Bhagavad Gita: The Beloved Lord's Secret Love Song
Synopsis

It will remain the standard text of this marvelous Song for years to come, if indeed it is ever superseded. Huston Smith, author of The World’s Religions Graham M. Schweig’s translation of the Bhagavad Gita is an elegant, highly accessible version of one of the most important sacred scriptures in world religion. This beautiful translation of the famous conversation between the Hindu god Krishna and the young prince Arjuna includes a glossary, a pronunciation guide, and expert commentary for greater ease of understanding.

Book Information

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Customer Reviews

Graham Schweig’s excellent "Bhagavad Gita: The Beloved Lord’s Secret Love Song" (Harper One, $13.99, 360 pages) not only offers a wonderful introduction to one of the key Hindu doctrinal writings, it also gives an interpretation of the Bhagavad Gita that my limited and long-ago interaction with it did not prepare me for. Schweig emphasizes love as the central message, and not only the love that the devotee should have for Krishna, but that Krishna loves humanity in return. That, in fact, is Schweig’s interpretation of the third great secret of Krishna, which is a somewhat different perspective than some other translators and thinkers. In addition, Schweig’s translation is careful, and he makes sure to let the reader know exactly when there are issues with potential meanings or confusion -- and in fact, he even includes a Sanskrit version to go along with supporting essays that make this edition as clear as possible. For American readers such as me, the window into another culture is always interesting, and there are key concepts that point up why it’s sometimes hard to bridge the gap between one group of ideas and another. For example, the protagonist of the
Bhagavad Gita is a warrior prince about to go to battle who suddenly wonders if it's right that he should kill other human beings. Why, he wonders, should his arrows be those that bring sorrow and suffering? But Krishna points out the ultimate Self (in Hindu philosophy) is immortal, and this transitory self is doomed to death, so when Arjuna slays an opponent, he does not "kill" anything but an already decaying shell of flesh.

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