



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Subject and Main Objective/Purpose of Dharma/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.)

‘Vasundhara’, Village Bhupani-Lalpur road, Faridabad-121002 (Haryana)

Email: info@satyugdarshantrust.org

Website: www.satyugdarshantrust.org

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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

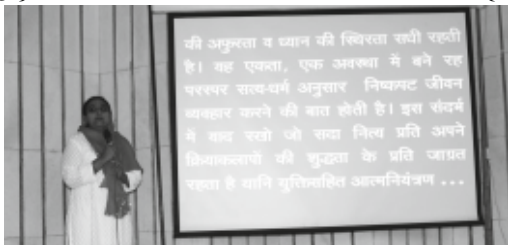
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**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.








Subject and Main Objective/Purpose of Dharma/Righteousness






Subject and Main Objective/Purpose of Dharma/Righteousness

Known that, Dharma represents the belief in the eternity of the soul and God, eternal life and eternal values, the superiority of moral order over material existence and the conduct and behavior that follows from these beliefs. Based on this, it becomes clear that the subject of dharma is the heartfelt emotional faith and experience in the supreme, complete divine power, which is distinct from the imperfect human existence. The primary objective of





Dharma is to recognise the entire world through spiritual contemplation as a





manifestation of the self, i.e. akin to a friendly disposition and accordingly engage in noble behavior filled with ethics and morality.

To fulfill this very objective, having firm faith and belief in the supreme spiritual principle give utmost importance to the concept of brahmic consciousness i.e. ultimate truth. This means that while maintaining a sense of universal unity towards the entire creation, never demonstrate contrary conduct, thought or behavior, through your mind, speech and action, in any circumstances or situation. Know that this is your Swadharma (personal duty), and selflessness is the criterion of this Dharma. Omnipresent Lord Shri Ram, followed this eternal Dharma, experiencing the joy of walking the path of righteousness by seeing himself in all beings and all beings





in himself. You, too, dear ones, should follow his footsteps, faithfully adhering to your Swadharma, and enjoy the bliss of life. As mentioned in Satvastu Ka Kudarti Granth:

सजनों इक धर्म सारी दुनियां अन्दर,
इक धर्म ही सजनों पालो तुम।
श्री राम रमणे वाले धर्म ते चल गए,
फिर धर्म दी मौज उड़ा लवो तुम॥

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम, भाग-प्रथम,
कीर्तन न० 21)

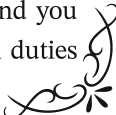
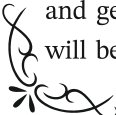
Benefits of Faithfully Following Swadharma



Know that by doing so, purity, positivity and equality will disseminate in your life, true knowledge will be attained, awakening of detachment and peace will arise within, mental balance and firmness will be



established, intellect will become decisive, mental tendencies will become pure and calm, self satisfaction and self control will flourish, personality will transform and life will become meaningful beautiful and glorious. In this way by being steadfast in righteous conduct with resilience you will become capable of achieving self realization, attain immortality and will become free from the fear of death and escape from the suffering of the cycle of birth and death.

Not only this, but in the same way, life will be freed from self centered longings or cravings, and fears, and a connection of unity with the Universal Soul will be established. Only then will the heart develop noble feelings of love and generosity towards all creation, and you will become capable of performing all duties







with a sense of detachment and non-doership
while focusing your thoughts and vision on
eternal sovereignty.

In this way, dharma will connect you
practically with both this world and afterlife,
bestowing upon you a humane civilized and
cultured personality. Additionally, it will
imbue you with a spirit of universal welfare,
establishing you in a state of indivisible unity
and oneness or harmony. Know that this is the
only key to complete self-development.
Considering this important, it is said in
Satvastu Ka Kudarti Granth:-

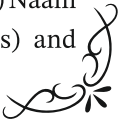
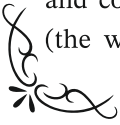
इन्सान है इन्सानी दिखा,
इन्सानी दिखा कुर्बानी दिखा,
कुर्बानी दिखा फिर नाम चला
नाम चला फिर ध्यान लगा,

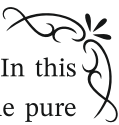



फिर कंचन हो के आ
फिर तूं साडे दर्शन पा,
ज्योति स्वरूप नाम कहलवा,
बिन सूरजों अपने प्रकाश नूं तूं पा

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम,
भाग-तृतीय, कीर्तन न० 28)

That is, O human! As a human being, demonstrate humanity, meaning adopt behavior worthy of human nature, become a symbol of nobility and even-sightedness. In this context, to demonstrate such prowess, do not hesitate to sacrifice your ego, meaning all negative attitudes and behaviors. Instead, to remain steadfast in Swadharma (personal duty), come to God's shelter with a true heart and with a sense of devotion, conscientiously and constantly remember the (simran) Naam (the word that brings self-awareness) and




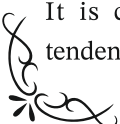


immerse yourself completely into it. In this way, through deep meditation become pure like gold, and experience the divine revelation of the Supreme Self and be called the radiant title i.e. "Jyoti Swaroop". Thus without sun or any external source attain a state of enlightenment and make your life successful. May we all be successful in doing this - therefore it is said in Satvastu Ka Kudarti Granth:-

