.. apItakuchA.nbAstavaH ..

॥ अपीतकुचांबावः ॥

Document Information

Text title : apItakuchAmbAstavaH
File name : apItakuchAmbAstava.itx
Location : doc_devii
Author : Sri Appayya Dixitar
Language : Sanskrit
Subject : philosophy/hinduism/religion
Transliterated by : N.Balasubramanian bbalu at satyam.net.in
Proofread by : N.Balasubramanian bbalu at satyam.net.in
Latest update : June 28, 2004
Send corrections to : Sanskrit@cheerful.com
Site access : http://sanskritdocuments.org

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August 2, 2016

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॥ अपीतकुचांवास्तवः ॥

॥ श्री अपीतकुचांवास्तवः कृतः ॥
आनन्दसिन्धुलहरिमतृतंशुमौले-रासेशिवराजमृत-निर्मित-वार्तितकणः।
आनन्दविष्णुभीतरुतांशुमृतम् अंब स्परायमपीतकुचे वपुरसे ॥ १॥
निर्णिद्-कोकनद-कोमलकान्तांव-नित्यं सुधानिरवर्षि पदं तवदीयम्।
मुख्रणर्जुरमा मम तापितस्य मुख्रणं क्षणं सकुद्रपीतकुचे निधेिह। ॥ २॥
श्रीतंशुकोषि सुधामाणिकरि: कटाशेषः
अवाजभूतकुणःसपूणपूणिः।
कर्पुरधिलिमिव दिशु समाकिरि: अंब क्षणं ओपय मामहुणादिमान्ये। ॥ ३॥
आविभवं क्षणमपीतकुचे पुरस्तातु
अंब ज्वरेण महता मम तापितस्य।
येन लवदीरुचिजात-सुधाप्रवहे मस्तस्तदेव तनुतपममृत त्येजस्। ॥ ४॥
नानारविधैैनिल-जातिदिनप्रकृतिः
आनीतमूर्तमधिकुण्ड्रितेजराश्।
आत्मासयं क्षणमपीतकुचे करार्कीठकनकनकहुकपीरगुणे। ॥ ५॥
कपुरुष विषय विषमुचो भुजगा: कपर्दें
पार्श्वे च भूतपत्र: प्रमधावध भीमा।।
शोणिकवेंद्रसूपस्तय भजेत को वा
न स्यात्तांव सववे यदि सात्त्वानम। ॥ ६॥
शक्तिजगन्नाथनमलन-भड्डनेशु
भोगेशु विधमहिषि तरणेन्द्रभोले।।
सिद्धं: कारणविस्तर तव समीषांवने
यशोस्वि तस्य तदपीतकुचे न जाने। ॥ ७॥
लेव साक्षिणी प्रवहभैरवताण्डवानि
लेव शिष्णी सहरितालुराचरााम्।
॥ अपीतकुचांबा्तव: ॥

त्यः मोचिनी सकलसंस्फृतिजालकानिः
त्यः ब्रह्मसिद्धमपीतकुचे नमामि ॥ ८॥

॥ श्री अप्पय्यदीक्षितेन्: कृतः
अपीतकुचांबा्तव: संपूण्: ॥

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 plea 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. Gopalachariair. Introduction to Varadarajastava 1927. P vi) DikShitar's learning, says Y. Mahalinga Shastri, was in the truest sense of the word encyclopaedic. अपमयदोषिकृतेंद्र-नयोपविचारभुव। चक्त्रोत्तिषोधायों विद्वद्विद्विदभाजकोपाध्याः॥ (भट्टजीदिकिष:)
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 rakhShAmaNI, siddhAnta lesha sa.ngraha, parimala, chAturmata sArasa.ngraha, yAdavabhuyudaya vyAkhyA, varadarAjastava and kuvalayAnanda. His stotras are simple, popular and effective, for example, mArgabandhu stotram, durgAchandrakA stuti, ApitakuchambA stava, hariharabheda stuti.

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was typeset on August 2, 2016

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