

Dharm In Its True Perspective



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In the whole of the India, from time immemorial, there has been only one definition for Dharm, in which there is only one God, one practice, and finally one result i.e. attainment of God. The method of awakening of this attainment is possible only through an enlightened and totally accomplished teacher (Sadguru). Solutions to all the problems of materialistic world, provisions of felicitous human life and attainment of ultimate bliss are all the benefaction of the Dharm. Scripture has been provided by Lord Krishn himself, interpretation of which is the subject matter of totally accomplished and enlightened sages. But, since last almost two thousand years, mainly from the era of Pushyamitra Shung, distortions initiated taking place in the Dharm since the decision making power got vested into the educationist teachers through the passage of time. Nowadays, so many activities have cropped up using the name of Dharm, such as patriotism, amiableness, social service etc. which are not Dharm in its true sense. Some opine that Varn and Ashram are Sanatan Dharm, according to which, in such case, if the Shudr considers over the sayings of Ved, he will go to hell. And that one, who preaches shudr, will also go to hell. Shudr, in their present life, has even no right at all to worship, to study the Ved or to chant OM. They should worship gods and goddesses of the forests. Vaishy should worship goddess Lakshmi and similarly, Kshatriy should worship goddess Durga. Brahmin should worship goddess Saraswati. There is no instruction left to anyone to worship the adorable God. The Dharm is destroyed if someone touches the food or water, or crosses the sea. The

sanctity of Dharm of millions of people was destroyed with the touch of food and water by the foreigners who came through waterways and land routes. All of them are your real brothers. Crying bitterly, they have left you, and your weepy ancestors too have left them in the same manner. That was not Dharm, but an evil practice. If that was the Dharm, then today when everyone has touched everybody, why Dharm of all is not getting destroyed? It is only Hindu who has been divided for last one thousand years, and none has been brought into the fold. This is certainly the outcome of considering Varn as caste that people are giving up the Hinduism. India is regarded as Global Guru (teacher), but the canonist in India could not even accommodate the foreigners in their own misappropriated idea of Dharm.

Lord Mahavir, Lord Buddha and hundreds of other totally accomplished and enlightened sages tried to explain the Dharm, but the canonists declared them as atheists. You lose the sanctity of your Dharm if visit a Jain temple or a Buddha monastery. The situation became similar to the tsunami in the ocean, where no way of amelioration was left. The one and only way left for redemption was to give donations to Brahmins. People forgot the Self Realized Vipr. The stage of Vipr was being determined only on the basis of birth. Thus, the succeeding stages of spiritual practices i.e. Varn were declared to be the caste system based on births by canonists. This caste system was popularized by declaring it to have been proclaimed by the God. This inculcated the feelings of struggle, hatred, disunity, jealousy etc. in humans. People are continuously engaged in killing of innocents all over the world for the sake of this Dharm. This concept of Dharm is giving deaths around the globe. Dharm gives life, not the mortal death.

In this order, some cases related to temples on the name of Dharm were filed in the Supreme Court of India which held that Hinduism as such is not a Dharm at all. It is only a way of life, since there is no single God, no single worshipping-method which could be followed by everyone, no single scripture which could be agreed by all, and no single totally accomplished and enlightened Guru who can guide everyone. How does the citizen of India, a country which is adorned as the Global Guru, feel after hearing that Hinduism is not a Dharm at all?

The ignorant evil practices, currently prevalent under these so called norms of Dharm, were also in existence during the age of Lord Krishn, and some of them had badly affected Arjun too. Just before the commencement of the war of Mahabharat, after looking over his teachers, kith and kin, Arjun said: “Madhava! How will I be happy by killing my own people? Such a war will be the cause of destruction of the whole family. Due to such destruction, the females of the family will lose their chastity; as a result an unholy mixture of classes (varnsanker) will be borne which are bound to lead the family as well as its destroyer to hell. The ancestors, deprived of the offerings of obsequial cakes of rice and water libations, will fall from their heavenly abode and this action will be forever ceased because of family destruction. Yet, how are we sensible remaining committed for such a heinous crime? We should avoid it. Such war will destroy the Sanatan Dharm.”

1. Dharm in accordance to Geeta:-

Lord Krishn asked, ‘**What is Sanatan Dharm?**’ Arjun replied– ‘*Kuladharmah sanatanah*’ (Geeta,1/40), ‘*Jatidharmah kuladharmasch shashwatah*’ (Geeta, 1/43) i.e. Caste tradition is

eternal. Family tradition is eternal. Lord Krishn said– ***‘Kutastva kashmalamidam vishame samupaśthitam’*** (Geeta, 2/2)– ‘From what cause, O Arjun, this spiritual ignorance and such shameful despair come over you at this perilous spot? It is neither conducive to glory, nor supreme well being, and even the senior enlightened sages have never shown such conduct.’ ***‘Anaryajushtam’*** (Geeta, 2/2)– ‘From where did you learn this conduct of Non-Aryans? That path which cannot provide well being, glory and upon which the great men have never stepped on, is well proven to be ignorance.’ Arjun very humbly replied: ‘If all this is ignorance, then ***‘Karpanyadoshophatswabhawah prichchhami twam dharmasamoodhachetah/ Yachchhreyah syannishchitam bruhi tanme shishyaśteaham shadhi mam twam prapannam//’*** (Geeta, 2/7)– with my mind swamped with feeble pity and confusion regarding Dharm, I entreat you to instruct me as to what is definitely conducive to my glory, for I am your disciple and have taken refuge in you.’

With his heart enfeebled by pity and his mind clouded with infatuation in regard to Dharm, Arjun begs Lord Krishn to tell him the means that will definitely be the most conducive to what is supremely propitious for him. According to Arjun, it is Lord Krishn’s duty to show him the right path because he (Arjun) is a disciple who has found shelter under him. Furthermore, he needs not only instruction but also support when he stumbles.

At this point, Arjun’s surrender is complete. So far, he had considered himself equivalent to Lord Krishn. He even considered himself superior than him in terms of certain erudition. But here, he entrusted his command to Lord Krishn.

So, the very first question of Geeta is Dharm. Arjun’s doubt

is about the Dharm. The same Dharm has been decided in Geeta by Lord Krishn. Arjun continuously argued with Him, but in the Eleventh chapter, the God provided him with the celestial vision. He was blessed with direct perception of God and only then could understand that the Kuldharm is not eternal. He said, “Lord! You are the protector of Eternal Dharm– ‘*Shashwatdharmagopta*’ (Geeta, 11/18); ‘*Sanatanstavam purusho mato me*’– I believe you to be the eternal Supreme Being.” That way, the Geeta provides the vision for direct perception of the God. That vision is accessible to all.

