
doShaparihArAShTakam with meaning

ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ಸಾಧನಂ

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Author : Shridhara VenkaTeshha, lived in Tamilnadu about 300 years ago

Transliterated by : N.Balasubramanian nbalubn at gmail.com

Proofread by : N.Balasubramanian, PSA Easwaran

Translated by : N.Balasubramanian, PSA Easwaran

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Send corrections to : sanskrit@cheerful.com

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ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ನಾಥಂ



ಅನ್ಯಸ್ಯ ದೋಷಗಣನಾಕುತುಕಂ ಮಮೈತದಾವಿಷ್ಕರೋತಿ ನಿಯತಂ ಮಯಿ
ದೋಷವತ್ತ್ವಂ .

ದೋಷಃ ಪುನರ್ಮಯಿ ನ ಚೇದಖಿಲೇ ಸತೀಶೇ ದೋಷಗ್ರಹಃ ಕಥಮುದೇತು
ಮಮೇಶ ತಸ್ಮಿನ್ .. 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?

ಏಷಾ ವ್ಯಥೇತಿರಕೃತೇತಿ ಮಮೇಶ ತಸ್ಮಿನ್ ಕೋಪೋ ಯದಿ ಸ್ವಪರಕಾಮಮುಖಪ್ರಸೂತಾ
.

ಸೇಯಂ ವ್ಯಥೇತಿ ಮಯಿ ಮೇ ನ ಕಥನ್ನು ಕೋಪಃ ಸ್ವಸ್ಯ ವ್ಯಥಾ ಸ್ವದುರಿತಪ್ರಭವಾ
ಹಿ ಸರ್ವಾ .. 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?

ಕಾಮಭೃತ್ಯಖಿಲದೋಷನಿಧೇರ್ಮಮೈಷ ಮಯ್ಯಾಹ ದೋಷಮಿತಿ ಕೋ ನು
ದುರಾಗ್ರಹೋಽಸ್ಮಿನ್ .

ಹೇಯತ್ವಮಾಲಪತಿ ಯೋಽಯಮಲಂ ನ ಕೇನ ವಾಯೋಽಥ ಸತ್ತ್ವವತಿ
ಸೋಽಯಮಸತ್ತ್ವಮಾಹ .. 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.

ಯಃ ಸಂಶ್ರಿತಃ ಸ್ವಹಿತ ಧೀರ್ವ್ಯಸನಾತುರಸ್ತದ್ದೋಷಸ್ಯ ತಂ ಪ್ರತಿ ವಚೋಽಸ್ತು ತದನ್ಯದೋಷಂ .

ಯದ್ವಚ್ಛಿ ತನ್ಮಮ ನ ಕಿಂ ಕ್ಷತಯೇ ಸ್ವದೋಷಚಿಂತೈವ ಮೇ ತದಪನೋದಫಲೋಚಿತಾತಃ .. 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.

ದೋಷಂ ಪರಸ್ಯ ನನು ಗೃಹ್ಣತಿ ಮಯ್ಯನ್ಯೈನ ಸ್ವಾತ್ಮೈಷ ಏವ ಪರಗಾತ್ರಸಮಾಹೃತೇನ ದುರ್ವಸ್ತುನೇವ ಮಲಿನೀಕ್ರಿಯತೇ ತದನ್ಯದೋಷಗ್ರಹಾದಹಹ ಕಿಂ ನ ನಿವರ್ತಿತವ್ಯಂ .. 5..

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

ನಿದೋಷಭಾವಮಿತರಸ್ಯ ಸದೋಷಭಾವಂ ಸ್ವಸ್ಯಾಪಿ ಸಂವಿದಧತೀ ಪರದೋಷಧೀರ್ಮೇ

ಆಸ್ತಾಮಿಯಂ ತದಿತರಾ ತು ಪರಾರ್ಥಿಮಾತ್ರಹೇತುವ್ಯನಕ್ತು ನ ಕಥಂ ಮಮ ತುಚ್ಛಭಾವಂ.. 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?

ಪದ್ಮಾದಿಸೌರಭ ಇವ ಭ್ರಮರಸ್ಯ ಹರ್ಷಂ ಹಿತ್ವಾನ್ಯದೀಯಸುಗುಣೇ ಪುನರನ್ಯದೋಷೇ

ಹರ್ಷೋ ದುರರ್ಥ ಇವ ಗೇಹಕಿಟೀಃ ಕಿಮಾಸ್ತೇ ಹಾ ಮೇ ಕದೇಶ ಕೃಪಯಾ ವಿಗಲೇತ್ಸ ಏಷಃ .. 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?

ದೋಷೇ ಸ್ವಭಾಜಿ ಮತಿಕೌಶಲಮನ್ಯಭಾಜಿ ಮೌಢ್ಯಂ ಗಣೇಽನ್ಯಜುಷಿ ಹರ್ಷಭರಃ
ಸ್ವಭಾಜಿ .

ಅಸ್ತಪ್ರಸಕ್ತಿರಖಿಲೇಷು ದಯಾತ್ಯುದಾರವೃತ್ತೋರ್ಜಿತೋ ಮಮ ಕದಾಽಸ್ತು
ಹರಾನುರಾಗಃ .. 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?

.. ಇತಿ ಶ್ರೀಶ್ರೀಧರ ಅಯ್ಯಾವಾಲಕೃತ ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ ..

