

ಅಪೀತಕುಚಾಂಬಾಸ್ತವಃ

{|| ಅಪೀತಕುಚಾಂಬಾಸ್ತವಃ ||}

|| ಶ್ರೀ ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇನ್ದ್ರೈಃ ಕೃತಃ ||

ಆನಂದಸಿಂಧುಲಹರೀಮಮೃತಾಂಶುಮೌಲೀ-

ರಾಸೇವಿನಾಮಮೃತ-ನಿರ್ಮಿತ-ವರ್ತಿಮಕ್ಷೋಃ |

ಆನಂದವಲ್ಲಿವಿತತೇರಮೃತಾದ್ರಗುಚ್ಛಂ

ಅಂಬ ಸ್ಮರಾಮ್ಯಹಮಪೀತಕುಚೇ ವಪುಸ್ತೇ || ೧ ||

ನಿನಿದ್ರ-ಕೋಕನದ-ಕೋಮಲಕಾಂತಮಂಬ-

ನಿತ್ಯಂ ಸುಧಾನಿಕರವರ್ಷಿ ಪದಂ ತ್ವದೀಯಮ್ |

ಮೂರ್ಛಾಕರಜ್ವರರುಜಾ ಮಮ ತಾಪಿತಸ್ಯ

ಮೂರ್ಛ್ಣಿ ಕ್ಷಣಂ ಸಕೃದಪೀತಕುಚೇ ನಿಧೇಹಿ || ೨ ||

ಶೀತಾಂಶುಕೋಟಿ ಸುಷಮಾಶಿಶಿರೈಃ ಕಟಾಕ್ಷೈಃ

ಅವ್ಯಾಜಭೂತಕರುಣಾರಸಪೂರಪೂರ್ಣೈಃ |

ಕರ್ಪೂರಧೂಲಿಮಿವ ದಿಕ್ಷು ಸಮಾಕಿರದ್ಭಿಃ

ಅಂಬ ಕ್ಷಣಂ ಸ್ವಪಯ ಮಾಮರುಣಾದ್ರಿಮಾನ್ಯೇ || ೩ ||

ಆವಿರ್ಭವ ಕ್ಷಣಮಪೀತಕುಚೇ ಪುರಸ್ತಾತ್

ಅಂಬ ಜ್ವರೇಣ ಮಹತಾ ಮಮ ತಾಪಿತಸ್ಯ |

ಯೇನ ತ್ವದಜ್ಞೈ ರುಚಿಜಾಲ-ಸುಧಾಪ್ರವಾಹೇ

ಮಗ್ನಸ್ತದೈವ ತನುತಾಪಮಮುಂ ತ್ಯಜೀಯಮ್ || ೪ ||

ನಾನಾವಿಧೈರ್ನ ಲಿನ-ಜಾತಲಿಪಿಪ್ರಕೃಪ್ತೈಃ

ಆನೀತಮೂರ್ಛಮಧಿಕಂ ಕ್ಷುಭಿತೈರ್ಜ್ವರಾದ್ಯೈಃ |

ಆಶ್ವಾಸಯ ಕ್ಷಣಮಪೀತಕುಚೇ ಕರಾಗ್ರ-
ಕ್ರೀಡಾಕನತ್ಕನಕಹಲ್ಲಕಸಾರಭೇಣ ॥ ೫ ॥

ಕಣ್ಣೇ ವಿಷಂ ವಿಷಮುಚೋ ಭುಜಗಾಃ ಕಪದೇ
ಪಾರ್ಶ್ವೇ ಚ ಭೂತಪತಯಃ ಪ್ರಮಥಾಶ್ಚ ಭೀಮಾಃ |
ಶೋಣೀಚಲೇಶಮುಪಸೃತ್ಯ ಭಜೇತ ಕೋ ವಾ
ನ ಸ್ಯಾತ್ತವಾಂಬ ಸವಿಧೇ ಯದಿ ಸನ್ನಿಧಾನಮ್ ॥ ೬ ॥

ಶಕ್ತಿರ್ಜಗಜ್ಜನನಪಾಲನ-ಭಜ್ಜನೇಷು
ಭೋಗೇಷು ದಿವ್ಯಮಹಿಷೀ ತರುಣೇನ್ದ್ರಮೌಲೀಃ |
ಸಿದ್ಧಿಃ ಕರಪ್ರಣಯಿನೀ ತವ ಸನ್ನಿಧಾನಂ
ಯನ್ನಾಸಿ ತಸ್ಯ ತದಪೀತಕುಚೇ ನ ಜಾನೇ ॥ ೭ ॥

ತ್ವಂ ಸಾಕ್ಷಿಣೀ ಪ್ರಲಯಭೈರವತಾಣ್ಡವಾನಾಂ
ತ್ವಂ ಶೇಷಿಣೀ ಸಹರಿಧಾತ್ಯ ಚರಾಚರಾಣಾಮ್ |
ತ್ವಂ ಮೋಚಿನೀ ಸಕಲಸಂಸೃತಿಜಾಲಕಾನಾಂ
ತ್ವಾಂ ಬ್ರಹ್ಮಸಂವಿದಮಪೀತಕುಚೇ ನಮಾಮಿ ॥ ೮ ॥

॥ ಶ್ರೀ ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇನ್ದ್ರೈಃ ಕೃತಃ

ಅಪೀತಕುಚಾಂಬಾಸ್ತವಃ ಸಂಪೂರ್ಣಃ॥

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 bigotry 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 pleaded for harmony, tolerance 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.\

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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