Lord Krishn said– ‘*Nasato vidyate bhavo nabhavo vidyate satah/ Ubhayorapi drishantoantastawanyotstatvadarshibhih//*’ (Geeta, 2/16) – The unreal has no existence; it has no being and so bringing it to an end is out of question. On the other hand, there is no absence of the real in all time-past, present or future. What is the real? Lord Krishn said—the Soul i.e. the Supreme God is the only reality. Nothing else except HIM has any existence. He is continual, immortal, immutable, and only HE is the eternal Supreme Being (Sanatan Purush). Who are we and you? We are followers of eternal Dharm. Who is eternal? The Soul. Therefore, if anyone does not have the reverence (shraddha) towards that Soul, the Supreme Being, then he is not virtuous. **So, retention of that Supreme Being is the Dharm.**

Lord Krishn said– ‘*Ascharyavatpashyati kaschidenam*’ (Geeta, 2/29)– Only a rare, enlightened sage views the Soul as a marvel. Another one describes him as a marvel. And yet another one hears him as marvel. While there are some who hear him and yet know him not because cannot spare so much time. It means God is an evident visitation.

Lord Krishn said that this Soul cannot be cleaved. As, it is ever fresh and immutable, but He is also unmanifest and beyond thought– ‘*Ayaktayam achintyayam*’ (Geeta, 2/25). It means too, that so long as the mind and its volitions persist, He remains beyond perception; none can comprehend Him through mind and senses.

Now, there is a new question which arises. How to restrain the mind? The Yogeshwar suggested, “Arjun! You must fight. There is nothing more propitious for a Kshatriy than a righteous war which can provide felicity. If you do not wage war, you will incur sin, by losing your inherent dharm (**swadharm**) and glory. If you conquer, you will attain the sublimity of God and thus attain to the highest state, and if you lose, you will earn godhood. There is everything for you in victory and divinity even in the case of defeat. Thus, considering profit and loss, victory and defeat with an equal mind, you must prepare for the war. This knowledge being spoken to you is related to the **Way of Knowledge**.” Which knowledge? The same, which suggests that getting inclined to fight the war according to own dispositions after a careful appraisal of our capacity as well as of profit and loss, is the **Way of Knowledge**.

*Esha teabhihita sankhye buddhiryoge twimam shrinu/
Buddhya yukto yayaa parth karmabandham prahasyasi//*
-- (Geeta,2/39)

“Now, you will listen to the same about the **Way of Selfless Action**, and armed with which you can effectively destroy the bonds of action.” It is obvious that Karm (**ordained action**) is that which makes you free from the bondage of action.

Regarding the Karm, Geeta sings– ‘*Nehabhikramanashoasti*’

(Geeta, 2/40). In the performance of this action, the initial impulse or the seed is never destroyed. Even if a partial observance of this action is initiated; neither this action nor its performer is ever destroyed. It certainly brings felicity. Though still not completed, but felicity gets finally well reserved. Wherever this spiritual practice in this birth gets stagnated, it only restarts from the same stage onward in the next birth and proceeding further in subsequent three to four births, thus reaches to the final destination which is called salvation.

In this action, it is – *‘Pratyavayo na vidyate’* i.e. performance of this action does not have any adverse or limited outcome in so much as it does not abandon us midway which may puzzle between heaven and hell as well as Riddhi-Siddhi. Therefore, *‘Swalpam-apyasya dharmasya trayate mahto bhayaat’* (Geeta, 2/40) – i.e. practiced Dharm through this selfless action even in a small measure provides freedom from the great dread of birth and death which accompanies till the final goal is not achieved. Illusion (Maya) on its own can increase or decrease, but this action is conducted and **well guarded** by the **God**. Illusion (Maya) cannot even intervene here and hence any decrease in success by it-is out of question? **So, undertaking of this action is Dharm.**

‘Vyavasayatmika budhhirekeh kurunandan’ (Geeta, 2/41) – “Arjun, the mind earnestly and firmly oriented to this decisive selfless action which is only one, is unified.” Then, what about those who propagate more than one action; and are they not worshipping? God says— No, they are ignorant. The mind of such ignorant people is endlessly divided and that is why they conjure up endless ways. They flaunt them in flowery and affected language. Minds which are affected by the tempting words of such people are also corrupted and they also fail to accomplish whatever

is worthwhile. *'Vedavadaratah'* (Geeta, 2/42) – i.e. they are enamored in the debates of Vedic pronouncements, and are attached to fruits of sensual enjoyment with the concept that this ritual ceremony will bring resultant fruits of action. *'Swargapara'* (Geeta, 2/43) – they regard heaven as the highest goal. They always remain entangled in the infinite cycle of births and deaths.

So, even after following the Ved with the proper conduct, one never got liberated from the shackles of the birth and death. Lord Krishn says–*'Traigunyahavishaya veda'* (Geeta, 2/45)– “Arjun! The Ved only illumine the three properties of nature; they know nothing of what is beyond them.” Therefore, *'Nistraigunyo bhawarjun'*– “Arjun! Rise above the three properties of nature and go beyond the sphere of action laid down by the Ved.” There also remains the question as to how one progress further? Lord Krishn says– *'Nirdwandah'*– by getting liberated from the conflicts of joy and sorrow, concentrating on the one changeless reality, desiring neither the obtained nor the unobtained in the path of Yog and devoting single-mindedly to the indwelling Self. This is how one can rise above the Ved. Now comes the obvious question too–is there any precedence of anyone going beyond the Ved? Lord Krishn teaches that as a person transcends the Ved, even so, one comes face to face with the Supreme Spirit and that is a person who is aware of HIM and is a true Vipr. Surrounded by the ocean on all sides, a person has no use for a pond. Just so, a Brahmin who has gained knowledge of the Supreme Spirit has no use for the Ved. That means that the one who knows God transcends the Ved, and that person is a Brahmin. Brahmin is thus a stage.