Thus ends the prayer for removal of faults composed

by Shridhara Avvyavala

ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ನಾಥಂ

ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ



ಅನ್ಯಸ್ಯ ದೋಷಗಣನಾಕುತುಕಂ ಮಮೈತದಾವಿಷ್ಕರೋತಿ ನಿಯತಂ ಮಯಿ
ದೋಷವತ್ತ್ವಂ .

ದೋಷಃ ಪುನರ್ಮಯಿ ನ ಚೇದಖಿಲೇ ಸತೀಶೇ ದೋಷಗ್ರಹಃ ಕಥಮುದೇತು
ಮಮೇಶ ತಸ್ಮಿನ್ .. 1..

ಏಷಾ ವ್ಯಥೇತಿರಕೃತೇತಿ ಮಮೇಶ ತಸ್ಮಿನ್ ಕೋಪೋ ಯದಿ ಸ್ವಪರಕಾಮಮುಖಪ್ರಸೂತಾ
.

ಸೇಯಂ ವ್ಯಥೇತಿ ಮಯಿ ಮೇ ನ ಕಥನ್ನು ಕೋಪಃ ಸ್ವಸ್ಯ ವ್ಯಥಾ ಸ್ವದುರಿತಪ್ರಭವಾ
ಹಿ ಸರ್ವಾ .. 2..

ಕಾಮಭೃತ್ಯಖಿಲದೋಷನಿರ್ಧೇರ್ಮಮೈಷ ಮಯ್ಯಾಹ ದೋಷಮಿತಿ ಕೋ ನು
ದುರಾಗ್ರಹೋಽಸ್ಮಿನ್ .

ಹೇಯತ್ವಮಾಲಪತಿ ಯೋಽಯಮಲಂ ನ ಕೇನ ವಾಯೋಽಥ ಸತ್ವವತಿ
ಸೋಽಯಮಸತ್ವಮಾಹ .. 3..

ಯಃ ಸಂಶ್ರಿತಃ ಸ್ವಹಿತ ಧೀರ್ವ್ಯಸನಾತುರಸ್ತದ್ದೋಷಸ್ಯ ತಂ ಪ್ರತಿ ವಚೋಽಸ್ತು
ತದನ್ಯದೋಷಂ .

ಯದ್ವಚ್ಚ ತನ್ಮಮ ನ ಕಿಂ ಕ್ಷತಯೇ ಸ್ವದೋಷಚಿಂತೈವ ಮೇ ತದಪನೋದಫಲೋಚಿತಾತಃ
.. 4..

ದುವಸ್ತುನೇವ ಮಲಿನೀಕ್ರಿಯತೇ ತದನ್ಯದೋಷಗ್ರಹಾದಹಹ ಕಿಂ ನ
ನಿವರ್ತಿತವ್ಯಂ .. 5..

ನಿದೋಷಭಾವಮಿತರಸ್ಯ ಸದೋಷಭಾವಂ ಸ್ವಸ್ಯಾಪಿ ಸಂವಿದಧತೀ ಪರದೋಷಧೀರ್ಮೇ
.

ಆಸ್ತಾಮಿಯಂ ತದಿತರಾ ತು ಪರಾರ್ತಿಮಾತ್ರಹೇತುವ್ಯನಕ್ತು ನ ಕಥಂ ಮಮ
ತುಚ್ಛಭಾವಂ.. 6..

ಪದ್ಮಾದಿಸೌರಭ ಇವ ಭ್ರಮರಸ್ಯ ಹರ್ಷಂ ಹಿತ್ವಾನ್ಯದೀಯಸುಗುಣೇ ಪುನರನ್ಯದೋಷೇ
.

ಹರ್ಷೋ ದುರರ್ಥ ಇವ ಗೇಹಕಿಟೀಃ ಕಿಮಾಸ್ತೇ ಹಾ ಮೇ ಕದೇಶ ಕೃಪಯಾ ವಿಗಲೇತ್ಸ
ಏಷಃ .. 7..

ದೋಷೇ ಸ್ವಭಾಜಿ ಮತಿಕೌಶಲಮನ್ಯಭಾಜಿ ಮೌಢ್ಯಂ ಗಣೇಽನ್ಯಜುಷಿ ಹರ್ಷಭರಃ
ಸ್ವಭಾಜಿ .

ಅಸ್ತಪ್ರಸಕ್ತಿರಖಿಲೇಷು ದಯಾತ್ಯುದಾರವೃತ್ತೋರ್ಜಿತೋ ಮಮ ಕದಾಽಸ್ತು
ಹರಾನುರಾಗಃ .. 8..

.. ಇತಿ ಶ್ರೀಶ್ರೀಧರ ಅಯ್ಯಾವಾಲಕೃತ ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ಸಂಪೂರ್ಣಂ ..

Encoded by N.Balasubramanian nbalubn at gmail.com

Proofread by N.Balasubramanian and PSA Easwaran

ದೋಷಪರಿಹಾರಾಷ್ಟಕಂ ನಾಥಂ

Life of Sridhara Venkatesa



by N.Balasubramanian

ಶ್ರೀಕಂಠಮಿವ ಭಾಸ್ವಂತಂ ಶಿವನಾಮಪರಾಯಣಂ .
ಶ್ರೀಧರಂ ವೇಂಕತೇಶಾಯಂ ಶ್ರೇಯಸೇ ಗುರುಮಾಶ್ರಯೇ ..

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