

*Vedanta* is no religion in the ordinary concept of the term, which implies the formalistic observance of some physical and mental discipline, in some House of God, during a specific day of the week, for a prescribed length of time. If we consider religion as an "Art of Right Action," then *Vedanta* is indeed the noblest of religions, because it provides a scientific explanation for the entire way of right living. Krishna here glorifies it: "THIS IS THE ROYAL SCIENCE, THE ROYAL MYSTERY, PURE AND VERY HIGH."

Even if there be a Science, royal in its import, deep in its profundity, and "supreme in its purifying effect," unless it be available for our comprehension, it is almost useless. Here, Krishna promises that it is "CLEARLY COMPREHENSIBLE," since it can be apprehended directly by an immediate experience of the Self.

Also it is a science "pertaining to *Dharma*" (*Dharmyam*). The term *Dharma* has already been explained. Man is nothing but a parcel of minerals in their gross and subtle states, if the Conscious Principle were not blessing them with awareness. This Awareness, called the Self, is then the *Dharma* of man, the Principle of Life in him. the Spiritual Science, that the Lord of *Vrindavana* promises to enunciate in this chapter, is neither the physical science of the biology of the objects of the world, nor the science of psychology that explains the field of emotions and thoughts --- but the Science of the Self, the deepest essence in each individual.