

THE ŚRĪMADBHAGAVADGĪTĀ

AN INTRODUCTION

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The Śrīmadbhagavadgītā

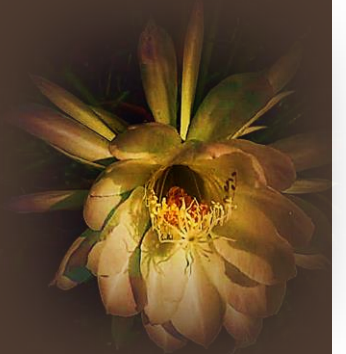


Ivory sculpture, Indian Museum, Kolkata, West Bengal, India

The Śrīmadbhagavadgītā and it's origin



- » Main text: The Mahābhārata
- » Author: Maharṣi Kṛṣṇa Dvaipāyana Vyāsa
- » The Śrīmadbhagavadgītā's presence in the sixth chapter, *i.e.*, the *Bhīṣma-parva*
- » 23rd to 40th chapters of *Bhīṣma-parva* (BORI)



Date and Time of the Text

- » Dr. Sarvapalli Radhakrishnan- 5th Century B. C.
- » Kashi Nath Upadhyaya (*Early Buddhism and the Bhagavadgītā*) refers- 5th – 4th Century B. C.
- » Arthur Basham (*The Origins and Development of Classical Hinduism*) indicates- 3rd Century B. C.
- » J. Fowler (*The Bhagavadgītā: A Text and Commentary for Students*) suggests- 2nd Century B. C.
- » J. A. B. Van Buitenen (*The Bhagavadgītā in Mahabharata*) refers- 2nd Century B. C.
- » Richard Davis (*The Bhagavadgītā: A Biography*)- *Mārgaśirṣa* (i.e., ninth month of Hindu lunar calendar; in Bengali it is *Agrahāyana*)



Conclusion: It is difficult to mention the particular period as the time of composition the text of the *Gītā* because the actual dates of composition of the text remain unresolved.

Author of the Text

Individual Work

- Traditional opinion: Maharṣi Vyāsa is the author of the *Gītā*
- Dr. Sarvapalli Radhakrishnan: Maharṣi Vyāsa is the author of the *Gītā*
- Swami Vivekananda: ‘Some infer, Shankaracarya was the author of *Gītā* and that it was he who foisted it into the body of the Mahabharata.’ (*The complete works of Swami Vivekananda*. Vol. 4 (12th Ed.) pp.102-104)



Common Work

- Rabindra Nath Tagore (*Bharatavarsher Itihaser Dhara*)
- Alexis Mcleod (*Understanding Asian Philosophy*)
- Arthur Basham (*The Origins and Development of Classical Hinduism*)



Conclusion: It is very difficult to reach a firm decision regarding the authorship of the text *Gītā*.

The Śrīmadbhagavadgītā: A General Concept

Gītā

√Gai

To
sing

*gītā sugītā kartavyā kim anyaiḥ śāstravistaraiḥ/
yā svayaṃ padmanābhasya mukhād viniḥsṛtā//*

~ Śrīdhara Swami

- » The scripture named the *Gītā* must be recited in well signing manner, which is emerged from the mouth of the Lord Viṣṇu/Kṛṣṇa's own.
- » The discourses of the Lord are the subject matter of the *Gītā* which are 'guhyāt guhyataraṃ' i.e., more secret than secrecy. In the final chapter of the *Gītā*, the Lord says to Arjuna that-

sarvaguhyatamaṃ bhūyaḥ śṛṇu me paramaṃ vacaḥ/ iṣṭo 'si me dṛḍham iti tato vakṣāmi te hitam//

~ (B.G./ 18.64)

- » The Śrīmadbhagavadgītā is considered as Vedānta's *Smṛtiprasthāna*.
- » *Sarvopaniṣad gāvo dogdhā gopālanandanah/ pārtho vatsaḥ sudhīr bhoktā dugdham gītāmṛtaṃ mahat//*
~ (Gītā-dhyāna/ 4)
- » *śrīmadbhagavadgītāsu upaniṣatsu brahmavidyāyāṃ yogaśāstre-* the colophon of each chapter of the *Gītā*.

The Śrīmadbhagavadgītā: A General Concept

- » Total Chapters: 18 (Eighteen)
- » Ślokas/ Verses: 700 (Seven Hundred only), *i.e.*, *Saptaśatī*
- » Main Prosody: *Anuṣṭup*
- » Mode of Presentation: Conversation or the Questions and Answers
“*kṛṣṇārjunasaṃvāde*”
- » Main Characters: 4 (Four)
 - Arjuna: The third Pāṇḍava, 80 Ślokas
 - Śrī Kṛṣṇa: Arjuna’s charioteer, 574 Ślokas
 - Dṛtarāṣṭra: The Kuru king, only 1 Śloka
 - Sanjaya: The secondary narrator of Dṛtarāṣṭra, 45 Ślokas



Chapter: 1

Arjuna-viṣādayoga

Total *ślokas*: 47

Dṛtarāṣṭra: 1 *śloka* (No. 1)

Sanjaya: 28 *ślokas* (No. 2-27, 47)

Arjuna: 17 *ślokas* (No. 28-46)

