अपीतकुचाम्बास्तवः

आनन्दसिन्धुसहरीममूतांशुमौऽले-
रासेविनाममूत-निमित्त-विरिमक्षणः।
आनन्दवालियतेस्मृतात्रा-गुच्छः
अम्ब स्माराम्यहमपीतकुचे वपुर्षः॥ १॥

नीरंद्र-कोकनद-कोमलकान्तमम्ब-
नित्य सुधानिर्माणिः पदं तवदीयम्।
मूर्छकरजवरुज्जा मम तापितस्य
मूर्छि क्षण सकृदपीतकुचे नियेहि॥ २॥

शीतांशुकोिट सुषमाशिशरैः
सुषमाशिशरैः।
कपूरधूिलिमव
समाकरि�॥ ३॥

आयिवभाव श्रादप्रतिस्वच्छे ताहः
अम्ब ज्वरेण महता मम तापितस्य।
येन तवद्विलिन्तिजातिः सुभागवाहे
महस्तदैव तनुतापममुं त्यजेयम्॥ ४॥

नानाविन्देशाः-कातलिपिप्रकृतिः
आनीतमूहारकं शुभितंज्ञारोऽहः।
आश्चय क्षणपीतकुचेन कराई-
कीर्तकनतकदश्ककास्वरस्मै॥ ५॥

कषणे विर्षेष्विष्मुचो भुजगा: कषणे
पार्थं च भूतपत्यं प्रमथायं भीमा।।
शोणाचेशामुस्मृत्य भजेत को वा
न स्यातत्वाम्ब सविधे यदि सतिवानम्॥ ६॥
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, 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.

appayyadIxitendrA-nasheShavidyAgurUnahaM vande.

yatkRitibodhAbodhau vidvadavidvadvibhAjakopAdhI .. (bhaTTojIdIxitaH).

अपीतकुचाम्बास्तव:

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.

Appitakuchamba Stavah

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