

WIKIPEDIA

Bhagavad Gita

The ***Bhagavad Gita*** (/ˌbʌɡəvəd ˈɡiːtɑː, -tə/; Sanskrit: भगवद्गीता, IAST: **bhagavad-gītā**, lit. 'The Song of God'),^[1] often referred to as **the Gita**, is a 700-verse Sanskrit scripture that is part of the Hindu epic *Mahabharata* (chapters 23–40 of *Bhishma Parva*).

The *Gita* is set in a narrative framework of a dialogue between Pandava prince *Arjuna* and his guide and charioteer *Krishna*. At the start of the *Dharma Yudhha* (righteous war) between *Pandavas* and *Kauravas*, Arjuna is filled with moral dilemma and despair about the violence and death the war will cause. He wonders if he should renounce and seeks Krishna's counsel, whose answers and discourse constitute the *Bhagavad Gita*. Krishna counsels Arjuna to "fulfill his *Kshatriya* (warrior) duty to uphold the *Dharma*" through "selfless action".^{[web 1][2][note 1]} The Krishna–Arjuna dialogue cover a broad range of spiritual topics, touching upon ethical dilemmas and philosophical issues that go far beyond the war Arjuna faces.^{[1][3][4]}

The *Bhagavad Gita* presents a synthesis^{[5][6]} of Hindu ideas about *dharma*,^{[5][6][7]} theistic *bhakti*,^{[8][7]} and the *yogic* ideals^[6] of *moksha*.^[6] The text covers *jnana*, *bhakti*, *karma*, and *Raja Yoga* (spoken of in the 6th chapter)^[8] incorporating ideas from the *Samkhya-Yoga* philosophy.^{[web 1][note 2]}

Numerous commentaries have been written on the *Bhagavad Gita* with widely differing views on the essentials. *Vedanta* commentators read varying relations between Self and *Brahman* in the text: *Advaita Vedanta* sees the non-dualism of *Atman* (soul) and *Brahman* as its essence,^[9] whereas *Bhedabheda* and *Vishishtadvaita* see *Atman* and *Brahman* as both different and non-different, and *Dvaita* sees them as different. The setting of the *Gita* in a battlefield has been interpreted as an allegory for the ethical and moral struggles of the human life.^{[4][10][11]}

The *Bhagavad Gita* is the best known and most famous of Hindu texts,^[12] with a unique pan-Hindu influence.^{[13][14]} The *Gita's* call for selfless action inspired many leaders of the *Indian independence movement* including *Bal Gangadhar Tilak* and *Mahatma Gandhi*; the latter referred to it as his "spiritual dictionary".^[15]

Contents

Nomenclature

Authorship

Date

Composition and significance

Hindu synthesis

Manuscripts

Content

Structure

Narrative

Characters

Bhagavad Gita	
 <div>Krishna and Arjuna at Kurukshetra, c.1820 painting</div>	
Information	
Religion	Hinduism
Author	Vyasa
Language	Sanskrit
Verses	700

Chapters

Themes

Theology

Dharma

Moksha: Liberation

Pancaratra Agama

Translations

The Gita in other languages

Bhashya (commentaries)

Classical commentaries

Modern era commentaries

Reception

Praise and popularity

Criticisms and apologetics

Adaptations

See also

Notes

References

Sources

External links

Nomenclature

The *Gita* in the title of the text "Bhagavad Gita" means "song". Religious leaders and scholars interpret the word "Bhagavad" in a number of ways. Accordingly, the title has been interpreted as "the Song of God" by the theistic schools,^[16] "the Song of the Lord",^[17] "the Divine Song",^{[18][19]} and "Celestial Song" by others.^[20]

The work is also known as the *Ishvara Gita*, the *Ananta Gita*, the *Hari Gita*, the *Vyasa Gita*, or simply the *Gita*.^[21]

Authorship

In the Indian tradition, the *Bhagavad Gita*, as well as the epic *Mahabharata* of which it is a part, is attributed to sage *Vyasa*,^[22] whose full name was *Krishna Dvaipayana*, also called *Veda-Vyasa*.^[23] Another Hindu legend states that Vyasa narrated it while the elephant-headed deity *Ganesha* broke one of his tusks and wrote down the *Mahabharata* along with the *Bhagavad Gita*.^{[24][25][note 3]}

Scholars consider Vyasa to be a mythical or symbolic author, in part because Vyasa is also the traditional compiler of the *Vedas* and the *Puranas*, texts dated to be from different millennia.^{[24][28][29]} The word *Vyasa* literally means "arranger, compiler", and is a surname in India. According to Kashi Nath Upadhyaya, a *Gita* scholar, it is possible that a number of different individuals with the same name compiled different texts.^[30]

Swami Vivekananda, the 19th-century Hindu monk and Vedantist, stated that the *Bhagavad Gita* may be old but it was mostly unknown in the Indian history till early 8th-century when *Adi Shankara* (Shankaracharya) made it famous by writing his much-followed commentary on it.^{[31][32]} Some infer, states Vivekananda, that "Shankaracharya was the author of *Gita*, and that it was he who foisted it into the body of the *Mahabharata*."^[31] This attribution to *Adi Shankara* is unlikely in part because Shankara himself refers to the earlier commentaries on the *Bhagavad Gita*, and because other Hindu texts and traditions that compete with the ideas of Shankara refer to much older literature referencing the *Bhagavad Gita*, though much of this ancient secondary literature has not survived into the modern era.^[31]

According to J. A. B. van Buitenen, an Indologist known for his translations and scholarship on *Mahabharata*, the *Gita* is so contextually and philosophically well knit with the *Mahabharata* that it was not an independent text that "somehow wandered into the epic".^[33] The *Gita*, states van Buitenen, was conceived and developed by the *Mahabharata* authors to "bring to a climax and solution the dharmic dilemma of a war".^{[33][note 4]}

According to Alexis McLeod, a scholar of Philosophy and Asian Studies, it is "impossible to link the Bhagavad Gita to a single author", and it may be the work of many authors.^{[24][36]} This view is shared by the Indologist Arthur Basham, who states that there were three or more authors or compilers of *Bhagavad Gita*. This is evidenced by the discontinuous intermixing of philosophical verses with theistic or passionately theistic verses, according to Basham.^{[37][note 5]}

Date

Theories on the date of the composition of the *Gita* vary considerably. Scholars accept dates from the fifth century to the second century BCE as the probable range, the latter likely. The Hinduism scholar Jeaneane Fowler, in her commentary on the *Gita*, considers second century BCE to be the probable date of composition.^[38] J. A. B. van Buitenen too states that the *Gita* was likely composed about 200 BCE.^[39] According to the Indologist Arvind Sharma, the *Gita* is generally accepted to be a 2nd-century BCE text.^[40]

Kashi Nath Upadhyaya, in contrast, dates it a bit earlier. He states that the *Gita* was always a part of the *Mahabharata*, and dating the latter suffices in dating the *Gita*.^[41] On the basis of the estimated dates of *Mahabharata* as evidenced by exact quotes of it in the Buddhist literature by Asvaghosa (c. 100 CE), Upadhyaya states that the *Mahabharata*, and therefore *Gita*, must have been well known by then for a Buddhist to be quoting it.^{[41][note 6]} This suggests a *terminus ante quem* (latest date) of the *Gita* to be sometime prior to the 1st-century CE.^[41] He cites similar quotes in the Dharmasutra texts, the *Brahma sutras*, and other literature to conclude that the *Bhagavad Gita* was composed in the fifth or fourth century BCE.^{[43][note 7]}

According to Arthur Basham, the context of the *Bhagavad Gita* suggests that it was composed in an era when the ethics of war were being questioned and renunciation to monastic life was becoming popular.^[45] Such an era emerged after the rise of Buddhism and Jainism in the 5th-century BCE, and particularly after the semi-legendary life of Ashoka in 3rd-century BCE. Thus, the first version of the *Bhagavad Gita* may have been composed in or after the 3rd-century BCE.^[45]

Linguistically, the *Bhagavad Gita* is in classical Sanskrit of the early variety, states the *Gita* scholar Winthrop Sargeant.^[46] The text has occasional pre-classical elements of the Sanskrit language, such as the aorist and the prohibitive *mā* instead of the expected *na* (not) of classical Sanskrit.^[46] This suggests that the text was composed after the Pāṇini era, but before the long compounds of classical Sanskrit became the norm. This would date the text as transmitted by the oral tradition to the later centuries of the 1st-millennium BCE, and the first written version probably to the 2nd- or 3rd-century CE.^{[46][47]}



The *Bhagavad Gita* is a discourse between Krishna and Arjuna set in a chariot at the start of the Mahabharata war



A manuscript illustration of the battle of Kurukshetra, fought between the Kauravas and the Pandavas, recorded in the *Mahabharata*.

According to Jeaneane Fowler, "the dating of the *Gita* varies considerably" and depends in part on whether one accepts it to be a part of the early versions of the *Mahabharata*, or a text that was inserted into the epic at a later date.^[48] The earliest "surviving" components therefore are believed to be no older than the earliest "external" references we have to the *Mahabharata* epic. The *Mahabharata* – the world's longest poem – is itself a text that was likely written and compiled over several hundred years, one dated between "400 BCE or little earlier, and 2nd-century CE, though some claim a few parts can be put as late as 400 CE", states Fowler. The dating of the *Gita* is thus dependent on the uncertain dating of the *Mahabharata*. The actual dates of composition of the *Gita* remain unresolved.^[48] While the year and century is uncertain, states Richard Davis, the internal evidence in the text dates the origin of the *Gita* discourse to the Hindu lunar month of *Margashirsha* (also called *Agrahayana*, generally December or January of the Gregorian calendar).^[49]

Composition and significance

The *Bhagavad Gita* is the best known,^[50] and most famous of Hindu scriptures.^[12] While Hinduism is known for its diversity and its synthesis therefrom, the *Bhagavad Gita* has a unique pan-Hindu influence.^{[13][51]} Gerald James Larson – an Indologist and classical Indian Philosophies scholar, states "if there is any one text that comes near to embodying the totality of what it is to be a Hindu, it would be the *Bhagavad Gita*."^{[12][14]}

The *Bhagavad Gita* is part of the Prasthanatrayi, which also includes the *Upanishads* and *Brahma sutras*. These are the three starting points for the Vedanta school of Hindu philosophy.^[52] The *Brahma sutras* constitute the *Nyāya prasthāna* or the "starting point of reasoning canonical base", while the Principal Upanishads constitute the *Sruti prasthāna* or the "starting point of heard scriptures", and the *Bhagavad Gita* constitutes the *Smṛiti prasthāna* or the "starting point of remembered canonical base".^[52] The *Bhagavad Gita* is a "summation of the Vedanta", states Sargeant.^[53] It is thus one of the key texts for the Vedanta,^{[54][55]} a school that provides one of the theoretical foundations for Hinduism,^[56] and one that has had an enormous influence over time, becoming the central ideology of the Hindu renaissance in the 19th-century, according to Galvin Flood – a scholar of Hinduism.^[57]

Some Hindus give it the status of an Upanishad, and some consider it to be a "revealed text".^{[58][59][60]} Others consider the *Bhagavad Gita* as an important Smṛiti,^[61] or secondary text that exist in alternate versions such as one found in Kashmir though it does not affect the basic message of the text.^{[62][63][64]}

Hindu synthesis

The *Bhagavad Gita* is the sealing achievement of Hindu Synthesis, incorporating its various religious traditions.^{[8][6][7]} The synthesis is at both philosophical and socio-religious levels, states the *Gita* scholar Keya Maitra.^[65] The text refrains from insisting on one right *marga* (path) to spirituality. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action (*karma*), knowledge (*jnana*), devotion (*bhakti*).^[66] According to the *Gita* translator Radhakrishnan, quoted in a review by Robinson, Krishna's discourse is a "comprehensive synthesis" that inclusively unifies the competing strands of Hindu thought such as "Vedic ritual, Upanishadic wisdom, devotional theism and philosophical insight".^[67] Aurobindo described the text as a synthesis of various Yogas. The Indologist Robert Minor, and others,^[web 1] in contrast, state the *Gita* is "more clearly defined as a synthesis of Vedanta, Yoga and Samkhya" philosophies of Hinduism.^[68]

The synthesis in *Bhagavad Gita* addresses the question as to what constitutes the virtuous path and one necessary for the spiritual liberation and a release from the cycles of rebirth (*moksha*).^{[69][70]} It discusses whether one should renounce a householder lifestyle for a life as an ascetic, or lead a householder life dedicated to one's duty and profession, or pursue a householder life devoted to a personalized god in the revealed form of Krishna. Thus *Gita*



Krishna recounts *Gita* to Arjuna

discusses and synthesizes the three dominant trends in Hinduism: enlightenment-based renunciation, dharma-based householder life, and devotion-based theism. According to Deutsch and Dalvi, the *Bhagavad Gita* attempts "to forge a harmony" between these three paths.^{[8][note 8]}

The *Bhagavad Gita's* synthetic answer recommends that one must resist the "either-or" view, and consider a "both-and" view.^{[71][72][73]} It states the dharmic householder can achieve the same goals as the renouncing monk through "inner renunciation", that is "motiveless action".^{[69][note 9]} One must do the right thing because one has determined that it is right, states *Gita*, without craving for its fruits, without worrying about the results, loss or gain.^{[76][75][77]} Desires, selfishness and the craving for fruits can distort one from the dharmic action and spiritual living.^[76] The *Gita* synthesis goes further, according to its interpreters such as Swami Vivekananda, and the text states that there is Living God in every human being and the devoted service to this Living God in everyone – without craving for personal rewards – is a means to spiritual development and liberation.^{[78][79][80]} According to Galvin Flood, the teachings in *Gita* differ from other Indian religions that encouraged extreme austerity and self-torture of various forms (*karsayanta*). The *Gita* disapproves of these, stating that not only is it against the tradition but against Krishna himself, because "Krishna dwells within all beings, in torturing the body the ascetic would be torturing him", states Flood. Even a monk should strive for the "inner renunciation", rather than external pretensions.^[81]

The *Gita* synthesizes several paths to spiritual realization based on the premise that people are born with different temperaments and tendencies (*guna*).^[82] According to Winthrop Sargeant, the text acknowledges that some individuals are more reflective and intellectual, some affective and engaged by their emotions, some are action driven, yet others favor experimenting and exploring what works.^[82] It then presents different spiritual paths for each personality type respectively: the path of knowledge (*jnana yoga*), the path of devotion (*bhakti yoga*), the path of action (*karma yoga*), and the path of meditation (*raja yoga*).^{[82][83]} The *guna* premise is a synthesis of the ideas from the Samkhya school of Hinduism. According to Upadhyaya, the *Gita* states that none of these paths to spiritual realization are "intrinsically superior or inferior", rather they "converge in one and lead to the same goal".^[84]

According to Hildebeitel, *Bhakti* forms an essential ingredient of this synthesis, and the text incorporates *Bhakti* into *Vedanta*.^[85] The *Bhagavad Gita* is a Brahmanical text which uses the shramanic and Yogic terminology to spread the Brahmanic idea of living according to one's duty or *dharma*, in contrast to the ascetic ideal of liberation by avoiding all karma.^[6] According to Galvin Flood and Charles Martin, the *Gita* rejects the shramanic path of non-action, emphasizing instead "the renunciation of the fruits of action".^[86] The *Bhagavad Gita*, states Raju, is a great synthesis of the ideas of the impersonal spiritual monism with personal God, of "the *yoga* of action with the *yoga* of transcendence of action, and these again with *yogas* of devotion and knowledge".^[7]

Manuscripts

The *Bhagavad Gita* manuscript is found in the sixth book of the *Mahabharata* manuscripts – the *Bhisma-parvan*. Therein, in the third section, the *Gita* forms chapters 23–40, that is 6.3.23 to 6.3.40.^[87] The *Bhagavad Gita* is often preserved and studied on its own, as an independent text with its chapters renumbered from 1 to 18.^[87]

The *Bhagavad Gita* manuscripts exist in numerous Indic scripts.^[88] These include writing systems that are currently in use, as well as early scripts such as the Sharada script now dormant.^{[88][89]} Variant manuscripts of the *Gita* have been found on the Indian subcontinent^{[90][62]} Unlike the enormous variations in the remaining sections of the surviving *Mahabharata* manuscripts, the *Gita* manuscripts show only minor variations and the meaning is the same.^{[90][62]}

According to Gambhirananda, the old manuscripts may have had 745 verses, though he agrees that 700 verses is the generally accepted historic standard.^[91] Gambhirananda's view is supported by a few versions of chapter 6.43 of the *Mahabharata*. These versions state the *Gita* is a text where "Kesava [Krishna] spoke 620 slokas, Arjuna 57, Samjaya 67, and Dhritarashtra 1", states the Religious Studies and *Gita* exegesis scholar Robert Minor.^[92] This adds to 745 verses. An authentic manuscript of the *Gita* with 745 verses has not been found.^[93] Of all known extant historic

manuscripts, the largest version contains 715 verses.^[92] Adi Shankara, in his 8th-century commentary, explicitly states that the *Gita* has 700 verses, which was likely a deliberate declaration in order to prevent further insertions and changes to the *Gita*. Since Shankara's time, the "700 verses" has been the standard benchmark for the critical edition of the *Bhagavad Gita*.^[93]

Content

Structure

The *Bhagavad Gita* is a poem written in the Sanskrit language.^[94] Its 700 verses^[90] are structured into several ancient Indian poetic meters, with the principal being the *shloka* (*Anushtubh chanda*).^[95] Each *shloka* consists of a couplet, thus the entire text consists of 1,400 lines. Each *shloka* line has two quarter verses with exactly eight syllables. Each of these quarters is further arranged into "two metrical feet of four syllables each", state Flood and Martin.^{[94][note 10]} The metered verse does not rhyme.^[96] While the *shloka* is the principal meter in the *Gita*, it does deploy other elements of Sanskrit prosody.^[97] At dramatic moments, it uses the *tristubh* meter found in the Vedas, where each line of the couplet has two quarter verses with exactly eleven syllables.^[96]



A 19th-century Sanskrit manuscript of the *Bhagavad Gita*, Devanagari script

Narrative

The *Gita* is a dialogue between Krishna and Arjuna right before the start of the climactic Kurukshetra War in the Hindu epic *Mahabharata*.^{[98][note 11]} Two massive armies have gathered to destroy the other. The Pandava prince Arjuna asks his charioteer Krishna to drive to the center of the battlefield so that he can get a good look at both the armies and all those "so eager for war".^[100] He sees that some among his enemies are his own relatives, beloved friends, and revered teachers. He does not want to fight to kill them and is thus filled with doubt and despair on the battlefield.^[101] He drops his bow, wonders if he should renounce and just leave the battlefield.^[100] He turns to his charioteer and guide Krishna, for advice on the rationale for war, his choices and the right thing to do. The *Bhagavad Gita* is the compilation of Arjuna's questions and moral dilemma, Krishna's answers and insights that elaborate on a variety of philosophical concepts.^{[100][102]} The compiled dialogue goes far beyond the "a rationale for war", it touches on many human ethical dilemmas, philosophical issues and life's choices.^[100] According to Flood and Martin, the *Gita* though set in the war context in a major epic, the narrative is structured for the abstract to all situations; it wrestles with questions about "who we are, how we should live our lives, and how should we act in the world".^[103] According to Sargeant, it delves into questions about the "purpose of life, crisis of self-identity, human soul, human temperaments, and ways for spiritual quest".^[4]

Characters

- Arjuna, one of the Pandavas
- Krishna, Arjuna's charioteer and guru who was actually an incarnation of Vishnu
- Sanjaya, counselor of the Kuru king Dhritarashtra (secondary narrator)
- Dhritarashtra, Kuru king (Sanjaya's audience)

Chapters

Bhagavad Gita comprises 18 chapters (section 25 to 42)^[106]^[web 2] in the *Bhishma Parva* of the epic *Mahabharata*. Because of differences in *recensions*, the verses of the *Gita* may be numbered in the full text of the *Mahabharata* as chapters 6.25–42 or as chapters 6.23–40.^[web 3] The number of verses in each chapter vary in some manuscripts of the *Gita* discovered on the Indian subcontinent. However, variant readings are relatively few in contrast to the numerous versions of the *Mahabharata* it is found embedded in, and the meaning is the same.^[90]

The original *Bhagavad Gita* has no chapter titles. Some Sanskrit editions that separate the *Gita* from the epic as an independent text, as well as translators, however, add chapter titles such as each chapter being a particular form of yoga.^[107]^[web 3] For example, *Swami Chidbhavananda* describes each of the eighteen chapters as a separate yoga because each chapter, like yoga, "trains the body and the mind". He labels the first chapter "Arjuna Vishada Yogam" or the "Yoga of Arjuna's Dejection".^[108] Sir *Edwin Arnold* titled this chapter in his 1885 translation as "The Distress of Arjuna".^[17]^[note 12]



The thematic story of Arjuna and Krishna at the Kurukshetra war became popular in southeast Asia as Hinduism spread there in the 1st-millennium CE.^[104]^[105] Above, an Arjuna-Krishna chariot scene in Jakarta center, Indonesia.

