

దోషపరిహారాష్టకమ్ సార్థమ్



అన్యస్య దోషగణనాకుతుకం మమైతదావిష్కరోతి నియతం మయి దోషవత్త్వమ్ ।
దోషః పునర్మయి న చేదఖిలే సతీశే దోషగ్రహః కథముదేతు మమేశ తస్మిన్ ॥ ౧॥

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?

ఏషా వ్యథేతిరకృతేతి మమేశ తస్మిన్ కోపో యది స్వపరకామముఖప్రసూతా ।
సేయం వ్యథేతి మయి మే న కథన్ను కోపః స్వస్య వ్యథా స్వదురితప్రభవా హి సర్వా ॥
౨॥

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?

కామభృత్యఖిలదోషనిధేర్మమైష మయ్యాహ దోషమితి కో ను దురాగ్రహోఽస్మిన్ ।
హేయత్వమాలపతి యోఽయమలం న కేన వార్యోఽథ సత్వవతి సోఽయమసత్కిమాహ
॥ ౩॥

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.

యః సంశ్రితః స్వహిత ధీర్వ్యసనాతురస్తద్దోషస్య తం ప్రతి వచోఽస్తు తదన్యదోషమ్ ।

యద్వచ్చి తన్మమ న కిం క్షతయే స్వదోషచిన్తైవ మే తదపనోదఫలోచితాతః ॥ ౪ ॥

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.

దోషం పరస్య నను గృహ్లాతి మయ్యనైన స్వాత్మైష ఏవ పరగాత్రసమాహృతేన దుర్వస్తునేవ మలిసిక్రియతే తదన్యదోషగ్రహోదహహా కిం న నివర్తితవ్యమ్ ॥ ౫ ॥

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

నిర్దోషభావమితరస్య సదోషభావం స్వస్యాపి సంవిదధతి పరదోషధీర్మే ।

ఆస్తామియం తదితరా తు పరార్తిమాత్రహేతుర్వ్యనక్తు న కథం మమ తుచ్ఛభావమ్ ॥ ౬ ॥

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?

పద్మాదిసౌరభ ఇవ భ్రమరస్య హారం హిత్యాన్యదీయసుగుణే పునరన్యదోషే ।

హర్షో దురర్థ ఇవ గేహాకీటేః కిమాస్తే హా మే కదేశ కృపయా విగలేత్స ఏషః ॥ ౭ ॥

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?

దోషే స్వభాజి మతికౌశలమన్యభాజి మౌఢ్యం గణేఽన్యజిషి హర్షభరః స్వభాజి ।

అస్తప్రసక్తిరఖిలేషు దయాత్మ్యదారవృత్సోర్జితో మమ కదాఽస్తు హరానురాగః ॥ ౮ ॥

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?

॥ ఇతి శ్రీశ్రీధర ఆయావాలకృత దోషపరిహారాష్టకం సమూర్ణమ్ ॥

Thus ends the prayer for removal of faults composed

by Shridhara Avvyavala

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దోషః పునర్మయి న చేదఖిలే సతీశే దోషగ్రహః కథముదేతు మమేశ తస్మిన్ ॥ ౧॥

ఏషా వ్యథేతిరకృతేతి మమేశ తస్మిన్ కోపో యది స్వపరకామముఖప్రసూతా ।
సేయం వ్యథేతి మయి మే న కథన్ను కోపః స్వస్య వ్యథా స్వదురితప్రభవా హి సర్వా ॥
౨॥

కామభృత్యఖిలదోషనిధేర్మమైష మయ్యాహ దోషమితి కో ను దురాగ్రహోఽస్మిన్ ।
హేయత్వమాలపతి యోఽయమలం న కేన వార్యోఽథ సత్వవతి సోఽయమసత్కిమాహ
॥ ౩॥

యః సంశ్రితః స్వహిత ధీర్వ్యసనాతురస్తద్దోషస్య తం ప్రతి వచోఽస్తు తదన్యదోషమ్ ।
యద్వబ్ధి తన్మమ న కిం క్షతయే స్వదోషచిన్తైవ మే తదపనోదఫలోచితాతః ॥ ౪॥
దుర్వస్తునేవ మలిసిక్రియతే తదన్యదోషగ్రహాదహహా కిం న నివర్తితవ్యమ్ ॥ ౫॥

నిర్దోషభావమితరస్య సదోషభావం స్వస్యాపి సంవిదధతి పరదోషధీర్మే ।
ఆస్తామియం తదితరా తు పరార్తిమాత్రోహేతుర్వ్యనక్తు న కథం మమ తుచ్ఛభావమ్ ॥ ౬॥

పద్మాదిసౌరభ ఇవ భ్రమరస్య హర్షం హిత్యాన్యదీయసుగుణే పునరన్యదోషే ।
హర్షో దుర్లభ ఇవ గేహకిఠేః కిమాస్తే హా మే కదేశ కృపయా విగలేత్స ఏషః ॥ ౭॥

దోషే స్వభాజి మతికౌశలమన్యభాజి మౌఢ్యం గణేఽన్యజషి హర్షభరః స్వభాజి ।
అస్తప్రసక్తిరఖిలేషు దయాత్సుదారవృత్తోర్జితో మమ కదాఽస్తు హరానురాగః ॥ ౮॥

॥ ఇతి శ్రీశ్రీధర అయ్యావాలకృత దోషపరిహారాష్టకం సమూర్ణమ్ ॥

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doShaparihArAShTakam with meaning

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దోషపరిహారాష్టకమ్ సార్థమ్
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Life of Sridhara Venkatesa



by N.Balasubramanian


శ్రీకణ్ఠమివ భాస్వంతం శివనామపరాయణమ్ ।


శ్రీధరం వేంకటేశార్యం 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 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 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 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) Akhyashasti. (3) Daya satakam. (4) Matrubhtasatakam. (5) Stuti paddati. (6) Sivabhakthikalpalatha. (7) Sivabhakthalakshanam. (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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