

With this understanding of the term *Dharma*, we shall appreciate its difference from mere ethical and moral rules of conduct, all duties in life, all duties towards relations, friends, community, nation and the world, all our obligations to our environment, all our affections, reverence, charity, and sense of goodwill --- all that have been considered as our *Dharma* in our books. In and through such actions, physical, mental and intellectual, a man will bring forth the expression of his true *Dharma* --- his Divine Status as the All-pervading Self. To live truly as the *Atman*, and to express Its Infinite Perfection through all our actions and in all our contacts with the outer world is to rediscover our *Dharma*.

There are, no doubt, a few other stanzas in the Geeta wherein the Lord has almost directly commanded us to live a certain way-of-life, and has promised that if we obey His instructions, He will directly take the responsibility of guiding us towards HIS OWN BEING. But nowhere has the Lord so directly and openly expressed His divine willingness to undertake the service of His devotee as in this stanza.

He wants the meditator to accomplish three distinct adjustments in his inner personality. They are: (1) Renounce all Dharmas through meditation; (2) surrender to My refuge alone; and while in the state of meditation, (3) stop all worries. And as a reward Lord Krishna promises: "I SHALL RELEASE YOU FROM ALL SINS." This is a promise given to all mankind. The Geeta is a