

What Bhagavad-Gita actually said?**S. R. Sinha**

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Keywords

*Bhagavad-Gita,
Theology,
Indian philosophy,
Krishna Vasudeva,
Parthian Arjuna,
Kuruksheetra*

This paper's primary purpose is to search out the hardcore of the tenet and teaching, among many others, of the Bhagavad-Gita, the Symphony of the Divine. But the beauty is in the eyes of the beholders. This is based on the key messages of the commentary of the book titled "What Bhagavad-Gita actually said?" written by the author of this article. The paper focuses on the critical messages of Bhagavad Gita and its surrounding circumstances. This work is based on the author's reflection on one of the most influential sublime texts globally, and that considered one of the holiest scriptures by Hindus Bhagavad Gita. The author concludes that Bhagavad-Gita is not a Book of Prayer. It contains: (1) Philosophical Focus, Chapters 1 to 6. (2) Preaching Focus, Chapters 7 - 12 and (3) Theological Focus, Chapters 13 - 18. At the same time, it is not a book of theology or philosophy. At least, it may be said to be a book of ethics or social morals. It is something of everything of vital daily life and living.

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The first submission received: 10th August 2020.

Revised submission received: 17th December 2020.

Accepted: 10th February 2021

Introduction and the prevalent and popular message of Bhagavad-Gita

As the result of lessons imparted by God Reincarnate, Krishna Vasudeva, the classic hero, Arjuna, was inspired to perform his birth duty and complete the Battle to recover his family land or kingdom as a sacred duty. But the recovery of land or kingdom, in place of a homestead is the acquisition and possession of more power at the cost of the rest of mankind. This inevitably creates more scarcity and famine of land to others. The more acquisition and possession of land by one creates more scarcity and famine of land to others. If one has more land or kingdom, then others have less. If one has all the lands of the kingdoms, the others have nothing at all. This is the more significant cause of destructive and devastating battles in this world. The silent messages of Bhagavad-Gita are how to avoid its repetition? This is the Symphony of the Divine.

Any acquisition and possession of land or kingdom is another form of power. All forms of power are brutish and cause more destruction and devastation. The more land or kingdom one has, the more power one acquires, and it creates more scarcity and famine of land for others. This is the potential cause of battles and eventual destruction and devastation. But the acquisition and possession of more beauty and wisdom by one causes no scarcity or famine to another. This makes a better world to live in for all. This is the lesson of Bhagavad-Gita, the Symphony of the Divine.

Bhagavad-Gita's view is objective and based on rationalism, pragmatism, calm wisdom, and not an illusory perception. This is the common ground which brought Bhagavad-Gita nearer to Samkhya System with discreet differences. By rationalism is meant to exercise reason rather than blind faith or divine revelation. Reason provides the valid basis for belief, and that reason is the essential source of spiritual truth (Aurobindo, 1982). Pragmatism believes that the course of action lies in its observable consequences and that the sum of these consequences constitutes its meaning.

At this point, the philosophy of Dutch philosopher Benedict de Spinoza (1632-77) may be looked at to see how far the exercise of reason, rather than the experience of senses, may be the source of knowledge, faith, and belief. It may also be searched how far Spinoza had gone to advocate intellectual love of God and how far in both of their philosophy there is an echo of Krishna's view. One may see how Krishna's primordial opinion coincides with Spinoza's. Wisdom is the crown on the head of the wise, and ignorance is the millstone around the fools' neck. This is the message of Bhagavad-Gita. The solutions to most of the problems appear to be the reverse of the problems themselves.

What is the one single message of Bhagavad Gita, among others?

The Battle for recovery of family land or kingdom is the Battle for acquisition and possession of the power to dominate others. More powers mean more potential cause of destruction and devastation. But the Battle of Bhagavad-Gita is for establishing the foundation of righteousness in the Field of the Greedless Doers of Deeds, the Yogins, a new species of social activists as against land - or kingdom-mongers. Through another form of Kurukshetra, it is also in real terms the Battle for acquisition and possession of beauty and wisdom there is, the less is the scarcity and famine of beauty and knowledge to others (Prabhavananda and Isherwood, 945). Consequently, there is little or no chance of destruction or devastation to anyone. If one has more beauty or wisdom, the others may have even more of them. This makes this world a more beautiful and enlightened place to live in, a Happy Home for humankind.

