

I am posting this DoSha Parihaara Ashtakam and the meanings given by Swami Paramarthanandaji on 1-1-1992 New year Blessing message.

Author – Shri Sridhara Venkateshacharya popularly known as AyyavAl from Tanjore. He lived 300 years ago.

doSha means defects, weakness, vices
parihAra means *varjanam* giving up. Giving up whose defects? Not bothered giving up of others defects but our defects *asmAkam doSha parihAra*.
AShaTakam – 8 verses.

What *doShas*. There is an end list of *doShas* but the author has highlighted one *doSha* that is pointing out of finding *doShas* in others, in other peoples weaknesses/vices, dwelling upon them, enjoying their propagation and free distribution. How to avoid finding fault with others?

Verse 1

anyasya doShagaNan-Akutukam mamaitat
AviShkaroti niyatam mayi doshavatvam
doShah punar-mayi na ced-akhile satIshe
doShagrahah katham-udetu mama esha tasmin

DoSha ParihArAShTakam Hey *Isha!* Oh Lord, I seem to enjoy one job very much *anyasya-gaNan-Akutukam* – the defect of other people and counting them.

In that *kutukam* I derive joy *Anandah*

Oh Lord finding fault with others and talking about them is the biggest fault that I have.

Avishkaroti niyatam finding fault with others reveals one thing in me. What is that?

Mayi doShavatvam It reveals my *doSha* my defect.

How do we say that? He gives logic for this. What is wrong in finding fault with others? The reason the author gives that in the scriptures and in the religion, we are taught to see *Sarvam vishnumayam jagat/ sarvam shivamayam jagat/ sarvam devi mayam jagat/sarvam khalu idam brahma*.

If we are training ourselves to see the Lord everywhere *tribhuvana vapusham vishNumIshan namAmi* and if this is my aim what should I see? *NirDoSha Ishvarah* alone everywhere. I must be able to see the Pure Lord everywhere. If I see many defects, the defects are not in the Lord *VisvarUpa* but in my mind, due to this I am seeing defects in the defect less Lord.

NirDoShe Ishvare doSha darshana adhyaasah eva mama doShah.

There fore he says *doShah punarmayi na mayi cedakhile satIshe – Ishe akhile sati*
When every thing in the world is nothing but the Lord

doShagrahah katham-udetu mama esha tasmin if in that world which is nothing but the Lord, and I am seeing *doSha*, where does the defect lie?

DoShah mayi eva. Therefore if there were no *doSha* in me, how will I find fault with the lord who is right in front of me? In this verse he talks about *dosha darshanam* from the philosophical/religious angle

Verse 2

*eShA vyathetarakRteti mamesha tasmin
kopo yadi svaparakAmamukhapra sUtA
sa ayam vyatheti mayi me na katham nu kopah
svasya vyathA svaduritaprabhavA hi sarvA*

Why do I get angry with people? I get angry because they are causing me troubles and they are harming/hurting me. They are disturbing my peace of mind.

So *eShA vyathA itara kRtA* “All these problems are caused only due to others/them” I do complain.- and I am angry with them. *Iti mama Isha tasmin kopah* the author is addressing the Lord all the way.

The very same logic can be applied further. The logic is “whoever troubles me, I am angry with them”.

I have numerous defects in me like *kAma, krodha, lobha, mada, mAtsarya, moha, raga, dvesha* etc. These very defects in me are the trouble mongers. My own mind is giving me trouble because of my *raga/dvesha* problem and my very personality creates trouble. Shouldn't I be angry with myself? Have I ever been angry with myself addressing my mind? Oh Mind! Why are you troubling me with *raga*? This *dvesha* in me is giving me so many problems! When I hate some one my blood pressure rises to my head. Even the very thought of them my facial expression changes. As I talk to them *dvesha* is written all over my face and my tone/voice changes. If my own *rAgadveshAdi doShAs* are causing me *dukham*, why am I not getting angry with my own mind?

Anger is because of *svadoShah* like *para kAma mukha prasUtA- para viShaye kAmah krodhAh sati* *Doshas* are caused by *kAma krodha*

Seyam na katham na kopah why am I not getting angry with my defects?