Chapter 1 (46 verses)

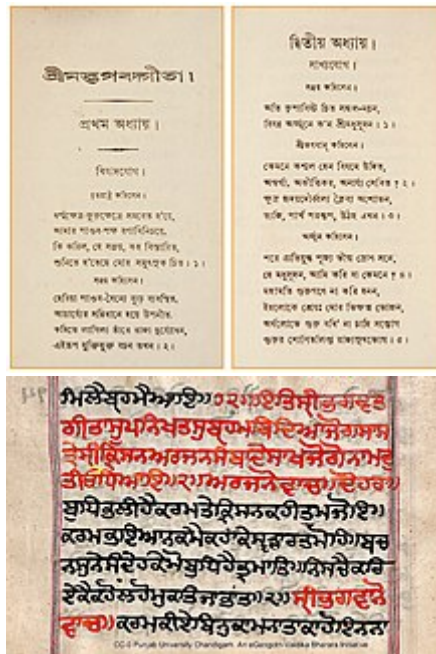
Some translators have variously titled the first chapter as *Arjuna vishada yoga*, *Prathama Adhyaya*, *The Distress of Arjuna*, *The War Within*, or *Arjuna's Sorrow*.^[17]^[111]^[112] The *Bhagavad Gita* opens by setting the stage of the Kurukshetra battlefield. Two massive armies representing different loyalties and ideologies face a catastrophic war. With Arjuna is Krishna, not as a participant in the war, but only as his charioteer and counsel. Arjuna requests Krishna to move the *chariot* between the two armies so he can see those "eager for this war". He sees family and friends on the enemy side. Arjuna is distressed and in sorrow.^[113] The issue is, states *Arvind Sharma*, "is it morally proper to kill?"^[114] This and other moral dilemmas in the first chapter are set in a context where the Hindu epic and Krishna have already extolled *ahimsa* (non-violence) to be the highest and divine virtue of a human being.^[114] The war feels evil to Arjuna and he questions the morality of war. He wonders if it is noble to renounce and leave before the violence starts, or should he fight, and why.^[113]

Chapter 2 (72 verses)

Some translators title the chapter as *Sankhya Yoga*, *The Book of Doctrines*, *Self-Realization*, or *The Yoga of Knowledge (and Philosophy)*.^[17]^[111]^[112] The second chapter begins the philosophical discussions and teachings found in *Gita*. The warrior Arjuna whose past had focused on learning the skills of his profession now faces a war he has doubts about. Filled with introspection and questions about the meaning and purpose of life, he asks Krishna about the nature of life, soul, death, afterlife and whether there is a deeper meaning and reality.^[115] Krishna answers. The chapter summarizes the Hindu idea of rebirth, samsara, eternal soul in each person (Self), universal soul present in everyone, various types of yoga, divinity within, the nature of Self-knowledge and other concepts.^[115] The ideas and concepts in the second chapter reflect the framework of the *Samkhya* and *Yoga* schools of Hindu *Philosophy*. This chapter is an overview for the remaining sixteen chapters of the *Bhagavad Gita*.^[115]^[116]^[117] *Mahatma Gandhi* memorized the last 19 verses of the second chapter, considering them as his companion in his non-violent movement for social justice during the colonial rule.^[118]

Chapter 3 (43 verses)

Some translators title the chapter as *Karma yoga*, *Virtue in Work*, *Selfless Service*, or *The Yoga of Action*.^[17]^[111]^[112] Arjuna, after listening to Krishna's spiritual teachings in Chapter 2, gets more confounded and returns to the



Face pages of chapters 1, 2 and 3 of historic *Bhagavad Gita* manuscripts. Top: Bengali script; Bottom: Gurmukhi script.

predicament he faces. He wonders if fighting the war is "not so important after all" given Krishna's overview on the pursuit of spiritual wisdom. Krishna replies that there is no way to avoid action (*karma*), since abstention from work is also an action.^[119] Krishna states that Arjuna has an obligation to understand and perform his duty (*dharma*), because everything is connected by the law of cause and effect. Every man or woman is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad.^[119] Those who act selflessly for the right cause and strive to do their dharmic duty do God's work.^[119] Those who act without craving for fruits are free from the karmic effects, because the results never motivated them. Whatever the result, it does not affect them. Their happiness comes from within, and the external world does not bother them.^{[119][120]} According to Flood and Martin, chapter 3 and onwards develops "a theological response to Arjuna's dilemma".^[121]

Chapter 4 (42 verses)

Some translators title the fourth chapter as *Ana-Karma-Sanyasa yoga, The Religion of Knowledge, Wisdom in Action, or The Yoga of Renunciation of Action through Knowledge*.^{[17][111][112]} Krishna reveals that he has taught this yoga to the Vedic sages. Arjuna questions how Krishna could do this, when those sages lived so long ago, and Krishna was born more recently. Krishna reminds him that everyone is in the cycle of rebirths, and while Arjuna does not remember his previous births, he does. Whenever *dharma* declines and the purpose of life is forgotten by men, says Krishna, he returns to re-establish *dharma*.^[note 13] Every time he returns, he teaches about inner Self in all beings. The later verses of the chapter return to the discussion of motiveless action and the need to determine the right action, performing it as one's *dharma* (duty) while renouncing the results, rewards, fruits. The simultaneous outer action with inner renunciation, states Krishna, is the secret to the life of freedom. Action leads to knowledge, while selfless action leads to spiritual awareness, state the last verses of this chapter.^[2] The 4th chapter is the first time where Krishna begins to reveal his divine nature to Arjuna.^{[122][123]}

Chapter 5 (29 verses)

Some translators title this chapter as *Karma-Sanyasa yoga, Religion by Renouncing Fruits of Works, Renounce and Rejoice, or The Yoga of Renunciation*.^{[17][111][112]} The chapter starts by presenting the tension in the Indian tradition between the life of *sannyasa* (monks who have renounced their household and worldly attachments) and the life of *grihastha* (householder). Arjuna asks Krishna which path is better.^[124] Krishna answers that both are paths to the same goal, but the path of "selfless action and service" with inner renunciation is better. The different paths, says

Krishna, aim for—and if properly pursued, lead to—Self-knowledge. This knowledge leads to the universal, transcendent Godhead, the divine essence in all beings, to Brahman — the Krishna himself. The final verses of the chapter state that the self-aware who have reached self-realization live without fear, anger, or desire. They are free within, always.^{[125][126]} Chapter 5 shows signs of interpolations and internal contradictions. For example, states Arthur Basham, verses 5.23–28 state that a sage's spiritual goal is to realize the impersonal Brahman, yet the next verse 5.29 states that the goal is to realize the personal God who is Krishna.^[37]

Chapter 6 (47 verses)

Some translators title the sixth chapter as *Dhyana yoga, Religion by Self-Restraint, The Practice of Meditation, or The Yoga of Meditation*.^{[17][111][112]} The chapter opens as a continuation of Krishna's teachings about selfless work and the personality of someone who has renounced the fruits that is found in chapter 5. Krishna says that such self-realized people are impartial to friends and enemies, are beyond good and evil, equally disposed to those who support them or oppose them because they have reached the summit of consciousness. The verses 6.10 and after proceed to summarize the principles of Yoga and meditation in the format similar to but simpler than Patanjali's *Yogasutra*. It discusses who is a true yogi, and what it takes to reach the state where one harbors no malice towards anyone.^{[133][134]}

Chapter 7 (30 verses)

Some translators title this chapter as *Jnana–Vijnana yoga, Religion by Discernment, Wisdom from Realization, or The Yoga of Knowledge and Judgment*.^{[17][111][112]} The chapter 7 once again opens with Krishna continuing his discourse. He discusses *jnana* (knowledge) and *vijnana* (realization, understanding) using the Prakriti-Purusha (matter-soul) framework of the Samkhya school of Hindu philosophy, and the Maya-Brahman framework of its Vedanta school. The chapter states that evil is the consequence of ignorance and the attachment to the impermanent, delusive *Maya*. It equates self-knowledge and the union with Purusha (Krishna) as the Self to be the highest goal of any spiritual pursuit.^[135]

Chapter 8 (28 verses)

Some translators title the chapter as *Aksara–Brahma yoga, Religion by Devotion to the One Supreme God, The Eternal Godhead, or The Yoga of the Imperishable Brahman*.^{[17][111][112]} The chapter opens with Arjuna asking questions such as what is Brahman and what is the nature of *karma*. Krishna states that his own highest nature is the imperishable Brahman, and that he lives in every creature as the *adhyatman*. Every being has an impermanent body and an eternal soul, and that "Krishna as Lord" lives within every creature. The chapter discusses cosmology, the nature of death and rebirth.^[136] This chapter contains eschatology of the *Bhagavad Gita*. Importance of the last thought before death, differences between material and spiritual worlds, and light and dark paths that a soul takes after death are described.^[136]

Chapter 9 (34 verses)

Some translators title the ninth chapter as *Raja–Vidya–Raja–Guhya yoga, Religion by the Kingly Knowledge and the Kingly Mystery, The Royal Path, or The Yoga of Sovereign Science and Sovereign Secret*.^{[17][111][112]} Chapter 9 opens with Krishna continuing his discourse as Arjuna listens. Krishna states that he is everywhere and in everything in an unmanifested form, yet he is not in any way limited by them. Eons end, everything dissolves and then he recreates another eon subjecting them to the laws of *Prakriti* (nature).^[137] He equates himself to being the father and

Selfless service

श्रीभगवान्‌ऽननाश्रितःकर्मफलंका
र्थकर्मकरोति॥ससंन्यासीचयोगीच॥
ननिरग्निर्नचाक्रियः॥९॥

It is not those who lack energy
nor those who refrain from action,
but those who work without expecting reward
who attain the goal of meditation,
Theirs is true renunciation.

—*Bhagavad Gita* 6.1

Ek Nath Easwaran^{[127][note 14]}

the mother of the universe, to being the Om, to the three Vedas, to the seed, the goal of life, the refuge and abode of all. The chapter recommends devotional worship of Krishna.^[137] According to theologian Christopher Southgate, verses of this chapter of the *Gita* are panentheistic,^[138] while German physicist and philosopher Max Bernhard Weinstein deems the work pandeistic. It may, in fact, be neither of them, and its contents may have no definition with previously-developed Western terms.^[139]

Chapter 10 (42 verses)

Some translators title the chapter as *Vibhuti–Vistara–yoga, Religion by the Heavenly Perfections, Divine Splendor, or The Yoga of Divine Manifestations*.^{[17][111][112]} Krishna reveals his divine being in greater detail, as the ultimate cause of all material and spiritual existence, one who transcends all opposites and who is beyond any duality. Krishna says he is the *atman* in all beings, Arjuna's innermost Self, also compassionate Vishnu, the Surya (sun god), Indra, Shiva-Rudra, Ananta, Yama, as well as the Om, Vedic sages, time, Gayatri mantra, and the science of Self-knowledge. Arjuna accepts Krishna as the *purushottama* (Supreme Being).^[140]

Chapter 11 (55 verses)

Some translators title the chapter as *Visvarupa–Darsana yoga, The Manifesting of the One and Manifold, The Cosmic Vision, or The Yoga of the Vision of the Cosmic Form*.^{[17][111][112]} On Arjuna's request, Krishna displays his "universal form" (*Viśvarūpa*).^[141] This is an idea found in the *Rigveda* and many later Hindu texts, where it is a symbolism for *atman* (soul) and *Brahman* (Absolute Reality) eternally pervading all beings and all existence.^{[142][143]} Chapter 11, states Eknath Eswaran, describes Arjuna entering first into *savikalpa samadhi* (a particular), and then *nirvikalpa samadhi* (a universal) as he gets an understanding of Krishna. A part of the verse from this chapter was recited by Robert Oppenheimer as he witnessed the first atomic bomb explosion.^[141]

Chapter 12 (20 verses)

Some translators title the chapter as *Bhakti yoga, The Religion of Faith, The Way of Love, or The Yoga of Devotion*.^{[17][111][112]} In this chapter, Krishna glorifies the path of love and devotion to God. Krishna describes the process of devotional service (Bhakti yoga). This chapter of the *Gita*, states Easwaran, offers a "vastly easier" path to most human beings to identify and love God in an anthropomorphic representation, in any form.^[144] He can be projected as "a merciful father, a divine mother, a wise friend, a passionate beloved, or even a mischievous child", according to Easwaran. The text states that combining "action with inner renunciation" with the love of Krishna as a personal God leads to peace. In the last eight verses of this chapter, Krishna states that he loves those who have compassion for all living beings, are content with whatever comes their way, who live a detached life that is impartial and selfless, unaffected by fleeting pleasure or pain, neither craving for praise nor depressed by criticism.^{[144][145]}

Chapter 13 (35 verses)

Some translators title this chapter as *Ksetra–Ksetrajna Vibhaga yoga, Religion by Separation of Matter and Spirit, The Field and the Knower, or The Yoga of Difference between the Field and Field-Knower*.^{[17][111][112]} The chapter opens with Krishna continuing his discourse from the previous chapter. He describes the difference between transient perishable physical body (*kshetra*) and the immutable eternal soul (*kshetrajna*). The presentation explains the

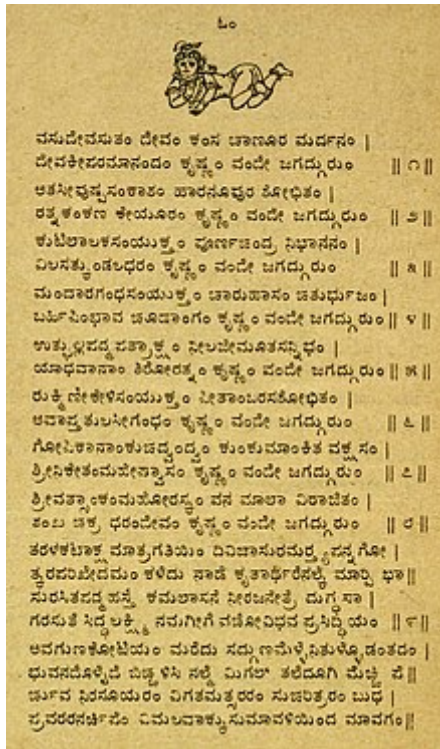


A frieze in the early 8th-century Virupaksha temple (Pattadakal) depicting *Mahabharata* scenes involving Arjuna-Krishna chariot. Pattadakal is a UNESCO world heritage site.

difference between *ahamkara* (ego) and *atman* (soul), from there between individual consciousness and universal consciousness. The knowledge of one's true self is linked to the realization of the soul.^{[146][147]} The 13th chapter of the *Gita* offers the clearest enunciation of the Samkhya philosophy, states Basham, by explaining the difference between field (material world) and the knower (soul), *prakriti* and *purusha*.^[148] According to Miller, this is the chapter which "redefines the battlefield as the human body, the material realm in which one struggles to know oneself" where human dilemmas are presented as a "symbolic field of interior warfare".^[149]



Sanskrit, Malayalam script (Kerala)



Sanskrit, Kannada script (Karnataka)

Bhagavad Gita and related commentary literature exists in numerous Indian languages.

Chapter 14 (27 verses)

Some translators title the fourteenth chapter as *Gunatraya–Vibhaga yoga, Religion by Separation from the Qualities, The Forces of Evolution, or The Yoga of the Division of Three Gunas*.^{[17][111][112]} The chapter once again opens with Krishna continuing his discourse from the previous chapter. Krishna explains the difference between *purusha* and *prakriti*, by mapping human experiences to three *Gunas* (tendencies, qualities).^[150] These are listed as *sattva*, *rajas* and *tamas*. All phenomena and individual personalities are a combination of all three *gunas* in varying and ever-changing proportions. The *gunas* affect the ego, but not the soul, according to the text.^[150] This chapter also relies on the Samkhya theories.^{[151][152][153]}

Chapter 15 (20 verses)

Some translators title the chapter as *Purusottama yoga, Religion by Attaining the Supreme Krishna, The Supreme Self, or The Yoga of the Supreme Purusha*.^{[17][111][112]} The fifteenth chapter expounds on Krishna theology, in the Vaishnava Bhakti tradition of Hinduism. Krishna discusses the nature of God, according to Easwaran, wherein Krishna not only transcends impermanent body (matter), he also transcends the *atman* (soul) in every being.^[154] According to Franklin Edgerton, the verses in this chapter in association with select verses in other chapters make the

metaphysics of the *Gita* to be dualistic. Its overall thesis is, states Edgerton, more complex however, because other verses teach the Upanishadic doctrines and "thru its God the *Gita* seems after all to arrive at an ultimate monism; the essential part, the fundamental element, in every thing, is after all One — is God."^[155]

Chapter 16 (24 verses)

Some translators title the chapter as *Daivasura–Sampad–Vibhaga yoga, The Separateness of the Divine and Undivine, Two Paths*, or *The Yoga of the Division between the Divine and the Demonic*.^{[17][111][112]} According to Easwaran, this is an unusual chapter where two types of human nature are expounded, one leading to happiness and the other to suffering. Krishna identifies these human traits to be divine and demonic respectively. He states that truthfulness, self-restraint, sincerity, love for others, desire to serve others, being detached, avoiding anger, avoiding harm to all living creatures, fairness, compassion and patience are marks of the divine nature. The opposite of these are demonic, such as cruelty, conceit, hypocrisy and being inhumane, states Krishna.^{[156][157][158]} Some of the verses in Chapter 16 may be polemics directed against competing Indian religions, according to Basham.^[45] The competing tradition may be the materialists (Charvaka), states Fowler.^[158]

Chapter 17 (28 verses)

Some translators title the chapter as *Sraddhatraya-Vibhaga yoga, Religion by the Threefold Kinds of Faith, The Power of Faith*, or *The Yoga of the Threefold Faith*.^{[17][111][112]} Krishna qualifies the three divisions of faith, thoughts, deeds, and even eating habits corresponding to the three modes (gunas).^[159]

Chapter 18 (78 verses)

Some translators title the chapter as *Moksha–Sanyasa yoga, Religion by Deliverance and Renunciation, Freedom and Renunciation*, or *The Yoga of Liberation and Renunciation*.^{[17][111][112]} In the final and long chapter, the *Gita* offers a final summary of its teachings in the previous chapters.^[160] It covers many topics, states Easwaran.^[161] It begins with discussion of spiritual pursuits through *sannyasa* (renunciation, monastic life) and spiritual pursuits while living in the world as a householder. It re-emphasizes the *karma-phala-tyaga* teaching, or "act while renouncing the fruits of your action".^[161]

Themes

Theology

The nature of God

The *Gita* adopts the Upanishadic concept of Absolute Reality (Brahman), a shift from the earlier ritual-driven Vedic religion to one abstracting and internalizing spiritual experiences.^{[165][166]} According to Jeaneane Fowler, the *Gita* builds on the Upanishadic Brahman theme, conceptualized to be that which is everywhere, unaffected, constant Absolute, indescribable and *nirguna* (abstract, without features). This Absolute in *Gita* is neither a He nor a She, but a "neuter principle", an "It or That".^{[165][166]} Like some of the Upanishads, the *Gita* does not limit itself to the *nirguna* Brahman. It teaches both the abstract and the personalized Brahman (God), the latter in the form of Krishna.^{[165][166]} It accomplishes this synthesis by projecting the *nirguna* Brahman as higher than *saguna* or personalized Brahman, where the *nirguna* Brahman "exists when everything else does not", states Fowler.^{[167][168]} The text blurs any distinction between the personalized God and impersonal Absolute Reality by amalgamating their equivalence, using it interchangeably in the later chapters.^[167] This theme has led scholars to call the *Gita* as panentheistic,^[165] theistic and monistic.^{[169][7][8]}



Chapter 11 of the *Gita* refers to Krishna as *Vishvarupa* (above). This is an idea found in the *Rigveda*.^[162] The *Vishvarupa* omniform has been interpreted as symbolism for Absolute Reality, God or soul that is in all creatures, everywhere, eternally.^{[163][164]}

The nature of Self

The *Gita*, states Fowler, "thoroughly accepts" *atman* as a foundational concept.^[170] In the Upanishads, this is the Brahmanical idea that all beings have a "permanent real self", the true essence, the soul it refers to as *Atman* (Self).^{[171][172][173][note 15]} In the Upanishads that preceded the *Gita* such as the *Brihadaranyaka Upanishad*, the salvific goal is to know and realize this Self, a knowledge that is devoid of the delusions of instinctive "I, mine, egoistic" typically connected with the body, material life processes that are impermanent and transient. The *Gita* accepts *atman* as the pure, unchanging, ultimate real essence, experiencer of one's being.^[176]

The nature of the world

The *Gita* considers the world to be transient, all bodies and matter as impermanent. Everything that constitutes *prakriti* (nature, matter) is process driven and has a finite existence. It is born, grows, matures, decays and dies. It considers this transient reality as *Maya*. Like, the Upanishads the *Gita* focuses on what it considers as Real in this world of change, impermanence and finitude.^{[177][178]} To build its theological framework about the world, the text relies on the theories found in Samkhya and Vedanta schools of Hinduism.^[178]

Brahman-atman

The Upanishads developed the equation "Atman = Brahman", states Fowler, and this belief is central to the *Gita*.^[177] This equation is, however, interpreted in a number of ways by different sub-schools of Vedanta. In the *Gita*, the soul of each human being is considered to be identical to every other human being and all beings, but it "does not support an identity with the Brahman", according to Fowler.^[177] According to Raju, the *Gita* supports this identity and spiritual monism, but as a form of synthesis with a personal God.^[7] According to Edgerton, the author(s) of the *Gita* rely on their concept of personalized God (Krishna) to ultimately arrive at an ultimate monism, where the devotee ultimately realizes that Krishna is the essential part, the Real, the fundamental element in him, everyone and everything. Krishna is all and One.^[155] According to Huston Smith, the *Gita* is teaching that "when one sees the entire universe as pervaded by the single Universal Spirit [Krishna], one contemplates, marvels, and falls in love with its amazing glory. [...] Having experienced that Truth oneself, all doubts are dispelled. This is how the flower of devotion evolves into the fruit of knowledge."^[179]

