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[Dana Azeem](#) The Composer of Gita – a view

<http://fajardo-acosta.com/worldlit/gita/>

Bhagavad Gita (1st c. BC-2nd c. AD)

Author

Anonymous member(s) of the ruling Brahmin class in India sometime between the first century BC and the second century AD

Time & Place

Between the first century BC and the second century AD. India.

Language & Form

Epic, heroic, religious poem. Also known as "The Song of the Lord." Later addition to and part of the sixth book of the Hindu epic, Mahabharata (5th-4th c. BC). Poetic form: 700 verses divided into 18 chapters; epic stanza employing the meters known as sloka and tristubh. Original language: Sanskrit. Recommended translation: Barbara Stoller Miller

Contexts

Story based on traditional narratives about the war between the Pandava clan and the Kauravas (led by the blind patriarch Dhritrashtra of Hastinapura); battle of Kuruksetra (traditionally dated around 1302 BC)

Hinduism: traditional religion of India evolved from Vedism, a set of texts, cults, and doctrines going back to the 2nd millennium BC

Traditional Hinduism's strict, hierarchical caste system: Brahmins (ruling class of priests), ksatriyas (warriors); vaisyas (farmers, herders, merchants), sudras (servants and slaves), pariahs (outcasts, untouchables); membership in caste determined by birth; emphasis on obedience and performance of one's dharma (duty) within the caste of one's birth; belief in reincarnation and transmigration of souls from one kind of body to another (samsara)

Buddhism, religion which arose in India as a reaction against the inequalities and rigidities of Hinduism. Based on the teachings of Siddhartha Gautama (Buddha), a sage who was active sometime between the 6th and the 4th c. BC.

Caste system undermined by egalitarian character of Buddhism; Buddhism emphasized the idea of karma (destiny determined by one's actions), the extinguishing of passion/desire, peaceful coexistence with all living things, and enlightenment

The Bhagavad Gita was crafted by members of the Brahmin caste in an effort to counteract the rising influence of Buddhism; new concepts: karma yoga ("discipline of action"), dutiful, disciplined action without personal desire, sacred duty; bhakti yoga ("discipline of devotion")

Leaning in the direction of Buddhism and the voice of Arjuna (pacifism, the sanctity of all life), Mahatma Gandhi (1869-1948) interpreted the Bhagavad Gita as supporting the doctrine of non-violent resistance

Main Issues

Arjuna's objections to war correspond to the positions of Buddhism

Krishna's responses correspond to the interests of the Brahmin classes and the ideologies of Hinduism

Krishna's teachings offer a modification of traditional Hinduism intended to preserve the caste system and its associated duties while accommodating Buddhism's call for selflessness and withdrawal from worldly concerns

Krishna's positions marked by evident contradictions which can only be explained by the underlying political and social interests that dictate them

Gandhi's reading of the Bhagavad Gita as an attempt to reconcile the beliefs of Hinduism with an ethic of peace and respect for all living things--notable differences with the ideas of Krishna

Study Questions

Who composed the Gita?

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[Gita - the theosophical point of view](#)

1 post. Created on May 2, 2010 at 10:53am

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Dana Azeem Gita - the theosophical point of view

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JAMES A. LONG

Pasadena, California, June 21, 1969

ANTECEDENT WORDS

The Bhagavad-Gita is an episode of the Mahabharata, which is said to have been written by Vyasa. Who this Vyasa is and when he lived is not known.

J. Cockburn Thomson, in his translation of the Bhagavad-Gita, says:

The quotation from Thomson's edition gives the student a brief statement of what is more or less mythological and allegorical, but if the story of the Mahabharata be taken as that of Man in his evolutionary development, as I think it ought to be, the whole can be raised from the plane of fable, and the student will then have before him an account, to some extent, of that evolution.

Thus looking at it from the theosophical point of view, the king Dhritarashtra is the human body which is acquired by the immortal monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Tanha, or thirst for life. He is blind because the body without the faculties within is merely senseless matter, and thus is "incapacitated for governing," and some other person is represented in the Mahabharata as being the governor of the state, the nominal king being the body -- Dhritarashtra. As the theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pandava princes, of whom Arjuna is one, stand for the spiritual side of the stream -- that is, Arjuna represents the immortal Spark.

