
doShaparihArAShTakam with meaning

தோ³ஷபரிஹாராஷ்டகம் ஸார்த்²ம்

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தோ³ஷபரிஹாராஷ்டகம் ஸார்த்²ம்



அந்யஸ்ய தோ³ஷக்³ணநாகுதுகம் மமைததா³விஷ்கரோதி நியதம் மயி தோ³ஷவத்த்வம்

|

தோ³ஷ: புநர்மயி ந சேத³கி²லே ஸதீஸே தோ³ஷக்³ரஹ: கத²முதே³து மமேஸ தஸ்மிந்
|| 1 ||

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?

ஏஷா வ்யதே²திரக்ரு²தேதி மமேஸ தஸ்மிந் கோபோ யதி³ ஸ்வயரகாமமுக²ப்ரஸூதா |
ஸேயம் வ்யதே²தி மயி மே ந கத²ந்ரு கோப: ஸ்வஸ்ய வ்யதா² ஸ்வது³ரிதப்ரப⁴வா ஹி
ஸர்வா || 2 ||

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?

காமப்⁴ரு²த்யகி²லதோ³ஷநிதே⁴ர்மமைஷ மய்யாஹ தோ³ஷமிதி கோ நு
து³ராக்³ரஹோம்⁵ஸ்மிந் |

ஹேயத்வமாலபதி யோ⁵யமலம் ந கேந வார்யோ⁵த² ஸத்வவதி ஸோ⁵யமஸத்தகிமாஹ
|| 3 ||

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.

ய: ஸம்ஸரித: ஸ்வஹித தீ⁴ர்வ்யஸநாதூரஸ்தத்³தோ³ஷஸ்ய தம் ப்ரதி வசோ⁵ஸ்து
தத்³ந்யதோ³ஷம் ।

யத்³வச்மி தந்மம ந கிம் கூதயே ஸ்வதோ³ஷசிந்தைவ மே தத்³பநோத்³ப²லோசிதாத:
॥ 4 ॥

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.

தோ³ஷம் பரஸ்ய நநு க்³ரு'ஹ்ணதி மய்யநைந ஸ்வாத்மைஷ ஏவ பரகா³த்ரஸமாஹ்ரு'தேந
து³ர்வஸ்துநேவ மலிநீக்ரியதே தத்³ந்யதோ³ஷக்³ரஹாத³ஹஹ கிம் ந நிவர்திதவ்யம் ॥
5 ॥

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

நிர்தோ³ஷபா⁴வமிதரஸ்ய ஸதோ³ஷபா⁴வம் ஸ்வஸ்யாபி ஸம்வித்³த⁴தீ பரதோ³ஷதீ⁴ர்மே
।

ஆஸ்தாமியம் ததி³தரா து பரார்திமாத்ரஹேதுர்வ்யநக்து ந கத²ம் மம துச்ச²பா⁴வம் ॥
6 ॥

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?

பத்³மாதி³ஸௌரப⁴ இவ ப்⁴ரமரஸ்ய ஹர்ஷம் ஹித்வாந்யதீ³யஸுகு³ணே
புந்ரந்யதோ³ஷே ।

ஹர்ஷோ து³ர்ரத்² இவ கே³ஹகிடே: கிமாஸ்தே ஹா மே கதே³ஸ க்ரு'பயா விக³லேத்ஸ
ஏஷ: ॥ 7 ॥

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?

தோ³ஷே ஸ்வபா⁴ஜி மதிகௌஸலமந்யபா⁴ஜி மௌட்⁴யம் க³ணே⁵ந்யஜுஷி ஹர்ஷப⁴ர:
ஸ்வபா⁴ஜி ।

அஸ்தப்ரஸக்திரகி²லேஷு த³யாத்யுதா³ரவ்ரு³த்யோர்ஜிதோ மம கதா³ஸ்து
ஹராநுராக:³ ॥ 8 ॥

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?