Means to God

The *Gita* teaches several spiritual paths – jnana, bhakti and karma – to the divine. However, states Fowler, it "does not raise any of these to a status that excludes the others".^[180] The theme that unites these paths in the *Gita* is "inner renunciation" where one is unattached to personal rewards during one's spiritual journey.^[180]

Karma yoga

The *Gita* teaches the path of *Karma yoga* in Chapter 3 and others. It upholds the necessity of action.^[181] However, this action should "not simply follow spiritual injunctions", without any attachment to personal rewards or because of craving for fruits. The *Gita* teaches, according to Fowler, that the action should be undertaken after proper knowledge has been applied to gain the full perspective of "what the action should be".^{[182][183]}

The concept of such detached action is also called *Nishkam Karma*, a term not used in the *Gita* but equivalent to other terms such as *karma-phala-tyaga*.^[182] This is where one determines what the right action ought to be and then acts while being detached to personal outcomes, to fruits, to success or failure. A karma yogi finds such work inherently fulfilling and satisfying.^[184] To a *karma yogi*, right work done well is a form of prayer,^[185] and *karma yoga* is the path of selfless action.^[186]

According to Mohandas Karamchand Gandhi, the object of the *Gita* is to show the way to attain self-realization, and this "can be achieved by selfless action, by desireless action; by renouncing fruits of action; by dedicating all activities to God, i.e., by surrendering oneself to Him body and soul." Gandhi called the *Gita* "The Gospel of Selfless Action".^[187] According to Jonardon Ganeri, the premise of "disinterested action" is one of the important ethical concepts in the *Gita*.^[188]

Bhakti yoga

In the *Bhagavad Gita*, *bhakti* is characterized as the "loving devotion, a longing, surrender, trust and adoration" of the divine Krishna as the *ishta-devata*.^[189] While bhakti is mentioned in many chapters, the idea gathers momentum after verse 6.30, and it is chapter 12 where the idea is sustainly developed. According to Fowler, the *bhakti* in the *Gita* does not imply renunciation of "action", but the *bhakti* effort is assisted with "right knowledge" and dedication to one's *dharma*.^[189] Theologian Catherine Cornille writes, "The text [of the *Gita*] offers a survey of the different possible disciplines for attaining liberation through knowledge (*Jnana*), action (*karma*), and loving devotion to God (*bhakti*), focusing on the latter as both the easiest and the highest path to salvation."^[190]

According to M. R. Sampatkumaran, a *Bhagavad Gita* scholar, the *Gita* message is that mere knowledge of the scriptures cannot lead to final release, but "devotion, meditation, and worship are essential."^[191] The *Gita* likely spawned a "powerful devotionalism" movement, states Fowler, because the text and this path was simpler, available to everyone.^[192]

Jnana yoga

Jnana yoga is the path of knowledge, wisdom, and direct realization of the *Brahman*.^{[193][194]} In the *Bhagavad Gita*, it is also referred to as *buddhi yoga* and its goal is self-realization.^[195] The text states that this is the path that intellectuals tend to prefer.^[196] The chapter 4 of the *Bhagavad Gita* is dedicated to the general exposition of *jnana yoga*.^{[197][198]}

The *Gita* praises the path, calling the *jnana yogin* to be exceedingly dear to Krishna, but adds that the path is steep and difficult.^[199]

Synthesis of yogas, Raja yoga

Sivananda's commentary regards the eighteen chapters of the *Bhagavad Gita* as having a progressive order, by which Krishna leads "Arjuna up the ladder of Yoga from one rung to another."^[200] The influential commentator Madhusudana Sarasvati divided the *Gita*'s eighteen chapters into three sections of six chapters each. Swami Gambhirananda characterises Madhusudana Sarasvati's system as a successive approach in which Karma yoga leads to Bhakti yoga, which in turn leads to Jnana yoga.^[201]

- Chapters 1–6 = Karma yoga, the means to the final goal
- Chapters 7–12 = Bhakti yoga or devotion
- Chapters 13–18 = Jnana yoga or knowledge, the goal itself

Some scholars treat the "yoga of meditation" to be a distinct fourth path taught in the *Gita*, referring to it as *Raja yoga*.^{[202][82][83]} Others consider it as a progressive stage or a combination of *Karma yoga* and *Bhakti yoga*.^[203] Some, such as Adi Shankara, have considered its discussion in the 13th chapter of the *Gita* and elsewhere to be an integral part of the *Jnana yoga*.^{[204][205]}



Adi Shankara with Disciples, by Raja Ravi Varma (1904); Shankara published 700 verses of the *Gita* (800 CE), now the standard version.

Asceticism, renunciation and ritualism

The *Gita* rejects ascetic life, renunciation as well as Brahminical Vedic ritualism where outwardly actions or non-action are considered a means of personal rewards in this life, after-life or a means of liberation. It instead recommends the pursuit of an active life where the individual adopts "inner renunciation", acts to fulfill what he determines to be his *dharma*, without craving for or concerns about personal rewards, viewing this as an "inner sacrifice to the personal God for a higher good".^{[206][207]}

According to Edwin Bryant, the Indologist with publications on Krishna-related Hindu traditions, the *Gita* rejects "actionless behavior" found in some Indic monastic traditions. It also "relegates the sacrificial system of the early Vedic literature to a path that goes nowhere because it is based on desires", states Bryant.^[208]

Dharma

Dharma is a prominent paradigm of the *Mahabharata*, and it is referenced in the *Gita* as well. The term *dharma* has a number of meanings.^[209] Fundamentally, it means "what is right".^[209] Contextually, it also means the essence of "duty, law, class, social norms, ritual and cosmos itself" in the text, in the sense "the way things should be in all these different dimensions", states Fowler.^[209] According to Zaehner, the term *dharma* means "duty" in *Gita*'s context, in verse 2.7 refers to the "right [and wrong]", and in 14.27 to "eternal law of righteousness".^[210]

Few verses in the *Bhagavad Gita* deal with *dharma*, according to the Indologist Paul Hacker, but the theme of *dharma* is important in it.^[211] In Chapter 1, responding to Arjuna's despondency, Krishna asks him to follow his *sva-dharma*,^[212] "the *dharma* that belongs to a particular man (Arjuna) as a member of a particular *varna*, (i.e., the *kshatriya* – the warrior *varna*)".^[213] According to Paul Hacker, the term *dharma* has additional meanings in the context of Arjuna. It is more broadly, the "duty" and a "metaphysically congealed act" for Arjuna.^[214] According to the Indologist Jacqueline Hirst, the *dharma* theme is "of significance only at the beginning and end of the *Gita*" and this may have been a way to perhaps link the *Gita* to the context of the *Mahabharata*.^[215]

According to Malinar, "Arjuna's crisis and some of the arguments put forward to call him to action are connected to the debates on war and peace in the *Udyoga Parva*".^[216] The *Udyoga Parva* presents many views about the nature of a warrior, his duty and what calls for heroic action. While Duryodhana presents it as a matter of status, social norms, and fate, Vidura states that the heroic warrior never submits, knows no fear and has the duty to protect people.^[217]

The *Bhishma parva* sets the stage of two ideologies in conflict and two massive armies gathered for what each considers as a righteous and necessary war. In this context, the *Gita* advises Arjuna to do his holy duty (*sva-dharma*) as a warrior, fight and kill.^{[218][219][220]}

According to the Indologist Barbara Miller, the text frames heroism not in terms of physical abilities, but instead in terms of effort and inner commitment to fulfill a warrior's *dharma* in the battlefield.^[221] War is depicted as a horror, the impending slaughter a cause of self-doubts, yet at stake is the spiritual struggle against evil.^[221] The *Gita* message emphasizes that the personal moral confusion and struggle must be addressed, the warrior needs to rise beyond "personal and social values" and understand what is at stake and "why he must fight", states Miller. The text explores the "paradoxical interconnectedness of disciplined action and freedom".^[221]

The Field of Dharma

The first reference to *dharma* in the *Bhagavad Gita* occurs in its first verse, where Dhritarashtra refers to the Kurukshetra, the location of the battlefield, as the *Field of Dharma*, "The Field of Righteousness or Truth".^[209] According to Fowler, *dharma* in this verse may refer to the *sanatana dharma*, "what Hindus understand as their religion, for it is a term that encompasses wide aspects of religious and traditional thought and is more readily used for religion".^[209] Therefore, 'Field of action' implies the field of righteousness, where truth will eventually triumph, states Fowler.^[209] According to Jacqueline Hirst, the "field of *dharma*" phrase in the *Gita* epitomizes that the struggle concerns *dharma* itself. This *dharma* has "resonances at many different levels".^[222]

"The Field of Dharma" is also called the "Field of action" by Sri Aurobindo, a freedom fighter and philosopher.^[209] Sarvapalli Radhakrishnan, a professor of Philosophy at the Oxford University and the second president of India, saw "The Field of Dharma" as the world (Bhavsagar), which is a "battleground for moral struggle".^[223]

Allegory of war

Unlike any other religious scripture, the *Bhagavad Gita* broadcasts its message in the centre of the battlefield.^[224] Several modern Indian writers have interpreted the battlefield setting as an allegory of "the war within".^[225] Eknath Easwaran writes that the *Gita*'s subject is "the war within, the struggle for self-mastery that every human being must wage if he or she is to emerge from life victorious".^[226]

Swami Nikhilananda, takes Arjuna as an allegory of Ātman, Krishna as an allegory of *Brahman*, Arjuna's chariot as the body, and Dhritarashtra as the ignorance filled mind.^[note 16] Nikhilananda's allegorical interpretation is shared by Huston Smith.^[53] Swami Vivekananda interprets the first discourse in the *Gita* as well as the "Kurushetra war" allegorically.^[227] Vivekananda states, "when we sum up its esoteric significance, it means the war which is constantly going on within man between the tendencies of good and evil".^[228]

Mohandas Karamchand Gandhi, in his commentary on the *Gita*,^[229] interprets the battle as "an allegory in which the battlefield is the soul and Arjuna, man's higher impulses struggling against evil".^[230]

In Aurobindo's view, Krishna was a historical figure, but his significance in the *Gita* is as a "symbol of the divine dealings with humanity",^[231] while Arjuna typifies a "struggling human soul".^[232] However, Aurobindo rejected the interpretation that the *Gita*, and the *Mahabharata* by extension, is only "an allegory of the inner life", and it has nothing to do with our outward human life and actions.^{[232][note 17]}

Promotion of just war and duty

Other scholars such as Steven Rosen, Laurie L. Patton and Stephen Mitchell have seen in the *Gita* a religious defense of the warrior class's (Kshatriya Varna) duty (*svadharma*), which is to conduct combat and war with courage and do not see this as only an allegorical teaching, but also a real defense of just war.^{[233][234]}

Indian independence leaders like Lala Lajpat Rai and Bal Gangadhar Tilak saw the Gita as a text which defended war when necessary and used it to promote war against the British Empire. Lajpat Rai wrote an article on the "Message of the Bhagavad Gita". He saw the main message as the bravery and courage of Arjuna to fight as a warrior.^[235] Bal Gangadhar Tilak saw the Gita as defending killing when necessary for the betterment of society, such as, for example, the killing of Afzal Khan.^[235]

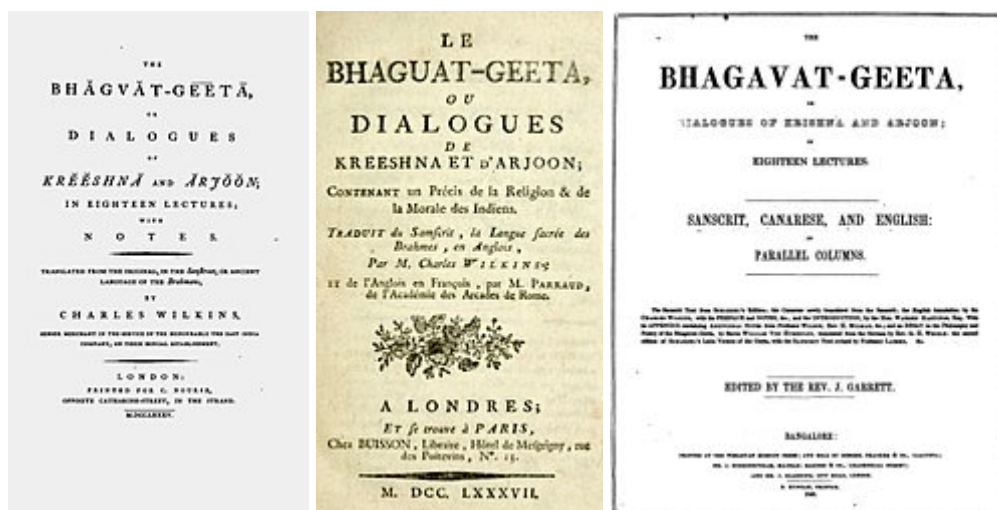
Moksha: Liberation

Liberation or *moksha* in Vedanta philosophy is not something that can be acquired. *Ātman* (Soul) and Self-knowledge, along with the loss of egotistic ignorance, the goal of *moksha*, is something that is always present as the essence of the self, and must be realized by each person by one's own effort. While the Upanishads largely uphold such a monistic viewpoint of liberation, the *Bhagavad Gita* also accommodates the dualistic and theistic aspects of *moksha*. The *Gita*, while including impersonal *Nirguna Brahman* as the goal, mainly revolves around the relationship between the Self and a personal God or *Saguna Brahman*. A synthesis of knowledge, devotion, and desireless action is offered by Krishna as a spectrum of choices to Arjuna; the same combination is suggested to the reader as a way to moksha.^[236] Christopher Chapple – a Comparative Theology scholar focusing on Indian religions, in Winthrop Sargeant translation of the *Gita*, states, "In the model presented by the *Bhagavad Gītā*, every aspect of life is in fact a way of salvation."^[237]

Pancaratra Agama

According to Dennis Hudson, there is an overlap between Vedic and Tantric rituals with the teachings found in the *Bhagavad Gita*.^[238] He places the *Pancaratra Agama* in the last three or four centuries of 1st-millennium BCE, and proposes that both the tantric and vedic, the Agama and the Gita share the same Vasudeva-Krishna roots.^[239] Some of the ideas in the *Bhagavad Gita* connect it to the *Shatapatha Brahmana* of *Yajurveda*. The *Shatapatha Brahmana*, for example, mentions the absolute Purusha who dwells in every human being. A story in this vedic text, states Hudson, highlights the meaning of the name Vasudeva as the 'shining one (deva) who dwells (vasu) in all things and in whom all things dwell', and the meaning of Vishnu to be the 'pervading actor'. In Bhagavad Gita, similarly, 'Krishna identified himself both with Vasudeva, Vishnu and their meanings'.^[240]^[note 18] The ideas at the center of Vedic rituals in *Shatapatha Brahmana* and the teachings of the *Bhagavad Gita* revolve around this absolute Person, the primordial genderless absolute, which is same as the goal of Pancaratra Agama and Tantra.^[242]

Translations



Cover pages of early *Gita* translations. Left: Charles Wilkins (1785); Center: Parraud re-translation of Wilkins (1787); Right: Wesleyan Mission Press (1849).

The first English translation of the *Bhagavad Gita* was published by Charles Wilkins in 1785.^{[243][244]} The Wilkins translation had an introduction to the Gita by Warren Hastings. Soon the work was translated into other European languages such as French (1787), German, and Russian. In 1849, the Weylan Mission Press, Bangalore published *The Bhagavat-Geeta, Or, Dialogues of Krishna and Arjoon in Eighteen Lectures*, with Sanskrit, Canarese and English in parallel columns, edited by Rev. John Garrett, and the efforts being supported by Sir. Mark Cubbon.^[245]

In 1981, Larson stated that "a complete listing of *Gita* translations and a related secondary bibliography would be nearly endless".^{[246]:514} According to Larson, there is "a massive translational tradition in English, pioneered by the British, solidly grounded philologically by the French and Germans, provided with its indigenous roots by a rich heritage of modern Indian comment and reflection, extended into various disciplinary areas by Americans, and having generated in our time a broadly based cross-cultural awareness of the importance of the *Bhagavad Gita* both as an expression of a specifically Indian spirituality and as one of the great religious "classics" of all time."^{[246]:518}

According to Sargeant, the *Gita* is "said to have been translated at least 200 times, in both poetic and prose forms".^[247] Richard Davis cites a count by Callewaert & Hemraj in 1982 of 1,891 translations of the *Bhagavad Gita* in 75 languages, including 273 in English.^[248] These translations vary,^[249] and are in part an interpretative reconstruction of the original Sanskrit text that differ in their "friendliness to the reader",^[250] and in the amount of "violence to the original *Gita* text" that the translation does.^{[251][note 19]}

The translations and interpretations of the *Gita* have been so diverse that these have been used to support apparently contradictory political and philosophical values. For example, state Galvin Flood and Charles Martin, these interpretations have been used to support "pacifism to aggressive nationalism" in politics, from "monism to theism" in philosophy.^[256] According to William Johnson, the synthesis of ideas in the *Gita* is such that it can bear almost any shade of interpretation.^[257] A translation "can never fully reproduce an original and no translation is transparent", states Richard Davis, but in the case of *Gita* the linguistic and cultural distance for many translators is large and steep which adds to the challenge and affects the translation.^[258] For some native translators, their personal beliefs, motivations, and subjectivity affect their understanding, their choice of words and interpretation.^{[259][260][261]} Some translations by Indians, with or without Western co-translators, have "orientalist", "apologetic", "Neo-Vedantin" or "guru phenomenon" bias.^{[246]:525–530}

Gerald Larson summarizes the history of translation and interpretation of the *Gita* as follows:^[246]

In her native environment, the *Bhagavad Gita* is a beguiling, seductive, naturally beautiful and altogether elegant daughter in the Hindu extended family of Sanskrit texts. Her limbs are perfectly shaped, her shining black hair and moist pale skin glisten in the sunlight; the lines of her body evoke the fullness of her breasts and the lush softness of her lips, and when her *sari* occasionally drops away to reveal her hidden nakedness, even a distant observer pauses to marvel and reflect upon such spontaneous loveliness. [...] She is, thus, in every way a remarkable Hindu daughter, beloved and pampered by all in the family and combining in her person the best, as well as the most puzzling, qualities of her heritage. Like all daughters of India, however, her character and substance are profoundly ethnic and contextual. [...] When she is taken by a foreign lover or an Indian lover of things foreign, however, and more than that, when she is taken out of India to live permanently in a different medium – whether Latin or German or French or English – she becomes diminished. She is occasionally raped and to some extent always abused, at best becoming a concubine in some house of Western scholarship, at worst a whore in some brothel of ideology or of an insipid cross-cultural mysticism. Her natural paradoxes then appear as an unintelligent fickleness; her simple elegance as simple-mindedness; her refreshing openness to varying perspectives as proof of her lack of originality; and effortless devotion as hopeless naivete.

