

॥ अपीतकुचांवास्तवः ॥

॥ श्री अप्पय्यदीक्षितेन्द्रैः कृतः ॥
आनन्दसिन्धुलहरीममृतांशुमौले-
रासेविनाममृत-निर्मित-वर्तिमक्षणोः ।
आनन्दवल्लिविततेरमृताद्र्गुच्छं
अंब स्मराम्यहमपीतकुचे वपुस्ते ॥ १ ॥
निर्निद्र-कोकनद-कोमलकान्तमंब नित्यं सुधानिकरवर्षि पदं त्वदीयम् ।
मूर्च्छाकरज्वररुजा मम तापितस्य
मूर्ध्नि क्षणं सकृदपीतकुचे निधेहि ॥ २ ॥
शीतांशुकोटि सुषमाशिशिरैः कटाक्षैः
अव्याजभूतकरुणारसपूरपूर्णैः ।
कर्पूरधूलिमिव दिक्षु समाकिरद्भिः
अंब क्षणं स्नपय मामरुणाद्रिमान्ये ॥ ३ ॥
आविर्भव क्षणमपीतकुचे पुरस्तात्
अंब ज्वरेण महता मम तापितस्य ।
येन त्वदङ्घ्रिरुचिजाल-सुधाप्रवाहे
मग्नस्तदैव तनुतापममुं त्यजेयम् ॥ ४ ॥
नानाविधैर्नलिन-जातलिपिप्रकूप्तैः
आनीतमूर्च्छमधिकं क्षुभितैर्ज्वराद्यैः ।
आश्वासय क्षणमपीतकुचे कराग्र-
क्रीडाकनत्कनकहल्लकसौरभेण ॥ ५ ॥
कण्ठे विषं विषमुचो भुजगाः कपर्दे
पार्श्वे च भूतपतयः प्रमथाश्च भीमाः ।
शोणीचलेशमुपसृत्य भजेत को वा
न स्यात्तवांब सविधे यदि सन्निधानम् ॥ ६ ॥
शक्तिर्जगज्जननपालन-भञ्जनेषु
भोगेषु दिव्यमहिषी तरुणेन्दुमौलेः ।
सिद्धिः करप्रणयिनी तव सन्निधानं
यन्नासि तस्य तदपीतकुचे न जाने ॥ ७ ॥
त्वं साक्षिणी प्रलयभैरवताण्डवानां
त्वं शेषिणी सहरिधातृ चराचराणाम् ।
त्वं मोचिनी सकलसंसृतिजालकानां
त्वां ब्रह्मसंविदमपीतकुचे नमामि ॥ ८ ॥

॥ श्री अप्पय्यदीक्षितेन्द्रैः कृतः
अपीतकुचांवास्तवः संपूर्णः ॥

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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 vii) Dikshitar's learning, says Y. Mahalinga Shastri, was in the truest sense of the word encyclopaedic.

अप्पय्यदीक्षितेन्द्रा-नशेषविद्यागुरूनहं वन्दे ।

यत्कृतिबोधाबोधौ विद्वदविद्वद्विभाजकोपाधी ॥ (भट्टोजीदीक्षितः) ।

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 maNidiipika, 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.

Please send corrections to sanskrit@cheerful.com
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