Main theme: Arjuna's dejection due to ethical dilemmas regarding the war

Chapter: 2

Sāṃkhyayoga

Total *ślokas*: 72

Śrī Kṛṣṇa: 63 *ślokas* (No. 2-3, 11-53, 55-72)

Arjuna: 6 *ślokas* (No. 4-8, 54)

Sanjaya: 3 *ślokas* (No. 1, 9-10)

Main theme: The concepts of *Sāṃkhya* Philosophy

Chapter: 3

Karmayoga

Total *ślokas*: 43

Śrī Kṛṣṇa: 40 *ślokas* (No. 3-35, 37-43)

Arjuna: 3 *ślokas* (No. 1-2, 36)

Main theme: Necessity of the *Karma*

Chapter: 4

Jñāna-karma-Sannyāsa-yoga

Total *ślokas*: 42

Śrī Kṛṣṇa: 41 *ślokas* (No. 1-3, 5-42)

Arjuna: 1 *śloka* (No. 4)

Main theme: The pursuit and the purity of the supreme knowledge and its results

Chapter: 5

Sannyāsayoga

Total *ślokas*: 29

Śrī Kṛṣṇa: 28 *ślokas* (No. 2-28)

Arjuna: 1 *śloka* (No. 1)

Main theme: The comparison between the *Karma* and *Sannyāsa* yoga, the concept of *Brahmanirvāṇa*

Chapter: 6

Dhyānayoga

Total *ślokas*: 47

Śrī Kṛṣṇa: 42 *ślokas* (No. 1-32, 35-36, 40-47)

Arjuna: 5 *ślokas* (No. 33-34, 37-39)

Main theme: The description of *Dhyāna* and *Samādhi*

Chapter: 7

Jñāna-vijñānayoga

Total *ślokas*: 30

Śrī Kṛṣṇa: 30 *ślokas*

Main theme: The knowledge of scripture and the knowledge of *Atman*

Chapter: 8

Akṣarabrahmayoga

Total *ślokas*: 28

Śrī Kṛṣṇa: 26 *ślokas* (No. 3-28)

Arjuna: 2 *ślokas* (No. 1-2)

Main theme: The knowledge of manifested and unmanifested forms of the God

Chapter: 9

Rājavidyārājaguhya yoga

Total *ślokas*: 34

Śrī Kṛṣṇa: 34 *ślokas*

Main theme: The way of freedom from sin through *Bhakti* or devotion

Chapter: 10

Vibhūtiyoga

Total *ślokas*: 42

Śrī Kṛṣṇa: 35 *ślokas* (No. 1-11, 19-42)

Arjuna: 7 *ślokas* (No. 12-18)

Main theme: The glory of divinity of the Lord

Chapter: 11

Viśvarūpadarśanayoga

Total *ślokas*: 55

Śrī Kṛṣṇa: 14 *ślokas* (No. 5-8, 32-34, 47-49, 52-55)

Arjuna: 33 *ślokas* (No. 1-4, 15-31, 36-46, 51)

Sanjaya: 8 *ślokas* (No. 9-14, 35, 50)

Main theme: The multifarious divine forms of the Lord

Chapter: 12

Bhaktiyoga

Total *ślokas*: 20

Śrī Kṛṣṇa: 19 *ślokas* (No. 2-20)

Arjuna: 1 *śloka* (No. 1)

Main theme: The path of love and devotion to God

Chapter: 13

Kṣetrakṣetrajñavibhāgayoga

Total ślokas: 34

Śrī Kṛṣṇa: 34 ślokas (No. 1-34)

Main theme: The theories of *Prakṛti* and *Puruṣa*, The distinction between *Kṣetra* and *kṣetrajña*

Chapter: 14

Guṇatrayavibhāgayoga

Total ślokas: 27

Śrī Kṛṣṇa: 26 ślokas (No. 1-20, 22-27)

Arjuna: 1 śloka (No. 21)

Main theme: The forms three *guṇas* or attributes, and the way to overcome their effects

Chapter: 15

Puruṣottamayoga

Total ślokas: 20

Śrī Kṛṣṇa: 20 ślokas (No. 1-20)

Main theme: The most esoteric teaching regarding the forms of the God

Chapter: 16

Daivāsurasampatvibhāgayoga

Total ślokas: 24

Śrī Kṛṣṇa: 24 ślokas (No. 1-24)

Main theme: *Daivī* and *Āsurī*- these two types of human nature are expounded

Chapter: 17

Śraddhātrayavibhāgayoga

Total ślokas: 28

Śrī Kṛṣṇa: 27 ślokas (No. 2-28)

Arjuna: 1 śloka (No. 1)

Main theme: The discussion to distinguish the three types of *Śraddhā*, three kinds of food habits, three types of *Yajña*, three kinds of *Dāna* etc.

