

ಹರಿಹರಾಭೇದಸ್ತುತಿ

{|| ಹರಿಹರಾಭೇದಸ್ತುತಿ ||}

ಮಾರಮಣಮುಮಾರಮಣಂ ಘಣಧರತಲ್ಪಂ ಘಣಾಧರಾಕಲ್ಪಮ್ |
ಮುರಮಥನಂ ಪುರಮಥನಂ ವಂದೇ ಬಾಣಾರಿಮಸಮಬಾಣಾರಿಮ್ || ೧ ||

ಗೋನಯನಮಿಲಾನಯನಂ ರವಿಶಶಿನೇತ್ರಂ ರವೀನ್ದವಹ್ಯಕ್ಷಮ್ |
ಸ್ಮರತನಯಂ ಗುಹತನಯಂ ವಂದೇ ವೈಕುಣ್ಡಮುಡುಪತಿಚೂಡಮ್ || ೨ ||

ಕೃಷ್ಣತನುಮುಮಾರ್ಧತನುಂ ಶ್ವಶುರಗೃಹಸ್ಥಂ ಸುಮೇರುಶೃಜ್ಞಸ್ಥಮ್ |
ದಶವಪುಷಂ ವಸುವಪುಷಂ ವಂದೇ ಭೂಜಾನಿಮಖಿಲಭೂಪಾಲಮ್ || ೩ ||

ಕುಧೃಧರಮುದಗ್ನಿಧರಂ ಜಲಧಿಸುತಾಕಾಂತಮಗಜಾಕಾಂತಮ್ |
ಗರುಡಸ್ಥಂ ವೃಷಭಸ್ಥಂ ವಂದೇ ಪಂಚಾಸ್ತ್ರ ಮಖಿಲದಿಗ್ವಸ್ತ್ರಮ್ || ೪ ||

ಬ್ರಹ್ಮಸುತಮೃಗಾತಿನುತಂ ಗಜಗಿರಿವಾಸಂ ಗಜೇನ್ದ್ರ ಚರ್ಮಾಂಜಮ್ |
ಸುರಶರಣಂ ಹರಿಶರಣಂ ವಂದೇ ಭೂದಾರಮಖಿಲಭೂದಾರಮ್ || ೫ ||

ಪಾರ್ಥಸಖಮುಪಾತ್ತಮಖಂ ಜಲಧರಕಾಂತಿಂ ಜಲನ್ದರಾರಾತಿಮ್ |
ವಿಧಿತನಯಂ ಗುಹತನಯಂ ವಂದೇ ನೀಲೇಶಮಖಿಲಭೂತೇಶಮ್ || ೬ ||

ಪೀತಪಟಮರುಣಜಟಂ ಪರಿಮಲದೇಹಂ ಪವಿತ್ರಭೂತ್ಯಂಜಮ್ |
ಜಲಜಕರಂ ಡಮರುಕರಂ ವಂದೇ ಯೋಗಸ್ಥಮಖಿಲಯೋಗೀಡ್ಯಮ್ || ೭ ||

ಚಕ್ರಕರಮಭಯಕರಂ ಮಣಿಮಯಭೂಷಂ ಘಣಾಮಣೀಭೂಷಮ್ |
ವಿದ್ಯುತಧನುಂ ಗಿರಿಧನುಷಂ ವಂದೇ ಗೋವಿನ್ದಮನಘಗೋವಾಹಮ್ || ೮ ||

ವಸ್ತಾಂ ಪಿಶಂಜಂ ವಸನಂ ದಿಶೋ ವಾ
ಗರುತ್ಮತಾ ಯಾತು ಕಕುದ್ಮತಾ ವಾ।
ನಿದ್ರಾತು ವಾ ನೃತ್ಯತು ವಾಽಧಿರಜ್ಞೇ
ಭೇದೋ ನ ಮೇ ಸ್ಯಾತ್ಪರಮಸ್ಯ ಧಾಮ್ನಃ ॥ ೯ ॥

॥ ಇತಿ ಶ್ರೀ ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇನ್ದ್ರೈಃ ಕೃತಾ ಹರಿಹರಾಭೇದಸ್ತುತಿಃ ಸಮಾಪ್ತಾ ॥

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 vl) DikShitar's learning, says Y. Mahalinga Shastri, was in the truest sense of the word encyclopaedic.\

ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇನ್ದ್ರಾ -ನಶೇಷವಿದ್ಯಾಗುರೂನಹಂ ವಂದೇ | \

ಯತ್ಕೃತಿಬೋಧಾಬೋಧೌ ವಿದ್ವದವಿದ್ವದ್ವಿಭಾಜಕೋಪಾಧೀ || (ಭಟ್ಟೋಜೀದೀಕ್ಷಿತಃ) | \

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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