Lord Krishn says, “People worshipping me in accordance with the Geeta pray for attainment of the heaven and I give it to them. It is enjoyed, and thereafter gets destroyed. Perishable was

desired, and it will never be eternal. Heaven will emerge and pass in front. Immediately after completion of tenure, it is gone and then the person returns to the same square from where one's own practice was initiated. Though the heaven is destroyed, but the devotee is never, because it has been demanded from me after worshipping in accordance with the norms of Geeta, there is no destruction to the initiation of spirituality on my path. Demands will be fulfilled, and will come to enjoy and spiritual practice will also continue unchanged onwards too." A doer of good deeds, of God related deeds, is never damned (Geeta, 6/40). "Arjun! The merits earned in previous body are spontaneously restored in a new birth, by virtue, of which, the devotee sets out to achieve the ultimate excellence that is God. Spiritual practices are resumed, as it is."

Lord Krishn said— *'Yesham twantgatam papam jananam punyakarmanam/ Te dwandamohnirmukta bhajante mam dridhavratah//'* (Geeta, 7/28). *'Punyakarmanam'*—i.e. Task which provides you spiritual accomplishment is known as saintly deed; if it is designated by the scriptural method, it is ordained action; if it is towards the God, it is consequential action and if performed with total surrender to Lord Krishn, it is virtuous action. Being blessed with the rare human body, this is the only path of action. Hence, worthy action, and action performed in accordance with Geeta, ordained action etc, are synonyms. Thus, such devotees, who are performers of virtuous action, worshippers with firm intent and whose ignorance arising from conflicts of attachment and repulsion have been destroyed, who are striving for liberation from cycle of birth and death, know the absolute Brahma. Action in accordance with Geeta is such a way which reveals the absolute Brahma. They succeed in knowing all action

and spiritual wisdom in complete. Every living being is ruled by delusion (maya) which compels to dance according to its wish. Getting rid of its grips and established in the Self-dominance of the Soul is entry to adhyatm. By walking under the guidance of Soul to have a direct perception of God, along with final merger in HIM is perfection of adhyatm. Now Self-dominance of the Soul is fully pervading within. Such a devotee knows Lord Krishn along with the adhidaiv, adhiyagya and adhyatm in complete. By knowing the Lord, a devotee gets merged in HIM, and attains HIS Supreme form. As is the God, so is the devotee. Thus, the perfect action, absolute Brahm, adhyatm, adhidaiv, adhiyagya, all in complete, along with direct perception of God is outcome of ordained action, in accordance with Geeta. Can the mind be restrained by smooth arrangements of the country? Can this be gained through any business or materialistic performance? In fact, action (Karm) is a method of spiritual practicing for total accomplishment.

Explaining it further, Lord Krishn said– *‘Kim karma kimkarmeti kavyoapyatra mohitah/ Tatte karma pravakshyami yajgyatwa mokshyaseashubhat/’* (Geeta, 4/16) – i.e. What is action and the state in which there is no action? Even prudent men are confounded by these questions. So, Lord Krishn tells Arjun that he is going to expound well on the meaning of action to him, so that he can be freed from bondage. Action is something that liberates from the fetters of temporal life.

Doing anything is not action (Karm). There is an ordained method for it. Lord Krishn says– *‘Niyatam kuru karm twam karm jyayo hyakarmanah/ Shareeryatrapi cha te na prasiddhayeda-karmanah/’* (Geeta, 3/8)– “Arjun! You ought to do your prescribed action as enjoined by scriptures. Performance of this action is

preferable to inaction. By not doing it, you cannot even complete the journey of your Soul.” Action is something that completes this physical journey. This soul-what else has he been doing except making his physical journey through endless lives? From one body to another, this journey is only being performed. If there is yet to be another birth, the journey is still incomplete. That is, the gain from this action (Karm) is that one has never to take rebirth in future and gets totally free from facing the tortures of the womb.

2. Yagya in accordance to Geeta:-

The question stands, as it is, i.e. what is that ordained action that we have to perform? God said– ‘*Yagyarthatakarmanoanyatra lokoayam karmbandhanah*’ (Geeta, 3/9) – Conduct of Yagya is the only action. That conduct is action through which this Yagya is fulfilled. Hence Yagya must have a prescribed method. Now another question arises — people around the globe are busy day and night, they are making tough labor somehow, are they not performing action? Lord Krishn explained– ‘*anyatra lokoayam karmbandhanah*’ – Tasks other than this are only forms of worldly bondage. Anything other than performance of this Yagya is a form of slavery rather than action. Therefore for accomplishment of this Yagya, Arjun is urged to do well in a spirit of detachment. This will lead him to attain Lord Krishn.

Additionally, a new question comes up. How to let the yagya be properly understood first, so that action may be performed? Before answering about this Yagya, The Lord first gives a brief account of the origin of Yagya. With structuring the creation along with Yagya, the Creator said, “You cherish gods by Yagya and may gods foster you. Thus, by mutual augmentation ultimately achieve that final bliss.” Lord Krishn says– ‘*Dwau bhootsargau*

lokeasmindaiva aasur eva cha' (Geeta, 16/6) – “Arjun! There are, in the world, two kinds of men - godlike and demon-like. When sacred impulses are active within the heart, man is godlike; but he turns into devilish if he is rife with demonical inclinations. Arjun! Do not be in grief. You have earned righteous impulses and will attain me as well to my eternal refulgent form.”

With regard to the external gods, Lord Krishn explained in the Seventh chapter of Geeta that— those whose intellect has been robbed through enjoyment of worldly comforts, such foolish persons tend to worship other gods other than Supreme Being. There is no competent power known as God at those places to help where such worshipping is done; but it is HE who is everywhere. Wherever faith inclines, it is HE who supports it and makes it firm and it is also HE who provides rewards for this faith. The fruit is given immediately, it is consumed and destroyed. So, what is the use of such perishable fruit? Minds of the people are confined to the fruits only. But if the fruits are made available, what is the loss in such god worshipping? Lord Krishn said, “Arjun! All the god worshippers are worshippers of mine, but since their worship is without a proper method, they are destroyed, whereas my devotees are never destroyed. So, if you have to worship, why not to follow the scriptural method? This method is nothing else but the dialogues which we are having i.e. Geeta. There will be no other person favorite to me to perform my favorable deeds who explains this to the straying devotees. I will be worshipped by him. He will attain me and gain my eternal bliss.”

In fact, the origination of divine feeling in the heart is the divine worship. Lord Krishn says that to strengthen the divine feeling in the heart is Yagya. Reverence, devotion, conduct of this Yagya, conviction, meditation, control of senses and mind,

simplicity of heart, non-violence, truth, forgiveness etc. are the divine traits. These traits make you cover the distance up to God. As the divine traits get strengthened, you gain power. Within the upliftment and when you touch the level of source, you, along with deities will become free. Janak, along with so many saints, had attained this supreme position by performing this action. Janak here does not mean the king of Mithila. Janak is an epithet of father-the giver of life. Yog is 'Janak' which gives birth to your spiritual form, and reveals it. Yog, the way by which the individual Soul may be united with the Supreme Spirit and thus secure absolution is Janak for it brings out and manifests the embodied soul. All those who are endowed with Yog are sages like Janak.

