



Yatharth Geeta' - Written by Shri Adgadanand Ji the blessed disciple of Shri Paramahans Ji Maharaj

Brethren,

Nepal and India do not have two important things – first, a religious scripture acceptable to all and, secondly, a logical definition of *Dharm* - one treatise which can enlighten the people from a poor man's hut to the palaces of the opulent, can enthuse and instil faith.

Geeta is above all the sects, because in the time of Shri Krishn not a single sect of the present day existed. In fact the differences of the sects began only after about one half to two thousand years of the Shri Krishn era. Therefore by accepting Geeta, you are accepting the first edition of the divine sermon in its originality.

More than 7500 commentaries of the Geeta, which was written around 5000 years ago, are available these days. However, none of these treatises explain what the actual *Karm* – ordained action is about. What is *Yagya* (Sacrificial Action) and (Caste) *Varna*? Having seen the military forces on both the sides, Arjun gave up the idea of fighting in the battle. Lord Shri Krishn enlightened Arjun about the need of the performance of his ordained action and



initiated him on the path of his '*Karm*' i. e. action. Therefore, the dissertation of the Geeta is based on importance of the *Karm*. With this view '**Yatharth Geeta**' is presented to you.

The Geeta is for all human beings. "**Anityammukham lokmimam prapya Bhajaswamam.**" (9/33) "Arjun, having received this unique but mortal and afflicted body worship Me." This means the right of worship is only given to human beings.

Attractive Features of Yatharth Geeta

'**Varna**' is an attractive feature of '**Yatharth Geeta**'. This is a kind of a system of invocation. It has been divided into four segments – *Brahmin, Kshatriya, Vaishya* and *Shoodra*. These are the high and low levels of spiritual seekers and not the high or low castes.

The '**Yagya**' has been defined as a unique process of spiritual pursuit in '**Yatharth Geeta**'. And about '**Karm**' it is stated that the process of activating the *Yagya* is *Karm*.

Shri Krishn has repeatedly maintained in the entire Geeta that the soul is the Ultimate '**Truth**', and that is the eternal truth while the physical bodies of all the living beings are mortal.

'**Sanatan Dharm**' is divine action, which unites with the God. About the '**Yuddha**' or battle, it is said to be related to the conflict between the divine and satanic faculties of our conscience. These are the two aspects of the conscience. The ultimate result is the destruction of the both. '**Yuddha Sthan**' or the venue of battle is within the human body and all the senses related to conscience.

'**Devata**' or Divinity is the assemblage of such elements, which help attain divinity. Worship of external forms of deities is the gift of idiotic brains.

'**Avtar**' or incarnations emerge within and its external emergence is nothing but a figment of the imagination.

Only the Brahm is the '**Supreme Divinity**' and is worthy of worship. It can be only searched within, and can be perceived with the help of great and enlightened sages, who have attained the ultimate bliss.

The perception of '**Dharm**' in the Yatharth Geeta

According Yogeshwar Shri Krishn, Evil does not exist and there is never a dearth of Virtuosity. The Supreme Divine is the only Truth which is timeless, immortal, constant and eternal, but that divinity is beyond the boundaries of postulation and perception, much beyond the vibrations of the mind. The significant process of realising divinity through the process of restraint of the senses is called '**Karm**'. And to execute such a *Karm* with practicality is *Dharm*.



Eligibility of entering the realm of *Dharm*

Yogeshwar says, “Arjun, even if the most evil person worships Me with total devotion and does not worship anyone other than Me; such a person shall quickly become a spiritually enlightened saint. His soul gets united with the *Dharm*. Hence, the person who is devoted to One God is religious.”

All the Saints are one

All the saints of the world are one. Ranging from Ram to Krishn, Jesus to Jarathustra or Muhammad to Guru Nanak – each one has attained eternity by realising the essence of the Supreme Divine. After attainment of such a spiritual state, the physical body of a sage remains just an abode of the spirit. God, Khuda, Ishwar, Paramatma, Brahm are just the synonyms of one and only Supreme Divine. After the great sages, their followers out of conservatism formed their own sects. Some of them are known as Jews, the others are known as Muslims or Christians and so forth.

Proclamation of the “Yatharth Geeta”

The proclamation of ‘Yatharth Geeta’ is that the spirit or Being is one, and one can attain it through restraint & determined efforts. The great sages since the time immemorial found that the God is one and all of them tried in their way to spread the message of ‘**One Divinity**’. The great sages who have spread this message in the nook and corners of the world are in fact the messengers of the Geeta.

In case the Geeta (religious scripture) could be spread as in the form of a religious scripture and taught to all the children, they all will enter the field of *Karm* or industriousness and emerge as the divine children, free of the conflicts of diversity, differences, caste or creed. And this way, they shall be able to cherish the ideal characteristic of not only India but the world. Unity shall be forged between them. No one shall be able to mislead them. The feeling of oneness that the governments are trying to forge between the people of two countries after a massive expenditure of crores of rupees can definitely be attained through the time tested Geeta.

The Geeta - An Earliest Scripture (Adi Shastra)

The Geeta is the earliest scripture. In the fourth chapter of the Geeta, Shri Krishna tells Arjun, “I have described this immortal knowledge to the Sun in the beginning of this universe. The Sun had conveyed this immortal knowledge to *Manu*. *Manu* had conveyed it to



Ishwaku The sages (*Rajarshi*) had learnt it from *Ishwaku* and this immortal knowledge had vanished from the face of the earth in that era. Since, you are my ardent devotee and a dear friend, I am going to convey it to you.” The Vedas came into existence in the presence of the creator of the universe - *Manu*. But the immortal knowledge of the Geeta was conveyed to the father of *Manu* - the Sun. In this manner, the immortal knowledge of the Geeta was first conveyed by Lord Shri Krishna and after that, the Vedas were created in the presence of *Manu*. How could *Manu* - the knower of the Vedas, and who was instrumental in the spread of the Geeta, besides who has written ‘there is only one God, there is only one method of attaining Him and everyone has a right to attain Him’, could write a thesis, which could drive a wedge within the society? It is written in *Ram Charit Manas* ‘the earth has been created by Maharaj Manu, which is indescribable and incomparable!’ When we are the children of one God, how could one be a pious and the other a blatantly sinner in such a beautiful virtuous world?

The human body, which is not available to even the deities is meant for the worship and attainment of the God. How could the messenger of the Geeta Manu, could call some human body, as untouchable? Please refer to the verse 33 of the chapter nine of the Geeta.

It seems, looking at the ardent devotion of the masses towards such great sages, keeping them illiterate, the so called intelligentsia in the ruling places described those social orders as a religion and made the masses to follow them through the ages. The great sages have nothing to do with such a new order.