



# Sādhanapañcakam

Taught by

Swami Viditatmananda Saraswati

2-day non residential retreat - Sat & Sun, June 26-27, 2010  
Vallombrosa Center in Menlo Park

*Sādhanapañcakam is a composition by great Ādi Śaṅkarācārya. Sādhanam denotes 'means' and pañcakam means a group of five verses. Sādhanapañcakam is a hymn or a composition of five verses, which talks about sādhanam or the means in our life. Sādhanapañcakam is also called upadeśa pañca ratnam - pañca ratna, a collection of five jewels, which is upadeśa, teaching of the scriptures. It is also called sopāna pañcakam. Sopāna means 'steps' and forty steps leading to the ultimate goal are described in this text. In each verse there are four lines and in each line there are two sections. Thus we have forty steps, or instructions, in these five verses, beginning from the first step to all the way up to the last step mokṣa or mukti. We will discover in these verses as to how each step becomes the stepping stone for the next step, like in ladder. Thus, Sādhanapañcakam or upadeśa pañca ratna gives us in a very beautiful and logical manner, the instructions in forty steps for our spiritual life to reach from where we are, to where we should be.*



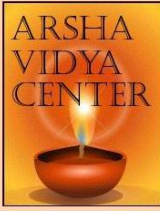


ॐ गणानां॑ त्वा गण॑पति॒गुं ह॒वामहे॑ कविं॒ कवी॑नामु॒पम॑श्रवस्तमम् ।  
ज्येष्ठ॑राजं ब्रह्म॒णां ब्रह्म॑णस्पत॒ आ नः॑ शृण्व॒न्नूति॑भिस्सीद॒ सादन॑म् ॥

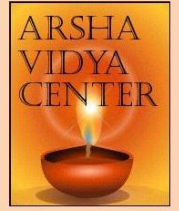
ॐ महागणपतये नमः

*om gaṇānāṃ tvā gaṇapatigūṃ havāmahe kavim kavināmupamaśravastamam  
jyēṣṭharājam brahmaṇāṃ brahmaṇaspata ā naḥ śṛṇvannūtibhissīda sādanam  
om mahāgaṇapataye namaḥ*

*Om Gaṇapati we invoke your grace, You are the Lord of all beings, the most renowned Seer among Seers, the Supreme Lord, the Lord of the Vedās. Hearing our prayers, may you be seated in hearts and protect us.*



## Retreat Schedule



### Saturday June 26:

|       |                                      |
|-------|--------------------------------------|
| 8:00  | Welcome, breakfast and introductions |
| 8:30  | Class 1                              |
| 9:45  | Coffee/Tea break                     |
| 10:15 | Class 2                              |
| 11:30 | Lunch, phone time or walk to town    |
| 2:30  | Satsang                              |
| 3:45  | Coffee/Tea break                     |
| 4:15  | Class 3                              |
| 5:30  | Adjourn                              |

### Sunday June 27:

|       |                                   |
|-------|-----------------------------------|
| 8:00  | Meditation                        |
| 8:30  | Breakfast                         |
| 9:00  | Class 4                           |
| 10:00 | Coffee/Tea break                  |
| 10:15 | Class 5                           |
| 11:30 | Lunch, phone time or walk to town |
| 2:00  | Satsang                           |
| 3:15  | Coffee/Tea break                  |
| 3:45  | Class 6                           |
| 5:00  | Close with thanks                 |
| 5:30  | Adjourn                           |

## शान्ति पाठः (Śānti Pāṭhaḥ)

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु । मा विद्विषावहै ।

ॐ शान्तिः शान्तिः शान्तिः ॥

*om saha nāvavatu, saha nau bhunaktu, saha vīryam karavāvahai, tejasvināvadhītamastu  
mā vidviṣāvahai. om śāntiḥ śāntiḥ śāntiḥ*

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

*om pūrṇamadaḥ pūrṇamidaṁ pūrṇātpūrṇamudacyate, pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate om śāntiḥ  
śāntiḥ śāntiḥ*