The Battle of Kurukshetra in Bhagavad-Gita is in the Field of Righteousness, Dharma-setra. In the Field of Doers of Greedless Deeds, another kind of Kurukshetra, the Field of the Yogins, the builders of a greedless and righteous society. This is not the Field for recovery of family land or kingdom, Kurukshetra of Kuru-clan. There is no clue of it anywhere in Bhagavad-Gita for recovery of family land or kingdom. It suddenly started by asking: What did they do, my sons and my brother's sons? Having assembled in the Field of Doers of Greedless Deeds, i.e., The Field of Righteousness? The saddest answer is available in v.2.9 which said: "I shall not fight, na yotsya iti Govindam", Giver of Joy, Krishna Vasudeva.

The rest of Bhagavad-Gita is the administration of admonition and investigation into the hero's abysmal failure to perform his sacred birth-duty to fight the Battle in the Field of Righteousness and in the Field of Doers of Greedless Deeds, the Yogins, which is a different kind of Kurukshetra from the Field of the Kuru-Clan for recovery of family land or kingdom.

The essence of Krishna Vasudeva's finding is summed up in v.2.42-43 and v.2.53. This is this:

The undiscerning ones rejoice in the flowery words of Vedas, which say there is nothing else. The attainment of heaven, prosperous re-births, and enjoyment of power and pleasure is the fruit of performance of various rites and rituals and not utilitarian acts' performance. It is reaping the harvest without tilling the land or spreading the seeds.

There is no mention in any part of Bhagavad-Gita of the recovery of family land or kingdom. It started with the query: What did they do, my sons and those of my brother's? The whole world is consisting of our brothers through the first father of humankind. This is the ultimate truth and message.

The need for invoking the rule of presumption.

The text is silent about the material and relevant facts. The rule of interpretation allows the presumption of particular points to give the reader a beneficial meaning to save it from destructive construction. Bhagavad-Gita's text said which assembly for Battle took place first - the Battle for recovery of family land/kingdom or the assembly in the Field of Righteousness and Doers of Greedless Deeds in Bhagavad-Gita?

Here in the best interest of beneficial construction and to avoid destructive interpretation, it is presumed that the Battle for Recovery of Family Land or Kingdom took place first according to the sense of priority of the contemporary people of the time, and the Battle for Righteousness in the Field of

Greedless Doers of Deeds to avoid the repetition of another internecine battle from human history took place next.

Otherwise, the existing interpretation as started above will prevail and continue. As a result of the lessons imparted by God Reincarnate, the classic hero was inspired to Perform his birth duty and complete the internecine Battle for recovery of family land or kingdom as a sacred duty at the cost of the rest of humankind.

The fundamental difference of aim of Krishna Vasudeva and Parthian Arjuna

What Krishna Vasudeva intended to do? He wanted to rehabilitate the families of the war victims in the first instance. Then, to rebuild the war-torn backsliding society into an eventually Equalitarian and Egalitarian rejuvenated universal society, there was no repetition of similar internecine Battle in the foreseeable future. The aim was to build up a caring and compassionate society in which everyone will deeply and sincerely be concerned with everyone else's welfare as for himself or herself.

But the epic hero declined to engage himself in that Rebuilding and Reconstructing Battle on one excuse or another. He copiously cited the chain effects of the intended acts so eloquently that even eloquence of the Roman Triumvir, Mark Antonio thousands of years later on the occasion of Julius Caesar's funeral in Shakespearean drama could not match him, let alone surpass him.

Parthian Arjuna intended to continue the status quo after recovery of the family land or kingdom regardless of whatever happened to the rest of the world or the posterity of mankind as long as his kingdom was safe and sound with him.

Arjuna was not to be personally blamed. He only depicted the picture of contemporary society so eloquently.