Because its is very clear that *svasya vyathA durita prabhavA* – all the suffering I undergo are arising out of my own weaknesses, either because of the weaknesses present now or of the past including my own *dushTa karma* called *prArabdha*. Therefore I should be angry with myself and not show my anger upon others

Verse 3

*kAmaprabhRtyakhilad oSha nidhermamaiShah
mayyAh doShamiti ko nu duragrahah asmin
heyatvamAlapati yah ayamalam hi kena
vyoh atha sattvavati sah ayam asatkimAha*

I have got a complaint to lodge. What is the complaint? That other people have complaints about me. People are complaining about me. He/she is finding fault with me saying I am wrong.

After learning this *aShtakam* I should not find fault with others. I should not find fault with others, complaining, that others are finding fault with me. This is not my job.- I should not find fault with others and I should not be bothered whether others are finding fault with me or not.

Whose botheration is it? It is their botheration, not mine. But I am always bothered and worried and concerned – that the others are finding fault with me.

In this verse he explains what is wrong in this. When, I look at my self, I deserve to find fault with myself. Because I have all the *doShAs*. If others are commenting on me, they are not uttering any lie. They are speaking the truth. They speak what they perceive of me. Why should I be angry for that?

Who am I? I am a rich person. The author enumerates the qualification. *kAma prabRtyakhiladoSha nidhih* – I possess a huge *nidhi* – treasure house. What is in it? Gold wealth...? No. It's filled to the brim with *kAma krodhAdi sarva doshAh*. All the defects are available in full measure in me. *Nidheh mama eShah* –

eshah –somebody is standing near me and *mayidosham Aha* criticised me,

turagrahah asmin kah nu – why am I getting so wild with the other person complaining that the other person talked about my defects? He has spoken the truth about me..

heyatvam Alapati – he propagates saying not to approach me or go near me. The other people are talking about me saying that I am to be avoided.

If the other person is speaking about me like this, *kena vAryah?* How can he be stopped from talking? Who can stop others from complaining/ discussing about me? My treasures attract.

I am rich in all the *sampatti* – *asuri sampatti*

Sattva vati mayi kim asat Aha – He has not talked about anything that is not there in me. It is not *atasmin tadbuddhih*, but it is *tasmin tadbuddhih*. So why do I get angry when others are stating facts about me? The others can gossip about me, but just because they do so, I am not supposed to talk ill of him.

Verse – 4

*yassamshritah svahitadhIrvyasanAturastat
doShasya tam prati vacah astu tadanyadoSham
yadvacmi tanmama na kim Xataye svadoSha
cintaiva me tadapanodphalocitAh atah*

The author says that one can talk about others defects, under any one of the following three conditions only:

Condition no.1 – *Yassamshritah* – If the person has approached me for guidance, either as a student, son or as one seeking shelter in me, with an attitude of taking guidance from me.

Condition no.2 – *sva-hitadhIh*- he is personally interested in getting his *doshas* corrected. He should have given me permission saying “If I have got any defects, please point them to me, because I want to change.”

Condition no.3 – *vyasanAturah* – the other person must be suffering or in difficulty due to *dosha*.

Under any one of these conditions, I have a right to talk or point out the *dosha* in him/her. Since he has given me permission, he is not going to mistake / feel hurt, as he interested in correcting/changing himself. He has *shraddha and bhakti* as he has taken guidance from me. My advice is not going to be misunderstood. He/she will apply himself and try to change himself/herself.

Tad doShasya tam partyi vacah: point out, that that *doSha*, to that that person, with that that person’s permission. (typical Tamil translated English)

Who on earth will give me such an open-minded permission? If given an opportunity, even my own family members will give me a non-stop commentary about me for hours.

None of us are ready for this, because we do not want to listen/ face our own defects. Then we have no right to find fault with other people. Exception to the rule is that one of the above conditions applies.

Tad anya dosham vachmi – if I talk about the defects of the other person to a third person

Tan mama kim kshataye? Will it not be harmful to me?

So there is only one thing left for me to *do sva – doShaive cintaiva me* – if at all I have to think/talk of *doShas*, Oh Lord I must think/talk of the *doShas* of only one blessed person in the world. Who is this blessed person? It is mama- me and mine alone.

How? Here the author gives a strong warning.

There are some people who always think about their *doShas* and in the process develop guilt, inferiority complex, frustration, depression etc. This inferiority complex is dangerous. He /she will constantly brood over that, damaging his personality.

There fore, the thought, that should be entertained is ‘ How should I avoid these *doshas*?’ That I am inferior is not a healthy thinking, labelling myself, as ‘I am no good/ or good for nothing’ is not the purpose.

