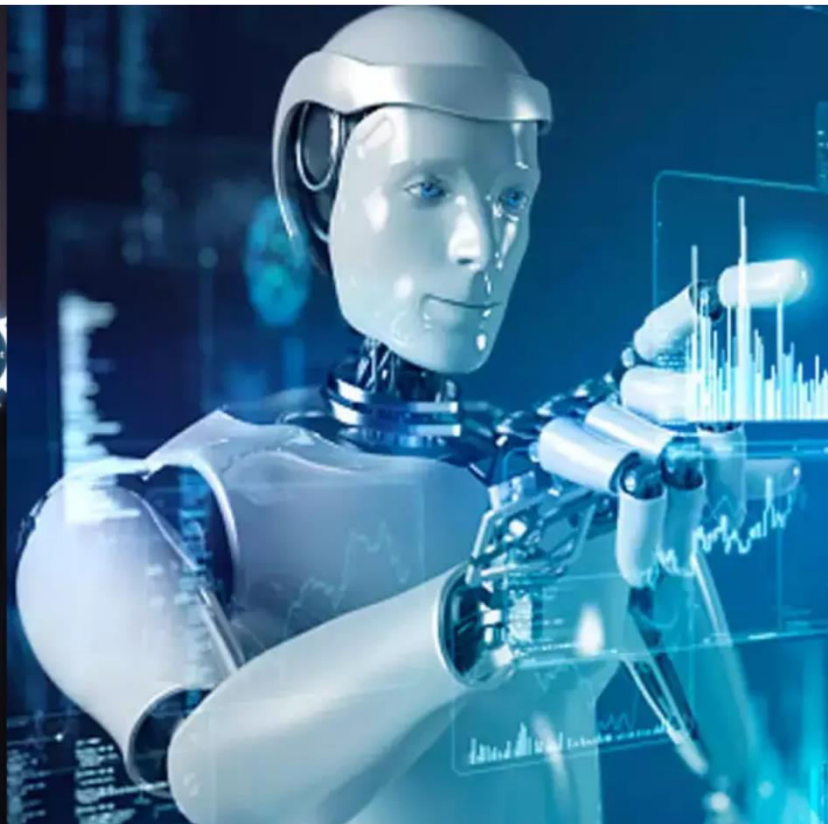




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Shreemadbhagwat Geeta: Nihswarth Karma in Living Life Today

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ABSTRACT: This paper attempts to investigate the spiritual concept of Nihswarth Karma or selfless action as elucidated in the Bhagavad Gita, a timeless spiritual work composed by the great sage Ved Vyasa. The Bhagavad Gita privileges the principle of performing one's duties diligently without attachment to the fruits of actions. This central teaching of Karma Yoga emphasises that true fulfilment arises not from the results of work but from the sincerity and dedication with which it is undertaken. In a world increasingly driven by outcomes and external validation, Nihswarth Karma offers a path to inner peace and happiness. By focusing solely on the righteous performance of duties, individuals can transcend anxiety, stress, and the burden of expectations, leading to higher awareness, mental clarity and emotional balance. Living by the spirit of Nihswarth Karma nurtures ethical conduct, fosters selfless contribution to society, and anchors individuals in the present moment. At the same time, by becoming detached from the dualities of success and failure, gain and loss, individuals develop a deep-seated resilience—the ability to remain steady through the inevitable challenges of life. The Gita teaches that true strength lies in recognising the eternal Self beyond transient experiences. Thus, Nihswarth Karma not only guides personal growth but also builds the foundation for a life of integrity, perseverance, and spiritual realisation. This study underscores that the philosophy of the Bhagavad Gita, centred on selfless action, continues to offer timeless wisdom for navigating adversity and achieving inner harmony..