The learned Brahmin theosophist, Subba Row, says in his Notes on the Bhagavad-Gita:

Krishna was intended to represent the Logos, . . . and Arjuna, who was called Nara, was intended to represent the human monad.

-- The Theosophist, VIII, 299

Nara also means Man. The alleged celestial origin for the two branches of the family, the Kurus and Pandavas, is in perfect consonance with this, for the body, or Dhritarashtra, being solely material and the lower plane in which the development takes place, the Kurus and Pandavas are our inheritance from the celestial beings often referred to in Mme. Blavatsky's Secret Doctrine, the one tending towards materiality, the other being spiritual. The Kurus, then, the lower portion of our nature earliest developed, obtain the power on this plane for the time being, and one of them, Duryodhana, "prevails," so that the Pandavas, or the more spiritual parts of our nature, are banished temporarily from the country, that is, from governing Man. "The long wanderings and varied hardships" of the Pandavas are wanderings caused by the necessities of evolution before these better parts are able to make a stand for the purpose of gaining the control in man's evolutionary struggle. This also has reference to the cyclic rise and fall of nations and the race.

The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence, bearing in mind the suggestion made by Subba Row, we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

With these suggestions the student will find that the mythology and allegory spoken of by Thomson and others are useful instead of being merely ornamental, or, as some think, superfluous and misleading.

The only cheap edition of the Bhagavad-Gita hitherto within the reach of theosophical students of limited means has been one which was published in Bombay by Brother Tookeram Tatya, F.T.S., whose efforts in that direction are entitled to the highest praise. But that one was simply a reprint of the first English translation made one hundred years ago by Wilkins. The great attention of late bestowed on the poem . . . in America has created an imperative demand for an edition which shall be at least free from some of the glaring typographical mistakes and blind renderings so frequent in the Wilkins reprint. To meet this demand the present has been made up. It is the result of a careful comparison of all the English editions and of a complete retranslation from the original wherever any obscurity or omission was evident in the various renderings consulted.

The making of a commentary has not been essayed, because it is believed that the Bhagavad-Gita should stand on its own merits without comments, each student being left to himself to see deeper as he advances. The publisher of this edition holds that the poem can be read in many different ways, each depending on the viewpoint taken, e.g., whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the astral world, or the hierarchies in nature, or to the moral nature, and so on. To attach a commentary, except such an one as only a sage like Sankaracharya could write, would be audacious, and therefore the poem is given undisfigured.

The Bhagavad-Gita tends to impress upon the individual two things: first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several, that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective karma of the race to which one belongs, and then, that we must think and act in accordance with such belief.

The poem is held in the highest esteem by all sects in Hindustan except the Mohammedan and Christian. It has been translated into many languages, both Asiatic and European; it is being read today . . . in every part of the world. To those and to all others who truly love their fellowmen, and who aspire to learn and teach the science of devotion, this edition of the Bhagavad-Gita is offered.

WILLIAM Q. JUDGE
New York, October, 1890

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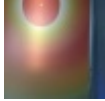


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[Pooran Kanta](#)

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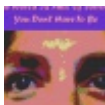


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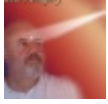
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Dana Azeem Gita – Period and the source

