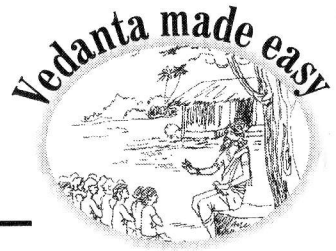


What is Sadhana-Chatuṣṭaya?



BR. SAMAHITA CHAITANYA

PART III

Of the four aspects of *sādhana-chatuṣṭaya*, we have already seen the first two: *viveka* (discrimination) and *vairāgya* (dispassion)*. In this essay we shall elaborate on the third aspect of the *sādhana-chatuṣṭaya* – *śamādi-ṣaṭka-sampatti*. Just as *vairāgya* is the natural result of *viveka*, *śamādi-ṣaṭka-sampatti* is the result of *tīvra-vairāgya*.

What is *śamādi-ṣaṭka-sampatti*?

Śama-ādi means 'those having *śama* as their beginning (*ādi*)', *ṣaṭka* means 'six-fold' and *sampatti* means wealth. So the word *śamādi-ṣaṭka-sampatti*

means the 'the six-fold wealth beginning with *śama*'. This six are:

1. *Śama* (mind control)
2. *Dama* (sense control)
3. *Uparati* or *Uparama* (withdrawal)
4. *Titikṣā* (fortitude)
5. *Samādhāna* (concentration) and
6. *Śraddhā* (faith).

These are the real wealths of a seeker. Through wealth, we find, that a person becomes capable of 'obtaining or purchasing' the object of his liking. These are the inner wealths that purchase for one the qualification (*adhikāritva*) for the knowledge of *Brahman*.

**Viveka* and *vairāgya* were covered in the September and October issues of *Tapovan Prasad* respectively.

The Vedic Basis for *Shamadi-Shatka-Sampatti*

One may ask how these six values alone have been picked up to become the *ṣaṭka-sampatti* (the six-fold wealth).

These six disciplines have been arrived at by combining the disciplines enumerated in the *kaṇva* and the *mādhyandina* recensions* of the *Bṛhadāraṇyaka Upaniṣad*. Thus there is a definite Vedic basis for the *śamādi-ṣaṭka-sampatti*. The *kaṇva* recension of the *Bṛhadāraṇyaka Upaniṣad* reads:

तस्मादेवंवित् शान्तो दान्त उपरतः तितिक्षुः
समाहितो भूत्वा आत्मन्येवात्मानं पश्यति।

*tasmādevaṁvit śānto dānta uparataḥ
titikṣuḥ samāhito bhūtvā
ātmanyevātmānaṁ paśyati.*

Thereafter, such a person after having become endowed with (1) *śama*, (2) *dama* (3) *uparati* (4) *titikṣā*

* *Shākhā* or recension means branch or school of *Veda* each adhering to its own school of text and interpretation.


and (5) *samādhāna* sees the Self in himself.

Thus we get five of the six disciplines in *śamādi-ṣaṭka-sampatti* from the *kaṇva* recension. The sixth one *śraddhā* is derived from the *mādhyandina* recension of the same portion of *Bṛhadāraṇyaka Upaniṣad*. The *mādhyandina* recension substitutes *samāhito bhūtvā* of the *kaṇva* recension with *śraddhā-vitto bhūtvā*. Thus the Vedantic tradition has combined the values of both the *kaṇva* and *mādhyandina* recensions of the *Bṛhadāraṇyaka Upaniṣad* to evolve the *śamādi-ṣaṭka-sampatti*.

The following is a brief explanation* of the *śamādi-ṣaṭka-sampatti*. The definitions herein are taken from Sri Swami Sadanandaji's *Vedānta-sāra*.

*The essay would become very lengthy if each of them were to be explained elaborately. For further explanation one is advised to refer to Pujya Gurudev's commentary on *Vivekacūḍāmaṇi*, Verses 22 to 26.

SWEET THOUGHT



PONDY BAZAAR ADAYAR ANNA NAGAR
PH: 4312345

Failure can only be "success delayed"
to every seeker of the higher.