KEYWORDS:- Nihswarth Karma, Spirituality, Bhagavad Gita, Action and Inaction

I. INTRODUCTION

The Bhagavad Gita is a cornerstone of Indian philosophy, often referred to as "The Song of the Almighty." It forms a small yet profoundly significant part of the Indian epic Mahabharata, traditionally narrated by Sage Vyasa and transcribed by Lord Ganesha. The first chapter of the Gita is known as Arjuna Vishada Yoga, or "The Yoga of Arjuna's Despondency." Krishna explains that true satisfaction in life eludes most human beings because they repeat the same fundamental mistake. Arjuna, despite being materially strong, blessed with a wonderful family, and celebrated as the "Sarvashrestha Dhanurdhar" (the greatest archer), was still overcome with despair on the battlefield of Kurukshetra. Despite his achievements, strength, and good looks, he was stricken with fear at the prospect of death and the destruction of his loved ones.

Many believe that material wealth and familial happiness are sufficient for a fulfilled life. However, the Shastras teach that death is inevitable and sorrow, pain, illness, and loss are inescapable aspects of human existence. Life is not solely marked by suffering; it is a dynamic mixture of joy and sorrow, highs and lows. This balance reflects the true nature of existence, underscoring the impermanence of the material world and the ever-changing nature of time.

If one aspires to lead a truly contented life, it is essential to seek guidance from the wise. Such counsel offers a simple yet profound path toward inner peace. Among the most vital elements of fulfilment are self-knowledge and self-satisfaction. Just as the sweetness placed on the tongue naturally elicits pleasure, the Divine Krishna, through the medium of Arjuna, reveals the true essence of joy and contentment.

Many people identify solely with their physical existence, neglecting to comprehend the origin and nature of the human spirit. When we are happy, we often forget the Almighty; in times of hardship, we instinctively turn to prayer. Dissatisfaction frequently leads individuals to blame the divine. In modern times, even the traditional roles outlined in Hindu culture have shifted: for instance, Brahmins, once devoted to performing yajnas (sacrificial rituals) selflessly, now often perform them for material gain, and Kshatriyas have drifted from their dharma as protectors and warriors.

The Bhagavad Gita comprises seven hundred shlokas (verses), with each chapter bearing a distinct title that encapsulates its teachings. The Gita has emerged as a seminal classical text within Hinduism. The Vedas—the supreme authoritative scriptures—are divided into four parts: Rig, Sama, Yajur, and Atharva Veda. Each Veda is further divided into two sections: Karma Kanda, focusing on hymns and rituals associated with Vedic sacrifices (yajna), and Gyan Kanda, centring on philosophical and spiritual inquiry, particularly through the Upanishads.

Amidst the eighty-four thousand verses of the Mahabharata, the Bhagavad Gita of 700 verses stands out as a spiritual gem (Kaushik 7). It begins with Arjuna's emotional collapse on the battlefield of Kurukshetra, overwhelmed by the imminent loss of revered teachers, friends, and family members. This moment of psychological and emotional turmoil symbolises the inner conflict faced by every individual—the enduring battle between dharma (righteousness) and adharma (unrighteousness).

Scholars interpret the Bhagavad Gita through both dualistic and non-dualistic frameworks. From a dualistic perspective, Krishna is revered as the divine incarnation of Vishnu, assuming human form to liberate souls and guide them toward spiritual perfection. Conversely, certain Hindu philosophers advocate a non-dualistic interpretation, asserting that ultimate reality transcends both Krishna's embodied form and Vishnu's formless divinity.

The Gita opens with the inquiries of the blind king Dhritarashtra, in the section known as Arjuna Vishada Yoga. As the armies assemble on the battlefield of Kurukshetra, Dhritarashtra seeks to learn from Sanjaya the developments unfolding there (Kaushik 11). Although Dhritarashtra is aware that righteousness (dharma) resides with Krishna and the Pandavas, his deep attachment to his son Duryodhana compels him to support a war he knows is unjust. Despite his awareness of his moral compromise, Dhritarashtra anticipates that victory will not come easily.

