

ഹരിഹരാഭദസ്തുതീ

{॥ ഹരിഹരാഭദസ്തുതീ ॥}

മാരമണമുമാരമണം ഫണധരതൽപം ഫണാധരാകൽപമ് ।

മുരമഥനം പുരമഥനം വന്ദേ ബാണാരിമസമബാണാരിമ് ॥ ൧ ॥

ഗോനയനമിലാനയനം രവിശശിനേത്രം രവീന്ദുവഹ്നയക്ഷമ് ।

സ്ഥരതനയം ഗുഹതനയം വന്ദേ വൈകുണ്ഠമുഖ്യപതിചുഡമ് ॥ ൨ ॥

കൃഷ്ണതനുമുമാർധതനും ശ്വശൂരഗൃഹസ്ഥം സുമേരുശൃങ്ഗസ്ഥമ് ।

ദശവപുഷം വസുവപുഷം വന്ദേ ഭുജാനിമഖിലഭുപാലമ് ॥ ൩ ॥

കുഡ്രമുദഗ്നിധരം ജലധിസുതാകാന്തമഗജാകാന്തമ് ।

ഗരുഡസ്ഥം വൃഷഭസ്ഥം വന്ദേ പഞ്ചാസ്തമഖിലദിഗ്വസ്തമ് ॥ ൪ ॥

ബ്രഹ്മസുതമൃഗാതിനൂതം ഗജഗിരിവാസം ഗജേന്ദ്രപ്രമാദ്യമ് ।

സുരശരണം ഹരിശരണം വന്ദേ ഭുദാരമഖിലഭുദാരമ് ॥ ൫ ॥

പാർഥസഖമുപാത്ഥമഖം ജലധരകാന്തിം ജലന്ധരാരാതിമ് ।

വിധിതനയം ഗുഹതനയം വന്ദേ നീലേശമഖിലഭുതേശമ് ॥ ൬ ॥

പീതപടമരുണജടം പരിമലദേഹം പവിത്രഭൂതയങ്ഗമ് ।

ജലജകരം ഡമരുകരം വന്ദേ യോഗസ്ഥമഖിലയോഗീഡ്യമ് ॥ ൭ ॥

ചക്രകരമഭയകരം മണിമയഭൂഷം ഫണാമണീഭൂഷമ് ।

വിധൂതധനും ഗിരിധനൂഷം വന്ദേ ഗോവിന്ദമനഘഗോവാഹമ് ॥ ൮ ॥

വസ്താം പിശങ്ഗം വസനം ദിശോ വാ

ഗരുന്മതാ യാതു കകുന്മതാ വാ
നിദ്രാതു വാ നൃത്യതു വാ/ധിരങ്ഗേ
ഭേദോ ന മേ സ്യാത്പരമസ്യ ധാമ്നഃ ॥ ന് ॥

॥ ഇതി ശ്രീ അപ്പയ്യദീക്ഷിതേന്ദ്രൈഃ കൃതാ ഹരിഹരാഭേദസ്തുതിഃ സമാപ്താ ॥

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.\

അപ്പയ്യദീക്ഷിതേന്ദ്രാ-നശേഷവിദ്യാഗുരൂനഹം വന്ദേ । \
യത്കൃതിബോധാബോധൗ വിദ്വദവിദ്വദ്വിഭാജകോപാധീ ॥
(ഭട്ഭാജീദീക്ഷിതഃ)।\

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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