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Chapter 1 : The Bhagavad Gita: is it the "New Testament" of Hinduism? | Western Hindu

*The Bhagavad-Gita interpreted in the light of Christian tradition [Holden Edward Sampson] on www.nxgvision.com
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All 24 articles have the same name. Action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. This sort of pride can be particularly harmful, too, for precipitate actions often bring about unnecessary complications in the lives of others, causing untimely suffering. It might be that much of religion has been built upon a recognition of this fact. The counsels of specific creeds and rules may serve as partially beneficent restraints on actions which would otherwise be too impulsive for good. But here, as in so many other instances, the basic orientation of the Gita is directed against the over-simplifications of conventional religions, whether they be the Vedas, the Ten Commandments or the accepted "rules" of any society. Caution, by itself, is not a virtue, since in isolation it is transformed into slothfulness, indifference and cowardice. Only the man who has developed the capacity to act decisively will know what to do with the virtue of caution, for he combines its mediating influence with the capacity to fill the Kshatriya role. The message of Krishna is to all human beings who tend to gravitate, by natural impulse, from adolescence in youth to the often superficial conservatism of middle and old age. The warrior soul must retain its warrior qualities and not lapse into a life directed at the attainment of security. A sometimes perceptive Christian, Pascal, once wrote that "if one were to do nothing except for a certainty, one would do nothing for religion, for it is not certain. And it has been elsewhere remarked that if one waits for a certainty he will "sit and wait in his armchair forever. Why do we suffer from indecision? The primary cause must be that persistently, over a considerable time space, we are bound down by the necessity of recognizing our own inadequacy. Our failures to be what we might be are never so apparent as during such a time. Probably, then, as has been suggested, the past karma of many men would tell the story of a developed habit of escaping from the torments of indecision by turning over the power of decision to someone else. There is not an easy way to get rid of indecision, for there will always be areas of our lives which our parent, priest, physician or psychiatrist has no rule for. Then we will face the same "torment" again, weaker rather than stronger because of the role others have played in directing our lives, while the indecision will last a greater time in proportion to this weakness. The philosophical over-simplifications of the problem are much less dangerous, therefore, than authoritarian ones. A typical philosophical over-simplification is to say "one need never suffer if one has the right attitude. In the Gita it is not the religious teacher who over-simplifies, we will note, but rather his easy-way-out pupil, Arjuna. Arjuna excuses himself from action by calling attention to the many people who will be hurt by his continued decision to fight out the field. We may recall that Mr. Why is it that Krishna says so little about the need for devoting oneself to the welfare of others? Why does he not talk about the "realization of universal brotherhood"? The only implications of brotherhood in the Gita are apparently metaphysical. When Krishna speaks of himself in the first person singular he is usually, as Mr. Judge points out, referring to himself as one whose spiritual nature is identified with the spiritual nature of all. But this is a subtle way of calling attention to the first fundamental of Theosophical philosophy. The Theosophical Society used the phrase "universal brotherhood" as a keynote of its platform. And the Dhammapada, while indicating that Buddha provided many more ethical precepts than Krishna, also is primarily an appeal to the individual. As we know, the reverse is the case. Not only does Western history bring us an unparalleled account of ceaseless wars, but the religious tradition growing up around Christianity has always stressed "private, individual salvation. Perhaps the only thing we can conclude from this sort of paradox is that the various races and groups of men need a particular sort of admonition at a particular time of their cycle, and that the teachings most needed are the ones least likely to take root. This is what may be called the perverse side of the story of the Theosophical endeavor. Groups, like individuals, will probably always tend to resist most strongly an understanding of the very truths