Sanjaya vividly narrates the battlefield scene to Dhritarashtra. At the onset of the war, Duryodhana approaches Guru Drona, addressing him thus:

"Respected teacher, behold the mighty army of the Pandavas, arrayed for battle by your own gifted disciple, the son of Drupada. Warriors such as Arjuna, Bhima, Abhimanyu, and Virata stand ready—each one a formidable commander." In response, Drona directs Duryodhana's attention to the strength of their own forces: "Observe our stalwarts—Bhishma, Karna, Ashwatthama, Kripacharya, and many others—each a master of warfare, prepared to sacrifice their lives for our cause. Protected by the venerable Bhishma, our army is vast and formidable." Confronted by the sight of his revered elders and kin arrayed against him, Arjuna is seized by fear and inner turmoil (Kaushik 14). Grief-stricken, he expresses to Krishna his profound reluctance to engage in battle. He declares that waging war against his own kinsmen—Bhishma, Drona, Kripacharya, and others—would be a grave moral transgression. Arjuna contemplates renouncing worldly life altogether, proposing that it would be nobler to live as a beggar than to attain victory at such a cost.

Krishna, however, rebukes Arjuna for his despondency and hesitation at this critical juncture. Seeing Arjuna's despair—his eyes downcast and brimming with tears—Krishna challenges him: "Whence has this weakness arisen at this hour of danger? It is unbecoming of an honourable man and leads only to disgrace. Cast off this feeble-heartedness, O conqueror of foes, and rise!"

Arjuna, still torn between his emotional attachments and his duty, questions how he could lift his weapon against Bhishma and Drona, who are worthy of the highest reverence. In the throes of an existential crisis, Arjuna ultimately surrenders himself to Krishna, acknowledging his confusion and seeking guidance. Overcome by sorrow, he admits that his very senses are overwhelmed, and he is unable to discern the right course of action.

Even the prospect of ruling the heavens could not alleviate Arjuna's overwhelming grief. Smiling compassionately, Madhava (Krishna) addressed the sorrowful Partha (Arjuna):

"You speak words of wisdom, yet you grieve for those who should not be mourned. The truly wise do not lament for the living or the dead."

Krishna elucidates the nature of the soul (Atman), explaining that it transitions through childhood, youth, and old age, and that death is merely another change, akin to the shedding of worn garments for new ones. The impermanence of the material body stands in stark contrast to the eternal, immutable nature of the Atman. As seasons change without

cessation, so too must human beings accept the inevitability of change, remaining undisturbed by joy or sorrow. Steadfastness in the face of life's dualities paves the way to spiritual liberation.

Moreover, Krishna dispels common misconceptions regarding the soul, asserting that it neither kills nor can it be killed. The Atman is unborn, eternal, and indestructible. Hence, Krishna exhorts Arjuna not to mourn that which is inevitable. Birth necessarily leads to death, and death leads again to rebirth.

From the standpoint of dharma (righteous duty), Krishna reminds Arjuna of his responsibilities as a warrior (kshatriya). To fight for justice is not merely a duty but a sacred opportunity; to abandon it would constitute a dereliction of responsibility, resulting in disgrace and the erosion of personal honour. Krishna thus urges Arjuna to practice Karma Yoga—the discipline of selfless action—by performing his duties without attachment to success or failure. All actions, Krishna teaches, should be offered as sacrifices, free from selfish desires, thereby transforming worldly activity into a path of spiritual ascent. Man does not attain freedom from action without entering upon action; nor does he reach perfection merely by ceasing to act. (Kaushik 78)

Krishna further introduces the concept of Jnana Karma Sannyasa Yoga, emphasising that true renunciation is not the physical withdrawal from worldly engagements, but the inner relinquishment of attachment and ego. Declaring himself as the ultimate source of all wisdom, Krishna describes two modes of renunciation: the conventional path of ascetic withdrawal and the higher path wherein one fulfils worldly duties without clinging to outcomes. Arjuna, placed in the context of an epic battlefield, must embrace the latter.