http://en.wikipedia.org/wiki/Bhagavad_Gita

Date and text

Bhagavad Gita, a 19th century manuscript. Further information:
Mahabharata The Bhagavad Gita occurs in the Bhishma Parva of the Mahabharata and comprises 18 chapters from the 25th through 42nd and consists of 700 verses.[10] Its authorship is traditionally ascribed to Vyasa, the compiler of the Mahabharata.[11][12] 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.[13] According to the recension of the Gita commented on by Shankaracharya, the number of verses is 700, but there is evidence to show that old manuscripts had 745 verses.[14] The verses themselves, using the range and style of Sanskrit meter (chhandas) with similes and metaphors, are written in a poetic form that is traditionally chanted. The Bhagavad Gita appeared later than the great movement represented by the early Upanishads and earlier than the period of the development of the philosophic systems and their formulation. The date and authorship of the Gita are not known with certainty and scholars of an earlier generation opined that it was composed between the 5th and the 2nd century BCE.[11][15][16] Radhakrishnan, for example, asserted that the origin of the Gita is definitely in the pre-Christian era.[11] More recent assessments of Sanskrit literature, however, have tended to bring the chronological horizon of the texts down in time. In the case of the Gita, John Brockington has now made cogent arguments that it can be placed in the first century CE.[17] Based on claims of differences in the poetic styles some scholars like Jinarajadasa have argued that the Bhagavad Gita was added to the Mahabharata at a later date.[18][19] Within the text of the Bhagavad Gita itself, Krishna states that the knowledge of Yoga contained in the Gita was first instructed to mankind at the very beginning of their existence.[20] Although the original date of composition of the Bhagavad Gita is not clear, its teachings are considered timeless and the exact time of revelation of the scripture is considered of little spiritual significance by scholars like Bansi Pandit, and Juan Mascaro.[1][21] Swami Vivekananda dismisses concerns about differences of opinion regarding the historical events as unimportant for study of the Gita from the point of acquirement of Dharma.[22] War as allegory There are many who regard the story of the Gita as an allegory; Swami Nikhilananda, for example, takes Arjuna as an allegory of Atman, Krishna as an allegory of Brahman, Arjuna's chariot as the body, etc.[39] Compare to this the chariot allegory found in the Katha Upanishad. Mahatma Gandhi, in his commentary on the Gita,[40] interpreted the battle as "an allegory in which the battlefield is the soul and Arjuna, man's higher impulses struggling against evil." [41] Swami Vivekananda also said that the first discourse in the Gita related to war can be taken allegorically.[42] Vivekananda further remarks, "this Kurukshetra War is only an allegory. 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." [12] In Sri Aurobindo's view, Krishna was a historical figure, but his significance in the Gita is as a "symbol of the divine dealings with humanity", [43] while Arjuna typifies a "struggling human soul." [44] However, Aurobindo rejects the interpretation that the Gita, and the Mahabharata by extension, is "an allegory of the inner life, and has nothing to do with our outward human life and actions": [44] " ...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... References: 1. ^ Zaehner, Robert Charles (1973). *The Bhagavad-Gita*. Oxford University Press. p. 7. "As with most major religious texts in India, no firm date can be assigned to the Gītā. It seems certain, however, that it was written later than the 'classical' Upanishads with the possible exception of the Maitrī which was post-Buddhistic. One would probably not be going far wrong if one dated it at some time between the fifth and the second centuries B. C." 2. ^ a b c Radhakrishnan, S. (2002). "Introductory Essay". *The Bhagavad Gita*. HarperCollins. pp. 14–15. 3. ^ John Brockington, *The Sanskrit Epics* (Leiden, 1998) 4. ^ C. Jinarajadasa (1915). "The Bhagavad Gita". Theosophical Publishing House, Adyar, Madras. India. <http://www.theosophical.ca/BhagavadGitaCJ.htm>. Retrieved 2008-09-24. "...an analysis of the epic shows at once by differences of style and by linguistic and other peculiarities, that it was composed at different times and by different hands" 5. ^ For a brief review of the literature supporting this view see: Radhakrishnan, pp. 14-15. 6. ^ Bhagavad Gita Chapter 4, Text 1: *vivasvan manave praha, manur ikshvakave 'bravit* 7. ^ Vivekananda, Swami. "Thoughts on the Gita". *The Complete Works of Swami Vivekananda*. Advaita Ashrama. http://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_4/Lectures_and_Discourses/Thoughts_on_the_Gita. "One thing should be especially remembered here, that there is no connection between these historical researches and our real aim, which is the knowledge that leads to the acquirement of Dharma. Even if the historicity of the whole thing is proved to be absolutely false today, it will not in the least be any loss to us. Then what is the use of so much historical research, you may ask. It has its use, because we have to get at the truth; it will not do for us to remain bound by wrong ideas born of ignorance." 8. ^ a b c Pandit, Bansi. *Explore Hinduism*. p. 27. 9. ^ "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."Nikhilananda, Swami (1944).

