

# दोषपरिहाराष्टकं

## Doṣaparihārāṣṭakam

### The Octet of Antidote to Defects

अन्यस्य दोषगणनाकुतुकं ममैतदाविष्करोति नियतं मयि दोषवत्त्वम् ।

दोषः पुनर्मयि न चेदखिले सतीशे दोषग्रहः कथमुदेतु ममेश तस्मिन् ॥ १ ॥

*anyasya doṣagaṇanākutukam mamaitadāviṣkaroti niyatam mayi doṣavattvam  
doṣaḥ punarmayi na cedakhile satīśe doṣagrahaḥ kathamudetu mameśa tasmin*

○ Lord, my eagerness in enlisting the defects of others invariably broadcasts my own flaw. Again, if all that is here is nothing but *Īśvara*, where does the defect arise, except within me?

एषा व्यथेतरकृतेति ममेश तस्मिन् कोपो यदि स्वपरकाममुखप्रसूता ।

सेयं व्यथेति मयि मे न कथन्नु कोपः स्वस्य व्यथा स्वदुरितप्रभवा हि सर्वा ॥ २ ॥

*eṣā vyathetarakṛteti mameśa tasmin kopo yadi svaparakāmamukhaprasūtā  
seyam vyatheti mayi me na kathannu kopaḥ svasya vyathā  
svaduritaprabhavā hi sarvā.*

○ Lord! I am angry with others because I feel that my suffering is caused by them. If this distress is born of my own (unmet) expectations for myself and others, how is it that I am not vexed with myself instead? Every anguish I have is born of wrong actions in my past.

कामभृत्यखिलदोषनिधेर्ममैष मय्याह दोषमिति को नु दुराग्रहोऽस्मिन् ।

हेयत्वमालपति योऽयमलं न केन वार्योऽथ सत्ववति सोऽयमसत्किमाह ॥ ३ ॥

*kāmabhṛtyakhiladoṣanidhermamaiṣa mayyāha doṣamiti ko nu durāgraho'smin  
heyatvamālapati yo'yamalaṁ na kena vāryo'tha satvavati so'yamasatkimāha*

I am the treasury of all imperfections such as desire, etc. Why is there a negative reaction (in me) if someone points out my flaws? Further, if that person tells others to avoid me, it is indeed unavoidable, for he/she did not say anything (about me) that was untrue.

यः संश्रितः स्वहितधीर्व्यसनातुरस्तद्वोषस्य तं प्रतिवचोऽस्तु तदन्यदोषम् ।

यद्वच्चि तन्मम न किं क्षतये स्वदोषचिन्तैव मे तदपनोदफलोचितातः ॥ ४ ॥

*yaḥ saṁśritaḥ svahitadhīvyasanāturastaddoṣasya taṁ prativaco'stu  
tadanyadoṣam yadvacmi tanmama na kiṁ kṣataye svadoṣacintaiva me  
tadapanodaphalocitātaḥ*

If some approach me for advice, or consider me a well-wisher, or if they are in the throes of suffering, then I can point out their shortcomings. Else, will not this habit of pointing out blemishes of others result in my own downfall? If introspection into one's own flaws is used to eradicate them, then this is an apt form of contemplation.

**दोषं परस्य ननु गृह्णाति मय्यनेन स्वात्मैष एव परगात्रसमाहृतेन  
दुर्वस्तुनेव मलिनीक्रियते तदन्यदोषग्रहादहह किं न निवर्तितव्यम् ॥ ५॥**

*doṣam parasya nanu gṛhṇāti mayyanena svātmaīṣa eva  
paragātrasamāhṛtenadurvastuneva malinīkriyate  
tadanyadoṣagrahādahaha kiṁ na nivartitavyam*

Alas! my mind becomes soiled by carrying the grime of critiquing others, much like one's body after being in contact with other bodies (as in a crowded temple). Hence should this habit not be overcome?

**निर्दोषभावमितरस्य सदोषभावं स्वस्यापि संविदधती परदोषधीर्मे ।**

**आस्तामियं तदितरा तु परार्तिमात्रहेतुर्व्यनक्तु न कथं मम तुच्छभावम् ॥ ६॥**

*nirdoṣabhāvamitarasya sadoṣabhāvaṁ svasyāpi saṁvidadhatī paradoṣadhīrme  
āstāmiyaṁ taditarātu parārtimātraheturvyanaktu nakathaṁ mama tucchabhāvam*

Believing that I am flawless but others are full of shortcomings actually will confirm that the problem is within myself, and not in others. Further, this tendency will cause distress to others.

How, then, can it not reveal my own pettiness?

**पद्मादिसौरभ इव भ्रमरस्य हर्षं हित्वान्यदीयसुगुणे पुनरन्यदोषे ।**

**हर्षो दुरर्थ इव गेहकिटेः किमास्ते हा मे कदेश कृपया विगलेत्स एषः ॥ ७॥**

*padmādisaurabha iva bhramarasya harṣaṁ hitvānyadiyasuguṇe punaranyadoṣe  
harṣo durartha iva gehakiṭeḥ kimāste hā me kadeśa kṛpayā vigaletsa eṣaḥ*

Like the bee's delight on encountering the fragrance of the lotus, etc., I can get pleasure in the distilling good qualities in others. But when I revel in deriding others, it is similar to the joy of a pig rolling in sludge. O Lord! When will this (flaw in me) dissolve by your grace?

दोषे स्वभाजि मतिकौशलमन्यभाजि मौढ्यं गणेऽन्यजुषि हर्षभरः स्वभाजि ।  
अस्तप्रसक्तिरखिलेषु दयात्युदारवृत्योर्जितो मम कदाऽस्तु हरानुरागः ॥ ८॥

*doṣe svabhāji matikaśalamanyabhāji maudhyaṁ gaṇe'nyajuṣi harṣabharah  
svabhājiastaprasaktirakhileṣu dayātyudāravṛtyorjito mama kadā'stu harānurāgaḥ*

May the intellect be quick-witted with respect to (recognising and eradicating) one's own flaws and dimwitted with regard to those of others'. Let there be revelry in recounting others' greatness, but indifference to one's own. Let there be compassion for all.

O Lord Shiva! When will I earn this exalted disposition through which I can gain the burning desire for oneness with you?

॥ इति श्री श्रीधर-अय्यावालकृत-दोषपरिहाराष्टकं सम्पूर्णम् ॥

*iti śrī śrīdhara-ayyāvālakṛta-doṣaparihārāṣṭkaṁ sampūrṇam*

ॐ ॐ ॐ OM TAT SAT ॐ ॐ ॐ