The Bhagavad Gita, structured in three sections of six chapters each, gradually shifts its focus from the ethical dilemmas of the individual to the realisation of the divine. Krishna teaches that supreme knowledge (Gyana) consists in the recognition of Ishwara (God) and the realisation of Ishwara's immanent and transcendent nature.

As Arjuna continues to pose profound philosophical inquiries—concerning Akshara Brahma (the imperishable reality), the nature of death, and the continuity of the soul—Krishna imparts the "royal knowledge" (raja-vidya), affirming that all of creation is a manifestation of his divine essence, much like pots are but forms fashioned from the same clay.

In the eleventh chapter, Krishna grants Arjuna a vision of his Vishwarupa (cosmic form), wherein the entire universe, past, present, and future, is encompassed. Arjuna, witnessing this overwhelming vision, trembles at the sight of mighty warriors being devoured by the cosmic form's innumerable mouths.

Subsequently, Arjuna asks whether it is preferable to worship Krishna in his personal form or to meditate upon the supreme, formless absolute. Krishna replies that both paths are valid; however, devotion directed toward the personal form is more accessible to embodied beings.

Krishna proceeds to elaborate on the distinction between the field (kshetra) and the knower of the field (kshetrajna), and introduces the concept of the three gunas: Sattva (purity and wisdom), Rajas (passion and activity), and Tamas (ignorance and inertia), which together bind beings to the cycle of rebirth. He metaphorically represents the universe as an inverted fig tree (ashvattha), with its roots extending upward, symbolising the divine source from which all existence emanates.

Furthermore, Krishna distinguishes between divine traits (Daiva Sampat) and demonic traits, asserting that while the divine essence is innate in all beings, one's conduct is shaped by the dominant gunas within the mind (Panday 2). Finally, Arjuna seeks clarity on the concepts of liberation (moksha) and renunciation (sannyasa). Krishna concludes by affirming that true renunciation lies not in the abandonment of action itself, but in the renunciation of actions performed for mere worldly gains. By dedicating all actions to the pursuit of spiritual wisdom and divine realization, one transcends the cycle of birth and death, attaining ultimate liberation.

II. NIHSWARTHA KARMA IN LIVE LIFE TODAY

"कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मण"

“You have the right to perform your prescribed duties, but not to the fruits thereof. Let not the outcome of your actions be the motive for your endeavours, nor allow yourself to succumb to inaction.”

Karma Yoga stands as one of the most profound contributions of the Bhagavad Gita, a doctrine not presented with comparable lucidity in the Upanishadic texts. The term Karma is derived from the Sanskrit root “Kri,” signifying “to do,” and encompasses all forms of action. While the term may technically imply the consequence of action, within the philosophical framework of Karma Yoga, it is understood more simply as the act of work itself. Krishna emphasises the imperative of executing one’s duty without harbouring expectations of reward. Karma Yoga delineates a spiritual path to liberation through selfless action—one that necessitates unwavering focus on duty, detached from the dualities of success and failure. (Nasr 130) It prescribes equanimity and mindfulness in performance, urging that the act be pursued with excellence and sincerity, while relinquishing attachment to its results (Panday 2). In this doctrine, dedication to labour transcends the outcomes, and the ethical engagement with work itself becomes the path to spiritual emancipation.

On the path of Karma Yoga, no sincere endeavour is ever wasted, and no misstep proves fatal. Even the slightest progression on this path offers protection from fear and delusion. In his discourse with Arjuna, Krishna distinguishes between two primary modes leading to spiritual fulfilment: the path of Jnana (knowledge) for contemplative seekers, and the path of Karma (action) for those engaged in worldly life. True freedom from the bondage of karma is not attained through the renunciation of activity, but through intelligent engagement with it. Pure knowledge is not realised by the mere abdication of worldly responsibilities.

