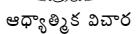
## AdhyAtmika vichAra



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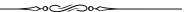
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Let a man practice in the approved way the yoga of the Self, which make the mind steady.

There is nothing higher than the Self.

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

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.

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.

మహాన్తం తేజసః కాయం సర్వత్ర నిహితం ప్రభుమ్ ॥ ౬॥

(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.'

సర్వభూతేషు యో నిత్యో విపశ్చిదమృతో ధ్రవణ అనడ్లో ఒశబ్దో ఒశరీరో ఒస్పర్మశ్చ మహాంశువిణి । స సర్వం పరమా కాష్ఠా స వైషువతంవిషువత్ స వై వైభాజనం పురమ్ ॥ ខ॥

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.

త్తం యోలనుతిష్ఠేత్ సర్వత్ర ప్రాధ్వం చాస్య సదా ఆచరేత్ । దుర్దర్శం నిపుణం యుక్తో యః పశ్యేత్ స మోదేత విష్టపే ॥ ౮॥

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.

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శాత్మన్ పశ్యన్ సర్వభూతాని న ముహ్యేచ్ చిన్తయన్ కవిః । ఆత్మానం వైవ సర్వత్ర యః పశ్యేత్ స వై బ్రహ్మా నాకపృష్ఠే విరాజతి ॥ ೧॥

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.

నిపుణో - జీయాన్ బిసోర్డాయా యః సర్వం ఆవృత్య తిష్టతి I వర్షీయాంశ్చ పృథివ్యా ధ్రువః సర్వం ఆరథ్య తిష్టతి I స ఇన్గ్రియైర్జగతో - స్య జ్ఞానాదన్యో - నన్యస్య జ్ఞేయాత్ పరమేష్ఠీ విభాజః I తస్మాత్ కాయాః ప్రభవగ్తి సర్వే స మూలం శాశ్వతికః స

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.

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.

Now we exemplify the doshas which torment beings.

క్రోధో హర్షో రోషో లోభో మోహో దమ్మో ద్రోహో మృషోద్యమ్ అత్యాశపరీవాదావసూయా కామమన్యూ అనాత్మ్యమయోగస్తేషాం 
$$\mathbf{I}$$
 మొగమూలో నిర్హాతః  $\mathbf{II}$   $\mathbf{X}$   $\mathbf{II}$ 

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.

అక్రోధో బార్ష్ బరోష్ బోల్లో బాహో బదమ్భా బ్రోహికి సత్యవచనమనత్యా శో బైపే కునమనసూయా సంవిభాగస్వాగ ఆర్టవం మార్ధవం శమో దమః సర్వభూతైరవిరోధో యోగ ఆర్యమ్ ఆనృశంసం తుష్టిరితి సర్వాశ్రమాణాం । సమయపదాని తాన్య్ అనుతిష్టన్ విధినా సార్వగామీ భవతి ॥ ౬॥

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,

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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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