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their lives require for clarity and purpose. At least, in the Theosophical Movement of the present era, it is possible to make a universal rather than a regional or racial appeal. In the writings of H. Blavatsky one discovers vital encouragement to becoming a Kshatriya, and also much that compels Buddhi-Manas to recognize the interdependence of all beings. The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here: But these are gifts which no experience can bestow, but the experience from within; and there is a nobleness of the whole personal being, to which the contemplation of all events and phenomena in the Light of the Master Ideas, announced in the foregoing pages, can alone elevate the spirit. Says Giordano Bruno, and let the sublime piety of the passage excuse some intermixture of error, or rather let the words, as they well may, be interpreted in a safe sense: For there awaits all actual beings, for duration eternity, for place immensity, for action omniformity. We pursue, therefore, a species of contemplation not light or futile, but the weightiest and most worthy of an accomplished man, while we examine and seek for the splendor, the interfusion, and communication of the Divinity and of Nature, not in meats or drink, or in any yet ignobler matter, with the race of the thunder-stricken; but in the august palace of the Omnipotent, in the illimitable etherial space, in the infinite power, that creates all things, and is the abiding being of all things.

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Chapter 2 : Catalog Record: The Bhagavad-Gita interpreted in the light of | Hathi Trust Digital Library

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A Universal Scripture The timeless and universal message of the Gita is all-encompassing in its expression of truth. Bhagavad Gita means "Song of the Spirit," the divine communion of truth-realization between man and his Creator, the teachings of Spirit through the soul, that should be sung unceasingly. The entire knowledge of the cosmos is packed into the Gita. supremely profound, yet couched in revelatory language of solacing beauty and simplicity, the Gita has been understood and applied on all levels of human endeavor and spiritual striving—sheltering a vast spectrum of human beings with their disparate natures and needs. Wherever one is on the way back to God, the Gita will shed its light on that segment of the journey. Prophets would pick up instances of the everyday life and events of their times and from them draw similes to express subtle spiritual truths. Divine profundities would not otherwise be conceivable by the ordinary man unless defined in common terms. When, as they often did, scriptural prophets wrote in more recondite metaphors and allegories, it was to conceal from ignorant, spiritually unprepared minds the deepest revelations of Spirit. Thus, in a language of simile, metaphor, and allegory, the Bhagavad Gita was very cleverly written by Sage Vyasa by interweaving historical facts with psychological and spiritual truths, presenting a word-painting of the tumultuous inner battles that must be waged by both the material and the spiritual man. The words of Lord Krishna to Arjuna in the Bhagavad Gita are at once a profound scripture on the science of yoga, union with God, and a textbook for everyday living. The student is led step by step with Arjuna from the mortal consciousness of spiritual doubt and weakheartedness to divine attunement and inner resolve. The Bhagavad Gita—a comprehensive metaphysical and psychological treatise—describes all experiences that will come to the spiritual traveler on the path of emancipation. Each person has to fight his own battle of Kurukshetra. It is a war not only worth winning, but in the divine order of the universe and of the eternal relationship between the soul and God, a war that sooner or later must be won. In the holy Bhagavad Gita, the quickest attainment of that victory is assured to the devotee who, through undiscourageable practice of the divine science of yoga meditation, learns like Arjuna to hearken to the inner wisdom-song of Spirit. Yoga of dutiful action, of nonattachment, and of meditation for God-realization. To work without the inner peace of God is Hades; and to work with His joy ever bubbling through the soul is to carry a portable paradise within, wherever one goes. The path advocated by Sri Krishna in the Bhagavad Gita is the moderate, medium, golden path, both for the busy man of the world and for the highest spiritual aspirant. To follow the path advocated by the Bhagavad Gita would be their salvation, for it is a book of universal Self-realization, introducing man to his true Self, the soul—showing him how he has evolved from Spirit, how he may fulfill on earth his righteous duties, and how he may return to God. The Eternal Science of Raja Yoga In the beginning of creation and the advent of man, the Infinite impregnated His intelligent creative Cosmic Energy Maha-Prakriti or Holy Ghost with not only the power of repulsion—the individualizing of Cosmic Consciousness into souls and a universe of matter—but also with the power of recalling souls from their prodigal wanderings in matter back to unity with Spirit. All things come from, are made of and sustained by, and ultimately resolve into this intelligent Cosmic Energy, and thence into Spirit. Ascension follows in reverse the exact course of descension. In man, that course is the inner highway to the Infinite, the only route to divine union for followers of all religions in all ages. By whatever bypath of beliefs or practices a being reaches that singular highway, the final ascension from body consciousness to Spirit is the same for everyone: The method of ascension is Raja Yoga, the eternal science that has been integral in creation from its inception. Babaji himself ordained me to spread this holy science of God-union Any devotee who will emulate Arjuna—epitome of the ideal disciple—and perform his rightful duty with nonattachment, and perfect his practice of yoga meditation through a technique such as Kriya Yoga,