— *The Song Celestial: Two Centuries of the "Bhagavad Gītā" in English*^[246]

A sample of translations of the <i>Bhagavad Gita</i> ^[246]		
Title	Translator	Year
<i>The Bhagavat geeta, or Dialogue of Kreeshna and Arjoon in Eighteen Lectures with Notes</i>	Charles Wilkins	1785 (https://archive.org/details/BhagavatGitaCharlesWilkins/page/n0)
<i>Bhagavad-Gita</i>	August Wilhelm Schlegel	1823 (https://archive.org/details/bhagavadgitaide00schlgoog/page/n11)
<i>The Bhagavadgita</i>	J.C. Thomson	1856
<i>La Bhagavad-Gita</i>	Eugene Burnouf	1861
<i>The Bhagavadgita</i>	K.T. Telang	1875 (https://archive.org/details/TheBhagavataGitaWithSanataSujatiyaAndAnugitaKTTelang/page/n5)
<i>The Song Celestial</i>	Sir Edwin Arnold	1885 (https://archive.org/details/songcelestialor00arnogooq/page/n10)
<i>The Bhagavad Gita</i>	William Q. Judge	1890
<i>The Bhagavad-Gita with the Commentary of Sri Sankaracarya</i>	A. Mahadeva Sastry	1897
<i>Bhagavadgita: The Lord's Song</i>	L.D. Barnett	1905
<i>Bhagavad Gita</i>	Anne Besant and Bhagavan Das	1905 (https://archive.org/details/bhagavadgitaorl00besa/page/n1)
<i>Die Bhagavadgita</i>	Richard Garbe	1905
<i>Der Gesang des Heiligen</i>	Paul Deussen	1911 (https://archive.org/details/dergesangdeshei00deusgoog/page/n7)
<i>Srimad Bhagavad-Gita</i>	Swami Paramananda	1913 (https://archive.org/details/srimadbhagavadg00swamgoog/page/n10)
<i>La Bhagavad-Gîtâ</i>	Emile Sénart	1922 (https://fr.wikisource.org/wiki/Livre:La_Bhagavadgita,_trad._de_Senart,_1922.djvu)
<i>The Bhagavad-Gita</i>	Arthur W. Ryder	1929 (https://babel.hathitrust.org/cgi/pt?id=uc1.32106016334002;view=1up;seq=7)
<i>The Song of the Lord, Bhagavad-Gita</i>	E.J. Thomas	1931
<i>The Yoga of the Bhagavat Gita</i>	Sri Krishna Prem	1938
<i>The Bhagavad Gita</i>	Franklin Edgerton	1944 (https://archive.org/details/TheBhagavadGitaByEdgertonFranklinClark/page/n1)
<i>The Song of God: Bhagavad Gita</i>	Swami Prabhavananda and Christopher Isherwood	1944 (https://books.google.com/books?id=JfRjAAAMAAJ)
<i>The Bhagavad Gita</i>	Swami Nikhilananda	1944 (https://archive.org/details/SrimadBhagavadGitaTranslatedSwamiNikhilananda1944/page/n0)
<i>The Bhagavadgita</i>	S. Radhakrishnan	1948 (https://archive.org/details/BhagavadGitaBySRadhakrishnan/page/n1)
<i>The Bhagavadgita</i>	Shakuntala Rao Sastri	1959
<i>The Bhagavad Gita</i>	Juan Mascaro	1962 (https://archive.org/details/bhagavadgitatran00masc)
<i>The Bhagavadgita</i>	Swami Chidbhavananda	1965 (https://archive.org/details/TheBhagavadBySwamiChidbhavanand/page/n0)
<i>The Bhagavadgita</i>	Eliot Deutsch	1968 (https://archive.org/details/bhagavadgita00deut)

<i>Bhagavadgita As It Is</i>	A.C. Bhaktivedanta	1968 (https://archive.org/details/BhagavadGitaHisDivineGraceACBhaktivedantaSwamiPrabhupada_201712/page/n3)
<i>The Bhagavad Gita</i>	R.C. Zaehner	1969
<i>The Bhagavad Gita: A New Verse Translation</i>	Ann Stanford	1970
<i>The Bhagavad Gita</i>	Winthrop Sargeant (Editor: Christopher K Chapple)	1979 (https://books.google.com/books?id=COuy5CDAqt4C)
<i>The Bhagavadgita in the Mahabharata</i>	J.A.B. van Buitenen	1980 (https://books.google.com/books?id=4S5OCgAAQBAJ)
<i>The Bhagavadgita</i>	Eknath Easwaran	1985
<i>The Bhagavad-Gita: Krishna's Counsel in Time of War</i>	Barbara S. Miller	1986 (https://books.google.com/books?id=l_dvDwAAQBAJ)
<i>The Bhagavad-Gita</i>	Ramananda Prasad	1988
<i>The Bhagavad-Gita</i>	W.J. Johnson	1994 (https://books.google.com/books?id=U3MRAQAIAAJ)
<i>The Bhagavad Gita: A New Translation</i>	George Thompson	2008 (https://books.google.com/books?id=K_knYDLJMfsC)
<i>The Bhagavad Gita, A New Translation</i>	Georg Feuerstein	2011
<i>The Bhagavad Gita: A Text and Commentary for Students</i>	Jeaneane D. Fowler	2012 (https://books.google.com/books?id=dHX5XwAACAAJ)
<i>The Bhagavad Gita: A New Translation</i>	Galvin Flood, Charles Martin	2012 (https://books.google.com/books?id=PDYEAwAAQBAJ)
<i>Philosophy of the Bhagavad Gita</i>	Keya Maitra	2018
<i>The Bhagavad Gita Chapter 1 to 13 - English ISBN 9789387578968</i>	<u>Ravi Shankar</u>	2018

According to the exegesis scholar Robert Minor, the *Gita* is "probably the most translated of any Asian text", but many modern versions heavily reflect the views of the organization or person who does the translating and distribution. In Minor's view, the Harvard scholar Franklin Edgerton's English translation and Richard Garbe's German translation are closer to the text than many others.^[262] According to Larson, the Edgerton translation is remarkably faithful, but it is "harsh, stilted, and syntactically awkward" with an "orientalist" bias and lacks "appreciation of the text's contemporary religious significance".^{[246]:524}

The Gita in other languages

The *Gita* has also been translated into European languages other than English. In 1808, passages from the *Gita* were part of the first direct translation of Sanskrit into German, appearing in a book through which Friedrich Schlegel became known as the founder of Indian philology in Germany.^[263] The most significant French translation of the *Gita*, according to J. A. B. van Buitenen, was published by Emile Senart in 1922.^[264] Swami Rambhadracharya released the first Braille version of the scripture, with the original Sanskrit text and a Hindi commentary, on 30 November 2007.^[web 4]

The Gita Press has published the *Gita* in multiple Indian languages.^[265] R. Raghava Iyengar translated the *Gita* into Tamil in sandam metre poetic form.^[266] The Bhaktivedanta Book Trust associated with ISKCON has re-translated and published A.C. Bhaktivedanta Swami Prabhupada's 1972 English translation of the *Gita* in 56 non-Indian languages.^{[267][268][note 20]} Vinoba Bhave has written the *Geeta* in Marathi language as *Geetai* i.e. Mother *Geeta* in the similar shloka form.

Paramahansa Yogananda's commentary on the *Bhagavad Gita* called *God Talks With Arjuna: The Bhagavad Gita* has been translated into Spanish, German, Thai and Hindi so far. The book is significant in that unlike other commentaries of the *Bhagavad Gita*, which focus on karma yoga, jnana yoga, and bhakti yoga in relation to the Gita, Yogananda's work stresses the training of one's mind, or raja yoga.^[271]

Bhashya (commentaries)

Bhagavad Gita integrates various schools of thought, notably Vedanta, Samkhya and Yoga, and other theistic ideas. It remains a popular text for commentators belonging to various philosophical schools. However, its composite nature also leads to varying interpretations of the text and historic scholars have written *bhashya* (commentaries) on it.^[272] According to Mysore Hiriyanna, the *Gita* is "one of the hardest books to interpret, which accounts for the numerous commentaries on it—each differing from the rest in one essential point or the other".^[273]

According to Richard Davis, the *Gita* has attracted much scholarly interest in Indian history and some 227 commentaries have survived in the Sanskrit language alone.^[274] It has also attracted commentaries in regional vernacular languages for centuries, such as the one by Dnyaneshwar in Marathi language (13th-century).^[275]

Classical commentaries

The *Bhagavad Gita* is referred to in the Brahma Sutras, and numerous scholars including Shankara, Bhaskara, Abhinavagupta of Shaivism tradition, Ramanuja and Madhvacharya wrote commentaries on it.^{[276][277]} Many of these commentators state that the *Gita* is "meant to be a *moksa-shastra* (*moksasatra*), and not a *dharmasastra*, an *arthasastra* or a *kamasastra*", states Sharma.^[278]

Śaṅkara (c. 800 CE)

The oldest and most influential surviving commentary was published by Adi Shankara (Śaṅkarācārya).^{[279][280]} Shankara interprets the *Gita* in a monist, nondualistic tradition (Advaita Vedanta).^[281] Shankara prefaces his comments by stating that the *Gita* is popular among the laity, that the text has been studied and commented upon by earlier scholars (these texts have not survived), but "I have found that to the laity it appears to teach diverse and quite contradictory doctrines". He calls the *Gita* as "an epitome of the essentials of the whole Vedic teaching".^[282] To Shankara, the teaching of the *Gita* is to shift an individual's focus from the outer, impermanent, fleeting objects of desire and senses to the inner, permanent, eternal atman-Brahman-Vasudeva that is identical, in everything and in every being.^[283]

Abhinavagupta (c. 1000 CE)

Abhinavagupta was a theologian and philosopher of the Kashmir Shaivism (Shiva) tradition.^[280] He wrote a commentary on the *Gita* as *Gitartha-Samgraha*, which has survived into the modern era. The *Gita* text he commented on, is slightly different recension than the one of Adi Shankara. He interprets its teachings in the Shaiva Advaita (monism) tradition quite similar to Adi Shankara, but with the difference that he considers both soul and matter to be metaphysically real and eternal. Their respective interpretations of *jnana yoga* are also somewhat different, and Abhinavagupta uses Atman, Brahman, Shiva, and Krishna interchangeably. Abhinavagupta's commentary is notable for its citations of more ancient scholars, in a style similar to Adi Shankara. However, the texts he quotes have not survived into the modern era.^[284]

Rāmānuja (c. 1100 CE)

Ramanuja was a Hindu theologian, philosopher, and an exponent of the Sri Vaishnavism (Vishnu) tradition in 11th- and early 12th-century. Like his Vedanta peers, Ramanuja wrote a *bhashya* (commentary) on the *Gita*.^[285] Ramanuja's disagreed with Adi Shankara's interpretation of the *Gita* as a text on nondualism (Self and Brahman are

identical), and instead interpreted it as a form of dualistic and qualified monism philosophy (Vishishtadvaita).^{[286][287]}

Madhva (c. 1250 CE)

Madhva, a commentator of the Dvaita Vedanta school,^[280] wrote a commentary on the *Bhagavad Gita*, which exemplifies the thinking of the "dualist" school (Dvaita Vedanta).^[279] According to Christopher Chappelle, in the Madhva's school that there is "an eternal and complete distinction between the Supreme, the many souls, and matter and its divisions".^[288] His commentary on the *Gita* is called *Gita Bhāshya*. Madhva's commentary has attracted secondary works by pontiffs of the Dvaita Vedanta monasteries in Udupi such as Padmanabha Tirtha, Jayatirtha, and Raghavendra Tirtha.^[289]

Vallabha (1481–1533 A.D)

Vallabha the proponent of "Suddhadvaita" or pure non-dualism, wrote a commentary on the Gita, the "Sattvadipika". According to him, the true Self is the Supreme Brahman. Bhakti is the most important means of attaining liberation.

Others

Other classical commentators include

- Bhāskara (c. 900 CE) disagreed with Adi Shankara, wrote his own commentary on both *Bhagavad Gita* and *Brahma Sutras* in the Dvaita-advaita tradition also called as the *Bhedābheda* tradition.^[290] According to Bhaskara, the *Gita* is essentially Advaita, but not quite exactly, suggesting that "the *Atman* (soul) of all beings are like waves in the ocean that is Brahman". Bhaskara also disagreed with Shankara's formulation of the *Maya* doctrine, stating that prakriti, atman and Brahman are all metaphysically real.^[290]
- Yamunacharya, Ramanuja's teacher summarised the teachings of the Bhagavadgita in his "Gitarthasangraha".
- Nimbarka (1162 CE) followed Bhaskara, but it is unclear if he ever wrote the commentary; the commentary *Gītatattvapraakashika* is generally attributed to a student named Kesava Bhatta in his tradition; the text states that *Dasasloki* – possibly authored by Nimbarka – teaches the essence of the *Gita*; the *Gita tattva prakashika* interprets the *Gita* also in a hybrid monist-dualist manner.^{[290][291]}
- Dnyaneshwar (1290 CE),^{[275][292]} the commentary is titled *Dnyaneshwari* also called *Jnaneshwari* or *Bhavarthadipika*;^[293] it is the oldest surviving literary work in the Marathi language,^[294] one of the foundations of the Varkari tradition in Maharashtra (Bhakti movement, Eknath, Tukaram);^{[294][295][296]} the commentary interprets the *Gita* in the Advaita Vedanta tradition^[297] Dnyaneshwar belonged to the Nath yogi tradition. His commentary on the *Gita* is notable for stating that it is the devotional commitment and love with inner renunciation that matters, not the name *Krishna* or *Shiva*, either can be used interchangeably.^{[298][299]}
- Vidyadhiraja Tirtha, Vallabha (1479 CE) commentary *Tattvadeepika* is in the Suddha-Advaita tradition^[272]
- Madhusudana Saraswati commentary *Gudhartha Deepika* is in the Advaita Vedanta tradition^[272]
- Hanumat's commentary *Paishacha-bhasya* is in the Advaita Vedanta tradition^[272]
- Anandagiri's commentary *Bhashya-vyakhyanam* is in the Advaita Vedanta tradition^[272]
- Nilkantha's commentary *Bhava-pradeeps* is in the Advaita Vedanta tradition^[272]
- Shreedhara's (1400 AD) commentary *Avi gita* is in the Advaita Vedanta tradition^[272]
- Dhupakara Shastri's commentary *Subodhini* is in the Advaita Vedanta tradition^[272]
- Chaitanya Mahaprabhu (b. 1486 CE) commentaries on various parts of the *Gita* are in the Gaudiya Vaishnavism Bhakti (*achintya bhedabheda*)^[note 21] Vedanta tradition; in part a foundation of the ISKCON (Hare Krishna) interpretation of the *Gita*^{[301][300]}
- Purushottama (1668-1781 A.D), Vallabha's follower, also wrote a commentary on Bhagavadgita
- Raghavendra's commentary *Artha samgraha* is in the Dvaita Vedanta tradition^[272]
- Vanamali Mishra (1685 CE), *Gitagudharthacandrika* is quite similar to Madhvacharya's commentary and is in the Dvaita Vedanta tradition^[302]

Modern era commentaries

- Among notable modern commentators of the *Bhagavad Gita* are Bal Gangadhar Tilak, Vinoba Bhave, Mahatma Gandhi (who called its philosophy Anasakti Yoga), Sri Aurobindo, Sarvepalli Radhakrishnan, and Chinmayananda. Chinmayananda took a syncretistic approach to interpret the text of the *Gita*.^{[303][304]}
- Tilak wrote his commentary *Shrimadh Bhagavad Gita Rahasya* while in jail during the period 1910–1911 serving a six-year sentence imposed by the British colonial government in India for sedition.^[305] While noting that the *Gita* teaches possible paths to liberation, his commentary places most emphasis on Karma yoga.^[306]
- No book was more central to Gandhi's life and thought than the *Bhagavad Gita*, which he referred to as his "spiritual dictionary".^[307] During his stay in Yeravda jail in 1929,^[307] Gandhi wrote a commentary on the *Bhagavad Gita* in Gujarati. The Gujarati manuscript was translated into English by Mahadev Desai, who provided an additional introduction and commentary. It was published with a foreword by Gandhi in 1946.^{[308][309]}
- The version by A.C. Bhaktivedanta Swami Prabhupāda, entitled *Bhagavad-gītā As It Is*, is "by far the most widely distributed of all English *Gita* translations" due to ISKCON efforts.^[268] Its publisher, the Bhaktivedanta Book Trust, estimates sales at twenty-three million copies, a figure which includes the original English edition and secondary translations into fifty-six other languages.^[268] The Prabhupada commentary interprets the *Gita* in the Gaudiya Vaishnavism tradition of Chaitanya,^[268] quite similar to Madhvacharya's Dvaita Vedanta ideology.^[310] It presents Krishna as the Supreme, a means of saving mankind from the anxiety of material existence through loving devotion. Unlike in Bengal and nearby regions of India where the *Bhagavata Purana* is the primary text for this tradition, the devotees of Prabhupada's ISKCON tradition have found better reception for their ideas by those curious in the West through the *Gita*, according to Richard Davis.^[268]
- In 1966, Maharishi Mahesh Yogi published a partial translation.^[268]
- An abridged version with 42 verses and commentary was published by Ramana Maharishi.^[311]
- *Bhagavad Gita – The song of God*, is a commentary by Swami Mukundananda.^[312]
- Paramahansa Yogananda's two-volume commentary on the *Bhagavad Gita*, called *God Talks With Arjuna: The Bhagavad Gita*, was released 1995 and is available in 5 language.^[313] The book is significant in that unlike other commentaries of the *Bhagavad Gita*, which focus on karma yoga, jnana yoga, and bhakti yoga in relation to the *Gita*, Yogananda's work stresses the training of one's mind, or raja yoga.^[271] It is published by Self-Realization Fellowship/Yogoda Satsanga Society of India.
- Eknath Easwaran's commentary interprets the *Gita* for his collection of problems of daily modern life.^[314]
- Other modern writers such as Swami Parthasarathy and Sadhu Vasvani have published their own commentaries.^[315]
- Academic commentaries include those by Jeaneane Fowler,^[316] Ithamar Theodor,^[317] and Robert Zaehner.^[318]
- A collection of Christian commentaries on the *Gita* has been edited by Catherine Cornille, comparing and contrasting a wide range of views on the text by theologians and religion scholars.^[319]

Reception

Prime Minister of India, Narendra Modi has strongly pitched the *Bhagavad Gita* as "India's biggest gift to the world".^[320] Modi gifted The *Bhagavad Gita* to the then President of the United States of America, Mr. Barack Obama in 2014 during his U.S. visit.^[321]

With the translation and study of the *Bhagavad Gita* by Western scholars beginning in the early 18th century, the *Bhagavad Gita* gained a growing appreciation and popularity.^[web 1] According to the Indian historian and writer Khushwant Singh, Rudyard Kipling's famous poem "If—" is "the essence of the message of *The Gita* in English."^[322]

Praise and popularity

The *Bhagavad Gita* has been highly praised, not only by prominent Indians including Mohandas Karamchand Gandhi and Sarvepalli Radhakrishnan,^[323] but also by Aldous Huxley, Henry David Thoreau, J. Robert Oppenheimer,^[324] Ralph Waldo Emerson, Carl Jung, Herman Hesse,^{[325][326]} and Bülent Ecevit.^[327]

At a time when Indian nationalists were seeking an indigenous basis for social and political action, *Bhagavad Gita* provided them with a rationale for their activism and fight against injustice.^[328] Bal Gangadhar Tilak and Mahatma Gandhi used the text to help inspire the Indian independence movement.^{[note 22][note 23]} Mahatma Gandhi expressed his love for the *Gita* in these words:

I find a solace in the *Bhagavadgītā* that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the *Bhagavadgītā*. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies – and my life has been full of external tragedies – and if they have left no visible, no indelible scar on me, I owe it all to the teaching of *Bhagavadgītā*.^{[329][330]}

Jawaharlal Nehru, the first Prime Minister of independent India, commented on the *Gita*:

The *Bhagavad-Gita* deals essentially with the spiritual foundation of human existence. It is a call of action to meet the obligations and duties of life; yet keeping in view the spiritual nature and grander purpose of the universe.^[331]

A. P. J. Abdul Kalam, 11th President of India, despite being a Muslim, used to read Bhagavad Gita and recite mantras.^{[332][333][334][335][336]}



The Trinity test of the Manhattan Project was the first detonation of a nuclear weapon, which led Oppenheimer to recall verses from the Bhagavad Gita, notably being: "I am become Death, the destroyer of worlds".

J. Robert Oppenheimer, American physicist and director of the Manhattan Project, learned Sanskrit in 1933 and read the *Bhagavad Gita* in the original form, citing it later as one of the most influential books to shape his philosophy of life. Oppenheimer later recalled that, while witnessing the explosion of the Trinity nuclear test, he thought of verses from the *Bhagavad Gita* (XI,12):

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता यदि भाः सदृशी सा
स्याद्भासस्तस्य महात्मनः ॥११- १२॥

If the radiance of a thousand suns were to burst at once into the sky, that would be like the splendor of the mighty one ...^[337]

Years later he would explain that another verse had also entered his head at that time:

We knew the world would not be the same. A few people laughed, a few people cried. Most people were silent. I remembered the line from the Hindu scripture, the *Bhagavad Gita*; Vishnu is trying to persuade the Prince that he should do his duty and, to impress him, takes on his multi-armed form and says, 'Now I am become Death, the destroyer of worlds.' I suppose we all thought that, one way or another.^{[338][note 24]}

Ralph Waldo Emerson, remarked the following after his first study of the *Gita*, and thereafter frequently quoted the text in his journals and letters, particularly the "work with inner renunciation" idea in his writings on man's quest for spiritual energy:^[341]

I owed – my friend and I owed – a magnificent day to the *Bhagavad Geeta*. It was the first of books; it was as if an empire spoke to us, nothing small or unworthy, but large, serene, consistent, the voice of an old intelligence which in another age and climate had pondered and thus disposed of the same questions which exercise us.^[341]

Criticisms and apologetics

Varna system

The *Gita* presents its teaching in the context of a war where the warrior Arjuna is in inner crisis about whether he should renounce and abandon the battlefield, or fight and kill. He is advised by Krishna to do his *sva-dharma*, a term that has been variously interpreted. According to the Indologist Paul Hacker, the contextual meaning in the *Gita* is the "dharma of a particular varna".^[342] Neo-Hindus such as Bankim Chandra Chatterjee, states Hacker, have preferred to not translate it in those terms, or "dharma" as religion, but leave *Gita's* message as "everyone must follow his *sva-dharma*".^[343] According to Chatterjee, the Hindus already understand the meaning of that term. To render it in English for non-Hindus for its better understanding, one must ask *what is the sva-dharma for the non-Hindus?* The Lord, states Chatterjee, created millions and millions of people, and he did not ordain *dharma* only for Indians [Hindus] and "make all the others dharma-less", for "are not the non-Hindus also his children"? According to Chatterjee, the Krishna's religion of *Gita* is "not so narrow-minded".^[343] This argument, states Hacker, is an attempt to "universalize Hinduism".^[343]

The *Gita* has been cited and criticized as a Hindu text that supports *varna-dharma* and the caste system.^{[344][345][346]} B. R. Ambedkar, born in a Dalit family and the principal architect of the Constitution of India, criticized the text for its stance on caste and for "defending certain dogmas of religion on philosophical grounds".^[346] According to Jimmy Klausen, Ambedkar in his essay *Krishna and his Gita* stated that the *Gita* was a "tool" of Brahmanical Hinduism and for its latter-day saints such as Mahatma Gandhi and Lokmanya Tilak. To Ambedkar, states Klausen, it is a text of "mostly barbaric, religious particularisms" offering "a defence of the *kshatriya* duty to make war and kill, the assertion that *varna* derives from birth rather than worth or aptitude, and the injunction to perform *karma*" neither perfunctorily nor egotistically.^[347] Similar criticism of the *Gita* has been published by Damodar Dharmananda Kosambi, another Marxist historian.^[348]

