What is Sadhana-Chatusṭaya?

BR. SAMAHITA CHAITANYA

PART III

Of the four aspects of sādhana-chatusṭaya, 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-chatusṭaya – samādi-śaṭka-sampatti. Just as vairāgya is the natural result of viveka, samādi-śaṭka-sampatti is the result of tīvra-vairāgya.

What is samādi-śaṭka-sampatti?

Samā-ādi means ‘those having sāma as their beginning (ādi)’, śaṭka means ‘six-fold’ and sampatti means wealth. So the word sāma-śaṭka-sampatti means the ‘the six-fold wealth beginning with sāma’. This six are:

1. Śama (mind control)
2. Dama (sense control)
3. Uparati or Upārāma (withdrawal)
4. Titikṣā (fortitude)
5. Samādhanā (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 (adhikārītva) 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 satka-sampatti (the six-fold wealth).

These six disciplines have been arrived at by combining the disciplines enumerated in the kāṇva and the mādhyaṇdina recensions of the Brhadāraṇyaka Upaniṣad. Thus there is a definite Vedic basis for the Samadi-satka-sampatti. The kāṇva recension of the Brhadāraṇyaka Upaniṣad reads:

तस्मादेवविवधं शान्तो वात्तं उपस्त: तत्तत्सः समाहितो भूत्वा आत्म्येवात्मानं परस्यति।


Thus we get five of the six disciplines in śamādi-śaṭka-sampatti from the kāṇva recension. The sixth one śraddhā is derived from the mādhyaṇdina recension of the same portion of Brhadāraṇyaka Upaniṣad. The mādhyaṇdina recension substitutes samāhito bhūtvā of the kāṇva recension with śraddhāvitto bhūtvā. Thus the Vedantic tradition has combined the values of both the kāṇva and mādhyaṇdina recensions of the Brhadāraṇyaka Upaniṣad to evolve the śamādi-śaṭka-sampatti.

The following is a brief explanation of the śamādi-śaṭka-sampatti. The definitions herein are taken from Sri Swami Sadanandaji’s Vedanta-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

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

Swami Chinmayananda
**Shama – Control of the Mind**

Shamastāvāt śravaṇādi-vyatirikta- viśayebhyo manaso nigrahaḥ.

_Sama is the curbing of the mind from all objects other than śravana (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 Bhāgavat Gīta, Verse 2.58. Though this verse describes the man of perfection, this example is also valid for a seeker.*

**Dama – Control of the Senses**

Damaḥ bāhyendriyānāṁ tadvyatirikta-viśayebhyo nivartanam.

_Dama is the restraint of the external organs from all objects other than śravana (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. _anīṛmukhatva_ (inwardness of the mind) and by
3. _dṛṣṭi_ (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**

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

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

**Titiksha – Fortitude**

Titiksha 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**

Samādhāna is the constant concentration of the restrained mind on sravana 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 sama, 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 \textit{samādhi}.

\textbf{Sraddha – Faith}

\begin{quotation}
\textit{Gurūpadīṣṭa-vedāntavākyeṣu viśvāsaḥ śraddhā}

Faith is the trust in the teachings of \textit{Vedānta} as taught by one’s Teacher.
\end{quotation}

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 \textit{sādhanā}. It is only through faith that one arrives at the true import of the teachings and reaches the goal.

\textbf{Six In One}

One may wonder why these six disciplines of the mind have been grouped together in one category as \textit{śamādi-śaṭka-sampatti}. Why not consider each of them as separate aspects of \textit{sādhana-chatuṣṭaya} like \textit{viveka} and \textit{vairāgya}? This is because these six disciplines have a close mutual causal association (\textit{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 (\textit{sahakāritva}) that exists between all the six disciplines by choosing a random discipline from one of the six—say \textit{titikṣā} (forbearance). A little more of \textit{titikṣā} means a little more of the other five \textit{sāma}, \textit{dama}, \textit{uparati}, \textit{śraddhā} and \textit{samādhi}. When \textit{titikṣā} is not there the mind will be preoccupied in finding a way to escape the pain – hence there will be no \textit{sāma} (control of mind); when there is no \textit{sāma} and \textit{dama} then there can be no \textit{uparati} for \textit{uparati} is the natural cessation of the organs. A mind pre-occupied with external things cannot concentrate – hence there will be no \textit{samādhi} (single-pointedness). Only an introvert mind can pursue the Scriptures and listen attentively to the Guru – hence there will be no \textit{śraddhā} also. Similarly one can show the causal association (\textit{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 – \textit{śamādi-śaṭka-sampatti}.

