

knowledge) that is the path to 'Moksha'. There exists nothing other than 'Ishwara' and Arjuna is inseparable from 'Ishwara' - 'Tat-Tvam-Asi' (that thou art). This constitutes 'Jnana Nistha and Vritti Jnana' that 'Jiva – Jagat – Ishwara' are all one and the same which is the essence of the Gita.

CONCLUSION

Gita preaches that the greatest battles are fought in one's own mind for self-refinement. An individual is judged by the secret recess of purpose of his actions and Bhavana (purity of heart). The final arbitrator is the 'self' of a man, 1) who has abandoned the attachment to the fruits of actions; ii) who has tamed his senses and the mind from sensory desires; iii) one who has conquered his (likes and dislikes) '*Raga-dveshas*', and iv) who has eliminated materialistic self-interest through devotion for the welfare of the society. There isn't any remedy and solution that don't exist in the Gita that doesn't address any problems of human life. One should strive to live by its teachings of SBG to become Yog-Yukta (established in self-SthitPragya) to liberate (Moksha) from 3 enemies (Desires, Anger and Greed) through Swadharma and paths of Karma (action) Yoga, Bhakti (devotion) Yoga, and Jnana (wisdom) Yoga.

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