## गुरुवन्दनम् (Guruvandanam)

श्रुतिस्मृतिपुराणानाम् आलयं करुणालयम् । नमामि भगवत्पादं शङ्करं लोकशङ्करम् ॥ १ ॥

*śrutismṛtipurāṇānām ālayam karuṇālayam, namāmi bhagavatpādāṁ śaṅkaraṁ lokaśaṅkaram*

शङ्करं शङ्कराचार्यं केशवं बादरायणम् । सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः ॥ २ ॥

*śaṅkaraṁ śaṅkarācāryaṁ keśavaṁ bādarāyaṇam, sūtrabhāṣyakṛtau vande bhagavantau punaḥ punaḥ*

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने । व्योमवद्व्याप्तदेहाय दक्षिणामूर्तये नमः ॥ ३ ॥

*īśvaro gururātmeti mūrtibhedavibhāgine, vyomavadvyāptadehāya dakṣiṇāmūrtaye namaḥ*

गुकारस्त्वन्धकारो वै रुकारस्तन्निवर्तकः । अन्धकारनिरोधित्वाद् गुरुरित्यभिधीयते ॥ ४ ॥

*gukārastvāndhakāro vai rukārastannivartakaḥ, andhakāranirodhitvād gururityabhidhīyate*

सदाशिवसमारम्भां शङ्कराचार्यमध्यमाम् । अस्मदाचार्यपर्यन्तां वन्दे गुरुपरम्पराम् ॥ ५ ॥

*sadāśivasamārambhāṁ śaṅkarācāryamadhyamām, asmadācāryaparyantāṁ vande guruparamparām*

## साधनपञ्चकम् (Sādhanapañcakam)

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

*vedo nityamadhīyatām taduditam karma svanuṣṭhīyatām  
teneśasya vidhīyatāmapacitiḥ kāmye matistyaajyatām |  
pāpauḡhaḥ paridhūyatām bhavasukhe doṣo' nusandhīyatām  
ātmecchā vyavasīyatām nijagr̥hāttūrṇam vinirgamyatām ||*

वेदः *vedaḥ* – Veda नित्यम् *nityam* – daily अधीयताम् *adhīyatām* – be studied तत् उदितम् कर्म *tat uditam karma* – the rituals enjoined in them सु अनुष्ठीयताम् *su anuṣṭhīyatām* – be performed properly तेन *tena* – by this ईशस्य अपचितिः *īśasya apacitiḥ* – worship of the Lord विधीयताम् *vaidhīyatām* – be performed काम्ये *kāmye* – in desire-prompted actions मतिः *matiḥ* – interest त्यज्यताम् *matistyaajyatām* – be given up पाप-ओघः *pāp-oghaḥ* – multitude of sins परिधूयताम् *paridhūyatām* – be uprooted भवसुखे *bhavasukhe* – in worldly enjoyments दोषः *doṣaḥ* – defect (inherent limitation) अनुसन्धीयताम् *anusandhīyatām* – be reflected upon आत्मेच्छा *ātmecchā* – desire for (knowing the) Self व्यवसीयताम् *vyavasīyatām* – be entertained निजगृहात् *nijagr̥hāt* – from the house (possessions which are taken to be real) तूर्णम् *tūrṇam* – immediately विनिर्गम्यताम् *vinirgamyatām* – leave

May you study *Vedas* daily; perform the duties enjoined therein; by this way you worship the Lord; let the interest in desire-prompted activities be given up; let the multitude of sins be uprooted; reflect upon the inherent limitation of the worldly pleasures; entertain desire for knowing the Self; and leave the house quickly (leave what is generally considered to be real, material possessions, etc., and seek to know the truth).