Nadkarni and Zelliott present the opposite view, citing early Bhakti saints of the Krishna-tradition such as the 13th-century Dnyaneshwar.^[349] According to Dnyaneshwar, the *Gita* starts off with the discussion of *sva-dharma* in Arjuna's context but ultimately shows that caste differences are not important. For Dnyaneshwar, people err when they see themselves distinct from each other and Krishna, and these distinctions vanish as soon as they accept, understand and enter with love unto Krishna.^{[350][351]}

According to Swami Vivekananda, *sva-dharma* in the *Gita* does not mean "caste duty", rather it means the duty that comes with one's life situation (mother, father, husband, wife) or profession (soldier, judge, teacher, doctor). For Vivekananda, the *Gita* was an egalitarian scripture that rejected caste and other hierarchies because of its verses such as 13.27–28, which states "He who sees the Supreme Lord dwelling equally in all beings, the Imperishable in things that perish, he sees verily. For seeing the Lord as the same everywhere present, he does not destroy the Self by the Self, and thus he goes to the highest goal."^{[352][note 25]}

Aurobindo modernises the concept of *dharma* and *svabhava* by internalising it, away from the social order and its duties towards one's personal capacities, which leads to a radical individualism,^[355] "finding the fulfilment of the purpose of existence in the individual alone."^[355] He deduced from the *Gita* the doctrine that "the functions of a man ought to be determined by his natural turn, gift, and capacities",^[355] that the individual should "develop freely"^[355] and thereby would be best able to serve society.^[355]

Gandhi's view differed from Aurobindo's view.^[356] He recognised in the concept of *sva-dharma* his idea of *svadeshi* (sometimes spelled *swadeshi*), the idea that "man owes his service above all to those who are nearest to him by birth and situation."^[356] To him, *svadeshi* was "*sva-dharma* applied to one's immediate environment."^[357]

According to Jacqueline Hirst, the universalist neo-Hindu interpretations of *dharma* in the *Gita* is modernism, though any study of pre-modern distant foreign cultures is inherently subject to suspicions about "control of knowledge" and bias on the various sides.^[358] Hindus have their own understanding of *dharma* that goes much beyond the *Gita* or any

particular Hindu text.^[358] Further, states Hirst, the *Gita* should be seen as a "unitary text" in its entirety rather than a particular verse analyzed separately or out of context. Krishna is presented as a teacher who "drives Arjuna and the reader beyond initial preconceptions". The *Gita* is a cohesively knit pedagogic text, not a list of norms.^[359]

Modern-Hinduism

Novel interpretations of the *Gita*, along with apologetics on it, have been a part of the modern era revisionism and renewal movements within Hinduism.^[360] Bakim Chandra Chatterji, the author of *Vande Mataram* – the national song of India, challenged orientalist literature on Hinduism and offered his interpretations of the *Gita*, states Ajit Ray.^{[361][213]} Bal Gangadhar Tilak interpreted the *karma yoga* teachings in *Gita* as a "doctrine of liberation" taught by Hinduism,^[362] while S Radhakrishnan stated that the *Bhagavad Gita* teaches a universalist religion and the "essence of Hinduism" along with the "essence of all religions", rather than a private religion.^[363]

Vivekananda's works contained numerous references to the *Gita*, such as his lectures on the four yogas – Bhakti, Jnana, Karma, and Raja.^[364] Through the message of the *Gita*, Vivekananda sought to energise the people of India to reclaim their dormant but strong identity.^[365] Aurobindo saw *Bhagavad Gita* as a "scripture of the future religion" and suggested that Hinduism had acquired a much wider relevance through the *Gita*.^[366] Sivananda called *Bhagavad Gita* "the most precious jewel of Hindu literature" and suggested its introduction into the curriculum of Indian schools and colleges.^[367]

According to Ronald Neufeldt, it was the Theosophical Society that dedicated much attention and energy to the allegorical interpretation of the *Gita*, along with religious texts from around the world, after 1885 and given H. P. Blavatsky, Subba Rao and Anne Besant writings.^[368] Their attempt was to present their "universalist religion". These late 19th-century theosophical writings called the *Gita* as a "path of true spirituality" and "teaching nothing more than the basis of every system of philosophy and scientific endeavor", triumphing over other "Samkhya paths" of Hinduism that "have degenerated into superstition and demoralized India by leading people away from practical action".^[368]

Political violence

In the *Gita*, Krishna persuades Arjuna to wage war where the enemy includes some of his own relatives and friends. In light of the *Ahimsa* (non-violence) teachings in Hindu scriptures, the *Gita* has been criticized as violating the *Ahimsa* value, or alternatively, as supporting political violence.^[369] The justification of political violence when peaceful protests and all else fails, states Varma, has been a "fairly common feature of modern Indian political thought" along with the "mighty antithesis of Gandhian thought on non-violence". During the freedom movement in India, Hindus considered active "burning and drowning of British goods" which technically illegal under the colonial laws, were viewed as a moral and just-war for the sake of liberty and righteous values of the type *Gita* discusses.^[370] According to Paul Schaffel the influential Hindu nationalist V.D. Savarkar "often turned to Hindu scripture such as the Bhagavad Gita, arguing that the text justified violence against those who would harm Mother India."^[371]

Mahatma Gandhi credited his commitment for *ahimsa* to the *Gita*. For Gandhi, the *Gita* is teaching that people should fight for justice and righteous values, that they should never meekly suffer injustice to avoid a war. According to the Indologist Ananya Vajpeyi, the *Gita* does not elaborate on the means or stages of war, nor on *ahimsa*, except for stating that "*ahimsa* is virtuous and characterizes an awakened, steadfast, ethical man" in verses such as 13.7–10 and 16.1–5.^[372] For Gandhi, states Vajpeyi, *ahimsa* is the "relationship between self and other" while he and his fellow Indians battled against the colonial rule. Gandhian *ahimsa* is in fact "the essence of the entire *Gita*", according to Vajpeyi.^[372] The teachings of the *Gita* on *ahimsa* are ambiguous, states Arvind Sharma, and this is best exemplified by the fact that Nathuram Godse stated the *Gita* as his inspiration to do his *dharma* after he assassinated Mahatma Gandhi.^[114] Thomas Merton, the Trappist monk and author of books on Zen Buddhism, concurs with Gandhi and states that the *Gita* is not teaching violence nor propounding a "make war" ideology. Instead, it is teaching peace and discussing one's duty to examine what is right and then act with pure intentions, when one's faces difficult and repugnant choices.^[373]

Adaptations

Philip Glass retold the story of Gandhi's early development as an activist in South Africa through the text of the *Gita* in the opera *Satyagraha* (1979). The entire libretto of the opera consists of sayings from the *Gita* sung in the original Sanskrit.^[web 5]

In Douglas Cuomo's *Arjuna's dilemma*, the philosophical dilemma faced by Arjuna is dramatised in operatic form with a blend of Indian and Western music styles.^[web 6]

The 1993 Sanskrit film, *Bhagavad Gita*, directed by G. V. Iyer won the 1993 National Film Award for Best Film.^{[web 7][web 8]}

The 1995 novel by Steven Pressfield, and its adaptation as the 2000 golf movie *The Legend of Bagger Vance* by Robert Redford has parallels to the *Bhagavad Gita*, according to Steven J. Rosen. Steven Pressfield acknowledges that the *Gita* was his inspiration, the golfer character in his novel is Arjuna, the caddie is Krishna, states Rosen. The movie, however, uses the plot but glosses over the teachings unlike the novel.^[374]

See also

- Ashtavakra Gita
- Avadhuta Gita
- Bhagavata Purana
- The Ganesha Gita
- Puranas
- Self-consciousness (Vedanta)
- Uddhava Gita
- Vedas
- Prasthanatrayi
- Vyadha Gita

Notes

1. Krishna states that the body is impermanent and dies, never the immortal soul, the latter is either reborn or achieves *moksha* for those who have understood the true spiritual path he teaches in the *Gita*.^[web 1]
2. The Bhagavad Gita also integrates theism and transcendentalism^[web 1] or spiritualmonism,^[7] and identifies a God of personal characteristics with the Brahman of the Vedic tradition.^[web 1]
3. This legend is depicted with Ganesha (Vinayaka) iconography in Hindu temples where he is shown with a broken right tusk and his right arm holds the broken tusk as if it was a stylus.^{[26][27]}
4. The debate about the relationship between the *Gita* and the *Mahabharata* is historic, in part the basis for chronologically placing the *Gita* and its authorship. The Indologist Franklin Edgerton was among the early scholars and a translator of the *Gita* who believed that the *Gita* was a later composition that was inserted into the epic, at a much later date, by a creative poet of great intellectual power intimately aware of emotional and spiritual aspects of human existence.^[34] Edgerton's primary argument was that it makes no sense that two massive armies facing each other on a battlefield will wait for two individuals to have a lengthy dialogue. Further, he states that the *Mahabharata* has numerous such interpolations and inserting the *Gita* would not be unusual.^[34] In contrast, the Indologist James Fitzgerald states, in a manner similar to van Buitenen, that the Bhagavad Gita is the centerpiece and essential to the ideological continuity in the *Mahabharata*, and the entire epic builds up to the fundamental dharma questions in the *Gita*. This text, states Fitzgerald, must have been integral to the earliest version of the epic.^[35]
5. According to Basham, passionately theistic verses are found, for example, in chapters 4, 7, 9, 10, 11, 14.1–6 with 14.29, 15, 18.54–78; while more philosophical verses with one or two verses where Krishna identifies himself as the highest god are found, for example, in chapters 2.38–72, 3, 5, 6, 8, 13 and 14.7–25, 16, 17 and 18.1–53. Further, states Basham, the verses that discuss *Gita's* "motiveless action" doctrine was probably authored by someone else and these constitute the most important ethical teaching of the text.^[37]

6. According to the Indologist and Sanskrit literature scholar Moriz Winternitz, the founder of the early Buddhist Sautrāntika school named Kumāralata (1st-century CE) mentions both *Mahabharata* and *Ramayana*, along with early Indian history on writing, art and painting, in his *Kalpanamanditika* text. Fragments of this early text have survived into the modern era.^[42]
7. The Indologist Étienne Lamotte used a similar analysis to conclude that the *Gita* in its current form likely underwent one redaction that occurred in the 3rd- or 2nd-century BCE.^[44]
8. They state that the authors of the *Bhagavad Gita* must have seen the appeal of the soteriologies found in "the heterodox traditions of Buddhism and Jainism" as well as those found in "the orthodox Hindu traditions of Samkhya and Yoga". The *Gita* attempts to present a harmonious, universalist answer, state Deutsch and Dalvi.^[8]
9. This is called the doctrine of nishakama karma in Hinduism.^{[74][75]}
10. An alternate way to describe the poetic structure of *Gita*, according to Sargeant, is that it consists of "four lines of eight syllables each", similar to one found in Longfellow's Hiawatha.^[96]
11. In the epic *Mahabharata*, after Sanjaya—counsellor of the Kuru king Dhritarashtra—returns from the battlefield to announce the death of Bhishma, he begins recounting the details of the *Mahabharata* war. *Bhagavad Gita* is a part of this recollection.^[99]
12. Some editions include the *Gita Dhyanam* consisting of 9 verses. The *Gita Dhyanam* is not a part of the original *Bhagavad Gita*, but some modern era versions insert it as a prefix to the *Gītā*. The verses of the *Gita Dhyanam* (also called *Gītā Dhyāna* or *Dhyāna Ślokas*) offer salutations to a variety of sacred scriptures, figures, and entities, characterise the relationship of the *Gītā* to the Upanishads, and affirm the power of divine assistance.^{[109][110]}
13. This is the avatara concept found in the Vaishnavism tradition of Hinduism.^[2]
14. For alternate worded translations, see Radhakrishnan,^[128] Miller,^[129] Sargeant,^[130] Edgerton,^[131] Flood & Martin,^[132] and others.
15. This contrasts with a few competing schools of Indian religions which denied the concept of self, soul.^{[174][175]}
16. Nikhilananda & Hocking 2006, p. 2 "Arjuna represents the individual soul, and Sri Krishna the Supreme Soul dwelling in every heart. Arjuna's chariot is the body. The blind king Dhritarashtra is the mind under the spell of ignorance, and his hundred sons are man's numerous evil tendencies. The battle, a perennial one, is between the power of good and the power of evil. The warrior who listens to the advice of the Lord speaking from within will triumph in this battle and attain the Highest Good."
17. Aurobindo writes, "... That is a view which the general character and the actual language of the epic does not justify and, if pressed, would turn the straightforward philosophical language of the *Gita* into a constant, laborious and somewhat puerile mystification ... the *Gita* is written in plain terms and professes to solve the great ethical and spiritual difficulties which the life of man raises, and it will not do to go behind this plain language and thought and wrest them to the service of our fancy. But there is this much of truth in the view, that the setting of the doctrine though not symbolical, is certainly typical.^[232]
18. Other parallelism include verse 10.21 of *Gita* replicating the structure of verse 1.2.5 of the Shatapatha Brahmana.^[241]
19. Sanskrit scholar Barbara Stoler Miller produced a translation in 1986 intended to emphasise the poem's influence and current context within English Literature, especially the works of T.S. Eliot, Henry David Thoreau and Ralph Waldo Emerson.^[252] The translation was praised by scholars as well as literary critics.^{[253][254]} Similarly, the Hinduism scholar Jeaneane Fowler's translation and student text has been praised for its comprehensive introduction, quality of translation, and commentary.^[255]
20. Teachings of International Society for Krishna Consciousness (ISKCON), a Gaudiya Vaishnava religious organisation which spread rapidly in North America in the 1970s and 1980s, are based on a translation of the *Gita* called *Bhagavad-Gītā As It Is* by A.C. Bhaktivedanta Swami Prabhupada.^[269] These teachings are also illustrated in the dioramas of Bhagavad-gita Museum in Los Angeles, California.^[270]
21. According to Edwin Bryant and Maria Ekstrand, this school incorporates and integrates aspects of "qualified monism, dualism, monistic dualism, and pure nondualism".^[300]
22. For B.G. Tilak and Mohandas Karamchand Gandhi as notable commentators see: Gambhirananda 1997, p. xix
23. For notability of the commentaries by B.G. Tilak and Gandhi and their use to inspire the independence movement see: Sargeant 2009, p. xix

24. Oppenheimer spoke these words in the television documentary *The Decision to Drop the Bomb* (<http://www.atomiarchive.com/Movies/Movie8.shtml>) (1965).^[338] Oppenheimer read the original text in Sanskrit, "*kālo'smi lokakṣayaḥpravrddho lokānsamāhartumiha pravṛttaḥ*" (XI,32), which he translated as "I am become Death, the destroyer of worlds". In the literature, the quote usually appears in the form *shatterer* of worlds, because this was the form in which it first appeared in print, in *Time magazine* on November 8, 1948.^[339] It later appeared in Robert Jungk's *Brighter than a Thousand Suns: A Personal History of the Atomic Scientists* (1958),^[337] which was based on an interview with Oppenheimer. See Hijija, *The Gita of Robert Oppenheimer*.^[340]
25. This view in the *Gita* of the unity and equality in the essence of all individual beings as the hallmark of a spiritually liberated, wise person is also found in the classical and modern commentaries on *Gita* verses 5.18, 6.29, and others.^{[353][354]} Scholars have contested Kosambi's criticism of the *Gita* based on its various sections on karma yoga, bhakti yoga and jnana yoga.^[348]

References

- ¹. [Davis 2014](#), p. 2.
- ². [Easwaran 2007](#), pp. 111–122.
- ³. [Eliot Deutsch & Rohit Dalvi 2004](#), pp. 60–62.
- ⁴. [Sargeant 2009](#), pp. x–xviii.
- ⁵. [Eliot Deutsch & Rohit Dalvi 2004](#), p. 61.
- ⁶. [Scheepers 2000](#).
- ⁷. [Raju 1992](#), p. 211.
- ⁸. [Eliot Deutsch & Rohit Dalvi 2004](#), pp. 61–62.
- ⁹. [Eliot Deutsch & Rohit Dalvi 2004](#), p. 97
- ¹⁰. Ronald Neufeldt. Robert Neil Minor (ed.). *Modern Indian Interpreters of the Bhagavad Gita* (https://books.google.com/books?id=qVmSnL23_xgC&pg=PA31). State University of New York Press. pp. 31–33. ISBN 978-1-4384-1325-9.
- ¹¹. [M.V. Nadkarni 2016](#), pp. 15.
- ¹². Catherine A. Robinson (2014). *Interpretations of the Bhagavad-Gita and Images of the Hindu Tradition: The Song of the Lord* (<https://books.google.com/books?id=NKHKAgAAQBAJ>). Taylor & Francis. pp. viii–ix. ISBN 978-1-134-27891-6.
- ¹³. J.A.B. van Buitenen 2013, pp. 6–7, Quote: "Its [Bhagavadgita's] importance as a religious text is demonstrated by its uniquely pan-Hindu influence".
- ¹⁴. Gerald James Larson (2009). Jacob Neusner (ed.). *World Religions in America, Fourth Edition: An Introduction* (https://books.google.com/books?id=34vGv_HDGG8C). Westminster John Knox Press. p. 187. ISBN 978-1-61164-047-2.
- ¹⁵. "Mahatma Gandhi | Biography, Accomplishments, & Facts" (<https://www.britannica.com/biography/Mahatma-Gandhi/Resistance-and-results#toc22635>). *Encyclopædia Britannica*. Retrieved 16 May 2017.
- ¹⁶. Swami Prabhavananda; Christopher Isherwood (2002). *Bhagavad-Gita: The Song of God* (<https://books.google.com/books?id=za3mi8MA2OIC>). Signet Clasic. ISBN 978-0-451-52844-5.
- ¹⁷. translated by Sir Edwin Arnold (1885), *Bhagavadgita* (https://books.google.com/books?id=KOd6N2_t6XoC) (Unabridged ed.), New York: Dover Publications (1993 Reprint), ISBN 0-486-27782-8
- ¹⁸. Catherine Cornille (2006). *Song Divine: Christian Commentaries on the Bhagavad Gītā* (<https://books.google.com/books?id=F8DxPDYHgbEC>). Peeters Publishers. ISBN 978-90-429-1769-9.
- ¹⁹. Sachindra Kumar Majumdar (1991). *The Bhagavad Gita: A Scripture for the Future* (<https://books.google.com/books?id=rG7XAAAAMAAJ>). Asian Humanities Press. ISBN 978-0-89581-885-0.
- ²⁰. Braja Dulal Mookherjee (2002). *The Essence of Bhagavad Gita* (<https://books.google.com/books?id=9YeZMP9WRdcC&pg=PA18>). Academic Publishers. p. 18. ISBN 978-81-87504-40-5., Quote: "Bhagavad Gita means that Celestial Song."
- ²¹. [Sharma 1986](#), p. ix.
- ²². [Fowler 2012](#), p. xxvi
- ²³. [M.V. Nadkarni 2016](#), pp. 16.

