



**DHYAN-KAKSH**  
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



# Surrender for the pursuit of Dharma i.e. Righteousness



**‘Sada Hai Sajjan Ram, Ram Hai Kul Jahan’**

**‘Shabd Hai Guru; Sharir Nahi Hai’**

**SATYUG DARSHAN TRUST (REGD.)**

## GUIDING FORCE

### “Satvastu Ka Kudarti Granth”



**“Read, comprehend, and exercise the same  
to become a exemplary human being”**

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Published by:

**Satyug Darshan Trust (Regd.)**

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First Edition: | April, 2025



**“Sada hai Sajjan Ram, Ram hai Kul Jahan”**

God is Our Beloved Friend  
and He is Omnipresent.

so

Acknowledge and embrace Him and  
accordingly adopt His virtuous qualities.

**“Shabd hai Guru, Sharir Nahi hai”**

The word of God (Shabd) is the Master  
not some physical body or idol/image.

so

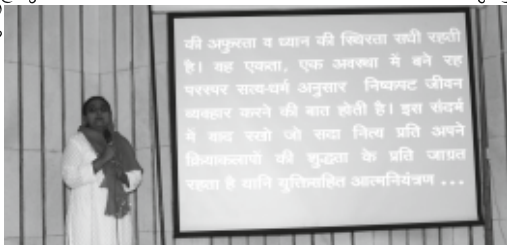
Embrace knowledge, not knowledgeable,  
Anchor your faith in eternal, not the messenger

**Stand firmly on this,  
remain steadfast on this eternal truth**

**“OM Amar Hai Atma, Atma Mei Hai Parmatma”**

“OM”, the soul is immortal  
within the soul resides the Supreme.



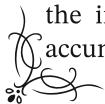




# **Surrender for the pursuit of Dharma i.e. Righteousness**

## **Surrender for the pursuit of Dharma i.e. Righteousness**

Dear Friends, the primary and foremost duty of a human being is to remain centered in the self, attain self-knowledge, and embody the nature of Sat-Chit-Ananda (existence-consciousness-bliss). In this context, understand further that any dedicated spiritual aspirant who, for the sake of upholding Dharma, relinquishes his/her ego and surrenders with true devotion, has a consciousness, that is patiently and deliberately nurtured by the rain of self-realization generated by the meditative recitation of Naam-the word that brings self-awareness. Through this skillful nurturing the impressions in the unconscious mind accumulated over many lifetimes i.e. feeling

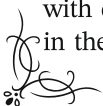




of mental pleasure and sorrow, psychological imprints that are formed from every action, thought, or intention a person has ever had, inappropriate desires for achievement/ action, false thoughts and memories are eradicated. The ground of consciousness is purified and once again becomes fertile, ready for new planting. As stated in Satvastu Ka Kudarti Granth:



नाम दियां बून्दा बरसन,  
किणमिण किणमिण बरसन  
हुन खाक होवे साडी साफ़,  
हुन बीज बोवो दिन रात,  
सुखकारी लिया ए संवार  
हुन सच्चे शौह नाल प्यार,  
धर्म दा झण्डा झूले

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,  
कीर्तन न० 36)


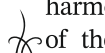


In this fertile soil, when the seeker is imbued with detachment and wholeheartedly engages in the highest pursuit day and night, planting





the seed of Brahm i.e. divine truth, just as a tiny seed grows into a majestic banyan tree, similarly, through constant chanting of the monosyllable word Brahm, the formless, radiant and effulgent Atman manifests in the cavity of the heart. Thereafter, by focusing the awareness and profoundly gazing through meditative vision into this self-radiance, one experiences the direct realization of the Supreme Truth; Paramatma and becomes aware of one's own enlightened, virtuous, and empowered nature. With this realization, the darkness of ignorance is entirely eradicated, bringing satisfaction and peace to the mind, strengthening and firming the conscience, and purifying inclinations, memory, intellect, and character. Consequently, declination of intentions disappears, the inner conscience becomes pure, and actions, thoughts, and conduct align naturally with the truth. This harmonious state leads to holistic development of the physical, mental and spiritual selves.





