

# ಪಞ್ಚರತ್ನಸ್ತುತಿ

{॥ ಪಞ್ಚರತ್ನಸ್ತುತಿ ॥}

Pancharatnastuti of Shri Appayya Dixita

Introduction

This short poem made of five gem like verses establishes the greatness of Lord Paramasiva based on the authority of the vedas and puranas. Sri Dixita had also written a commentary on the verses. It contains a systematic exposition of the theme of the poem (viz.) the supremacy of Paramasiva as parabrahman by a discussion of the many scriptural passages. It is a brilliant discussion by a great scholar.

Background

It seems that during his period there was much unseemly squabble between the adherents of Siva and Vishnu as to who was the greater of the two. Sri Dixita was saddened by this spectacle. It appears that some of the adherents of Vishnu went to the extent of condemning the Saivashastras as tamasic and Siva Himself as a jiva only. Sri Dixita was very much pained at all these happenings and was forced to espouse the other side (viz) supremacy of Siva. Even though in this poem the author argues to establish the supremacy of Lord Siva, it has to be emphasised that he had no bias towards Siva or Vishnu. He had mentioned this in many places in his works. His Hariharabedhastuti is an example of his attitude. In this stotra he praises both Lord Siva and Vishnu in each verse. In the last verse he says clearly that he sees no difference between them. It reads as

follows.

ವಸ್ತಾಂ ಪಿಶಂಜಂ ವಸನಂ ದಿಶೋ ವಾ ಗರುತ್ಮತಾ ಯಾತು ಕಕುದ್ಮತಾ ವಾ ।  
ನಿದ್ರಾತು ವಾ ನೃತ್ಯತು ವಾಽಧಿರಜ್ಞೇ ಭೇದೋ ನ ಮೇ ಸ್ಯಾತ್ಪರಮಸ್ಯ ಧಾಮ್ನಃ ॥

In fact, he had composed Varadarajastava which shows his intense devotion to Lord Vishnu. He had also written commentaries on Yadavabhyudayam of Sri Vedanta Desika. All these go to show his liberal mind. He was, in fact, a true advaitin.

॥ ಪಂಚರತ್ನಸ್ತುತಿಃ ॥

॥ ಶ್ರೀಮದಪ್ಪಯ್ಯದೀಕ್ಷಿತಸಾರ್ವಭಾಲುಮೈಃ ವಿರಚಿತಾ ॥

ಭೂತಸ್ಯ ಜಾತ ಇತಿ ವಾರಿರುಹಾಸನಸ್ಯ  
ಜಾತೋ ಬೃಹನ್ನಿತಿ ಹರೇಶ್ಚ ಜನಿಃ ಪ್ರಸಿದ್ಧಾ ।  
ಯಸ್ಮಾದಜಾತ ಇತಿ ಮನ್ತ್ರ ವರೋಪದಿಷ್ಟಾ-  
ತ್ತಂ ರುದ್ರಮೇವ ಜನಿತಶ್ಚಕಿತಃ ಪ್ರಪದ್ಯೇ ॥ ೧॥

ಉಕ್ತ್ವಾ ಪ್ರಸೂತಿಮಜಶೌರಿಹರೇಶ್ವರಾಣಾಂ  
ಸಂಸೂಚ್ಯ ದೀಪಕಸಹೋಕ್ತಿಭಿರನ್ಯನಿಘ್ನಾಮ್ ।  
ತಾಂ ಸಂಯಧಾರಯದತರ್ವಶಿಖಾ ಹಿ ಯಸ್ಯ  
ತಂ ಸರ್ವಕಾರಣಮನಾದಿಶಿವಂ ಪ್ರಪದ್ಯೇ ॥ ೨॥

ವೇದಾಂತೇಷು ಪ್ರಥಮಭವನಂ ವರ್ಣಿತಂ ಯಸ್ಯ ಯಾಭ್ಯಾಂ  
ತದ್ವತ್ಸ್ಯ ಪ್ರಸವವಚಸಾ ಜನ್ಮ ತತ್ಪ್ರಾಪಯಿತ್ವಾ ।  
ಯಸ್ಯೈಕಸ್ಯ ಸ್ಫುಟಮಜನಿತಾ ನಿಶ್ಚಿತಾ ಕಾರಣಸ್ಯ  
ಧ್ಯಾಯಾಮಸ್ತಂ ಜನಿವಿಹತಯೇ ಶಂಭುಮಾಕಾಶಮಧ್ಯೇ ॥ ೩॥

ಯದ್ಭ್ರೂ ಭಜ್ಜೈ ಕವಶ್ಯಾ ವಿಧಿಹರಿಗಿರಿಶಖ್ಯಾತಿದಾಃ ಶಕ್ತಿಕೋಟ್ಯೋ  
ಯದ್ಭ್ರೂ ತ್ಯಾ ದೇವದೇವಾಃ ಸಕಲಭುವನಗಾಃ ಸಂನಿಯಚ್ಛಂತಿ ವಿಶ್ವಮ್ |  
ಯಲ್ಲಿಙ್ಗಂ ಸರ್ವದೇವಾಸುರಮನುಜಮುಖೈರರ್ಚ್ಯತೇ ವಿಶ್ವರೂಪಂ  
ತಸ್ಮೈ ನಿತ್ಯಂ ನಮಸ್ಯಾಂ ಪ್ರವಿತನುತ ಪರಬ್ರಹ್ಮಣೇ ಶಂಕರಾಯ || ೪ ||

ಆಸ್ಯಂ ಸೂಕ್ಷ್ಮಂ ಲಿಙ್ಗರೂಪತ್ವಲಿಙ್ಗಂ  
ಸ್ಯಾದ್ಭ್ರೂ ಹ್ಮೇಶಾನಾಖ್ಯಾಯೈವಾಲ್ಪಮಾತ್ರಮ್ |  
ಇತ್ಯೇವೇನಾವೇದಯತ್ಸೂತ್ರಕಾರೋ  
ಯಂ ಬ್ರಹ್ಮಾಖ್ಯಂ ತಂ ಪ್ರಪದ್ಯೇ ಮಹೇಶಮ್ || ೫ ||

ಇತಿ ಶ್ರೀಮದಪ್ಪಯ್ಯದೀಕ್ಷಿತಸಾರ್ವಭೌಮೈಃ  
ವಿರಚಿತಾ ಪಞ್ಚರತ್ನಸ್ತುತಿಃ ಸಂಪೂರ್ಣಾ ||

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