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doShaparihArAShTakam with meaning

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दोषपरिहाराष्टकम् सार्थम्  
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Document Information



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Text title : doShaparihaaraaShTakaM

File name : doShaparihAra8.itx

Category : aShTaka, misc, stotra, shrIdhara-venkaTasha

Location : doc\_z\_misc\_general

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Latest update : July 9, 2003, August 19, 2018

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November 22, 2022

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## दोषपरिहाराष्टकम् सार्थम्



अन्यस्य दोषगणनाकुतुकं ममैतदाविष्करोति नियतं मयि दोषवत्त्वम् ।  
दोषः पुनर्मयि न चेदखिले सतीशे दोषग्रहः कथमुदेतु ममेश तस्मिन् ॥ १ ॥

1. O Lord! My inclination in finding fault with others definitely shows my imperfection. If there is no flaw in myself, then everyone will become Isha and if so, how will I be able to find fault with others?

एषा व्यथेतिरकृतेति ममेश तस्मिन् कोपो यदि स्वपरकाममुखप्रसूता ।  
सेयं व्यथेति मयि मे न कथञ्चु कोपः स्वस्य व्यथा स्वदुरितप्रभवा हि सर्वा ॥ २ ॥

2. O Lord! I am angry with others because I feel that I am subjected to this suffering because of them. When my wish/liking and others' wishes/likings clash, then should I not get angry with myself too, since I am also a reason for the clash of the wishes/likings? Further, is it not true that this suffering is a result of my own sins, because my wish/liking did not succeed and so I get angry?

कामभृत्यखिलदोषनिधेर्ममैष मय्याह दोषमिति को नु दुराग्रहोऽस्मिन् ।  
हेयत्वमालपति योऽयमलं न केन वार्योऽथ सत्ववति सोऽयमसत्किमाह ॥ ३ ॥

3. I am the repository of all imperfections such as lust and anger. Why should I get angry just because he pointed out at my imperfection? Did he point this on a person who is blemishless? (No) He merely reiterated I am marred by a blemish which is avoidable.

यः संश्रितः स्वहित धीर्व्यसनातुरस्तद्वोषस्य तं प्रति वचोऽस्तु तदन्यदोषम् ।  
यद्वच्चि तन्मम न किं क्षतये स्वदोषचिन्तैव मे तदपनोदफलोचितातः ॥ ४ ॥

4. If someone comes to me considering me as a well-wisher then I can perhaps point out his blemishes. Else, will not this habit of pointing out blemishes of others result in my own downfall? If the recognition of one's own blemishes is used to eradicate those blemishes, then it is apt.

दोषं परस्य ननु गृह्णति मय्यनैन स्वात्मैष एव परगात्रसमाहृतेन  
दुर्वस्तुनेव मलिनीक्रियते तदन्यदोषग्रहादहह किं न निर्वर्तितव्यम् ॥ ५ ॥

5. My mind becomes dirty by carrying the resulting dirt through criticism of others. Hence should I not avoid such a habit?

निर्दोषभावमितरस्य सदोषभावं स्वस्यापि संविदधती परदोषधीर्मे ।  
आस्तामियं तदितरा तु परार्तिमात्रहेतुर्व्यनक्तु न कथं मम तुच्छभावम् ॥ ६ ॥

6. This criticising tendency actually will only confirm that the blemish is within myself and not in others. Further this tendency will cause discomfort to others. Will that not show my meanness and pettiness?

पद्मादिसौरभ इव भ्रमरस्य हर्षं हित्वान्यदीयसुगुणे पुनरन्यदोषे ।  
हर्षो दुरर्थ इव गेहकिटेः किमास्ते हा मे कदेश कृपया विगलेत्स एषः ॥ ७ ॥

7. When I see greatness in others, I get pleasure in the same way as a bee gets pleasure by smelling lotus flower. But when I find fault with others, I get pleasure in the same way as a pig gets pleasure when it gets into the gutter. O Lord! When will I get absolved of this blemish by Your blessing?

दोषे स्वभाजि मतिकौशलमन्यभाजि मौढ्यं गणेऽन्यजुषि हर्षभरः स्वभाजि ।  
अस्तप्रसक्तिरखिलेषु दयात्युदारवृत्त्योर्जितो मम कदाऽस्तु हरानुरागः ॥ ८ ॥

8. Let the intellect be used to recognize and eradicate one's own blemishes and not with others'. Let there be pleasure through seeing greatness of others. Let there be no attachment, should there be greatness in self. Let there be love for all. O Lord! When will I get this supreme mental stature through which I get unswerving bhakti unto You?

॥ इति श्रीश्रीधर अय्यावालकृत दोषपरिहाराष्टकं सम्पूर्णम् ॥

Thus ends the prayer for removal of faults composed  
by Shridhara Avvyavala

## दोषपरिहाराष्टकम् सार्थम्

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Proofread by N.Balasubramanian and PSA Easwaran

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**दोषपरिहाराष्टकम् सार्थम्**

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Life of Sridhara Venkatesa



by N.Balasubramanian

श्रीकण्ठमिव भास्वन्तं शिवनामपरायणम् ।

श्रीधरं वेङ्कतेशार्यं श्रेयसे गुरुमाश्रये ॥

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 Siva but he made no distinction between Siva 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 Sahaji (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 Sahaji was inviting scholarly brahmins

to stay in his kingdom. He renamed the village Tiruvisanallur as Sahajirajapuram. 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 Sankara 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 Siva ( 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) Sivabhakthikalpalatha. (7) Sivabhaktha 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) Sahajiraja charitam.

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pdf was typeset on November 22, 2022  
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