



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



# Obstacles on the path of selflessness and ways to overcome them



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

Email: [info@satyugdarshantrust.org](mailto:info@satyugdarshantrust.org)

Website: [www.satyugdarshantrust.org](http://www.satyugdarshantrust.org)

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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

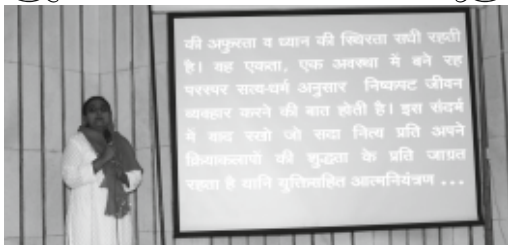
Embrace knowledge, not knowledgeable,  
Anchor your faith in eternal, not the messenger

**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.







## **Obstacles on the Path of Selflessness and Ways to Overcome Them**

Dear ones, it is mentioned in Satvastu Ka  
Kudarti Granth:

**सजनां दे मेल खावणे दा तरीका एहो हिचे  
इन्सान, रस्ता पकड़ो निष्काम**

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम  
(तृतीय) कीर्तन न० 27)

Meaning, if we want to unite with God and  
achieve salvation, we must become selfless, i.e.  
detached from worldly matters, rising above  
selfishness, and conquering desires. This is the  
only way to firmly attain liberation from the  
ego of doership and to uninvolvedly achieve  
ultimate peace i.e. a state of desirelessness.



Otherwise, no form of pretension or ritualistic practices will lead to the transformation of life.

As it is said:

कर्म काण्ड करो कई कई साधना न पाये मन  
विश्राम, पकड़ो रस्ता निष्काम।

(सतवस्तु का कुदरती ग्रन्थ, सोपान  
प्रथम कीर्तन न० 1)

In this context, the irony is that we want to walk on this path, but we cannot walk consistently. Why does this happen? Let us explore this topic in today's session.

## **Obstacle on the Path of Selflessness-Desire**

The biggest obstacle on the path of selflessness is desire, or the tendency of the senses to gravitate toward their respective objects. This is also referred to as the yearning

for fulfillment of personal aspirations. In today's materialistic era, everyone is plagued by this desire and, being driven by it, seeks to attain more and more worldly pleasures. This mental tendency to seek happiness draws a person towards sensory objects and ignites an insatiable thirst in the mind for countless worldly possessions. In this way by focusing on sensory objects, infatuation develops inside a person. Infatuation creates a craving for their acquisition. If these cravings are not fulfilled, anger arises, and if fulfilled, it leads to greed, attachment and the egoistic pride of doership. An egoistic person becomes entangled in discrimination and descends into ignorance. This ignorance leads to destruction of self-awareness and the loss of self-awareness results in complete annihilation of intellect.

The concupiscence for sensory pleasures makes a person lustful and unscrupulous which means blinded due to excessive eroticism. As a result, humans lose the ability to distinguish between good and bad, truth and falsehood. They deviate from the concept of selfless action and engage in selfish actions driven by dualistic, hostile distorted notions. This is why they suffer from anxiety, agitation, delirium, madness, ailments, inertia, separation, and more, ultimately rejecting the preciousness of life and falling into a pit of sorrow. Considering this truth, Satvastu Ka Kudarti Granth says:

अपने आप ते न चल बेटा, महाराज जी दे  
वचनां नूं फड़ बेटा

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम  
(चतुर्थ) कीर्तन न० 20)



In other words, by falling under the influence of your mind do not indulge your conscience in sensual pleasures that are contrary to the holy scriptures and driven by lust. Instead, suppress all forms of desires and become free from cravings and attachments. Then, wholeheartedly follow the scriptural instructions of the Lord and walk straight on the path of selflessness. Know that, one who embraces this path of selflessness and diligently fulfills his/her duties, becomes pure like gold. Such a person attains Brahmic knowledge, merges with the ultimate reality, and achieves the state of supreme peace. That is why Satvastu Ka Kudarti Granth proclaims:

सजन निष्काम रस्ता लवन ओ फड़ बेटा,  
फिर झगड़े रोग हो जावन हल बेटा  
तदों विश्राम सजन पा जावेगा

(सतवस्तु का कुदरती ग्रन्थ, सोपान सप्तम  
(चतुर्थ-भाग) कीर्तन न० 20)



## **Selflessness - The Only Way to Be Free from Desire**





(Dear ones, to succeed in completely freeing ourselves from the cycle of desires and longing), the natural scripture of Satavastu Ka Kudarti Granth tells us a subtle and profound way to internalize it:

**‘साधना करो ते लावो ध्यान,  
रस्ता पकड़ो निष्काम’**



(सतवस्तु का कुदरती ग्रन्थ, सोपान  
प्रथम कीर्तन न० 1)

