

SADHANA PANCAKAM



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Sadhana Panchakam

Verse 1 :

वेदो नित्यमधीयतां तदुदितं कर्म स्वनुष्ठीयतां
तेनेशस्य विधीयतामपचितिः काम्ये मतिस्त्यज्यताम् ।
पापौघः परिधूयतां भवसुखे दोषोऽनुसंधीयतां
आत्मेच्छा व्यवसीयतां निजगृहात्तूर्णं विनिर्गम्यताम् ॥१॥

*vedo nityamadhīyatām taduditam karma svanuṣṭhīyatām
teneśasya vidhīyatāmapacitiḥ kāmye matistyaajyatām,
pāpaughah paridhūyatām bhavasukhe doṣo'nusandhīyatām
ātmecchā vyavasīyatām nijagrāhātūrṇam vinirgamyatām. (1)*

Study the Vedas daily. Perform diligently the duties (karmas) ordained by them. Dedicate all those actions (Karmas) as worship unto the Lord. Renounce all desires in the mind. Wash away the hoards of sins in the bosom. Recognise that the pleasures of sense objects (samsara) are riddled with pain. Seek the Self with consistent endeavour. Escape from the bondage of 'home'. [Verse 1]

- 1) Remove all desires in the mind
- 2) Recognise sense pleasures riddled with pain
- 3) Keep inspired by larger vision and essence of Self
- 4) Intelligent self control insisted while performing duty
- 5) Life of minimal mental and intellectual dissipation in the world of objects- Conserve mind's vitalities
- 6) True and enduring Joy is not in sense indulgence
- 7) Don't allow the mind to remain quiet / In state of suspended animation, stationary and stagnant.

- 8) Contemplate on the nature of Self within, the spring of Consciousness in us
- 9) Body / Mind / Intellect is the home of Self from where we gather experience of Objects, emotions and thoughts
- 10) Escape from this bondage of home and come to aware into the fields of God consciousness.

Verse 2 :

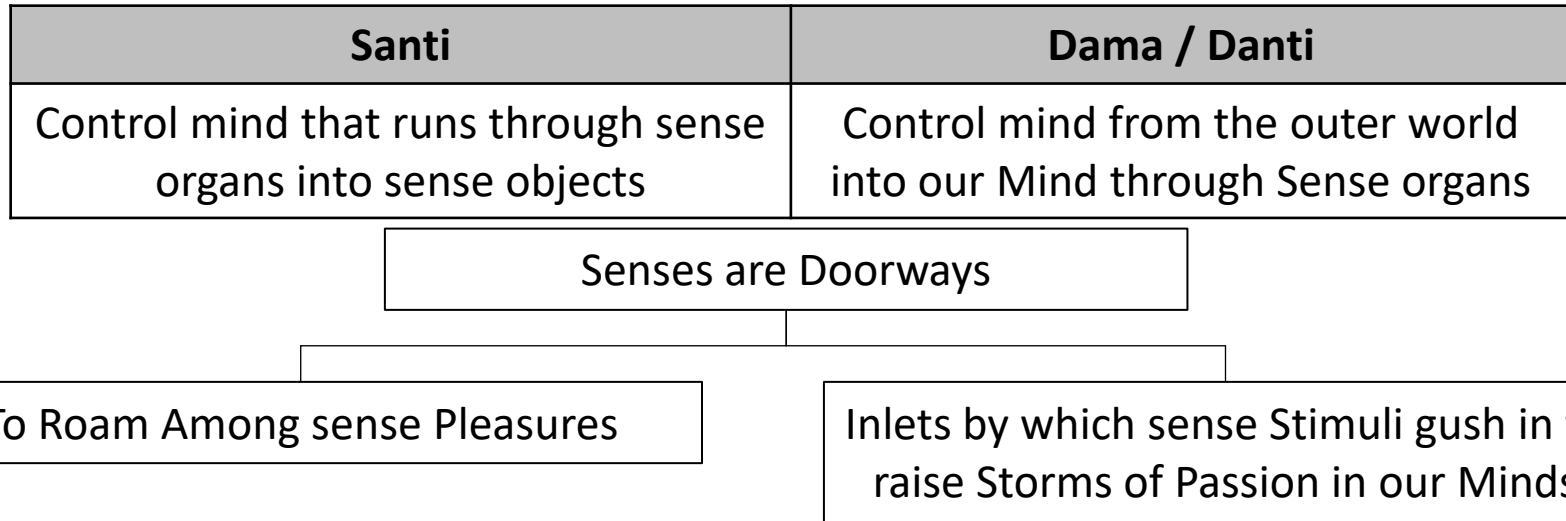
सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाऽऽधीयतां
 शान्त्यादिः परिचीयतां दृढतरं कर्माशु संत्यज्यताम् ।
 सद्विद्वानुपसृप्यतां प्रतिदिनं तत्पादुका सेव्यतां
 ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥२॥