सङ्गः सत्सु विधीयतां भगवतो भक्तिर्दृढाधीयतां  
शान्त्यादिः परिचीयतां दृढतरं कर्माशु सन्त्यज्यताम् ।  
सद्विद्वानुपसर्प्यतां प्रतिदिनं तत्पादुका सेव्यतां  
ब्रह्मैकाक्षरमर्थ्यतां श्रुतिशिरोवाक्यं समाकर्ण्यताम् ॥ २ ॥

*saṅgaḥ satsu vidhīyatām bhagavato bhaktirdṛḍhādihīyatām  
śāntyādīḥ paricīyatām dṛḍhatarāṁ karmāśu santyajyatām ।  
sadvīdvānupasarpayatām pratidinam tatpādukā sevayatām  
brahmaikākṣaramarthyatām śrutīśirovākyaṁ samākṛṇyatām ॥*

सत्सु सङ्गः *satsu saṅgaḥ* – the company of the wise विधीयताम् *vidhīyatām* – be taken भगवतः दृढा भक्तिः *bhagavataḥ dṛḍhā bhaktiḥ* – steady devotion to the Lord अधीयताम् *adhīyatām* – be developed शान्त्यादिः *śāntyādīḥ* – the qualities such as *śama, dama*, etc परिचीयताम् *paricīyatām* – be obtained आशु *āśu* – quickly कर्म *karma* – actions (desire prompted) दृढतरम् सन्त्यज्यताम् *dṛḍhatarāṁ santyajyatām* – be given up for good सद्विद्वान् *sadvīdvān* – a wise person endowed with the capacity to unfold the truth उपसृप्यताम् *upasrpyatām* – be approached प्रतिदिनम् *pratidinam* – daily तत् पादुका *tat pādukā* – his feet (him) सेव्यताम् *sevayatām* – be worshipped ब्रह्म एक अक्षरम् *Brahma eka akṣaram* – *Brahman* that is one, indestructible अर्थ्यताम् *arthyatām* – be asked (ask the teacher to teach you Self-knowledge) श्रुति-शिरोवाक्यम् *śruti-śirovākyaṁ* – the *mahāvākyas* of the *Upaniṣads* समाकर्ण्यताम् *samākṛṇyatām* – be listened to properly

May you take to company of the wise; develop steady devotion to the Lord, obtain the qualities as *śama, dama*, etc.; quickly give up for good desire-prompted actions; approach a wise person who is capable of unfolding the truth of *Vedānta*, serve him/her daily, ask him/her (to teach you) *Brahman* that is one, that is indestructible; and may you listen properly to the *mahāvākyas* (the sentences that reveal the essential identity between you, the individual, and the Lord) of the *Upaniṣads*.

वाक्यार्थश्च विचार्यतां श्रुतिशिरः पक्षः समाश्रीयतां  
दुस्तर्कात्सुविरम्यतां श्रुतिमतस्तर्कोऽनुसन्धीयताम् ।  
ब्रह्मैवास्मि विभाव्यतामहरहर्गर्वः परित्यज्यतां  
देहेऽहम्मतिरुज्झयतां बुधजनैर्वादः परित्यज्यताम् ॥ ३ ॥

*vākyaārthaśca vicāryatām śrutisīraḥ pakṣaḥ samāśrīyatām  
dustarkāt suviramyatām śrutimatastarko'nusandhīyatām ।  
brahmaivāsmi vibhāvvyatāmaharahaḥgarvaḥ parityajyatām  
dehe'hammatirujjhyatām budhajanairovādaḥ parityajyatām ॥*

वाक्यार्थः च *vākyaārtha ca* – and the meaning of the *mahāvākayas* (sentences) विचार्यताम् *vicāryatām* – think over  
श्रुतिशिरः पक्षः *śrutisīraḥ pakṣaḥ* – the thesis of the *Upaniṣads* समाश्रीयताम् *Samāśrīyatām* – be followed दुस्तर्कात्  
*dustarkāt* – from useless arguments सुविरम्यताम् *svviramyatām* – be avoided श्रुति-मतस्-तर्कः *śruti-matas-tarkaḥ*  
– reasoning in keeping with the *śruti* अनुसन्धीयताम् *anusandhīyatām* – be well-reflected upon ब्रह्म एव अस्मि  
*brahma eva asmi* – I am *Brahman* indeed विभाव्यताम् *vibhāvvyatām* – be ascertained अहरहर् *aharahaḥ* – at all  
times गर्वः *garvaḥ* – pride परित्यज्यताम् *parityajyatām* – be completely given up देहे अहम्-मतिः *dehe aham-matiḥ*  
– I-notion in the body उज्झयताम् *ujjhyatām* – be eliminated बुधजनैः वादः *budhajanaiḥ vādaḥ* – arguments with  
the wise men परित्यज्यताम् *parityajyatām* – be given up

