

# Moral Action and Emancipation In The Light Of The Gita

Dr. Arpita Chakraborty

M.A, M.PHIL, PH.D

**Abstract:** The Gita occupies a unique place in the history of Indian literature and thought in that it reconciles *dharma* and *moksa*. This interesting reconciliation of the two otherwise contradictory ideals, offers a system which intertwines social responsibility and action in the world with a deep sense of spirituality and relinquishment of worldly attachments. *Dharma* is situated in the worldly and finite level, whereas *moksa* is situated in a completely different and high level which is infinite and absolute.

Besides this two tiers underlying the Gita which could be considered the finite and the infinite, or alternatively, *dharma* and *moksa*- there is a third tier, serving as an intermediate one connecting the two tiers, which would otherwise be unrelated to each other due to an insurmountable gap separating the two.

Therefore, it will be my enquiry into what practical means or system does the Gita offer the individual or the community who aspires to practice this transformative path.

**Key words:** *dharma, moksa, yoga*

**Methodology:** The methodology adopted for the present study is analytic and descriptive in nature. The required information to fulfill the objective of this paper has been obtained from different primary and secondary sources like research papers, books, journals, websites etc.

**Objective:** This paper makes a humble attempt to explore as to what means does the Gita offer the practitioner who desires to make progress in the process of self-realization.

## Introduction:

The *Gita* occupies a unique place in the history of Indian literature and thought in that it reconciles *dharma* and *moksha*. On the one hand the *Gita* adheres to *dharma* by enjoining the following of one's duty in accordance with the *varna dharma*, thereby supporting the moral and social order. This interesting reconciliation of the two otherwise contradictory ideals, offers a system which intertwines social responsibility and action in the world, with a deep sense of spirituality and relinquishment of worldly attachments. *dharma* is situated in the worldly and finite level, whereas *moksha* is situated in a completely different and higher level which is infinite and absolute. Besides this two tiers underlying the *Gita*- which could be

considered the finite and the infinite, or alternatively, *dharma* and *moksha*- there is a third tier, serving as an intermediate one connecting the two tiers, which would otherwise be unrelated to each other due to an insurmountable gap separating the two. The first tier represents *dharma*, and furthers proper human life. The second tier represents *yoga*, and further attempts to escape the viscous state of *samsara* while gradually seeking hold of the state of *moksha*, and the third tier represents the state of *moksha* itself. As a practical scripture, the *Gita* offers the means of crossing over the gap between the first tier, that of *dharma*, and the third tier, that of *moksha*. Mere following *dharma* is not sufficient to attain to the stage of *moksha*, but a different type of Endeavour or path is needed. This process or enterprise is sometimes called self-realization and it involves a transformational path by which one progresses step by step, thus making advancement from lower tiers to the higher ones. The question may now be raised, as to what means does the *Gita* offer the practitioner who desires to make progress in the process of self-realization. In other words, if the gap between *dharma* and *moksha* is insurmountable, how is one expected to cross it, leaving behind the world of *samsara*, and attaining the liberated realm of *moksha*? What practical means or system does the *Gita* offer the individual or the community who aspires to practice this transformative path?

### **Discussion:**

*Gita* aims at God realization or self-realization as the ultimate destiny of human life. The ethics of the *Gita* is not an end in itself. It is means to the metaphysical or spiritual goal. But how to realize the goal? The *Gita* refers to three kinds of *margas* to reach to the goal or union with God.

But before going to discuss three kinds of *yoga*. First of all I am going to give a little description about *yoga*.

