

**Sādhana-pañcakam**  
**Pujya Swamiji's transcribed talk**

*This is the twenty first part of the serial article, continuation from Oct 2022 newsletter.*

**BE SATISFIED WITH WHATEVER COMES**

*Vidhivaśāt prāptena santuṣyatām;* may you be happy with whatever comes to you in accordance with your *karma*. *Vidhi* means your *prārabdha karma* is there, the *karma* that gave you this birth. That *prārabdha-karma* has to be exhausted, so the physical body has to live. Even if you do not ask for food, food will come to you. For example, you may be living alone as a *sādhu*, sitting under a tree and you say, 'I'm not going to ask for food, I'm going to sit here.' For three days you may not get food, perhaps, but on the fourth day, I assure you it will come. And if it does not come also, do not worry. Only when you stop worrying, will you get something. Do not keep looking here and there, in anticipation. *Prārabdha* is there, this body has to continue, so food will come from somewhere. And it will come *vidhivaśāt*, meaning in accordance with your *prārabdha*. May you be happy with whatever *bhikṣā* comes to you. On one day there may be a *bhaṇḍāra*,<sup>114</sup> good food is given, so be happy. You enjoy a *bhaṇḍāra* day. Then the next day, there is nothing. The idea is that whatever it is, good or bad, you accept it happily. If some pleasant food comes, you do not run away from it saying, 'Oh, it is too pleasant for me.' It is not that food has to be made unpleasant. You should find happiness with that food, whether it is pleasant or unpleasant. *Santuṣyatām*, may you be satisfied with whatever food is there.

**ENDURING THE OPPOSITES**

*Śītoṣṇādi viśahyatām;*<sup>115</sup> may you endure heat and cold, etc. *Śīta* means cold and *uṣṇa* means hot. They are a *dvandva*, a pair of opposites. So this word means it is sometimes cold or sometimes hot with reference to the weather. The word *ādi*

<sup>114</sup> An occasion on which food is distributed to all *sādhus*.

<sup>115</sup> शीतं च उष्णं च शीतोष्णे / शीतोष्णे आदि यस्य शीतोष्णादिः

stands for varieties of opposites, like *māna*, respect and *apamāna*, disrespect, or gain and loss etc. *Viśahyatām*,<sup>116</sup> may you put up with all these opposites without complaint. You have to put up with opposites anyway, but generally you do so with complaints.

You say, 'Oh, it's so hot, so hot, so hot.'

'Then why don't you do something about it? Get into a fridge or something, or go to a place where it is very cool, like Ooty.'<sup>117</sup>

'But I don't know anybody there in Ooty. There's no one there to take care of me.'

'Okay, then go to Rishikesh.'

'Oh, Rishikesh is hotter than here.'

'Then you can keep going up. Go up to Gangotri.'

'Oh, Gangotri is too cold.'

'That's all right, come down to Uttarakashi.'

'Uttarakashi is okay, but where will I go for food? What is the *bhikṣā* there? Lunch it is roti and dal<sup>118</sup>, night it is dal and roti. How can I stand that?'

'All right, then be wherever you are.'

'No, here it's too hot.'

So, what shall you do with this person? You cannot do anything. You cannot deal with this kind of person. So here, for a *mumukṣu* it is pointed out that you should endure everything without complaint.

*To be continued...*

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<sup>116</sup> विशेषेण सह्यताम् इति विषह्यताम्

<sup>117</sup> A hill-station in southern India located at high altitude and thus, it is relatively cool.

<sup>118</sup> Roti - a type of North Indian bread which is accompanied with dhal - a lentil soup.