॥ दोषपरिहाराष्टकम् ॥

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अन्यस्य दोषगणनाकुतुकं ममैत-
दाविष्करोति नियतं मयि दोषवत्त्वम् ।
दोषः पुनर्मयि नचेदखिले सतीशे
दोषग्रहः कथमुदेतु ममेश तस्मिन् ॥ १॥

एषाप्यथेतरकृतेति ममेश कस्मिन्
कोपो यदि स्वपरकाममुखप्रसूता ।
सेयं व्यथेति मयि मे न कथन्नु कोपः
स्वस्य व्यथा स्वदुरितप्रभवा हि सर्वा ॥ २॥

कामप्रभृत्यखिलदोषनिधेर्ममैष
मव्याह दोषमिति कोनु दुराग्रहोऽस्मिन् ।
हेयत्वमालपति योऽयमलं न केन
वार्योऽथ सत्ववति सोऽयमसत् किमाह ॥ ३॥

यस्संश्रितः स्वहितधीर्व्यसनातुरस्त-
द्दोषस्य तं प्रति वचोऽस्तु तदन्यदोषम् ।
यद्वच्मि तन्मम न किं क्षतये स्वदोष-
चिन्तैव मे तदपनोदफलोचितातः ॥ ४॥

दोषं परस्य ननु गृण्हति मय्यनेन
स्वात्मैष एव परगात्रसमाहृतेन ।
दुर्वस्तुनेव मलिनीकृयते तदन्य-
दोषग्रहादहह किं न निवर्तितव्यम् ॥ ५॥

निर्दोषभावमितरस्य सदोषभावं
स्वस्यापि संविदधती परदोषधीर्मे ।
आस्तामियं तदितरातु परार्तिमात्र-
हेतुर्व्यनक्तु न कथं मम तुच्छभावम् ॥ ६॥

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

दोषे स्वभाजिमतिकौशलमन्यभाजि
मौढ्यं गुणेऽन्यजुषि हर्षभरः स्वभाजि ।
अस्तप्रसक्तिरखिलेषु दयात्युदार-

वृत्योर्जितो मम कदास्तु हरानुरागः ॥ ८॥

इति श्री श्रीधरवेंकटेशार्येण विरचितम्
दोषपरिहाराष्टकं संपूर्णम् ।

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LIFE OF SRIDHARA VENKATESA

श्रीकण्ठमिव भास्वन्तं शिवनामपरायणम्।
श्रीधरं वेन्कतेशार्यं 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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