Chapter: 18

Mokṣa-sannāsa-yoga

Total ślokas: 78

Śrī Kṛṣṇa: 71 ślokas (No. 2-72)

Arjuna: 2 ślokas (No. 1, 73)

Sanjaya: 5 ślokas (No. 74-78)

Main theme: The Summaries of previous chapters, The theories of *Sannyāsa* and *Tyāga*, Arjuna's freedom from his dejection

Chapters	No. of <i>Ślokas</i>	Chapters	No. of <i>Ślokas</i>
1. <i>Arjuna-viṣādayoga</i>	47	10. <i>Vibhūtiyoga</i>	42
2. <i>Sāṃkhyayoga</i>	72	11. <i>Viśvarūpadarśanayoga</i>	55
3. <i>Karmayoga</i>	43	12. <i>Bhaktiyoga</i>	20
4. <i>Jñānayoga</i>	42	13. <i>Kṣetrakṣetrajñavibhāgayoga</i>	34
5. <i>Karmasannyāsayoga</i>	29	14. <i>Guṇatrayavibhāgayoga</i>	27
6. <i>Dhyānayoga</i>	47	15. <i>Puruṣottamayoga</i>	20
7. <i>Jñānavijñānayoga</i>	30	16. <i>Daivāsurasampatvibhāgayoga</i>	24
8. <i>Akṣarabrahmayoga</i>	28	17. <i>Śraddhātrayavibhāgayoga</i>	28
9. <i>Rājavidyārājaguhyayoga</i>	34	18. <i>Mokṣasannyāsayoga</i>	78
Total	372	Total	328

Total no. of *Ślokas*: 372 + 328 = 700





As a whole, the *Gītā* is a great combination or can be said that summation of *Sāṃkhya-Yoga- Jñāna-Karma-Bhakti-Mīmāṃsā* and *Vedānta* Philosophy. But, it does not establish any specific ideological ethos like *Advaita* or non-dualism, *Viśiṣṭādvaita* or Qualified non-dualism etc. The *Gītā* is actually a deep knowledge which helps people to open their insights.

Other Texts named as Gītā

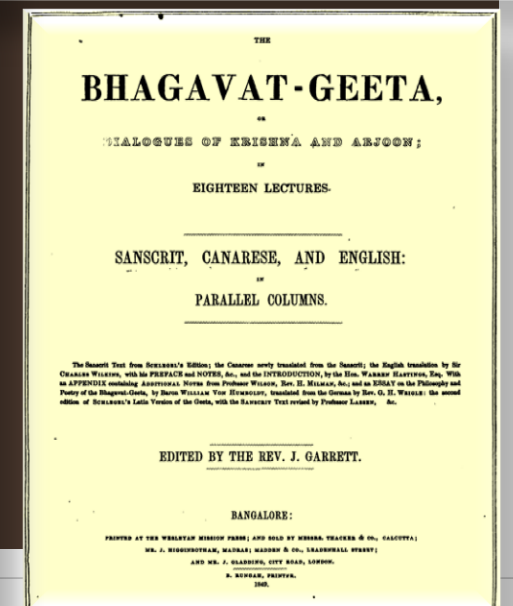
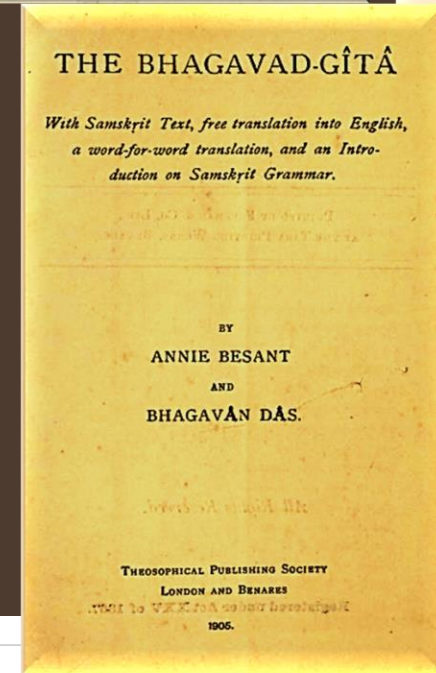
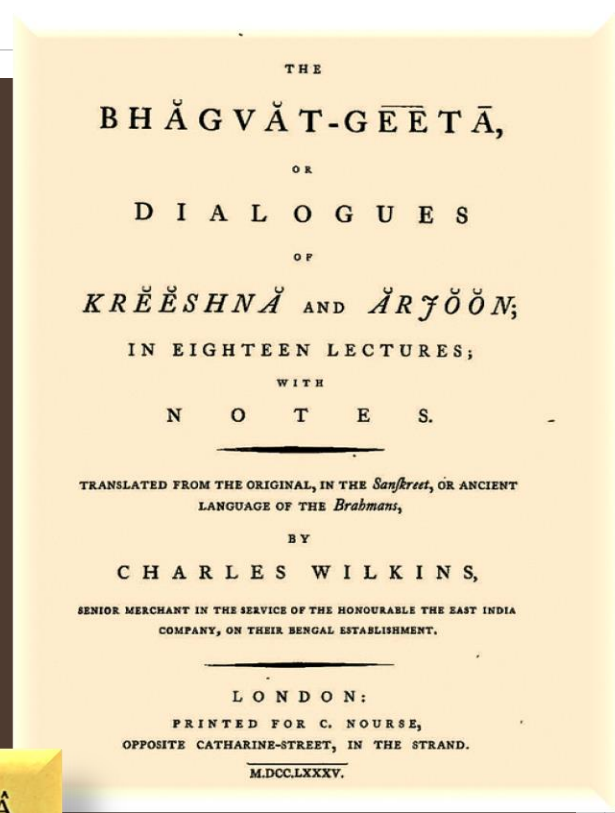
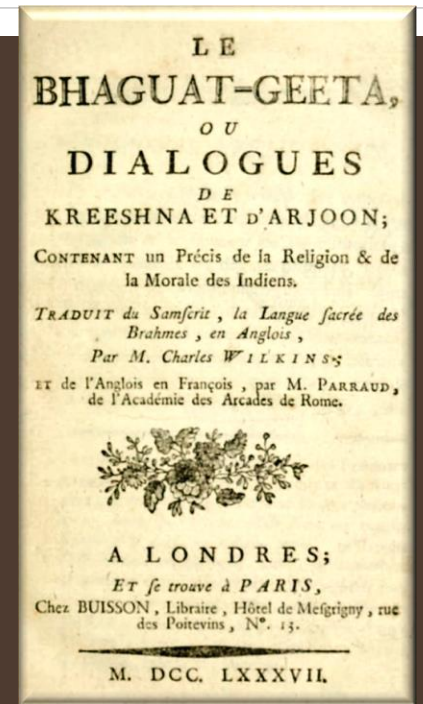


