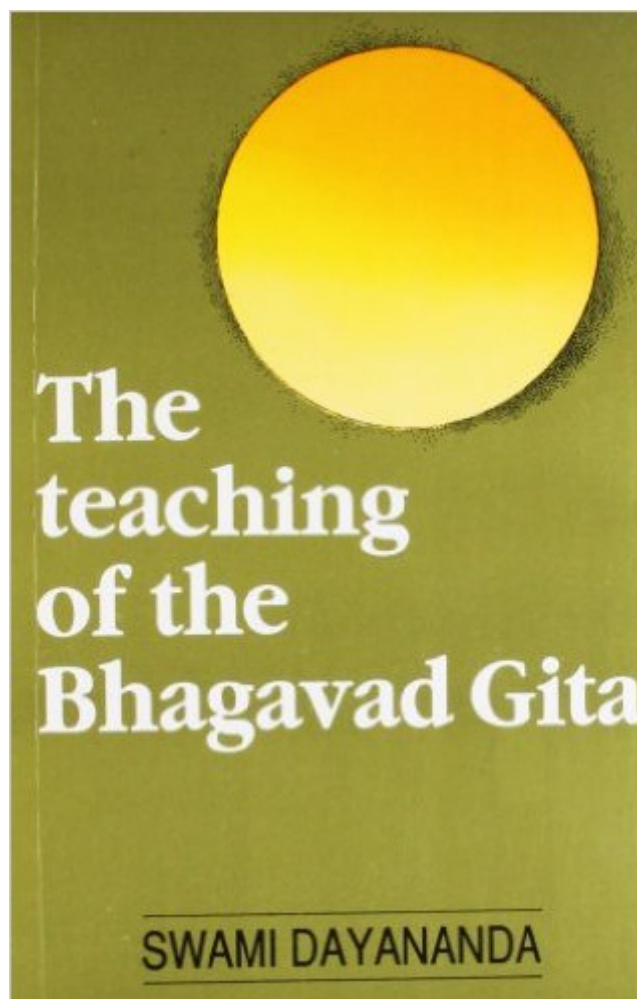


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The Teaching Of The Bhagavad Gita



Synopsis

A classical interpretation for the modern mind. For centuries the Bhagavad Gita has remained the single most influential philosophical text shaping Indian thought and life. It addresses itself foursquare to the universal limitations each human being is confronted with : ignorance, sorrow and death. The teaching of the Bhagavad Gita opens with the audacious statement that all these are illegitimate problems caused by ignorance about the real nature of the self. Drawing upon the essence of all Upanishads, Gita explains how the self, the atman, is limitless, indestructible, unborn. This knowledge, Brahma-vidya, frees one from all sense of limitation. This is the principal teaching of the Bhagavad Gita. Swami Dayananda's is a classical vedantic interpretation of the Bhagavad Gita. Without getting lost in a rigid verse-by-verse translation, he plunges with great verve and energy into the central theme of the Gita, unerringly picking and choosing key verses to highlight its message. A highly respected and very popular teacher of vedanta, Swami Dayananda succeeds marvellously in conveying the profundity of the Bhagavad Gita, unfolding its teaching with a style and clarity which will appeal to every modern mind.

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Customer Reviews

The author unfolds the teaching of Lord Krishna in a lucid and effortless manner. While retaining the profound nature of the text he discusses the inner meaning of its philosophy so that everyone can understand. He highlights the message of all relevant chapters and interprets key hymns in great detail. The author illustrates his profound understanding of one of the greatest texts ever presented to mankind. The metaphysics of Gita according to the author is summarized below; The knowledge of the self will eliminate the sense of inadequacy in life. When one discovers oneself to be a full and

complete being, all the conflicts and grief vanish: This is called Brahmanidya. The Gita teaches karma yoga as a means of eliminating likes and dis-likes which may be achieved through bhakti or devotion to the Lord, according to the author. Everything you know is an object and you are the subject. There are only two things in creation: ksetra, the object, and ksetrajna the subject, the one who knows the object. This concept is discussed in detail in the thirteenth chapter of the Gita, but it is also unfolded in the second chapter. The subject, the knower, must be distinct from the known, the sense organs. You can rightly say that you are the knower of the deafness of your ears, the blindness of your eyes, or the congestion in your nose, but you are not the deaf ears, the blind eyes, or the blocked nose. If you are not the sense organs, who are you? Who is the knower? Through this inquiry you are able to conclude that you must be distinct from the body, sense organs, mind, knowledge, memory, and ignorance. You are none of the relative roles, like father, son, etc., because to play a particular role you have to stop playing the others. You are therefore "distinct from all of these.

This was the first book by SwAmiji that I read, and it is one of the best things I've done. In late 2009, just days before I left from India for USA, I was given this book by an elderly gent who felt it might be of use to me someday. I politely accepted the book, while in my mind, I impolitely brushed the thought of ever reading it away. To set the record straight, I had no intention of reading it to begin with. I had a long flight ahead, and as an enthusiastic Jain, I had supposedly packed a Jain scripture to read on the airplane. Through some twist of fate- less romantically my good karma fructifying- the books got mixed up presumably while packing, and I ended up carrying SwAmiji's 'Teaching of the Bhagavad GitA' instead. Having little choice, and no one interesting to talk to, I opened up the book to kill time. No sooner had I started reading, than I realized it was nothing short of extraordinary. For the next few hours I was entirely fixated. The exposition was brilliant, and the sheer perfection involved in giving meaning to the verses of the Gita was not to be found elsewhere. Unlike what most authors/interpreters would have you believe, the Bhagavad GitA is not a work focusing on the personality 'Krishna', but rather the truth of Krishna, which is the non dual, all pervading, unchanging, ever-lasting, limitless self- the AtmA. The Upanishads describe AtmA as sat chit Anandam- existence, consciousness, limitlessness. This very teaching clearly establishes the fact that the self cannot be two, or many, but it is one alone, and it is this self that vivifies not only you and I, but also Lord Krishna.

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