*saṅgaḥ satsu vidhīyatām bhagavato bhaktirdṛḍhā''dhīyatām
 śāntyādīḥ paricīyatām dṛḍhataram karmāśu santyajyatām ,
 sadvidvānupasṛpyatām pratidinam tatpādukā sevayatām
 brahmaikākṣaramarthyatām śrutiśirovākyaṁ samākarnyatām. (2)*

Seek companionship with Men of Wisdom. Be established in firm devotion to the Lord. Cultivate the virtues such as santi and so on. Eschew all desire ridden actions. Take shelter at a perfect Master (Guru). Everyday serve his lotus feet. Worship 'Om' the immutable. Listen in depth, the declarations of Upanishads. [Verse 2]

- 1) Cultivate Virtues of Santi - Mind control
- 2) Love turned towards higher is Devotion.
 - To turn towards one is Devotion.
 - To Run after the Many is Love.

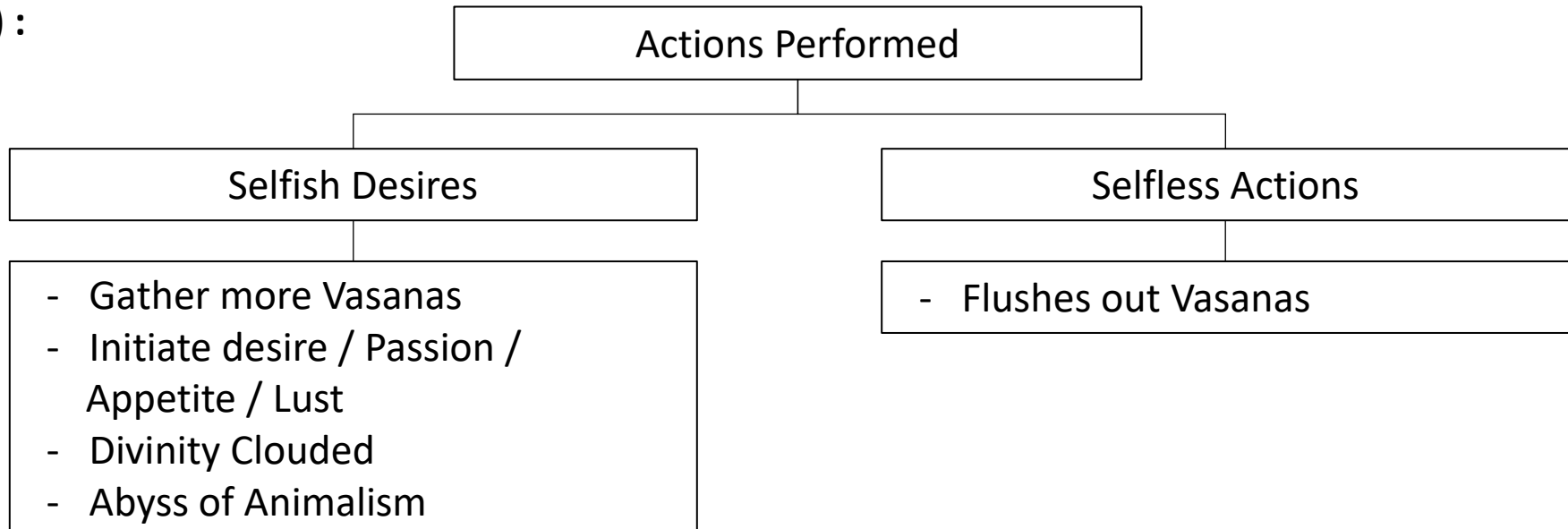
3) :



Control these 2 :

- When mind is Calm, intellect gathers a greater Brilliancy and Gathers comprehension.
- Purified mind is inner-instrument for Longer contemplation and deeper meditation.

4) :



5) A perfect Master :

- Srotriya - Scholar - Established in divine experience Brahma Nishta...

6) Padukas :

- Represent program of devotion he preaches - One infinite self throbs in every living organism.

7) Om - Indicates truth - not truth :

- Name indicates me - I am separate from my name
- National flag - not nation but Ideal
- Om = State of Consciousness that is other than our ego state
 - = Gathers mind's wandering rays and makes it valiant, alert and quiet
 - = Such an alert / Vigilant quiet mind is instrument for steady meditation
- Om = Sound symbol of reality

8) Self-knowledge :

- State to be explored in an our meditation
- Glide into timeless Supreme state and land in the field of infinite.

