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?
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.