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will similarly draw the blessings and guidance of God and win the victory of Self-realization. As God talked with Arjuna, so will He talk with you. As He lifted up the spirit and consciousness of Arjuna, so will He uplift you. As He granted Arjuna supreme spiritual vision, so will He confer enlightenment on you.

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Chapter 3 : The Bhagavad-Gita Interpreted

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October 13, at Also its clearly not true that all Hindus in Eastern India are non-vegetarian, your parents are living proof of that! Even in Nepal there are some vegetarians. Also your assertion that vegetarianism only started in India years back is clearly wrong, just look at the Thirukural. I will leave it here this time but will edit other comments. Aum October 13, at To state that all Hindus in any region are non-vegetarian is entirely erroneous " some may be, but a great number of them are not. The Lord may accept anyone " even the most fallen sinner " as His devotee; the only qualifier is the depth and sincerity of our love and devotional service. What the Lord likes and does not like is clearly delineated in the shastras. Simply put, God does not like murder. Many theologians do it all the time, particularly on the Catholic side, I know I certainly do. You can reject the epistles and still be a Christian because you accept the gospels. Here is a distinction that you missed- that the Gita is one book whereas the NT is a anthology of books. I have certainly heard some Christians criticising some things St Paul says. You are right I was thinking more about the general criticism of the whole thing. Tandava October 14, at 5: But that is digressing from the topic. October 14, at The poetic masterpiece you are holding in your hands is one of the most revered scriptures in South India, where every child learns to recite its verses by heart. The Jains proclaim it theirs, saying it expresses precisely their ideals of nonviolence, of dharma, of asceticism, vegetarianism and other aspects of Jainism. The Christians have argued that the Tirukural is so profound and filled with such compassion that it must have been influenced by the Christian missionaries who, their legends say, came to South India in the first century ce years after native historians assert it was written. It is what it is, a guide to dharmic living which can be used as the foundation of yoga and spiritual growth, or simply as a guide to life. Aum October 16, at Besides, we all know Sri Krishna and Sri Ramachandra are full and glorious manifestations of Srimannarayana to restore Dharma. As for the original topic, yes within Vaishnava Vedanta the Gita plays a major role in our philosophies, just certain sects like to play with the names a wee bit to expound upon their particular view. I am a Sri Vaishnava and devotee of Sri Ramachandra and when I see salmon coloured robes coming my way I dart across the street. If one notices, is most translations of the Gita that the names and methods in which he addresses the Lord changes as his manifestations are revealed. While in his most divine and cosmic form Arjuna refers to Krishna as Vishnu. I may be wrong on this point as I heavily rely upon translations into english and will admit I do not play at being a Sanskrit Scholar, I am but a simple devotee to the Lord. Adiyen Ramanuja Dasa October 19, at Not at all; They are One and the Same. Sri Ramachandra is His avatara as well, and thus He is also non-different from both of Them. But in any case, They are the same Supreme Personality of Godhead. There is no difference. That is a fact accepted by all Vaishnavas. Sri Brahma Samhita makes a beautiful analogy in this connection: I adore the primeval Lord Govinda who exhibits Himself equally in the same mobile manner in His various manifestations. Tulsidas was a devotee of Lord Rama and he has given his thoughts in his book Ramayana. In fact the shastras recommend exactly this: There is no servant in this world more dear to Me than he, nor will there ever be one more dear. Yes, admittedly, a few overenthusiastic neophyte preachers go about their preaching in the wrong way, and perhaps even inadvertently drive away souls from Sri Krishna in the process. That is unfortunate, yes, but it certainly does not mean that all preaching must be stopped! Rather, those well-meaning devotees must simply be properly trained in how to preach. There is a right way to do it, and it has been done. Bhakti cannot " and must not " be forced on anybody; rather, it should be naturally awakened, then gradually encouraged to grow. Prapatti as a necessary physical, ritualistic act is a concept exclusive to the Sri Sampradaya specifically. The pledge made during the Sri Vaishnava act of Prapatti " which may in this sense be considered analogous to the diksha initiation given in other traditions of Sanatana Dharma " is one of total surrender unto the Lotus Feet of the Lord. I shall deliver you from all sinful reactions. It is not possible. My own comments simply reflect my humble

