

ಅಚ್ಯುತಾಷ್ಟಕಂ ಶ್ರೀಧರವೇಂಕಟೇಶವಿರಚಿತಮ್

{|| ಅಚ್ಯುತಾಷ್ಟಕಂ ಶ್ರೀಧರವೇಂಕಟೇಶವಿರಚಿತಮ್ ||}

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.

ಅಥ ಅಚ್ಯುತಾಷ್ಟಕಮ್ ||

ಅಭಿಲಪನನಿಸರ್ಗಾದಚ್ಯುತಾಖ್ಯೇ ಭಜೇ ತ್ವಾಂ
ಹರಸಿ ಮದಘಬೃಂದಂ ತ್ವದ್ಭುಕ್ವಾವಶಾತ್ ತ್ವಮ್ |
ಅಘಹೃದಿತಿ ತವಾಂಬ ಪ್ರತ್ಯುತ ಖ್ಯಾತಿರೋಽಹಂ
ತ್ವಯಿ ಮಮ ವದ ಕಾ ವಾ ಸಂಗತಿರ್ದೈನ್ಯವಾಚಾಮ್ || ೧ ||

ಚಿರಾತೀತಾ ಸಾಂದೀಪನಿತನುಭುವಃ ಕಾಲಭವನ-
ಪ್ರಪತ್ತಿಸ್ತಂ ಪಿತ್ರೋಃ ಪುನರಗಮಯತ್ ಸನ್ನಿಧಿಮಿತಿ |
ಯಶಃ ಕೃಷ್ಣಸ್ಯೇದಂ ಕಥಮಹಹ ನ ತ್ವಾಂ ರಸನಯಾ
ಯದಿ ಶ್ರೀಕೃಷ್ಣಾಖ್ಯೇ ಭಜತಿ ಸ ತಾದನೀಂ ಮುನಿಸುತಃ || ೨ ||

ಹರೇರ್ಯಜ್ಞೋರತ್ವಂ ಯದಪಿ ಚ ತಥಾ ಜಾರಚರಿತಂ
ತದೇತತ್ ಸರ್ವಾಂಹಸ್ತತಿಕೃತೇ ಸಂಕಥನತಃ |
ಇತೀದಂ ಮಾಹಾತ್ಮ್ಯಂ ಮಧುಮಥನ ತೇ ದೀಪಿತಮಿದಂ
ವದನ್ತ್ಯಾಃ ಕೃಷ್ಣಾಖ್ಯೇ ತವಹಿ ವಿಚರನ್ತ್ಯಾ ವಿಲಸಿತಮ್ || ೩ ||

ಸಭಾಯಾಂ ದ್ರೌಪತ್ಯಾಂಶುಕಸೃತಿಭಿಯಾ ತದ್ರಸನಯಾ
ಧೃತಾ ತಸ್ಯಾಶ್ಚೇಲಂ ಪ್ರತನು ತದವಸ್ಥಂ ವಿದಧತೀ |
ವ್ಯತಾನೀಶ್ಚೈಲಾಭಂ ವಸನವಿಸರಂ ಚಾಂಬ ಹರತಾ-
ಮಿಯಾನ್ ಗೋವಿಂದಾಖ್ಯೇ ವದ ವಸನರಾಶಿಸ್ತವ ಕುತಃ || ೪ ||

ಅಧಿರಸನಮಯಿ ತ್ವಾಮಚ್ಯುತಾಖ್ಯೇ ದಧಾನಂ
ವನಜಭವಮುಖಾನಾಂ ವನ್ದ್ಯಮಾಹುರ್ಮಹಾಂತಃ |
ಸತು ವಿನಮತಿ ಮಾತಶ್ಚಾಶ್ವಗೋಶ್ವಾದನಾದೀನ್
ಭವತಿ ನನು ವಿಚಿತ್ರಾ ಪದ್ಧತಿಸ್ತಾವಕಾನಾಮ್ || ೫ ||

ಜನನಿ ಮುರಭಿದಾಖ್ಯೇ ಜಾಹ್ನವೀನಿಮ್ನಗೈಕಾ
ಸಮಜನಿ ಪದಪದ್ಮಾಚ್ಚಕ್ರಿಣಸ್ವಾಶ್ರಿತಾನಾಮ್ |
ಪರಿಣಮತಿ ಸಮಸ್ತಾಃ ಪಾದವಾರ್ಫಿನ್ದರೇಕೋ
ಜಗತಿ ನನು ತಟಿನೋ ಜಾಹ್ನವೀಸಹ್ಯಜಾದ್ಯಾಃ || ೬ ||

ಸಮವಹಿತಮಪಶ್ಯನ್ ಸನ್ನಿಧೌ ವೈನತೇಯಂ
ಪ್ರಸಭವಿಧುತಪದ್ಮಾಪಾಣಿರೀಶೋಽಚ್ಯುತಾಖ್ಯೇ |
ಸಮವಿತುಮುಪನೀತಃ ಸಾಗಜೇನ್ದ್ರಂ ತ್ವಯಾ ದ್ರಾಕ್
ವದ ಜನನಿ ವಿನಾ ತ್ವಾಂ ಕೇನ ವಾ ಕಿಂ ತದಾಭೂತ್ || ೭ ||

ಯದೇಷ ಸ್ತೌಮಿ ತ್ವಾಂ ತ್ರಿಯುಗಚರಣತ್ರಾಯಿಣಿ ತತೋ
ಮಹಿಮ್ನಃ ಕಾ ಹಾನಿಸ್ತವತು ಮಮ ಸಂಪನ್ನಿರವಧಿಃ |
ಶುನಾ ಲೀಲಾಕಾಮಂ ಭವತಿ ಸುರಸಿನ್ಧುರ್ಭಗವತೀ
ತದೇಷಾ ಕಿಂಭೂತಾ ಸತು ಸಪದಿ ಸನ್ತಾಪಭರಿತಃ || ೮ ||

ಇತಿ ಶ್ರೀಶ್ರೀಧರವೇಂಕಟೇಶಾರ್ಯಕೃತೌ ಅಚ್ಯುತಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಮ್ ||

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

{LIFE OF SHRIDHARA VENKATESA}

ಶ್ರೀಕಣ್ಣಮಿವ ಭಾಸ್ವಂತಂ ಶಿವನಾಮಪರಾಯಣಮ್ |
ಶ್ರೀಧರಂ ವೇಂಜ್ಯಟೇಶಾರ್ಯಂ ಶ್ರೀಯಸೇ ಗುರುಮಾಶ್ರಯೇ ||

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 ಭಗೆವನ್ನಾಮಭೂಷಣಮ್ (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book ನಾಮಾಮೃತರಸಾಯನಮ್ (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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