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The Ultimate Success Hack

4 Pillars of Knowledge
SUCCESS thru Inner Engineering

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The only real limits on what you can do, have, or be are self-imposed. Once you make a clear, unequivocal decision to change your life by casting off all your **mental limitations** and throw your whole heart into the accomplishment of some great goal, your ultimate personal success is virtually guaranteed, as long as you don't stop.

Once you have fixed a goal in your life just take care of following two things to ensure that you reach your destination:

1. Your car has enough fuel to drive you through
2. Your car has enough power to overcome the big bumps of distractions enroute.

One of the best and most precise guidance for developing your inner qualities for success are given in the Sadhna Chatustaya by Adi Shankracharya in his book Vivek Chudamani. These inner qualities work twofold:

- a. Develop Inner strength to achieve any goal in life.
- b. Develop Ability to remain steadfast and unaffected by distractions.

आदौ नित्यानित्य वस्तुविवेकः परिगण्यते ।

इहा मुत्रफल भोग विरागस्तदनन्तरम् ।

शमादि षट्कसम्पत्ति र्मुमुक्षुत्वमिति स्फुटम्

Adu nityAnityavastuvivekaH parigaNyate |

ihAmutrphalabhOgavirAgasttadanantaram ||

shamAdiShaTkasampattiH mumukShutvamiti sphuTam ||

Sadhana Chatustaya are ways and means of making ourselves fit for the reception of divine grace. These are a fourfold discipline of one's own self.

1 - Viveka - Discrimination



When we are after something, we must have a clarity of knowing what it is that we are after. This faculty of inner discrimination is called *Viveka*.

Viveka is the capacity to distinguish between what is essential for making ourselves fit to achieve our goals and what is non-essential. It then gives us knowledge what is to be rejected and what is to be held on.

2 - Vairagya - Ability to Reject Whatever Is Unnecessary



The process of rejection of what is unnecessary, or distractive, or redundant, is called *Vairagya*. When we understand the meaninglessness of certain things we are pursuing, it can enable us to abandon them from our daily life. A practical example of *Viveka* and *Vairagya* would be for you yourself to discriminate how much time is necessary and how much is unnecessary to waste on your Whatsapp and Facebook. Understanding the meaninglessness of your distractions is *Viveka*. And shutting them out of your life knowing that they are meaningless is *Vairagya*. It's such a simple and practical approach we all can do it.

When you exercise this spirit of control over your own self, you will have control over everything.

After *Viveka* and *Vairagya*, i.e discrimination and the spirit of renunciation, there is a third thing which is very important, and it is connected with your feelings and emotions. *Viveka* and *Vairagya* are more related to intellectual and logical thinking. But there is also a voice of your heart. Your heart also needs to be disciplined in the same way as the intellect has to be disciplined through *Viveka* and *Vairagya*.

3 - Shad Sampat – Six Treasures



This third requisite is called *shad-sampat*, the acquisition of six virtues. They are called *sampat* because they are actually treasures, very valuable things. The six virtues are *Sama*, *dama*, *uparati*, *titiksha*, *sraddha* and *samadhana*.

1.

• **Sama**

Sama is the inner tranquility of the mind. To be always maintain your calm under any kind of aggressive conditions. Hate does not cease by hate. Hate ceases by love. *Sama* is the restraint of the internal organ, which is the mind, and *Dama* is the restraint of the sense organs, the discipline of the organs outside. The internal organ or the psyche is called the *antahkarana chatushtaya*. *Man*, *buddhi*, *ahankara* and *chitta*: the mind that thinks, the *buddhi* or intellect that discriminates and decides, the *ahankara* that identifies everything with itself, and the *chitta* or memory that remembers past things.

2.

• **Dama**

Dama is the restraint of the five organs—the eyes, the ears and sensations of every kind. There are five senses of knowledge and five organs of action. The eyes have a passion to see certain things, and likewise there is a passion linked with every sense organ. A desire that has overcome you and flooded you is called passion. *Sama* and *dama*, therefore, mean internal control of the mind and external restraint of the sense organs.

3.

• **Uparati**

Uparati means enjoying anything that you do – even if it is a small thing. It means to have a sense of enthusiasm in whatever you do. When there is a lack of *Uparati*, you do not like doing anything, there is no interest and no enthusiasm. If you do not have enthusiasm you cannot create or work towards your goals. *Uparati* means to do everything wholeheartedly, finding joy and taking total interest in it.

4.

• **Titiksha**

Titiksha means a kind of forbearance, an endurance and tolerance that you have to exercise. Not everything can take place the way you want it to. Where it is possible to change a thing, you can change it. What you cannot change must be endured. If you can change the world, change it. Who is objecting? But if you cannot change it, endure it; otherwise, you will always be in emotional turmoil.

5.

• **Shraddha**

Shraddha which is the faith in the unknown. Have faith in yourself, faith in the superpower of the Universe, faith in the scriptures which are your guides, and faith in the Guru.

6.

• **Samadhana**

Samadhana which means concentration of mind. Always be attentive on that which you are seeking. Now this is very important, People say, "I want a thing, but my mind cannot go there." The reason is simple: **You do not really want it.** If you really want a thing, the mind must go there; and when the mind is not going there, you are not really wanting it.

Thus *Shama, dama, uparati, titiksha, sraddha, samadhana* are the six virtues, the six treasures that you have to psychologically and emotionally, embed in yourself.

Through *viveka* and *vairagya* you become clear in your understanding and through the six virtues you become calm in heart and mind.

4- Mumukshutva - Intense Longing



Then comes the last stroke—*mumukshutva*, or an intense longing for it. If you want something, it has to come. This applies to anything. Even a mountain will move if you want it to.

“If you have a modicum of faith the size of a mustard seed, tell the mountain to move and it shall move.” This is a passage from the New Testament.

If you want a thing from the bottom of your heart, it shall be given to you. It may be given to you today itself if your longing is very intense. It is important that you must know what it is that you want. Do not want the wrong things. Remember we talked about the **WHY** of your Goal? The stronger is your **WHY** you want to achieve your goal, the greater is the Mumukshutva.

Through *viveka* and *vairagya*, and by the discipline of the *shad-sampat* method, and with an intense longing you would reach a state very near to that of Dharma Megha Samadhi described by Maharishi Patanjali in Yoga Sutra, Kaivalya Pada.

He says like the cloud of virtue pouring a rain of nectar through a samadhi called *dharma megha*, God's grace will be showered upon you as a cloud burst in monsoon flood pouring from all sides. These are the *sadhana chatushtaya*—*viveka*, *vairagya*, *shad-sampat*, *mumukshutva*.

These are the ways by which you can make yourself a suitable medium for the flood gates of Divine blessings to open upon yourself.

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