

అపీతకుచాంబాస్తవః

{॥ అపీతకుచాంబాస్తవః ॥}

॥ శ్రీ అప్పయ్యదీక్షితేనైః కృతః॥

ఆనన్దసిన్ధులహరీమమృతాంశుమాలే-

రాసేవినామమృత-నిర్మిత-వర్తిమణ్ణేః ।

ఆనన్దవల్లివితతేరమృతార్థగుచ్ఛం

అంబ స్మరామ్యహమపీతకుచే వపుస్తే ॥ ౧॥

నిర్మిద్ర-కోకనద-కోమలకాన్తమంబ-

నిత్యం సుధానికరవర్షి పదం త్వదీయమ్ ।

మూర్ఛాకరజ్వరరుజా మమ తాపితస్య

మూర్ఛి క్షణం సకృదపీతకుచే నిధేహి ॥ ౨॥

శీతాంశుకోటి సుషమాశిశిరైః కటాక్షైః

అవ్యాజభూతకరుణారసపూరపూర్ణైః ।

కర్పూరధూలిమివ దిక్షు సమాకిరద్భిః

అంబ క్షణం స్నపయ మామరుణాద్రిమాన్యే ॥ ౩॥

ఆవిర్భవ క్షణమపీతకుచే పురస్తాత్

అంబ జ్వరేణ మహతా మమ తాపితస్య ।

యేన త్వదజ్ఞిరుచిజాల-సుధాప్రవాహే

మగ్నస్తదైవ తనుతాపమముం త్యజేయమ్ ॥ ౪॥

నానావిధైర్నలిన-జాతలిపిప్రకృష్టైః

ఆనీతమూర్ఛమధికం క్షుభితైర్జ్వరాద్యైః ।

ఆశ్వాసయ క్షణమపీతకుచే కరాగ్ర-

క్రీడాకనత్కనకహల్లకసౌరభేణ ॥ ౫॥

కణ్ఠే విషం విషముచో భుజగాః కపర్దే
పార్శ్వే చ భూతపతయః ప్రమథాశ్చ భీమాః ।
శోణీచలేశముపసృత్య భజేత కో వా
న స్యాత్తవాంబ సవిధే యది సన్నిధానమ్ ॥ ౬ ॥

శక్తిర్జగజ్జననపాలన-భజ్జనేషు
భోగేషు దివ్యమహిషీ తరుణేన్ద్రమౌలేః ।
సిద్ధిః కరప్రణయినీ తవ సన్నిధానం
యన్నాసి తస్య తదపీతకుచే న జానే ॥ ౭॥

త్వం సాక్షిణీ ప్రలయభైరవతాణ్డవానాం
త్వం శేషిణీ సహరిధాతృ చరాచరాణామ్ ।
త్వం మోచినీ సకలసంసృతిజాలకానాం
త్వాం బ్రహ్మసంవిదమపీతకుచే నమామి ॥ ౮॥

॥ శ్రీ అప్పయ్యదీక్షితేనైః కృతః

అపీతకుచాంబాస్తవః సంపూర్ణః॥

Encoded by N. Balasubramanian bbalu at satyam.net.in

Note: Once Sri Appayya Dixita had gone to
Tiruvannamalai for darshan of Lord Arunachalesvara.
There he was laid up with severe fever. At that
time he composed this poem and prayed to
Goddess Apitakuchamba. He got immediate relief.

Even now a devotee can get relief from fever and other ailments by reciting this poem.

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.\

అప్పయ్యదీక్షితేనా-నశేషవిద్యాగురూనహం వన్దే । \

యత్యతిబోధాబోధో విద్యదవిద్యద్విభాజకోపాధీ ॥ (భట్టోజీదీక్షితః)।\

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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Apitha Kuchamba Stavam Lyrics in Telugu PDF

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