

॥ अच्युताष्टकम् ॥

॥ acyutāṣṭakam ॥

Eight Prayers in glorification of Lord Acyuta

by Adi Sankaracarya

अच्युतं केशवं राम नारायणं
कृष्ण दामोदरं वासुदेवं हरिम् ॥
श्रीधरं माधवं गोपिकावल्लभं
जानकीनायकं रामचन्द्रं भजे ॥ १ ॥

acyutaṁ keśavaṁ rāma nārāyaṇaṁ
kṛṣṇa dāmodaraṁ vāsudevaṁ harim ॥
śrīdharaṁ mādhavaṁ gopikāvallabhaṁ
jānakīnāyakaṁ rāmacandraṁ bhaje ॥ 1 ॥

1) I worship Acyuta, the infallible one, Who is Rāmacandra, Keśava, Rāma, Nārāyaṇa, Kṛṣṇa, Dāmodara, Vāsudeva, Hari, Śrīdhara, Mādharma, Who is dear to Gopikā, and Who is the consort of Jānakī.

अच्युतं केशवं सत्यभामाधवं
माधवं श्रीधरं राधिकाराधितम् ॥
इन्दिरा मन्दिरं चेतसा सुन्दरं
देवकीनन्दनं नन्दनं संदधे ॥ २ ॥

acyutaṁ keśavaṁ satyabhāmādhavaṁ
mādharmaṁ śrīdharaṁ rādhikārādhitam ॥
indirā mandiraṁ cetasā sundaraṁ
devakīnandanam nandanam sandadhe ॥ 2 ॥

2) I offer my obeisances to Lord Keśava, Who is infallible (Acyuta), Who is the consort of Satyabhāmā, Mādharma, Śrīdhara, Who is longed-for by Rādhikā, Who is the temple of Lakṣmī (Indirā), Who is beautiful by thought, Who is dear to Devakī, and Who is dear to all.

विष्णवे जिष्णवे शङ्खिने चक्रिणे
रुक्मिनी रागिने जानकी जानये ॥
वल्लवी वल्लभायाऽर्चितायात्मने
कंस विध्वंसिने वंशिने ते नमः ॥ ३ ॥

viṣṇave jiṣṇave śaṅkhine cakriṇe
rukminī rāgine jānakī jānaye ॥
vallavī vallabhāyā'rcitāyātmane
kaṁsa vidhvamsine vaṁśine te namaḥ ॥ 3 ॥

3) Salutations for Viṣṇu, Who conquers everyone, Who holds a conch-shell and a discus, Who is dear to Rukmiṇī, Who is the consort of Jānakī, Who is dear to gopi girls, Who is offered [in sacrifices], the Supersoul Who destroyed Kaṁsa, and Who plays the flute.

कृष्ण गोविन्द हे राम नारायण
श्रिपते वासुदेवाचित श्रिनिधे ॥
अच्युतानन्त हे माधवाधोक्शज
द्वारका नायक द्रौपदी रक्शक ॥ ४ ॥

kṛṣṇa govinda he rāma nārāyaṇa
śripate vāsudevācita śrinidhe ॥
acyutānanta he mādhavādhokśaja
dvārakā nāyaka draupadī rakśaka ॥ 4 ॥

4) O Kṛṣṇa! O Govinda! O Rāma! O Nārāyaṇa, Who is the consort of Lakṣmī! O Vāsudeva, Who attained the treasure of Lakṣmī! O Acyuta, Who is immeasurable! O Mādharma, O Adhokśaja, Who is the leader of Dvārakā, and Who is the protector of Draupadī!

राक्षसक्शोभितः सीतयाशोभितो
दण्डकारण्य भू पुण्यता कारणः ॥
लक्ष्मणेनान्वितो वानरैः सेवितो
अगस्त्यसंपूजितो राघवः पातु माम् ॥ ५ ॥

rākśasakśobhitaḥ sītayāśobhito
daṇḍakāraṇya bhū puṇyatā kāraṇaḥ ॥
lakṣmaṇenānvito vānaraiḥ sevito
agastsampūjito rāghavaḥ pātu mām ॥ 5 ॥

5) May Rāghava — Who disturbed the atheistic practices of the demons, Who adorned Sītā, Who is Daṇḍaka-forest purification cause, Who is accompanied by Lakṣmaṇa, Who was served by monkeys, and Who is revered by Sage Agastya — O Lord, please protect me.

धेनुकारिष्टकोऽनिष्टकृद् द्वेषिणां
केशिहा कंसहृद् वंशिकावादकः ॥
पूतनाकोपकः सूरजा खेलनो
बाल गोपालकः पातु माम् सर्वदा ॥ ६ ॥

dhenukāriṣṭako'niṣṭakṛd dveṣiṇām
keśihā kaṁsahṛd vaṁśikāvādakaḥ ॥
pūtanākopakaḥ sūrajā khelano
bāla gopālakaḥ pātu mām sarvadā ॥ 6 ॥

6) May Baby Gopāla (Kṛṣṇa) — Who was unfavorable to Dhenukāsura and Ariṣṭāsura, Who destroyed Keśī, Who killed Kaṁsa, Who plays the flute, and Who got angry on Pūtanā — always protect me.

