

Sadhana Chatushtaya Chapter 3

Adhikari

- Just like any profession, reaching spiritual happiness requires **qualifications**.
- Unlike careers, these qualifications focus on inner qualities like **mental purity (Chitha Shudhi)** and **one-pointed focus (Ekaagratha)**.
- Those who possess these qualities are called **Adhikari's** and are best suited to benefit from spiritual teachings.
- While full qualifications lead to optimal benefits, anyone can still gain from spiritual study. **The practices themselves help you** develop the inner qualities you need, gradually progressing you on the path.
- The fourfold qualification/
Sadhana chatushtaya
- Sadhana chatushtaya
- Spiritual seekers, like those pursuing any other demanding field, require specific qualities for success.
- Vedantic texts outline these as the "**Fourfold Qualification**" (**Sadhana Chatushtaya**).
- Mastering these "**4Ds**" paves the way for a successful journey towards spiritual realization.
- This chapter delves deeper into each of these qualifications.
- Sadhana chatushtaya

Viveka/ Discrimination - Qualification 1

- Viveka/Discrimination
- Viveka, in Vedanta, refers to a **specific type of discrimination**.
- It's not our everyday judgment of good versus bad, but rather the ability to **discern between the permanent (Self) and the impermanent (world)**.
- While all living beings can differentiate to some degree, humans have a unique ability for "**Viveka**."

This goes beyond instinct to a deeper understanding, allowing us to distinguish right from wrong and, most importantly for Vedanta, the permanent (Self) from the impermanent (world). This refined discrimination is a rare quality that opens the door to Vedantic study.

- Vedantic viveka focuses on impermanence. Everything - our body, emotions, experiences - has a beginning and will end. Suns rise and set, universes come and go. **Change is the only constant**.

- **But every change needs a changeless substratum.** Vedanta points out that transcending this world of change and flux is the realm of pure Brahman, the changeless substratum.
- **Brahman alone is permanent, all else is impermanent.**
- This understanding, **this Discrimination between Brahman and all else is termed viveka in Vedanta.**
- While perfect viveka may not be immediate, a student should grasp the core teaching: **Brahman is permanent, everything else temporary.**
- **This initial spark of discernment is crucial for the other spiritual qualities** (vairagya, shamadi, mumukshatva) to develop.

Vairagya/Dispersion Qualification 2

- Vairagya/dispassion
- The **second quality** for spiritual success, **Vairagya**, often gets misinterpreted.
- **It doesn't mean abandoning your life or possessions.**
- **Vairagya is about the mind** - a state of dispassion, where worldly attachments lose their grip.
- vairagya
- **Vairagya Definition:**
 - Natural disinclination towards worldly enjoyments.
 - Arises in those with strong viveka.
- **Viveka and Vairagya Relationship:**
 - Steady Vairagya comes from firm viveka.
 - Viveka shows everything except Brahman is temporary.
 - Vairagya is the natural next step to stop seeking the temporary.
- **Viveka and Vairagya in Practice:**
 - **Viveka:** Understanding worldly pleasures are finite and painful.
 - **Vairagya:** Not pursuing the finite pleasures of the senses.
- Cultivating vairagya
- **Importance of Educating the Mind:**
 - To realize **the futility of seeking joy from impermanent objects.**
 - **To turn the mind inward towards the Self.**
- **Cultivating Vairagya:**

- **Repeatedly remind the mind of the defects of worldly enjoyments:**
 - They have a beginning and an end.
 - They are riddled with pain.
 - They dissipate one's energy.
 - They leave a sense of incompleteness.
 - They create attachment leading to a cyclic chase.
- The cycle of pleasure and memory
- Nature of pleasure in heaven
- **Pleasures in heaven** are not everlasting.
- They have a **beginning and an end**.
- Cycle of birth and death
- **Meritorious actions lead to heaven.**
- **Once merits are exhausted, one returns to this world.**
- **Cycle of birth and death continues with renewed vigor.**
- Vairagya and seeking eternal
- **Dispassion leads to seeking the Eternal.**
- **Disinterest in both worldly and heavenly joys.**
- **Dispassion strengthens seekers and accelerates spiritual progress.**

