
AdhyAtmika vichAra

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आध्यात्मिक विचार

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आध्यात्मिक विचार



॥ १-८-२२ ॥

अध्यात्मिकान् योगान् अनुतिष्ठेन्न्यायसंछितान् अनैश्चारिकान् ॥ १ ॥

Let a man practice in the approved way the yoga of the Self, which make the mind steady.

आत्मलाभात्र परं विद्यते ॥ २ ॥

There is nothing higher than the Self.

तत्रात्मलाभीयांश्चोक्तान् उदाहरिष्यामः ॥ ३ ॥

For that purpose, we quote some verses which bring attainment of Self.

पूः प्राणिनः सर्वे एव गुडाशयस्य ।

अहन्यमानस्य विकल्मषस्य ।

अथलं यलनिकेतं येऽनुतिष्ठन्ति ते अमृताः ॥ ४ ॥

Every living being is the city belonging to the one lying at rest in the cave . Indestructible, taintless, the unmoving abiding in the moving. Those who practice realization of it become immortal.

श्यद्विदमिद्विडैद्विड लोके विषयं उच्यते ।

विधूय कविरेतद् अनुतिष्ठेद् गुडाशयम् ॥ ५ ॥

This indeed which here in this world and here in that world is called the object . Having shaken himself free from it, let the seer devote himself to that which lies in the cave.

आत्मत्रेवाहमलब्ध्वैतद् धितं सेवस्व नाडितम् ।

शथान्येषु प्रतीच्छामि साधुष्ठानमनपेक्षया ।
महान्तं तेजसः कायं सर्वत्र निहितं प्रभुम् ॥ ६ ॥

(pupil) 'Not in the Self have I attained it . Now in other things will
I seek that place of the good, by detachment.'

(teacher) 'Devote yourself to your welfare, not to your harm . (It is) great,
a mass of splendor, all-pervading, the Lord.'

सर्वभूतेषु यो नित्यो विपश्चिदमृतो ध्रुवः ।
अनङ्गोऽशब्दोऽशरीरोऽस्पृशश्च महंशुचिः ।
स सर्व परमा काष्ठा स वैषुवतविषुवत् स
वै वैभाजनं पुरम् ॥ ७ ॥

He who is constant in all beings, wise, immortal, firm, without limbs,
without sound, without body, without touch, great, pure - He is all,
the highest goal, he is in the center, he divides, he is the city.

शतं योऽनुतिष्ठेत् सर्वत्र प्राध्वं चास्य सदा आचरेत् ।
दृष्टं निपुणं युक्तो यः पश्येत् स मोदत विष्टपे ॥ ८ ॥

The yogi who practices realization of That in everything, and always holds
to firmness in That, will see that which is hard to see and subtle and
rejoice in heaven.

॥ १-८-२३ ॥

शात्मन् पश्यन् सर्वभूतानि न भुङ्क्ष्ये चिन्तयन् कविः ।
आत्मानं यैव सर्वत्र यः पश्येत् स वै ब्रह्मा नाकपृष्ठे
विराजति ॥ १ ॥

The seer meditating, seeing everything in the Self, will not be deluded.
And whoever sees the Self alone in everything, He is Brahman, glorious in
the highest heaven.

निपुणोऽणीयान् भिसोर्षाया यः सर्व आवृत्य तिष्ठति ।
वर्षायांश्च पृथिव्या ध्रुवः सर्व आरभ्य तिष्ठति ।
स षण्द्रैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात् परमेष्ठी

વિભાજઃ । તસ્માત્ કાયાઃ પ્રભવન્તિ સર્વે સ મૂલં શાશ્વતિકઃ સ
નિત્યઃ ॥ ૨ ॥

Subtle, finer than a lotus-fibre, he stands covering all . Greater than the earth, firm, he stands supporting all . He is other than the sense-knowledge of this world . The world is not different from him, who is ever standing as the supreme, who is to be known, who himself divides into many. For him the bodies all come forth, he is the root, eternal, he is constant.

દોષાણાં તુ વિનિર્ઘાતો યોગમૂલ ઇહ જીવિતે ।
નિર્હૃત્ય ભૂતદાહીયાન્ ક્ષેમં ગચ્છતિ પણ્ડિતઃ ॥ ૩ ॥

Yoga is the basis for destruction of the doshas here in this life. Having thrown off these which torment beings, the wise one (paNDita) attains peace.

અથ ભૂતદાહીયાન્ દોષાન્ ઉદાહરિષ્યામઃ ॥ ૪ ॥

Now we exemplify the doshas which torment beings.

ક્રોધો હર્ષો રોષો લોભો મોહો દમ્ભો દ્રોહો મૃષોદ્યમ્
અત્યાશપરીવાદાવસૂયા કામમન્યૂ અનાત્યમયોગસ્તેષાં ।
યોગમૂલો નિર્ઘાતઃ ॥ ૫ ॥

Anger, thrill, irritation, greed, delusion, self-display, spite, false speech, over-eating, back-biting, jealousy, lust and hate, loss of self-possession, absence of yoga . These are shaken off by yoga.


અક્રોધોઽહર્ષોઽરોષોઽલોભોઽમોહોઽદમ્ભોઽદ્રોહઃ
સત્યવચનમનત્યાશોઽપૈશુનમનસૂયા સંવિભાગસ્ત્યાગ
આર્જવં માર્દવં શમો દમઃ સર્વભૂતૈરવિરોધો યોગ આર્યમ્
આનૃશંસં તુષ્ટિરિતિ સર્વાશ્રિમાણાં ।
સમયપદાનિ તાન્ય અનુતિષ્ઠન્ વિધિના સાર્વગામી ભવતિ ॥ ૬ ॥

Freedom from anger, freedom from thrill, non-irritaion, freedom from greed, being without delusion or self-display or spite, truth-speaking,

moderate diet, no back-biting, freedom from jealousy, sharing with others, giving up, straightforwardness, gentleness, calm, control, the yoga which has no conflict with any being, nobility, kindness, contentment - these apply to all stages of life . Practicing them in the approved way, one becomes all-pervading.

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