

Book Review

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A Path to Greatness: A Book for India

by Dilip Rajeev

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A Path to Greatness: A Book for India is an inspiring collection of Dilip Rajeev's work and thought. In this book, the author makes an attempt to describe ancient mythologies and the history of great India. This is a captivating book that is stretching and challenging but we encourage people who are interested in finding linkages between our ancient history, yoga, spirituality, and education system to check it out. Few elucidations were distinct from what we had thought before however, the conclusions are logical.

In this book, the author tries to disentangle different legends from Hindu mythology and unwinding reality with regards to life, demise, a definitive objective of human existence and many more. He clarifies the tales from Hindu sacred texts and rehashes them in layman's language. It uncovers significant spiritual ideology that, when tried, can set you on your very own Path to Greatness: finding, arranging yourself toward and afterwards following the progression of God's Spirit in your life, confiding in it to direct your activities and intensify your endeavours so you can accomplish your most ideal life.

The book states that there are bogus speculations shown saying, the culture of *Mahabharata* came from outside India. Whereas the content of the epic itself follows the ancestries of Kings to countless years, in the place that is known for India itself and just with more prominent mindfulness, a genuine image of the truth, is an appropriate effort possible for both as individuals, and as a society. Legends educate us concerning likely outcomes, possibilities, the way to development, and in its study is framing extraordinary insight fundamental for managing each circumstance throughout everyday life. As per the author, the human body itself isn't restricted to one dimension. Through appropriate life, study, and effort, depicted as yoga, it is feasible to shape unpretentious bodies and structure own realms in the more profound universes.

In the book, the writer enlightens about education in India in connection with our legends as he expresses that a child should get training in fields they observe own joy as *Sva-Dharma* has the nature of producing happiness as the study of own field of interest is own duty and *Sva-Dharma*. Additionally, assuming that education isn't given on a wide arrangement of fields, for example, aesthetics, classical arts including customs all over the planet, city arranging, etc., society will be hindered in its development. The objective of education ought to never be tracking down a kind of revenue yet, development of the

person in a comprehensive manner as income and happiness are normal outcomes of it. Such a development, following the Soul's goal, outlives one lifetime. People ought to have the option to distinguish themselves as *Sva-Dhyayi* the one who goes through days in Self Study. The book underlines that Indians should be educated to empower the accomplishments of individual Indians and take part in *Sva-Dharma* for viewing as the Self.

It is 2021, and the world is encountering demise by innovation. Inside the pages of this book is astuteness that will indeed start delights on the planet around, and hence will, whenever spread broadly, save the world from the fiasco. Innovation has frequently demonstrated what obliterated society and nations. Things like online media and what annihilates the vigorous limits required for people to advance, structure themselves, and for familial delights to develop, should be disposed of altogether. Pushing kids from an early age on to oversimplified and brain deadening fields of innovative work should be avoided as it creates a general public of things that are captives to the machines. Keeping away from the blind impersonation of a western culture that has effectively botched in a few viewpoints as a lot of programming to debilitate the individual, obliterate qualities that reinforce ourselves, is done through the media.

The book further describes the core of spirituality which includes inward integration. Temple of Rama is own heart, and, likewise, own home. God in our customs isn't perceived as in the sky, however, situated in self. In the *Gita*, the word 'Temple' or 'Kshetra' alludes to the human body. The outward 'Kshetra' is just a cue and impression of its elements as caught in architecture. Spirituality is the study of the more profound plans of the universe, and a field of accuracy, reason, examination, soul, heart, etc. Familial structures, the significance of connection, every one of these ignite the Divine, and are accordingly the establishment of happiness. Obligation to oneself, and one's own family, should be held in the most noteworthy regard. Family should as a matter of first importance guarantee and back each other's spiritual development. In old Indian practices, it is thought the One or the One God sparkles forward internally also, so the spiritual exertion is to incorporate oneself into that light, the light of the soul, and the light of God, as found in the self.

The author also explains the connection between spirituality and oneself as a human body encounters bliss or trouble, the developments cause a progression of energies inside the human body, which are multi-faceted. All types of contemplation and spiritual exertion are pointed toward arranging one's mindfulness to such an extent that the mindfulness continuously is set up in own spirit, and the divine origin, the One. The term God is a term given to the light of the One, as it sparkles forward into the universe. God is in old idea not as a punisher, or rewarder, but as a timeless retreat to each being (a friend). The remunerating of good and awful is in the normal flow of things, done by the universe, itself, and the universe is named *Prakriti*, or Nature. However, God is in everlasting control over all phenomenon, and as each phenomenon and each activity is finished by the universe, which rests in God, over which God has outright power, and not by individual spirits, nothing at any point happens outside of the divine plan.

The entire inquiry of accomplishing joy then, at that point, is down to two inquiries, how would we acquire attention to the brilliance of our Soul, and how would we structure the energies inside such that keeps us in a mindset of joy?

For a spiritual advancement to happen a base can be given to it via the study of the *Gayatri Mantra*, regular meditation by family members as family or companions together may attempt a couple of long periods of deep study of the *Gayatri Mantra* in order to

light up themselves, the world around them, and as a spiritual improvement. Perhaps the most extraordinary mantra from the *Vedas*, lionised by Buddha, and furthermore admired in the *Mahabharata*, is the *Gayatri Mantra*. In the old days, the *Gayatri Mantra* was concentrated 108 times, three times per day, around morning, mid-afternoon, and around evening time (night) as these three times were depicted as *trisanthyas*. The author thinks that one might set up a book where *Gayatri Mantra* is composed 108 times, and study it often.

Pranayama and the *Gayatri Mantra* were focal aspects of prehistoric Indian religion. The following few parts of the book present these thoughts. Previously, that is depicted one more perspective on ancient science, a method of accomplishing joy. The author moreover features the significance of *Pranayama* which enriches the indispensable flames in the body as the rising flames of the system which keep the body in a healthy and upright state. It is a fundamental component of Himalayan Buddhism and old Indian customs. According to the ancients, *Pranayama* was an expected idea vital for spiritual advancement as if *Pranayama* is in itself a full spiritual exercise. This book is a viable aide which summarises a method of doing *Pranayama* as it is the master key by which yogis open the entryway of freedom, and expert all powers.

We truly connected with the book and the author's viewpoint on spirituality and its relation to our Hindu mythology. The language utilised by the author is clear and fresh. He passes on the messages concealed in the different Hindu mythology and practices in a straightforward way, which further lifts the reader's interest to find out about the glad history of Spiritualism as a way of philosophy and belief system. After completing this book, we realised that many of the areas addressed in the text have been known but a clear understanding of them was not before, however after going through this book, we have better insight into spiritual ideology that, when tried, can set you on your very own Path to Greatness.