



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Means to develop Contentment



‘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”**

Scan this QR Code to read it.



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“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

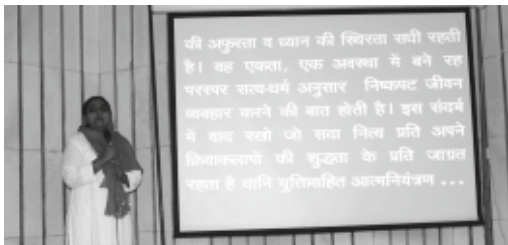
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**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.









Means to develop Contentment

Friends, it has been said

**“The attainment of eternal happiness
does not lie in the
fulfillment of desires,
but in the attainment of true
contentment (*Santosh*).**

This is because the satisfaction derived from indulging in worldly pleasures is fleeting. While these experiences may offer moments of happiness, they cannot bring eternal peace and true joy to the mind. In other words, the hunger for sensory pleasures is never quenched by indulging in them. Even after obtaining everything, man keeps wandering in search of more and more, trapped in the cycle of hope and desire. Mistaking worldly pleasures for true satisfaction, he spends his entire life chasing them like a mirage,





ultimately wasting his life. To prevent this from happening to us, Satvastu Ka Kudarti Granth tells us:

आशा तजो, तृष्णा तजो,
भैणां दिल तों तजो अभिमान ।
इको रूप पछान लवो,
बली पूरण कर देसन काम ॥
मिथ्या सब संसार है,
मिथ्या सब जहान ।
महाबीर जी ए फरमा रहे,
इको रूप पछान ।

(सतवस्तु का कुदरती ग्रन्थ, प्रथम सोपान,
भजन न० 53)

Thereby, attain self-satisfaction emanating from self-knowledge, which is a transcendental spiritual achievement. To accomplish this, firmness of mind is absolutely necessary. This is because only when the mind becomes unwavering and remains in its true self then no worldly element can attract it. Only then can such a person remain detached from worldly



attractions and the undesirable desire to acquire more, remaining fully content with what is naturally obtained. Be aware that the deeper this tendency is ingrained in a person, the more they become renunciate, detached, indifferent towards worldly attachments, and capable of relinquishing the tendency to accumulate in their personal life. As a result, rare virtues like happiness, patience, truthfulness, equanimity, selflessness, kindness, compassion, non-violence, gentlemanliness, etc. automatically develop in him. With these qualities, displaying unwavering equanimity, he remains even-sighted and sagacious, even amidst adverse circumstances. In essence:

**Contentment is the source of
supreme virtues.**

**Through contentment alone can one
renounce personal pleasures and choose
to tread the path of benevolence.**





Contentment – An essential element



The following conclusion emerges from this deliberation:-

1. The basis of contentment is not the body but the mind, hence mental satisfaction is essential.
2. Contentment does not depend on perishable materialistic things but is achieved by renouncing the desire to attain them or by reducing them as much as possible.
3. Contentment is the happy acceptance of the path of scarcity of resources. This feeling is self-inflicted i.e. it arises on its own. It never develops due to someone else's pressure or persuasion.
4. Contentment is not achieved through comfort and luxury but through hard work and spiritual austerity. That is why those who work hard appear happy and cheerful, while those who live a comfortable life remain







surrounded by depression-induced ailments.

5. A positive or optimistic attitude towards life ensures the existence of contentment. Fleeing from adverse circumstances does not serve the purpose of contentment. Its purpose is to calmly accept and face each situation.

The means to develop Contentment



Simple living with high thinking, awareness of the difference between needs and desires, control over the pursuit of material possessions, awareness of the ill effects of cravings, experiencing happiness in not accumulating more than necessary, being free from past sorrows and future worries, making meaningful use of every moment in the present, willingly accepting the path of struggle over the path of comfort and ease, an inclination towards spirituality, and discernment in what to discard and what to adopt among the endless means of the world- all these develop contentment. Additionally,





developing contentment also involves considering others' needs before fulfilling one's own and believing that material wealth should be shared with everyone, not just oneself.

In light of this fact, to develop contentment within oneself, control your desires for indulgence and make thoughtful decisions using discernment to determine what should be rejected and what should be accepted. Recognize what leads to sorrow and what leads to happiness, what is temporary and what is eternal, what to let go of in life, and what to attain? In this way, when you thoroughly understand through discernment that all worldly and otherworldly pleasures are temporary and false, thus leading to sorrow and should be renounced and that only the eternal and true Supreme Being is worthy of acceptance, and only by attaining union with Him can one achieve completeness and find one's true abode, then



surely your mind and heart will become devoted to the Supreme Being, and you will exclaim:-

महाबीर जी दे चाह दे विच राहवां,
संसार दे विच न फस जावां ।।

संसार मुहब्बतां लांवदा ए,
दासी दा दिल घबरांवदा ए ।

इन्हां विच न मैं मुहब्बत लावां,
संसार दे विच न फस जावां



(सतवस्तु का कुदरती ग्रन्थ, प्रथम सोपान,
भजन न० 28)

When this happens, detachment towards worldly objects and aversion towards lust, anger, greed, attachment, and ego will naturally arise. The mind and senses will automatically become controlled and inward-focused. You will then be able to discern the subtle difference between desires and needs, remaining always content within your present circumstances without expectations, worries, or desires. From this self-

contentment, spiritual knowledge will arise, and even when encountering pleasures, you will remain unattached. This detachment will provide firmness and stability to the mind, allowing you to progress selflessly on the path of truthfulness and righteousness; Liberating yourself from all doubts and delusions you will be able to realize your true self.



