत्रिणः ।  
अधनाः सधनाः सन्तु जीवन्तु शरदं शतम् ॥

**aputrāḥ putriṇaḥ santu putriṇaḥ santu pautriṇaḥ ।  
adhanāḥ sadhanāḥ santu jīvantu śaradam śatam ॥**

May the childless become parents.  
May parents become grandparents.  
May the poor become wealthy.  
May they live for a hundred autumns.