
Harihara AbhedastutiH

ಹರಿಹರಾಭೇದಸ್ತುತಿ

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(ಮೋಮಾರಮಣದಶಶ್ಲೋಕೀಸ್ತುತಿಃ)

ಮಾರಮಣಮುಮಾರಮಣಂ ಫಣಧರತಲ್ಪಂ ಫಣಾಧರಾಕಲ್ಪಂ .
ಮುರಮಥನಂ ಪುರಮಥನಂ ವಂದೇ ಬಾಣಾರಿಮಸಮಬಾಣಾರಿಂ .. 1..
ಗೋನಯನಮಿಲಾನಯನಂ ರವಿಶಶಿನೇತ್ರಂ ರವೀಂದುವಹ್ಯಕ್ಷಂ .
ಸ್ಮರತನಯಂ ಗುಹತನಯಂ ವಂದೇ ವೈಕುಂಡಮುಡುಪತಿಚೂಡಂ .. 2..
ಕೃಷ್ಣತನುಮುಮಾರ್ಧತನುಂ ಶ್ವಶುರಗೃಹಸ್ಥಂ ಸುಮೇರುಶೃಂಗಸ್ಥಂ .
ದಶವಪುಷಂ ವಸುವಪುಷಂ ವಂದೇ ಭೂಜಾನಿಮಖಿಲಭೂಪಾಲಂ .. 3..
ಕುಧಧರಮುದಗ್ನಿಧರಂ ಜಲಧಿಸುತಾಕಾಂತಮಗಜಾಕಾಂತಂ.
ಗರುಡಸ್ಥಂ ವೃಷಭಸ್ಥಂ ವಂದೇ ಪಂಚಾಸ್ತ್ರಮಖಿಲದಿಗ್ವಿಸ್ತ್ರಂ .. 4..
ಬ್ರಹ್ಮಸುತಮೃಗಾತಿನುತಂ ಗಜಗಿರಿವಾಸಂ ಗಜೇಂದ್ರಚರ್ಮಾಂಗಂ.
ಸುರಶರಣಂ ಹರಿಶರಣಂ ವಂದೇ ಭೂದಾರಮಖಿಲಭೂದಾರಂ .. 5..
ಪಾರ್ಥಸಖಮುಪಾತ್ತಮಖಂ ಜಲಧರಕಾಂತಿಂ ಜಲಂಧರಾರಾತಿಂ.
ವಿಧಿತನಯಂ ಗುಹತನಯಂ ವಂದೇ ನೀಲೇಶಮಖಿಲಭೂತೇಶಂ .. 6..
ಪೀತಪಟಮರುಣಜಟಂ ಪರಿಮಲದೇಹಂ ಪವಿತ್ರಭೂತ್ಯಂಗಂ.
ಜಲಜಕರಂ ಡಮರುಕರಂ ವಂದೇ ಯೋಗಸ್ಥಮಖಿಲಯೋಗೀಡ್ಯಂ .. 7..
(ವಂದೇ ಗೋಪಾಲಮಖಿಲಗೋನಾಥಂ)
ಚಕ್ರಕರಮಭಯಕರಂ ಮಣಿಮಯಭೂಷಂ ಫಣಾಮಣೀಭೂಷಂ.
ವಿದ್ಯತಧನುಂ ಗಿರಿಧನುಷಂ ವಂದೇ ಗೋವಿಂದಮನಘಗೋವಾಹಂ .. 8..
(ಶಾರ್ಙ್ಗಧನುಷಂ ಗಿರಿಧನುಷಂ)
ನರಸೂತಂ ನಾರಿಸೂತಂ ಜಲಜಪದಾಭಂ ಜಲೇಶಪಾಪಘ್ನಂ .
ಧ್ವಜಗರುಡಂ ಧ್ವಜವೃಷಭಂ ವಂದೇ ವಾಮಾಂಗಮಿಹಿರದಕ್ಷಾಂಗಂ .. 9..
ಖಡ್ಗಧರಮುರುಕಟಕಂ ಕಮಲಕರಾಭಂ ಕಲೇಶವಸ್ತ್ರಾಭಂ .
ಸ್ಮಿತವದನಂ ಸುಮವದನಂ ವಂದೇ ರಕ್ಷೋಘ್ನಮರುಣದಂತಘ್ನಂ .. 10..
ನಿದ್ರಾತು ವಾ ನೃತ್ಯತು ವಾಙ್ಗಿಗಂಗಂ ಗರುತ್ಯತಾ ಯಾತು ಕಕುದ್ಯತಾ ವಾ .
ನ ವಸ್ತುಭೇದಪ್ರತಿಪತ್ತಿರಸ್ತಿ ಮೇ ತಥಾಪಿ ಭಕ್ತಿಸ್ತರುಣೇಂದುಶೇಖರೇ .. 11..

ಇತಿ ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇಂದ್ರಚಿಂತಾ ಶ್ರೀಮೋಮಾರಮಣದಶಶ್ಲೋಕೀಸ್ತುತಿಃ ಅಥವಾ ಹರಿಹರಾಭೇದಸ್ತುತಿಃ ಸಮಾಪ್ತಾ .

(ವಸ್ತುಂ ಪಿಶಂಗಂ ವಸನಂ ದಿಶೋ ವಾ ಗರುತ್ಮತಾ ಯಾತು ಕಕುದ್ವತಾ ವಾ. ನಿದ್ರಾತು ವಾ ನೃತ್ಯತು ವಾಽಧಿರಂಗೇ ಭೇದೋ ನ ಮೇ ಸ್ಯಾತ್ಪರಮಸ್ಯ ಧಾಮ್ನಃ ..9.. ಇತಿ)

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 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, liberal 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.

ಅಪ್ಪಯ್ಯದೀಕ್ಷಿತೇಂದ್ರಾ-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 lesha 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.

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

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