- Developed in different times by the followers of different religious *sampradāyas* or sects such as *Vaiṣṇav*, *Śaiva*, *Śākta*, *Gāṇapatya* etc.

- *Śivagītā*
- *Rāmagītā*
- *Aṣṭāvakragītā*
- *Śambhugītā*
- *Śaktigītā*
- *Kapilagītā*
- *Nāradaḡītā*
- *Gaṇeśagītā*
- *Bhaktigītā*
- *Uttaragītā*
- *Jīvanmuktigītā*
- *Pāṇḡavagītā*
- *Gurugītā*
- *Pañcadaśḡgītā*

Translations of the Gītā

- » As per the count, done by Callewaert and Hemraj in 1982, there are 1,891 translations of the *Gītā* in 75 languages including 273 in English- cited in the text by Richard Davis, *The Bhagavad Gītā: A Biography* (pp.154-155).
- » The first English translation of the *Śrīmadbhagavadgītā* was published by Charles Wilkins in 1785. This translation had an introduction to the *Gītā* by Warren Hestings. This translation was also translated into other European Languages such as French in 1787, German and Russian language.
- » After that, Weleyan Mission Press, Bangalore published a text titled 'The Bhagavat-geeta' or 'Dialoges of Krishana and Arjoon in Eighteen Lectures', with Sanskrit, Canarese and English in Parallel Columns, which was edited by Rev. John Garrett in 1849.
- » *The Gospel of Selfless Action* or *The Gītā according to Gandhi-* Mahadev Desai on August 1946
- » *The Bhagavadgītā* by Annie Besant and Bhagavan Das in 1905.



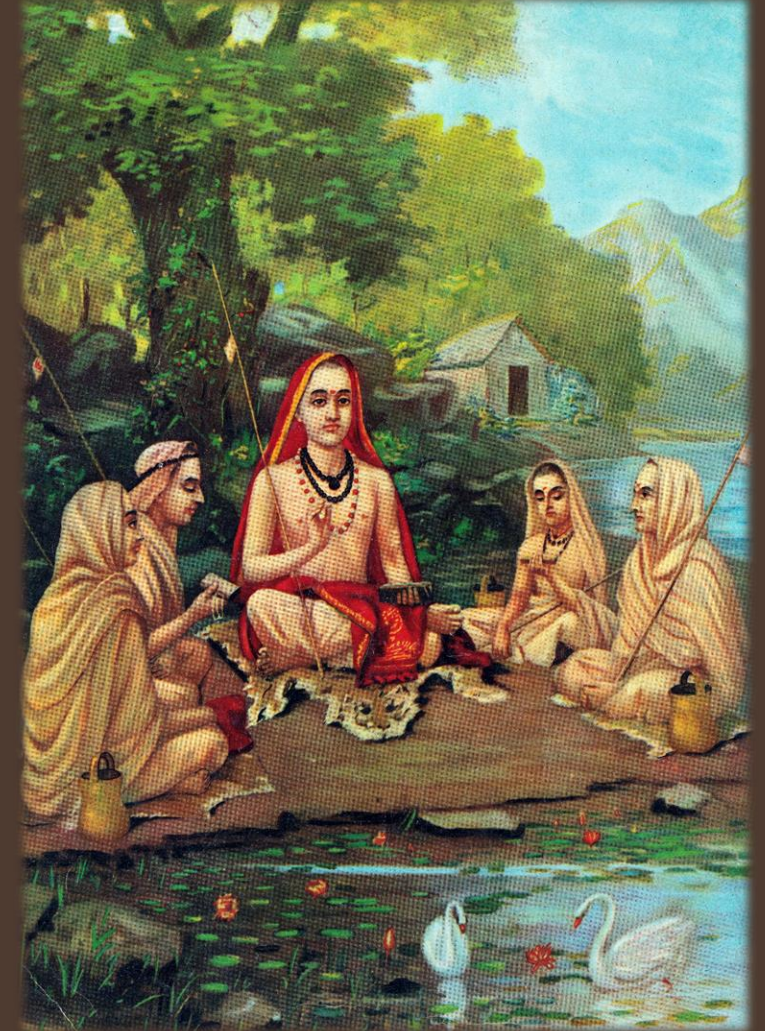
- » Commentaries by the exponents of *Vedāntic Sampradāyas*
- Śaṅkarācārya's *Advaita Sampradāya* or School of Non-dualism
 - Rāmānuja's *Viśiṣṭādvaita Sampradāya* or School of Qualified Non-dualism
 - Madhvācārya's *Dvaita Sampradāya* or School of Dualism
 - Nimbārka's *Dvaitādvaita Sampradāya* or School of Non-dualism in dualism
 - Vallabhācārya's *Śuddhādvaita Sampradāya* or School of Pure Non-dualism
- » 'A Comparative Study of the Commentaries on the Bhagavadgītā'
~T. G. Mangekar

Commentaries and Commentators of the Śrīmadbhagavadgītā



Śaṅkarācārya (8th Cen. A. D.)