Lust (Kāma)/Desire (Kāmanā) - the obstacle in attaining contentment

Lust (Kāma) refers to the tendency of the senses towards their respective objects, attachment to the fruits of actions, and a longing characterized by attraction, while desire (Kāmanā) refers to aspirations or wishes. Understand that the endless nature of lust and desire is the root cause of dissatisfaction, which is the source of our sorrows. Due to these desires, our resolve, purpose, or intention gets corrupted by being attracted towards worldly matters, and along with mental afflictions the seed of evil-



mindedness begins to sprout. We all know how an evil-minded person attains misfortune and loses the game of life. Therefore, there is no need to mention it.

Having obtained the precious human life, to save ourselves from experiencing such misery, Satvastu Ka Kudarti Granth instructs us to transform bad intentions into noble and positive ones and thereby solve the question of contentment. In adherence to this instruction, keep your intentions always pure and guileless by continuously studying, contemplating, reflecting, and analyzing the Granth. Additionally, engage in the constant chanting of the primal Pranava mantra, the primordial syllable Om, immersing your mind and heart in it, thereby merging with your divine essence. In this way, by keeping your thoughts and focus connected with the divine, conquer your desires and solve the question of contentment. Meaning- the divine immanent in us, is also transcending the





entire universe. While seeing all, moving and non-moving, animate and inanimate, be situated in one glance, one vision, and one philosophy; be established in unity and harmony, and attain complete contentment, thereby freeing yourself from all sorrows. As stated in Satvastu Ka Kudarti Granth:

शारीरिक स्वभावां नूं जे जितना चाहो,
कुसंगी संकल्प नूं सजन बनाओ।

फिर झुखना तुहाडा हट ही गया,
सन्तोष वल्लो जित पाओ।

(सतवस्तु का कुदरती ग्रन्थ, सप्तम सोपान,
भाग तीन, कीर्तन न० 16)



Know that by showing such effort, the mind will become imbued with feelings of gentlemanliness and amiability. Then, whether joy or sorrow comes in life, one will welcome both with equanimity, accepting them with a smile as the will of Divine. One will always remain balanced and even-minded, neither overwhelmed by attachment



nor aversion, neither affected by joy nor sorrow (grief or despair) nor troubled by honor or dishonor. The idea is that the mind and heart will remain pure and unwavering in every situation, free from dualities. One will achieve supreme bliss by dedicating oneself selflessly to the service of all beings with a sense of non-doership.

Benefits derived from the adoption of contentment



Know that contentment is sufficient in itself to develop and establish a sense of humanity within a person. Through contentment, virtues such as patience, calmness, civility, politeness, social skill, gentlemanliness, compassion, gentleness, and good intentions arise within a person. Through contentment, refined and purified inclinations develop, and no harmful mental tendencies that are detrimental to the health of the body and mind arise. Luxury (a life of extravagance), which is the mother of many diseases, also







comes to an end when contentment arises.

Then the mind inclines towards supreme effort, detachment from worldly pleasures arises, thoughts become inward-focused, tendencies, memory, and intellect become pure, the heart becomes generous, digestion improves, even simple food tastes delicious, the body becomes strong, diligent, and radiant, and the mind becomes energetic and enthusiastic. The Chitta becomes happy, a glow appears on the face, good intellect is obtained with peace and strength, and one becomes established in the true self. In this way, contentment creates a society of individuals who are virtuous, cultured, well-behaved, and consider the welfare of others as their religion, their goal is to bring happiness to everyone. Not only this, contentment also develops the quality of frugality, that is, it inspires one to use minimum resources to the maximum extent and avoid unnecessary accumulation of resources. Due to this tendency, society does not have to suffer from







a sudden shortage of any commodity. Along with this, vices like hoarding, corruption, snatching, inequality, rebellion, animosity, unrest, and anarchy do not flourish in society. In this way, the principle of "live and let live" is automatically followed in society. Not only this, but by adopting contentment, a person's energy is saved from being wasted in the collection of unnecessary perishable things, and he can use his energy in the constructive development of society.

Conclusion

In summary, believe that contentment is complete happiness in itself. Where there is contentment, there is no need for any external source of happiness. Therefore, consider what you have as sufficient and give due importance to the recognition of one's true self, that is, consider it as the purpose of one's life to unite the individual soul (which is a part of the Supreme Soul) with the Supreme Soul, and renounce without hesitation every object



of the material world that hinders this purpose. Additionally, to achieve this purpose, learn to remain undisturbed by whatever is happening in your environment and society. In this way, by remaining positive and considering yourself as a part of the Creator, God, and experiencing the longing to merge back into Him, the other pleasures of this world will naturally start to seem futile. You will gain knowledge of the world's transience and the perishability of material pleasures, enabling you to willingly renounce them. Achieving supreme contentment, you will joyfully proclaim to everyone according to Satvastu Ka Kudarti Granth:

संतोष क्षमा दी पोशाक पहन लो,
ओ पोशाक श्री राम मतवाली
पोशाक कोई विरला पावे,
रोशनी फैले जगत ते सारी,
हम हैं श्री राम पुजारी ॥

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

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SUBJECT

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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