24. Alexis McLeod (2014). *Understanding Asian Philosophy* (<https://books.google.com/books?id=X1PwAwAAQBAJ>). A&C Black. pp. 168–169. ISBN 978-1-78093-631-4.
25. David Slavitt (2015). *Mahabharata* (<https://books.google.com/books?id=yHfIBgAAQBAJ>). Northwestern University Press. p. vii. ISBN 978-0-8101-3060-9.
26. T.A. Gopinatha Rao (1985). *Elements of Hindu Iconography* (<https://books.google.com/books?id=MJD-KresBwIC>). Motilal Banarsidass. pp. xvii, 58–61. ISBN 978-81-208-0878-2.
27. Lawrence Cohen (1991). Robert L. Brown (ed.). *Ganesh: Studies of an Asian God* (<https://books.google.com/books?id=oF-Hqih3pBAC>). State University of New York Press. p. 132. ISBN 978-0-7914-0656-4.
28. George M. Williams (2008). *Handbook of Hindu Mythology* (<https://books.google.com/books?id=N7LOZfwCDpEC&pg=PA304>). Oxford University Press. p. 304. ISBN 978-0-19-533261-2., Quote: "Veda Vyasa was said to have edited the four Vedas and authored the Puranas and the Mahabharata. Accomplishing all that would require a human who lived several thousand years, so scholars do place the story of his achievements as those of one man in the area of mythology."
29. **Davis 2014**, p. 37, Quote: "Textual historians generally prefer terms that undercut any implications of Vyasa's actual authorship. They refer to Vyasa as a mythical or symbolic author of the Mahabharata."
30. **Upadhyaya 1998**, p. 25 with footnote 1.
31. Swami Vivekananda (1958). *The Complete Works of Swami Vivekananda, Volume 4* (<https://archive.org/details/in.ernet.dli.2015.99642/page/n113>) (12th ed.). Advaita Ashram. pp. 102–104.
32. Alexis McLeod (2014). *Understanding Asian Philosophy* (<https://books.google.com/books?id=X1PwAwAAQBAJ>). A&C Black. pp. 169–170. ISBN 978-1-78093-631-4.
33. **J.A.B. van Buitenen 2013**, pp. 5–6
34. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 3–4.
35. James L. Fitzgerald (1983). "The Great Epic of India as Religious Rhetoric: A Fresh Look at the "Mahābhārata"". *Journal of the American Academy of Religion*. **51** (4): 615–619, context: 611–630.
36. **Minor 1982**, p. xxxiv, Quote: "Therefore, instead of the traditional view of authorship, many scholars have argued that the Gita is not the work of one author but a composite work."
37. Arthur Llewellyn Basham (1991). *The Origins and Development of Classical Hinduism* (<https://books.google.com/books?id=2aqgTYIhLikC>). Oxford University Press. pp. 85–87. ISBN 978-0-19-507349-2.
38. **Fowler 2012**, p. xxiv.
39. **J.A.B. van Buitenen 2013**, pp. 6, Quote: "ca. 200 BC is a likely date"..
40. **Sharma 1986**, p. 3.
41. **Upadhyaya 1998**, pp. 16–18.
42. **Moriz Winternitz** (1996). *A History of Indian Literature: Buddhist literature and Jaina literature* (<https://books.google.com/books?id=Lgz1eMhu0JsC&pg=PA255>). Motilal Banarsidass. pp. 258–259. ISBN 978-81-208-0265-0.
43. **Upadhyaya 1998**, pp. 17–19.
44. Étienne Lamotte (1929). *Notes sur la Bhagavadgita*. Librairie Orientaliste Paul Geuthner. pp. 126–127.
45. Arthur Llewellyn Basham (1991). *The Origins and Development of Classical Hinduism* (<https://books.google.com/books?id=2aqgTYIhLikC>). Oxford University Press. pp. 95–96. ISBN 978-0-19-507349-2.
46. **Sargeant 2009**, pp. 3–4.
47. Heather Elgood (2000). *Hinduism and the Religious Arts* (<https://books.google.com/books?id=cj2tAwAAQBAJ>). A&C Black. pp. 13–14. ISBN 978-0-304-70739-3.
48. **Fowler 2012**, pp. xxiv–xxiv.
49. **Davis 2014**, p. 3.
50. James G. Lochtefeld (2001). *The Illustrated Encyclopedia of Hinduism, Volume 1* (<https://books.google.com/books?id=5klODYIjUPgC>). The Rosen Publishing Group, Inc. p. 93. ISBN 978-0-8239-3179-8.
51. Keya Maitra (2018). *Philosophy of the Bhagavad Gita: A Contemporary Introduction* (<https://books.google.com/books?id=UmRHDwAAQBAJ>). Bloomsbury Publishing. pp. 5–6. ISBN 978-1-350-04017-5.
52. NV Isaeva (1992), *Shankara and Indian Philosophy*, State University of New York Press, ISBN 978-0-7914-1281-7, p. 35 with footnote 30
53. **Sargeant 2009**, p. x.
54. **Nicholson 2010**, p. 7.

55. [Singh 2005](#), p. 37.
56. [Nakamura 1950](#), p. 3.
57. [Flood 1996](#), pp. 231–232, 238.
58. Ronald Neufeldt (1986). Robert Neil Minor (ed.). *Modern Indian Interpreters of the Bhagavad Gita* (<https://books.google.com/books?id=Ku2DGm20WWUC>). State University of New York Press. pp. 11–12, 213. ISBN 978-0-88706-297-1.
59. Coburn, Thomas B. (1984), "'Scripture' in India: Towards a Typology of the Word in Hindu Life", *Journal of the American Academy of Religion*, **52** (3): 435–59, doi:10.1093/jaarel/52.3.435 (<https://doi.org/10.1093%2Fjaarel%2F52.3.435>), JSTOR 1464202 (<https://www.jstor.org/stable/1464202>)
60. [Tapasyananda 1990](#), p. 1
61. Swami Prabhavananda (1964). *Bhagavad Gita – The Song of God* (<https://books.google.com/books?id=x358CgAAQBAJ&pg=PT7>). New American Library. pp. 7–8. ISBN 978-1-4474-8104-1.
62. [Upadhyaya 1998](#), pp. 10–12 with footnote 1 on p. 11.
63. [Davis 2014](#), pp. 39–40.
64. [Minor 1982](#), pp. li–lii, Quote: "the Kashmir recension is a later reading of the Gita." (note the different views of F Otto Schrader from those of SK Belvalkar as well as JAB van Buitenen.).
65. [Maitra 2018](#), pp. 5, 26–30, 143.
66. [Robinson 2006](#), pp. 69–70, 95–100.
67. [Robinson 2006](#), p. 95.
68. [Minor 1986](#), pp. 74–75, 81.
69. Gavin Flood (2004). *The Ascetic Self: Subjectivity, Memory and Tradition* (<https://books.google.com/books?id=fapXqp-JSL0C>). Cambridge University Press. pp. 85–89 with notes. ISBN 978-0-521-60401-7.
70. Robin Gill (2017). *Moral Passion and Christian Ethics* (<https://books.google.com/books?id=xNwcDgAAQBAJ>). Cambridge University Press. pp. 129–130. ISBN 978-1-107-17682-9.
71. Robert Charles Zaehner (1973). *The Bhagavad-gītā* (<https://books.google.com/books?id=nY6PRhqdIJsC>). Oxford University Press. pp. 187, 200. ISBN 978-0-19-501666-6.
72. Nikam, N.A. (1952). "A Note on the Individual and His Status in Indian Thought". *Philosophy East and West*. University of Hawai'i Press. **2** (3): 254–258. doi:10.2307/1397274 (<https://doi.org/10.2307%2F1397274>). JSTOR 1397274 (<https://www.jstor.org/stable/1397274>).
73. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 91–92.
74. Jonardon Ganeri (2007). *The Concealed Art of the Soul: Theories of Self and Practices of Truth in Indian Ethics and Epistemology* (<https://books.google.com/books?id=5dITDAAAQBAJ>). Oxford University Press. pp. 68–70. ISBN 978-0-19-920241-6.
75. Christopher G. Framarin (2006). "The Desire You Are Required to Get Rid of: A Functionalist Analysis of Desire in the Bhagavadgītā". *Philosophy East and West*. University of Hawai'i Press. **56** (4): 604–617. doi:10.1353/pew.2006.0051 (<https://doi.org/10.1353%2Fpew.2006.0051>). JSTOR 4488055 (<https://www.jstor.org/stable/4488055>).
76. Arthur Llewellyn Basham (1991). *The Origins and Development of Classical Hinduism* (<https://books.google.com/books?id=2aqqTYIhLikC>). Oxford University Press. pp. 86–87. ISBN 978-0-19-507349-2.
77. White, David (1971). "Human Perfection in the Bhagavadgita". *Philosophy East and West*. University of Hawai'i Press. **21** (1): 43–53. doi:10.2307/1397763 (<https://doi.org/10.2307%2F1397763>). JSTOR 1397763 (<https://www.jstor.org/stable/1397763>).
78. [M.V. Nadkarni 2016](#), pp. 82, 95–96
79. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 47–48, 73–74, 83–84.
80. [Minor 1986](#), pp. 38–39, 123–128, 143.
81. Gavin Flood (2004). *The Ascetic Self: Subjectivity, Memory and Tradition* (<https://books.google.com/books?id=fapXqp-JSL0C>). Cambridge University Press. pp. 83–84 with notes. ISBN 978-0-521-60401-7.
82. [Sargeant 2009](#), p. xii.
83. [Robinson 2006](#), pp. 92–93, 133–134.
84. [Upadhyaya 1998](#), pp. 474–475.
85. [Hiltebeitel 2002](#).

86. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ&pg=PR26>). W.W. Norton & Company. p. xxvi. ISBN 978-0-393-34513-1.
87. Fowler 2012, pp. xxi–xxii.
88. M.V. Nadkarni 2016, pp. 18–19
89. Friedrich Otto Schrader (1908). *A descriptive catalogue of the Sanskrit manuscripts in the Adyar Library* (<https://books.google.com/books?id=QD-Qmb2Xlr8C&pg=PA57>). Adyar Library Oriental Pub. p. 57.
90. Minor 1982, pp. I–li, Quote: "The current text of the Bhagavad gita is well-preserved with relatively few variant readings and none quite serious. This is especially remarkable in the light of the numerous variants for the remainder of the Mahabharata, some of which are quite serious. Secondary insertions are found in individual manuscripts of the Gita, but these are clearly secondary. The number of stanzas in the Gita is 700, a number confirmed by Shankara, and possibly deliberately chosen in order to prevent interpolations."
91. Gambhirananda 1997, p. xvii.
92. Minor 1982, pp. I–li.
93. Minor 1982, pp. I–ii.
94. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ>). W.W. Norton & Company. p. xxviii. ISBN 978-0-393-34513-1.
95. Coburn 1991, p. 27.
96. Sargeant 2009, p. 8.
97. Egenes 2003, p. 4.
98. Alexis McLeod (2014). *Understanding Asian Philosophy* (<https://books.google.com/books?id=X1PwAwAAQBAJ>). A&C Black. p. 136. ISBN 978-1-78093-631-4.
99. Fowler 2012, p. xxii
100. Davis 2014, pp. 1–2.
101. Kriyananda, Goswami (1994). *The Bhagavad Gita* (3rd ed.). Chicago, IL: The Temple of Kriya Yoga. p. 4. ISBN 978-0-9613099-3-0.
102. Eliot Deutsch & Rohit Dalvi 2004, pp. 59–61.
103. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ&pg=PR26>). W.W. Norton & Company. pp. xv–xvi. ISBN 978-0-393-34513-1.
104. Jan Gonda (1935). "The Javanese version of the Bhagavadgita". *Tijdschrift voor Indische Taal, Land- en Volkenkunde*. Koninklijk Bataviaasch Genootschap van Kunsten en Wetenschappen. **LXXV**: 36–82.
105. Amara Srisuchat (2005). "Mahabharata in Art and Literature in Thailand". *Indian Literature*. **49** (1): 113. JSTOR 23346580 (<https://www.jstor.org/stable/23346580>).
106. Bose 1986, p. 71
107. Maitra 2018, p. 39.
108. Chidbhavananda 1997, p. 33
109. Chinmayananda 1998, p. 3
110. Ranganathananda 2000, pp. 15–25
111. Easwaran 2007, pp. 5–6.
112. Maitra 2018, pp. vii–viii.
113. Easwaran 2007, pp. 71–82.
114. Sharma 1986, pp. xiv–xv.
115. Easwaran 2007, pp. 83–98.
116. Sharma 1986, pp. xv–xvi.
117. Sargeant 2009, p. xx.
118. Sargeant 2009, p. xxviii.
119. Easwaran 2007, pp. 99–110.
120. Fowler 2012, pp. 50–63, 66–70.
121. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ>). W.W. Norton & Company. p. xix. ISBN 978-0-393-34513-1.

122. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ>). W.W. Norton & Company. p. xxi. ISBN 978-0-393-34513-1.
123. Arthur Llewellyn Basham (1991). *The Origins and Development of Classical Hinduism* (<https://books.google.com/books?id=2aqqTYIhLikC>). Oxford University Press. p. 93. ISBN 978-0-19-507349-2.
124. Miller 1986, p. 59.
125. Easwaran 2007, pp. 123–132.
126. Fowler 2012, pp. 91–103.
127. Easwaran 2007, p. 139.
128. Radhakrishnan 1993, p. 187.
129. Miller 1986, p. 63.
130. Sargeant 2009, p. 272.
131. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. p. 118.
132. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAwAAQBAJ>). W.W. Norton & Company. p. 49. ISBN 978-0-393-34513-1.
133. Easwaran 2007, pp. 133–146.
134. Fowler 2012, pp. 106–120.
135. Easwaran 2007, pp. 147–156.
136. Easwaran 2007, pp. 157–168.
137. Easwaran 2007, pp. 169–178.
138. Southgate 2005, p. 246.
139. Max Bernhard Weinstein, *Welt- und Lebensanschauungen, Hervorgegangen aus Religion, Philosophie und Naturerkennntnis* ("World and Life Views, Emerging From Religion, Philosophy and Nature") (1910), p. 213: "Wir werden später sehen, daß die Indier auch den Pandeismus gelehrt haben. Der letzte Zustand besteht in dieser Lehre im Eingehen in die betreffende Gottheit, Brahma oder Wischnu. So sagt in der Bhagavad-Gîtâ Krishna-Wischnu, nach vielen Lehren über ein vollkommenes Dasein."
140. Easwaran 2007, pp. 179–190.
141. Easwaran 2007, pp. 191–202.
142. T. S. Maxwell (1988). *Viśvarūpa* (<https://books.google.com/books?id=6AbWAAAAMAAJ>). Oxford University Press. pp. 131–136.
143. Kapila Vatsyayan; Bettina Bäumer; Ramesh Chandra Sharma (1988). *Kalātattvakośa* (<https://books.google.com/books?id=dhRKCh70ouMC>). Motilal Banarsidass. pp. 79–81, 87–88. ISBN 978-81-208-1917-7.
144. Easwaran 2007, pp. 203–210.
145. Moffitt, John (1977). "The Bhagavad Gita as Way-Shower to the Transcendental". *Theological Studies*. Sage Publications. **38** (2): 323, context: 316–331. doi:10.1177/004056397703800204 (<https://doi.org/10.1177%2F004056397703800204>).
146. Easwaran 2007, pp. 211–220.
147. Fowler 2012, pp. 216–221.
148. Arthur Llewellyn Basham (1991). *The Origins and Development of Classical Hinduism* (<https://books.google.com/books?id=2aqqTYIhLikC>). Oxford University Press. pp. 88–89. ISBN 978-0-19-507349-2.
149. Miller 1986, p. 12.
150. Easwaran 2007, pp. 221–228.
151. Miller 1986, pp. 12–13, 59.
152. J.A.B. van Buitenen 2013, pp. =35–36.
153. Maitra 2018, pp. 17–18.
154. Easwaran 2007, pp. 229–234.
155. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 44–45 with footnotes, context: pp. 30–54 (Part 2).
156. Easwaran 2007, pp. 235–242.
157. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 82–83 (Part 2), 149–153 (Part 1).

158. [Fowler 2012](#), pp. 253–257.
159. [Easwaran 2007](#), pp. 243–250.
160. Franklin Edgerton (1952). *The Bhagavad Gita, Part 2*. Harvard University Press. pp. 70–71 (Part 2, Chapter IX).
161. [Easwaran 2007](#), pp. 251–265.
162. T.S. Maxwell (1988). *Viśvarūpa* (<https://books.google.com/books?id=6AbWAAAAMAAJ>). Oxford University Press. pp. 131–135.
163. Kapila Vatsyayan; Bettina Bäumer; Ramesh Chandra Sharma (1988). *Kalātattvakośa* (<https://books.google.com/books?id=dhRKCh70ouMC>). Motilal Banarsidass. pp. 79–81, 88. ISBN 978-81-208-1917-7.
164. R.D. Ranade (1982). *Mysticism in Maharashtra: Indian Mysticism* (<https://books.google.com/books?id=73vbTVsPga0C>). Motilal Banarsidass. pp. 67–68. ISBN 978-81-208-0576-7.
165. [Fowler 2012](#), pp. xxxiii–xxiv.
166. [Zaehner 1969](#), pp. 30–32, 36–41.
167. [Fowler 2012](#), pp. xxxiii–xxv.
168. Edwin F. Bryant (2007). *Krishna: A Sourcebook* (<https://books.google.com/books?id=2n4VDAAAQBAJ>). Oxford University Press. pp. 312–315. ISBN 978-0-19-972431-4.
169. [Edgerton 1952](#), pp. 44–45 with footnote 1.
170. [Fowler 2012](#), p. xxxvi.
171. Juan Mascaró (1962). *The Bhagavad Gita* (<https://books.google.com/books?id=nIEIAQAIAAJ>). Penguin. pp. xiv–xviii. ISBN 978-0-14-044121-5.
172. Paul Deussen (1980). *Sixty Upaniṣads of the Veda* (<https://books.google.com/books?id=8mSpQo9q-tlC>). Motilal Banarsidass. pp. 409–410. ISBN 978-81-208-1468-4.
173. **[a]** [Atman](http://www.oxforddictionaries.com/us/definition/american_english/atman) (http://www.oxforddictionaries.com/us/definition/american_english/atman), Oxford Dictionaries, Oxford University Press (2012), **Quote**: "1. real self of the individual; 2. a person's soul";
[b] John Bowker (2000), *The Concise Oxford Dictionary of World Religions*, Oxford University Press, ISBN 978-0-19-280094-7, See entry for Atman;
[c] WJ Johnson (2009), *A Dictionary of Hinduism*, Oxford University Press, ISBN 978-0-19-861025-0, See entry for Atman (self).
174. John C. Plott et al. (2000), *Global History of Philosophy: The Axial Age, Volume 1*, Motilal Banarsidass, ISBN 978-81-208-0158-5, p. 63, **Quote**: "The Buddhist schools reject any Ātman concept. As we have already observed, this is the basic and ineradicable distinction between Hinduism and Buddhism".
175. **[a]** [Anatta](http://www.britannica.com/topic/anatta) (<http://www.britannica.com/topic/anatta>), Encyclopædia Britannica (2013), **Quote**: "Anatta in Buddhism, the doctrine that there is in humans no permanent, underlying soul. The concept of anatta, or anatman, is a departure from the Hindu belief in atman ("the self").";
[b] Steven Collins (1994), *Religion and Practical Reason* (Editors: Frank Reynolds, David Tracy), State Univ of New York Press, ISBN 978-0-7914-2217-5, p. 64; **Quote**: "Central to Buddhist soteriology is the doctrine of not-self (Pali: anattā, Sanskrit: anātman, the opposed doctrine of ātman is central to Brahmanical thought). Put very briefly, this is the [Buddhist] doctrine that human beings have no soul, no self, no unchanging essence.";
[c] Edward Roer (Translator), *Shankara's Introduction* (<https://books.google.com/books?id=3uwDAAAAMAAJ&pg=PA2>), p. 2, at [Google Books](#) to *Bṛihad Aranyaka Upanishad*, pp. 2–4;
[d] KN Jayatilleke (2010), *Early Buddhist Theory of Knowledge*, ISBN 978-81-208-0619-1, pp. 246–249, from note 385 onwards;
[e] Bruno Nagel (2000), Roy Perrett (editor), *Philosophy of Religion: Indian Philosophy*, Routledge, ISBN 978-0-8153-3611-2, p. 33, **Quote**: "The dispute with Buddhists, who do not accept an imperishable Self, gives the Atman schools [Vedanta, Kashmir Shaivism] a chance to articulate the intellectual aspects of their way to meditative liberation".
176. [Fowler 2012](#), pp. xxxv, xxxvii–xix.
177. [Fowler 2012](#), pp. xxxix–xl.
178. [Zaehner 1969](#), pp. 13–15, 254.
179. [Sargeant 2009](#), p. xvii.
180. [Fowler 2012](#), pp. xl.
181. [Fowler 2012](#), pp. xliii–iv.
182. [Fowler 2012](#), pp. xliii–xliv.

183. Stephen Phillips (2009). *Yoga, Karma, and Rebirth: A Brief History and Philosophy* (<https://books.google.com/books?id=uLqrAgAAQBAJ>). Columbia University Press. pp. 99–100. ISBN 978-0-231-14485-8.
184. Dharm Bhawuk (2011). *Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita* (<https://books.google.com/books?id=VO7jV2OZDF4C>). Springer Science. pp. 147–148 with footnotes. ISBN 978-1-4419-8110-3.
185. Robert A. McDermott (1975). *Indian Spirituality in the West: A Bibliographical Mapping* (<https://www.jstor.org/stable/1397942>), *Philosophy East and West*, University of Hawai'i Press, Vol. 25, No. 2 (Apr 1975), pp. 228–230
186. Harold G. Coward (2012). *Perfectibility of Human Nature in Eastern and Western Thought, The* (<https://books.google.com/books?id=UVsXcS3xPFsC&pg=PA142>). State University of New York Press. pp. 142–145. ISBN 978-0-7914-7885-1.
187. Gandhi 2009, pp. xv–xxiv
188. Jonardon Ganeri (2007). *The Concealed Art of the Soul: Theories of Self and Practices of Truth in Indian Ethics and Epistemology* (<https://books.google.com/books?id=5dITDAAAQBAJ>). Oxford University Press. pp. 67–69. ISBN 978-0-19-920241-6.
189. Fowler 2012, pp. xlii–xliii.
190. Cornille 2006, p. 2
191. Sampatkumaran 1985, p. xxiii
192. Fowler 2012, pp. xxii–xxiv, xlii–xliii.
193. Fowler 2012, pp. xl–xlii, 89–93.
194. P.T. Raju (1985). *Structural Depths of Indian Thought* (https://books.google.com/books?id=wZ_iahRQomwC). State University of New York Press. pp. 7–8. ISBN 978-0-88706-139-4.
195. M.V. Nadkarni 2016, p. 266.
196. Eknath Easwaran (2011). *Essence of the Bhagavad Gita: A Contemporary Guide to Yoga, Meditation, and Indian Philosophy* (<https://books.google.com/books?id=xcvJAAAAQBAJ>). Nilgiri Press. pp. 118, 281. ISBN 978-1-58638-068-7.
197. Fowler 2012, pp. 72–90.
198. Sargeant 2009, pp. 201–242.
199. Fowler 2012, pp. xli–xlii.
200. Sivananda 1995, p. xvii
201. Gambhirananda 1997, pp. xx, 16
202. Minor 1986, pp. 131, 194–196.
203. Minor 1986, p. 123.
204. Trevor Leggett (1995). *Realization of the Supreme Self: The Bhagavad Gītā Yoga's* (<https://books.google.com/books?id=ZkhwsvL4InsC>). Routledge. pp. 48, 204–205, 222–231. ISBN 978-0-7103-0433-9.
205. Stephen H. Phillips (2009). *Yoga, Karma, and Rebirth: A Brief History and Philosophy* (<https://books.google.com/books?id=cRg2AAAAQBAJ>). Columbia University Press. pp. 178–179. ISBN 978-0-231-51947-2.
206. W.J. Johnson (2004). *The Bhagavad Gita* (<https://books.google.com/books?id=cPSoXHhh-Q0C>). Oxford University Press. pp. xi–xv. ISBN 978-0-19-283581-9.
207. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (<https://books.google.com/books?id=PDYEAAQBAJ>). W.W. Norton & Company. pp. xxv–xxvii. ISBN 978-0-393-34513-1.
208. Edwin Francis Bryant (2007). *Krishna: A Sourcebook* (<https://books.google.com/books?id=0z02cZe8PU8C>). Oxford University Press. p. 78. ISBN 978-0-19-803400-1.
209. Fowler 2012, p. 2.
210. Zaehner 1969, pp. 123, 382.
211. Hacker & Halbfass 1995, p. 260.
212. Hacker 1958, pp. 1–15.
213. Hacker & 1958, p. 261.
214. Hacker & Halbfass 1995, p. 261.
215. Jacqueline Hirst (1997). Julius Lipner (ed.). *The Fruits of Our Desiring: An Enquiry Into the Ethics of the Bhagavadgītā for Our Times* (<https://books.google.com/books?id=tk9YBPOI36UC&pg=PA48>). Bayeux. p. 48. ISBN 978-1-896209-30-2.