*yoga* means joining or union. Secondly, it has various shades of meaning such as equilibrium, balance, synthesis, or integration and regulation and control of bodily and mental faculties. In the sentence *yoga* is called *Samatvam* (II,48), it means balance or equilibrium, secured by mental discipline. It is also used in the sense of art or device as in '*yoga*' is proficiency in doing *karma* (II, 50). *Yoga* is hard to be attained by one of uncontrolled self (vi,36). *Yoga* is thus the supreme art of creating synthesis, integration or harmonious adjustment between the various springs of action. The whole superstructure of the *Gita* is raised on the foundation of the art of producing peace and tranquility of mind amidst the

surging waves of mental states and creating unity out of variety in the inner life of man. It is for achieving this result that the *Gita* leads us into psychological, physical and metaphysical principles of life, its knowledge being very useful for a successful application of this art. The performance of actions without desire for their fruits, and acquiring a sense of detachment of mind in the worldly life are the two great lessons which the *Gita* teaches and it lays constant stress on the fact that we cannot succeed in imbibing these difficult lessons unless one practice the unique art of *yoga* in living our daily lives. According to Tilak, 'yoga' means control of mental impulses by breath control or mental absorption or meditation. It is well described in the *Gita* itself as "*yogah karmasu kausalam*" (ii, 50) *yoga* is skill in works. This word is also used in the sense of path (*marga*) as in *jnana-yoga* or the way of knowledge, *karmayoga* or the way of action, *bhaktiyoga* or the path of devotion.

### **Road to liberation according to the *Gita*:-**

As has been pointed out above, the *Gita* expounds several pathways to liberation. Liberation is understood in terms of God-realization. The three paths taught in the *Upanisads* are discussed in some details and an attempt is made to harmonize them all. The author of the *Gita* recognizes the differences in the nature and equipment of the individual seekers. This does not dogmatically insist on one path only. The *Gita* offers different paths and tries to make a synthesis of all the paths. The *Gita* says:

“Try to know Me. If you cannot contemplate Me, practice *yoga*. If you are not equal to this, try to serve Me by dedicating all your work to Me. If even this is found hard, do your duty regardless of consequences giving up all desire for fruits”. (xii, 9-11).

### **The path of knowledge:-**

*Upanisads* had broadcast the great importance of knowledge. The *Gita* continues the *Upanisadic* tradition and eulogizes knowledge as a valid path to the ultimate truth. Krishna makes the following declaration to Arjuna:

“Even if thou shouldst be the most sinful of all sinners, merely by the boat of knowledge, thou shalt cross over all the sea of evil”. (iv. 36)

Thus true knowledge has the power of saving. It has the overriding power which supersedes all actions. “As a kindled fire burns fire-wood to ashes, so the fire of knowledge (*jnanagni*) burns all deeds to ashes” (iv, 37). It would appear that even the law of *karma* is overruled by knowledge. Doubt and ignorance cause sufferings. One should cut doubt with knowledge. Knowledge is much more powerful than ritual and sacrifices. The *Gita* says,

“Better than material sacrifice is the sacrifice that consists of knowledge. All actions without remainder are completely ended in knowledge.” Knowledge purifies; indeed there is nothing on earth equal in purity to knowledge: *nahi jnanena sadrsam pavitraniha vidyate* (IV.38). With a right knowledge man can exercise properly with a sense of responsibility. This is brought out beautifully in the *Gita* as, “I have given you wisdom. Having reflected on it fully, do as thou pleases” (xviii, 63).

The *Gita* believes that for attaining the spiritual vision the individual should learn to live within and fix his mind on the highest reality. What hides the truth from our vision is not merely the fault of intellect, but also the passion of selfishness. Arjuna is not in intellectual error, but spiritual blindness. To remove it we must cleanse the soul of the defilement of the body and the senses, and kindle the spiritual vision which looks at things from a new angle. The fire of passion and the tumult of desire must suppressed (iv,39).

