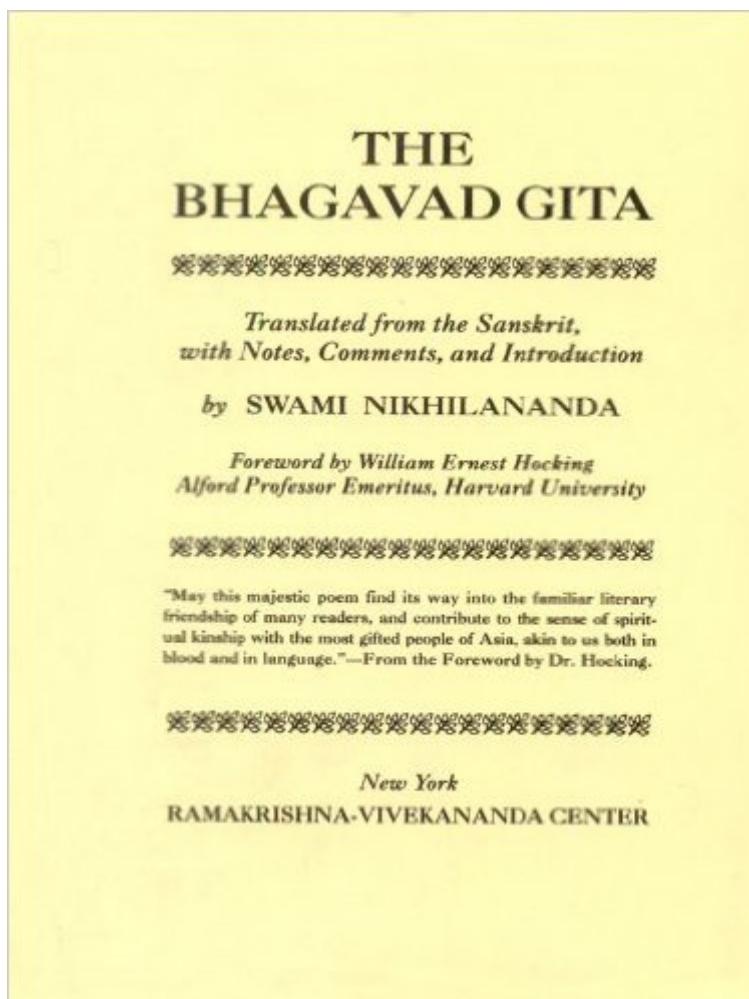


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The Bhagavad Gita: Song Of The Lord



Synopsis

With introduction to the Gita, summary of the Mahabharata and notes based on commentary of Sankaracharya. "The first really readable, authoritative English translation of one of the world's greatest religious classics." --Time Magazine.

Book Information

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Customer Reviews

This is an especially good translation for those with some knowledge of yoga or Hinduism or Vedanta. Rather than employ artificialities like "discipline" or "duty" or "the Supreme God," Nikhilananda retains in his translation many Sanskrit words like yoga, dharma, Brahman, etc. that have no real one-to-one English equivalent. One of the virtues of not attempting to translate every term is a more natural expression that preserves some of the immediacy of the original. This is a boon for those who have some experience with the terms, and a detriment to those who do not. In doing so of course he violates one of the prime dicta of translation, namely that a translation should stand on its own without recourse to augmentation by other works. Nonetheless the book itself does stand on its own because Nikhilananda has provided along with the text a commentary taken primarily from Sankaracharya's famous and instructive gloss from the ninth century. (In some cases,

it is true, the reader might wish that a commentary on Sankara's commentary be included!) A point well made in the Foreword by William Ernest Hocking is that too many of the newer translations (and this applies today as it did in 1944) tend to avoid "a happy expression...to seek the different solely for the sake of differing." Nikhilananda is not afraid to use the tried and true and readily employs the "happy expression" that has worked so well in previous translations. His is a modest translation. One can see that his purpose is not so much to be the poet himself as it is to make the work accessible to English speakers. In his introduction, Nikhilananda interprets the Gita from the standpoint of Vedanta philosophy, which is to be distinguished from yogic philosophy and to some extent from the Hare Krishna movement.

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