

.. hariharaabhedastutiH ..

॥ हरिहराभेदस्तुतिः ॥

मारमणमुमारमणं फणधरतल्पं फणाधराकल्पम् ।
मुरमथनं पुरमथनं वन्दे बाणारिमसमबाणारिम् ॥ १ ॥
गोनयनमिलानयनं रविशशिनेत्रं रवीन्दुवह्यक्षम् ।
स्मरतनयं गुहतनयं वन्दे वैकुण्डमुडुपतिचूडम् ॥ २ ॥
कृष्णतनुमुमार्धतनुं श्वशुरगृहस्थं सुमेरुशृङ्गस्थम् ।
दशवपुषं वसुवपुषं वन्दे भूजानिमखिलभूपालम् ॥ ३ ॥
कुध्रधरमुदग्निधरं जलधिसुताकान्तमगजाकान्तम् ।
गरुडस्थं वृषभस्थं वन्दे पञ्चास्त्रमखिलदिग्वस्त्रम् ॥ ४ ॥
ब्रह्मसुतमृगातिनुतं गजगिरिवासं गजेन्द्रचर्माङ्गम् ।
सुरशरणं हरिशरणं वन्दे भूदारमखिलभूदारम् ॥ ५ ॥
पार्थसखमुपात्तमखं जलधरकान्तिं जलन्धरारातिम् ।
विधितनयं गुहतनयं वन्दे नीलेशमखिलभूतेशम् ॥ ६ ॥
पीतपटमरुणजटं परिमलदेहं पवित्रभूत्यङ्गम् ।
जलजकरं डमरुकरं वन्दे योगस्थमखिलयोगीड्यम् ॥ ७ ॥
चक्रकरमभयकरं मणिमयभूषं फणामणीभूषम् ।
विधृतधनुं गिरिधनुषं वन्दे गोविन्दमनघगोवाहम् ॥ ८ ॥
वस्तां पिशङ्गं वसनं दिशो वा
गरुत्मता यातु ककुत्सता वा ।
निद्रातु वा नृत्यतु वाऽधिरङ्गे
भेदो न मे स्यात्परमस्य धाम्नः ॥ ९ ॥
॥ इति श्री अप्पय्यदीक्षितेन्द्रैः कृता हरिहराभेदस्तुतिः समाप्ता ॥

Note: The poet Shri Dikshita is said to have composed this poem at the famous temple of Nataraja at Chidambaram. Here one can have darsan at the same time of Govindaraja and Nataraja. The remarkable feature of this poem is that each pada (quarter of each verse) contains a description of Lord Govindaraja and of Nataraja. In the last verse the poet says that he sees no difference between these two forms of the Lord.

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.

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Please send corrections to sanskrit@cheerful.com
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