Krishna Vasudeva should be known for his acts.

It is irrelevant to consider what Krishna Vasudeva was or is. Whether God Reincarnate, God Absolute, an agnostic, an eclectic, an ecumenical, a universal, a Trinity, a Unitarian or Utilitarian. It is relevant to consider what he did and what he intended to do? He should be known by the acts he had performed. Only a few may be cited here as an illustration:

1. He had brought a dramatic change in the work ethics of humanity. It was to act without craving or hankering for the fruits of acts. It is separate from being indifferent to the production of fruits or remaining idle.
2. He replaced monism with dualism and separated the mortal body from the immortal soul. This had a far-reaching effect in the real world. In the subsequent centuries, the French philosopher Rene Des-carte (1596-1650), during his lifetime, advocated 'dualism' and notionally separated the body from the soul and eventually facilitated medical research on a human carcass in Europe. This had brought a new lease of life to the human species. It showed an instance of identical thinking without causal connection.
3. But in the case of the faith system, Krishna Vasudeva stuck to monotheism, showing how to apply the right principle in the right place and get the correct result.
4. It germinated the seeds of monotheism in place of pantheism through polytheism and henotheism. To promote monotheism, he converted himself from believer and worshipper of Vishnu, a Vedic Trinity, to Vishnu himself, the God of Protection, and then from Vishnu's reincarnation to God Absolute, Param Brahmo, so that there were no two gods. He did it in the face of being subject to the laws of mortality as God Reincarnate, which meant God Reborn. Re-birth meant re-death.
5. He was the symbol of God, but in reality, He was born like anyone else. The difference was that despite being mortal, He developed within Himself a great deal of divinity that separated Him

from the rest of human beings. This brings one to consider where does He stand? A human being or a Divine? As He is not physically present any longer in this world, so He seriously or honestly cannot be said 'omnipresent'. An essential issue is: Where does Krishna Vasudeva stand who was born in this world as He died like any other human organism and yet who stood apart from the rest in His capacity for performance which was extraordinary and more than any other contemporary human being.

6. For rare personality, the German philosopher, Nietzsche (1989), had developed the concept of 'Superman'. The matter for consideration here is whether Krishna Vasudeva, Deva Devo, may be covered by this definition, although it makes no difference to Him one way or another. Rose is a rose, whatever name it is called, without making any difference to reality.
7. Krishna Vasudeva was a lover of enlightenment or wisdom, which was His soul. Ignorance was a millstone around the neck of mankind. He believed in and relied on rationalism and pragmatism. He applied them to faith system in place of revelation, intuition, or instinct.
8. Down that line, Benedict Spinoza (1632-77), the Dutch Philosopher, even advocated intellectual love of God instead of blind faith.
9. Here the concern was and still is: What is the effect of the failure to rebuild and reconstruct an ultimate Equalitarian and Egalitarian Society for all in the aftermath of such an internecine battle such as the Battle of Kurukshetra of Mahabharata for recovery of the lost family land or kingdom!

The silent messages of Bhagavad-Gita

1. The first and foremost message is that an internecine battle for the recovery of family land or kingdom must be followed by a struggle in the sense of war-footing to rebuild and reconstruct the war-torn backsliding society into an Equalitarian and Egalitarian world community in a caring and compassionate human society on the ashes of such a battle so that another battle like this could not repeat itself in human history once again.
2. Those who get or gain an advantage and acquire a vested interest even in a worst-run society, some among them would like to cling on to it desperately up until the last moment of their lives. They are not the friends of progress and advancement of humankind.
3. He who is good at winning the Battle for recovery of family land or kingdom may or may not be the best to rebuild a war-torn backsliding society into an Equalitarian and Egalitarian world-society for the benefit of the social aggregate and to prevent the repetition of another internecine battle.
4. A living society keeps pace with time, ignoring the fleeting personal advantages for the time being. A society that fails to do so richly deserves its desert. This is the silent and eternal lesson of Bhagavad-Gita, the Symphony of the Divine.
5. A hero who consciously or unconsciously acquired a vested interest even in the worst run society may or may not be the right hero for changing it for the better for all, or at all.
6. A leader of basically a dependent society, growing up in that environment may or may not be the fit or proper person to build up an independent society with the inherited in-built subservient existence. It is very unpredictable.
7. One other lesson is this. No field of action may ever function without the solid support of the rejuvenated and reinvigorated support of the Field of Righteousness and the Field of the Greedless Doers of Deeds.
8. The spiritual terminology may blunt the incisiveness of the real significance of the term. No effectively up-coming vertical society may function without the most entire support of such a reinvigorated independent justice system by the side of a reconstituted field of action. What is