Question arises too that this Yagya i.e. contemplation, will it have to go on endlessly? Or will it ever be completed? Lord Krishn explains — In result of performance of this ordained action, one who has realized the Soul, and is Self-satiated, Self-situated, for such sage of total accomplishment nothing more is left which has to be gained. Now, there is neither any gain in action nor any loss in inaction for such a great Soul after he has reached the state of realization. Yet, however, keeping in mind the interest of the world and the preservation of its order, he continues to acquit himself of his prescribed duty. This ordained action is of no use for them. Further Lord Krishn did not disclose until the Third chapter of Geeta about what Yagya really is?

Explaining the Yagya in Chapter Four of Geeta, Lord Krishn said, "Arjun! For an accomplished sage, who is Self-satiated, Self-situated— '*Brahmarpanam brahma havirbrahamagnao brahmana hutam/ Brahmaiva ten gantavyam brahmakarma-samadhina//*' (Geeta, 4/24)—such emancipated sage's yagya is God, what he offers as oblation is God, and the sacred fire to which

the sacrifice is made is also God. That is to say, that what is offered by the Godlike worshipper to the sacred fire that is an embodiment of God is also God himself. **‘Brahmakarmasamadhina’** (Geeta, 4/24)– That which is worthy of being secured by the man whose actions have been dissolved and stilled by God’s loving touch is also God. So it is this man that does nothing; acting for the good of others.

These are the attributes of the realized sage who has reached the stage of final attainment. But what is the nature of yagya that is performed by worshippers who have just set out on the quest? Lord Krishn said— **‘Daivamevapare yagyam’** (Geeta, 4/25), “Arjun! Many Yogis undertake sincere performance of yagya to gods in order to foster them, that is, they thus, strengthen and augment divine impulses in the heart which must cover the entire distance for the attainment of God. Yet other yogi offers all the outward looking of their senses to the fire of self-control because whatever is seen through eyes, heard through ears, provides an object. Sublimating all the objects of senses of perception and thus to turn them into effective means for achievement of the Supreme goal is sacrifice in the fire of senses— **‘Shabdadinvishayananya indriyagnishu juhvati’** (Geeta, 4/26).

There is a legend of the great Indian epic Mahabharat that Arjun went to heaven in search of weapons. Indra said, “He is my son and hence should be warmly welcomed.” He called the best dancer of the heaven, Urvashi. All the deities immediately directed their sight towards Urvashi with her entry. Arjun thought—what is the matter? When he saw her, also became spellbound. Even after the dance was over, Arjun remained seated and idolized. The deities asked Indra, “Devendra! You had been saying – my son is stoic, ascetic, knowledgeable, and an abstinent person. But since

the arrival of Urvashi, he has continuously been staring at her. He is unaware even that this is heaven's council. He has no knowledge of decorum even." Indra said, "You are right. Ask Arjun himself what has he seen?" When they asked Arjun about the performance of dance, he recovered his senses. He respectfully stated, "Deveshwar! Forgive me. I did not see any dance. So many years have passed since we got separated from mother Kunti. I thought that the mother is coming. Maybe she had come here. So, I was looking at her holy feet."

Deities were happy to hear this but Urvashi got very angry. She took it as her insult and decided in her mind to let Arjun down. Indra said—'Arjun! You still have no knowledge about one weapon. Arjun asked—'What is that?' Indra replied—'Gandharva Astra.' Arjun asked again—'What is this weapon?' Indra said—'You understand this as a weapon also. All your brothers can hide themselves during unknown dwelling, but you will not be able to do so. With this weapon, you will be able to hide yourself.' As per instructions of Indra, Gandharv Chitrarath started educating him for dance and music etc. Urvashi too helped him in dancing. Soon, Arjun acquired the knowledge of these arts. Chitrarath said to him—'Arjun! You are at the top among my disciples. None of them had so much flexibility of body like you have.' Urvashi paid her respect to Arjun. Arjun said—'Mother! When did you come here?' Urvashi replied—'I have been dancing here since so many days together and you have not noticed me?' Arjun replied—'I never noticed. Had I noticed, would have paid respect earlier.' Urvashi proposed—'Arjun! I can stay in your physical world, you get married with me.' Arjun said—'Mother! I am ready for rendering all my services to you like a son. It does not suit to a mother to speak in such abusive language.' Seeing Arjun unmoved,

Urvashi cursed him—‘If you are not accepting my proposal, then will become impotent.’ Indra was watching upon both of them. He said—‘Urvashi! If someone has passed your test, it doesn’t mean that he has committed a crime. Why did you curse him?’ Urvashi replied—‘Deveshwar! I thought that my defeat is your defeat, and hence I lost my temper.’ Indra said—‘Limit your curse for a definite period.’ Urvashi said—‘This will be effective for one year only.’ Indra said—‘Arjun! This curse will become effective from the very first day of your secret living and the day this will be over, you will regain your warrior form along with your celestial weapons.’ It was due to the curse of Urvashi that thousands of spies from the Kuru family were searching for Arjun during the secret dwelling, whereas he was giving training to the females of Viratnagar in their seraglio. Arjun could not realize how one year had already passed. The curse turned into a boon. Devotees are not affected by curses. *‘Haribhaktan ke pas na aave, bhoot pret pakhand’* i.e. devotees of Hari (God) cannot be deteriorated by bewitchment, black-magic, deity-demon, good and bad stars, because they live under the compassionate umbrella of God. Thus, the perversions created by the objects of senses of perception (sound, touch, form, taste, and smell) and turning them into effective means for achievement of Supreme goal is the sacrifice in the fire of senses and yagya as well.

‘Sarvani-indriyakarmani prankarmani chapre’ (Geeta, 4/27)—Senses along with vital breath perform action. Lord Krishn has so far spoken for this, as there is a gradual fostering of pious impulses, restraint of the working of the senses and parrying off of sensual perceptions through modification of their intent. In a still higher state than this, yogi offer as oblation the function of all senses and operations of life-breaths to the fire of yog that is

lit up by knowledge of God. Human beings concentrate on materialistic objects, whereas Yogi, keeping their mind away from such, perform sacrifice inside the fire of self-restraint.

