



Voice of Jagadguru

advaitam paramanandam



an e-magazine on advaita



॥ अच्युताष्टकम् ॥

॥ acyutāṣṭakam ॥

अच्युतं केशवं रामनारायणं कृष्णदामोदरं वासुदेवं हरिम् ।
श्रीधरं माधवं गोपिकावल्लभं जानकीनायकं रामचन्द्रं भजे ॥ १ ॥

acyutaṃ keśavaṃ rāmanārayaṇaṃ kṛṣṇadāmodaraṃ vāsudevaṃ harim |



śrīdharaṃ mādhavaṃ gopikāvallabhaṃ jānakīnāyakaṃ rāmacandraṃ bhaje ||1||

(Jagadguru Shankaracharya Sri Sri Sri Bharati Tirtha Mahasannidhanam offering puja to Lord SriKṛṣṇa on the occasion of Sri Kṛṣṇa Janmashtami at Gurunivas, Sringeri on August 23, 2019)

I Worship You O Acyuta (the Infallible One), I Worship You O Keśava (Who Controls everyone, Who has beautiful Hair and Who killed demon Keśi), I Worship You O Rama the Incarnation of Narayana (Who is without any blemish). I Worship You O Kṛṣṇa (Who attracts others by His Divine Attributes and Beauty) Who is known as Dāmōdara (because of being tied by Mother Yashoda around the waist) , I Worship You O Vāsudeva (Who was the Son of Vasudeva), I Worship You O Hari (Who takes away the Sins, Who Receives the Offerings of the Yagna). I Worship You O Śrīdhara (Who Bears Sri on His Chest), I Worship You O Mādhava (Consort of Mahālakṣmī), I Worship You O the One Who was the most Beloved of the Gopikās (the Cowherd Girls of Vrindavana) and I Worship You O Rāmachandra the Lord of Devī Jānakī.

We submit our efforts at the Lotus feet of Jagadguru Śankarācārya His Holiness Mahāsannidhānam Śrī Śrī Śrī Bhārati Tīrtha Mahāswāmiji and Jagadguru Śankarācārya His Holiness Sannidhānam Śrī Śrī Śrī Vidhuśekhara Bhārati Mahāswāmiji



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अच्युतं केशवं सत्यभामाधवं माधवं श्रीधरं राधिकाराधितम् ।
इन्दिरामन्दिरं चेतसा सुन्दरं देवकीनन्दनं नन्दनं सन्दधे ॥ २ ॥

**acyutaṃ keśavaṃ satyabhāmādhavaṃ mādharmaṃ śrīdharaṃ rādhikārādhitam |
indirāmandiraṃ cetasā sundaraṃ devakīnandanaṃ nandanaṃ sandadhe ||2||**

I Worship You O Acyuta (the Infallible One), I Worship You O Keśava (Who Controls everyone, Who has beautiful Hair and Who killed the demon Keshi), I Worship You O the One Who was the Lord of Satyabhāmā. I Worship You O Mādharma (Consort of Mahalakshmi), I Worship You O Śrīdhara (Who Bears Śrī on His Chest), I Worship You O the One Who was Worshipped by Rādhikā. I Worship You O the One Who is the Temple of Indirā (i.e. the Sacred Abiding Place of Devī Mahālakṣmī in His Heart), I Worship You O the One Who has a Beautiful Splendour. I

Worship You O the One Who was the Son of Devaki and I Worship You O the One Who became the Son of Nanda by being Given to him.



विष्णवे जिष्णवे शङ्खिने चक्रिणे
रुक्मिणिरागिणे जानकीजानये ।
वल्लवीवल्लभायाऽर्चितायात्मने
कंसविध्वंसिने वंशिने ते नमः ॥ ३ ॥
viṣṇave jiṣṇave śaṅkhine cakriṇe
rukmiṇirāgiṇe jānakījānaye |
vallavīvallabhāyā'rcitāyātmane
kaṃsavidhvamsine vaṃsine te
namaḥ ||3||

I Worship You O Viṣṇu (the All-Pervading One), I Worship You O Jiṣṇu (the ever Victorious One), I Worship You O the holder of Śaṅkha (the Conch-Shell), I Worship You O the holder of Chakra (the Discus). I Worship You O the One Who was extremely Dear to Rukmiṇī (as Śrī Kṛṣṇa), and I Worship You O the One Who had Devī Jānakī as His Wife (as Śrī Rāma). I Worship You Who was Worshipped by the beloved Cowherd Girls of Vrindavan in their Hearts. I eventually Salute You O the One Who Destroyed Kaṃsa and Who Played Beautiful Tunes in His Flute.

