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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.

Artiharastotram

II आर्तिहरस्तोत्रम् II

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II अथ आर्तिहरस्तोत्रम् II

श्री श्रोमो मयि करुणाशिखिरां इद्धि दिशानु ् सुधावृष्टिम्।
सन्तापपाकृतुऽमें मन्तापरमेश तव द्वयायः स्याम्।। १।।

अवसीदामि यदार्तिरितिनरुगुणामिदमोक्षोंहसों खलु मे।
तव सक्रवसीदामि यदन्तकशासन नतत्त्ववानुगुणम्।। २।।

dेव स्मरंति तव येतेजां स्मरतोऽधिप नारिरितिकीतिम।
कलयिसं शिव पार्थिकन्धन सीदायां किमुचितिमिद्।। ३।।

आदिर्थियागकृति मामन्त्याभिनवनाधात्मेति।
आर्तिमुख्यमयसे मा किमेः तवकृपकपायमहम्।। ४।।

मन्न्त्यणिगरें तव मयि करुणां घटितं मितिमदात्।
आसुरे तन्नु बलदृशसमह महन्त्यमिदित समाधिसिदति।। ५।।

तव सर्वज्ञोऽहं पुनर्ज्ञोऽनीतीहमीश्वरतमसिः।
तव मयि दोषान गणसि कि कथवे तुदशि कि दयान नवाम्।। ६।।

आश्रितमार्ततं मामुपेशसे किमिदित शिव न कि दयसे।
श्रीगोत्सादीनारंहिदित सदृशशंसं जगवि सन्तस्वायम्।। ७।।

प्रहरारतिलवादी फणितमदार्थं इति पार्थिो भवता।
शिव पार्थितं कथवोऽहं श्यो कि कां कथं न पाल्यस्ते।। ८।।

शरणं व्रज शिवमार्ततसतव हरंदिति सतां गिरायम्ब त्वाम्।
शरणं गतोऽधिमि पाल्य खलम्बि तेषीश पक्षयात्तात्माम्।। ९।।

इति श्री श्रीप्रवेक्षार्थिकृतितु आर्तिहरस्तोत्रं संपूणम्।।
LIFE OF SRIDHARA VENKATESA

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 भगवन्नामभूषणम् (Bagavannamabhushanam) on the subject
which is sadly not available now. Bodhendra Swami had also written a book नामामृतरसायनम् (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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