Think over the meaning of *mahāvākayas*; follow the line of argument (thesis) of the truth of the *Upaniṣads*; avoid useless arguments; reflect upon reasoning in keeping with the *śruti*; constantly entertain the thought, ***I am Brahman***; give up pride at all times; eliminate the I-notion in the body, and give up arguments with the wise men.

क्षुद्याधिश्च चिकित्स्यतां प्रतिदिनं भिक्षौषधं भुज्यतां  
स्वादन्नं न तु याच्यतां विधिवशात् प्राप्तेन सन्तुष्यताम् ।  
शीतोष्णादि विषह्यतां न तु वृथा वाक्यं समुच्चार्यतां  
औदासीन्यमभीप्स्यतां जनकृपा नैष्ठुर्यमुत्सृज्यताम् ॥ ४ ॥

*kṣudvvyādhiśca cikitsyatām pratidinam bhikṣauśadham bhujyatām  
svādvannam na tu yācyatām vidhivaśāt prāptena santuṣyatām |  
śītoṣṇādi viśahyatām na tu vṛthā vākyaṁ samuccāryatām  
audāsīnyamabhīpsyatām janakṛpā naiṣṭhuryamutsrjyatām || 4 ||*

क्षुत्-व्याधिः च *kṣut-vyādhiḥ ca* – and the disease of hunger चिकित्स्यताम् *cikitsyatām* – be treated प्रतिदिनम् *pratidinam* – daily भिक्षा-औषधम् *bhikṣa-auśadham* – the medicine of food obtained as alms भुज्यताम् *bhujyatām* – be taken स्वादु अन्नम् *svādu annam* – tasty food न याच्यताम् *na yācyatām* – be not asked for विधि-वशात् प्राप्तेन *vidhi-vaśāt prāptena* – that which is obtained by *karma* (whatever is obtained is due to your *prārabdha*) सन्तुष्यताम् *santuṣyatām* – be content शीत-उष्ण-आदि *śīta-uṣṇa-ādi* – cold, heat, etc. विषह्यताम् *viśahyatām* – be endured न तु *na tu* – but not वृथा वाक्यम् *vṛthā vākyaṁ* – fruitless words समुच्चार्यताम् *samuccāryatām* – be spoken औदासीन्यम् *audāsīnyam* – indifference (towards small problems of life) अभीप्स्यताम् *abhīpsyatām* – be entertained जनकृपा नैष्ठुर्यम् *janakṛpā naiṣṭhuryam* – the public sympathy and indifference उत्सृज्यताम् *utsrjyatām* – be overlooked

May you treat the disease of hunger daily with the medicine of food obtained as alms taken happily. May you not crave for (ask for) tasty food. May you be content with what is obtained as a result of *prārabdha* (do not strive for better food in order to satiate the sense organs). May you endure heat and cold, etc. Do not speak useless words. Maintain an attitude of indifference (to small problems and anxieties in life). Overlook (do not be concerned about) public sympathy and indifference.