Abandon all desires, passions, attachments, and longings. Then with a focused mind, practice the discipline of stabilizing your attention, or your chitta's receptive and perceiving instinct/power, in the real Self. In other words, by completely renouncing





desires of fruitive results, and with an equal attitude towards success and failure, focus your awareness on contemplation and direct your contemplation towards divine light. In this way merge your mind with the Supreme Being. Only by doing so, you will be able to perform every action in accordance with the principles of righteousness and notion of non-doership, without being attached to the results. Not only this, you will free yourself from the effects of dualities such as pleasure and pain, attachment and aversion, honor and dishonor, illness and sorrow, gain and loss, victory and defeat, and so on. Besides this, you will fulfill your duties with equanimity and liberate yourself from the pride of being the doer. As it is rightly said:





## न रहेगी गरूरी न रहेगी मगरूरी, रस्ता पकड़ो निष्काम



(सतवस्तु का कुदरती ग्रन्थ, सोपान  
प्रथम कीर्तन न० 1)

In essence, there is only one way to escape the fire of lust, and that is self-realization. Through self-realization, one becomes aware of the insignificance and impermanence of the Manushyaloka and experiences their true inner self. As soon as this happens, a person stands firmly on equality (means becomes balanced) and following the principle of Equanimity and Even-sightedness, experiences the oneness of all existence. Not only this, they learn to sacrifice their own pleasures and interests for the sake of others' happiness and well-being in accordance with the principles of humanity. As one gradually learns to renounce personal pleasures for the





happiness of others and become engaged in selfless service, the distinction between "you" and "I" disappears, and they attain a state of selflessness. This leads to a state of inner bliss, and it becomes easy for them to conquer their senses, remain equanimous, and attain their true goal.

You too, dear ones, show the same effort to win the purpose of your birth and become selfless, for the scripture proclaims:

पहले निष्कामी बल ब्रह्मज्ञानी,  
जद फ़कीरपना हटाओगे  
त्याग दी कुर्सी ते इस्थर हो के,  
जोत नाल मेल तुसां खाओगे।

(सतवस्तु का कुदरती ग्रन्थ, सोपान षष्ठम,  
कीर्तन न० 20)


In view of this fact, carefully understand the inclination of the senses towards their




respective objects and oblige yourself to live a disciplined and restrained life. Do not forget that only a disciplined and restrained mind can discern the subtle difference between desires and needs, thus avoiding indulgence in destructive or forbidden actions. In this way, one can conquer one's weaknesses, achieve self-transcendence, and experience supreme bliss by sacrificing personal pleasures for the benefit and assistance of others.

Such a person is neither afflicted by attachment nor by aversion, neither feels joy nor sorrow. There is no jealousy or malice in their mind towards anyone. This state of mind is achieved only after complete mastery over the mind. As it has been said:







## आहा निष्काम रस्ते चढ़ आय के ते पहुँच गया जे दसवें द्वार सजनों



(सतवस्तु का कुदरती ग्रन्थ, सोपान तृतीय,  
कीर्तन न० 65)

Indeed, this is the state of a selfless mind. Therefore, while living in the household life (grihasthashram), strive to internalize self-realization through spiritual progress and attain divine knowledge (Brahm Gyan) to acquire the essence of the self. Only then, will you be able to demonstrate your prowess, by remaining free from dualities with firmness and fearlessness, and staying steadfast on the path of your duty, i.e., the path of selflessness.

Do not worry in this regard, as Satvastu Ka  
Kudarti Granth inspires us by saying:





गृहस्थी हो गए निष्कामी,  
गृहस्थी हो गए ब्रह्मज्ञानी  
सार आत्मपद दी ओन्हां जानी



(सतवस्तु का कुदरती ग्रन्थ, सोपान चतुर्थ  
कीर्तन न० 13)

## Conclusion

In the end, we would say that if you wish to attain supreme bliss and eternal peace through self-realization in this very life, then with firm determination, surrender yourself to the Supreme Being. This means abandon the fruits of all actions, whether pleasurable or painful, to His will/order and then engage in selfless actions for the benefit of all. Know that, only through this, will internal flaws and wicked desires come to an end and pure notions/emotions will flourish in the heart





and the intellect will become stable. This alone will lead to the realization of your true self and liberation from the ego of doership. Through this, the disposition, memories, and natural tendencies will become pure and steady. As a result, it will be possible to remain steadfast in eternal righteousness with truthfulness, attain the ultimate goal of life-liberation (moksha), and achieve firm peace. Therefore, consider selflessness as the true way of living, and understand that true success and fulfillment in life lies in it. Step confidently onto this blissful path and earn the reputation of being a benefactor. In doing so, you will gain glory and fame in both this world and the next, become the richest of the rich, and attain eternal peace.



**As it has been said:**



निष्काम रस्ते ते आना रे दर्शन हमारा पाना रे,  
निष्काम रस्ता है बड़ा सुखाला,  
फकीरपना हटाना रे  
हाँ दर्शन हमारा पाना रे॥

(सतवस्तु का कुदरती ग्रन्थ, सोपान पंचम  
कीर्तन न० 5)



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## SUBJECT

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### Human Values

- Contentment-Definition
- Means to develop Contentment
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- The Practical form of Endurance
- The identity of an Enduring person and the benefits of adopting Endurance
- Truth/Truthfulness –Definition
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### The means of restraining the mental tendencies

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- The Significance of Silence
- Silence and Speech
- The importance of silence in life

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