- The proponent *Advaitavāda* or Non-Dualism
- Assertion on his *Gītā-Bhāṣya*
- » This famous *Gītā-Śāstra* is an epitome of the essentials of the whole Vedic teaching; and its meaning is very difficult to understand. Though, to afford a clear view of its teaching, it has been explained word by word and sentence by sentence, and its import critically examined by several commentators, still I have found that to the laity it appears to teach diverse and quite contradictory doctrines. I propose, therefore, to write a brief commentary with a view to determine its precise meaning.
- The text of the *Gītā* is considered as most authentic text which is cited by Śaṅkarācārya in his commentary and this commentary has a great value in the reading of the *Śrīmadbhagavadgītā*.



Painting of Śaṅkarācārya with his Disciples,
by Raja Ravi Varma (1904)

Śaṅkarānanda

(13th Cent. A. D.)

Other name: Vidyāśaṅkara

Commentary:

Tātparyabodhinī

Śrīdhara Svāmin

(14th Cent. A. D.)

Commentary:

Subodhinī or *Śrīdharī*

Ānandagiri

(Approx. 14th Cent. A. D.)

Other name: Ānanda-jñāna

Commentary:

Gītābhāṣya-vivecana

Nīlakaṇṭha Sūri

(16th Cent. A. D.)

Commentary:

Gītārthaparakāśa

Three main topics, viz.
Karma, *Upāsānā* and *Jñāna*

Madhusūdana Sarasvatī (16th Cent. A. D.)

Commentary: *Bhagavadgītā-gūḍhārthadīpikā*

- » In the introduction of the commentary Madhusūdana proclaims that the devotion is essential at every stage of spiritual development, since it removes the obstacles that stands in the way of process. And in the final chapter of his comm. he comments that, while *Bhakti* is means to success in the paths of both *Jñāna* and *Karma*, it is at the same time the results of both.
- » In this comm., the eighteen chapters have been divided into three sections of six chapters each. These are:
 - Section-I: Chapter 1-6: *Karmayoga*
 - Section-II: Chapter 7-12: *Bhaktiyoga*
 - Section-III: Chapter 13-18: *Jñānayoga*



Anubhūti Svarūpācārya (1270 CE)

Bhagavadgītābhāṣyaṭippaṇī

Daivajña Paṇḍita Sūrya (1440 CE)

Paramārthaprapā

Rāmānanda (14th century CE)

Bhagavadgītābhāṣyavyākhyā and *Gītāśaya*

Sadānanda Yogīndra (1500 CE)

Bhāvaprakāśikā

Rāmānujācārya (12th Cen. AD)

- » The proponent of *Viśiṣṭādvaita Sampradāya* or the school of Qualified non-dualism
- » Commentary: *Gītā-bhāṣya*
- » In this commentary Śaṅkarācārya's Advaitic theories have been refuted by Rāmānuja frequently and throughout the text Rāmānuja quoted extensively and exhaustively from the *Upaniṣads*, *Vedas* and *Purāṇas* to established his particular interpretations.



Yamuna Muni

Guru of Rāmānuja

Commentary: *Arthasaṃgraha*

About the text: *Arthasaṃgraha* is very small in size and terse in form. It has 32 verses only. Yamuna explained the Gītā in three groups with 6 chapters each.

Vedānta Deśika

Follower of Rāmānuja

No. of Commentaries: Two

- *Tātparya-candrikā*
on Rāmānuja's commentary
- *Gītārthasaṃgraha-rakṣā*
on Yamuna Muni's commentary