It is a means of mental training that the *Gita* accepts the *yoga* system. The *yoga* discipline gives the directions by which one can lift oneself from our mutable personality into a super-normal attitude, where we possess the key which is the secret of the whole play of relations. The essential steps of the yogic discipline are: 1. Purification of mind, body and senses, that the divine may take possession of them; 2. Concentration or withdrawal of the consciousness from the dispersed movement of thoughts running after the senses and fixing it on the Supreme. ‘*bahunam janmanam – ante jnanavan – mam prapadyate* – at the end of many births does the knowledgeable take refuge in Me (vii, 19) . But does every one of us strive for this true knowledge? The *Gita* says ‘*mnushyanam – sahasreshu kashcit – yatati siddhaye . yatatam – api siddhanam kashchin – mam vetti tattvatah*, - someone out of the thousands puts in an effort to gain success and perfection . Even among the few who do try it is some rare one only who knows Me in essence (vii, 3). It is an accepted fact that knowledge has no bounds, no limits, and no end. One seeks knowledge of something, gaining which the quest for further and deeper knowledge continues and this thirst for knowledge is never quenched. One could conclude that no one can know everything – in fact no one is able to know even anything in its totality. In another context the *Upanisad* says, ‘*sa vidya ya vimuktaye* – education is that which has liberation as its goal and aim. ‘*Vidya* in context is experienced knowledge as opposed to ‘*avidya* ‘, the acquired knowledge. This corresponds to what the *Gita* calls, *jnanam savijnanam* , -knowledge, both theoretical and applied . ‘*Yat jnatva neha bhuyo – anyaj – jnatavayam – avashishyate* – on knowing which nothing further remains to be known (vii, 2).

Three things are needed to gain knowledge: *shraddha*, devotion and faith, *tatparata*, commitment and consistency and *sanyat – indriyani*, senses under control. The knowledge obtained with these three traits promptly leads to Supreme peace. '*sraddhavan – labhate jnanam tatparah sanyat – indriyah . Jnanam labdhva param shantim achirena – adhigacchati* – the man of faith, commitment, who is also master of his senses, obtains knowledge. Having obtained knowledge he promptly attains peace Supreme (iv, 39). Sankara most emphatically maintains that the liberation can be attained only through knowledge and not by any other means. Sankara established that it is possible by knowledge alone and neither by action nor by knowledge combined with action<sup>i</sup>. While discussing the claims of actions as means of liberation, Sankara comments<sup>ii</sup> that as liberation is not an achievement, nor a modification, nor a refinement so it cannot be the result of an action because apart from achievement, production, modification, refinement there is no other effect of an action. To Sankara, action itself is an ignorance. How can one ignorance be done away with ignorance, namely the action? Darkness cannot be removed by darkness. Liberation is only a change of outlook which perceives the substratum of cosmic illusion and comes to know the reality. "Liberation is different from merits and demerits, different from cause and effect, and different from past and future"<sup>iii</sup>. Sankara has therefore categorically denied the efficacy of *karma* as direct means of *moksa*<sup>iv</sup>.

### **The path of action:-**

In addition to knowledge (*jnana*), the *Gita* lays down the path of disciplined activity. Through *karma* one can also reach the highest. *karma* is said to be beginning-less, and the exact manner by which the work of the world proceeds is hard to understand (iv, 17). At the end of creation the whole world is said to lie in the form of a subtle *karma* seed ready to sprout again at the next start (viii, 18-19). Since the world process is dependent upon the Lord, we can call Him the lord of *karma* (vii, 22). It is necessary to see to it that our conduct promotes the interests of righteousness, which at the same time results in spiritual rest and satisfaction. *karma marga* is the path of conduct by which the individual thirsting for service can reach the goal.

It should be noted that the *Gita* teaches renunciation of attachment rather than of actions. It is pointed out that it is not possible to renounce actions. Krishna says that although there is nothing for me to do, "still I do engage in action". Since man imitate God, He must act. "If I did not perform actions, these worlds would be destroyed, I should be the cause of caste-

intermingling; and I should be ruining these people” (iii, 24). The *Gita* asks its readers to dedicate all actions to God. The God of the *Gita* is an active God. He reincarnates Himself as a man and acts among man. Of course He is not defiled by actions. Performance of desire less actions is thus a path to freedom. Performance of actions without attachment is therefore repeatedly recommended. Knowledge of action and inaction is desirable action without attachment is action without binding. He whose actions are free from desire and whose actions are burnt down by the fire of knowledge is called a learned one.