Verse 3 :

वाक्यार्थश्च विचार्यतां श्रुतिशिरःपक्षः समाश्रीयतां
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसंधीयताम् ।
ब्रह्मास्मीति विभाव्यतामहरहर्गर्वः परित्यज्यतां
देहेऽहंमतिरुज्झ्यतां बुधजनैर्वादः परित्यज्यताम् ॥३॥

*vākyaārthaśca vicāryatām śrutīśiraḥpakṣaḥ samāśrīyatām
dustarkātsuviramyatām śrutimatastarko'nusandhīyatām,
brahmāsmīti vibhāvvyatāmaharahargarvaḥ parityajyatām
dehe'hammatirujjhyatām budhajanairvādaḥ parityajyatām. (3)*

Reflect ever upon the meaning of the commandments of the Upanisads and take refuge in the truth of Brahman as given in Upanisads. Avoid perverse arguments but follow the discriminative rationale of the sruti. Always be absorbed in the attitude (bhava) – “I am Brahman”. Renounce pride. Give up the delusory misconception, “I am the body”. Give up totally the tendency to argue with wise men. [Verse 3]

- 1) Follow discriminative rationale of Sruti
- 2) Always be absorbed in the bhava (Attitude) - I am Brahman, ever renounce pride
- 3) Give up delusory misconception - I am the body

4) Pragyana Brahman :

- Consciousness is Brahman, Tat Tvam asi - I am Atma Brahman, this atman is Brahman.
- Aham Brahmasmi - I am Brahman

All four uplift mind that contemplates :

- ‘Consciousness’ is the lord, one substratum from which universe has risen, exists, plays, into which all names and forms merge.

- My own nature - Subject
- Rest are objects perceived
- This Self in me is the oneself everywhere, is acclamation
- After the sense of individual ends, seeker roars I am Brahman
- Constantly reflect on Mahavakyas

5) Mortal, Body and Mind and Jiva / Ego :

- Live in silent attitude
 - I am the one self
 - I am not this body mind
- Divorce Body / Mind / Intellect and get wedded to self / Atma which is oneself everywhere.

6) Feel the unseen Lord playing around us at all times :

- This needs sensitivity and an inner equipment
- **One tainted by passion and lust, will not have the equipoise to detect the play of ultimate reality.**

7) Learn and think and Argue Alone the line of Sruti :

- Deny self hood in Pancha koshas
- Examine 2 States of 'Consciousness'
- See one Substratum, for that is the Sole Substratum for the Universe of Multiplicity and change.
- Wake-up to Dimensionless state of Pure 'Consciousness' divine.

Our tendency / Vasana	Anecdote
<ul style="list-style-type: none"> - Live with false notion - I am Body / Mind / Intellect 	<ul style="list-style-type: none"> - Self recreative attitude - I am Brahman - I have none of imperfections or Sorrows - 4 Ashramas / 4 Varnas for body - Joy and sorrow - Determined by mind

8) Renounce pride - Possessions of Body / Mind / Intellect :

- False attitude / of the ego is identified with Body / Mind / Intellect
- Surrender pride and baser tendencies at the feet of the self

9) Give up - "I am body" - Cultivated - By nature in the lower states :

- Hereafter self-preservation is not through the body, it is the preservation of the beauty / Grace / Glory of the Self
- Human body meant for only service of others
- Our job is to purify Mind and Intellect equipment.
- Transcend it so that we directly come to experience the superior state of pure Consciousness, the state of godhood.

10) Give up false idea - I am the body.

Verse 4 :

क्षुद्ध्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां
स्वादन्नं न तु याच्यतां विधिवशात्प्राप्तेन संतुष्यताम् ।
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां
औदासीन्यमभीप्स्यतां जनकृपानैष्ठुर्यमुत्सृज्यताम् ॥४॥

*kṣudvvyādhiśca cikitsyatām pratidinam bhikṣauṣadham bhujyatām
svādvannam na tu yācyatām vidhivaśātprāptena santuṣyatām,
śītoṣṇādi viṣahyatām na tu vṛthā vākyaṁ samuccāryatām
audāsīnyamabhīpsyatām janakṛpānaisthuryamutsṛjyatām. (4)*

In hunger and disease get treated. Daily take the medicine of Bhiksa – food. Beg no delicious food. Live contentedly upon whatever comes to your lot as ordained by Him. Endure all the pairs of opposites : heat and cold and the like. Avoid wasteful talks. Be indifferent. Save yourself from the meshes of other peoples kindness. [Verse 4]

Verse 5 :

एकान्ते सुखमास्यतां परतरे चेतः समाधीयतां
पूर्णात्मा सुसमीक्ष्यतां जगदिदं तद्बाधितं दृश्यताम् ।
प्राक्कर्म प्रविलाप्यतां चित्बलान्नाप्युत्तरैः श्लिष्यतां
प्रारब्धं त्विह भुज्यतामथ परब्रह्मात्मना स्थीयताम् ॥ ५ ॥

*ekānte sukhamāsyatām paratare cetah samādhīyatām
pūrṇātmā susamīkṣyatām jagadidaṁ tadbādhitaṁ drśyatām,
prākkarma pravilāpyatām citibalānnāpyuttaraiḥ śliṣyatām
prārabdhaṁ tviha bhujyatāmatha parabrahmātmanā sthīyatām. (5)*

In solitude live joyously. Quieten your mind in the supreme Lord. Realise and see the all-pervading Self everywhere. Recognise that the finite universe is a projection of the Self. Conquer the effects of the deeds done in earlier lives by the present right action. Through wisdom become detached from future actions (agami). Experience and exhaust prarabdha, the fruits of past actions. Thereafter, live absorbed in the bhava "I am Brahman". [Verse 5]