All beings are compelled to act, driven by their intrinsic Prakriti (nature); inertia is unsustainable and contrary to the human constitution. Those who merely restrain the physical body while their minds remain immersed in sensual contemplation are deluded in their self-perception. In contrast, the true Karma Yogi governs the senses with reason, acts selflessly and with detachment, and thereby attains superiority in both ethical and spiritual terms. Fulfil your obligations; action is preferable to inertia. Abstention from action renders even the sustenance of the body impossible. Thus, the Bhagavad Gita advocates not merely the necessity of action but the purification of intent, transforming work into a sacred offering rather than a pursuit of reward.

"कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ ४-१७ ॥"

Activity constitutes the very essence of life; its cessation invites decay and death. Life, by its nature, is an unceasing current of dynamism. We oscillate between progression and regression amidst the incessant bustle of existence. Just as the ever-flowing river retains its clarity, vitality, and purity, the stagnant pool, deprived of movement, swiftly devolves into putrescence. As long as life persists, absolute inactivity remains an impossibility.

Knowing well this inexorable reality, the sages of antiquity delineated human existence through the manifold prism of activities, systematically classifying them in a manner represented by the accompanying chart. All work, unless performed as yajna—a sacrificial offering to the Supreme Divine—engenders bondage within the entanglements of material existence.

At the inception of creation, Brahma brought forth humankind alongside their sacred duties, proclaiming, "Through the performance of these yajnas, may you flourish; they shall bestow upon you all that you seek."

When Arjuna, after hearing these divine exhortations, found himself entangled in philosophical ambivalence, he pleaded:

"O Lord, if knowledge is indeed superior to action, why then do you urge me toward this dreadful war?"
Overwhelmed by cognitive dissonance, he implored Krishna for unequivocal instruction that might ensure his ultimate welfare.

To this, Keshava responded:

"Twofold indeed is the path I have declared: the path of knowledge and the path of action. Yet know this—none can abstain from action even for a moment, for all beings are propelled by the qualities born of Prakriti's triadic Gunas." One must restrain the internal organs of perception through mastery of the mind and engage in rightful, detached action. Such selfless action pleases the Divine. Mutual cooperation between humans and the deities ensures prosperity: when the deities are satisfied through offerings, human needs are fulfilled.

Those who consume without first offering are veritable thieves; the spiritually awakened partake only of what remains after sacrifice, thereby attaining liberation from sin. The Vedas, as the blueprints of Dharma, delineate the duties assigned to humanity, and it is the Divine Himself who bequeathed them. Sacrifice, thus, is woven into the very fabric of existence.

Those who disregard sacrificial living and pursue hedonistic pleasure lead lives devoid of purpose. In contrast, those who find contentment within, whose joy lies not in externalities, are beyond obligation—they act without compulsion and are unattached to outcomes. Perform your duty without craving its fruits; such Karma leads to the highest realization.

Emulate the example of King Janaka, who attained perfection through selfless action. For society follows in the footsteps of the great—what the noble do becomes the standard for others. As Madhusudan avowed, if he were to falter in his duties, the world would emulate his lapse, resulting in chaos and the collapse of cosmic order.

Let not the wise disturb the ignorant by decrying their desire-laden actions; rather, they must inspire through righteous conduct. All actions are the interplay of the Gunas, yet ignorance deceives the soul into believing itself the doer. The wise, recognizing this illusion, remain unaffected.

Offer all actions to Me. Contemplate Me as the Supreme Being. Free yourself from desire and possessiveness. Those who abide by these teachings attain liberation from the bondage of karma; those who defy them court self-destruction. Each being acts according to its innate disposition. Therefore, one must not be swayed by likes and dislikes born of the senses, for such sway is the true adversary. It is preferable to imperfectly perform one's own dharma than to flawlessly execute another's. Better to perish in one's own duty than to thrive in the dharma of another, for the path of another is fraught with peril.

Lust and wrath, born of passion, lead to delusion and sin. Desire, like fire, constantly veils knowledge, consumes contentment, and is never satiated. The senses, mind, and intellect can breed desire, clouding discernment and ensnaring the soul.

Know this: the senses transcend the physical body; the mind transcends the senses; the intellect transcends the mind; and the soul surpasses all. Thus, subjugate the false self—entangled with senses, mind, and intellect—through the strength of the true Self.

