

ହରିହରାଭେଦସ୍ତୁତୀ

{॥ ହରିହରାଭେଦସ୍ତୁତୀ ॥}

ମାରମଣମୁମାରମଣଂ ଫଣଧରତଲ୍ପଂ ଫଣାଧରାକଲ୍ପମ୍ ।
ମୁରମଧନଂ ପୁରମଧନଂ ବନ୍ଦେ ବାଣାରିମସମବାଣାରିମ୍ ॥ ୧ ॥

ଗୋନୟନମିଲାନୟନଂ ରବିଶଶିନେତ୍ରଂ ରବୀନ୍ଦୁବହ୍ନ୍ୟକ୍ଷମ୍ ।
ସ୍ଵରତନୟଂ ଗୁହତନୟଂ ବନ୍ଦେ ବୈକୁଣ୍ଠମୁଦୁପତିରୂତମ୍ ॥ ୨ ॥

କୃଷ୍ଣତନୁମୁମାର୍ଥତନୁଂ ଶ୍ଵବଶୁରଗୃହକ୍ଷଂ ସୁମେରୁଶୃଙ୍ଗକ୍ଷମ୍ ।
ଦଶବପୁଷଂ ବସୁବପୁଷଂ ବନ୍ଦେ ଭୂଜାନିମଖିଲଭୂପାଲମ୍ ॥ ୩ ॥

କୁଧ୍ରଧରମୁଦଗ୍ନିଧରଂ ଜଲଧିସୁତାକାନ୍ତମଗଜାକାନ୍ତମ୍ ।
ଗରୁଡକ୍ଷଂ ବୃଷଭକ୍ଷଂ ବନ୍ଦେ ପଞ୍ଚାସ୍ରମଖିଲଦିଗ୍ବସ୍ରମ୍ ॥ ୪ ॥

ବ୍ରହ୍ମସୁତମୁଗାତିନୁତଂ ଗଜଗିରିବାସଂ ଗଜେନ୍ଦ୍ରଚର୍ମାଙ୍ଗମ୍ ।
ସୁରଶରଣଂ ହରିଶରଣଂ ବନ୍ଦେ ଭୂଦାରମଖିଲଭୂଦାରମ୍ ॥ ୫ ॥

ପାର୍ଥସଖମୁପାଖମଣଂ ଜଲଧରକାନ୍ତିଂ ଜଲକ୍ଷରାରାତିମ୍ ।
ବିଧିତନୟଂ ଗୁହତନୟଂ ବନ୍ଦେ ନୀଲେଶମଖିଲଭୂତେଶମ୍ ॥ ୬ ॥

ପୀତପଟମରୁଣକଟଂ ପରିମଲଦେହଂ ପବିତ୍ରଭୂତ୍ୟଙ୍ଗମ୍ ।
ଜଲଜକରଂ ତମରୁକରଂ ବନ୍ଦେ ଯୋଗକ୍ଷମଖିଲଯୋଗୀତ୍ୟମ୍ ॥ ୭ ॥

ଚକ୍ରକରମଭୟକରଂ ମଣିମୟଭୂଷଂ ଫଣାମଣୀଭୂଷମ୍ ।

ବିଧୂତଧନୁଂ ଗିରିଧନୁଷଂ ବନ୍ଦେ ଗୋବିନ୍ଦମନନ୍ଦଗୋବାହୁମ୍ ॥ ୮ ॥

ବସ୍ତ୍ରାଂ ପିଶଙ୍ଗଂ ବସନଂ ଦିଶୋ ବା

ଗରୁମୂତା ଯାତୁ କକୁଦ୍ଭୂତା ବା।

ନିଦ୍ରାତୁ ବା ନୃତ୍ୟତୁ ବାଃପିରଞ୍ଜେ

ଭେଦୋ ନ ମେ ସ୍ୟାତ୍ପରମସ୍ୟ ଧାମ୍ନଃ ॥ ୯ ॥

॥ ଇତି ଶ୍ରୀଅକ୍ଷୟାଦକ୍ଷିତେନ୍ଦ୍ରିଃ କୃତା ହରିହରାଭେଦସ୍ତୁତିଃ ସମାପ୍ତା ॥

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.\

ଅକ୍ଷୟୀଦକ୍ଷିଣେନ୍ଦ୍ରା-ନଶେଷବିଦ୍ୟାଗୁରୁନହଂ ବନ୍ଧେ । \

ଯଜ୍ଞତିବୋଧାବୋଧୌ ବିଦ୍‌ବଦବିଦ୍‌ବଦ୍‌ବିଭ୍ରାଜକୋପାଧୀ ॥ (ଭଞ୍ଜୋକୀଦକ୍ଷିଣେ)।\

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 maNidlpikA, NyAya

rakShAmaNI, siddhAnta lesha 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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