"Introduction". The Bhagavad Gita. p. 2. 10. ^ Gandhi, Mohandas K., The Bhagavad Gita According to Gandhi Berkeley Hills Books, Berkeley 2000 11. ^ Fischer, Louis: Gandhi: His Life and Message to the World Mentor, New York 1954, pp. 15-16 12. ^ Vivekananda, Swami. "Sayings and Utterances". The Complete works of Swami Vivekananda. 5. p. 416. 13. ^ Aurobindo, Sri (1995). "The divine teacher". Essays on the Gita. Lotus Press. p. 15. ISBN 0914955187. 14. ^ a b Aurobindo, Sri (1995). "The human disciple". Essays on the Gita. Lotus Press. pp. 17–18. ISBN 0914955187.

See More

[Bhagavad Gita - Wikipedia, the free encyclopedia](#)
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The Bhagavad Gita (Sanskrit भगवद्गीता, Bhagavad Gītā, "Song of God"), also more simply known as Gita, is a sacred Hindu scripture,[1][2] considered among the most important texts in the history of literature ...

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[Natasha Crist](#)

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[Lucyna Pruska](#)

I am sorry to say this, but what was said above is a lie. Prove:

<http://manhattanmirror.wordpress.com/who-is-god/>

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[Natasha Crist](#)

Don't think so, Christianity is a lie. Yoga and Meditation is the main part of the Hindu Religion, and began in India over 6000 years ago - 4000 years before the christian movement began.

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Dana Azeem

The Composer of Gita – a view

The Composer of Gita – a view <http://fajardo-acosta.com/worldlit/gita/> Bhagavad Gita (1st c. BC-2nd c. AD) Author Anonymous member(s) of the ruling Brahmin class in India sometime between the first century BC and the second century AD Time & Place Between the first cent...ury BC and the second century AD. India. Language & Form Epic, heroic, religious poem. Also known as "The Song of the Lord." Later addition to and part of the sixth book of the Hindu epic, Mahabharata (5th-4th c. BC). Poetic form: 700 verses divided into 18 chapters; epic stanza employing the meters known as sloka and tristubh. Original language: Sanskrit. Recommended translation: Barbara Stoller Miller Contexts Story based on traditional narratives about the war between the Pandava clan and the Kauravas (led by the blind patriarch Dhritarashtra of Hastinapura); battle of Kuruksetra (traditionally dated around 1302 BC) Hinduism: traditional religion of India evolved from Vedism, a set of texts, cults, and doctrines going back to the 2nd millennium BC Traditional Hinduism's strict, hierarchical caste system: Brahmins (ruling class of priests), ksatriyas (warriors); vaisyas (farmers, herders, merchants), sudras (servants and slaves), pariahs (outcasts, untouchables); membership in caste determined by birth; emphasis on obedience and performance of one's dharma (duty) within the caste of one's birth; belief in reincarnation and transmigration of souls from one kind of body to another (samsara) Buddhism, religion which arose in India as a reaction against the inequalities and rigidities of Hinduism. Based on the teachings of Siddhartha Gautama (Buddha), a sage who was active sometime between the 6th and the 4th c. BC. Caste system undermined by egalitarian character of Buddhism; Buddhism emphasized the idea of karma (destiny determined by one's actions), the extinguishing of passion/desire, peaceful coexistence with all living things, and enlightenment The Bhagavad Gita was crafted by members of the Brahmin caste in an effort to counteract the rising influence of Buddhism; new concepts: karma yoga ("discipline of action"), dutiful, disciplined action without personal desire, sacred duty; bhakti yoga ("discipline of devotion") Leaning in the direction of Buddhism and the voice of Arjuna (pacifism, the sanctity of all life), Mahatma Gandhi (1869-1948) interpreted the Bhagavad Gita as supporting the doctrine of non-violent resistance Main Issues Arjuna's objections to war correspond to the positions of Buddhism Krishna's responses correspond to the interests of the Brahmin classes and the ideologies of Hinduism Krishna's teachings offer a modification of traditional Hinduism intended to preserve the caste system and its associated duties while accomodating Buddhism's call for selflessness and withdrawal from worldly concerns Krishna's positions marked by evident contradictions which can only be explained by the underlying political and social interests that dictate them Gandhi's reading of the Bhagavad Gita as an attempt to reconcile the beliefs of Hinduism with an ethic of peace and respect for all living things--notable differences with the ideas of Krishna Study Questions Who composed the Gita? © 2001, 2002, 2003 by Fidel Fajardo-Acosta, all rights reserved