‘Apane juhvati pranam’ (Geeta, 4/29)– Going upon even higher than this, Yogi offer their inhaled breath to the exhaled breath and exhaled breath to inhaled breath that is intoning ‘OM’, ‘Ram-Ram-Ram’ duly synchronized with inhalation and exhalation. As an onlooker, just this has to be viewed as what the breath shapes? When does it come in? And when does it come out? And what does it say? It articulates nothing except the name of God. With onward practice **‘Pranapangati ruddhwa pranayam-parayanah’** (Geeta, 4/29)– both pran (inhale) and apan (exhale) get properly balanced so that there is generation of neither internal desires nor grief because of thoughts of the external world. Breath starts flowing like ‘perennial’ stream of oil. Neither pious nor impious excitement gets generated. This is called pranayam. Life wind is restrained. This is the state of mind’s conquest.

3. Outcome of Yagya in accordance to Geeta:-

The outcome of the Yagya emerges with the moment the mind gets pacified. **‘Yagyashishtamritbhujō yanti brahma sanatanam’** (Geeta, 4/31)– What yagya generates-what results from it, is nectar of wisdom and the one who feeds on it becomes one with the eternal God. Lord Krishn said—this Soul itself is such immortal substance where death has no entry. Only God is eternal, ultimate truth and universal Supreme Being. Direct perception of that deathless immutable Self and gained acquaintance along with such perception is real knowledge. The one who feeds on it becomes one with eternal God. Hence, ordained action is something with which its completion unites the

worshipper with God.

Who has a right to perform such Yagya, the result of which provides nectar like food and attainment of eternal God? '*Nayam lokoasatyayagyasya kutoanyah kurusattam*' (Geeta, 4/31)—For people bereft of yagya, even the mortal, human body is beyond their reach in next birth. How could the next world (paradise) be accessible? It means that the right of performing yagya is available to those who are in human bodies. May be male or female, might have been born anywhere, and whatever one may be called, if they are born in human body, they have a right to perform Yagya, and spiritual practice in accordance with Geeta.

'Evam bahuvidha yagya vitata brahmno mukhe/ Karm-janviddhi tansarvanevam gyatva vimokshayase//' (Geeta, 4/32) – Almost 13–14 forms of fire, like allegiance towards one Supreme God in spiritual heart, proceeding further in austerities under the guidance of totally accomplished sages, earning the divine traits inside the heart, sacrificing the outwardly flow of senses in fire of restraint, fire of senses, fire of inhalation and exhalation, fire of yog etc. have been described. All these are practicing methods. The conduct, by means of which all these Yagya are performed, is called **Karm (action)**. If such action can be performed in cultivation, by obeying the duties in service, then please, should try it. This will be performed only when one comes to understand the ordained action in accordance to Geeta. This one path of action has been classified by the God into four categories on the basis of the inherent ability of person according to capacity, which is called Varn. **Putting this action into practice is Dharm. The process by which the self is enabled to attain to Supreme Spirit is Dharm. Everyone in the human body has a right to perform this Dharm.**

4. Right to Worship:-

Lord Krishn says—‘*Samoaham sarvabhooteshu*’ (Geeta, 9.29)—“I abide evenly in all beings. There is none who is either friend or enemy to me. Wholly dedicated worshippers who contemplate me with loving devotion abide in me and I in them.” This is the only kinship He knows. To worship God, neither there is need of any treasure of pious deeds nor any obstruction like impious deeds. Lord Krishn assures that—‘*Api chetsuduracharo....*’ (Geeta, 9/30)— even if a man of the most depraved conduct worships Him incessantly, he is worthy of being regarded as a saint because he is a person of true resolve. He has involved in that which is truth in real, the essence, the ordained action in accordance to Geeta and surrendered completely to one God. ‘*Kshipram bhawati dharmatma*’ (Geeta, 9/31)—Soon grows righteous, that is one who has a capacity of retention of God is a virtuous person. He gains the capacity to attain God. ‘shaswachantim nigachchhati’- Such devotee realizes the ultimate, imperishable repose. Lord Krishn says, ‘*Kaunteya prati janeehi na me baktah pranshyati*’- “Kauntey! Know beyond any doubt that my worshipper is never destroyed.”

5. Abode of God:-

It is accepted that only God is universal Supreme Being, the soul is eternal, weapons cannot cleave it, and fire cannot burn it. But where does God dwell? Where to go for searching him? Lord Krishn says—‘*Jyotishamapi tajjyotih*’ (Geeta, 13/17)— He is light among lights. ‘*Gyangamyam*’- by knowledge alone can there be realization of God and ‘*Hridi sarvasya vishthitam*’ that eternal Self dwells in the hearts of all. The God, to whom we want to attain, does not abide in the heaven or sky but inside our hearts.

‘Sarvasya chaham hridi sannivishto’ (Geeta, 15/15)— “I exist as the omniscient presence in the heart of all beings.” **‘Ishwarah sarvabhootanam hriddeshearjun tishthati’** (Geeta, 18/61)— God abides inside the hearts of all beings. But when He is so close to us, why are we ignorant of His presence? This is so because the contraptions we call body are driven by the power of maya and hence we do not see Him. We have to attain the God. Where He dwells inside our hearts? Where to go in His search? In the very next hymn (Shloka), Lord Krishn says—**‘Tameva sharnam gachchha sarvabhaven bharat/ Tatprasadatparam shantim sthanam prapyasi shashwatam//’** (Geeta, 18/62)— “Arjun! Seek refuge with all your heart within the inner realm.” **‘Tatprasadatparam shantim’** i.e. the moment you take refuge, by His grace, one will attain to repose without any unrest, and such repose offers the everlasting ultimate bliss.

