

**Evolutionary History of the Bhagavad Gita**  
by *Potluri Rao In Seattle* ©2018 (CC BY 4.0)

Undoubtedly the Bhagavad Gita (Gita) is the greatest book ever written. It is a true classic; no one really reads it and everyone talks about it. It is true even with the greatest minds of Hindus, including Adi Shankara, Ramanuja, and Madhva.

The beauty of the Gita is that it can be interpreted in many ways, always to expound righteousness. The Indian subcontinent went through many changes over centuries and each generation gave a new interpretation to the same Gita to match the prevailing social conditions. Constant interpretations make it Great. The Gita looks different to different people depending on their enlightenment. It is a mirror to reflect one's own enlightenment. Adi Shankara gave his interpretation of the Gita. Ramanuja and Madhva gave their interpretations that disagree with Adi Shankara. The most recent interpretations are by Mahatma Gandhi and former president of India, Sarvepalli Radhakrishnan.

To a student of modern science of Newton and Einstein, the Gita offers yet another interpretation. It is a logic of discovery. Modern science is based on hypothesis testing, which is different from the logic of Deduction and Induction. The Gita was the first treatise on the logic of Hypothesis Testing. It invented the concept of Science.

What follows is an analysis of archeological evidence to understand how and why the Gita invented its logic of discovery. Reading the Gita tells us nothing. We have to see what was behind the words, which can be obtained only by studying its evolutionary history. We need scientific tools to excavate the substance of the Gita.

To grasp the logic of the Gita we need to start at the beginning and arrange events in a proper time sequence. First and foremost, we have to shed religious sentiments.

The genesis of the Gita was a scholarly work by a Vasudeva Krishna (600 BCE). The names Vasudeva and Krishna were immortalized when the epic Mahabharata generously incorporated the author along with most of his work. (See "The Cultural Heritage of India," Ramakrishna Mission, Vol 4, 1956, pg 37, 42.) Vasudeva Krishna was actually a School of Thought, constituting many scholars. Ishvara Krishna, of the same school, composed a treatise on Empiricism called Sankhya Karika.

The original Rig Veda was the earliest extant source of Hindu heritage, dated around 2,000 BCE. It started the Indian Scientific Movement. It was pure logic. It was

composed by people of an ancient advanced civilization that evolved in the Levant (Mediterranean). They invented logic. They were called Agni Rishi. Some of them migrated from Syria to India around 3,000 BCE. They had nothing to do with Brahmin.

The original Rig Veda was intellectually very demanding, accessible only to the Rishi of logic. It was a treatise on logic. Later, it was converted into Mantra (sloka, verse) by people who were ignorant of logic. A book of Mantras was called a Samhita. The extant Rig Veda was a Samhita (verse). Most likely, it was versified after 1,000 BCE.

For day to day use by less skilled people a prose version, called Brahmana, was developed. It required only basic reading skills. It was devoid of logic.

People who recited Brahmana, for a fee, were called Brahmin. They needed only basic reading skills. They never had intellect or logic. They were a closed society of closed minds. They were interested in collecting fees.

Rishi were scholars with intellect. They mastered logic. They were in pursuit of knowledge, not money. They were an open society of open minds. Anyone with intellect could become a Rishi by mastering logic. Vasudeva Krishna was a Rishi. Rishi had the original Rig Veda. Only Rishi could understand the original. Unfortunately, the Rishi and Indian logic vanished. The original Rig Veda is lost. People who were ignorant of logic masqueraded as Rishi and assassinated the Indian logic. The ancient advanced logic-based Hindu civilization is now lost.

Around 800 BCE, Rishi developed many different systems of logic, called Upanishads.

Around 700 BCE, Rishi systematized a knowledge acquisition process in a scientific manner and composed the Brahma Sutra (Logic of Brahman). The Brahma Sutra was the essence of Upanishads. It was the Hindu Scientific Method, called Hinduism. It invented the concept of Brahman the true Knowledge.

Around 600 BCE, Vasudeva Krishna wrote a Bhasya (commentary, interpretation) on the Brahma Sutra. He started an intellectual movement called Bhagavad. He had many followers. They elaborated on his Bhasya. The Bhagavad Gita was a product of the Vasudeva Krishna School, contributed by many scholars. It invented the concept of Sruti the Science God, a logical extension of Brahman the true Knowledge.

The Vasudeva Krishna School was a branch of a school of logic called Sankhya.

Around 600 BCE, many intellectuals wrote their own Bhasya on the Brahma Sutra. They started their own intellectual movements. All of them were attempts to improve the Hindu Scientific Method, Hinduism.

Founders of major intellectual movements, such as Mahavira, Siddhartha, Ajatashatru, and Vasudeva Krishna were contemporary Rajan Rishi of adjacent kingdoms, near Banaras. They were men of means and leisure. They worked as a team. They invented different systems of logic. They were great logicians. Unfortunately, they were misinterpreted as religions, by the people who assassinated the Indian logic.

Brahmin had no independent means. They never had intellect or logic. The Brahma Sutra (Hinduism) was beyond their comprehension. They invented gods to extort fees. They versified the Rig Veda as a worship of gods. They invented Brahmana.

A new branch of knowledge, called Agama (Social Science), was introduced to try to answer the question, "What is God?" The question was not new, it had been tossed around. Using a systematic approach to answer the question was new. Brahmin were using god to earn money. They were providing a social service. God was not logic. It was not covered by the Brahma Sutra. Rishi never had god. God was a Brahmin invention, a social event. Obviously, there was a social need for the concept of God.

