
AdhyAtmika vichAra

ಆಧ್ಯಾತ್ಮಿಕ ವಿಚಾರ

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.. 1-8-22..

ಅಧ್ಯಾತ್ಮಿಕಾನ್ ಯೋಗಾನ್ ಅನುತಿಷ್ಠೇನ್ಯಾಯಸಂಹಿತಾನ್ ಅನೈಶ್ವರಿಕಾನ್ .. 1..

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

ಆತ್ಮಲಾಭಾನ್ ಪರಂ ವಿದ್ಯತೇ .. 2..

There is nothing higher than the Self.

ತತ್ರಾತ್ಮಲಾಭೀಯಾಂಶ್ಲೋಕಾನ್ ಉದಾಹರಿಷ್ಯಾಮಃ .. 3..

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

ಪೂಃ ಪ್ರಾಣಿನಃ ಸರ್ವ ಏವ ಗುಹಾಶಯಸ್ಯ .

ಅಹನ್ಯಮಾನಸ್ಯ ವಿಕಲ್ಮಷಸ್ಯ .

ಅಚಲಂ ಚಲನಿಕೇತಂ ಯೇನುತಿಷ್ಠಂತಿ ತೇ ಅಮೃತಾಃ .. 4..

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.

ಶ್ಯದಿದಮಿದಿಹೈದಿಹ ಲೋಕೇ ವಿಷಯಂ ಉಚ್ಯತೇ .

ವಿಧೂಯ ಕವಿರೇತದ್ ಅನುತಿಷ್ಠೇದ್ ಗುಹಾಶಯಂ .. 5..

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.

ಆತ್ಮನ್ನೇವಾಹಮಲಭ್ಯೈತದ್ ಧಿತಂ ಸೇವಸ್ವ ನಾಹಿತಂ .

ಶಢಾನ್ಯೇಷು ಪ್ರತೀಚ್ಛಾಮಿ ಸಾಧುಷ್ಠಾನಮನಪೇಕ್ಷಯಾ .

ಮಹಾಂತಂ ತೇಜಸಃ ಕಾಯಂ ಸರ್ವತ್ರ ನಿಹಿತಂ ಪ್ರಭುಂ .. 6..

(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.'

ಸರ್ವಭೂತೇಷು ಯೋ ನಿತ್ಯೋ ವಿಪಶ್ಚಿದಮೃತೋ ಧ್ರುವಃ .
ಅನಂಗೋಽಶಬ್ದೋಽಶರೀರೋಽಸ್ಪರ್ಶಶ್ಚ ಮಹಾಂಶುಚಃ .
ಸ ಸರ್ವಂ ಪರಮಾ ಕಾಷ್ಠಾ ಸ ವೈಷುವತಂವಿಷುವತ್ ಸ
ವೈ ವೈಭಾಜನಂ ಪುರಂ .. 7..

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.

ಶ್ತಂ ಯೋಽನುತಿಷ್ಠೇತ್ ಸರ್ವತ್ರ ಪ್ರಾದ್ಧಂ ಚಾಸ್ಯ ಸದಾ ಆಚರೇತ್ .
ದುರ್ದರ್ಶಂ ನಿಪುಣಂ ಯುಕ್ತೋ ಯಃ ಪಶ್ಯೇತ್ ಸ ಮೋದೇತ ವಿಷ್ಣುಪೇ .. 8..

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.

.. 1-8-23..

ಶಾತ್ಮನ್ ಪಶ್ಯನ್ ಸರ್ವಭೂತಾನಿ ನ ಮುಹ್ಯೇಚ್ ಚಿಂತಯನ್ ಕವಿಃ .
ಆತ್ಮಾನಂ ಚೈವ ಸರ್ವತ್ರ ಯಃ ಪಶ್ಯೇತ್ ಸ ವೈ ಬ್ರಹ್ಮಾ ನಾಕಪೃಷ್ಠೇ
ವಿರಾಜತಿ .. 1..

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.

ನಿಪುಣೋಽಣೀಯಾನ್ ಬಿಸೋರ್ಣಾಯಾ ಯಃ ಸರ್ವಂ ಆವೃತ್ಯ ತಿಷ್ಠತಿ .
ವರ್ಷಿಯಾಂಶ್ಚ ಪೃಥಿವ್ಯಾ ಧ್ರುವಃ ಸರ್ವಂ ಆರಭ್ಯ ತಿಷ್ಠತಿ .
ಸ ಇಂದ್ರಿಯೈರ್ಜಗತೋಽಸ್ಯ ಜ್ಞಾನಾದನ್ಯೋಽನನ್ಯಸ್ಯ ಜ್ಞೇಯಾತ್ ಪರಮೇಷ್ಟೀ
ವಿಭಾಜಃ . ತಸ್ಮಾತ್ ಕಾಯಾಃ ಪ್ರಭವಂತಿ ಸರ್ವೇ ಸ ಮೂಲಂ ಶಾಶ್ವತಿಕಃ ಸ
ನಿತ್ಯಃ .. 2..

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.

ದೋಷಾಣಾಂ ತು ವಿನಿರ್ಘಾತೋ ಯೋಗಮೂಲ ಇಹ ಜೀವಿತೇ .
ನಿರ್ಹೃತ್ಯ ಭೂತದಾಹೀಯಾನ್ ಕ್ಷೇಮಂ ಗಚ್ಛತಿ ಪಂಡಿತಃ .. 3..

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.

ಅಥ ಭೂತದಾಹೀಯಾನ್ ದೋಷಾನ್ ಉದಾಹರಿಷ್ಯಾಮಃ .. 4..

Now we exemplify the doshas which torment beings.

ಕ್ರೋಧೋ ಹರ್ಷೋ ರೋಷೋ ಲೋಭೋ ಮೋಹೋ ದಂಭೋ ದ್ರೋಹೋ ಮೃಷೋದ್ವಂ

ಅತ್ಯಾಶಪರೀವಾದಾವಸೂಯಾ ಕಾಮಮನ್ಯೋ ಅನಾತ್ಮ್ಯಮಯೋಗಸ್ತೇಷಾಂ .

ಯೋಗಮೂಲೋ ನಿರ್ಘಾತಃ .. 5..

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.

ಅಕ್ರೋಧೋಽಹರ್ಷೋಽರೋಷೋಽಲೋಭೋಽಮೋಹೋಽದಂಭೋಽದ್ರೋಹಃ

ಸತ್ಯವಚನಮನತ್ಯಾಶೋಽಪೈಶುನಮನಸೂಯಾ ಸಂವಿಭಾಗಸ್ಯಾಗ

ಆರ್ಜವಂ ಮಾರ್ದವಂ ಶಮೋ ದಮಃ ಸರ್ವಭೂತೈರವಿರೋಧೋ ಯೋಗ ಆರ್ಯಂ

ಆನ್ಯಶಂಸಂ ತುಷ್ಟಿರಿತಿ ಸರ್ವಾಶ್ರಮಾಣಾಂ .

ಸಮಯಪದಾನಿ ತಾನ್ಯಾ ಅನುತಿಷ್ಠನ್ ವಿಧಿನಾ ಸಾರ್ವಗಾಮೀ ಭವತಿ .. 6..

Freedom from anger, freedom from thrill, non-irritation, 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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