needed is the inherent sense of righteousness in the stream of blood. Injections can hardly infuse it.

9. Here the nominated hero is basically in support of the status quo ante as long as his family land, kingdom or assets are secured even at the cost of all 'cousins' through the first father of humankind.
10. This Battle of Kurukshetra of Bhagavad-Gita for rebuilding and reconstructing a war-torn backsliding society into an Equalitarian and Egalitarian universal world-society was not allowed by the classic hero to take off the ground with the resolute pre-determined declaration that he would not fight. That was the end of it all (2.9).
11. How far the classic hero's psyche was affected by conflicting and contradictory scriptures, namely, Shruti and Smriti, what was Heard and What was Remembered, after forgetting the rest, and similar other scriptures, was not known. Anyway, they are reverentially known as Upanishads, the Elaborations or Extensions of Vedas. No doubt, they often contained sallies of timeless wisdom in the form of aphorisms.
12. Here the concern was and still is: What is the effect of the failure to rebuild and reconstruct an Equalitarian and Egalitarian Society in the aftermath of such an internecine battle, such as the Battle of Kurukshetra of Mahabharata for recovery of the lost family land or kingdom!

Here the classic hero, Arjuna, depicted the picture of contemporary society so vividly and eloquently that his heroism is eternally stamped on it. Personally, there is no aspersion on him. He only represented the picture of contemporary society.

This version of the commentary is not in competition with the other pre-existing versions of the commentary on Bhagavad-Gita. All commentaries only represented their respective authors' views from their angles and enriched the totality of the Symphony of the Divine's spiritual contents, the Bhagavad-Gita. The particular concern of this version is to provide a nuanced reading for all its lovers.

Bhagavad-Gita calls for a nuanced reading.

To get the best out of it, Bhagavad-Gita calls for nuanced reading with the sense of occasion. The opening question was: What did they do? My sons and my brother's sons? We are all brothers through the First Father of humankind. Having assembled to Battle in the Field of Righteousness and in the Field of Greedless Doers of Deeds, another class of activists in another form of Kurukshetra?

The answer was in v.2.9, na yotsya iti Govindam. I shall not fight this Battle, Giver of Joy, Krishna Govinda! That's the end of it.

Supplementary issues

This book is in the focus of the world.

This book drew the active attention of the outside world as well as at home. Even a member of the Royal Family of the Mughals was engaged in translating and commenting on what is called the elaborations of Vedas! Reverentially called Upanishads, of which Bhagavad-Gita is one of them. He was Dara Shukoh, a man of eclectic view. He was the eldest son of Emperor Shah Jahan and the eldest brother of Alamgir Aurangzeb.

The most interesting point is what was and is in it that attracted the active attention of people of other faiths and intellectual levels from all over to get engaged in making meaning of it. This was the most significant driving force to look more closely into it, and this version is the outcome. The author will be grateful if any generous reader or readers will send any constructive suggestions to improve the readers' work.

Bhagavad-Gita's present status outside India

Bhagavad-Gita is used by the law courts in Great Britain to ascertain the truths of disputed facts between the contesting parties or Vedic or Aryan origin witnesses. If any such party gives any statement with this book in hand in any British and other foreign courts, it is believed by the Court to be the truth, nothing but the whole truth. Of all the scriptures, it is relied on as the oath-taking book for people of Vedic origin, the descendants of Aryans.