The thinking has to be *tad-apanodaphala ucitA atah*- I have got such and such a defect, how can I eliminate that? What are the methods that I should adopt for elimination? Rather than condemning myself, I should constantly question myself, constantly think about the solutions, read books regarding that, adopt measures to change my attitude, will help me progress. This is INTROSPECTION.

Verse – 5

*doSham parasya nanu gRnhAti mayyanena
svAtmaiSha eva paragAvasamAhRtena
durvastunena malinIkriyate tadanya
doShagrhadahaha kim na nivartitavyam*

The author is highlighting a very brilliant idea in this verse, on the quality of the thought in the mind.

What kind of thought is in our mind, when we are thinking of other peoples' *doSha*? Good? Or bad thought? *DoSha chinta*. The quality of the thought is dirty!!!

When the mind is constantly dwelling on *doShas*, the mind imbibes the very same *doShas* too. This is the psychology.

A comparison is given here: Supposing the hand or any part of the body comes into contact with a dirty object. What happens? Does it remain clean or dirty?

Similarly, when I am constantly thinking /talking about the other person's defect, I am constantly touching the other person's dirt, with what? With my mind, like even I touch the dirt with my hands. What happens to my mind? Like the hands, my mind becomes dirty.

Parasya doSham grNhaTi mayi- when other's *doShas* are constantly spoken by me

Mama manah malinI kriyate – my mind alone gets dirty

Comparison – *paragAtra samanena durvastunena eva* – it is like coming into contact with the impurities of the other body.

With what am I contacting the dirt in another person's body? With my own body!

Like even a contagious disease spreads, when I come into contact with – not to mention the common cold – a sneeze is enough to be passed on to me.

Similarly, if I talk about the *doShas* of the other person, the *doShas* also spread in me alone.

Therefore, *tadanya doSha grahAt* –Shouldn't I avoid talking about these impurities? Shouldn't I avoid getting myself dirtied, sullied, polluted...?

Verse – 6

*nirDoShabhAvamitarasya sadoShabhAvam
svasyApi samvidadhatI paradoShadhIrme
AsthAmiyam taditarA tu parartimAtra
heturvyanaktu na katham mama tucchabhAvam*

No one likes to listen to his or her own defects. Some times, rarely, people may say, 'please do point out my mistakes', but this stays just as an expression. Like even in a wedding invitation – please make it convenient to attend with all your friends and relatives, kith and kin, *bandhu*, *putra*, *mitra* etc etc... No one lands up at the wedding hall with a jing bang lot....They are mere words of courtesy.

We can apply this to human psychology too. No one says with seriousness 'please point out my defects'; even if they say so, it is very difficult to accept. It is not welcome. In very rare cases, if some one asks to point out his or her defects, they should not be pointed out directly and openly,

but only indirectly according to situations, preferably in person. Because it hurts the person to know his defect in himself/herself and cannot own it up. The author says that, this is a fundamental problem.

The beauty of the author here is that the theme is not to point out the *doSha* in others. But if he addresses You, then it amounts to pointing out YOUR *doSha*. Without saying YOU, he is talking about himself, pointing the defects at himself.. Oh Lord! There is dirt in MY mind, and I have a dirty character. *para doShadhIh*

Because of this, what am I doing constantly? *Svasya nirdoSha bhAva*

For example, if there is failure in a given situation, normally we take stock of all the mistakes and errors committed that has resulted in the failure. Whenever we enquire, we tend to point out fingers at other people and blame them.

But I don't even spend half a second contemplating on my contribution towards this failure. In any situation, any event, any incident or any Government the blame is always on X Y Z.

Iтарыа svadoSha bhAvam seeing/blaming the *doSha* on others

Svasya nirdoSha bhavam that there is no *doSha* in me

Para doSha dhIh me I am made of such a defective character

AstAm let it be.

Through this analysis what am I revealing to this world? That when ever I point out the *doShas* in the others, it is to prove that "I have no defects at all". "I am a perfect person". Holier than thou attitude;The thinking is that the status is raised.

Here the author says whenever we discuss the defects in others, we are only lowering our status and morale, not raising the status.

What does this fault - finding reveal? *Mama tuccha bhavam vyanakttu*. It only reveals my *tucchatvam* low thinking and my inferior attitude.