Madhava explains three categories of karma:

- Vikarma refers to whimsical and illicit actions, such as crossing a road against a red signal, symbolizing defiance of cosmic and social order;
- Karma refers to actions aligned with societal norms and laws;
- Akarma refers to transcendent actions, akin to being a conscious steward of the law within a divine framework.

Thus, the devotee of the Supreme Divine becomes an instrument of divine bureaucracy. Negative karma must be rectified through acknowledgment of law and social regulation. Enforcement is assisted by the police; when transgression occurs, the law grants defense through advocacy, yet punishment is imparted not for vengeance but for reformation. Punitive measures are thus not retributive, but corrective—a call to conscious evolution.

D.C. Mathur, while acknowledging the ideal of Nishkama Karma (selfless action), critiques its feasibility within the framework of modernity. He contends that such a pursuit can engender a subtle form of spiritual narcissism—an inflated moral self-regard—that paradoxically undermines authentic moral conduct (Mathur 34).

III. REFLECTION OF NIHSWARTH KARMA IN DAILY LIFE:

The Bhagavad Gita: The Self's True Nature

Take a transformative voyage with The Bhagavad Gita—one of the most revered spiritual texts in the world. Amid the tumult of conflict on the battlefield of Kurukshetra, a timeless dialogue unfolds between Lord Krishna and the warrior prince Arjuna. In this profound conversation, deep spiritual truths are revealed: the quest for enlightenment, the significance of Dharma, and the path of selfless action.

The Gita explores the complex interplay between action and renunciation, the strength of devotion, and the ultimate goal of self-realization and liberation. It is a timeless work of philosophy and spirituality that has guided seekers across centuries. The Gita offers an in-depth examination of the human condition, teaching us how to face life's challenges with discernment, courage, and unflinching faith.

True happiness, it teaches, lies not in the pursuit of external rewards but in cultivating inner virtues, understanding our eternal nature, and dedicating ourselves to the higher Self. As Madhusudan (another name for Krishna) says: "Perform your karma with a mind focused on Me, and you will attain the Supreme."

The Bhagavad Gita is not merely a conversation between two individuals; it is a dialogue between the Atman (soul) and the Divine—a luminous guide to righteous living and a beacon in the journey toward spiritual awakening. On the battlefield, Arjuna, faced with fighting his own kin, is overwhelmed with sorrow and doubt. Madhusudan consoles him:

"Partha, you grieve for those unworthy of sorrow. Your emotions arise from misunderstanding the eternal journey of life and death. As a warrior, your duty is to fight for Dharma. Do not allow emotion to cloud your understanding." (Panday 1)

Krishna explains: the soul (Atman) is eternal—it is neither born nor does it die. Just as we change worn-out clothes for new ones, the soul transitions from one body to another. The soul remains untouched by physical death. Thus, one must perform their Dharma without attachment.

Acting with a steady mind—unattached to success or failure—lifts one beyond the dualities of this world. This is the essence of Yoga: to act without attachment, to remain steadfast in duty yet free from desire and fear. If we seek happiness, we need to leave attachment—not action—behind. We need to perform our duty with a pure heart, unmoved by outcomes.

When action is performed without clinging to results, one attains spiritual freedom—liberation beyond the reach of karma itself. The Gita teaches us to unravel the knots of doubt and pain within, leading us to inner Shanti (peace) and divine realization.

Those who abandon their duties are considered sinful, while those who embrace action and knowledge find the path illuminated before them.

Controlling the impulses of the mind is vital. Only by mastering desires can one overcome ignorance and attain wisdom. Krishna teaches that just as a tortoise withdraws its limbs for protection, we must draw our senses inward, cultivating detachment from material attractions.

Through Krishna's guidance, Arjuna—and by extension, we—learn how to live with purpose and purity, free from material entanglement.

The truly wise perform actions without seeking personal gain. They do not act out of selfish motives but from a sense of duty and devotion. They live in the world but are not of it, for every action they perform is a sacred offering to the Divine.