॥ இதி ஸ்ரீஸ்ரீத⁴ர அப்யாவாலக்ரு³த தோ³ஷபரிஹாராஷ்டகம் ஸம்பூர்ணம் ॥

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

தோ³ஷபரிஹாராஷ்டகம் ஸார்த்²ம்

தோ³ஷபரிஹாராஷ்டகம்



அந்யஸ்ய தோ³ஷக்³ணநாகுதுகம் மமைததா³விஷ்கரோதி நியதம் மயி தோ³ஷவத்த்வம்
|

தோ³ஷ: புநர்மயி ந சேத³கி²லே ஸதீஸே தோ³ஷக்³ரஹ: கத²முதே³து மமேஸ தஸ்மிந்
|| 1 ||

ஏஷா வ்யதே²திரக்ரு²தேதி மமேஸ தஸ்மிந் கோபோ யதி³ ஸ்வபரகாமமுக²ப்ரஸூதா |
ஸேயம் வ்யதே²தி மயி மே ந கத²ந்நு கோப: ஸ்வஸ்ய வ்யதா² ஸ்வது³ரிதப்ரப⁴வா ஹி
ஸர்வா || 2 ||

காமப்⁴ரு²த்யகி²லதோ³ஷநிதே⁴ர்மமைஷ மய்யாஹ தோ³ஷமிதி கோ நு
து³ராக்³ரஹோம்⁵ஸ்மிந் |
ஹேயத்வமாலபதி யோ⁵யமலம் ந கேந வார்யோ⁵த² ஸத்வவதி ஸோ⁵யமஸத்தகிமாஹ
|| 3 ||

ய: ஸம்ஸரித: ஸ்வஹித தீ⁴ர்வ்யஸநாதூரஸ்தத்³தோ³ஷஸ்ய தம் ப்ரதி வசோ⁵ஸ்து
தத³ந்யதோ³ஷம் |
யத்³வச்மி தந்மம ந கிம் கூதயே ஸ்வதோ³ஷசிந்தைவ மே தத³ப்நோத³ப²லோசிதாத:
|| 4 ||

து³ர்வஸ்துநேவ மலிநீக்ரியதே தத³ந்யதோ³ஷக்³ரஹாத³ஹஹ கிம் ந நிவர்திதவ்யம் ||
5 ||

நிர்தோ³ஷபா⁴வமிதரஸ்ய ஸதோ³ஷபா⁴வம் ஸ்வஸ்யாபி ஸம்வித³த⁴தீ பரதோ³ஷதீ⁴ர்மே
|

ஆஸ்தாமியம் ததி³தரா து பரார்திமாத்ரஹேதுர்வ்யநக்து ந கத²ம் மம துச்ச²பா⁴வம் ||
6 ||

பத்³மாதி³ஸௌரப⁴ இவ ப்⁴ரமரஸ்ய ஹர்ஷம் ஹித்வாந்யதீ³யஸுகு³ணே
புநரந்யதோ³ஷே |

ஹர்ஷோ து³ரர்த² இவ கே³ஹகிடே: கிமாஸ்தே ஹா மே கதே³ஸ க்ரு³பயா விக³லேத்ஸ
ஏஷ: || 7 ||

தோ³ஷே ஸ்வபா⁴ஜி மதிகௌஸலமந்யபா⁴ஜி மௌட்⁴யம் க³ணே⁵ந்யஜுஷி ஹர்ஷப⁴ர:
ஸ்வபா⁴ஜி |

அஸ்தப்ரஸக்திரகி²லேஷு த³யாத்யுதா³ரவ்ரு³த்யோர்ஜிதோ மம கதா³ஸ்து
ஹராநுராக: || 8 ||

|| இதி ஸ்ரீஸ்ரீத⁴ர அய்யாவாலக்ரு³த தோ³ஷபரிஹாராஷ்டகம் ஸம்பூர்ணம் ||

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தோ³ஷபரிஹாராஷ்டகம் ஸார்த²ம்

Life of Sridhara Venkatesa



by N.Balasubramanian

ஸ்ரீகண்ட²மிவ பா⁴ஸ்வந்தம் ஸிவநாமபராயணம் |

ஸ்ரீத⁴ரம் வேங்கதேஸார்யம் ஸ்ரேயஸே கு³ருமாஸ்ரயே ||

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 ப⁴க³வந்நாமபூ⁴ஷணம் (Bagavannamabhushanam) on the subject which is sadly not available now. Bodhendra Swami had also written a book நாமாமரு⁴த்ரஸாயநம் (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) 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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