216. Malinar 2007, p. 36.
217. Malinar 2007, pp. 36–41.
218. Miller 2004, p. 3.
219. Michaels 2004, p. 59.
220. Malinar 2007, pp. 36–39.
221. Miller 1986, pp. 1–8.
222. Jacqueline Hirst (1997). Julius Lipner (ed.). *The Fruits of Our Desiring: An Enquiry Into the Ethics of the Bhagavadgītā for Our Times* (<https://books.google.com/books?id=tk9YBPOI36UC&pg=PA48>). Bayeux. pp. 50–58. ISBN 978-1-896209-30-2.
223. Fowler 2012, p. 2
224. Krishnananda 1980, pp. 12–13
225. Easwaran 2007, p. 15.
226. Easwaran 2007, p. 15
227. Vivekananda, Swami, "Sayings and Utterances" (https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_9/Sayings_and_Utterances), *The Complete works of Swami Vivekananda*, 5
228. Vivekananda, Swami, "Lectures and Discourses ~ Thoughts on the Gita" (https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_4/Lectures_and_Discourses/Thoughts_on_the_Gita), *The Complete works of Swami Vivekananda*, 4
229. see Gandhi 2009
230. Fischer 2010, pp. 15–16
231. Aurobindo 2000, pp. 15–16
232. Aurobindo 2000, pp. 20–21
233. Rosen, Steven; Krishna's Song: A New Look at the Bhagavad Gita, p. 22.
234. Patton, Laurie L.; The Failure of Allegory in *Fighting Words*
235. M.V. Nadkarni 2016, pp. Chapter 4
236. Fowler 2012, pp. xlv–xlviii
237. Sargeant 2009, pp. xxii–xxiii.
238. Hudson 2002, pp. 9, 160–163.
239. Hudson 2002, p. 133.
240. Hudson 2002, pp. 156–157.
241. Hudson 2002, p. 157.
242. Hudson 2002, pp. 162–163.
243. Clarke 1997, pp. 58–59
244. Winternitz 1972, p. 11
245. Garrett, John; Wilhelm, Humboldt, eds. (1849). *The Bhagavat-Geeta, Or, Dialogues of Krishna and Arjoon in Eighteen Lectures* (<https://archive.org/details/bhagavatgeetaor00humbgoog>). Bangalore: Wesleyan Mission Press. Retrieved 18 January 2017.
246. Gerald James Larson (1981), "The Song Celestial: Two centuries of the Bhagavad Gita in English", *Philosophy East and West: A Quarterly of Comparative Philosophy*, University of Hawai'i Press, 31 (4): 513–40, doi:10.2307/1398797 (<https://doi.org/10.2307%2F1398797>), JSTOR 1398797 (<https://www.jstor.org/stable/1398797>)
247. Sargeant 2009, p. 1.
248. Davis 2014, pp. 154–155.
249. George Thompson (2008). *The Bhagavad Gita: A New Translation* (https://books.google.com/books?id=K_knYDLJMfsC). Farrar, Straus and Giroux. pp. xi–xii. ISBN 978-1-4668-3531-3.
250. Davis 2014, pp. 159–161.
251. Sargeant 2009, p. xxv.
252. Miller 1986, pp. 14–17
253. Bloom 1995, p. 531

254. Doniger, Wendy (August 1993), "Obituary: Barbara Stoler Miller", *Journal of Asian Studies*, **52** (3): 813–15, doi:10.1017/S002191180003789X (https://doi.org/10.1017%2FS002191180003789X), JSTOR 2058944 (https://www.jstor.org/stable/2058944)
255. Arvind Sharma (2014), *Review: Three New Books on the "Bhagavad Gītā"*, *International Journal of Hindu Studies*, Vol. 18, No. 2, p. 269
256. Galvin Flood; Charles Martin (2013). *The Bhagavad Gita: A New Translation* (https://books.google.com/books?id=PDYEAwAAQBAJ). W.W. Norton & Company. p. xii. ISBN 978-0-393-34513-1.
257. W.J. Johnson (2004). *The Bhagavad Gita* (https://books.google.com/books?id=cPSoXHhh-Q0C). Oxford University Press. pp. vii–ix. ISBN 978-0-19-283581-9.
258. Davis 2014, pp. 80–81.
259. Davis 2014, pp. 157–158.
260. W.J. Johnson (2004). *The Bhagavad Gita* (https://books.google.com/books?id=cPSoXHhh-Q0C). Oxford University Press. pp. ix–xi. ISBN 978-0-19-283581-9.
261. Sharma 1986, pp. xvi–xxvii.
262. Minor 1982, pp. xx–xxi.
263. What had previously been known of Indian literature in Germany had been translated from the English. Winternitz 1972, p. 15
264. J.A.B. van Buitenen 2013, p. xii; Emile Senart's Translation: Wikisource (https://fr.wikisource.org/wiki/Livre:La_Bhagavadgita,_trad._de_Senart,_1922.djvu).
265. Rawat, Virendra Singh (8 September 2015). "After selling 580 mn books, Gita Press faces labour crisis" (https://www.business-standard.com/article/current-affairs/after-selling-580-mn-books-gita-press-facing-existential-crisis-115090700780_1.html). *Business Standard*. Retrieved 12 October 2019.
266. *Bhagavadgita*, Chennai, India: Bharati Publications, 1997
267. A.C. Bhaktivedanta Swami Prabhupada; et al. (2015). "Bhagavad Gita As It Is" (http://files.krishna.com/2016/01-Jan/BBT_Books_Printed_SEP15.pdf) (PDF). Bhaktivedanta Book Trust (1972 edition).
268. Davis 2014, pp. 167–168, 175
269. Jones & Ryan 2007, p. 199
270. "F.A.T.E. – the First American Theistic Exhibition – Back To Godhead" (http://www.backtogohead.in/f-a-t-e-the-first-american-theistic-exhibition/). *Back to Godhead*. **12** (7): 16–23. 1 July 1977. Retrieved 8 February 2018.
271. Nadkarni, M.V. (2016). *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy* (https://books.google.com/books?id=DCKiDwAAQBAJ&pg=PA135). Taylor & Francis. pp. 135–137. ISBN 9781315438993.
272. SGS Sadhale (1935), *The Bhagavad Gita with Eleven Commentaries* (https://archive.org/details/Gita-SgsSadhaleWith11MajorAnd3MinorCommentaries/page/n7), Volume 1 & 2, pages 1–7
273. Singh 2006, pp. 54–55
274. Davis 2014, pp. 55–56.
275. Dnyandeve; Pradhan, Vitthal Ganesh (1987), Lambert, Hester Marjorie (ed.), *Dnyaneshwari : Bhāvārthadīpikā* (https://books.google.com/books?id=Xxg0RI7dSWIC), State University of New York Press, pp. x–xi, ISBN 978-0-88706-487-6
276. Eliot Deutsch & Rohit Dalvi 2004, p. 60.
277. Flood 1996, p. 124.
278. Abhinavagupta (Rājānaka.); Arvind Sharma (Translator, Reviewer) (1983). *Gītārthasaṅgraha* (https://books.google.com/books?id=U9oUAAAIAAJ). Brill Academic. pp. 30–31 with footnotes. ISBN 90-04-06736-1.
279. Zaehner 1969, p. 3
280. Flood 1996, p. 124
281. Alladi Mahadeva Sastry (1980). *The Bhagavad Gita with the Commentary of Sri Sankaracharya* (https://archive.org/details/Bhagavad-Gita.with.the.Commentary.of.Sri.Shankaracharya/page/n0). Samata.
282. Alladi Mahadeva Sastry (1980). *The Bhagavad Gita with the Commentary of Sri Sankaracharya* (https://archive.org/details/Bhagavad-Gita.with.the.Commentary.of.Sri.Shankaracharya/page/n0). Samata. pp. ii, 1–6.
283. N.V. Isaeva (1993). *Shankara and Indian Philosophy* (https://books.google.com/books?id=J43SDe9ilOsC). State University of New York Press. pp. 211–214. ISBN 978-0-7914-1282-4.

284. Abhinavagupta (Rājānaka.); Arvind Sharma (Translator, Reviewer) (1983). *Gītārthasaṅgraha* (<https://books.google.com/books?id=U9oUAAAAIAAJ>). Brill Academic. pp. 30–35, 41–47 with footnotes. ISBN 90-04-06736-1.
285. Sampatkumaran 1985, p. xx
286. William M. Indich (1995). *Consciousness in Advaita Vedanta* (<https://books.google.com/books?id=7ykZjWOiBMoC>). Motilal Banarsidass. pp. 1–2, 97–102. ISBN 978-81-208-1251-2.
287. C.J. Bartley (2013). *The Theology of Rāmānuja: Realism and Religion* (<https://books.google.com/books?id=9SpTAQAAQBAJ>). Routledge. pp. 2–3, 87–91. ISBN 978-1-136-85306-7.
288. Sargeant 2009, pp. xxiii–xxiv.
289. Rao 2002, p. 86
290. M.V. Nadkarni 2016, pp. 37–38
291. SGS Sadhale (1936), The Bhagavad Gita with Eleven Commentaries (<https://archive.org/details/SrimadBhagavadGita-11SanskritCommentaries-GsSadhaleVol2Of3/page/n0>), Volume 2 of 3
292. W. Doderet (1926), <https://www.jstor.org/stable/607401> *The Passive Voice of the Jñanesvarī*, Bulletin of the School of Oriental Studies, Cambridge University Press, Vol. 4, No. 1 (1926), pp. 59–64
293. Gyaānadeva & Pradhan 1987
294. D.C. Sircar (1996). *Indian Epigraphy* (<https://books.google.com/books?id=hXMB3649biQC>). Motilal Banarsidass. pp. 53–54. ISBN 978-81-208-1166-9.
295. R.D. Ranade (1997). *Tukaram* (<https://books.google.com/books?id=ZOWIAwAAQBAJ>). State University of New York Press. pp. 9–11. ISBN 978-1-4384-1687-8.
296. J. Gordon Melton (2011). *Religious Celebrations: An Encyclopedia of Holidays, Festivals, Solemn Observances, and Spiritual Commemorations* (https://books.google.com/books?id=ID_2J7W_2hQC). ABC-CLIO. pp. 373–374. ISBN 978-1-59884-206-7.
297. Dnyandev; Pradhan, Vitthal Ganesh (1987), Lambert, Hester Marjorie (ed.), *Dnyaneshwari : Bhāvārthadīpikā* (<https://books.google.com/books?id=Xxg0RI7dSWIC>), State University of New York Press, p. xviii with footnote 1, ISBN 978-0-88706-487-6
298. Karine Schomer; W.H. McLeod (1987). *The Sants: Studies in a Devotional Tradition of India* (<https://books.google.com/books?id=OkKhOivXrhgC&pg=PA222>). Motilal Banarsidass. pp. 219–223. ISBN 978-81-208-0277-3.
299. Christian Novetzke (2005). Guy L. Beck (ed.). *Alternative Krishnas: Regional and Vernacular Variations on a Hindu Deity* (<https://books.google.com/books?id=0SJ73GHSCF8C>). State University of New York Press. pp. 113–118. ISBN 978-0-7914-6415-1.
300. Edwin Bryant; Maria Ekstrand (2004). *The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant* (<https://books.google.com/books?id=mBMxPdgrBhoC&pg=PA175>). Columbia University Press. pp. 175–176. ISBN 978-0-231-50843-8.
301. Singh 2006, p. 55
302. B.N. Krishnamurti Sharma (2000). *History of the Dvaita School of Vedānta and Its Literature: From the Earliest Beginnings to Our Own Times* (<https://books.google.com/books?id=FVtpFMPMulcC>). Motilal Banarsidass. pp. 391, context: 386–391. ISBN 978-81-208-1575-9.
303. For Aurobindo, Sarvepalli Radhakrishnan, and Chinmayananda as notable commentators see: Sargeant 2009, p. xix
304. For Aurobindo as notable commentators, see: Gambhirananda 1997, p. xix
305. Stevenson, Robert W., "Tilak and the Bhagavadgita's Doctrine of Karmayoga", in: Minor 1986, p. 44
306. , Stevenson, Robert W., "Tilak and the Bhagavadgita's Doctrine of Karmayoga", in: Minor 1986, p. 49
307. Jordens, J.T.F., "Gandhi and the Bhagavadgita", in: Minor 1986, p. 88
308. Gandhi 2009, First Edition 1946. Other editions: 1948, 1951, 1956.
309. A shorter edition, omitting the bulk of Desai's additional commentary, has been published as: *Anasaktiyoga: The Gospel of Selfless Action*. Jim Rankin, editor. The author is listed as M.K. Gandhi; Mahadev Desai, translator. (Dry Bones Press, San Francisco, 1998) ISBN 1-883938-47-3.
310. Sargeant 2009, pp. xxiv–xxvi.
311. Arthur Osborne (1997). *The Collected Works of Ramana Maharshi* (https://books.google.com/books?id=_rdMEhgCivEC). Weiser. pp. 101–104. ISBN 978-0-87728-907-4.
312. "Bhagavad Gita The Song of God, Commentary by Swami Mukundananda" (<http://www.holy-bhagavad-gita.org>).

313. Yogananda 1993
314. Easwaran 1993
315. A. Parthasarathy (2013). *Bhagavad Gita* (<https://books.google.com/books?id=ZVC5AwAAQBAJ>). ISBN 978-93-81094-13-6.
316. Fowler 2012.
317. Theodor 2010.
318. Zaehner 1969.
319. Catherine Cornille (2006). *Song Divine: Christian Commentaries on the Bhagavad Gītā* (<https://books.google.com/books?id=F8DxPDYHgbEC>). Peeters Publishers. ISBN 978-90-429-1769-9.
320. "Gita is India's biggest gift to the world: Modi" (<https://timesofindia.indiatimes.com/india/Gita-is-Indias-biggest-gift-to-the-world-Modi/articleshow/41530350.cms>).
321. "Narendra Modi gifts Bhagavad Gita to Obama" (<http://indianexpress.com/article/india/india-others/narendra-modi-gifts-bhagavad-gita-to-obama/>).
322. Khushwant Singh, *Review of The Book of Prayer by Renuka Narayanan* (<http://www.outlookindia.com/article.aspx?211656>), 2001
323. *Modern Indian Interpreters of the Bhagavad Gita*, by Robert Neil Minor, 1986, p. 161
324. Hijjiya 2000.
325. Pandit 2005, p. 27
326. Hume 1959, p. 29
327. "The Telegraph – Calcutta : Opinion" (http://www.telegraphindia.com/1021114/asp/opinion/story_1363040.asp). *telegraphindia.com*.
328. Robinson 2006, p. 70
329. Quotation from M.K. Gandhi. *Young India*. (1925), pp. 1078–79, is cited from Radhakrishnan 1993 *Front matter*.
330. Sahadeo 2011, p. 129
331. Londhe 2008, p. 191
332. "Dr Kalam, India's Most Non-Traditional President" (<http://www.ndtv.com/opinion/dr-kalam-indias-most-non-traditional-president-1201311?site=full>).
333. "Kalam a puppet of votebank politics" (<http://archive.mid-day.com/news/2002/jun/25726.htm>).
334. "Kalam And Islam" (<http://www.outlookindia.com/article/kalam-and-islam/216493>).
335. "Kalam, Islam and Dr Rafiq Zakaria" (<http://www.rediff.com/news/2002/jun/22sai.htm>).
336. "India was his Gurukul and its people, his shishyas" (http://www.rediff.com/news/special/tarun-vijay-india-was-his-gurukul-and-its-people-his-shishyas/20150728.htm?sc_cid=twshare).
337. Jungk 1958, p. 201.
338. "J. Robert Oppenheimer on the Trinity test (1965)" (<http://www.atomicarchive.com/Movies/Movie8.shtml>). Atomic Archive. Retrieved 23 May 2008.
339. "The Eternal Apprentice" (<http://www.time.com/time/magazine/article/0,9171,853367-8,00.html>). *Time*. 8 November 1948. Retrieved 6 March 2011.
340. Hijjiya 2000, pp. 123–124.
341. Miller 1986, pp. 147–149.
342. Hacker & Halbfass 1995, p. 264.
343. Hacker & Halbfass 1995, pp. 261–262.
344. Olcott, Mason (1944). "The Caste System of India". *American Sociological Review*. Sage Publications. **9** (6): 648–657. doi:10.2307/2085128 (<https://doi.org/10.2307%2F2085128>). JSTOR 2085128 (<https://www.jstor.org/stable/2085128>).
345. Susan Bayly (2001). *Caste, Society and Politics in India from the Eighteenth Century to the Modern Age* (https://books.google.com/books?id=HbAjKR_iHogC). Cambridge University Press. pp. 13–14. ISBN 978-0-521-79842-6.
346. Maitra 2018, p. 22.
347. Jimmy Casas Klausen (2013). Elena Loizidou (ed.). *Disobedience: Concept and Practice* (<https://books.google.com/books?id=9QLfAQAQBAJ>). Routledge. pp. 71–72. ISBN 978-1-135-14383-1.
348. M.V. Nadkarni 2016, pp. 231–238

349. Maitra 2018, pp. 22–23.
350. Doranne Jacobson; Eleanor Zelliott; Susan Snow Wadley (1992). *From untouchable to Dalit: essays on the Ambedkar Movement* (<https://books.google.com/books?id=3WcMAQAAMAAJ>). Manohar Publications. pp. 21–22.
351. M.V. Nadkarni 2016, pp. 232–233.
352. M.V. Nadkarni 2016, pp. 96–97.
353. Fowler 2012, pp. 100, 118–119.
354. M.V. Nadkarni 2016, pp. 233–234.
355. Hacker & Halbfass 1995, p. 266.
356. Hacker & Halbfass 1995, p. 267.
357. Hacker & Halbfass 1995, p. 268.
358. Jacqueline Hirst (1997). Julius Lipner (ed.). *The Fruits of Our Desiring: An Enquiry Into the Ethics of the Bhagavadgītā for Our Times* (<https://books.google.com/books?id=tk9YBPOI36UC&pg=PA48>). Bayeux. pp. 50–51. ISBN 978-1-896209-30-2.
359. Jacqueline Hirst (1997). Julius Lipner (ed.). *The Fruits of Our Desiring: An Enquiry Into the Ethics of the Bhagavadgītā for Our Times* (<https://books.google.com/books?id=tk9YBPOI36UC&pg=PA48>). Bayeux. pp. 50–58. ISBN 978-1-896209-30-2.
360. Minor 1986, pp. 34–35, 131–133, 147–149.
361. Minor 1986, pp. 34–43.
362. Minor 1986, pp. 44–57.
363. Minor 1986, pp. 154, 161–163.
364. Minor 1986, p. 131
365. Minor 1986, p. 144
366. Robinson 2006, p. 69
367. Robinson 2006, p. 102
368. Minor 1986, pp. 11–14.
369. Minor 1986, pp. 65–73.
370. Vishwanath Prasad Varma (1990). *The Political Philosophy of Sri Aurobindo* (<https://books.google.com/books?id=bLrp0c0hizAC>). Motilal Banarsidass. pp. 232–235. ISBN 978-81-208-0686-3.
371. Schaffel, Paul. *Empire and Assassination: Indian Students, 'India House', and Information Gathering in Great Britain, 1898-1911*. Wesleyan University, 2012, p. 38.
372. Ananya Vajpeyi (2012). *Righteous Republic: The Political Foundations of Modern India* (<https://books.google.com/books?id=knCDsvJYy1EC&pg=PA66>). Harvard University Press. pp. 66–67. ISBN 978-0-674-06728-8.
373. Miller 1986, pp. 149–150.
374. Legend of Bagger Vance (<https://www.hinduismtoday.com/modules/smartsection/item.php?itemid=3988>), Steven Rosen