Recognizing this significance, Satvastu Ka.  
Kudarti Granth states:

निर्मल वृत्ति, निर्मल स्मृति,  
जैँ सूक्ष्म युक्ति वल ध्यान दिया  
निर्मल पा लिया बाणा उसने अपना आप  
पहचान किया, ओ अपना आप पहचान किया

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,  
कीर्तन न० 53)

In essence, through the power of spiritual refuge and the divine mantra (Naam-akshar), the withered and parched body likened to a tree becomes green and flourishes once again, adorned with branches of righteous deeds, leaves of equanimity, contentment, endurance, fragrant flowers of truth, and sweet fruits of liberation, whose natural fragrance surpasses even the aroma of the divine realm. Thus, the living being, freed from the bondage of illusion (Maya), becomes one with the radiant light, merging into unity. As Satvastu Ka Kudarti

Granth says:







खालस सोना दरख़त होया,  
वे खालस सोना दरख़त होया  
त्रिलोकी विच चानणा दिखावे वे,  
जेहड़ा इस दरख़त दे नीचे आवे,  
चानणे नाल चानणा हो जावे  
जेहड़ा इस दरख़त दे नीचे आवे,  
वे जेहड़ा इस दरख़त दे नीचे आवे  
चानणे नाल चानणा हो जावे  
रघुवर हो गए दीन दयाल,  
दरख़त तेरे भाग जागे ने

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,  
कीर्तन न० 50)

From this fact, dear ones, you too understand the significance of attaining self-knowledge and becoming a righteous person in life. To succeed in this mission recite conscientiously the Sat-Nam (True name) mantra three times a day regularly and continuously i.e. single mindedly chant the fundamental primal mantra '**Aad Akshar Om**' with every breath throughout the day. In this way make the body likened to a tree,



pure as gold and free of impurities and become a self realizing devoted righteous person. Know that only a righteous devoted person can fully conquer their intentions and are capable of keeping their awareness anchored in its divine form (Parmatma) i.e. can firmly hold on to the idea that 'God is one's own inner light, God is the unceasing chant'. They can only wave the flag of righteousness in the entire world. In light of this importance, you too become a victorious individual who discerns between righteousness and unrighteousness, means reflecting on what is good and bad and attain everlasting fame and glory. Understand that, considering the times we live in, it is now essential to demonstrate such courage, as the scripture proclaims:

कलुकल दे इनुसलन जे हलर खल बैठे,  
तलं सतवसुतु दल नज़लरल देखे कुलन  
सतवसुतु में कुलरलसी दग्ध भस्म हो रलहसी  
तलं चतुर्भुजधलरी दल नज़लरल देखे कुलन  
हलम्मत लड़लओ मेरे सजनलं,





जे सतवस्तु विच आना जे  
तां हिम्मत लड़ाओ मेरे सजनों,  
जे संग लक्ष्मी चतुर्भुजधारी दा दर्शन पाना जे।

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,  
कीर्तन न० 68)

### **The State of Dharma in Different Eras**

According to Satvastu Ka Kudarti Granth, in the primordial age of creation i.e the Satyug, there are no subtle desires or Sankalp. Therefore, Dharma (righteousness) exists in its entirety, standing on all four pillars, meaning that everyone is fully imbued with Dharma. That is why that era is considered the supreme Age of Dharma, and the people living in it, dedicated to righteousness, are referred to as Dharmaveer. However, as changes in inherent dispositions occur, it leads to the emergence of subtle desires or Sankalp, accompanied by deviation and weeping, the Treta Yuga begins. In Treta

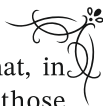




Yuga, Dharma stands on three pillars, meaning only three-quarters of the people are able to follow the path of righteousness, while the remaining ones deviate from it.

Similarly, when further changes in dispositions arise at the end of the era, leading to an increase in subtle desires or Sankalp and proportionate increase in deviation and sorrow, the Dwaparyuga arrives. In Dwaparyuga, Dharma rests on two pillars, meaning only half of the people can follow the righteous path, while the other half turns away from it. Finally, as subtle desires or sankalp fully escalate, deviation and weeping become overwhelming, bringing forth the Kaliyuga as per the cycle of time. In Kali Yuga, the strength of those on the path of Dharma weakens significantly, that is why Dharma is supported by only one pillar, meaning that barely a quarter of the population adheres to the path of righteousness.







It is important to understand here that, in which proportion the strength of those following the path of righteousness weakens in each successive age, in the same proportion the global systems of dharma, moral order, social order, and economic order also weaken and become increasingly unstable. Evidence of this is clearly seen in the present-day degraded and stressful physical, mental, and socially distorted circumstances. In this regard, Granth also introduces us to this situation, stating:

धर्म छोड़े इन्सान ओ सारे,  
धर्म छोड़े ओ सृष्टि सारी।  
विपत्ति खरीद लई ओन्हां ने हो  
गये आपस विच शिकारी॥

(सतवस्तु का कुदरती ग्रन्थ, सोपान चतुर्थ  
कीर्तन न० 30)



In other words, in this present age of untruth and unrighteousness, all beings of creation

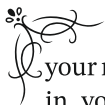




have abandoned their true dharma, adopting worldly, tainted thoughts and behaviors. By embracing practices contrary to humanity—such as corruption, misconduct, immorality, and oppression—they have lost peace and happiness in their own minds and that of others. In this way, the majority of creation has turned away from righteousness and is tormented by the threefold afflictions (i.e. Adhyatmik, Adhidaivik and Adhibhautik). Every individual is now pursuing personal interests, exhibiting violent tendencies, and behaving like predators toward one another. As a result, they have brought misfortune upon themselves, leading to a sorrowful, crisis-ridden existence.