Bhagavad-Gita is the Vedic Protestantism and transformation of intellectual and spiritual values:

Bhagavad-Gita is an integral part of Vedas in the sense that it stands apart from Vedas by way of protesting against their excesses, aiming to rebuild and reconstruct its patterns and restore its values. It is a great spiritual revolution. So, Bhagavad-Gita cannot be thought apart from the other scriptures followed from Vedas. If there were no Mahabharata or Vedas in the first place, there was no Bhagavad-Gita at all.

Thus, Bhagavad-Gita, the Symphony of the Divine, has always been the reformed Vedic spiritual guiding principle and value system of India from its origin. Accordingly, it forms most of the Indians' ethical and spiritual backbone and basic value system.

Bhagavad-Gita has no independent origin of its own.

Bhagavad-Gita is a part of the Great Indian Epic of Mahabharata presented in a separate section called Visma Parvan from chapters 23 to 40, altogether a total of 18 chapters. It is also a complementary and supplementary part of the Battle of Kurukshetra of Mahabharata but not a clone. It was so far treated as if it is an independent entity. As a result, its valid message was so far confused. The real issue is: What is the valid message of Bhagavad-Gita? It is available only in the context of the Battle of Kurukshetra to recover family land or kingdom.

Bhagavad-Gita is the result of the separation of Visma-Parvan from the main body of the great Indian epic of Mahabharata.

Bhagavad-Gita is the result of the separation of a part of Visma Parvan from the Great Indian Epic. It has a complementary and supplementary relationship with the Battle of Kurukshetra of Mahabharata for recovery of family land or kingdom. But after separation, it was treated as a separate and independent entity by the commentators, both at home and abroad. Consequently, its interpretations became verbatim, word for word, and not in the context of the Battle of Kurukshetra for recovery of family land or kingdom.

But the real lesson of Bhagavad-Gita, Symphony of the Divine, had followed from the Battle of Kurukshetra for recovery of family land or kingdom. This is not clear from Bhagavad-Gita itself. Bhagavad-Gita had an abrupt start without any introduction and emphasised the ethical and spiritual side of it. What did they do? This version of the commentary's object is to restore this missing link and recapture its true message.

The effect of separation of Bhagavad-Gita from the great Indian epic of Mahabharata:

As the result of the separation of the Visma Parvan named Bhagavad-Gita from the epic's main body without any proper introduction, Bhagavad-Gita had lost its complementary and supplementary role with the Battle of Kurukshetra for recovery of family land or kingdom. Subsequently, all its interpretations both at home and abroad became verbatim and not in the context of the Battle of Kurukshetra for recovery of family land or kingdom.

The lessons of Bhagavad-Gita had followed from the Battle of Kurukshetra for recovery of family land and kingdom. This is nowhere clear from the text of Bhagavad-Gita. All interpretations of Bhagavad-Gita are verbatim. This version of the commentary's object is to restore Bhagavad-Gita in the context and its real place. The Battle for recovery of family land or kingdom was accomplished. But the assembly for

Battle in the Field of Greedless Doers of Deeds in Bhagavad-Gita was and had remained only an intended and attempted battle.

Suppose the Battle for recovery of family land or kingdom was not there. In that case, the assembly in Bhagavad-Gita for Battle, samaveta yuyutsavah, to establish the reign of righteousness in the Field of the Greedless Doers of Deeds could not also be there. The absence of introduction had the effect of distorting the tenets and teachings of Bhagavad-Gita, the Symphony of the Divine.

Commissioning German-born British philologist and orientalist Friedrich Max Muller (1823-1900) by east India company and its effects:

In 1847 the East India Company commissioned the German-born British philologist and orientalist Friedrich Max Muller (1823-1900) to edit and publish (1849-74) at their expenses the Sacred Books of the East, which included Bhagavad-Gita. At that time, he was already working in Paris under Eugene Burnout on the East's sacred books.

Afterwards, he was appointed professor of the comparative philology of the Oxford University of the United Kingdom. From that time on, Bhagavad-Gita, together with the Sacred Books of the East, came to the West's glare. It added to the general funds of spiritual enlightenment.

