



DHYAN-KAKSH
SCHOOL OF EQUANIMITY & EVEN-SIGHTEDNESS



Contentment-Definition



‘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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“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

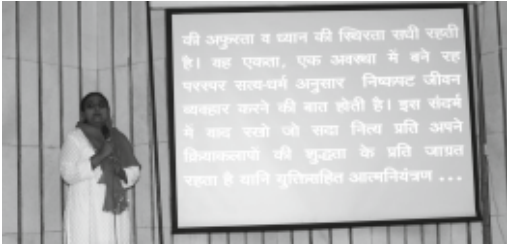
Embrace knowledge, not knowledgeable,
Anchor your faith in eternal, not the messenger

**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.











Contentment-Definition

Introduction

As everyone knows, there are countless substances or objects in this world. When our sensory organs come into contact with these objects, a natural desire or longing to attain them arises in our minds because we all wish to enjoy their pleasures. This desire or longing for sensual enjoyment distorts our fundamental nature and urges us to gather means to fulfill the desire for a particular object.

The irony is that this process does not end with the attainment of a particular object. Instead, as soon as one desire is fulfilled, the longing or craving for another object, or greed, begins to torment us. In the pursuit of acquiring these endless objects, we forget the truth that:







Life comes to an end, but desires never do.



That is why the fulfillment of incomplete desires not only troubles us in this life but also continues to haunt us across lifetimes in the form of hidden negative tendencies or impressions in the mind. As it is said:

मन मस्त हाथी चारों पासे फिराया,
वाशना इस नू धियो पिलाया।
सीधा रस्ता बताया इक तूं,
मैं दिल दियां कैनुं दसां।।

(सतवस्तु का कुदरती ग्रन्थ, प्रथम सोपान,
भजन न० 46)

The present situation overwhelmed by desires is known as discontentment, where even after acquiring everything, our mind remains unfulfilled and we always stay unsatisfied, impatient and unhappy. As a result, we fall









prey to vices like anger, greed, attachment, falsehood, theft, rivalry, inferiority complex, despair, worry, stress, and so on, ultimately straying from the true purpose of life.

After obtaining this rare and invaluable human life, let us not waste it by chasing unfulfilled aimless desires. Therefore let us come together today to understand the importance of contentment in human life.

Contentment - Definition

Contentment is the mental state or disposition of experiencing complete happiness and satisfaction in one's current situation or condition. In other words, it is the name of limiting one's needs by renouncing the craving for material wealth and ostentation and remaining completely happy in any circumstance. Contentment arises









from a sattvic disposition (pure and virtuous tendencies), and once it is developed a person remains unaffected by joy or sorrow. Such a person has no expectations, desires, worries, concerns or complaints and finds complete satisfaction, peace, and eternal, undivided joy-bliss in whatever is received according to destiny. In this way, he remains in a self-contented state.

Self-contentment/Self-satisfaction

Self-contentment refers to the complete saturation of the mind. This self-satisfaction or saturation is achieved by accepting self bliss i.e. reality of the self and attaining self-knowledge.

For example, just as a solute stops dissolving in a solution after reaching a certain limit-like when sugar dissolves in water to make a









syrup, at a certain point the sugar no longer dissolves-similarly, when a being desires nothing further and becomes fully content, it is called self-contentment.

As much as this self-contentment expands in the mind, that much desire gradually starts diminishing, and freedom from negative tendencies such as lust, anger, greed, attachment, ego, jealousy, hatred, and rivalry starts to happen.

As a result, the tongue becomes restrained or free from speaking abusive language, intentions become immaculate, vision becomes spotless like gold, mind and consciousness become focused, disposition-memories, intellect, and complete attire of emotions and nature becomes clean and clear and attention becomes completely zeroed in self. This leads to the awakening of the sense of humanity and affinity.







In this way, deep consideration, truthful speech, a unified vision and a sense of oneness and harmony begin to flourish. Peace spreads in the mind, and a person, free from vices, becomes a traveler on the path of bliss, ultimately liberating themselves from the world.

In view of this significance, the Granth says -



आशा तृष्णा नूं छोड़ के,
प्रीति महाबीर जी दे चरणां नाल लाओ।
ओ दीन पर दयाल होसन,
मौत दा भय मिटाओ॥

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

Types of Contentment





From this discussion, it becomes clear that contentment is primarily of two types: the contentment obtained from the enjoyment of



worldly pleasures and the supreme contentment that arises from self-knowledge.

The fulfillment of any worldly desire, resulting in sensory satisfaction comes under the contentment derived from the enjoyment of worldly pleasure. This type of satisfaction arises from the consumption of various sensory objects, such as money/currency, diamonds/ pearls, material pleasures, food, lust-fame, and other external physical resources, and is therefore temporary and fleeting. Under this, when a desire is fulfilled, a person's inner mind may become calm for a short period, but as soon as the form of the desire changes, the mind becomes agitated, disturbed, and restless once again due to fluctuating determination and alternatives.