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presentation of what I have been taught from the shastras and acharyas.

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Chapter 4 : Full text of "The Bhagavad-Gita interpreted in the light of Christian tradition"

The Bhagavad-Gita Interpreted In the Light of Christian Tradition by Holden Edward Sampson The Key to the Universe Or a Spiritual Interpretation of Numbers and Symbols by Harriette Augusta Curtiss.

Eastern religious philosophy is one of my areas of interest about which I write essays exploring the nature of reality and being. Paramahansa Yogananda Source Book Review: Introduction There have been many translations of the spiritual poem, the Bhagavad Gita, but Paramahansa Yogananda offers a thorough explication, revealing the details of its exact meaning. The full title of this momentous work is God Talks With Arjuna: This famous and marvelous Sanskrit poem occurs as an episode of the Mahabharata, in the sixth or Bisma Parva of the great Hindu epic. It enjoys immense popularity and authority in India, where it is reckoned as one the Five Jewels. Sir Arnold further clarifies that the Gita is a philosophical system which remains to this day the prevailing Brahmanic belief. Interpretation and Explication Because the poem is a holy scripture, it holds vast hordes of knowledge that require a thorough interpretation, if its significance is to be understood. Also, because of the poetic nature of the Bhagavad Gita, interpretation requires explication, and the great spiritual leader and poet Paramahansa Yogananda offers a profound explication of this complex ancient work. Battle of Good and Evil It is commonly known that the Bhagavad Gita depicts a battle between two warring factions, the Pandus and Kurus. The battle is a metaphor for the battle of life, and the characters who participate in the metaphoric battle represent the good and bad qualities of each human being. For example, the Pandus represent spiritual qualities, and the Kurus represent evil qualities. Within each human being, the good and evil qualities battle for ascendance. The purpose of holy scripture is to offer the human being a method for learning to enhance the good and eliminate the bad, in order to regain the paradise of the soul. It is God-realization that we all crave, and the Bhagavad Gita is the instruction manual for achieving that realization. The unique function of holy scripture places it within the purview of both science and poetry. But because scripture also communicates ultimate truths about the nature of things, it also employs the truths of science. A God-realized soul, such as Paramahansa Yogananda, grasps the great truths of holy scripture. But to understand completely the reasons that following rules and commandments work, one needs to get to the very foundation of those scriptures, and the God-realized spiritual leader serves this function for the individual. A reading from Bhagavad Gita: His name at birth was Mukunda Lal Ghosh. Always a spiritually advanced child, at age 17, he met his guru, Swami Sri Yukteswar, under whose guidance he flourished and became the spiritual giant and sacred engine that leads souls back to their eternal abode in the arms of the Divine Creator. His speech was so well received that he quickly gathered a following. By , his organization, Self-Realization Fellowship SRF , was well established with the purpose of disseminating and maintaining the purity of his teachings of yoga. His life and teachings continue to be a source of light and inspiration to people of all races, cultures and creeds. Many devotees have been drawn to the teachings of this yogi through that autobiography, and many of their stories about how they came to find that work include some of the most inspiring "miracles" of modern American culture. Weaver even became a lay minister and spoke often at many of the SRF temples in California. In addition to the autobiography, the great guru has published many collections of his talks, in both written and oral forms. Beholding the One in All 2. Awake in the Cosmic Dream 3. Be a Smile Millionaire 4. The Great Light of God 5. To Make Heaven on Earth 6. One Life Versus Reincarnation 7. Removing All Sorrow and Suffering 8. In the Glory of the Spirit 9. Follow the Path of Christ, Krishna, and the Masters The Inner and the Outer Path These inspirational talks reveal much information about the great guru that appeals to his devoted followers. Just listening to a God-realized voice offers an uplifting spiritual experience. The Poetry of Paramahansa Yogananda For my commentaries on the poems of the great guru, I rely on his marvelous collection titled, Songs of the Soul, the version published in with its most current printing Two additional collections of his poems are extant, Whispers From Eternity and Metaphysical Meditations. Because the "poems" of this great guru function on levels that ordinary poems do