Verse - 7

padmAdisaurabha iva bhramarasya harSham
hitvAnyadIya suguNe punaranyadoShe
harSho durartha iva gehakiTeh kimAste
hA me kadesha kRpayA vigaletsa eShah

I should be revelling in the *guNa's* of others, not in their *doSha*. I should enjoy talking about their goodness/achievements of others.

The author gives two comparisons here:

First comparison, like *bramarasya harSham*— just like a bee, which goes from flower to flower,

enjoys collecting honey. The bee is never found to be sitting on any dirty object. It avoids dirty objects and it goes to only flowers.

anyadIya suguNeShu harSham Similarly with whomever I am contacting with, at any point of time, I must gather only honey from him/her. But human thinking is to say `There is no honey in him/her at all!'. *Hitvaa* - I need to probe in every person to see the goodness alone.

Second second, *gehakiteh iva* – like a male pig. The author is sounding very harsh here. If I am revelling in others *doSha's*, with whom am I being compared? I am being compared to a pig revelling in the dirt. Not only the pig chooses to go to the dirtiest place but also enjoys being in it. May be the author is using the word, *gehakiteh* - a male-pig; because he does not want get into trouble by mentioning the female pig also. Moreover, from the first verse he is addressing himself.

Swamiji has cited a comparison from elsewhere: Like a fly sitting on the wound of others. The person suffers from the wound, but the fly enjoys sitting on the wound. In spite of repeatedly swatting the fly away, it returns again and again to the wound. Similarly the other people's wounds are their defects. My job is, to treat /cure the wound if possible, but instead I enjoy revelling in that wound.

Dur-arThah anya doShe harSham – it is an evil to revel in other people's defects.

Hame kadA Isha! Oh lord *kR^ipayA vigalet sa eShah-* by your grace let me drop/change this wrong attitude of talking ill of others.

Verse –8

doShe svabhAji matikaushalamanyabh Aji
maudhyaM guNah anyajuShi harShabharaHsvabhaj i
asthaprasaktirakhi leShu dayatyudAra
vRtyorjito mama kadAstu harAnurAgah.

In this verse the author is highlighting the virtues that one should cultivate.

It's a wonderful prayer to the Lord, that these virtues may be imbibed in me.

svabhAji doSha mati kaushalam – May my intellect be brilliant, to be able to probe into my own *doShas*, and expose them. I must be sensitive to them. Everyday, I must be able to see these *doshas* in me and discover methods of *parihAram* – *varjanam* giving up.

Mati kaushalam – the capacity to probe in myself.

anya bhAji doShe maudyam – I should be very dull-witted, dumb, and innocent in finding fault with others.

anya juShi guNe harShabharaH – May I feel very happy, when I perceive the *guNas* of others. May I revel/enjoy thinking /talking about others *guNas*.

SvabhAji gune astaprasaktih – How should I be, when I find out, that I also possess certain virtues? I must not have too much attachment- *sanghah*, not dwell on this constantly, and be a self-drummer, not think or talk about my virtues and achievements.

akhilaSu udAra vR^ittyA dayA – let me be considerate/ compassionate to all people. i.e., repeatedly, not propagating the *doShas* of others, is being considerate – the greatest *dayA*.

A wild imagination – For all the *doSha* propagation *udAra vR^ittyA* done by me all my life so far, what if the same amount of monies, *udAra vR^ittyA*, has to be distributed by me, to hem?

udAra vR^ittyA – dayA – generous compassion .

Finally, if I avoid finding fault in others, I will have plenty of time. Many moments of time are being spent on *doSha* discussion of others. Instead of a wasted discussion and wasted time, let my mind revel/enjoy the Lord.

It's a beautiful prayer. *harAnurAgah kadAme astu – harah/harih* both are accepted. Oh Lord! When will I get all these virtues?

I will be very happy, Oh Lord! If you grace me with this, from this very moment.

The six virtues enumerated:

1. A probing minds to find out my defects.
2. Ignoring attitude, with regard to others *doShas*.
3. Enjoying/revelling talking about others virtues and achievements
4. Not thinking/talking about my own virtues.
5. Generous consideration/ compassion towards all.
6. *harAnurAgaH* – my love for the Lord.

SarveShAm svastir bhavatu, sarveShAm shAntir bhavatu.

SarveShAm pUrNam bhavatu, sarveShAm mangalaM bhavatu..

oM shAntiH shAntiH shAntiH