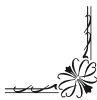




The second type of contentment arises upon attaining self-knowledge when the mind



connects with its original divine source, the Supreme Being, and merges with it. In this state, one becomes established in their inner Self, and therefore the heart experiences the culmination of self-bliss. As a result, the person attains complete satisfaction or absolute contentment, and becomes free from intentions/resolutions (Sankalp) meaning there is a complete absence of all kinds of desires.

Moreover, when the mind becomes fully content, cravings, jealousy, attachment, aversion, enmity, anxiety etc. completely comes to an end. By facing every challenge in life with discernment and welcoming both joy and sorrow equally, a selfless and benevolent notion develops. A person without hesitation renounces personal gain for the welfare of others.







In this way, through this permanent and eternal supreme contentment, the selfless consciousness (Chitt) becomes calm and tranquil, and the soul attains complete peace—the ultimate bliss. In view of this truth, dear ones, it has been said:



संतोष, धैर्य, सच्चाई दे सवाल
जैदे हल होये हां...हां...हा...हां
उसने पा लिया आत्मिक ज्ञान
ओ सर्व सर्व प्रकाश रिहा ओ
पहुँच गया परमधाम

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

Who is a content person?

Know, who perceives “Saag” (Simple greens) as a “Karah” (Sweet delicacy), remains joyful in practicing righteousness under all circumstances, and does not become restless









even in adversity is known as a contented person. A contented individual while remaining self-satisfied with their means/status i.e. financial capability, potential and possessions, position, or possessions according to their needs, maintain purity, moderation, and balance in their diet, lifestyle, conduct and behaviour.

However, this does not imply that a contented person abandons efforts for basic necessities of life such as food, clothing and shelter or stops working. Rather, he remains constantly diligent in building his status according to his needs and does not become so engrossed in his efforts that he falls into the greed of accumulating excessive material pleasures through harmful or unethical means.

Due to this satiated state of mind, a contented person is considered wealthier than even the









richest individuals means prosperous of all. For one who delights in this supreme, selfless wealth, even a mine of precious gems holds no more value than mere dust. Recognizing this achievement, the sacred scripture Satvastu Ka Kudarti Granth declares:

साग को कड़ाह समझो,
तो साग भी एक दिन कड़ाह हो
जाएगा और उजड़या घर वस जाएगा ।

(सतवस्तु का कुदरती ग्रन्थ, सप्तम सोपान, भाग दो,
बुधवार का पहला बोर्ड, कीर्तन न० 30)



The essence is that a contented person, through discernment, duty-consciousness, selflessness, diligence, renunciation (sacrificing personal gain for the welfare of others), non-possessiveness (avoiding unnecessary accumulation), disinterest in excessive indulgence, inclination toward noble notions, spiritual consciousness







(Chetna), frugality, and purity (Sattvikta), attains complete inner bliss. Once this state of spiritual fulfillment is achieved, there remains no need for external means/amenities.

That's why such a person neither envies seeing others in better circumstances nor does he develop frustration due to his own inferior conditions. He is not troubled by the fear of losing any possessions, nor does his mind crave upon seeing countless material objects. Instead, he measures himself by a single criterion: "Even if all things lie before me, I remain unattached to them". In this way, a self-contented person becomes free from all cravings, conflicts and impurities, ultimately attaining the supreme/highest state of liberation. To make one truly contented, God proclaims in Satvastu Ka Kudarti Granth:





ईश्वर उस परमात्मा दा गुणगान करो,
ईश्वर उस परमात्मा दा गुणगान करो।
बल, शील, संतोष क्षमा,
एहो व्याख्यान साडा धारण करो
ईश्वर उस परमात्मा दा गुणगान करो।

(सतवस्तु का कुदरती ग्रन्थ, पंचम सोपान,
भजन न० 35)

Conclusion

Recognizing this great significance of contentment, you too obtain the ultimate state of liberation and everlasting peace, believe self-satisfaction as the key to liberation and attain self-contentment arising from self-knowledge. Accordingly, adopt an equanimous positive perspective towards life and demonstrate complete even-sightedness.

By doing so, detachment from indulgences, fulfillment in divine devotion, acceptance of



divine-will in both joy and sorrow and satisfaction with whatever is received according to destiny will develop. As a result, your 'Khayaal' i.e. awareness will become 'Antermukhi' i.e. turn inward and grow stronger. Besides this, the wavering and lamenting of intentions (Sankalapa), i.e. to become despondent and the habit of speaking and listening to negative things will come to an end.

In this way, you will not only learn to gracefully accept scarcity and every situation with patience and innateness but also become proficient in doing noble virtuous conduct/behavior like a truthful and righteous person. With this mindset, you will attain infinite and eternal bliss, achieve your true abode, and make your life truly meaningful.



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at Dhyān-Kaksh

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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