Samadi-shadka-sampathi Qualification 3

- Samadi-shadka-sampathi
- **Samadi-Shadka-Sampathi** refers to the six important disciplines for spiritual development.
- **Sixfold Wealth of the Mind:** Literally translates to "**sixfold (Shadka) wealth (Sampathi)** beginning with **Sama (Samadi)**".
- **Six Disciplines:**
 1. Sama (equipoise)
 2. Dama (self-restraint)
 3. Uparama (withdrawal)
 4. Thithiksha (tolerance)
 5. Shraddha (faith)
 6. Samadhana (concentration)

1. Sama (equipoise)

- Sama (equipoise)
- The mind, a constant thought stream, rushes outwards. To still this wildness and turn inward towards the Self is Sama - the willful control of the mind. While Viveka (discrimination) helps detach from impermanent desires, and Vairagya (disinclination) weakens their pull, Sama actively harnesses the mind's outward tendencies. Only with this combined control can the seeker truly progress on their spiritual journey.

2. Dama (Self-Restraint)

- 2. Dama (Self-Restraint)
- The mind craves sense pleasures, making direct control difficult. Dama, or sense control, offers a shortcut.
- Since the mind craves what the senses provide, controlling the senses (Dama) is an easier first step to controlling the mind.
- Think of the senses as the gateways - managing them indirectly influences the mind. By managing the senses (gateways to the mind), we indirectly influence the mind.
- It's simpler to control the physical senses than the subtle mind.
- Even if your discernment (knowing right from wrong) is weak, willpower can help you control your senses to avoid bad choices, even if it's not a permanent fix.
- Dama is a safety net, but overuse without discernment (viveka) and dispassion (vairagya) can stifle progress. Aim for natural control, not forced suppression.

3.Uparama(withdrawal)

- 3.Uparama(withdrawal)
- Uparama is a calmer, more concise way to say "effortless contentment."
- It follows the steps of Sama (mind control) and Dama (sense control).
- While Sama and Dama require willpower, Uparama is the natural outcome where the mind and senses no longer crave external pleasure.
- Imagine finally reaching the top of a mountain after a difficult climb - Uparama is the peaceful view you enjoy after all that effort.

4.Thithiksha(tolerance)

- 4.Thithiksha(tolerance)
- Thithiksha, also known as forbearance, is the inner strength to endure life's inevitable ups and downs.
- Imagine life as a wave - joy, praise (high points) followed by sorrow, insult (low points).
- Thithiksha allows you to experience both without getting overwhelmed, keeping your mind balanced and accepting these experiences as temporary parts of life's journey.

5. Shradha(faith)

- 5. Shradha(faith)
- Faith is like a bridge on the spiritual path. You trust it to take you somewhere you can't see yet, and by taking that leap, you eventually reach your destination.
- Faith (Shradha) often gets confused with blind belief, but they're opposites.
- Blind belief lacks reason and can't be verified.
- Faith, however, is built on understanding.
 - It's like intellectual trust, where belief comes from your mind and understanding from your intellect.
 - This creates a powerful combination within you.
- In a crisis, blind belief crumbles, but faith is often strengthened.

6. Samadhana (concentration)

- 6. Samadhana (concentration)
- Samadhana, deep concentration, is key to spiritual progress.
- It's achieved through self-discipline: mind control, managing senses, withdrawal, and tolerance.
- Just like any endeavor, spiritual pursuits require intense focus, and Samadhana helps cultivate that focus naturally over time.

Mumukshutvam Qualification 4

- Mumukshutvam
(burning desire for liberation)
- Mumukshutvam is the fire in the belly of a spiritual seeker.
- It's the intense desire for liberation, a burning need like someone desperately seeking water for their burning hair.
- This burning desire fuels your spiritual journey.
- Just as success in any pursuit depends on your drive, the stronger your Mumukshutvam, the more intense your efforts and commitment to reaching liberation.
- A true seeker, a mumukshu, dedicates every waking moment to the relentless pursuit of Truth.

Conclusion

- Four qualities (Sadhana Chatushtaya) mark a qualified seeker (adhikari). With these, the Guru's teachings effortlessly reveal the Self. Without them, seekers gain intellectual

knowledge first. As they develop these qualities, their understanding transforms from textbook knowledge to true Self-experience.

RIGHT CHINMAYA MISSION, DO NOT