

அச்யுதாஷ்டகீ ம்ரீதரவேகடேபவிரசிதம்

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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.

அத அச்யுதாஷ்டகம் ॥

அபிலபநநிஸர்காதச்யுதாக்யே பஜே த்வரீ
ஹரஸி மதகபந்தீ த்வத்புபுக்ஷாவஸாத் த்வம் ।
அகஹதிதி தவரீப ப்ரத்யுத க்யாதிதோ஽ஹீ
த்வயி மம வத கா வா ஸீகதிர்தைந்யவாசாம் ॥ க ॥

சிராதீதா ஸாந்தீபநிதநுபுவஃ காலபவந-
ப்ரபத்திஸ்தீ பித்ரோஃ புநரகமயத் ஸந்நிதிமிதி ।
யஸஃ கஷ்ணஸ்யேதீ கதமஹஹ ந த்வரீ ரஸநயா
யதி ம்ரீகக்ஷணாக்யே பஜதி ஸ தாதநீ முநிஸுதஃ ॥ உ ॥

ஹரேர்யச்சோரத்வீ யதபி ச ததா ஜாரசரிதீ
ததேதத் ஸர்வரீஹஸ்ததிகதே ஸீகதநதஃ ।
இதீத் மாஹாத்மயீ மதுமதந தே தீபிதமிதீ
வதந்த்யாஃ கக்ஷணாக்யே தவஹி விசரந்த்யா விலஸிதம் ॥ ட ॥

ஸபாயரீ த்ரௌபத்யா஽ம்,கஸதிபியா தத்ரஸநயா
ததா தஸ்யாம்சேலீ ப்ரதநு ததவஸ்தீ விதததீ ।
வ்யதாநீம்ஸைலாபீ வஸநவிஸரீ சரீப ஹரதா-
மியாந் கோவிந்தாக்யே வத வஸநராபரிஸ்தவ குதஃ ॥ ச ॥

அதிரஸநமயி த்வாமச்யுதாக்யே ததாந்
வநஜபவமுகாநரீ வந்த்யமாஹ,ர்மஹாந்தஃ ।
ஸது விநமதி மாதம்சாஸ்வகோம்வாதநாதீந்
பவதி நநு விசித்ரா பத்ததிஸ்தாவகாநாம் ॥ ரு ॥

ஜநநி முரபிதாக்யே ஜாஹ்நவீநிம்நகைகா
ஸமஜநி பதபத்மாச்சக்ரிணஸ்த்வாம்ரிதாநாம் ।
பரிணமதி ஸமஸ்தாஃ பாதவார்கிந்துரேகோ

ஐகதி நநு தடிந்யோ ஜாஹ்நவீஸஹ்யஜாத்யாஃ ॥ ச॥

ஸமவஹிதமபஸ்யந் ஸந்நிதௌ வைநதேயீ
ப்ரஸபவிதுதபத்மாபாணிரீமோ஽ச்யுதாக்யே ।
ஸமவிதுமுபநீதஃ ஸாகஜேந்த்ரீ த்வயா த்ராக்
வத ஜநநி விநா த்வரீ கேந வா கீ ததாபூத் ॥ எ॥

யதேஷ ஸ்தௌமி த்வரீ த்ரியுகசரணத்ராயிணி ததோ
மஹிம்நஃ கா ஹாநிஸ்தவது மம ஸ்பந்நிரவதிஃ ।
மநா லீலாகாமீ பவதி ஸுரஸிந்துர்பகவதீ
ததேஷா கீபூதா ஸது ஸபதி ஸந்தாபபரிதஃ ॥ அ॥

இதி ஸ்ரீஸ்ரீதரவேகடேமார்யகதௌ அச்யுதாஷ்டகீ ஸ்பூர்ணம் ॥

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

{LIFE OF SHRIDHARA VENKATESA}

ஸ்ரீகண்டமிவ பாஸ்வந்தீ ஸிவநாமபராயணம் ।
ஸ்ரீதர் வேங்கடேமார்யீ ஸ்ரேயஸே குருமாஸ்ரயே ॥

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