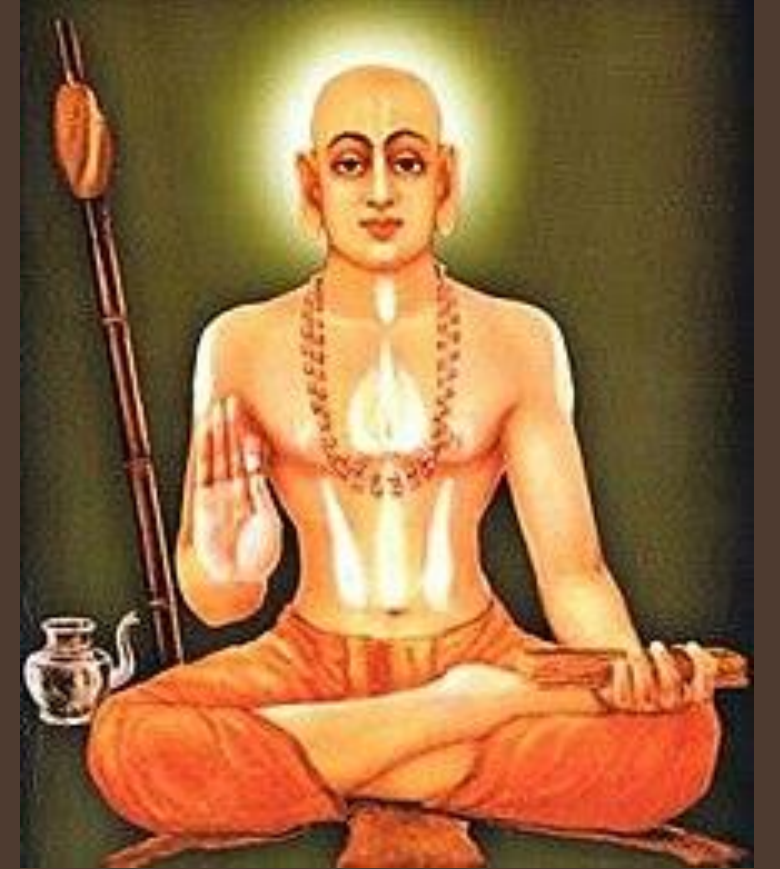
Yamuna Muni's commentary and the two commentaries of Vedānta Deśika are most important to understand Rāmānuja's commentary thoroughly

Madhvācārya (13th Cent. A. D.)

The Proponent of *Dvaita Sampradāya*

No. of Commentaries: Two

- *Gītā-bhāṣya*
 - *Gītā-tātparya-nirṇaya*
- He commented on those verses only which demand the critical exposition, not on all verses of the *Gītā*.
 - Difference between two commentaries:
 - » *Gītā-bhāṣya* comments on the selected verses of the text directly
 - » *Gītā-tātparya-nirṇaya* summaries the general sense of selected verses of the *Gītā*



Jayatīrtha (15th Cent. A. D.)

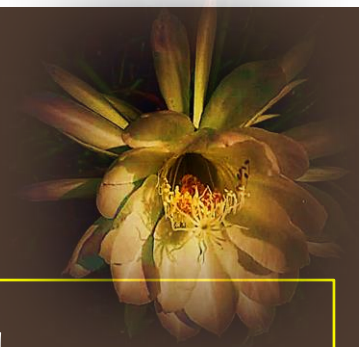
Follower of Madhvācārya

No. of Commentaries: Two

- *Prameya-dīpikā* on *Gītā-bhāṣya*
- *Nyāya-dīpikā* on *Gītā-tātparyā-nirṇaya*
- These two commentaries represent of the dualistic doctrines.
- These commentaries are very useful to understand Madhva's teaching of the *Gītā*.



Jayatīrtha



Rāghavendra

Commentary: *Artha-saṃgraha*

According to him, Vyāsa composed the text of *Gītā*, which is mainly divided into three parts, each part carries 6 chapters.

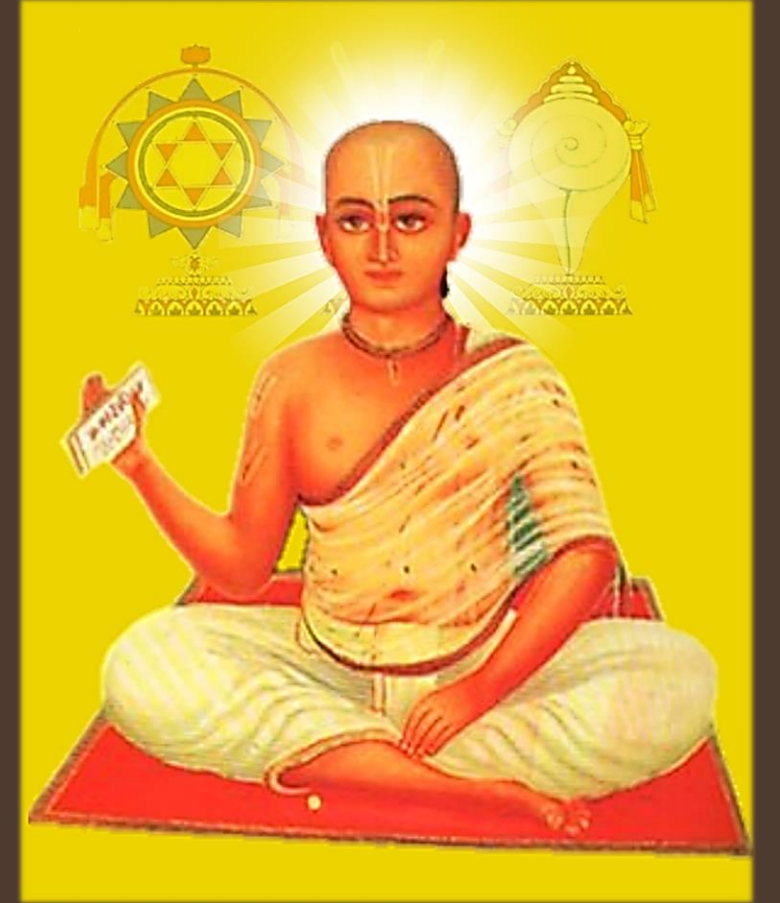
- ✓ 1st part is related to Jñāna
- ✓ 2nd part is related to Sādhanā
- ✓ 3rd part refers the assimilation of the previous two parts

Commentators of Dvaitādvaita Sampradāya

Keśava Bhaṭṭa Kāśmīrin (16th Cent. A. D.)