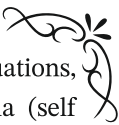

सत्य को धारण करते हुए धर्म के
रास्ते पर हम सीधे विचरते जावें

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम, भाग-तृतीय,
बुधवार का तीसरा बोर्ड, कीर्तन no 15)

The Essential Element of Dharma



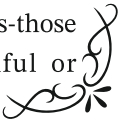
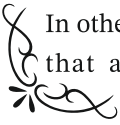
It is clear that controlling the natural tendencies like the fickleness of the mind,



maintaining restraint conduct in all situations, and performing duties as Swadharma (self obligation) with a selfless attitude and skillfully, is the essential element of Dharma. That is why the distinct mental state of conscience required for right deeds, is called Dharma. To be immersed in this tendency, you too should discern between right and wrong, differentiate between what should and should not be done, between sin and virtue, and act according to the restraint conduct. Beside this, fulfill all your duties joyfully and with a sense of non-doership, as the scriptures instruct:

भैषां पाप न करो धर्म मार्ग चलो

(सतवस्तु का कुदरती ग्रन्थ, सोपान प्रथम,
भजन न० 39)



In other words, abandon sinful actions-those that are considered bad or harmful or

unethical in this world and result in unfavorable consequences in the afterlife. Instead, embrace Dharma, which means carefully discerning between right and wrong, and performing only those righteous and beneficial actions that are appropriate and necessary. Know that doing this is essential because Satvastu Ka Kudarti Granth says:

**सुकर्म और धर्म दा सजनों
ईश्वर साथी होता है ।**

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम,
भाग-प्रथम, कीर्तन न० 4)

Dear ones, to attain the companionship of God, you too should resolve the question of Dharma according to the method described in Satvastu Ka Kudarti Granth, and live your life in joy.



The Method to Resolve the Question of Dharma

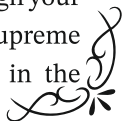


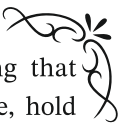
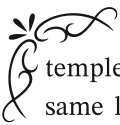
In this context, dear ones, satvastu Ka Kudarti
Granth says:

धर्म नू जो जितना चाहवो,
महाराज जी दे नैनां नाल नैन मिला के
फिर जो मन मंदिर सोई जग अन्दर
मुकम्मल एहो दृष्टि सजनों दिखाओ
सम दा कोई सवाल नहीं फिर दिव्य दृष्टि दा
सबक़ लै के अपना जीवन बनाओ

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

In other words, if you wish to conquer the
question of Dharma-meaning if you want to
embrace your true, inherent Dharma-turn
your awareness from the world and align your
vision with the divine vision of the Supreme
Being. Then the light that you saw in the

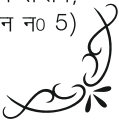







temple/sanctum of the mind, seeing that same light within the entire universe, hold truth completely in your focused gaze. Know that by showing such effort, there will be no question about equality; that is, equanimity will reside in your vision. You will become a symbol of nobility, gaining the lessons of divine insight and making your life successful. In this context, Granth further warns with caution:



फिर संतोष धैर्य जिह्वा हिवे जैंदी सच
हां..हां..हां...हां..
धर्म दा रस्ता लै,
ओ किसे बात वल्लों न झुखे ॥
ओहदा संकल्प पकड़िया गया फिर सम दा
कोई सवाल नहीं



(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम,
भाग-तृतीय, कीर्तन न० 5)





That is wearing the adornment of contentment and endurance, and speaking the truth with your tongue, taking hold of the selfless path of righteousness and walk straight on it. While doing so, remain cautious that under no circumstances or situations should your tongue and intentions bend means deviates because deviation indicates “Jhurna” i.e. a state of despair, thinking, speaking, or acting negatively due to excessive sorrow or grief. Therefore, if you want to fully solve the question of dharma and to know your true self, do not let your intentions bend/drop for any reason. Know that by showing such indomitable effort, your intentions will come under your control due to the firmness of self-discipline, and there will be no question about equality in you. In









this way, you will naturally become capable of internalizing the lesson of equanimity and even-sightedness, gain entry into Satvastu, and win the game of life by reaching a state of eternal peace.

Conclusion

From this profound and expensive discussion about the principle or essence of Dharma it becomes clear that Dharma is the idealism of highest consciousness stimulated from inner intuition. It gives rise to all kinds of divine thoughts within a person and strives to make them experiential. Through Dharma, a sense of duty is awakened in an individual, leading to their moral and character development. Not only that, but it is through Dharma that one becomes established in their true self, free from







sensory desires. Dharma also brings balance and harmony to life and establishes moral order in the world. Thus, the realization of self-awareness comes only through practicing dharma, and through this alone practice both the individual and society are benefited. Considering this importance, dear ones, according to Satvastu Ka Kudarti Granth:

**धर्म दे रस्ते ते आप चलो ते
सजनां नूं चलना सिखा दीजियो**

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम (द्वितीय),
कीर्तन न० 34)

To remain established in unity and harmony not only maintain a composed demeanor according to righteous principles, guided by moral wisdom but also teach others to become knowledgeable in true dharma and thus earn dharma.



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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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