Manner of presentation of the chapters in this commentary

Every chapter of the book in this commentary starts with a brief introduction and a brief conclusion under the head 'Sweep of the Chapter'. Every group of verses in the chapter was put ahead to indicate its significance and direction. It also acted as an aid to the commentary. It was meant to help the understanding according to its nuance. Also, they were used as a preamble to those verses. They dealt with ambiguities and contributed to clarity.

Similarly, several headings are used only to indicate their sequence and not make any change of meaning or substance.

The book is presented with the knowledge that it has a special message in the family battle over the share of the kingdom.

There are also many verses that contradicted and conflicted with one another either in the same chapter or elsewhere in the book. The delicate issue is how to deal with them - whether to take notice of them and deal with them upfront in a forthright manner or ignore them as if they do not exist in the first place?

In this version of the commentary, the conflicts and contradictions were taken notice of and dealt with in a candid manner consistent with the principle that the creation or presentation of an honest God is the best contribution of humankind. They were recognised as being of questionable authority and so unauthentic or apocryphal.

Need for updating.

This book is of ancient origin. Many of its tenets are in the context, and others are eternal. Some of them are based on social customs and habits. They need to be updated. This version has only pointed out to them and left the solutions for spiritual leaders and theologians.

King James of England is reputed to have updated and brought the New Testament of the Bible into existence.

Bhagavad-Gita is not a book of prayer or theology:

Bhagavad-Gita is the epitome of rational, practical, pragmatic, and spiritual wisdom and not a Book of Prayer, but of theology, philosophy, and ethics. It has no orthodox ritual acts to observe. Only a flower, a drop of clean water or a blade of green grass is enough to worship God. Bhagavad-Gita can be

divided into three broad divisions according to its nuance as set out under the head, "4. The Focus of Bhagavad-Gita" hereinabove.

Bhagavad-Gita is a product of preliterate society.

Bhagavad-Gita is the product of a preliterate society. Yet, it has been holding its ground deep into the post-literate society. One may wonder what its inherent strength is. It has its eternal message hidden in it, which needs to be dug up and focused.

Misunderstanding of the phrase "battle of Kurukshetra of Bhagavad-Gita."

The literal sense of fighting or slaying, but in the sense of urgency or action on a war footing. The word 'Kurukshetra' also has two significances. One is the Field of the Kuru Clan. The other is the Field of the Greedless Doers of Deeds, the Yogins.

Bhagavad-Gita cannot be written twice.

It cannot be written twice over as no one can step into the same river twice. Whoever had written it in the first place, he was neither God nor an ordinary human being. It was believed to be collated by Sage Vyasa, who was nicked-named Veda-Vyasa.

The basic theme and the ultimate lesson from it are substantial. Abuse of position has its inevitable consequences. Violation of the rule of inheritance, dividing the indivisible one kingdom into two on petty excuses, by the Prince Regent, and having two capitals in place of one, Indraprastha by the side of the pre-existing capital of Hastinapura, to serve the personal interest of the Prince Regent, Pale Pandu, did not pay at the end. It ended in an internecine blood bath in human history with ghastly consequences. The original sanctity of the capital of Hastinapur was tarnished by the second and new capital of Indraprastha.

Since then, the Battle of Kurukshetra of Mahabharata entered the language as 'great massacre' an act of savage and indiscriminate killing and the Battle of Kurukshetra of Bhagavad-Gita for reconstructing an Equalitarian and Egalitarian society as a "Great Squabble", as it did not take off the ground in the first place. This is the Preface of Bhagavad-Gita, the Symphony of the Divine.

Should Bhagavad-Gita be the state scripture?

Last but not least, should Bhagavad-Gita be the State Scripture to the exclusion of the rest? First of all, on what compelling ground or grounds? One may ask. Any element of compulsion will only distance it from the nearness of the hearts of its present galaxy of readers as well as the seekers of 'beauty and wisdom' all over the world.