What are the qualifications of a god to deserve worship? God was social engineering to maintain social stability. It had nothing to do with logic. It must meet two basic conditions: (1) Punish bad behavior and reward good behavior (Dusta sikshana sista rakshana) to maintain social order, and (2) Adapt to changing social conditions (Dharma samstapanardhaya sambhava yuge yuge) to permit step-wise social progression.

Brahma was the creator who gave life, like a mother. Mothers could not punish a child. So Brahma was disqualified for worship.

Both Shiva and Vishnu of Brahmin were qualified. They were gods invented by Brahmin. They had nothing to do with the Shiva and Vishnu of the original Rig Veda.

To make a long story short, Brahmin were split over which of the two was supreme and war broke out between the two camps. They developed their own independent Agamas.

Agamas were fictional stories of the Brahmin gods Shiva and Vishnu, who lived in a fictional Heaven. Agamas were devoid of logic. Brahmin never had intellect or logic. Agamas were Brahmin invention.

Vasudeva Krishna, Mahavira, Ajatashatru, and Siddhartha were Rajan Rishi of logic. Rishi never had god. They had no respect for Brahmin, Brahmin gods, or Agamas.

Vasudeva Krishna was the first one ever to attempt to integrate Vedanta, Sankhya (Science), and Agama (Social Science) into a unified system. The Gita was a system of logic to synthesize all branches of knowledge to produce an intellectual Stew.

The Stew of Vasudeva Krishna, called Bhagavad, was only an example to demonstrate the logical feasibility of combining several branches of knowledge into a unified system. The Gita was a logical process, to distill knowledge. It was a process, not a product. It was a logic of discovery.

The Gita introduced a new concept called Sruti the Science God (the Order in the Universe). It was a logical extension of Brahman the true Knowledge. Brahman is an incarnation (subset) of Sruti. All science is nothing but incarnations of the Science God. Newton's and Einstein's systems of logic were Bhasya on the Gita. The Gita invented the concept of Science. Newton and Einstein perfected it. Brahmin assassinated it. Newton and Einstein were Rishi of logic. Brahmin were fiction writers.

Only Rishi of logic could see the logic in the Gita. Brahmin were ignorant of logic. Logic was beyond their comprehension. They were blind. They wanted to get rich by exploiting the popularity of the Gita. They were superb fiction writers. They invented the fictional Agamas. They appropriated the Gita as a Vishnu Agama.

The Gita was an instant success with all branches of knowledge. As all branches of knowledge advanced with time, the same logic of discovery was used to produce new interpretations of the Gita. The substance of the Gita was its logic of discovery.

When intellectual leaders came up with a new idea they produced their own interpretation of the Gita, using their magic ingredient. Gandhi successfully marketed the nonviolence movement with his own interpretation of the Gita. When India was looking for a high profile figure for president, they selected a professor of Oxford University who produced his interpretation of the Gita, dedicated to Gandhi.

The success of Krishna as a popular hero led to many religious schools. They wanted to get rich by commercializing the popularity of Krishna and the Gita. The most important of them was called the Bhakti (devotion, theism). The Bhakti cult opened its doors to all castes, to expand its revenue base. To get around social barriers they encouraged people to have their own mini-temples at home. They marketed mini-temples, Murtis (idols), worship paraphernalia, and the Gita. It was a highly profitable business.

Since Krishna of the Mahabharata met the basic conditions for god, he was eligible to become a god. Brahmin invented God Gopala-Krishna in the Bhagavata Purana (500 CE) and God Radha-Krishna in the Brahma Vivarta Purana (700 CE). The Krishna cult rolled Vasudeva Krishna, Gopala-Krishna, and Radha-Krishna into a single Murti (idol).

By 1,000 CE, some religious leaders concluded that God Krishna was not generating enough revenue. They started a search for a new god. Since Rama met the basic conditions to be a god, he was eligible to become a god.

Rama was absent in Vedas, Panini, Upanishads, and Puranas. The almost-forgotten Valmiki Ramayana (400 BCE) received a new interest. The first chapter (Bala Kanda) was revised and the last chapter (Uttara Kanda) was added, to bestow divinity on Rama as an incarnation of Vishnu. (Ramakrishna Mission, Vol 4, pg 43.)

The revised and enlarged Ramayana was translated by dozens, each with its own religious fervor and embellishments. The Tulsidas' translation (1,574 CE), in which both Rama and Sita worshiped Shiva and Parvati, won the popularity contest. Rama was firmly established as the new god.

Unlike Krishna of the Vishnu sect, Rama was a Universal-God, for all people: Jain, Buddha, Vishnu, and Shiva. Rama was secular, with unlimited revenue base.

Ramanuja (1,100 CE) and Madhva (1,200 CE) successfully marketed the idea of a Universal-God (Rama) by producing their own interpretations of the Gita. Their interpretations of the Gita (Dvaita, dual) were the exact opposite of that of Adi Shankara (Advaita, mono).

The Gita is Advaita to Adi Shankara, Vishista-Advaita to Ramanuja, and Dvaita to Madhva. It is the nonviolence movement to Gandhi. It is a logic of discovery to a student of modern science.

The Gita is the greatest book ever written. It reflects one's own enlightenment. There is more in the Gita than the words. It invented the modern science.

[Reading material](#)

[Home](#)