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3378; fax: (626) 798-4749. Free printed catalog available on request. Visit the on-line TUP Catalog. _____ JAMES A. LONG Pasadena, California, June 21, 1969 _____ ANTECEDENT

WORDS The Bhagavad-Gita is an episode of the Mahabharata, which is said to have been written by Vyasa. Who this Vyasa is and when he lived is not known. J. Cockburn Thomson, in his translation of the Bhagavad-Gita, says: The quotation from Thomson's edition gives the student a brief statement of what is more or less mythological and allegorical, but if the story of the Mahabharata be taken as that of Man in his evolutionary development, as I think it ought to be, the whole can be raised from the plane of fable, and the student will then have before him an account, to some extent, of that evolution. Thus looking at it from the theosophical point of view, the king Dhritarashtra is the human body which is acquired by the immortal monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Tanha, or thirst for life. He is blind because the body without the faculties within is merely senseless matter, and thus is "incapacitated for governing," and some other person is represented in the Mahabharata as being the governor of the state, the nominal king being the body -- Dhritarashtra. As the theosophical scheme holds that there is a double line of evolution within us, we find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pandava princes, of whom Arjuna is one, stand for the spiritual side of the stream -- that is, Arjuna represents the immortal Spark. The learned Brahmin theosophist, Subba Row, says in his Notes on the Bhagavad-Gita: Krishna was intended to represent the Logos, . . . and Arjuna, who was called Nara, was intended to represent the human monad. -- The Theosophist, VIII, 299 Nara also means Man. The alleged celestial origin for the two branches of the family, the Kurus and Pandavas, is in perfect consonance with this, for the body, or Dhritarashtra, being solely material and the lower plane in which the development takes place, the Kurus and Pandavas are our inheritance from the celestial beings often referred to in Mme. Blavatsky's Secret Doctrine, the one tending towards materiality, the other being spiritual. The Kurus, then, the lower portion of our nature earliest developed, obtain the power on this plane for the time being, and one of them, Duryodhana, "prevails," so that the Pandavas, or the more spiritual parts of our nature, are banished temporarily from the country, that is, from governing Man. "The long wanderings and varied hardships" of the Pandavas are wanderings caused by the necessities of evolution before these better parts are able to make a stand for the purpose of gaining the control in man's evolutionary struggle. This also has reference to the cyclic rise and fall of nations and the race. The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carries on, but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Hence, bearing in mind the suggestion made by Subba Row, we see that Arjuna, called Nara, represents not only Man as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the poem to him will come to every such individual. Opposition from friends and from all the habits he has acquired, and also that which naturally arises from hereditary tendencies, will confront him, and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail. With these suggestions the student will find that the mythology and allegory spoken of by Thomson and others are useful instead of being merely ornamental, or, as some think, superfluous and misleading. The only cheap edition of the Bhagavad-Gita hitherto within the reach of theosophical students of limited means has been one which was published in Bombay by Brother Tookeram Tatya, F.T.S., whose efforts in that direction are entitled to the highest praise. But that one was simply a reprint of the first

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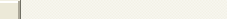
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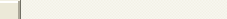
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