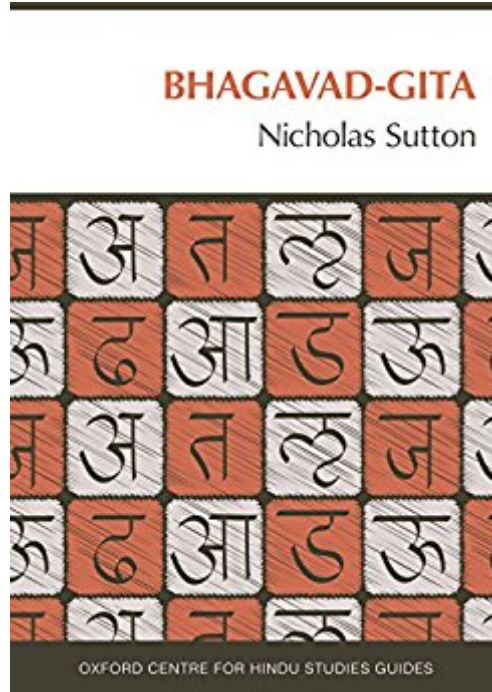


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# Bhagavad Gita: The Oxford Centre For Hindu Studies Guide



## Synopsis

A new translation and study guide. Bhagavad Gita is "India's best-known gift to philosophy" is a conversation between the warrior-prince Arjuna and his friend and guide, Krishna. We find Arjuna disconsolate and unwilling to wage war against his own family members. He turns to Krishna, who "With a slight smile spoke these words to the lamenting Arjuna..." (Bhagavad Gita 2.10) Krishna's reply goes far beyond Arjuna's initial concern, developing into a thorough discussion of belief and practice that has had an immeasurable influence on the formation of religious doctrines throughout Asia and the West. Matter and spirit, work, God and the soul, time – all these and more are clearly and carefully explained in a relatively brief space of 700 verses over 18 chapters. Dr Sutton's Bhagavad Gita is a core text of the Oxford Centre for Hindu Studies highly successful Continuing Education Department. It is a new translation of the full text and it brings a thematic approach to the work as well as a discussion of the principal ideas presented in each chapter. It examines the text from the viewpoint of a number of schools of thought giving the broadest possible understanding of how the Bhagavad Gita has influenced Indian thought and practice and examines its relevance to the modern world. Dr Sutton has given us an accessible Gita without sacrificing any of its profound wisdom. This edition of the Bhagavad Gita has been refined over more than a dozen years teaching and is ideal for students of Indian thought as well as non-specialists. A work of depth and clarity, Dr Sutton's Gita translation and commentary is an essential addition to any thoughtful person's library.

## Book Information

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## Customer Reviews

I have had the pleasure of being a student of Nic Sutton in a study of The Bhagadvagita. It was no surprise that he had written a translation â “ it would have been irresistible. I admit to choosing his course because after a lifetime of being taught by those with Indian and Tibetan heritage, people with Sanskrit at their core â “ I imagined learning from Sutton would be easier, if only because I would understand his language foibles. Yes, his diction does have an â œangloâ • influence which does not detract from his knowledge and his enthusiasm for the subject which is comprehensive and infectious. This â œvoiceâ • also comes across in his translation â “ always the mark of a good writer I think, academic or popular. Suttonâ™s translation is thorough but accessible, and true to the original Sanskrit. Other translators have designed their texts to show Sanskrit, translation and commentary â “ Sri Prabhupadaâ™s for instance. Knowing his readers to be mostly Western, Sutton has not fallen into this trap. Sanskrit can be a barrier to the Western reader. In some translations which rely on the Sanskrit to give them â œauthenticityâ •, the purport or commentary often reflects the religious orientation of the translator rather than the actual words of the text and can be more of a hindrance than a help in oneâ™s overall understanding of what is quite a hard text to follow, especially for a Western mind. This difficulty is especially obvious in the rather grand translation of the Bhagavadgita by Paramahansa Yogananda (â œAnd God Spoke to Arjunaâ •) where constant reference to Christian thought can be irritating, unhelpful and superfluous.

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