Swami Chinmayananda

Shama – Control of the Mind

शमस्तावत् श्रवणादि-व्यतिरिक्त-विषयेभ्यो
मनसो निग्रहः।

*śamastāvat śravaṇādi-vyatirikta-
viṣayebhyo manaso nigrahaḥ*

Śama is the curbing of the mind from all objects other than śravaṇa (listening to Vedanta) etc.

Controlling the mind's tendency to revel in sensory pleasures is called *śama*. Also, the mind has a tendency to brood over the past, be anxious of the future or become nervous and excited in the present. Even this has to be overcome. The present is determined by one's own *prārabdha* and hence why worry over the inevitable. The past is dead and gone – why brood over it? The future is not yet born and life itself is uncertain, so what is the point in becoming anxious about the unborn future? In this way one does *vicāra* (enquiry) and curbs its wasteful activities. This control of the mind is called *śama*.

* Refer *Bhāṅawad Geeta*, Verse 2.58. Though this verse describes the man of perfection, this example is also valid for a seeker.

Dama – Control of the Senses

दमः बाह्येन्द्रियाणां तद्व्यतिरिक्त-विषयेभ्यो
निवर्तनम्।

*damaḥ bāhyendriyāṇām tadvyatirikta-
viṣayebhyo nivartanam*

Dama is the restraint of the external organs from all objects other than śravaṇa (listening to Vedanta).

Note that *śama* is the restraint of the mind while *dama* is the restraint of the *jñānendriyas* (organs of perception like eyes, ears etc.) and the *karmendriyas* (organs of action like hands, legs etc.). These organs are called external with reference to the mind, the internal organ. Even though one may not be able to control the mind's mental revelling in sense pleasures, one can still control the activity of the senses. This control at the organ-level is called *dama*. This *dama* is made possible by

1. *doṣa-dṛṣṭi* (the perception of the defects of worldly pleasures),
2. *antarmukhatva* (inwardness of the mind) and by
3. *dhyti* (the strength of one's will). The example of the tortoise* withdrawing its limbs into its shell is given as an example for *dama*. The tor-

toise sees the danger and withdraws. So too a seeker sees the danger in sense-pleasures and withdraws his senses.

Uparati is also called Uparama

निवर्तितानामेतेषाम् तद्व्यतिरिक्तविषयेभ्य
उपरमणम् उपरतिः
*nivartitānāmeteṣām tadvyatirikta-
viṣayebhya uparamaṇam uparatiḥ.*

Uparati is the cessation of these restrained organs from the pursuit of objects other than śravaṇa etc.

In *śama* and *dama* there is an effort to control. But *uparati* is the natural cessation of the organs of perception, organs of action and the *antaḥ-karaṇa* (the internal organ - the mind, intellect etc). Hence, one could say that *uparati* is the fulfillment or perfection of *śama* and *dama*.

Titiksha – Fortitude

तितिक्षा शीतोष्णादि-द्वन्द्व-सहिष्णुता
titikṣā śītoṣṇādi-dvandva-sahiṣṇutā

Titikṣā is the endurance of heat and cold and the other pairs of opposites.

Other important pairs of opposites include loss-gain, joy-sorrow and respect-disrespect.

These swings in the pendulum of life are unavoidable. If one manages the mind rightly when one experiences the pairs of opposites, they help in one's inner growth and through them one grows stronger and more mature. Exhaustion of one's *prārabdha* can happen only by going through them. One of the best definitions of *titikṣā* is found in *Vivekacūḍāmaṇi* – *titikṣā* is the capacity to endure all sorrows and sufferings without struggling for redress or revenge, and also without worrying or lamenting about them.

Samadhana – Concentration

निगृहीतस्य मनसः श्रवणादौ तदनुगुणविषये
च समाधिः समाधानम् ।
*nigṛhītasya manasaḥ śravaṇādau
tadanuḡuṇaviṣaye ca samādhīḥ
samādhānam.*

Samādhāna is the constant concentration of the restrained mind on śravaṇa etc., and in those activities conducive to the Vedantic pursuit (like the service of the guru, the cultivation of values like humility, modesty, non-injury etc.)

By the strength of the practice of *śama*, *dama*, *uparama* and *titikṣā*, the mind turns inward (*antarmukha*). This mind is di-

rected towards the concentrated pursuit of the goal and this is called *samādhāna*.