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 dṛśyatām ।  
prākkarma pravilāpyatām citibalānnāpyuttaraiḥ śliṣyatām  
prārabdhaṁ tviha bhujyatāmatha parabrahmātmanā sthīyatām ॥*

एकान्ते *ekānte* – at a lonely place सुखम् आस्यताम् *sukham āsyatām* – be seated comfortably परतरे *paratare* – in *Brahman* चेतः *cetah* – mind समाधीयताम् *samādhīyatām* – be rooted in पूर्णात्मा *pūrṇātmā* – the full *Ātmā*, I सुसमीक्ष्यताम् *susamīkṣyatām* – be clearly appreciated इदम् जगत् *idam jagat* – this world तत् बाधितम् *tat bādhitam* – be negated by this *Ātmā*, the fullness दृश्यताम् *dṛśyatām* – be seen (understood) प्राक् कर्म *prāk karma* – the results of *karma* accumulated due to past actions (*sañcita karma*) प्रविलाप्यताम् *pravilāpyatām* – be resolved (by knowledge) चित्-बलात् *citi-balāt* – by the strength of (proper) attitude उत्तरैः अपि *uttaraiḥ api* – with the new *karma* also न श्लिष्यताम् *na śliṣyatām* – do not be attached to creating new actions प्रारब्धम् तु *prārabdham tu* – however, *prārabdha* इह *iha* – here भुज्यताम् *bhujyatām* – be experienced अथ *atha* – and परब्रह्मात्मना स्थीयताम् *parabrahmātmanā sthīyatām* – be established in limitless *Brahman* that is yourself

May you be comfortable sit at a lonely place. May the mind be abiding in *Brahman*, the Self. Appreciate the Self, I, the fullness, clearly; and see the world as negated by the fullness (that you are). Resolve the *sañcita karma* (in knowledge) with proper attitude, do not be attached to creating new actions. Happily go through the proper experiences of *prārabdha karma*. Abide in *Brahman*, the limitlessness.



## The Form of Lord Dakṣhiṇāmūrti

Swami Dayananda Saraswati



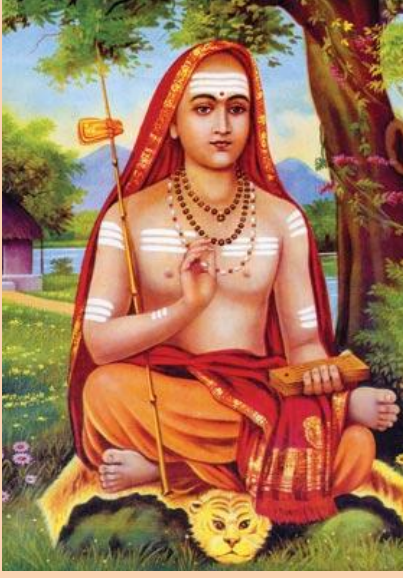
Lord Dakṣhiṇāmūrti is shown seated under a banyan tree, surrounded by his disciples. The Lord has four hands. In his lower right hand, he shows the cinmūdra and also holds a japa-mālā. In his upper right hand, the Lord is holding a damaru (a small drum) and a pāśa, a noose. In his upper left hand, there is fire and in the lower left hand, a book. The sun and the moon adorn the crown of the Lord. We also see in his matted locks the maiden figure representing the Gaṅgā. In his right ear, the Lord wears a man's earring, and in his left ear, a woman's earring. He is adorned with necklaces and armlets, a belt, and bracelets. His left foot is resting on his right thigh (in the posture called Vīrāsana) and his right foot presses a dwarf-like figure called Apasmara.

The Lord supports this universe made of the five basic elements: space, air, fire, water, and earth. The drum symbolizes the element space, since it produces sound, and the flying matted locks held in place by a bandana, symbolize the air. The element fire is shown in one hand, the Gaṅgā flowing from the Lord's head stands for water. The entire form of the body of the Lord is made of the element earth. The sun represents all luminaries, and the moon, all planets. The damaru, the small drum (which stands for the element space), also symbolizes creation, whereas fire stands for destruction, including the destruction of ignorance. The various ornaments represent the glories of the Lord.