Sources

Printed sources

- Adluri, Vishwa; Bagchee, Joydeep (2014), *The Nay Science: A History of German Indology*, Oxford University Press
- Adluri, Vishwa; Bagchee, Joydeep (2015), *The Real Threat to the Humanities Today: Andrew Nicholson, The Nay Science, and the Future of Philology* (http://www.presocratics.org/wp-content/uploads/2016/03/The_Real_Threat_to_the_Humanities_Today.pdf) (PDF)
- Aurobindo, Sri (2000), *Essays on the Gita* (<https://books.google.com/books?id=2IMUuYi-pW0C>), SriAurobindoAshram Publication Dept, ISBN 978-81-7058-612-8
- Bansal, J.L. (2013), *Srimad Bhagavadgita (The Vedanta Text)* (<https://web.archive.org/web/20131030110945/http://wwwcreatespace.com/4422162>), JPH, Jaipur, India, ISBN 978-1-4923-0465-4, archived from the original (<http://wwwcreatespace.com/4422162>) on 30 October 2013, retrieved 15 September 2013

- Bloom, Harold (1995), *The Western canon : the books and school of the ages* (<https://archive.org/details/westernanonbook00bloo>) (1st Riverhead ed.), New York: Riverhead Books, ISBN 978-1-57322-514-4
- Bose, Buddhadeva (1986), *The Book of Yudhisthir: A Study of the Mahabharat of Vyas* (<https://books.google.com/books?id=vL4DhBWJbGIC&pg=PA71>), Orient Blackswan, ISBN 978-0-86131-460-7
- J.A.B. van Buitenen (2013). *The Bhagavadgita in the Mahabharata* (<https://books.google.com/books?id=4S5OCgAAQBAJ>). University of Chicago Press. ISBN 978-0-226-21902-8.
- Chidbhanananda, Swami (1997), *The Bhagavad Gita*, Tirupparaiturai: Sri Ramakrishna Tapovanam, ISBN 978-81-8085-147-6
- Chinmayananda, Swami (1998), *Shreemad Bhagawad Geeta chapter I & II: original Sanskrit text with Roman transliteration, word-for-word meaning, translation and commentary* (<https://books.google.com/books?id=4CvB0fwrKrEC&q=%22it+is+usual%22#v=snippet&q=%22it%20is%20usual%22>) (revised ed.), Mumbai, India: Central Chinmaya Mission Trust, ISBN 81-7597-084-7
- Chinmayananda, Swami (2007), *Art of Manmaking* (<https://books.google.com/books?id=ssyfCDBzOrYC>), Chinmaya Publications, ISBN 978-81-7597-060-1
- Clarke, John James (1997), *Oriental enlightenment* (https://books.google.com/?id=qdoyw_6Y3cYC&pg=PA58), Routledge, ISBN 978-0-415-13375-3
- Coburn, Thomas B. (1991), *Encountering the Goddess: A Translation of the Devī-Māhātmya and a Study of Its Interpretation* (<https://books.google.com/books?id=c7vIzNrC-coC&pg=PA27>), SUNY Press, ISBN 978-0-7914-0446-1
- Cornille, Catherine (2006), *Song Divine: Christian Commentaries on the Bhagavad Gītā* (<https://books.google.com/books?id=F8DxPDYHgbEC>), Peeters Publishers, ISBN 978-90-429-1769-9
- Davis, Richard H. (2014), *The "Bhagavad Gita": A Biography* (<http://press.princeton.edu/titles/10311.html>), Princeton University Press
- Eliot Deutsch; Rohit Dalvi (2004), *The Essential Vedānta: A New Source Book of Advaita Vedānta* (<https://books.google.com/books?id=Vlc6AdO07-IC>), World Wisdom, Inc, ISBN 978-0-941532-52-5
- Easwaran, Eknath (2007), *The Bhagavad Gita*, Nilgiri Press, ISBN 978-1-58638-019-9
- Easwaran, Eknath (1975). *The Bhagavad Gita for Daily Living Volume 1*. Berkeley, California: The Blue Mountain Center of Meditation. ISBN 978-0-915132-17-1.
- Easwaran, Eknath (1979). *The Bhagavad Gita for Daily Living Volume 2*. Berkeley, California: The Blue Mountain Center of Meditation. ISBN 978-0-915132-18-8.
- Easwaran, Eknath (1984). *The Bhagavad Gita for Daily Living Volume 3*. Berkeley, California: The Blue Mountain Center of Meditation. ISBN 978-0-915132-19-5.
- Easwaran, Eknath (1993), *The End of Sorrow: The Bhagavad Gita for Daily Living (vol 1)*, Berkeley, California: Nilgiri Press, ISBN 978-0-915132-17-1
- Edgerton, Franklin (1952). *The Bhagavad Gita* (<https://archive.org/details/TheBhagavadGitaPartIEdgertonFranklin/page/n5>). Harvard University Press.
- Egenes, Thomas (2003), *Introduction To Sanskrit* (<https://books.google.com/books?id=ZAU6xhfb4bUC&pg=PA4>), Motilal Banarsidass, ISBN 978-81-208-1693-0
- Feuerstein, George; Feuerstein, Brenda (2011). *The Bhagavad-Gīta*. Shambhala.
- Fischer, Louis (2010), *Gandhi: His Life and Message for the World* (<https://books.google.com/books?id=osSGRAACA AJ>), Penguin Group, ISBN 978-0-451-53170-4
- Flood, Gavin (1996), *An Introduction to Hinduism*, Cambridge: Cambridge University Press, ISBN 0-521-43878-0
- Fowler, Jeaneane D (2012), *The Bhagavad Gita: A Text and Commentary for Students*, Eastbourne: Sussex Academy Press, ISBN 978-1-84519-520-5
- Gambhirananda, Swami (1997), *Bhagavadgītā: With the commentary of Śaṅkarācārya*, Calcutta: Advaita Ashrama, ISBN 81-7505-041-1
- Gambhirananda, Swami (1998), *Madhusudana Sarasvati Bhagavad Gita: With the annotation Gūḍhārtha Dīpikā*, Calcutta: Advaita Ashrama, ISBN 81-7505-194-9
- Gandhi, Mahatma (2009), *The Bhagavad Gita According to Gandhi* (<https://books.google.com/books?id=HUBUcXcXES8C>), North Atlantic Books, ISBN 978-1-55643-800-4

- [Gyaānadeva](https://books.google.com/books?id=Xxg0RI7dSWIC); Pradhan, Vitthal Ganesh (1987), Lambert, Hester Marjorie (ed.), *Jnāneshvari: Bhāvārthadīpikā* (<https://books.google.com/books?id=Xxg0RI7dSWIC>), UNESCO Collection of Representative Works: Indian Series, Albany, NY: SUNY Press, p. ix, ISBN 978-0-88706-487-6
- Hacker, Paul; Halbfass, Wilhelm (1995), *Philology and Confrontation: Paul Hacker on Traditional and Modern Vedānta* (<https://books.google.com/books?id=k91ZnWPTwXoC&pg=PA259>), SUNY Press, ISBN 978-0-7914-2581-7
- Hacker, Paul (1958). "Der Dharma-Begriff des Neuhinduismus". *Zeitschrift für Missions-und Religionswissenschaft*. **42**.
- Hijiya, James A. (2000). "The "Gita" of J. Robert Oppenheimer". *Proceedings of the American Philosophical Society*. American Philosophical Society. **144** (2): 123–167. JSTOR 1515629 (<https://www.jstor.org/stable/1515629>).
- Hildebeitel, Alf (2002), *Hinduism*. In: Joseph Kitagawa, "The Religious Traditions of Asia: Religion, History, and Culture" (<https://books.google.com/?id=kfyzAAAQBAJ>), Routledge, ISBN 978-1-136-87597-7
- Hudson, Dennis (2002), *Early Evidence of the Pancaratra Agama as Chapter 8 in The Roots of Tantra*, SUNY Press
- Hume, Robert E. (1959), *The World's Living Religions* (https://books.google.com/books?id=7v3gP3_2TaYC), ISBN 978-1-56390-160-7
- Isherwood, Christopher (1965), *Ramakrishna and His Disciples* (<https://books.google.com/books?id=6qVMrumO-g0C>), Vedanta Press, ISBN 978-0-87481-037-0
- Johnston, Charles (1908). *The Bhagavad Gita: The Songs of the Master* (<https://archive.org/details/bhagavadgita-son00johngoog/page/n10>). J.J. Little, New York. ISBN 978-1-4904-5140-4.
- Jones, Constance; Ryan, James D. (2007), *Encyclopedia of Hinduism* (<https://books.google.com/books?id=OgMmceadQ3gC&pg=PA199>), Infobase Publishing, ISBN 978-0-8160-7564-5
- Jungk, Robert (1958). *Brighter than a Thousand Suns: A Personal History of the Atomic Scientists*. New York: Harcourt Brace. ISBN 0-15-614150-7. OCLC 181321 (<https://www.worldcat.org/oclc/181321>).
- Krishnananda, (Swami.) (1980), *The Philosophy of the Bhagavadgita* (https://books.google.com/books?id=U_qlbwAACAAJ), The Divine Life Society, ISBN 978-81-7052-077-1
- Londhe, Sushama (2008), *A tribute to Hinduism: thoughts and wisdom spanning continents and time about India and her culture* (<https://books.google.com/books?id=G3AMAQAAMAAJ>), Pragun Publication, ISBN 978-81-89920-66-1
- Mahesh Yogi, Maharishi (1990). *Maharishi Mahesh Yogi on the Bhagavad-Gita : A New Translation and Commentary, Chapters 1–6* ([https://books.google.com/?id=cnoRAQAIAAJ&dq=inauthor:%22Mahesh+Yogi+\(Maharishi.\)%22](https://books.google.com/?id=cnoRAQAIAAJ&dq=inauthor:%22Mahesh+Yogi+(Maharishi.)%22)). Penguin Books; Reprint edition. ISBN 0-14-019247-6.
- Maitra, Keya (2018). *Philosophy of the Bhagavad Gita: A Contemporary Introduction* (<https://books.google.com/books?id=UmRHDwAAQBAJ>). Bloomsbury Academic. ISBN 978-1-350-04017-5.
- Malinar, Angelika (2007), *The Bhagavadgita* (<https://books.google.com/?id=qT7Uto9IPksC&dq=bhagavad+gita+war+heroism>), Cambridge University Press, ISBN 978-1-139-46905-0
- Michaels, Axel (2004), *Hinduism: Past and present*, Princeton, New Jersey: Princeton University Press
- Miller, Barbara Stoler (1986), *The Bhagavad-Gita: Krishna's Counsel in Time of War* (<https://archive.org/details/bhagavadgita0022cm>), Columbia University Press, ISBN 0-231-06468-3
- Miller, Barbara (2004), *The Bhagavad-Gita* (<https://books.google.com/?id=kSZnx6QrcGQC&dq=bhagavad+gita+heroism>), Random House LLC, ISBN 978-0-553-90039-2
- Minor, Robert N. (1982). *Bhagavad Gita: An Exegetical Commentary* (https://books.google.com/books?id=ru_RjwEACAAJ). South Asia Books. ISBN 978-0-8364-0862-1.
- Minor, Robert N. (1986), *Modern Indian Interpreters of the Bhagavadgita* (<https://archive.org/details/modernindianinte0000unse>), Albany, New York: State University of New York, ISBN 0-88706-297-0
- Mishra, Suryamani (2016). *The Yoga of the Bhagavad Gita* (<http://www.chintanprakashan.com/sanskrit-religious/s-hreemad-bhagvadgeeta-hindi-rupanter>). Shreemad Bhagvadgeeta : Hindi Rupanter. Chintan Prakashan, Kanpur. ISBN 978-93-85804-07-6.
- M.V. Nadkarni (2016). *The Bhagavad-Gita for the Modern Reader: History, Interpretations and Philosophy* (<https://books.google.com/books?id=DCKIDwAAQBAJ>). Taylor & Francis. ISBN 978-1-315-43899-3.



- Nakamura, Hajime (1950), *A History of Early Vedānta Philosophy – Part 2*, Delhi: Motilal Banarsidass (Reprint 2004), ISBN 978-81-208-1963-4
- Nicholson, Andrew J. (2010), *Unifying Hinduism: Philosophy and Identity in Indian Intellectual History*, New York: Columbia University Press, ISBN 978-0-231-14986-0
- Nicholson, Andrew J. (2014). *Lord Siva's Song: The Isvara Gita*. Albany, New York: State University of New York. ISBN 978-1-4384-5101-5.
- Nikhilananda, Swami; Hocking, William E. (2006), *The Bhagavad Gita* (<https://books.google.com/books?id=IAp2FYvHeWIC>), Kessinger Publishing, ISBN 978-1-4254-8607-5
- Pandit, Bansi (2005), *Explore Hinduism* (<https://books.google.com/books?id=PT5h4IjBMk0C>), Heart of Albion, ISBN 978-1-872883-81-6
- Patchen, Nancy Freeman (1994), *Journey of a Master* (<https://books.google.com/books?id=LVFgGKeAzFUC&pg=PA185>), Chinmaya Mission, ISBN 978-81-7597-305-3
- Palshikar, Sanjay. *Evil and the Philosophy of Retribution: Modern Commentaries on the Bhagavad-Gita* (Routledge, 2015)
- Radhakrishnan, S. (1993), *The Bhagavadgītā*, Harper Collins, ISBN 81-7223-087-7
- Ramsukhdas, Swami (1994). *Srimad Bhagavadgita* (<https://web.archive.org/web/20100713120313/http://www.gita.press.org/>) (in Sanskrit and Hindi). Gorakhpur, India: Gita Press []. ISBN 81-293-0001-X. Archived from the original (<http://www.gitapress.org>) on 13 July 2010. Retrieved 11 June 2014.
- Raju, P.T. (1992), *The Philosophical Traditions of India*, Delhi: Motilal Banarsidass Publishers Private Limited
- Ranganathananda, (Swami) (2000), *Universal message of the Bhagavad Gita: An exposition of the Gita in the light of modern thought and modern needs (Vol. 1)*, 1, Calcutta: Advaita Ashrama, ISBN 81-7505-213-9
- Rao, Vasudeva (2002), *Living Traditions in Contemporary Contexts: The Madhva Matha of Udupi* (<https://books.google.com/books?id=-utNEpTZWUkC&pg=PA86>), Orient Blackswan, ISBN 978-81-250-2297-8
- Robinson, Catherine A. (2006), *Interpretations of the Bhagavad-Gītā and Images of the Hindu Tradition: The Song of the Lord*, Routledge, ISBN 978-0-415-34671-9
- Sampatkumaran, M.R. (1985), *The Gītābhāṣya of Rāmānuja*, Bombay: Ananthacharya Indological Research Institute
- Sargeant, Winthrop (2009), Christopher Key Chapple (ed.), *The Bhagavad Gītā: Twenty-fifth Anniversary Edition*, Albany: State University of New York Press, ISBN 978-1-4384-2841-3
- Kenneth Schouler; Susai Anthony (2009). *The Everything Hinduism Book: Learn the traditions and rituals of the "religion of peace"*. Adams Media.
- Scheepers, Alfred (2000), *De Wortels van het Indiase Denken*, Olive Press
- Schweig, Graham M. (2007). *Bhagavad-Gītā: The Beloved Lord's Secret Love Song*. HarperOne/Harper Collins Publishers. ISBN 978-0-06-199730-3.
- Sharma, Arvind (1986). *The Hindu Gītā: Ancient and Classical Interpretations of the Bhagavadgītā* (<https://books.google.com/books?id=xm3XAAAAMAAJ>). London: Open Court. ISBN 978-0-8126-9013-2.
- Singh, Karan (2005), *Hinduism*, Sterling Publishers Pvt. Ltd
- Singh, R. Raj (2006), *Bhakti and philosophy*, Lexington Books, ISBN 0-7391-1424-7
- Sivananda, Swami (1995), *The Bhagavad Gita* (<https://archive.org/details/bhagavadgitatext00siva>), The Divine Life Society, ISBN 81-7052-000-2
- Southgate, Christopher (2005), *God, Humanity and the Cosmos – 2nd edition: A Companion to the Science-Religion Debate* (<https://books.google.com/books?id=2euuM3YOh6YC&pg=PA246>), Continuum International Publishing Group, ISBN 978-0-567-03016-0
- Tambyah, Tambi-Pillai Isaac (1925), *A Comparative Study of Hinduism, Buddhism, and Christianity* (<https://books.google.com/books?id=i3D7QW5YiF0C&pg=PA215>), Indian Book Gallery, ISBN 978-81-7755-915-6
- Tapasyananda, Swami (1990), *Śrīmad Bhagavad Gītā*, Sri Ramakrishna Math, ISBN 81-7120-449-X
- Theodor, Ithamar (2010), *Exploring the Bhagavad Gītā: Philosophy, Structure, and Meaning* (<https://books.google.com/books?id=rH615KbcEdcC>), Ashgate Publishing, Ltd., ISBN 978-0-7546-6658-5
- Tilak, Bal Gangadhar (1924). *Srimad Bhagavad Gita Rahasya* (<http://hinduebooks.blogspot.com/2010/08/srimad-bhagavad-gita-rahasya-of-bal.html>). Creative Commons license: CC0 1.0 Universal.

- Upadhyaya, Kashi Nath (1998), *Early Buddhism and the Bhagavadgītā* (<https://books.google.com/books?id=JBbz nHuPrTYC&pg=PA16>), Motilal Banarsidass Publ, ISBN 978-81-208-0880-5
- Vivekananda, Swami (1998). "Thoughts on the Gita" (https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_4/Lectures_and_Discourses/Thoughts_on_the_Gita). *Thoughts on the Gita, in The Complete Works of Swami Vivekananda Vol 4*. Delhi: Advaita Ashrama. ISBN 81-7505-033-0.
- Winternitz, Maurice (1972), *History of Indian Literature*, New Delhi: Oriental Books
- Wood, Ernest (1954). *The Bhagavad Gita Explained. With a New and Literal Translation*. Los Angeles: New Century Foundation Press.
- Yogananda, Paramahansa (1993), *God Talks with Arjuna: The Bhagavad Gita* (<https://books.google.com/books?id=KMtVSgAACAAJ>), Self Realization Fellowship Publ., ISBN 978-0-87612-031-6
- Zaehner, R.C. (1969), *The Bhagavad Gītā*, Oxford University Press, ISBN 0-19-501666-1
- Yogananda, Paramahansa (2007). *The Yoga of the Bhagavad Gita*. Compression from the two volumes "The Bhagavad Gītā" of Yogananda. Self Realization Fellowship. ISBN 978-0-87612-033-0.
- Baba, Sathya Sai (2010). *Gita Vahini Stream of Divine Song* (<http://www.sssbpt.info/english/vgita.htm>). Prasanthi Nilayam P.O. 515 134, Anantapur District, A.P. (India.): Sri Sathya Sai Sadhana Trust, Publications Division. ISBN 978-81-7208-908-5.

Online sources

1. "Hinduism" (<https://www.britannica.com/topic/Bhagavadgita>). *Encyclopædia Britannica*.
2. "Gita Introduction" (<http://www.bhagavad-gita.org/Gita/intro.html>). Bhagavad-Gita Trust 1998–2009 U.S. Retrieved 2 October 2011.
3. see "The Mahabharata (Electronic text)" (<http://bombay.indology.info/mahabharata/statement.html>). Bhandarkar Oriental Research Institute, Pune. 1999.
4. "Bhagavad Gita in Braille Language" (http://zeenews.india.com/news/lifestyle/bhagwad-gita-in-braille-language_411003.html). *Zee News*. 3 December 2007. Retrieved 24 April 2011.
5. Tommasini, Anthony (14 April 2008). "Fanciful Visions on the Mahatma's Road to Truth and Simplicity" (<https://www.nytimes.com/2008/04/14/arts/music/14saty.html>). *The New York Times*. Retrieved 16 October 2009.
6. Tommasini, Anthony (7 November 2008). "Warrior Prince From India Wrestles With Destiny" (<https://www.nytimes.com/2008/11/07/arts/music/07arju.html>). *The New York Times*. Retrieved 16 October 2009.
7. "40th National Film Awards" (<https://web.archive.org/web/20160602174839/http://iffi.nic.in/Dff2011/Frm40thNFAAward.aspx>). India International Film Festival. Archived from the original (<http://iffi.nic.in/Dff2011/Frm40thNFAAward.aspx>) on 2 June 2016. Retrieved 2 March 2012.
8. "40th National Film Awards (PDF)" (http://dff.nic.in/2011/40th_nff_1993.pdf) (PDF). Directorate of Film Festivals. Retrieved 2 March 2012.

External links

-  Sanskrit Wikisource has original text related to this article: [भगवद्गीता](#)
-  Works related to [The Bhagavad Gita \(Arnold translation\)](#) at Wikisource
- [Bhagavad Gita](https://curlie.org/Society/Religion_and_Spirituality/Hinduism/Religious_Texts/Bhagavad_Gita) (https://curlie.org/Society/Religion_and_Spirituality/Hinduism/Religious_Texts/Bhagavad_Gita) at Curlie
- *Bhagavad Gita Shloka* (https://archive.org/details/Shrimad_Bhagavad_Gita-Sanskrit_Audio) in Sanskrit

Retrieved from "https://en.wikipedia.org/w/index.php?title=Bhagavad_Gita&oldid=920934640"

This page was last edited on 12 October 2019, at 20:27 (UTC).

Text is available under the [Creative Commons Attribution-ShareAlike License](#); additional terms may apply. By using this site, you agree to the [Terms of Use](#) and [Privacy Policy](#). Wikipedia® is a registered trademark of the [Wikimedia Foundation, Inc.](#), a non-profit organization.