Sraddha – Faith

गुरुपदिष्ट-वेदान्तवाक्येषु विश्वासः श्रद्धा ।
Gurūpadiṣṭa-vedāntavākyaṣu
viśvāsaḥ śraddhā

Faith is the trust in the teachings of Vedānta as taught by one's Teacher.

This is one of the greatest wealths of a seeker. In times of great peril, faith becomes a trustworthy friend guiding and helping when all enthusiasm has gone and when everything looks lost. It helps him cross over rough patches and tough times in his *sādhanā*. It is only through faith that one arrives at the true import of the teachings and reaches the goal.

Six In One

One may wonder why these six disciplines of the mind have been grouped together in one category as *śamādi-ṣaṭka-sampatti*. Why not consider each of them as separate aspects of *sādhanā-chatuṣṭaya* like *viveka* and *vairāgya*? This is because these six disciplines have a close mutual causal association (*sahakāritva*) with each other. Growth in any one discipline

leads to the growth of all the other five and fulfillment in one is the fulfillment of the other five also.

Lets us examine the close interrelation (*sahakāritva*) that exists between all the six disciplines by choosing a random discipline from one of the six – say *titikṣā* (forbearance). A little more of *titikṣā* means a little more of the other five *śama*, *dama*, *uparati*, *śraddhā* and *samādhāna*. When *titikṣā* is not there the mind will be preoccupied in finding a way to escape the pain – hence there will be no *śama* (control of mind); when there is no *śama* and *dama* then there can be no *uparati* for *uparati* is the natural cessation of the organs. A mind pre-occupied with external things cannot concentrate – hence there will be no *samādhāna* (single-pointedness). Only an introvert mind can pursue the Scriptures and listen attentively to the Guru – hence there will be no *śraddhā* also. Similarly one can show the causal association (*sahakāritva*) of each of these six disciplines with the other. It is because of this that all the six have been grouped under one heading – *śamādi-ṣaṭka-sampatti*.

Note that we cannot establish this kind of clear *saha-*

kāritva between *viveka*, *śamādi-ṣaṭka-sampatti* and *mumusk-ṣuttva*, though each one of them leads to a succeeding one.

The Primary Position of *Shama*

One may wonder why *śama* (mind-control), which is more difficult than *dama* (sense-control) should precede *dama* in the order of enumeration. What is the reason?

1. The tree is the basis for the branches, leaves, flowers, fruits etc. In the same way the mind alone is the basis for all the disciplines like *śama*, *dama*, *uparati* etc. Hence, the control of mind (*śama-chitta-nirodha*), occupies the primary position in *śamādi-ṣaṭka-sampatti*.
2. One can also cite the fact that in the presence of *śama*, *dama* is natural.
3. Some scholars opine that the *prakarana-granthas* like *Tattva-bodha* and *Vivekacūḍāmaṇi* just follow the order given by the *Bṛhadāraṇyaka Upaniṣad* where the word *śāntaḥ* (one endowed with *śama*) comes first and *dāntaḥ* (one endowed with *dama*) comes next. But that is only shift-

ing the problem to the *Bṛhadāraṇyaka* - why does the *Bṛhadāraṇyaka Upaniṣad* put *śama* first and *dama* next? The question is still not answered. Hence it is better if one opts for the first and second reasons explained above.

Uparati as *Sannyasa*

Tattva-bodha defines *Uparati* as:

स्वधर्म-अनुष्ठानमेव ।

Svādharmā-anuṣṭhānameva.

Observance of ones duty alone is *Uparama* (or *Uparati*).

Vivekacūḍāmaṇi defines *Uparati* as:

बाह्य-अनालम्बनं वृत्तेः एषोपरतेः उत्तमा ।

Bāhya-anālambanam vṛtteḥ eṣoparateḥ uttamā.

The best *uparati* is that condition of the mind in which it is free from the influence of the external objects.

One is left wondering as to what *uparati* is - is it dedicated performance of one's duty or the natural cessation of the mind and the organs from the sense objects?