The *Gita* recognizes that it is through work that we are brought into relation with the rest of the world. The problem of morality has significance only in the human world. The self of man alone of the objects of the world possesses a sense of responsibility. The individual aspires after spiritual happiness, but he cannot derive it from the material elements of the world. The pleasure which he strives after is of different kinds. What is derived from a deluded mind and false desires has more of *tamas* in it, what is derived from the senses has more of *rajas*, and the pleasure of self-knowledge has more of *sattva* in it. (vi.22, xii,12, ii,71, xvii,62, xviii,36-38).

Similar attitude is found in the Plato, Plato says:

The highest satisfaction can come only when the individual ceases to look upon himself as an independent agent and feels that God in His infinite grace guides the world. (Plato: Republic, ix) <sup>v</sup>. Good work is that which helps us to the liberation of the individual and perfection of the spirit.

In the beginning of the fifth chapter of the *Gita* Arjuna asks Krishna to tell him which one of the two is superior, renunciation of action or pursuit of action. Krishna replies as follows:

“Renunciation and pursuit of action are both instruments of happiness. But of the two, pursuit of action is superior to the renunciation of action. He should be understood to be always as ascetic, who has no aversion and no desire. For, O you of mighty arms, he who is free from the pairs of opposites is easily released from all bonds. (V, 2-3).

The contribution of the *Gita*'s ethics lies in synthesizing the two ideals – the negative ideal of renunciation to the desire for fruit of action (*nivrtti*) and the positive ideal of active participation (*pravrtti*) in discharging social obligation. Renunciation apart from an active life is empty while activity divorced from the spirit of renunciation is spiritually blind. Or, to state the same point in words; renunciation is only a form the matter or content of which must be

derived from activity as grounded in the law of one's essential self. Thus, it is found that the *Gita's* ethics is the ethics of action. It is not anti-social or escapism. It is the ethics of God realization through selfless services to humanity. Thus it is not ethics of asceticism. The *Gita's* ethics is religious and spiritual in nature. Thus in the principle of *karmayoga* the *Gita* synthesizes the positive elements of *pravrtti* and *nivrtti*. "While it does not abandon activity, it preserves the spirit of renunciation. It commends the strenuous life, and yet gives no room for the play of selfish impulses. Thus it discards neither ideal, but by combining them refines and ennobles both" <sup>vi</sup>

For self-realisation, Indian philosophy presents two distinct paths i.e. the *pravrtti* and *nivrtti margas*. The *pravrtti* path is the positive path. According to this path, man should pass through the different states and stages of life and not suddenly renounce the world. The advocates of this path criticize formal *sannyasa* and ask us to stick to the world and established the kingdom of heaven on earth. The two paths are fused in the *Gita* –ideal of the *karma yoga*. It asks us to make use of all the good things of life in due proportion for the sake of spiritual realization. It asks us to tread the middle path, which puts an end to all sorrows. <sup>vii</sup>

*Karma-yoga* in the *Gita* defined as that practical discipline of morality whereby the human will, by gradually liberating itself from the sensuous self, can lead to the fullest consummation of the truth of our being ( vi, 8).

The final goal consists in absolute self-determination on the dawn of which all the hostile forces of the empirical outfit melt away. This is the ethical significance of 'yoga' which seems to have shaped the *karma-yoga* of the *Gita*. "No one who has not ceased to be immoral, who is passionately restless, who has not possessed his true self, whose mind is not tranquil, can realize his self" <sup>viii</sup>

The whole philosophy of action has been put by the *Gita* in a one often quoted verse. The verse runs like this, "your right is to work only, but never to the fruits of it. Let not the fruits of action be not your object, nor let your attachment be to inaction "(ii, 47). Tilak comments on this verse as, "These doctrines are so important from the point of view of *karma-yoga*, that the four quarters of the above stanza may be said to be the four aphorisms (*catuh-sutri*) of the science of *karma yoga* or the *Gita* religion" <sup>ix</sup> But for an average man it is difficult to do action keeping himself wholly detached with the result of them. It requires a highly moral perfection. So the same ideal is taught by the *Gita* from the different angles.

