


Yoga and Positive Psychology for Managing Career and Life
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Shat Sampatti: The Means to Surpass the Obstacles on the Way of Attaining Wellbeing
Lecture - 55
Crossing Obstacles to Well-being

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Ways of Crossing the Obstacles?




श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूरवक इतरेषाम् ॥१.२०॥
श्रद्धा , वीर्य , स्मृति , समाधि , प्रज्ञापूरवक : , इतरेषाम् ॥

- shraddha – belief with reverence in Tapa, Daan, Yjna, cetasah samprasadah (YB)
- जज्ञतः पितरौ वन्दे पार्वतीपरमेश्वरौ भवानी शंकरौ वन्दे, श्रद्धा विश्वास रूपिणी
- virya – energetic efforts
- smriti – mindfulness, attentiveness
- samadhi - concentration
- prajna - wisdom
- poorvaka - preceding, coming before
- itaresham - others

<https://chopra.com/articles/inner-treasures->
[dharma.wiki.org/index.php/Shraddha_\(श्रद्धा\)](http://dharma.wiki.org/index.php/Shraddha_(श्रद्धा))

Progressive Psychological Development Framework

IIT Bombay



These mental states are called, upayas, means and that is why the title of this session is Means of Attaining Well-being. These upayas or these upays are five shraddha virya smriti samadhi prajna shraddha virya smriti samadhi prajna poorvak itaresham. Shraddha is believe in with the reverence in tapa, daan, yajna. Tapa means rigor whatever we pursue in life whatever we want to attain in life that requires rigor.

Art gets reformed with rigor science gets reformed with rigor our psychomotor other ability is reflected in the sports, they these things also get reformed with rigor. So, tap is the first aspect [FL] sadhanam means, tap is rigger whatever we wish to achieve rigorous effort is needed. Daan our willingness in our act of sharing the wealth and helping others that is daan and yajna; yajna is

working for the world working for the world maintenance, working for maintaining the universal order.

We need to have reverence in tap, daan and yajna that is called Shraddha. In the Vyasa Bhasya it is called cetasah samprasadah samprasadah cetasah means, consciousness samprasadah the serenity of mind. So, shraddha is a kind of serenity of mind where riverine which flows towards welfare is flow naturally. When there is less effort less struggle that less struggle happens when we generate the mental state of reverence towards tapa, daan and yajna.

That is why in very popular shlok it is said that [FL] Parvati and Parameshwara are considered as the parent of the world [FL] the same the Bhavani and who is the consort of Shiv or Shankar one [FL] Shiv is considered a symbol of vishvas faith and Bhavani or Parvati is considered a symbol of shraddha. So, that is why [FL] shraddha is like a motherly characteristic of all other mental tendencies.

When we have shraddha for the tap, daan and yajna it become a nurturant to all what we wish to achieve through the mental power. All other mental tendencies are taken care of when we have shraddha like avidya is the field of klisht vrittis or suffering in the same way shraddha is the field or the ground for the positive vrittis or ways of developing or inculcating those mental modifications or mind stuff which result into welfare which results into well-being.

You can study more about shraddha in a very interesting work carry out by Professor (Refer Time: 04:42) Bhavuk and in the dharmawiki dot org website there is a separate page on shraddha. We know that dharmawiki website contains lot of these concepts in much more details you can refer this website as your notes in this field. So, shraddha is the basis of or the field of the positive mind stuff positive modifications of the mind.

When we have shraddha our efforts have energy. We need to actually make energetic efforts and that is why for some people yog impact very quickly, but for some people acquires it requires long time to show up the effort. Virya meaning energetic effort; that means, we are following abhyas and vairagya with more intensity with more commitment.

When the energetic efforts are made the impact of yog whatever aspect of yog we choose yam niyam asan pratyahar dharana dhyan samadhi whatever efforts we are making whatever the Vedh

[FL] we are practicing with the virya with the energetic effort its impact on our life its impact on our well-being grows multi-fold and virya leads to mindfulness. When we have virya means when we make conscious mental effort with optimum intensity, we remain aware of what is needs to be done.

What thoughts we can inculcate? What kind of thoughts? we need to nurture we actually become custodian of our own mind states we become conscious of which thoughts have to be entertained in the mind, which thought should not be nurtured or entertained in the mind that is smriti. In the modern times it is very close to what in the modern literature is studied as mindfulness.

So, mindfulness or [FL] and [FL] that is the Buddhist tradition teaches us the translation of that is mindfulness currently popular in the western literature, mindfulness is remaining aware of being in a non-judgmental state, being in the observation state and being in the observation is not observation of the act, but observation about our mental fluctuations mind the modifications of the mind stuff that is smriti.

When we have sufficient intensity of smriti it results into samadhi concentration that is asampragya samadhi as discussed in the yog sutra and we will discuss that, but for the normal vyavharik understanding, samadhi means equanimity of mind sam dhi sama means equanimous dhi meaning intellect or buddhi that equanimity in mind is achieved with the mindfulness or is smriti.

When we have equality of equanimity in mind, we are able to see things as they are. We are not distorted by our judgments our prejudices or our raag and dwesh. When our mind and our intellect is not prejudiced by raag or dwesh which is not judgmental, which is available to observe things and situations and people as they are then prajna or wisdom originates. So, what are the upayas? Upayas are shraddha, virya, smriti, samadhi and prajna.

If you see all these five things are actually progressively developmental this is a psychological it is a progressive psychological development framework where one thing one quality leads to the next then next and as we move from one quality to the next things become clearer to our mind.

And as things become clearer to our mind, we become yogastha and we also become svastha. So, what is the meaning of svastha? Svast is being established in self sva means self (Refer Time:

09:41) sth means, established we become established in self we attains swasthya, swasthya is nothing but wellness or well-being and that requires an effort that requires shraddha, virya, smriti, samadhi, prajna and that is reflected in our mental state that also is reflected in our vyavahar in our behavior and also in our situation of our body we attain well-being at the psychosomatic level through these upaya.