Commentary: *Tattva-prakāśikā*

A notable thing is that, all vedāntic commentaries mentioned the text of *Gītā* with 700 ślokas, whereas Keśava Kāśmīri mentioned the text of *Gītā* with 745 ślokas. According to him the first two chapters of the *Gītā* mainly constitute the right form of the text, whereas the rest is the expansion of the teaching of those chapters. In his opinion, true import of the *Gītā* can also be found in Nimbārka's *Daśaślokī*, where Nimbārka explains the gist of his philosophical teaching.



The Commentators of Śuddhādvaita Sampradāya

Vallabha (approx. 17th Cent. A. D.)

- A descendent of Vallabhācārya, the proponent of *Śuddhādvaita Sampradāya*.
- Commentary on the *Gītā*: *Tattva-dīpikā-ṭīkā*
- Though Vallabha was a follower of *Śuddhādvaitavāda*, but he had mostly followed Rāmānuja in his commentary on the *Gītā*.

Puruṣottama

(17th Cent. A. D./ 1668 - 1784 A. D.)

- A follower of *Śuddhādvaita Sampradāya*
- Commentary on the *Gītā*: *Amṛtaraṅginī*



Venkaṭanātha (17th Cent. A. D.)

- » He wrote a comm. on the Gītā, which is known as *Brahmānandagiri-vyākhyā*.
- » He had critically examined the three doctrines of Śaṅkarācārya, Rāmānuja and Madhvācārya, and made his own judgement on them. So, this commentary is a unique one.



Hanumat/ Hanumāna

- » A commentary is found, namely, *Paiśāca-bhāṣya*, and Hanuman is known as its author. The time of this comm. is not known. The content of this comm. is very similar to Śaṅkara's comm. on the *Gītā*.
- » In some scholar's opinion, Hanumān must be the name of a Pandit, who might have flourished in Post-Śaṅkara period and keeping the Śaṅkara's comm. as a model before him wrote this comm. in Piśāca Language. And the present *bhāṣya* that goes by his name merely a Sanskrit version of the same.
- » The Sanskrit version is available at present, but Piśāca version is lost to us.

The Commentators from Kashmirian Sect.

Rājānaka Rāmakaṇṭha/ Rāmakavi (850 A. D.)

- Commentary on the *Gītā*: *Sarvatobhadra*.
- In his interpretation, he had paid equal importance to both, *Jñāna* and *Karma*. Thus, he tried to establish the concept of *Jñāna-karma-samuccaya*.
- Rāmakaṇṭha had put emphasis on the devotional element from a *Śaiva* point of view in his comm.

Bhaṭṭa Bhāskara

- Commentary: *Bhagavadgītā-ṭīkā* or *Bhagavadāśayānusaraṇābhīdhāna-bhāṣya*.
- Bhaṭṭa Bhāskara's comm. on the *Gītā* appears to be full of debate with Śaṅkara's interpretation on *Gītā*.
- Sometimes Bhāskara's comm. appears to be an essence of Śaṅkara's interpretation.

Vasugupta (9th Cent. A. D.)

- Vasugupta was a well-known Kashmirian commentator on *Śiva-sūtras*.
- Commentary on the *Gītā*: *Vāsavī-ṭīkā*.

Ānandavardhana (9th Cent. A. D.)

- Commentary on the *Gītā*: *Ānandavardhinī* or *Ānandī-ṭīkā*.
- He stressed more on ethical aspect of the text than aesthetic dimension, bringing devotional attachment to it.
- At the commencement of his commentary, Ānandavardhana has tried to justify the coordination of knowledge and action on par with Tantric and *Śaiva* Philosophy.



Abhinavagupta (11th Cent. A. D.)

- Commentary on the *Gītā: Bhagavadgītārthasaṃgraha*
- It is not a full-fledged commentary as he left verses, which appeared to be crucial to some other commentators.
- Abhinavagupta has attempted to give us an essence of the *Gītā* by emphasising only those passages which were found significant to him.



आचार्य अभिनवगुप्त

Other Commentaries by Kashmirian Sect.

- ✓ *Laskī Ṭīkā* by Rājānaka Lakṣmī Rām alias Lassa Kakin (17th Century A. D.)
- ✓ *Gītā-sāra* by Sahib Koul (17th Century A. D.)
- ✓ *Gītā-vyākhyā-sāhibi* by Sahib Ram (19th Century A. D.)
- ✓ *Bhagavadgītā-ṭīkā* by Pandit Daya Ram (19th Century A. D.)