When this type of attitude will be developed by the agents towards actions only then they will not bind him. Because really speaking, as Tilak rightly points out,” ..... Gross of lifeless *karma* by itself does not either bind or release anybody; that, man is bound by *karma* as a result of his hope or fruit, or by his own attachment; and that, when this attachment has been got rid of, a man stands released, not withstanding that he may be performing action by his external organs”.<sup>x</sup>

Thus for realizing the highest aim of life, perfection, man is not to go to another world, but he is supposed to discharge his social task. Such a sense of perfection comes when man discharges his duties honestly and sincerely, not with profit motive, but with a sense of service to humanity. Hence the *Gita* as Mackenzie hardly permits the contention that, “there is no logical place for social morality in a system of thought, the dominating conception of which is that of the identity of the self and *Brahman*.”<sup>xi</sup>

### **The path of devotion:**

The *Gita* is pre-eminently a treatise on devotion to Lord Krishna. When it comes to describe devotion, the virtues of knowledge and action seem to recede into the background. Loving devotion (*bhakti*) to God emerges as the best road to liberation:

“Of all the *yogins*, he who is full of faith worship Me, with his inner self abiding in Me, him I hold to be the most perfectly disciplined.”<sup>xii</sup>

Thus God prefers a devotee to a *yogin*. In other words a *bhakta* is the best *yogin*. He who combines devotion with yoga is superior to all seekers. Devotion to God is the surest way to reach God. The devotional path is open to all, men as well as women, high born as well as low born. As Krishna says “Those who take refuge in Me, be they of lowly origin, women, merchants and even servants; even they may attain the highest destination” (ix, 32).

Looking into the structure of the *Gita*, it becomes evident that *bhakti* serves as a major, or maybe even the major, elevating force, which ‘pulls’, so to speak, or raises one in his transformational journey towards self-transcendence. Although there are other motivations for elevation along the transformational ladder such as the desire to true knowledge, the desire to become free from implications of *karma* and the desire for a *yogic* perfection, still, *bhakti* is perhaps the central source of inspiration for one to leave this world together. The idea of *bhakti* first appears explicitly towards the end of the chapter iii, where Krishna urges Arjuna to fight in the mood of surrender unto him: “Surrendering all your activities unto me with mind fixed on the highest self, without desire and avoiding possessiveness, cast lethargy aside and fight”



(iii, 30). Arjuna's reaction follows soon after, and at the beginning of chapter iv he asks about Krishna's identity, (iv, 4) to which Krishna answers that he is the Lord of all beings descending to uphold *dharma*. Following that, Krishna encourages Arjuna in numerous places throughout the *Gita*, to take refuge in him in a devotional mood. In general, Krishna urges Arjuna to become his devotee in three basic ways or rather stages, which are compatible with the three tiers of the text. On the first tier, Krishna encourages Arjuna to adhere to his work and duty according to *dharma*, and offer his work and its result unto him. An example for this of devotion is found at the end of chapter ix: "Whatever you do, whatever you eat, whatever you sacrifice, whatever you give away and whatever austerity you may practice, O Kaunteya, do it as offering to unto me" (ix, 27). Underlying this statement is the understanding that Arjuna is thinking in terms of the word *dharma*; as such, he is encouraged to maintain his sense of human individuality, and to offer Krishna the fruits of his work. A highest state of *bhakti* is that of *yogic* devotion exemplified by Krishna's conclusion of chapter iv: "Therefore, O Bharata, you should cut the doubt residing in your heart which springs from nothing but ignorance, with your own sword of knowledge, resort to *yoga* and rise up to battle" (iv,42). A verse which seems to carry a similar import, although with a slightly more personal emphasis, may be found in the chapter viii: "Therefore, at all times remember me and fight; with your mind and intelligence absorbed in me, you will come to me without doubt" (viii, 7). This verse also relates the external fighting to the internal one; the fighting here is considered to be a kind of a *yoga* practice, involving sense restraint, mental control and an inner meditation upon Krishna.

