

---

.. AdhyAtmika vichAra ..

॥ आध्यात्मिक विचार ॥

Document Information

---

Text title : AdhyAtmika vichAra  
File name : adhyatma.itx  
Category : vedanta  
Location : doc\_yoga  
Author : M. Giridhar  
Language : Sanskrit  
Subject : philosophy/hinduism/religion  
Transliterated by : M. Giridhar  
Proofread by : M. Giridhar  
Latest update : October 1, 2010  
Send corrections to : Sanskrit@cheerful.com  
Site access : <http://sanskritdocuments.org>

---

This text is prepared by volunteers and is to be used for personal study and research. The file is not to be copied or reposted for promotion of any website or individuals or for commercial purpose without permission.

---

Please help to maintain respect for volunteer spirit.

---

August 2, 2016

*sanskritdocuments.org*

---

## ॥ आध्यात्मिक विचार ॥

॥ १-८-२२ ॥

अध्यात्मिकान् योगान् अनुतिष्ठेन्न्यायसंहितान् अनैश्वारिकान् ॥ १ ॥

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

आत्मलाभान्न परं विद्यते ॥ २ ॥

There is nothing higher than the Self.

तत्रात्मलाभीयांश्लोकान् उदाहरिष्यामः ॥ ३ ॥

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

पूः प्राणिनः सर्व एव गुहाशयस्य ।

अहन्यमानस्य विकल्मषस्य ।

अचलं चलनिकेतं 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.

इयदिदमिदिहैदिह लोके विषयं उच्यते ।

विधूय कविरेतद् अनुतिष्ठेद् गुहाशयम् ॥ 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.

आत्मन्नेवाहमलब्ध्वैतद् धितं सेवस्व नाहितम् ।

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 ।

अनङ्गोऽशब्दोऽशरीरोऽस्पर्शश्च महान्शुचिः ।

स सर्वं परमा काष्ठा स वैषुवतंविषुवत् 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 ।

दुर्दर्शं निपुणं युक्तो यः पश्येत् स मोदेत् 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 मुह्येच्च चिन्तयन् कविः ।

आत्मानं चैव 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 विसोर्णाया यः सर्वं आवृत्य तिष्ठति ।

वर्षीयांश्च पृथिव्या ध्रुवः सर्वं आरभ्य तिष्ठति ।  
स इन्द्रियैर्जगतोऽस्य ज्ञानादन्योऽनन्यस्य ज्ञेयात् परमेष्ठी  
विभाजः । तस्मात् कायाः प्रभवन्ति सर्वे स मूलं शाश्वतिकः स  
नित्यः ॥ २ ॥

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.

दोषाणां तु विनिर्घातो योगमूल इह जीविते ।  
निर्हृत्य भूतदाहीयान् क्षेमं गच्छति पण्डितः ॥ ३ ॥

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.

अथ भूतदाहीयान् दोषान् उदाहरिष्यामः ॥ ४ ॥

Now we exemplify the doshas which torment beings.

क्रोधो हर्षो रोषो लोभो मोहो दम्भो द्रोहो मृषोद्यम्  
अत्याशपरीवादावसूया काममन्यु अनात्म्यमयोगस्तेषां ।  
योगमूलो निर्घातः ॥ ५ ॥

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.

अक्रोधोऽहर्षोऽरोषोऽलोभोऽमोहोऽदम्भोऽद्रोहः

सत्यवचनमनत्याशोऽपैशुनमनसूया संविभागस्त्याग  
आर्जवं मार्दवं शमो दमः सर्वभूतैरविरोधो योग आर्यम्  
आनृशंसं तुष्टिरिति सर्वाश्रमाणां ।  
समयपदानि तान्य् अनुतिष्ठन् विधिना सार्वगामी भवति ॥ ६ ॥

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.

—  
.. AdhyAtmika vichAra ..  
was typeset on August 2, 2016  
—

Please send corrections to [sanskrit@cheerful.com](mailto:sanskrit@cheerful.com)

