

హరిహరాభేదస్తుతీ

{॥ హరిహరాభేదస్తుతీ ॥}

మారమణముమారమణం ఫణధరతల్పం ఫణాధరాకల్పమ్ ।

మురమథనం పురమథనం వందే బాణారిమసమబాణారిమ్ ॥ ౧॥

గోనయనమిలానయనం రవిశశినేత్రం రవీన్ద్రవహ్నాక్షమ్ ।

స్మరతనయం గుహతనయం వందే వైకుణ్ఠముడుపతిచూడమ్ ॥ ౨॥

కృష్ణతనుముమార్దతనుం శ్వశురగృహస్థం సుమేరుశృఙ్గస్థమ్ ।

దశవపుషం వసువపుషం వందే భూజానిమఖిలభూపాలమ్ ॥ ౩॥

కుద్రధరముదగ్నిధరం జలధిసుతాకాంతమగజాకాంతమ్।

గరుడస్థం వృషభస్థం వందే పఞ్చాస్త్రమఖిలదిగ్విస్తమ్ ॥ ౪॥

బ్రహ్మసుతమ్మగాతినుతం గజగిరివాసం గజేన్ద్రచర్మాఙ్గమ్।

సురశరణం హరిశరణం వందే భూదారమఖిలభూదారమ్ ॥ ౫॥

పార్థసఖముపాత్తమఖం జలధరకాన్తిం జలన్ధరారాతిమ్।

విధితనయం గుహతనయం వందే నీలేశమఖిలభూతేశమ్ ॥ ౬ ॥

పీతపటమరుణజటం పరిమలదేహం పవిత్రభూత్యఙ్గమ్।

జలజకరం డమరుకరం వందే యోగస్థమఖిలయోగీడ్యమ్ ॥ ౭॥

చక్రకరమభయకరం మణిమయభూషం ఫణామణీభూషమ్।

విద్యుతధనుం గిరిధనుషం వందే గోవిన్దమనఘగోవాహమ్ ॥ ౮॥

వస్త్రాం పిశఙ్గం వసనం దిశో వా

గరుత్మతా యాతు కకుద్మతా వా
నిద్రాతు వా నృత్యతు వాఽధిరణ్ణే
భేదో న మే స్యాత్పరమస్య ధామ్నః ॥ ౯॥

॥ ఇతి శ్రీ అప్పయ్యదీక్షితేనైః కృతా హరిహరాభేదస్తుతిః సమాప్తా ॥

Note: The poet Shri DikShita is said to have composed this poem at the famous temple of Nataraja at Chidambaram. Here one can have darsan at the same time of Govindaraja and Nataraja. The remarkable feature of this poem is that each pada (quarter of each verse) contains a description of Lord Govindaraja and of Nataraja. In the last verse the poet says that he sees no difference between these two forms of the Lord.

A short life sketch of Shri Appayya DikShita (1520-1593 AD)

Shrimad Appayya DikShita was born at Adayapalam village, very near Arni, North Arcot District, Tamil Nadu in the year 1520 AD. His father Shri Rangarajadhari was the son of Shri Acharya DikShita - also known as VakShasthalacharya who was in the court of Shri Krishnadevaraya. Appayya was an endearing form of his real name, Vinayaka Subramaniam.

The 16th century AD, in South India was an age of confusion when begotry and vigorous proselytism were rampant. Persecution of one sect by another with the help of the ruling dynasties was quite common. In such an age, the need was felt for a rare scholar with comprehensive vision and imagination, whose mission in life would be the reconciliation of the various creeds, cults and philosophies. Shri Appayya DikShita filled this essential

need. He was a peace maker who pleade for harmony, tolera nce and mutual goodwill and understanding at a time when people were quarrelling among themselves as to who was superior Vishnu or Shiva. (Dr. N. Ramesan IAS. Shri Appayya DikShita Page 3)

DikShitar's culture was at once profound, libeal and wide. His characteristic impartiality never failed him even in his out and out militant works.(A. V. Gopalachariar. Introduction to Varadarajastava 1927. P vI) DikShitar's learning, says Y. Mahalinga Shastri, was in the truest sense of the word encyclopaedic.\

అప్పయ్యదీక్షితేస్త్రా-నశేషవిద్యాగురూనహం వందే । \

యత్యతిబోధాబోధౌ విద్యదవిద్యద్విభాజకోపాధీ ॥ (భట్టజీదీక్షితః)।\

Shri DikShita is the author of not less than 104 works and had enjoyed the patronage of King Chinna Bomma of Vellore. He was offered kanakAbhiSheka by this king in 1582AD. He was patronised by Chinna Thimma and Venkatapati also. He lived upto the ripe age of 73 years and spent his last days in Chidambaram.

Some of his most famous works are Shivarka maNidIpikA, NyAya rakShAmaNI, siddhAnta lesa sa.ngraha, parimala, chAturmata sArasa.ngraha, yAdavabhyudaya vyAkhyA, varadarAjastava and kuvalayAnanda. His stotras are simple, popular and effective, for example, mArgabandhu stotram, durgAchandrakalA stuti, ApitakuchambA stava, hariharabheda stuti.

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