But the heart abiding God is not seen. Lord Krishn tells this whole remedy to Arjun and asks him to listen to all of His teachings in full, as they contain all of the most confidential secrets. He tells: **‘Manmana bhav madbhakto madyaji mam namaskuru/ Mamaivaishyasi satyam te pratijane priyoasi me//’** (Geeta, 18/65)— “Bow in obeisance to me, adore me, keep me in mind and worship me.” **‘Sarvadharmanparityajya mamekam sharanam vraja/ Aham tva sarvapapebhyo mokshishyami ma suchah//’** (Geeta, 18/66)—“Abandon all other obligations/dharm,, (Arjun was not only trapped in lot many misconceptions of different beliefs but ready to sacrifice his life even. Lord Krishn advised him to give up all his misappropriated beliefs in which he was severely entangled. We are also entangled in many such misconceptions even today which have damaged the entire country. For its entire remedy, please refer to the metaphysical interpretation

of primordial scripture **Bhagavad Gita, named as Yatharth Geeta**) and seek refuge in Me alone. I shall free you from all sins.” In the first two verses, Lord Krishn told that God abides in the heart, take refuge in Him with all your being. In the next two verses, He says, “listen yet again to my most esoteric words, indeed felicitous. Surrender to me with all your sentiments, fix your mind and intellect in me, remember me, I will absolve you of all sins. Leaving aside all different obligations, take refuge in Me alone.” After all, what is Lord Krishn’s wish to be conveyed here. Does not revered Krishn intend to communicate by this that finding shelter under a noble teacher-preceptor is indispensable for the seeker who has taken to the spiritual path? He means that if you have to attain the heart-abiding God, you will have to take refuge in Sadguru (a totally accomplished and enlightened sage). Lord Krishn was a Mahayogeshwer, a Sadguru. If you wish to attain God, take refuge in some accomplished sage who is truly a knower of divine essence.

6. Spiritual practice in accordance with Geeta:-

Lord Krishn says—‘*Yadaksharam vedvido vadanti vishanti yadyatayo veetragah/ Yadichchhanto brahmacharyam charanti tatte padam sangrahe na pravakshaye//*’ (Geeta, 8/11)—“I shall tell you nicely of the ultimate state which totally enlightened sages call the imperishable, is realized by men who practice tough continence along with other difficult vows and is worthy of retention in heart.” ‘*Sarvadwarani sanyamya mano hridi nirudhya cha/ Moordhanyadhyatmanah pranamsthito yog-dharanam//*’ (Geeta, 8/12)—“Shutting the doors of all the senses, confining intellect within the Self, fixing the process of Yog well within the mind, i.e. ordained action in accordance to Geeta,

‘Omityekasharam brahma’ (Geeta, 8/13)- intoning OM which is God inside a word, **‘mamanusmaran’**- remembering my form, spiritual austerity gets elevated to such an extent that **‘tyajnadeham’** while departing from the body—**‘Sa yati parmam gatim’** he attains to salvation.” It is for this reason that Lord Krishn prompts Arjun to utter OM but also to remember his own (Lord Krishn’s) form because Lord Krishn is **‘gururgariyan’**, the greatest of all Gurus. It is an accomplished Guru who is kept in view while meditating because after attainment of ultimate bliss, he too becomes God. He is a knower of essence and this is gravity of a true Guru.

Lord Krishn says, “This Geeta is nectar of Dharm. **‘Ye tu dharmyamritmidam yathoktam paryupaaaste/ Shradhyadhana matparma bhaktasteateeva me priyah/’** (Geeta, 12/20— the worshipper, who partakes well of the aforesaid imperishable nectar of Dharm, as it is, the way it has arisen, is the dearest to me among all the devotees.” That means the whole Geeta is like nectar of Dharm. Lord Krishn says—**‘Brahmno hi pratishthaam’** (Geeta, 14/27)— “Arjun! I am the one in which the eternal God, immortal life, the imperishable Dharm and the unblemished joy of attaining to the Supreme goal, all abide.” In other words, a God-oriented saint is the abode of all this bliss. Till one does not find a Sadguru, the worship for total emancipation never initiates.

7. Geeta- The Seed Scripture:-

Lord Krishn has named Geeta, a scripture—**‘Iti guhaytamam shasṭrmidmuktam mayanagha/’** (Geeta, 15/20)— “O the sinless Arjun, I have thus instructed you, in this most subtle of all knowledge because by knowing its essence a man gains wisdom, profit in the mortal world and final bliss.” So, this instruction by Lord Krishn is a complete sacred precept in itself. Lord Krishn

says— *‘Yah shastravidhimutsrija vartate kamkaratah/ Na sa sidhimvapnoti na sukham na param gatim//’* (Geeta, 16/23)—
 “The one who transgresses scriptural injunction and acts indiscriminately according to his will, achieves neither perfection nor the Supreme Goal, nor even happiness.” *‘Tasmachchhastram pramanam te karyakaryavyavashtitau/Gyatva shastravidhanoktam karm kartumiharhasi//’* (Geeta, 16/24)—
 “So scripture is the fully abiding authority on what ought and ought not to be done, and having learnt that you have the ability to act according to the provisions laid down by scriptures.”

Indian theologians have created scriptures with two main objectives. One is to protect the history, social order and culture, in which the people could follow the footsteps of their noble ancestors so that they may live a noble, happy and prosperous life by abiding the norms of own culture, but only by having such a life, felicity is not possible because human life is simply like a camp in between in the path of life and death. If someone is successful to spend such a well managed life, even then it is never possible to have well-being. And hence, theologians adopted second vision of creating the scriptures in terms of metaphysics. Every being is dependent on glamorous delusion (Maya). By getting liberated from tight grips of delusion and finding a firm stand in the sphere of Self, to cover up the total distance leading to Supreme Being by awakening of soul, to have direct perception of God along with different stages of final merger, all these are culmination of adhyatm. And that was the reason; Revered Maharshi Vyas took a separate stand in presenting Bhagavad Geeta describing the subtle details of science of Yog in India while writing the great Indian epic Mahabharat. While glorifying Geeta, he adjudicated—*‘Geeta sugeeta kartavya’*—The Geeta is suitable for

being earnestly taken up by heart after thoughtful consideration which was uttered by Lord Krishn himself. This is instruction in form of dialogues of the same God to whom we want to gladden. **‘Kimanyaih shasṭrasangrahaih’**—When we have the treatise given to us which was taught by Lord Krishn himself, why ever would we need to go for other scriptures?