Let us now analyse the *Tattva-bodha* definition of *uparati*. *Svādharmā* means one's duty (*sva+dharmā*). What is the duty of the *sādhaka*? Is not with-

kāritva between *viveka*, *śamādi-ṣaṭka-sampatti* and *mumusk-ṣuttva*, though each one of them leads to a succeeding one.

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drawal from the sense-objects his duty? Hence *uparati* is his *svadharma*. Thus though the two definitions seemingly look different they are not at variance.

Some students express dissatisfaction at the definition of *uparati*. If *uparati* is the natural cessation of the mind and the organs from sense-objects it does not look much different from *śama* and *dama*. The only difference is that in *śama* and *dama* there is *effort* to control but in *uparati* the control becomes *natural*. They argue that in that case, *uparati* is only the fulfillment of *śama* and *dama*! Why then call it a separate discipline?

There is yet another definition of *uparati*. *Uparati* (*upa+rati*) which literally means 'not enjoying' also means 'giving up' or 'renouncing'. Hence *Vedānta-sāra* gives the alternative definition of *uparati* as *sannyāsa dharma*.

उपरतिः अथवा विहितानां कर्मणां विधिना

परित्यागः ।

*uparatiḥ athavā vihitānāṃ
karmanāṃ vidhina parityāgaḥ.*

Or uparati may mean the formal renunciation of prescribed duties.

Needless to say this *sannyāsa* enables a full-time pursuit of

Truth and facilitates the journey. Please note that this alternative definition of *uparati* provides us with the possibility of explaining *Tattva-bodha's* definition of doing one's duty as following one's *sannyāsa dharma*.

Sraddha or Samadhana – which comes first

In the order of enumeration of *śamādi-ṣaṭka-sampatti* we have *samādhāna* in the fifth position and *śraddhā* in the sixth position. But in a few texts like *Vivekacūḍāmaṇi* we find the position of *samādhāna* and *śraddhā* interchanged. *Sraddhā* here occupies the fifth position and *samādhāna* the sixth. The discrepancy in this is due to the two recensions of the *Bṛhad-āraṇyaka Upaniṣad*. If the *kaṇva* recension is taken then *samādhāna* comes first. If the *mādhyaṇḍina* recension is taken then *śraddhā* precedes *samādhāna*.

The Five-Fold Analysis of Shamadi-Shatka-Sampatti

- a) *Hetu* – the Cause: *Vairāgya* which is born of *viveka* is the *hetu*. Also a life of spiritual discipline as envisaged by *yama* and *niyama* is pointed

out as the cause for *śamādi-ṣaṭka-sampatti*. Yama is regarding abstentions and *niyama* concerns observances. *Patanjali Yoga Sutra* defines *yama* and *niyama* thus:

अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रह
यमाः ।

*ahimsā-satya-asteya-
brahmacarya-aparigrahā yamāḥ*

Yama consists of non-violence, truthfulness, non-stealing, continence and non-greed.

शौच-सन्तोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि
नियमाः ।

*śauca-santoṣa-tapaḥ-svādhyāya-
īśvarapraṇidhānāni niyamāḥ.*

Niyama consists of purity, contentment, austerity, study of the Scriptures and surrender to God.

b) *Svarupa* – the nature : The mind becomes actionless (*chitta-nirodha*).

c) *Karya* – the effect: The absence of worldly transactions (*vyavahāra-rāhityam*).

d) *Avadhi* – the perfection or culmination: Just as one totally forgets the waking and dream stages in deep-sleep, so too one remains totally forgetful of all sense-objects.

e) *Phala* – the result or fruit: This *śamādi-ṣaṭka-sampatti* gives rise to the fourth aspect of *sādhana-chatuṣṭaya* – *mumukṣuttva*. Certain texts also indicate *sārūpya* type of *mukti* with regard to *brahmaloka*.

May the Lord's grace and Puja Gurudev's blessings endow us with these rare and beautiful wealths. In the next essay we shall elaborate on *mumukṣuttva* – the last aspect of *sādhana-catūṣṭaya*.

□

Change of Address

Chinmaya Mission Trinidad and Tobago, has had a change of address. After the completion of the *ashram* building, the address has changed to,

1, Swami Chinmayananda Drive,
Calcutta Road No.1, Mc. Bean Village
Couva, Trinidad.