
Achyutashtakam by Shridharavenkatesha

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அச்சுதாஷ்டகம் 2

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அச்யுதாஷ்டகம் 2



achyutAShTakam by Shri Shridhara Venkatesha.

The author Shridhara Venkatesha was a staunch devotee of Shiva but he had no dislike for Vishnu. He had even decried the differences displayed by people who claimed to be devotees of Siva or Vishnu to the exclusion of the other. He believed that in this age of Kali yuga when peoples' mind will be attacked by a million distractions making it impossible for one to devote himself seriously to God, they can take to chanting of His name as Shridhara believed that the name is as potent as Him in destroying the sins of the devotee. This theme is highlighted in this short poem. The poet addresses the name and not the Lord as is usually the case. The power of the Lord's name in destroying the sins is mentioned in the first verse. He cites with wonder instances when the name came to the rescue of His devotees in times of crises. One instance was the case of Draupathi when she was being subjected to humiliation and was in a helpless condition. She cried out for help and uttered Lord's name which produced unending piles of clothes to the amazement of all and frustrated the efforts of those who tried to dishonour her. The poet then cites the case of Gagendra who was caught in a tussle with a crocodile. After a long-drawn struggle the elephant, feeling helpless, called out loudly the Lord's name. This made Him rush to his rescue. The poet feels that it was the Lord's name that worked these wonders.

அத² அச்யுதாஷ்டகம் ||

அபி⁴லபநநிஸர் கா³த³ச்யுதா²க²யே ப⁴ஜே த்வாம்
ஹரளி மத³க⁴வ்ரு³ந்த³ம் த்வத்³பு⁴பு³க்ஷாவஸாத் த்வம் |

அகஹ்ரு³தி³ தவாம்ப³ ப்ரத்யுத க்யாதிதோ³ஹம்
த்வயி மம வத³ கா வா ஸங்க³திர்தை³ந்யவாசாம் || 1 ||

சிராதீதா ஸாந்தீ³பநிதநுபு⁴வ: காலப⁴வந-
ப்ரபத்திஸ்தம் பித்ரோ: புநரக³மயத் ஸந்நிதி⁴மிதி |
யஸ: க்ரு³ஷ்ணஸ்யேத³ம் கத²மஹஹ ந த்வாம் ரஸநயா
யதி³ ஸ்ரீக்ரு³ஷ்ணாக்²யே ப⁴ஜதி ஸ தாத³நீம் முநிஸுத: || 2 ||

ஹரேர்யச்சோரத்வம் யத³பி ச ததா² ஜாரசரிதம்
ததே³தத் ஸர்வாம்ஹஸ்ததிக்ரு³தே ஸங்கத²நத: |
இதீ³த³ம் மாஹாத்மயம் மது⁴மத²ந தே தீ³பிதமித³ம்
வத³ந்த்யா: க்ரு³ஷ்ணாக்²யே தவஹி விசரந்த்யா விலஸிதம் || 3 ||

ஸபா⁴யாம் த்³ரௌபத்த்யா³ம்ஸூகஸ்ரு³திபி⁴யா தத்³ரஸநயா
த்⁴ரு³தா தஸ்யாஸ்சேலம் ப்ரதநு தத³வஸ்த²ம் வித³த⁴தீ |
வ்யதானீஸ்சைலாப⁴ம் வஸநவிஸரம் சாம்ப³ ஹரதா-
மியாந் கோ³விந்தா³க்²யே வத³ வஸநராஸிஸ்தவ குத: || 4 ||

அதி⁴ரஸநமயி த்வாமச்சுதா³க்²யே த³தா⁴நம்
வநஜப⁴வமுகா²நாம் வந்த³யமாஹூர்மஹாந்த: |
ஸது விநமதி மாதஸ்சாஸ்வகோ³ஸ்வாதீ³நா³தீ³ந்
ப⁴வதி நநு விசித்ரா பத்³த⁴திஸ்தாவகாநாம் || 5 ||

ஜநநி முரபி⁴தா³க்²யே ஜாஹ்நவீநிம்நகை³கா
ஸமஜநி பத³பத்³மாச்சக்கரிணஸ்த்வாஸ்ரிதாநாம் |
பரிணமதி ஸமஸ்தா: பாத³வார்கி⁴ந்து³ரேகோ
ஜக³தி நநு தடிந்யோ ஜாஹ்நவீஸஹ்யஜாத³யா: || 6 ||

ஸமவஹிதமபஸ்யந் ஸந்நிதௌ⁴ வைநதேயம்
ப்ரஸப⁴விது⁴தபத்³மாபாணி⁴ஸோ³ச்சுதா³க்²யே |
ஸமவிதுமுபநீத: ஸாக³ஜேந்த³ரம் த்வயா த்³ராக்
வத³ ஜநநி விநா த்வாம் கேந வா கிம் ததா³பூ⁴த் || 7 ||

யதே³ஷ ஸ்தௌமி த்வாம் த்ரியக³சரணத்ராயிணி ததோ
மஹிம்ந: கா ஹாநிஸ்தவது மம ஸம்பந்நிரவதி:⁴ |
ஸுநா லீலாகாமம் ப⁴வதி ஸுரஸிந்து⁴ர்ப⁴க³வதீ
ததே³ஷா கிம்பூ⁴தா ஸது ஸபதி³ ஸந்தாபப⁴ரித: || 8 ||

இதி ஸ்ரீஸ்ரீதீரவேங்கடேசார்யக்ருத்தௌ அச்சுதாஷ்டகம் ஸம்பூர்ணம் ||

Encoded and proofread by N. Balasubramanian bbalu at satyam.net.in

LIFE OF SHRIDHARA VENKATESA

ஸ்ரீகண்ட²மிவ பா⁴ஸ்வந்தம் சிவநாமபராயணம் |

ஸ்ரீதீரம் வேங்கடேசார்யம் ஸ்ரீரேயஸே கு³ருமாஸ்ரயே ||

Shridhara Venkatesa lived about 300 years ago in

Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called Tiruvisanallur Ayyaval (deeply respected person) out of great respect people held for him. Even today he is known by that name only. He was the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even as a young boy Ayyaval was deeply religious and in particular had great devotion to Shiva but he made no distinction between Shiva and Vishnu. He studied Vedas, shastras and puranas and had a great desire to travel and spread the message of the puranas and in particular the glory of Lord's name among the people. After his father's death the Maharaja wanted him to take his father's job but he politely declined and left Mysore state with his wife and mother. He came to Tiruchirapalli in Tamilnadu and stayed for some time giving talks. He was supposed to have brought back to life a woman who had died by praying to the Lord. This attracted people who wanted him to solve their problems. Ayyaval did not like this and left the place. He proceeded to Tanjavur. It seems that King Shahaji (1684-1710.AD) who was ruling at that time in Tanjavur wanted him to stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji was inviting scholarly brahmins to stay in his kingdom. He renamed the village Tiruvisanallur as Shahajirajapuram. One street was allotted for their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent of the view that in this dark age Kali chanting the lord's name will ward

off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book புக³வந்நாமபூ⁴ஷணம் (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book நாமாம்ரு³தரஸாயநம் (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sraddha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva (in Gangashtakam) to release the waters of Ganga from His matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear in the well every year on that day. Even now people flock to that place every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5)

Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhaktha lakShanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambhunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari - a sanskrit dictionary. (17) Shahajiraja charitam.

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