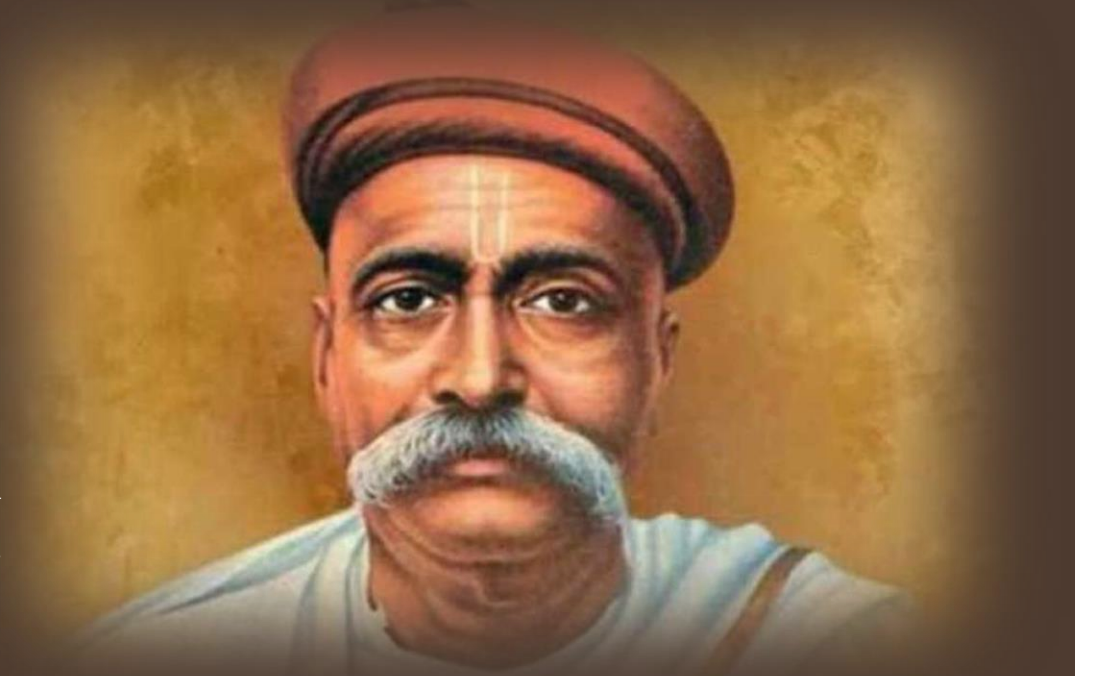
Lokamanya Bala Gangadhara Tilak (1856 - 1920 A. D.)

Commentary: *Śrībhagavadgītā-rahasya*

or

Karma-yoga-śāstra

- He has tried to emphasis on *Karma-yoga*.
- “The *Gītā* advocates the performance of action in this world even after the actor has achieved the highest union with the supreme deity by Jñāna or Bhakti. The action must be done to keep the world going by the right path of evolution. Jñāna-yoga and Bhakti-yoga are both subservient to the Karma-yoga preached in the *Gītā*”.



Swami Vivekananda (1863-1902)

- » “Though before its advent, yoga, jñāna, bhakti etc. had each its strong adherents, they all quarrelled among them-selves, each claiming superiority for his own chosen path; no one ever tried to seek for reconciliation among these different paths. It was the author of the Gītā who for the first time tried to harmonise these.”
- » Vivekananda emphasized *Karma-yoga* or the yoga of action above all others and developed the idea in a modern context. He said that, *Karma-yoga* ‘is the attaining through unselfish work of that freedom which is the goal of all human nature’.
- » “If one reads this one śloka-

klaibyaṃ mā sma gamaḥ pārtha naitattvayyupapadyate/

kṣudraṃ hṛdayadaurbalyaṃ tyaktvotiṣṭha parantapa// (B.G./2.3)

one gets all the merits of the reading the entire Gītā, for in this one śloka lies embedded the whole message of the Gītā”.





Sri Aurobindo (1872 - 1950)

- » Sri Aurobindo made comments in series on the *Gītā*, which is found as *Essays on the Gītā* appeared in the monthly review 'Arya' between August, 1916 and July 1918. And after revision by Sri Aurobindo, it was published as a book in 1922.
- » This text holds two series, among them the first series contains 24 topics and the second one has two parts in which the essence of the *Gītā* has been described.
- » "The teaching of the *Gītā* must be regarded not merely in the light of a general spiritual philosophy or ethical doctrine, but as bearing upon a practical crisis in the application of ethics and spirituality to human life."





Dr. Sarvapally Radhakrishnan (1888-1975)

- Name of the commentary: *The Bhagavadgītā*. It contains an introductory essay, Sanskrit text of *Gītā* and english translation on it along with notes.
- Radhakrishnan has followed the text mentioned by Śaṅkara in his commentary.
- In introductory essay on the *Gītā*, Radhakrishnan has described about the path of *Jñāna-bhakti* and *karma* and he has accepted Śaṅkara's points of view regarding this in his description.



Srila Prabhupada (1896 - 1977)

Bhagavad-gita As It Is

- » The founder ISKCON *i.e.*, International Society for Krishna Consciousness.
- » The follower of *Achintavedāveda Sampradāya* of Vedānta philosophy
- » “The purport of this is that, *Bhagavadgītā* is a treatise which is especially meant for the devotee of the Lord.”
- » Devotionalism has been emphasised in this commentary.



‘The Gītā is like an elevated lamp which throws its lights on the whole of the Mahabharata’

~Binobha Bhave



*gītā me paramaṃ guhyaṃ gītā me jñānam avyayam/
gītāśraye 'haṃ tiṣṭhāmi gītā me paramaṃ ḡṛham//*



Thank you