कृष्ण गोविन्द हे राम नारायण श्रीपते वासुदेवाजित श्रीनिधे ।
अच्युतानन्त हे माधवाधोक्षज द्वारकानायक द्रौपदीरक्षक ॥ ४ ॥

**kṛṣṇa govinda he rāma nārāyaṇa śrīpate vāsudevājita śrīnidhe |
acyutānanta he mādhavādhokṣaja dvārakānāyaka draupadīrakṣaka ||4||**

I Worship You O Kṛṣṇa, the Incarnation of Govinda (Who can be known through Vedas), I Worship You O Rāma, the Incarnation of Nārāyaṇa (Who is without any blemish). I Worship You O Śrīpati (the Consort of Śrī), I Worship You O Vāsudeva (Who was the Son of Vāsudeva), the Unconquerable One, and I Worship You O Śrīnidhi (Who is the Storehouse of Śrī). I Worship You O Acyuta (Who is the Infallible One) and Endless, and I Worship You O Mādharma (Consort of



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Mahalakshmi) the Incarnation of Ādhokṣaja (Who can be known only through Agamas). I Worship You O the Lord of Dwāraka and One Who Saved Draupadī (Wife of Pandavas)

राक्षसक्षोभितः सीतया शोभितो दण्डकारण्यभूपुण्यताकारणः ।

लक्ष्मणेनान्वितो वानरैः सेवितोऽगस्त्यसम्पूजितो राघवः पातु माम् ॥ ५॥

rākṣasakṣobhitaḥ sītayā śobhito daṇḍakāraṇyabhūpuṇyatākāraṇaḥ |

lakṣmaṇēnānvito vānaraiḥ sevito'gastyasampūjito rāghavaḥ pātu mām ||5||

Worship You O the One Who Agitated the Rākṣasas (as Śrī Rāma), and I Worship You O the One Who is Adorned by Devī Sīta at His side. I Worship You O the One Who was the Cause of Purification of the Land of Daṇḍakāraṇya. I Worship You O the One Who was Attended by Lakṣmaṇa, and Served by the Vanaras (Monkeys). I Worshipped You O the One Who was Worshipped by sage Agastya; O Raghava please Protect Me.



Shri Palimaru Parvaya

**धेनुकारिष्टकोऽनिष्टकृद्वेषिणां केशिहा
कंसहृद्वंशिकावादकः ।**

**पूतनाकोपकः सूरजाखेलनो बालगोपालकः पातु माम्
सर्वदा ॥ ६॥**

**dhenukāriṣṭako'niṣṭakṛddveṣiṇāṃ keśihā
kaṃsahṛdvaṃśikāvādakaḥ |**

**pūtanākopakaḥ sūrajākhelano bālagopālakaḥ pātu
mām sarvadā ||6||**

I Worship You O the One Who Killed the Ass-demon Dhenukā and Bull-demon Ariṣṭaka who came with Evil intentions. I Worship You O the One Who killed Horse-demon Keśi and took away the life of Kaṃsa, and I Worship You Who was a Player of beautiful Tunes in Flute. I Worship You O the One Who showered His anger on Pūtanā (by killing Her) and Who Played on the bank of river Yamuna, the river born of the Sun god. I Worship You O Bālagopāla, Please Protect Me Always (by thwarting my dangers as You thwarted the attacks of

the demons).

विद्युदुद्योतवत्प्रस्फुरद्वाससं प्रावृडम्भोदवत्प्रोल्लसद्विग्रहम् ।

वन्यया मालया शोभितोरःस्थलं लोहिताङ्घ्रिद्वयं वारिजाक्षं भजे ॥ ७॥

**vidyududyotavatprasphuradvāsasaṃ prāvṛḍambhodavatprollasadvigrahaṃ |
vanyayā mālayā śobhitorasṭhalaṃ lohitaṅghridvayaṃ vārijākṣaṃ bhaje ||7||**

I Worship You O the One Whose Garments Flashed like the Rise of Lightning in the Sky. I Worship You O the One Whose Handsome Form moved like the Clouds of the Rainy Season. I Worship You O the One Whose Chest is Adorned with Vanamāla (Garland of Wild Flowers) and I Worship You O the One Whose Pair of Feet is Beautiful Reddish and Whose Eyes are Beautiful like Lotus.



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कुञ्चितैः कुन्तलैर्भ्राजमानाननं रत्नमौलिं लसत्कुण्डलं गण्डयोः ।
हारकेयूरकं कङ्कणप्रोज्ज्वलं किङ्किणीमञ्जुलं श्यामलं तं भजे ॥ ८ ॥

kuñcitaiḥ kuntalairbhrājamānānaṃ ratnamauliṃ lasatkuṇḍalaṃ gaṇḍayoḥ |
hārakeyūraḥ kaṅkaṇaproyjvalaṃ kiṅkiṇīmañjulaṃ śyāmaḥ taṃ bhaje ||8||

I Worship You O the One Whose Shining Face is Adorned with Beautiful Locks of Curly Hairs. I
Worship You O the One Whose Head is Adorned with Shining Gem, and Whose Face is Adorned
with Shining Ear-Rings. I Worship You O the One Whose Arms and Waist are Adorned with

Shining Bracelets. I
Worship You O the
One Whose Dark
Body is Adorned
with Tiny Bells
making Pleasing
Sounds.