8. Dharm in the Ramcharitmanas:-

According to Manas: **‘Dharamu na doosar satya samana/ Aagam nigam puran bakhana//’** (Manas, 2/94/5)—means there is no other Dharm like truth, which has been praised in the Ved, Scriptures and Purans. Spontaneous question is then what is the truth? **‘Byapaku ek brahm abinashi/ Sat chetan ghan aanand rasi//’** (Manas, 1/22/6)—that Supreme Soul is comprehensive, abides in every particle. He is one and one alone and never gets multiplied. Since He is infinite, therefore is Brahm. He is eternal, never gets destroyed. That Supreme Being is the only truth, consciousness, bliss. Resolve emerges later while God knows prior to that what is going to be done by anyone. **‘ghan aanand rasi’**: He is mass of infinite pleasure. Pleasure is human requirement, which is in God only. He is all pervading but not visible. Then where can He be searched? It is said—**‘As prabhu hridaya achhat abikari/ Sakal jeev jag deen dukhari//’** (Manas, 1/22/7)-Such God, who is only truth, consciousness, bliss dwells in the heart of everyone, is existing as seer. For example, it is the purpose of light to provide illumination irrespective of the fact that one is reading scripture or involved in recreation. Similarly, God, remaining unaffected by perversions, abides in the heart of everyone. The whole world is poor and in miseries even when God is abiding in the heart. Then, how to realize that God for attainment of the

supreme joy and getting rid of miseries? There is only one way—intoning His Name. *‘Nam nirupan nam jatan te/ Sou pragatat jimi mole ratan te//’* (Manas, 1/22/8)—Firstly, evaluation of name should be done to understand what is this? How is this intoned? And once when it is understood, the efforts should be made day and night for the same; intoning of the name must be initiated. As a result of this continuous practice, the God will be manifested just like the priceless price sparkles with identification of a rare gemstone; its eternal value gets reflected. *‘Ram nam me antar hai/ Kahin heera hai, kahin patthar hai//’* Name is the same but if someone intones round the clock, finds simple gravels. The same name if gets intoned by some other, finds diamonds. In fact the method of intoning the name is to be awakened by totally enlightened sages, and to walk the path in their guidance is true worshipping. Only by rendering the heartfelt reverence (shraddha) and through intoning the name, one has simply to allure the God who abides inside human heart. **True surrender to God and to stabilize highest degree of reverence (shraddha) in Him is true performance of Dharm.**

The form of God gets manifested by intoning His name. Whenever someone intends to meditate, it starts happening. Through the name Of God, His form starts appearing which initiates taking every care of devotee. He looks after all that is needed, manages to sit for worshipping, keeps involved, helps in walking the path, and leads by making aware of upcoming dangers. This is named as incarnation (leela). It means how God manages to let a devotee fully explained. A seeker starts getting the advance wisdom through God with the gradual elevation of spiritual status. By moving ahead in divine directions, a seeker completes the total journey to God. After this one gets His direct perception. God

Himself becomes the vision in a seeker, stands in front with infinite attributes which is named as abode, and here is the final merger, seeker's identity is totally dissolved at this stage. This is called attainment of final bliss. With this one gets liberated from shackles of birth and death and finally emancipated. Hence all of us should intone the name of God. By solidifying own reverence (shraddha) in one God, while on move or being seated, we must intone the name of God all the time. There is no unholy place for intoning the name. Even if you sit by laying flowers, sprinkle perfumes but if there is lacking in reverence (shraddha) and surrender, and not having the devotional stage like Bharat ('*Gadgad gira nayan bah neera*') inside your spiritual heart, then that place is unholy. Still that intoning of name is incomplete.

9. Worship of a single God and no one else is worth worshipping except Him:-

When God appeared to Kakbhasundi, he was in great confusion that there was so much grace of God upon an evil person like him! What is the reason? With consolation, God said by providing solution:

*Ek pita ke bipul kumara/ Hohinh prithak gun sheel achara//
Kou pandit kou tapas gyata/ Kou dhanwant soor kou data//
Kou sarbagya dharmarat koi/ Sab par pitahi preeti sam hoi//*
(Manas, 7/86/1-3)

There are so many sons to a father. One is scholar, another is ascetic, someone is knowledgeable and another is rich, someone is donor and another one is omniscient and yet another one is devoted to Dharm. The father's affection is equal for all of them, but out of these sons, one may be like this:

Kou pitu bhagat bachan man karma/ Sapnehu jan na doosar dharma//

So sut priya pitu pran samana/ jadyapi so sab bhanti ayana//
(Manas, 7/86/4-5)

One of them may be devout to his father by mind, action and words. ‘***So sut priya pitu pran samana***’ i.e. such a son is dear to his father like his vital breath irrespective of his being deficient in all the merits. He has got only one merit, i.e. he is a devout to his father.

Eahin bidhi jeev charachar jete/ Trijag dev nar asur samete//
Akhil biswa yah mor upaya/ Sab par mohi barabari daya//
(Manas, 7/86/6-7)

“According to this, animals and birds, deities, humans, demons, animate-inanimate, rather this whole universe is created by Me. Therefore, I have the same equal compassion to all of them.” But:

Tinh mah jo parihari mad maya/ Bhajai mohi man bach aru kaya//
Purush Napunshak nari va jeeva charachar koi/
Sarbbhava bhaj kapat taji mohi param priya hoi//
(Manas, 7/87/A)

“Be it man, impotent, women, animate-inanimate or anyone being else, wherever might have born, whatsoever might being called, if worships me with all sentiments after abandoning all guile, then is dearest to me. If one does not worship Me, then ‘***Bhagati heen biranchi kin hoi/ Sab jeevahu sam priya mohi soi***’ (Manas, 7/85/9): even if is the creator of the universe, is dear to me alike other beings. And ‘***Bhagtivant ati neechau prani/ Mohi pranapriya asi mam bani***’ (Manas, 7/85/10): extremely wretched but devoted person too is dear to me like my vital breath.” God is sovereign, all pervading. Wherever anyone has been born in this creation, whatsoever is being called, human gives and takes

theist or atheist titles, it makes no difference to God. No one has ever been declared theist or atheist by God. Wherever you are, now are in a human body. Any one when remembers Him with reverence (shraddha), spiritual advancement of that person initiates. Even by living in this darkness of night like world, the dim light of Supreme Being is existing in every one. It starts converting into the full light and finally, direct perception along with total merger in the God is obtained. Only reverence (shraddha) is required for realization of the God. ***‘Shraddhavanllabhate gyanam tatparah sanyatendriyah’*** (Geeta, 4/39): The worshipper of true faith who has subdued his senses attains to this knowledge. **Therefore reverence (shraddha) and surrender in single God is true performance of Dharm.**

Concluding the Manas, Revered Goswami Tulsidas passed the verdict—

***Soi sarbagya guni soi gyata/ Soi mahi mandit pandit data//
Dharma parayan soi kul trata/ Ram charan jakar man rata//
Neeti nipun soi param sayana/ Shruti siddhant neek tehi jana//
Soi kabi kobid soi randheera/ Jo chhal chhadi bhajai raghubera//***
(Manas, 7/126/1-4)

He is omniscient, virtuoso, the knower, pundit, donor and virtuous person. Who? ***‘Ram charan jakar man rata’***- whose mind is devoted in lotus feet of Lord Ram.

