

हरिहराभेदस्तुती

{॥ हरिहराभेदस्तुती ॥}

मारमणमुमारमणं फणधरतल्लं फणाधराकल्लम् ।

मुरमथनं पुरमथनं वन्दे बाणारिमसमबाणारिम् ॥ १ ॥

गोनयनमिलानयनं रविशशिनेत्रं रवीन्दुबह्यम् ।

स्मरतनयं गुह्यतनयं वन्दे बैकुण्ठमुदुपतिचूडम् ॥ २ ॥

कृष्णतनुमार्धतनुं श्वशुरगृहस्थं सुमेरुशृङ्गाश्वम् ।

दशवपुषं वसुवपुषं वन्दे भूजानिमथिलभूपालम् ॥ ३ ॥

कूपधरमुदग्निधरं जलधिसूताकान्तमगजाकान्तम् ।

गरुडस्थं वृषभस्थं वन्दे पञ्चाम्रमथिलदिगुम् ॥ ४ ॥

ब्रह्मसूतमृगातिनूतं गजगिरिवासं गजेन्द्रचर्मङ्गम् ।

सुरशरणं हरिशरणं वन्दे भूदारमथिलभूदारम् ॥ ५ ॥

पार्थसखमुपातमखं जलधरकान्तिं जलन्धरारातिम् ।

विधितनयं गुह्यतनयं वन्दे नीलेशमथिलभूतेशम् ॥ ६ ॥

पीतपटमरुणजटं परिमलदेहं पवित्रभूत्याङ्गम् ।

জলজকরং ডমরুকরং বন্দে যোগস্বমখিলযোগীড্যম্ ॥ ৭ ॥

চক্রকরমভযকরং মণিমযভূষং ফণামণীভূষম্।

বিধূতধনুং গিরিধনুষং বন্দে গোবিন্দমনঘগোবাহম্ ॥ ৮ ॥

বস্ত্রাং পিশঙ্গং বসনং দিশো বা

গরুত্মতা যাতু ককুদ্মতা বা।

নিদ্রাতু বা নৃত্যতু বাহধিরঙ্গে

ভেদো ন মে স্যাৎপরমস্য ধাম্নঃ ॥ ৯ ॥

॥ ইতি শ্রী অঙ্গযাদীক্ষিতেন্দ্রেঃ কৃতা হরিহরাভেদস্তুতিঃ সমাপ্তা ॥

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.\

অল্পযাদীক্ষিতেন্দ্রা-নশেষবিদ্যাগুরুনহং বন্দে । \

যৎকৃতিবোধারোধৌ বিদ্বদবিদ্বদ্বিতাজকোপাধী ॥ (ভট্টোজীদীক্ষিতঃ)।\

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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