



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Practice



‘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

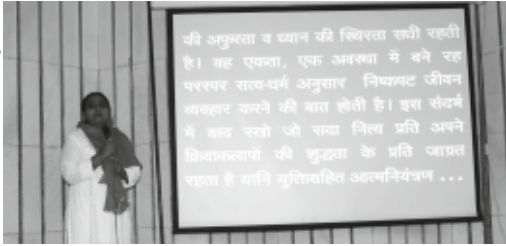
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**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.





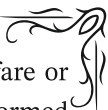
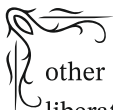


Practice

Introduction

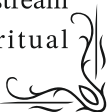
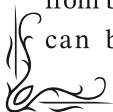
Dear friends, in the life of a self-realized person, "abhyas" and "vairagya" i.e. practice and detachment these two words have great significance for the purpose of restraining chitta-vrittis i.e. disposition/ tendencies of consciousness. How.....? To understand this, dear friends, you must be inwardly oriented, withdraw your awareness and attention from all external objects and take them to that very place within from where the stream of disposition flows. Upon careful observation, you will notice that from the afflux of the chitt river (consciousness which appears like a river) two streams are flowing. One stream flows towards the worldly ocean, while the





other flows towards the ocean of welfare or liberation. Now, for one who has performed actions for the enjoyment of worldly pleasures in their previous births, the stream of their disposition/ tendencies flows along the path of sensual objects merging into the worldly ocean due to their accumulated impressions (sanskaras). And for one who has performed virtuous actions for the attainment of liberation in previous births, the stream of their disposition/ tendencies flows along the path of discernment (viveka) merges into the ocean of liberation due to those auspicious impressions.

In this context, dear friends, know that the first stream of worldly people is usually open from birth itself. However, the second stream can be opened through the spiritual





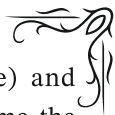
knowledge bestowed by a shabd-guru, reflection on true scriptures & contemplation of God. To close the first stream, the source of sensual objects is locked with the detachment, and with the hoe of practice, the path of the second stream is deepened redirecting the entire flow of tendencies/disposition into the source of discernment (viveka). Only then, with a powerful force, does the entire flow merge into the ocean of welfare or liberation.

At this point, the wise person, in alignment with Satvastu Ka Kudarti Granth, spontaneously exclaims:

मन मिटया ते होया है आनन्द मालका,
तेरी जोति हिम कुल जहान मालका।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 60)





In this way, both abhyas (practice) and vairagya (detachment) together become the means for restraining the tendencies of the mind(chitta).

In this context, it should be understood that just as a bird's ability to fly in the sky depends not only on one wing but on both, similarly, the restraint of all tendencies/disposition cannot be achieved solely through practice or solely through detachment. Both practice and detachment are essential for this. This is because an excess of 'Tamoguna' causes defects like profound sleep (state of unconsciousness), lethargy, lack of enthusiasm and foolishness in mind, while an excess of 'Rajoguna' causes distraction in the form of fickleness in the mind.



Hence, practice renounces the 'Tamoguna' i.e. darkness of ignorance, and detachment





withdraws the tendency towards sensual pleasures caused by ‘Rajoguna’.



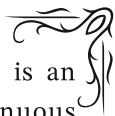
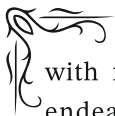
In self-control or self-restraint, practice is more helpful in regulating the mind and senses, while detachment aids in concentration and meditation. From this perspective, the natural outward flow of the mind is restrained through detachment, and the awareness i.e. inward, self-oriented flow is stabilized through practice. Thus, to bring the fickle mind under control, both practice and detachment are deemed essential tools. Among these two means, let us now discuss practice.

Practice – Literal Meaning



The word Abhyas (practice) refers to the act of regularly and repeatedly performing a task





with focused effort. This means it is an endeavor that involves the continuous repetition of acquired knowledge, skills, or actions to internalize its various dimensions with depth and expansion.

It is important to note that ordinary effort is not referred to as Abhyas or practice. Instead, when effort becomes a form of Sadhana (disciplined practice), meaning it transforms into a consistent pursuit aimed at achieving a specific goal, only then does it qualify as Abhyas. In this sense, Abhyas or practice is a form of Sadhana, which involves mindful discipline through hard work, continuous efforts, sacrifice and patience to complete a particular task or to achieve a goal. Know that



by demonstrating such a steadfast, self



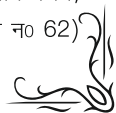


restraint, truthful and consistent effort, a person becomes proficient in that particular task. Over time, the task becomes an inseparable part of their nature, eventually transforming into a habit and character trait.