A more structured and condensed description of a descending 'ladder of devotion' appears in chapter xii:

"Fix your mind on me alone, and absorb your consciousness in me; thus you shall surely abide in me. If you cannot fix your consciousness steadily upon me, then aspire to reach me through repeated *yoga* practice. O Dhananjaya. If you are incapable even of that, embrace the path of action, for which I am the highest goal, since by acting for me you shall attain perfection. But if you are even unable to follow this path of refuge in me through acts devoted to me, and then give up the fruits of all your actions, thus restraining yourself. Knowledge is superior to practice, meditation is superior to knowledge, and relinquishing the fruits of actions is higher than meditation, as tranquility soon follows such relinquishment". ( xii, 8-12).

## Unity of paths:-

Man is a complex of reason, will and emotion, and so seeks the true delight of his being through all these. He can reach the end by knowledge of the Supreme reality, or by love and adoration of the Supreme person, or by the subjection of his will to the divine purpose. There is the impulse in him forcing him to get beyond his little in these directions. It is the harmonious efficiency of the several sides of our life by which truth is attained, beauty created and conduct perfected. The *Gita* is emphatic that no sides of conscious life can be excluded. The several aspects reach their fulfillment in the integral divine life. God himself is *sat*, *cit*, and *anand*, reality, truth, and bliss. The absolute reveals itself to those seeking for knowledge as the eternal Light, clear and radiant as the sun at noon-day in which there is no darkness; to those struggling for virtue as the eternal righteousness, steadfast and impartial; and to those emotionally inclined as eternal love and, beauty of holiness. Even as Ultimate reality combines in itself wisdom, goodness, and holiness, so should men aim at the integral life of spirit. The obstructions of the road are not operative when we reach the end. It is true that in the finite life of the individual there seems to be some kind of antagonism between contemplation and action. This is only a sign of our imperfection. When Krishna is asked about the particular method to be adopted, he clearly says that we need not worry about this question, since the different pathways are not ultimately distinct, but lead to the same goal, and are found together in the end though they cross and recross one another on the road. Man does not function in fractions. Progress is correlated and not dissociated development. Knowledge, feeling and will are different aspects of the one movement of the soul. According to the *Gita*, no way by itself is possible without the others. The way of action, which has to be self-less, or non-egoistic, is not possible without knowing why we should practice self- surrender and love. Knowledge will be useless, unless our mind is attached to God; for attachment is identification expressed in the determined effort to follow the path of reality or God. The *Gita* tries to harmonize the different ideals of life current at the time and correct at the time and correct their extravagances. The *Gita* synthesizes them all and shows the exact place and value of each of them. *Jnana*, *karma* and *bhakti* or knowledge, action, devotion are the paths whereas the goal is *yoga*, i.e., self realization, realization of the ultimate reality or merger with ultimate reality.

The three fold *yoga*, thus, marks the three successive stages in the progressive realization of release. *karma* and *jnana* are preliminaries to *bhakti* which is a direct path to release. Krishna has declared that the different pathways are not ultimately distinct though

they appear to be so (vii, 21). He has shown the exact place and value of each and thus he has preached the effectiveness of the combined effort.

Thus *Gita* teaches *niskama karma* from different angles. But *niskama* karma in its ideal form can be performed only by a true *jnani*. To quote Tilak again, “..... Though there may be an opposition between knowledge and desirous action, no kind of opposition can exist between knowledge and desireless action.<sup>xiii</sup> There is not the least difference between a true *jnani* and a true *bhakta*. This knowledge is not merely an intellectual knowledge. Thus *jnana* and *bhakti* cannot remain without one another. *karma*, *jnana*, *bhakti* have difference only in the lower sense of the term. From a higher point they all are expressions of a single spiritual perfection.

