doShaparihArAShTakam with meaning

dोषपिरहाराकम ् साथम ्

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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?

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?

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.
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.

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

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?

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?

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

दोषपरिहाराश्यक्म

अन्यस्य दोषगणनाकुतुंक ममेतदविश्करोति नियतं मयि दोषवच्चम्।
दोषः पुनमयि न चेदृशिलेन सतीशः दोषवरं कथमुदेत ममेश तर्सम्॥ १॥
एषा व्यथेतकृति ममेश तर्सम् कोपो यद्य स्वपकाममुखप्रसूता।
सेवं व्यथेति मयि मे न कथमु कोपः स्वस्य स्वथा स्वदुरितप्रभवा हि सर्वा॥ २॥
काममृत्युविल्लोषनिन्देमैष मद्या दोषमिति को न दुरामहोत्सरिम्।
हेयत्वमालपति योढयमठे न केन वायवधस्य सत्वविति सोष्यमसत्किमाह॥ ३॥
यः संहितं स्वहितं धीर्यसनातुरस्तदोषस्य तं प्रति क्षोरस्तु तदन्यदोषम्।
यद्वचि ममं न कं क्षतं स्वदुष्पचित्तौ म तदनोदज्ञो चित्तात्॥ ४॥
दुर्वरस्तः नहिन्नीकियते तदन्यदोषप्रहारदहाह किन निवर्तितव्यम॥ ५॥
निन्दाश्चाविमितसवस्य सदोषभावं स्वस्तयापि संजीवद्धती परदोषधीम्।
आस्तामिं तदितरा तु परातिमात्रहेतुर्वर्णनकु न कथं मम तुष्चभावम्॥ ६॥
पदवादिसोरभ इव भ्रमस्य हर्षं हित्वान्यदीशसुमुणेपुरनन्यदोषेः।
हर्षं दुर्वरं इव गेहिकटे किमास्ते हा मे कदेश कृपया विगतेत्स एषः॥ ७॥
दोषे स्वभाजि मतिकोशालमन्यभाजि मौलं गणेणन्यज्ञुष्ण हर्षभरः स्वभाजि।
अस्त्रप्रक्षिपकरिवेखेषु द्वात्तुद्वारवृज्योजितो मम कदास्तु हरातुरागः॥ ८॥
॥ इति श्रीश्रीवर अयावालकृतं दोषपरिहाराश्यक्म सम्पूर्णम्॥

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Life of Sridhara Venkatesa

by N. Balasubramanian

Sridhara Venkatesa lived about 300 years ago in Tiruvissanallur, a village in Tanjavur district in Tamilnadu. He was called Tiruvissanallur 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 Sahajiraajapuram. 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 भगवानमभूषणम् (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) Doshaparihashtakam. (13) Krishnadwadasa manjari. (14) Achyuthashtakam. (15) Dola navarathnamala. (16) Padamanimanjari - a sanskrit dictionary. (17) Sahajiraja charitam.

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