For instance, by consistently practicing truthfulness, speaking the truth becomes a person's natural behavior. We too become such a truthful earnest individuals, for this Satvastu ka kudarti Granth says:

पुरषार्थ सजनों यत्न करो,
ओन्हां इक सवाल समझाया है।
अनेक स्वाल छुड़ाये के ओ नगरनिवासियो,
महाबीर जी पर उपकार दिखाया है।।

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम,
कीर्तन न० 62)





Meaning of Practice from a Spiritual Perspective



From a spiritual perspective, Abhyas refers to an effort, endeavor, or Sadhana carried out with complete awareness, capability, and enthusiasm concerning the stable state of the consciousness (chitta). Here, the "state" implies the vritti-less, free flowing of consciousness (chitta) in a calm and serene manner. By continuously practicing with unwavering faith and devotion i.e. focusing on one subject with a concentrated mind repeatedly-the ego dissolves, and the chitta i.e. consciousness becomes focused and stable. This makes it clear that repeated ritualistic effort, i.e., performing scripture-prescribed duties as per discipline, constitutes the form of Abhyas. The purpose of abhyas is the



restraint or cessation of mental tendencies (vrittis). With the fulfillment of this purpose, one becomes aware of their supreme, luminous, true self and easily attains the state of Brahm (the ultimate reality). This is why it is said:

साधना कर, साधना कर,
साधना कर ध्यान से
तू है क्या और ब्रह्म है क्या,
जान ले ब्रह्मज्ञान से

(Aatma-Anubhuti)

(Types of Practice)

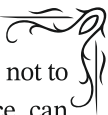
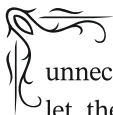
Based on the nature of actions or activities, practice (abhyas) is classified into excellent (virtuous) practice and faulty (harmful) practice. In this context, actions and deeds that are universally beneficial, uniformly



elevate a person's personality and make them calm, happy, and peaceful, and enable them to progress on the path of societal welfare, are considered excellent practices. Such practices make a person knowledgeable, virtuous, strong, intelligent, and righteous, noble soul.



On the contrary, habits that are harmful to an individual's personality and leave a detrimental impact on society are termed faulty practices. Procrastination, i.e., unnecessary delays in completing tasks, negligence or confusion, laziness, alcohol consumption, harsh speech, abusive language, quarrels, and fights, are actions that negatively affect both individuals and society and are considered faulty practices. Similarly, some habits are futile, such as excessive talking without purpose, idle thinking, or repeating the same thing





unnecessarily (reiteration). It is advisable not to let these habits grow, as their practice can eventually turn harmful.

To prevent this, practice virtuous deeds, i.e., excellent actions, which are the subject of difficult spiritual practice. In this regard, remember that negative habits form effortlessly because the mind, like water, naturally tends to move downward. It only ascends as long as persistent conscious effort is made to lift it upward; otherwise, even a moment of negligence will cause it to fall back. Understanding this, treat spiritual practice as the very essence of life, and focus on practicing excellent actions. Even when obstacles or challenges arise, remain fearless and stay committed to your goal with focused attention. As Satvastu Ka Kudarti Granth declares:





तूं पिच्छे कदम ना हटावीं।
ऐसा पुरषार्थ कमावीं॥
हुन तूं अगे कदम बढावीं।
तूं ऐसा उद्यम दिखावीं॥
उमरा चरणां विच बितावीं।
तूं रज मस्तक नूं लावीं॥
ओ ओझड़ हिन बहुतेरे।
ओ चोभां देवन जेहड़े॥
ओन्हां विच अटक न जावीं।
तूं पिच्छे कदम ना हटावीं॥
विसूचिका ओ पई डरावे।
ओ कष्ट कलेश दिखावे॥
ओदे फंदे तों बच के राहवीं।
तूं पिच्छे कदम ना हटावीं॥

(सतवस्तु का कुदरती ग्रन्थ, सोपान द्वितीय,
कीर्तन न० 19)






The Importance of Practice




Regular practice keeps an individual active in body and mind, protecting their personality from weaknesses such as negligence, laziness, excessive sleep, procrastination, inactivity, futility, aimlessness, despair, depression, and agitation. It helps to make their daily routine more regular and self-disciplined. That is why such a person remains physically and mentally healthy, naturally calm, cheerful, enthusiastic, and energetic in all circumstances, with a sense of purpose in their life.

Moreover, until the final moments of life, they maintain a strong desire to make the most of every moment, that is why, even old age feels as cherished as youth. They find themselves content and successful in every aspect of life.



At the same time, they become a role model





for society, uplifting and inspiring others.



May you, dear friends, also become self-satisfied and beneficial to the world, this is our heartfelt blessing.



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School of Equanimity & Even-sightedness

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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Every Sunday from 12.45 pm to 1.45 pm
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**Online classes
can be viewed at**



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