Thus we have seen that the author of the *Gita* recognizes the claims of *jnana*, *karma*, *bhakti*, *dhyana*, making them all useful in the different stages of the spiritual development of an individual. *Constituted* as we are, we are bound to do action, but it is necessary for us while doing action that our attitude must be one of a devotee, i.e., we must surrender all our actions to God and thus see in all activities that it is not I but the God through me who is acting. One in whom thinking predominates sees this as *prakrti* doing all the actions while the soul is passive observer. Thus in the highest sense work, worship and wisdom all are one.

### **Moksa and Final Devotion:-**

Perfect devotion to God demands full faith in God, intense love for Him and absolute surrender unto him. In one of the crucial verses in its 18<sup>th</sup> chapter, Krishna asks Arjuna, to leave everything else and take refuge in Him only. In this context to surrender is advocated for the sake of overcoming the obstacles.

*sarvadharmān paritajya mamēkamsaranamvraja  
ahantvamsarvāpāpēbhyo mokṣayisyāmi mā sucah* ( xviii, 66)

“Abandoning all duties, come to Me alone for shelter. Be not grieved, for I shall release thee from all evils”.

This verse has assumed highest importance as the *carama sloka* in the *Vaisnava* tradition. Its implication, as interpreted by the acaryas of this tradition is that when an aspirant for *moksha* finds himself incapable of performing *bhaktiyoga* along with its prerequisites in the form of *karmayoga* and *jnanayoga*, he should take refuge at the feet of the Lord (*saranagati*) and the compassionate Lord would release him from all his sins, and would remove all impediments to *moksha*.<sup>xiv</sup> This verse represents a higher and more peaceful state of

devotion to Krishna; this is the state beyond both *dharma* and the internal *yogic* struggle, a state of intense but peaceful absorption in the mood of devotion, in which one always thinks of Krishna in loving devotion, and is very dear to Krishna.

Here it is clearly stated that there is no need of strenuous effort to free oneself from sinful reactions. All one has to do is to surrender unto him and he will deliver us from all the reactions as he has promised to do. Thus, the *Gita* elevates our human nature and prepares us to live to the fullest extent in a moral manner, for it is the moral and spiritual upliftment only that can –take us towards self realization.

### Notes and References:-

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- <sup>ii</sup> Sankara Bhasya on *Brahmasutra*, 1.1.4
- <sup>iii</sup> *Kathopanisad*, 1.ii.14 from Eight Upanisads, vol,1, Commentary of Sankaracharya translated by Swami Gambhirananda, p-145
- <sup>iv</sup> Sankara Bhasya on B.G xviii( Introduction)
- <sup>v</sup> Plato: *Republic*,ix.
- <sup>vi</sup> Hiriyana: *Outlines of Indian philosophy*,(Motilal Benarasidas, Delhi, Print,2009), p-121
- <sup>vii</sup> Bist,U.S (editor): *Gitarthasangraha Explanation and discussion*,(Satyam publishing house, New Delhi,2008),P-103
- <sup>viii</sup> *Kathopanisad*.1.ii.24 from Eight Upanisads,vol,1, Commentary of Sankaracharya translated by Swami Gambhirananda, p-155
- <sup>ix</sup> Tilak:*Gita Rahasya* tr by Bhalchandra Sitaram Suthankar,(Tilak Bros, Poona,1936), p-155 .
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- <sup>xiii</sup> Aurobindo: *Essays on the Gita*, (Sri Aurobindo Ashram Pondichery,1970),p-438
- <sup>xiv</sup> Bist, U.S(editor)- *Gitarthasangraha Explanation and discussion*, (Satyam publishing house, New Delhi, 2008), p-53