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not, they are often used in devotional services held by groups of devotees of the SRF teachings throughout the world in the Readings Services as well as their Special Commemorative Services. Corrective Translations The guru has also bestowed on the literary world three important translations of extant perennial works that have been grossly misunderstood in some cases for centuries. His new translations along with his explanatory commentaries are correcting that misunderstanding. In *Wine of the Mystic: The Bhagavad Gita* – A New Translation and Commentary, the great spiritual leader offers not only the poetic translation of the work but also the relevance for humankind of the psychological and spiritual instruction offered in the ancient poem. Most importantly for Western culture, Paramahansa Yogananda has offered a full explanation of the phenomenon known as the "Second Coming. One could dispense with all of the other books, audio tapes, poetry, and other commentaries if one possesses those lessons. The Lessons begin by offering physical exercises that prepare the physical encasement to sit quietly and still while performing the more advanced exercises that lead to Kriya Yoga practice. The Lessons include instruction in the following techniques: Hong-Sau Technique of Concentration, and 3. Aum Technique of Meditation. After completing the first two steps, the devotee may apply for the Kriya Yoga technique. Kriya Yoga Initiations The Kriya Yoga technique features four initiations for a total of twenty lessons. The First Initiation, featuring lessons K, includes the technique of Kriya proper, on which all of the other initiations are based. All of the Lessons, including the Kriya Yoga Initiations, include many explanations based of science, as well as on the life experience of Paramahansa Yogananda. Complete Works In addition to all of the works mentioned above, Paramahansa Yogananda has published many others, including his Cosmic Chants, which offers musical notations as well as the lyric for each chant.

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Chapter 5 : Bhagavad Gita and the Bible | Christian Forums