अच्युतस्याष्टकं यः
पठेदिष्टदं प्रेमतः
प्रत्यहं पूरुषः
सस्पृहम् ।
वृत्ततः सुन्दरं कर्तुं
विश्वम्भरस्तस्य
वश्यो हरिर्जायते
सत्वरम् ॥ ९ ॥
acyutasyāṣṭakaṃ
yaḥ
paṭhediṣṭadaṃ
premataḥ
pratyahaṃ
pūruṣaḥ
saspraḥam |

vṛttataḥ sundaraṃ kartuṃ viśvambharastasya vaśyo harirjāyate satvaram ||9||

Whoever Recites this Achyutāṣṭakam, which is the Giver of Iṣṭha (Chosen Desire or nearness to Chosen Deity). With Devotion, Everyday and with Longing for the Puruṣa (the Supreme Being). This Achyutāṣṭakam which Beautifully Encircles the All-Sustaining Being (with His various Names and Qualities). He (That Person) by the Will of Hari, will Quickly reach the Abode of Hari.

॥ इति श्रीशङ्कराचार्यविरचितमच्युताष्टकं सम्पूर्णम् ॥
|| iti śrīśaṅkarācāryaviracitamacyutāṣṭakaṃ sampūrṇam ||



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Śrīmad Bhagavad Gītābhāṣyam of Śrī Ādi Śankarācarya Chapter 5 - Sannyāsayogaḥ

Note : In this section we will see the Śloka and Bhāṣyam. For the meaning of the śloka, please see the main magazine.



6

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥६॥

saṁnyāsastu mahābāho du:khamāptumayogataḥ |
yogayukto munirbrahma nacireṇādhigacchati ||6||

Renunciation heresproken, of is the true Paramarthika (Sannyasa); and Yogis the Vedic Karma Yoga (performance of Vedic ritual) dedicated to the Ísvara and entirely free from motives. A sage is so called because

of his meditation (manana) in the form of the Ísvara. Brahman here means renunciation Sannyasa, which is now being spoken of), because renunciation consists in the knowledge of the Highest Self (Paramatman) and the sruti says;

“What is called Nyasa in Brahman; and Brahman in verily the Great”. (Tatti.Up.4-78). A sage equipped with Yoga soon reaches Brahman., the true renunciation, which consists in steady devotion to right knowledge. Therefore, I have said that Karma-Yoga is better.

A sage’s actions do not affect him: When the devotee resorts to Yoga, as a means of attaining right now

7

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥७॥

yogayukto viśuddhātmā vijitātmā jitendriyaḥ |
sarvabhūtātmabhūtātmā kurvannapi na lipyate ||7||

He who is equipped with yoga, whose mind has been purified, who has conquered the body and senses, who sees rightly, whose Inner Consciousness, the Self, has formed the Self of all beings from Brahma down to a clump of grass--he will not be tainted, i.e., he will not be bound by actions, though he may continue to perform them for the protection of the masses,i.e., with a view to set an example to the masses.

A sage’s actions are really no actions, Neither does he really do anything. Therefore:

8 & 9

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यञ्श्रुण्वन्स्पृशञ्जिघ्रन् अश्रन्नाच्छन्स्वपञ्श्वसन् ॥८॥
प्रलपन्विसृजन्गृह्णन् उन्मिषन्निमिषन्नपि ।



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इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥९॥

naiva kiñcitkaromīti yukto manyeta tattvavit |

paśyañśruṇvansprśañjighran aśnangacchansvapañśvasan ||8||

pralapanvisrjangrḥṇan unmiṣannimiṣannapi |

indriyāñdriyārthaṣu vartanta iti dhārayan ||9||

The truth-knower is he who knows the true nature of the Self, who sees the Supreme Reality--When and how would he think so ever intent on the truth ?-- The answer is given thus: 'though seeing, etc'

The duty of the man who, thus knowing the truth and thinking rightly, sees only inaction in actions--in all the movements of the body and the senses--consists in renouncing all actions; for, he sees the absence of action. The man, for instance, who thinks of quenching his thirst in a mirage, mistaking it for water, will not, even after knowing that it is no water, resort to the same place for the purpose of quenching his thirst. Karma-Yogin is untainted by the results of his action. But as to the man who is not a truth-knower and is engaged in action:

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ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥१०॥

brahmaṇyādhāya karmāṇi saṅgaṃ tyaktvā karoti yaḥ |

lipyate na sa pāpena padmapatramivāmbhasā ||10||

He offers all actions to the Ívara, in the faith that "I act for His sake", as a servant acts for the sake of the master. He has no attachment for the result, even for Mokśa. The result of actions so done is only parity of the mind, and nothing else.

Because...

[Note : See 2020_Dec VOJ main link for meaning of the see slokas]

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