विद्युदुद्धयोतवान प्रस्फुरद्वाससं
प्रावृडम्भोदवत् प्रोल्लसद्विग्रहम् ॥
वन्यया मालया शोभितोरस्थलं
लोहिताङ्घ्रिदूयं वारिजाक्शं भजे ॥ ७ ॥

vidyududdhayotavāna prasphuradvāsasaṁ
prāvṛḍambhodavat prollassadvigrahaṁ ॥
vanyayā mālayā śobhitorasthalaṁ
lohitaṅghridūyaṁ vārijākṣaṁ bhaje ॥ 7 ॥

7) I sing praise of Acyuta, Who is adorned by a lightening like shining yellow robe, Whose body is resplendent like a cloud of the rainy-season, Who is adorned by a wild-flower garland at His chest, Whose twin-feet are of copper-red color, and Who has lotus-like eyes.

कुञ्चितैः कुन्तलैर्भ्राजिमानाननं
रत्नमौलिं लसत् कुण्डलं गण्डयोः ॥
हारकेयूरकं कङ्कण प्रोज्ज्वलं
किङ्किणी मञ्जुलं श्यामलं तं भजे ॥ ८ ॥

kuñcitaiḥ kuntalairbhrajimānānanam
ratnamauliṁ lasat kuṇḍalaṁ gaṇḍayoḥ ॥
hārakeyūrakam kaṅkaṇa projjvalaṁ
kiṅkiṇī mañjulaṁ śyāmalaṁ taṁ bhaje ॥ 8 ॥

8) I sing praise of that Śyāma, Whose face is adorned by falling locks of curly tresses, Who has jewels at forehead, Who has shining ear-rings on the cheeks, Who is adorned with a Keyūra (flower) garland, Who has a resplendent bracelet, and Who has a melodious anklet.



Krishna • Govinda • Keshava • Madhava • Damodara • Vasudeva • Gopika • Rama • Narayana

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(Sri Adi Shankara)

OM TAT SAT



ABOUT SHRI SHANKARA-ACHARYA

Sripad Shankara-acharya is described in the Jaiva Dharma of Srila Bhaktivinoda Thakura as follows:

"Paramahansa Premadasa Babaji prostrated himself respectfully upon hearing the name of Sri Sankaracarya. He said, "My dear sir, always remember this: ...sankarah sankarah sakshad... 'Sri Sankaracarya is Lord Siva himself'. Sri Sankaracarya is the spiritual preceptor of all the Vaishnavas and for this reason Sri Caitanya has acclaimed him as an acarya, great preceptor. Sri Sankaracarya is a perfect Vaishnava.



"At the time of his appearance, India urgently required a guna-avatara, an incarnation who presides over the material nature, because the spread of the voidistic philosophy of Buddhism had caused India to practically give up the cultivation and study of the Vedas, as well as the practice of varnasrama-dharma, the Vedic social system. Nihilistic Buddhism, known as sunyavada, directly denies the existence of a personal God and although hinting at the principle of the jiva-atma, the eternal spirit soul, Buddhism remains in essence anitya-dharma. In those days, the brahmanas had all but forsaken the Vedic religion and converted to Buddhism.

"At this historic moment, the extraordinarily powerful Lord Siva appeared as Sri Sankaracarya and reinstated the pristine glory of the Vedas by transforming nihilistic Voidism into monistic Brahmanism. This was a spectacular achievement, for which India will always remain indebted to Sri Sankaracarya. Works in the world may be judged by two standards. Some works are tat-kalika, specific to a particular time, and others are sarva-kalika, for all time. Sri Sankaracarya's

achievement, which resulted in great good for human society, belongs to the former category. He laid a firm foundation, upon which Sri Ramanujacarya and Sri Madhvacharya later constructed the grand edifice of pure Vaishnava philosophy. Therefore, he is one of the greatest benefactors and historic torchbearers of the Vaishnava religion.

"The spiritual guidelines Sri Sankaracarya laid down act as beacons to the Vaishnavas on their path of spiritual progress. For instance, sambandha-jnana-knowledge of the eternal relationships between the jiva, prakriti, and Bhagavan-is absolutely essential for the conditioned jivas. The Vaishnavas and Sri Sankaracarya share the understanding that the cit-vastu, spiritual existence, is supramundane and transcendental to the subtle and gross material bodies of the external material nature. They are also of the same opinion regarding the spiritual nature of the jiva. They agree, too, that liberation means giving up one's attachment to the material world. Up to the stage of mukti, the Vaishnavas concur with Sri Sankaracarya on many philosophical points. Sri Sankaracarya also taught that a soul purifies his consciousness by worshiping the Supreme Lord, Sri Hari, after which he attains mukti.

"What Sri Sankaracarya remains silent about, however, are the wonderful realizations the jiva experiences after attaining mukti. Sri Sankaracarya was confident that once the jivas were set on the path of liberation attainable by worshiping the Supreme Lord, Sri Hari, they would gradually develop a taste and an attachment for devotional service and ultimately become pure devotees of the

Lord. Hence, Sri Sankaracarya-after plainly indicating the proper way-did not delve further into the esoteric aspects of Vaishnava philosophy. Those who scrutinizingly study Sri Sankaracarya's commentaries can comprehend his underlying intention, but those who ponder only the external and superficial aspects of his teachings are diverted from the Vaishnava path.

"Sripada Sankaracarya described the concept of advaita, non-dualism, as the pure, transcendental state of the Absolute Truth. Unfortunately, his confused followers are unable to grasp the esoteric import of this philosophy and in the process they are denigrating his good reputation by ascribing an incorrect interpretation to his statements. They describe the transcendental conditions of prema as maya, material illusion, and thus the doctrine they preach is known as mayavada philosophy. It is most degraded. Their philosophical aberration extirpates the quality of eternality in prema; hence, the Vaishnavas have concluded that such philosophy is non-Vedic."

Jaiva Dharma Chapter 2, The Nitya-dharma of the Living Entity Is Pure and Everlasting