To ensure that this does not happen to you, the scriptures advise that you attain self-knowledge in a timely manner, uphold dharma, which is your inherent sattvic nature, and become self-disciplined. Unite



 your mind and soul with complete faith, dwell in your true self, and engage in altruistic actions for the welfare of humanity. In this regard, Satvastu Ka Kudarti Granth warns of impending crises by stating:

**पाप हटाना है, धर्म बचाना है।**

(सतवस्तु का कुदरती ग्रन्थ, सोपान तृतीय  
कीर्तन न० 57)

In other words, as per the timeline, the time for the end of Kaliyuga and advent of Satvastu is drawing near. Therefore, the Supreme Being says that it is now time to eradicate sin, i.e. falsehood and unrighteousness, from this earth, and to protect those humans who follow Dharma i.e. perform righteous actions and possess sattvic gunas and virtuous character. This is essential so that entire creation while behaving truthfully remains steadfast on its original natural dharma/nature while keeping their minds devotedly



Immersed in the Supreme Being, the embodiment of truth and righteousness and joyfully following the commands of the Supreme Being with thoughtful conduct. Know that, only when this happens will the entire human race be bound together like the beads of the rosary in a single string, with a single feeling, unity, and a state of harmony. Then, once again, a peaceful era resembling the age of Satvastu-the virtuous age-will dawn upon this earth. This has already been proclaimed in advance in Satvastu Ka Kudarti Granth.

कलुकाल जब हटने लगा तो वह दिन आने  
वाला साजन जी वह दिन आने वाला  
हो हो हो वह दिन आने वाला  
साजन जी वह दिन आने वाला  
सच्चाई धर्म दे दो मन्त्र रटनगे,  
फिरसिया इको माला साजन जी,  
फिरसिया इको माला






हो हो हो कलुकाल जब हटने  
लगा तो वह दिन आने वाला  
साजन जी वह दिन आने वाला

(सतवस्तु का कुदरती ग्रन्थ, सोपान चतुर्थ,  
कीर्तन न० 36)

## Conclusion

In conclusion, dear friends we would say that with discernment, accept what is right and abandon what is wrong. This is the finest means to develop righteousness. By executing this approach, you yourself remain steadfast in the dharma of mankind and inspire each morally fallen individual to rekindle humanity within their heart. Know that this is the highest form of social service for the welfare of the world - a service that in their times incarnated souls demonstrated perfectly by steadfastly adhering to human Dharma themselves. You too, while performing this selfless service, should work



 with great satisfaction and patience without  
being intimidated by honors and insults,  
happiness and sorrow, that come your way.  
Rather, be ready to sacrifice everything- your  
body, mind, and wealth, even your life itself,  
to uphold the flag of dharma everywhere.  
Know that the dutiful and devoted son who  
will show such valor and courage, he will  
attain eternal peace and elevate his name to  
glory. As it is also said:

देखो गुरु गोबिन्द सिंह जी दे लाडले,  
धर्म ते जानां वारियां

ओ रौशन नाम करन, ओ रौशन नाम करन ।

(सतवस्तु का कुदरती ग्रन्थ, सोपान षष्ठम,  
कीर्तन न० 14)



# Learn the science of inner dimensions

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## SUBJECT

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### Human Values

- Contentment-Definition
- Means to develop Contentment
- Endurance-Definition
- The Practical form of Endurance
- The identity of an Enduring person and the benefits of adopting Endurance
- Truth/Truthfulness –Definition
- Means of developing Truth
- The Importance of Satsang/Association with Truth
- Importance of being a Truthful Speaker (Satyavadi)
- Dharma (Righteousness) –Definition
- Subject and Main Objective/Purpose of Dharma/Righteousness
- Surrender for the pursuit of Dharma i.e. Righteousness
- Selflessness – Definition
- Obstacles on the Path of Selflessness and Ways to Overcome Them
- Benevolence

### The means of restraining the mental tendencies

- Practice
- Practice-The key to success
- Detachment
- The True Criteria of Detachment
- The Significance of Silence
- Silence and Speech
- The importance of silence in life

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