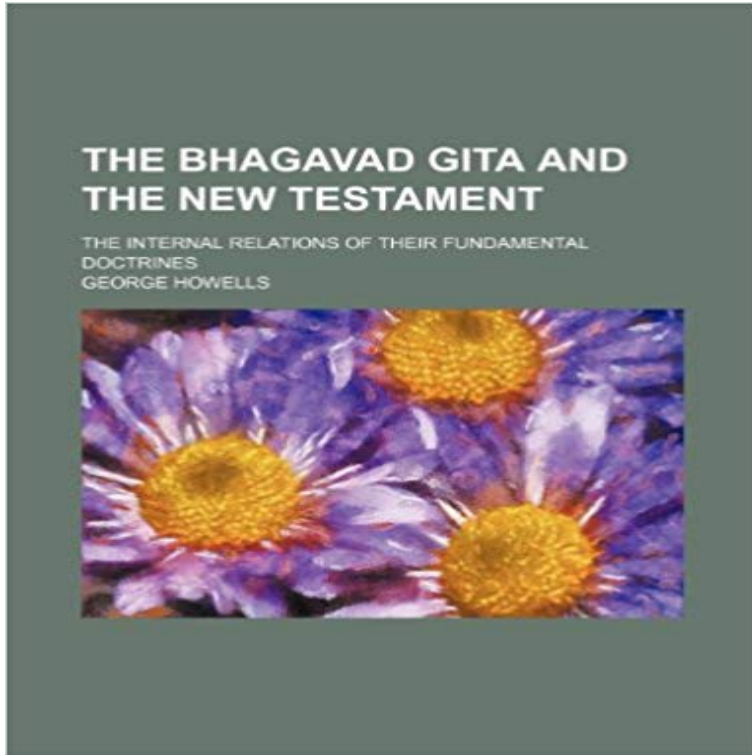


The Bhagavad Gita and the New Testament; The Internal Relations of Their Fundamental Doctrines



This historic book may have numerous typos and missing text. Purchasers can download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated.1907 Excerpt: ... CHAPTER I. INTRODUCTION. a) Importance of the Gita in Modern India. From the standpoint of religious philosophy, the Bhagavad Gita. is the most notable production of ancient India. The Vedas are documents of the greatest historical interest and value, for they enable us to trace to their source the social customs and religious beliefs of modern India. For an historical understanding of the dominant philosophy of modern India, the Upanisads too are indispensable; for in them we see the thinkers of India struggling to express their religious emotions and experiences in philosophical form. The two ancient epics, the Mahabharata and the Ramayana, and the eighteen Puranas are gigantic repositories of the religion, philosophy, ethics, politics, cosmogony and theogony of Brahmanic India. Veda, Upanisad, Epic, and Purana will ever prove a mine of wealth to the curious student, historian, philosopher or theologian. In India itself at the present time, the earliest literary monuments, Veda and Upanisad are greatly neglected, and herein is a fundamental defect characteristic of almost all Hindu scholarship that it is uncritical and unhistorical, for it must be recognised that the Vedas are a sealed book to all but a mere fraction of the Sanscrit scholars of India, and at the present time exercise little or no influence on the religious and social life of India. The study of the Upanisads, too, is of an extremely limited character, and their interest is mainly historical. The Epics and Puranas are so absolutely encyclopaedic that from the very nature of things it is only the most essential portions, and the most interesting episodes and fragments can be circulated and read. The

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