
Artiharastotram

ఆర్తిహరస్తోత్రమ్

Document Information



Text title : Artiharastotram

File name : Artihara.itx

Category : shiva, shrIdhara-venkaTeshā

Location : doc_shiva

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Latest update : August 10, 2003

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August 30, 2023

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ఆర్తిహరస్తోత్రమ్



Artiharastotram by Sri Sridhara Venkatesa.

This is a short poem consisting of nine verses. Herein the poet prays to Lord Siva to remove the afflictions of the devotee. He asks if it is alright for the Lord not to respond to his prayers when He is reputed to protect those who even think of Him. Then he says that he is just the opposite of the Lord who is omnipotent and omniscient in that he is a weakling and ignoramus. How is it, he asks, that Lord has not taken pity on him. These verses are very moving in their appeal. The poem is a precious gem and the reader would like to add it to the collection of hymns they recite during their prayer.

॥ అథ ఆర్తిహరస్తోత్రమ్ ॥

శ్రీ శంభో మయి కరుణాశిశిరాం దృష్టిం దిశన్ సుధావృష్టిమ్ |
సంతాపమపాకురుమే మంతాపరమేశ తవ దయాయాః స్యామ్ || ౧ ||
అవసీదామి యదార్తిభిరనుగుణమిదమోకసోహసాం ఖలు మే |
తవ సన్నవసీదామి యదంతకశాసన నతత్తవానుగుణమ్ || ౨ ||
దేవ స్మరంతి తవ యేతేషాం స్మరతోఽపి నార్తిరితికీర్తిమ్ |
కలయసి శివ పాహీతిక్రన్దన్ సీదామ్యహం కిముచితమిదమ్ || ౩ ||
ఆదిశ్యాఘకృతౌ మామన్తర్యామిన్నసావఘాత్యేతి |
ఆర్తిషుమజ్జయసే మాం కింబ్రూయాం తవకృపైకపాత్రమహమ్ || ౪ ||
మన్దాగ్గీరహం తవ మయి కరుణాం ఘటయితుం విభోనాలమ్ |
ఆకృష్టం తాన్తు బలాదలమిహ మద్దైన్యమితి సమాశ్వసితి || ౫ ||
త్వం సర్వజ్ఞోఽహం పునరజ్ఞోఽనీశోహమిశ్వరత్వమసి |
త్వం మయి దోషాన్ గణయసి కిం కథయే తుదతి కిం దయా నత్వామ్ || ౬ ||
ఆశ్రితమార్తతరం మామపేక్షసే కిమితి శివ న కిం దయసే |

శ్రితగోష్ఠా దీనార్తిహృదితి ఖలు శంసంతి జగతి సత్సత్వామ్ || ౭ ||
ప్రహరాహరేతివాదీ ఫణితమదాఖ్య ఇతి పాలితో భవతా |
శివ పాహితి వదోఽహం శ్మితో న కిం క్వాం కథం న పాల్వస్తే || ౮ ||
శరణం వ్రజ శివమార్తీస్సతవ హరేదితి సతాం గిరాఽహమ్ త్వామ్ |
శరణం గతోఽస్మి పాలయ ఖలమపి తేష్విశ పక్షపాతాన్మామ్ || ౯ ||
ఇతి శ్రీ శ్రీధరవేంకటేశ్వరకృతిషు ఆర్తిహరస్తోత్రం సంపూర్ణమ్ ||

Encoded and proofread by N. Balasubramanian bbalu at satyam.net.in

LIFE OF SRIDHARA VENKATESA


శ్రీకణ్ణమివ భాస్వంతం శివనామపరాయణమ్ |
శ్రీధరం వేంకటేశ్వర్యం శ్రేయసే గురుమాశ్రయే ||

Sridhara Venkatesa lived about 300 years ago in


Tiruvisanallur, a village in Tanjavur district in Tamilnadu. He was called Tiruvisanallur Ayyaval (deeply respected person) out of great respect people held for him. Even today he is known by that name only. He was the son of Lingayaryar who was a minister to the Maharaja of Mysore. Even as a young boy Ayyaval was deeply religious and in particular had great devotion to Shiva but he made no distinction between Shiva and Vishnu. He studied Vedas, shastras and puranas and had a great desire to travel and spread the message of the puranas and in particular the glory of Lord's name among the people. After his father's death the Maharaja wanted him to take his father's job but he politely declined and left Mysore state with his wife and mother. He came to Tiruchirapalli in Tamilnadu and stayed for some time giving talks. He was supposed to have brought back to life a woman who had died by praying to the Lord. This attracted people who wanted him to solve their problems. Ayyaval did not like this and left the place. He proceeded to Tanjavur. It seems that King Shahaji (1684-1710.AD) who was ruling at that time in Tanjavur wanted him to

stay in Tanjavur but Ayyaval wanted to lead a quiet life. King Shahaji was inviting scholarly brahmins to stay in his kingdom. He renamed the village Tiruvisanallur as Shahajirajapuram. One street was allotted for their stay. Ayyaval also stayed in a house there. Ayyaval was a proponent of the view that in this dark age Kali chanting the lord's name will ward off its evil effects. He was the senior contemporary of Bodhendra Swami who was the 59th pontiff of the Shankara Math at Kanchipuram and who was an ardent advocate of the glory of the lord's name. Ayyaval wrote a book భగవన్నామభూషణమ్ (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book నామామృతరసాయనమ్ (Namamritarasayanam) on the subject wherein he had made references to the work of Ayyaval. Once Ayyaval had to perform a sraddha ceremony in his house. Therein food is prepared and offered to the departed forefathers who are invoked in three brahmins invited for the occasion. When every thing was getting ready Ayyaval saw an outcaste with his family in a famished condition begging for food. His heart melted with compassion at their condition. Without any hesitation he offered them the food that was being prepared for the ceremony. He then had the house washed and prepared to conduct the ceremony again. But the brahmins in the village considered this act reprehensible and refused to conduct the ceremony again. Ayyaval pleaded with them quoting texts from the scriptures to support his action but the Brahmins were not convinced. He asked them what he should do to remedy the situation. They said that the only atonement was having a bath in the Ganges. But there was no time to go to Varanasi and return. So he prayed to Lord Shiva (in Gangashtakam) to release the waters of Ganga from His matted hair as he did on an earlier occasion for Bhagiratha. Water started flowing out of the well in his house and flooded the streets of the village. The villagers got scared and prayed to Ayyaval to forgive them and stop the flood that was threatening the village. He accordingly prayed again to stop the flooding and requested her to appear in the well every year on that day. Even now people flock to that place

every year on that day and take bath in the waters of the well in the belief that Ganga is present in the well on that day. Ayyaval had composed a number of works some of which are not yet been printed and some not available. Some of his works are listed below. (1) Bhagavannama Bhushanam. (2) Akhyashashti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Shivabhakthikalpalatha. (7) Shivabhaktha lakshanam. (8) Taravali stotram. (9) Artihara stotram. (10) Kuliresvarashtakam. (11) Jambhunathashtakam. (12) Doshapariharashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari - a sanskrit dictionary. (17) Shahajiraja charitam.

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pdf was typeset on August 30, 2023

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