

- p. 133 It is not only this ambivalence that has confused scholars - the very figure of Krishna alternates between saintliness and deception. Held rejects the solution, popular among students of the Mahabharata, that evidences of Krishna worship are later interpolations, and insists that the dual character of Krishna must provide the point of departure for a proper interpretation of the work. This ambiguity is most evident in the relationship of the two combatants.
- p. 153 The Bhagavad Gita which is generally held to have attained its final form in the first or second century before Christ, is considered the first major attempt to bring together heterodox doctrine . . . and the later Vedic concept of the transcendent eternal One.