Apitakuchamba Stavah

अपीतकुचांबास्तवः

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आनन्दसिन्धुसहीममृताशुमोऽ---
रासोविनममृत-निर्मित-वर्तिमक्षणः।
आनन्दवल्लुवितेममृताद्गुच्छः
अम्ब स्माराम्यहपीतकुचे वपुस्ते॥ १॥

निन्नद्र-कोकनद-कोमलकान्तमम्ब-
नित्य सुधानिकरवर्ष परं तवद्यम्।
मूर्छकर्जवरुजा मम तापितस्य
मूर्छि क्षण सकृदपीतकुचे निघेहि॥ २॥

शीतांशुकोिट सुषमािशिशरैः
कटाक्षः
अव्याजभूकर्नवारसपूपाणः।
कपूरयुष्मिविविद्ध समाकिरिद्वः
अम्ब क्षण सपय मामरणाद्रिमान्ये॥ ३॥

आविर्भव क्षणपीतकुचे पुरस्तात्
अम्ब ज्वरेण महता मम तापितस्य।
येन तवद्विविजात्सुधापाङ्गे
महास्तवेव तनुतापममुऽ त्यजेयम्॥ ४॥

नानाविज्ञेनैवििन-जातिलिपिष्कृते:
आनीतमौदिर्वकु श्वितेज्जराये।
आध्यास्य क्षणपीतकुचे कराय-क्रीडाकन्तकद्विकसौरेभन॥ ५॥

कृष्णे वििष्य विषमुच्रा भुजगः: कपिरं
पार्थे च मृतपतय: प्रस्थाधिभीमा।
शोणाचेदशामुसृत्य भजेत को वा
न स्यात्वाम्ब सविधे यदि सत्प्राणाम्॥ ६॥

1
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, 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.

appayyadIxitendrA-nasheShavidyAgurUnahaM vande.
yatkRitibodhAbodhau vidvadavidvadvibhAjakopAdhI .. (bhaTTojIdIxitaH).

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