

பஞ்சரத்நஸ்துதீ

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பஞ்சரத்நஸ்துதீ



Pancharatnastuti of Shri Appaya Dixita

### Introduction

This short poem made of five gem like verses establishes the greatness of Lord Paramasiva based on the authority of the vedas and puranas. Sri Dixita had also written a commentary on the verses. It contains a systematic exposition of the theme of the poem (viz.) the supremacy of Paramasiva as parabrahman by a discussion of the many scriptural passages. It is a brilliant discussion by a great scholar.

### Background

It seems that during his period there was much unseemly squabble between the adherents of Siva and Vishnu as to who was the greater of the two. Sri Dixita was saddened by this spectacle. It appears that some of the adherents of Vishnu went to the extent of condemning the Saivashastras as tamasic and Siva Himself as a jiva only. Sri Dixita was very much pained at all these happenings and was forced to espouse the other side (viz) supremacy of Siva. Even though in this poem the author argues to establish the supremacy of Lord Siva, it has to be emphasised that he had no bias towards Siva or Vishnu. He had mentioned this in many places in his works. His Hariharabedhastuti is an example of his attitude. In this stotra he praises both Lord Siva and Vishnu in each verse. In the last verse he says clearly that he sees no difference between them. It reads as follows.

வஸ்தாம் பிஶங்க<sup>3</sup>ம் வஸநம் தி<sup>3</sup>ஸோ வா க<sup>3</sup>ருத்மதா யாது ககுத்<sup>3</sup>மதா வா ।  
நித்<sup>3</sup>ராது வா ந்ரு<sup>3</sup>தயது வாடதி<sup>4</sup>ரங்கே<sup>3</sup> போதோ<sup>3</sup> ந மே ஸ்யாத்பரமஸ்ய தா<sup>4</sup>மந: ॥

In fact, he had composed Varadarajastava which shows his intense devotion to Lord Vishnu. He had also written commentaries on Yadavabhyudayam of Sri Vedanta Desika. All these go to show his liberal mind. He was, in fact, a true advaitin.

॥ பஞ்சரத்நஸ்துதி: ॥

॥ பூர்மத<sup>3</sup>ப்பயதோ<sup>3</sup>க்ஷதிதஸார்வபெள<sup>4</sup>மை: விரசிதா ॥

பூ<sup>4</sup>தஸ்ய ஜாத இதி வாரிருஹாஸநஸ்ய  
 ஜாதோ ப்<sup>3</sup>ரு'ஹந்திதி ஹரேஸ்ச ஜனி: ப்ரஸித்<sup>3</sup>தா<sup>4</sup> |  
 யஸ்மாத்<sup>3</sup>ஜாத இதி மந்த்ரவரோபதி<sup>3</sup>ஷ்டா-  
 த்தம் ருத்<sup>3</sup>ரமேவ ஜனிதஸ்சகித: ப்ரபத்<sup>3</sup>யே || 1 ||  
 உக்தவா ப்ரஸுதிமஜிஶஸளிஹரேஸ்வராணும்  
 ஸம்ஸாச்ய தீ<sup>3</sup>பகஸலஹாக்திபி<sup>4</sup>ரந்யநிக்<sup>4</sup>நாம் |  
 தாம் ஸம்யதா<sup>4</sup>ரயத்<sup>3</sup>தர்வஸிகா<sup>2</sup> ஹி யஸ்ய  
 தம் ஸர்வகாரணமநாதி<sup>3</sup>ஸிவம் ப்ரபத்<sup>3</sup>யே || 2 ||  
 வேதா<sup>3</sup>ந்தேஷா ப்ரத<sup>2</sup>மப<sup>4</sup>வநம் வர்ணிதம் யஸ்ய யாப<sup>4</sup>யாம்  
 தத்<sup>3</sup>வத்தஸ்ய ப்ரஸுவவசஸா ஜந்ம தத்க<sup>2</sup>யாபயித்வா |  
 யஸ்யைகஸ்ய ஸ்பு<sup>2</sup>மஜநிதா நிஸ்சிதா காரணஸ்ய  
 த<sup>4</sup>யாயாமஸ்தம் ஜநிவிஹதயே ஸம்பு<sup>4</sup>மாகாஸமத்<sup>4</sup>யே || 3 ||  
 யத்<sup>3</sup>ப்<sup>4</sup>ருப<sup>4</sup>ங்கை<sup>3</sup>கவஸ்யா விதி<sup>4</sup>ஹரிகி<sup>3</sup>ரிஶக<sup>2</sup>யாதிதா:<sup>3</sup> ஶக்திகோட்டயோ  
 யத்<sup>3</sup>ப்<sup>4</sup>ரு'த்யா தே<sup>3</sup>வதே<sup>3</sup>வா: ஸகலபு<sup>4</sup>வநகா:<sup>3</sup> ஸம்நியச்ச<sup>2</sup>ந்தி விஶ்வம் |  
 யஸ்விங்க<sup>3</sup>ம் ஸர்வதே<sup>3</sup>வாஸாரமநுஜமுகை<sup>2</sup>ர்க்யதே விஶ்வரூபம்  
 தஸ்மை நிதயம் நமஸ்யாம் ப்ரவிதநுத பரப்<sup>3</sup>ரஹ்மனே ஸங்கராய || 4 ||  
 ஆஸ்யம் ஸுக்ஷமம் விங்க<sup>3</sup>ருபத்வவிங்க<sup>3</sup>ம்  
 ஸ்யாத்<sup>3</sup>ப்<sup>3</sup>ரஹ்மேஸாநாக<sup>2</sup>யயைவால்பமாத்ரம் |  
 இத்யேவேநாவேத<sup>3</sup>யத்ஸுத்ரகாரோ  
 யம் ப்<sup>3</sup>ரஹ்மாக<sup>2</sup>யம் தம் ப்ரபத்<sup>3</sup>யே மஹேஸம் || 5 ||  
 இதி மூர்மத<sup>3</sup>பயயத்<sup>3</sup>க்ஷதிதஸார்வபெளா<sup>4</sup>மை:

விரசிதா பஞ்சரத்நஸ்துதி: ஸம்பூரணே

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