Conclusion

The Battle of Kurukshetra for recovery of family land or kingdom was an accomplished battle, but the assembly for Battle of Bhagavad-Gita, samavetah yuyutsavah, was an attempted or intended Battle. In any case, it was not a clone of the Battle of Kurukshetra of Mahabharata for recovery of family land or kingdom but a complementary and supplementary battle of rehabilitation, rebuilding a war-torn backsliding society eventually for reconstructing an Equalitarian and Egalitarian universal society which was inherent in any destructive and devastating battle in a caring and compassionate society.

The poet used the familiar scene, scenery, and personalities for showing the continuity and structural inter-relation between the Battle of Kurukshetra for recovery of family land or kingdom and the 'assembly for battle' of Bhagavad-Gita and presented the scene according to his poetic imagination. Thus, the Battle of Kurukshetra of Bhagavad-Gita is not an independent but a complementary and supplementary battle to the Battle for recovery of family land or kingdom of the Kurukshetra Mahabharata, which is usual for a caring

and compassionate, humane society. In any event, it is not a clone of the Battle for recovery for family land or kingdom.

In this world of ours, all human beings are cousins and kinsmen of one another through the First Father of mankind. Krishna Vasudeva, the Friend of this world, reminded this world of this universal spirit. This appeared to be the cause of assembly for fighting, samaveta yuyutsavah, of Bhagavad-Gita in the Field of Righteousness and in the Field of greedless Doers of Deeds, the Karmak-setra of the Yogins, another kind of Kurukshetra of Bhagavad-Gita.

Arjuna was a non-such hero for recovery of family land or kingdom. But when it came to an enemy-less battle for rebuilding and reconstructing a war-torn backsliding society with a renovated field of action founded upon the ideals of the Field of Righteousness so that another internecine war was not ever repeated in the foreseeable future in human memory, the body of the non-such hero started wearing down, mouth-drying, handshaking, and horrification producing. He produced and presented brilliant reasons for not acting and delivering the result with unprecedented eloquence. Even the Roman Triumvir, Mark Antony (c.83 - 30 B.C.), thousands of years later could not exceed Julius Caesar's funeral speech.

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The Bhagavad Gita, often referred to as the Gita, is a 701-verse Hindu scripture that is part of the epic Mahabharata (chapters 23â€“40 of Bhisma Parva), dated to the second century BCE. It is considered to be the one of the main holy scriptures for Hinduism, the world's oldest and the third largest religion. The Gita is set in a narrative framework of a dialogue between Pandava prince Arjuna and his guide and charioteer Krishna, an avatar of Lord Vishnu. Bhagavad-Gita Translated by Ramanand Prasad of The American Gita Society.Â

Sanjaya said: Having said this in the battlefield and casting aside his bow and arrow, Arjuna sat down on the seat of the chariot with his mind overwhelmed with sorrow. (1.47). Chapter 2. Transcendental knowledge. Sanjaya said: Lord Krishna spoke these words to Arjuna whose eyes were tearful and downcast, and who was overwhelmed with compassion and despair. (2.01). Lord Krishna said: How has the dejection come to you at this juncture? Therefore Bhagavad-gita is best understood by a person who has qualities similar to Arjunaâ€™s. That is to say he must be a devotee in a direct relationship with the Lord. As soon as one becomes a devotee of the Lord, he also has a direct relationship with the Lord.Â

Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Narada, Asita, Devala, and Vyasa confirm this truth about You, and now You Yourself are declaring it to me.Â

The purpose of Bhagavad-gita is to deliver mankind from the nescience of material existence. Every man is in difficulty in so many ways, as Arjuna also was in difficulty in having to fight the Battle of Kurukshetra. The Bhagavad Gita (â€™œSong of Godâ€™ or â€™œSong of the Lordâ€™) is among the most important religious texts of Hinduism and...Â

The sages of the Upanishads and the figure of Krishna in the Gita would say these responses are simply the gunas at work. One is conditioned to respond emotionally to loss but, depending on which of the three gunas is most dominant in an individual, one will express that emotion in different ways. The soul possessing more of Sattva will be inclined to be philosophical and optimistic; of Rajas, angry and aggressive; of Tamas, inconsolable and despairing.