The real renunciation (Sannyasa) is not the abandonment of action, but the renunciation of attachment to the fruits of action.

The path of Dhyana Yoga (Meditation Yoga) is not about withdrawing from the world but about finding inner peace through disciplined action and meditation. The yogic path is more than physical postures; it is the development of inner discipline, the taming of the mind, and the experience of divine ecstasy.

Self-control over the Indriyas (senses) enables a deeper connection with the Divine. Through devotion (Bhakti) and knowledge (Jnana), one attains the highest realization. True liberation lies in unwavering devotion and the pursuit of eternal truth.

Krishna paints a majestic vision of existence—the eternal cycle of creation and dissolution, a dance of divine energy. Recognizing Krishna as the supreme origin—of the Vedas, the rituals, and all living beings—leads one closer to the light.

Those who fail to see this truth, embracing demoniac and atheistic views, stray from the path of liberation. Krishna reveals his divine manifestations:

"Among the luminaries, I am Vishnu; among the stars, I am the Moon; among the Maruts, I am Marichi; among leaders, I am Indra."

Thus, the Almighty dwells within every individual—as protector, companion, and guide.

The Gita explains that the three modes (Gunas) of material nature—Sattva (goodness), Rajas (passion), and Tamas (ignorance)—bind the eternal soul to the perishable body, creating the illusion of separateness. Like waves upon a vast ocean, these Gunas keep the soul entangled in the material world.

Sacrifices purify the heart when done with pure intent. However, sacrifices performed for material gain are tainted by passion, and happiness derived from sensory pleasures binds us to desire and suffering. True happiness comes from transcending these fleeting modes.

Krishna's teachings remind us that greatness arises not from birth or caste, but from karma—from one's actions.

Through the Bhagavad Gita, we discover the true meaning of life: to live with brotherhood, purity, and devotion—seeing all as members of one universal family. Those who study and share the sacred dialogue of the Gita perform a great service, attaining blessings and the highest realms of existence.

IV. CONCLUSION

Therefore, the Bhagavad Gita constitutes a profound philosophical treatise that comprehensively explores a range of metaphysical themes, including the nature of reality, temporality, agency, suffering, and the essence of the self. It offers a meticulous synthesis of divergent strands of Hindu philosophical thought, providing an integrative exegesis of the ontological and epistemological questions embedded within these domains.

The text seeks to resolve the dilemmas arising from epistemic ambiguity and misapprehensions by weaving together previously disparate and seemingly paradoxical doctrines—such as the dialectics between karma and jnana, and between Samkhya and Yoga—into a singular, coherent philosophical framework. It articulates the subtle tension between seemingly irreconcilable dualities: obligation and emancipation, righteousness and transgression, engagement and renunciation (Garg 38).

Within the Hindu tradition, the Gita is predominantly revered as a text of spiritual edification: a guide to the doctrinal foundations of dharma, a manual for ritual observance, and a philosophical compass for the attainment of moksha—the

ultimate liberation and emancipation from all suffering. Certain exegetes adopt a dualistic hermeneutic, interpreting Krishna as an incarnation of Vishnu—an immanent divinity who descends into the mortal realm to deliver humanity and guide it toward spiritual perfection (Widigo & Mohammad 1).

The text of the Bhagavad Gita remains a sui generis spiritual text, open to a multiplicity of hermeneutic approaches. Whether interpreted from traditionalist or revisionist perspectives, perennial philosophers have continued to offer nuanced—and at times provocative—readings of their teachings. Thinkers such as Schuon and Nasr, in particular, have attempted to bridge the ontological divide between dualist and non-dualist interpretations. Their efforts to contextualise the Geeta within their respective intellectual traditions are commendable, even if not immune to occasional interpretive limitations.

Thus, the enduring vitality of the Bhagavad Gita lies in its ability to transcend historical and doctrinal boundaries, continuing to illuminate the spiritual quest across diverse cultures and epochs.

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