The banyan tree under which Lord Dakṣhiṇāmūrti is sitting represents saṁsāra which has no beginning. However, saṁsāra has an end. Being mithyā, its reality is in Brahman, the root and therefore, Lord Dakṣhiṇāmūrti is shown as seated at the root of the tree. The cinmūdra is a symbol for the knowledge of the identity of the individual and the Lord, which puts an end to saṁsāra. The book in the lower left hand is the Veda. The japa-mālā, is a symbol for all religious disciplines. The bull, on which the Lord rides, stands for dharma, justice, and also māyā, which the Lord wields. His name is Nandi (meaning joyful) or Nandikeśvara (the Lord of Joy). Lord Śiva here is Ardhanārīśvara, half male and half female, representing puruṣa and prakṛti, the cause of creation. This is symbolized in Lord Dakṣhiṇāmūrti by a male earring in the right ear and a female earring in the left. The figure held in check under the right foot of Lord Dakṣhiṇāmūrti is called Apasmara, representing all obstacles to our pursuits..

The form of Dakṣhiṇāmūrti enshrined in the temple at Ārṣa Vidyā Gurukulam is called Medhā-Dakṣhiṇāmūrti. Since Dakṣhiṇāmūrti is the source of spiritual knowledge, seekers always invoke his grace for medhā, power to inquire and to learn; and for prajñā, clear knowledge of the Self.





## Śrī Śaṅkarācārya

Swami Veditatmananda Saraswati

*Adi Śaṅkarācārya was a wise man, a great teacher, devotee and karma yogi. He appeared in India about 1200 to 1500 years ago at a time when the people were mired in confusions and misconceptions obtaining about religion and the scriptures. There were many schools of philosophy prevalent at that time and the common man was unclear about the teachings of the scriptures. There were also many distortions in the interpretations of the various rituals and stipulations of the scriptures, and the people were distressed by the many practices that involved the sacrifice of animals etc. Thus, at the time that Adi Śaṅkarācārya appeared, a desperate situation obtained for the spiritual seeker and the confusion and desperation within, manifested in the behavior and conduct of the people.*

*Śrī Śaṅkarācārya is said to be an incarnation of Lord Śiva because in the short span of his life of 32 years his accomplishment was so phenomenal. Pandit Jawaharlal Nehru said of him, that what Śrī Śaṅkarācārya accomplished in one short life is much more than what many people would accomplish in many life times. While there are many legends about Śrī Śaṅkarācārya, as is the case with most of the ancient sages of India, there are not many historical facts available to us. We can only learn about him through his works.*

*Śrī Śaṅkarācārya's most important work is, of course, his commentaries upon the Upaniṣads, the Brahma Sūtra and the Bhagavad Gītā. This provided access to the knowledge contained in these basic texts of our culture. Until then, the teachings of the scriptures were not available to the common man because there would not be many teachers who could unfold what the scriptures had to say. Śrī Śaṅkarācārya was a great teacher, who traveled along the entire country as many as three times, teaching the truths of the scriptures to the people. He conducted debates with learned people wherever necessary, in order to make them appreciate the true vision of the scriptures. Many of his opponents subsequently became his disciples. Thus, he had a large following in India among kings and scholars as well as ordinary people. Śrī Śaṅkarācārya can be credited with reviving the Vedic culture and Hindu tradition. If not for him, India would perhaps be different from what it is today.*

*Legend has it that he knew his native language, Malayalam, by the time he was two, and Sanskrit, by the age of three. By the age of five, he knew the Vedas, and completed all his studies at the gurukulam when he was seven. He took sannyāsa at the age of eight and by the time he was twelve, he had completed the study of all the scriptures like the Brahma Sūtras and the Upaniṣads. Between the ages of 12 and 16, he traveled, wrote his commentaries, and taught his disciples. His life was supposed to end at 16, but it is believed that he was given another 16 years to live by the great sage Veda Vyāsa. Bhagavān Vyāsa is supposed to have come to Śrī Śaṅkarācārya in the guise of an old Brahmin and at the end of a lengthy debate blessed him with another 16 years of life. Sage Vyāsa apparently urged him to go around the country and spread the knowledge and therefore, the last 16 years of Śrī Śaṅkarācārya's life were spent in spreading this knowledge throughout India.*