Note that we cannot establish this kind of clear \textit{saha-}
karitva between viveka, samādi-śaṭka-sampatti and mumuskṛṣuttva, though each one of them leads to a succeeding one.

The Primary Position of Shama

One may wonder why sama (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 sama, dama, uparati etc. Hence, the control of mind (sama-chitta-nirodha), occupies the primary position in samādi-śaṭka-sampatti.

2. One can also cite the fact that in the presence of sama, dama is natural.

3. Some scholars opine that the prakarana-granthas like Tattva-bodha and Vivekacūḍāmaṇi just follow the order given by the Brhadāraṇyaka Upaniṣad where the word sāntaḥ (one endowed with sama) comes first and dāntaḥ (one endowed with dama) comes next. But that is only shifting the problem to the Brhadāraṇyaka - why does the Brhadāraṇyaka Upaniṣad put sama 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:

śvādharma-anuṣṭhānameva.

Svādharma-anuṣṭhānameva.

Observance of ones duty alone is Upama (or Uparati).

Vivekacūḍāmaṇi defines Uparati as:

Bāhya-anālambanam vṛtteḥ eṣoparateḥ uttamaḥ.

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 Tattvabodha definition of uparati. Svadharma means one’s duty (sva+dharma). What is the duty of the sādhaka? Is not with-
karitva between viveka, śamādi-ṣaṭṭa-sampatti and mumuskṣuttva, though each one of them leads to a succeeding one.

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Vivekacūḍāmaṇi defines Uparati as:

बाह्य-अनालम्बनं वृत्ते: एषोपरते: उत्तमम्।
Bāhya-anālambanam vṛtteḥ evoparateḥ 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 Tattvabodha definition of uparati. Svadharma means one's duty (sva+dharma). What is the duty of the sādhaka? Is not with-
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 šāma and dama. The only difference is that in šāma 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 šāma 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 Vedāntaśāra gives the alternative definition of uparati as sannyāsa dharma.

Sraddha or Samadhana – which comes first

In the order of enumeration of śamādi-śaṭka-sampatti we have samādhāna in the fifth position and šraddhā in the sixth position. But in a few texts like Vivekacūḍāmani we find the position of samādhāna and šraddhā interchanged. Sraddhā here occupies the fifth position and samādhāna the sixth. The discrepancy in this is due to the two recensions of the Brhadāraṇyaka Upaniṣad. If the kaṇva recension is taken then samādhāna comes first. If the mādhvyandina recension is taken then šraddhā 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-śaṭka-sampatti. Yama is regarding abstentions and niyama concerns observances. Patanjali Yoga Sutra defines yama and niyama thus:

अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहा यमा: सर्वसार्थ-आपिकाः

ahiṁsā-satya-asteya-brahmacarya-aparigraha yamāḥ

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

शौच-सन्तोष-तपः-स्वाध्याय-ईश्वरप्रणिधानानि नियमाः सर्वव्यायानी

śauca-santoṣa-tapaḥ-svādhyāya-iśvarapraṇidhanāni 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 (vyabhāra-rāhityam).

d) Avadhī – 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-śaṭka-sampatti gives rise to the fourth aspect of sādhana-chatuṣṭaya – mumūkṣuṭṭva. Certain texts also indicate sārūpya type of mukti with regard to brahma-loka.

May the Lord’s grace and Pujya Gurudev’s blessings endow us with these rare and beautiful wealths. In the next essay we shall elaborate on mumūkṣuṭṭva – the last aspect of sādhana-catuṣṭaya.

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.