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Nomenclature[edit] The Gita in the title of the text "Bhagavad Gita" means "song". Religious leaders and scholars interpret the word "Bhagavad" in a number of ways. Accordingly, the title has been interpreted as "the Song of God" by the theistic schools, [16] "the Song of the Lord", [17] "the Divine Song", [18] [19] and "the Celestial Song" by others. According to Kashi Nath Upadhyaya, a Gita scholar, it is possible that a number of different individuals with the same name compiled different texts. This is evidenced by the discontinuous intermixing of philosophical verses with theistic or passionately theistic verses, according to Basham. Scholars accept dates from the fifth century to the second century BCE as the probable range, the later likely. The Hinduism scholar Jeaneane Fowler, in her commentary on the Gita, considers second century BCE to be the probable date of composition. Kashi Nath Upadhyaya, in contrast, dates it a bit earlier. He states that the Gita was always a part of the Mahabharata, and dating the latter suffices in dating the Gita. This would date the text as transmitted by the oral tradition to the later centuries of the 1st-millennium BCE, and the first written version probably to the 2nd- or 3rd-century CE. The dating of the Gita is thus dependent on the uncertain dating of the Mahabharata. The actual dates of composition of the Gita remain unresolved. These are the three starting points for the Vedanta school of Hindu philosophy. Smarta Tradition The Bhagavad Gita is the sealing achievement of Hindu Synthesis, incorporating its various religious traditions. It openly synthesizes and inclusively accepts multiple ways of life, harmonizing spiritual pursuits through action karma , knowledge jnana , devotion bhakti. The Indologist Robert Minor, and others, [web 1] in contrast, state the Gita is "more clearly defined as a synthesis of Vedanta, Yoga and Samkhya" philosophies of Hinduism. Thus Gita discusses and synthesizes the three dominant trends in Hinduism: According to Deutsch and Dalvi, the Bhagavad Gita attempts "to forge a harmony" between these three paths. The Gita disapproves of these, stating that not only is it against the tradition but against Krishna himself, because "Krishna dwells within all beings, in torturing the body the ascetic would be torturing him", states Flood. Even a monk should strive for the "inner renunciation", rather than external pretensions. According to Upadhyaya, the Gita states that none of these paths to spiritual realization are "intrinsically superior or inferior", rather they "converge in one and lead to the same goal". Therein, in the third section, the Gita forms chapters 23â€"40, that is 6. An authentic manuscript of the Gita with verses has not been found. Each shloka line has two quarter verses with exactly eight syllables. Each of these quarters is further arranged into "two metrical feet of four syllables each", state Flood and Martin. The Pandava prince Arjuna asks his charioteer Krishna to drive to the center of the battlefield so that he can get a good look at both the armies and all those "so eager for war". He does not want to fight to kill them and is thus filled with doubt and despair on the battlefield. Because of differences in recensions , the verses of the Gita may be numbered in the full text of the Mahabharata as chapters 6. However, variant readings are relatively few in contrast to the numerous versions of the Mahabharata it is found embedded in, and the meaning is the same. Some Sanskrit editions that separate the Gita from the epic as an independent text, as well as translators, however, add chapter titles such as each chapter being a particular form of yoga. Two massive armies representing different loyalties and ideologies face a catastrophic war. With Arjuna is Krishna, not as a participant in the war, but only as his charioteer and counsel. Arjuna requests Krishna to move the chariot between the two armies so he can see those "eager for this war". He sees family and friends on the enemy side. Arjuna is distressed and in sorrow. He wonders if it is noble to renounce and leave before the violence starts, or should he fight, and why. Bengali script ; Bottom: The warrior Arjuna whose past had focussed on learning the skills of his profession now faces a war he has doubts about. Filled with introspection and questions about the meaning and purpose of life, he asks Krishna about the nature of life, soul, death, afterlife and whether there is a deeper meaning and reality. The chapter summarizes the Hindu idea of rebirth, samsara, eternal soul in each person Self , universal soul present in everyone, various

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types of yoga, divinity within, the nature of Self-knowledge and other concepts. This chapter is an overview for the remaining sixteen chapters of the Bhagavad Gita. Krishna replies that there is no way to avoid action karma, since abstention from work is also an action. Every man or woman is bound by activity. Those who act selfishly create the karmic cause and are thereby bound to the effect which may be good or bad. Whatever the result, it does not affect them. Their happiness comes from within, and the external world does not bother them. Arjuna questions Krishna as how could he when those sages lived so long ago, and Krishna was born more recently. Krishna reminds him that everyone is in the cycle of rebirths, and while Arjuna does not remember his previous births, he does. Whenever dharma declines and the purpose of life is forgotten by men, says Krishna, he returns to re-establish dharma. The simultaneous outer action with inner renunciation, states Krishna, is the secret to the life of freedom. Action leads to knowledge, while selfless action leads to spiritual awareness, state the last verses of this chapter. Arjuna asks Krishna which path is better? The different paths, says Krishna, aim for and if properly pursued lead to Self-knowledge. This knowledge leads to the universal, transcendent Godhead, the divine essence in all beings, to Brahman - the Krishna himself. The final verses of the chapter state that the self-aware who have reached self-realization live without fear, anger, or desire. They are free within, always. For example, states Arthur Basham, verses 5.

Chapter 6 : Bhagavad Gita - Wikipedia

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Chapter 7 : "The Bhagavad-Gita"--Informal Essays (7 of 24)

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Chapter 8 : The Hidden Truths in the Bhagavad Gita

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