Nitya नित्य

Achyutashtakam

अच्युताष्टकम्

Achyutashtakam is an eight-verse Sanskrit hymn to Vishnu, attributed to Adi Shankaracharya, that begins "Achyutam Keshavam Rama Narayanam". It strings together his holy names and remembers him as Rama, the lord of Sita, and as Krishna, the beloved of the gopis. A ninth verse, the phalashruti, closes it, and the simple, swinging metre makes it easy for children to sing.

Shloka 1

Achyutam Keshavam Rama Narayanam
Krishna Damodaram Vasudevam Harim
Sridharam Madhavam Gopika Vallabham
Janaki Nayakam Ramachandram Bhaje ॥1॥

I worship Achyuta, Keshava, Rama, Narayana, Krishna, Damodara, Vasudeva and Hari; Shridhara, Madhava, the beloved of the gopis, the lord of Janaki, Ramachandra.

Shloka 2

Achyutam Keshavam Satyabhama Dhavam
Madhavam Sridharam Radhikaradhitam
Indira Mandiram Chetasa Sundaram
Devaki Nandanam Nandajam Sandadhe ॥2॥

Achyuta, Keshava, husband of Satyabhama; Madhava, Shridhara, worshipped by Radha; the home of Lakshmi, beautiful to the heart; the son of Devaki, the son of Nanda: him I hold within my heart.

Shloka 3

Vishnave Jishnave Shankhine Chakrine
Rukmini Ragine Janaki Janaye
Vallavi Vallabhayarchitayatmane
Kamsa Vidhvamsine Vamshine Te Namah ॥3॥

Salutations to you: to Vishnu, the ever-victorious, bearer of the conch and discus; to the one who loves Rukmini, the husband of Janaki; to the beloved of the cowherd women, the worshipped one, the Self of all; to the destroyer of Kamsa, the player of the flute.

Shloka 4

Krishna Govinda He Rama Narayana
Sripate Vasudevajita Srinidhe
Achyutananta He Madhavadhokshaja
Dvaraka Nayaka Draupadi Rakshaka ॥4॥

O Krishna, Govinda, O Rama, Narayana; Lord of Lakshmi, Vasudeva, the unconquered, treasure of all good fortune; O Achyuta, Ananta, O Madhava, Adhokshaja who is beyond the senses; Lord of Dvaraka, protector of Draupadi!

Shloka 5

Rakshasa Kshobhitah Sitaya Shobhito
Dandakaranya Bhu Punyata Karanam
Lakshmanenanvito Vanaraih Sevito
Agastya Sampujito Raghavah Patu Mam ॥5॥

May Raghava protect me: he who shook the rakshasas, radiant with Sita at his side, whose presence made the Dandaka forest holy; accompanied by Lakshmana, served by the vanaras, and honoured by the sage Agastya.

Shloka 6

Dhenukarishtahanishta Krid Dveshinam
Keshiha Kamsahrid Vamshika Vadakah
Putana Kopakah Suraja Khelano
Bala Gopalakah Patu Mam Sarvada ॥6॥

May the child cowherd, Bala Gopala, protect me always: he who slew Dhenuka and Arishta and brings ruin to the hostile, who killed Keshi and destroyed Kamsa, who plays the flute, who overcame Putana, and who played along the banks of the Yamuna, daughter of the Sun.

Shloka 7

Vidyududyotavat Prasphurad Vasasam
Pravrid Ambhodavat Prollasad Vigraham
Vanyaya Malaya Shobhitorahsthalam
Lohitanghri Dvayam Varijaksham Bhaje ॥7॥

I worship the lotus-eyed Lord whose garment gleams like a flash of lightning, whose dark form glows like a monsoon cloud, whose chest is adorned with a garland of forest flowers, and whose two feet are rosy-red.

Shloka 8

Kunchitaih Kuntalair Bhrajamananam
Ratna Maulim Lasat Kundalam Gandayoh
Hara Keyurakam Kankana Projjvalam
Kinkini Manjulam Shyamalam Tam Bhaje ॥8॥

I worship that dark-hued Lord whose face shines framed by curling locks, who wears a jewelled crown and earrings glinting on his cheeks, who is adorned with necklaces and armlets, radiant with bracelets, and charming with tinkling bells.

Phalashruti

Achyutasyashtakam Yah Pathed Ishtadam
Prematah Pratyaham Purushah Sapriham
Vrittatah Sundaram Vedya Vishvambharam
Tasya Vashyo Harir Jayate Satvaram

Whoever recites this Achyutashtakam every day with love and longing, a hymn beautiful in its metre that grants what the heart desires and makes known the Lord who sustains the universe, finds, tradition holds, that Hari swiftly comes to him, bound by that love.

Source: Achyutashtakam of Adi Shankaracharya as given by Sringeri Sharada Peetham (sringeri.net, Vishnu stotras) and stotranidhi.com (Prabhata Stotranidhi, Devanagari); cross-checked against sanskritdocuments.org (achyuta8) and sa.wikisource.org (अच्युताष्टकम्)

The meanings are our own first draft. A scholar has not reviewed them yet. If you spot a mistake, please tell us.

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