***Nar bibidh karma adharm bahu mat sokaprad sab tyagahu//
Biswas kari kah das tuls Ram pad anuragahu//*** (Manas, 3/36)

Goswamiji says that people are performing variety of actions, but that is iniquitous. Lot many religions and religious sects provide only sorrow. Abandoning all of them, one should devote in lotus feet of Lord Ram. **Only this is Dharm.** India was

Global Guru by exploration of this same Supreme Soul and sequential spiritual practices for His attainment. Only human can get entry in this divine practice. Lord Krishn said—‘*Api chedasi papebhyeh sarvebhyah papakritam/*’ (Geeta, 4/36): “Even if you are the most heinous sinner, this ark of knowledge in accordance to Bhagavad Geeta will carry you safely across all evils.”

10. Dharm at a glance:-

According to Lord Krishn (Bhagavad Geeta, 2/16-29), the unreal never exists and the real is never without existence at any time. God alone is real, permanent, indestructible, changeless, and eternal, but he is beyond thought, imperceptible, and quite above the flutterings of mind. Now the point is how to restrain the mind? Action is the name of the mode by which a man attains to God after subduing his mind. **Putting this mode into practice is Dharm**, which is a trust or obligation. As Lord Krishn has told Arjun in the fortieth verse of Chapter Two of Bhagavad Geeta: “Since selfless action neither wears out the seed from which it sprang nor has any adverse consequence, even a partial observance of it liberates one from the dire terror of repeated birth and death.” **So the undertaking of this action is Dharm.**

This appointed action has been classified into four categories on the basis of the seekers’ inherent ability. At the initial stage, when a man sets upon the way of seeking after a due understanding of his task, he is a **Shudr**. But he is elevated to the rank of a **Vaishy** when his hold upon the means gets steadier. At the third stage, the same worshiper is promoted to the yet higher status of a **Kshatriy** when he gains the ability to oppose the conflicts of nature. The awakening of true knowledge that is transmitted by the voice of God himself, and which bestows on one, the ability to rely upon

that God and become like him, transmutes the seeker into a **Brahmin**.

Hence Yogeshwar Krishn lays down in the forty-sixth verse of Chapter Eighteen that engaging in action that is in harmony with one's native disposition is **Swadharm**. Though of an inferior merit, the discharge of one's natural obligation should be preferred. The undertaking of a deed of superior merit is, on the other hand, improper and injurious if it is attempted without cultivating the ability that is commensurate with it. Even losing one's life in the fulfillment of one's inborn calling is better, because the body is a mere garb and no one is really changed by putting on different apparel. When taken up again, the spiritual exercise is resumed from the same point at which it was discontinued. Thus climbing from step to step, the seeker at last attains to the immortal state.

The same is re-emphasized in the forty-seventh verse of the concluding chapter, when it is said that a man attains to ultimate liberation by worshipping God well according to his inborn inclination. **In other words, remembering and meditating on God by the appointed mode is Dharm.**

But who is the man entitled to this spiritual discipline called Dharm? Who has the privilege of approaching it? Shedding light on the problem, Lord Krishn tells Arjun that even the most degraded man is rendered virtuous if he worships him (Lord Krishn) -the one God- with intentness, and his Soul is then merged with God who is the ultimate reality and Dharm. So, according to the Geeta, that man is pious who performs the appointed task in keeping with his innate property to realize God.

Arjun is counselled at last to forsake all his other obligations and seek refuge in Lord Krishn. So that man who is wholly devoted

to one God is endowed with piety. **To dedicate oneself thus to God is Dharm.**

The process by which the Self is enabled to attain to the Supreme Being is Dharm. The awareness that comes to sages after their hunger for union with God has been quenched because of their achievement of the ultimate state is the only reality in all of creation. So we have to seek refuge in these men of enlightenment and wisdom in order to learn how we can make our way along the path that leads to final bliss. **That path is only one and embarking on it is Dharm.**

Dharm is an obligation-a sacred trust. It is propitious and the mind that applies itself to this enjoined task is also one and unified. (2.41) **Offering the functions of the senses and the operations of the life-winds to the fire of Yog-self-restraint kindled by the knowledge of God is Dharm.** (4.27) When self-control is identical with the Soul, and the operations of breath and the senses are thoroughly stilled, the current which arouses passions and the current that bears one towards God merge into one in the Self. Realization of God is the sublime culmination of this spiritual process.

Epilogue:-

Education has helped the world always in making progress. Weapons have always protected this world. But the weaponless security in India.....! Society devoid of education had a fear of going to hell if to study the scriptures. Indians, who were such a great warrior that they never got afraid of the sword; they never felt fear of death, jumped into the fire; but got afraid of **Dharm.** **Someone told that orthodoxy is the Dharm, people ran away. They never even dared to ask what is Dharm?** Therefore, to

gain complete knowledge of **Dharm**, go through **Yatharth Geeta** three or four times in a row which is the metaphysical interpretation of **Bhagavad Geeta**. This transparent knowledge will clear all the doubts forever.

‘Yatharth Geeta’ has been written by the inspiration of God. By adopting this, we all can gain a life full of pleasures, peace and prosper along with final abode of God. This **‘Yatharth Geeta’** must be with every child, youths and aged people, as richest asset of the life so that they can get rid of all their sorrows and earn wealth, knowledge curiosity and all other desires if any. Along with fulfilling all such desires, one can also have a direct perception of God as well final merger in Him to make this life meaningful. *‘Jo ichchha karihahu man mahi/ Hari prasad kachhu durlabh nahi//’* (Manas, 7/113/4).

All the totally accomplished and enlightened masters around the globe who have been preaching One God are all the messengers of Geeta. This is because the search of one almighty God has already been taught in the Bhagavad Geeta much earlier than their tenure. It is very easy to say One God, but sequential spiritual practices to awaken Him in inner realm of own spiritual heart, to communicate with Him, to have a direct perception and to get finally merged in God is only available in Bhagavad Geeta, nowhere else. Even after obtaining human body, if spiritual practice in accordance to Geeta in which initiation is never destroyed, is not explored which covers the total distance till attainment of final bliss, then it is irreparable damage of life. No need to oblige anyone, even then for evolution of own kids, relatives, and society one must study **“Yatharth Geeta”**.

“Om Shree Sadgurudev Bhagavan ki Jay”