

BHAGAVAD - GITA,

IE EST

ΘΕΣΠΕΣΙΟΝ ΜΕΛΟΣ,

SIVE

ALMI KRISHNAE ET ARJUNAE

COLLOQUIUM

DE REBUS DIVINIS,

BHARATEAE EPISODIUM.

TEXTUM RECENSUIT,

ADNOTATIONES CRITICAS ET INTERPERTATIONEM LATINAM

ADIECIT

AUGUSTUS GUILIELMUS A SCHLEGEL.

IN

ACADEMIA BORUSSICA RHENANA

TYPIS REGIIS.

MDCCCXXIII.

PROSTAT BONNAE APUD EDUARDUM WEBER,

BIBLIOPOLAM.

In diesem Dokument sind ausgewählte Originalseiten aus der 1. Auflage 1823 und der 2. Auflage 1846 der Bhagavadgita in Sanskrit in der lateinischen Übersetzung von August Wilhelm von Schlegel (1767–1845), die nach dessen Tod in der 2. Auflage 1846 von Christian Lassen bearbeitet wurde, faksimiliert worden.

Als etwas längere Textprobe wurde das 6. Kapitel der Bhagavadgita komplett faksimiliert (siehe Seite 8 ff.).

Ulrich Stiehl, 21.11.2011

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Titelseite der 1. Auflage 1823

P R A E F A T I O.

Quum tertio abhinc anno Lutetiae Parisiorum commorarer propter munus mihi demandatum, ut in principe artis typographicae sede typos litterarum Dêvânagaricarum caelandos, feriundos, flandos curarem, quibus Regia munificentia Academiam nostram Rhenanam ditavit: statim circumspicere coepi, quidnam potissimum hisce typis excusum publici iuris facerem. Eligendum erat aliquid non nimiae molis, ne mora diuturniore eruditorum expectationem frustrarer, nec nimis difficile, ut in tanta librorum inopia, venalium utique ac modico pretio parabilium, tironibus quoque consulerem. Magna sane ineditorum copia praesto mihi erat in Bibliotheca Franciae Regis; sed non magnopere allectabar hac gloriola, ut primus aliquid novi in lucem protraxisse dicerer: siquidem, quantum equidem iudicare valeo, pleraeque librorum Sanscritorum editiones, quae hucusque prodire, ita sunt comparatae, ut satis amplatum critico acumini, tum solerti interpretis diligentiae materia relicta sit. Converti igitur animum ad

Anfangsseite des Vorworts der 1. Auflage 1823

॥ ॐ ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।

मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।

आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।

व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।

युगुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।

पुरुजित् कुन्तिभोजश्च शैब्यश्च नरपुंगवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।

सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

Anfangsseite des Gita-Originaltextes der 1. Auflage 1823

BHĀGAVAD - GĪTĀ.

LECTIO I.

DHRITARĀSHTRAS *loquitur*:

1. In campo sancto, Kuruis campo, congressi proeliabundi nostrates Panduidaeque, quid fecerunt, o Śanjaya?

SANJAYAS *loquitur*:

2. Cōspecto quidem Panduidarū agmine instructo, Dur-
yodhanas illico, ad magistrum propius accedens, rex ipse
3. sermonem edidit: »Adspice hanc Panduis filiorum, o ma-
»gister! ingentem aciem, instructam a Drupadae filio, tuo disci-
4. »pulo sollerti. Ibi sunt heroēs arcitenentes, Bhîmae et
»Arjunae pares in proelio: Yuyudhânas, Virâtasque, Dru-
5 »padasque, magno curru vectus, Dhrishtakêtus, Chêkita-
»nas, Kasidisque rex animosus, Purujitas Kuntibôjasque, Sai-
6. »vyasque hominum princeps, Yudhâmanyusque egregius,
»Uttamaujasasque fortis, Saubadras Draupadidisque filii, omnes
7. »aeque magnis curribus vecti. Nostrorum autem qui prae-
»cipui, hos animadvertite, vir nobilissime, duces exercitus
8. »mei: exempli gratia eos tibi eloquor. Tu ipse, Bhîsh-

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TEXTUM RECENSUIT,

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ADIERCIT

AUG. GUIL. A SCHLEGEL.

EDITIO ALTERA AUCTIONIOR ET EMENDATIONIOR

CURA

CHRISTIANI LASSENI.

BONNAE

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MDCCCXLVI.

Titelseite der 2. Auflage 1846

LECTIO I.

॥ उं ॥

॥ धृतराष्ट्र उवाच ॥

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥

॥ संजय उवाच ॥

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूं ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

DHRITARASHTRAS loquitur:

In agro sancto, Curûs agro, congressi proeliabundi no- 1.
strates Pânduidacque, quid fecerunt, o Sanjaya?

SANJAYAS loquitur:

Conspecto quidem Pânduidarum agmine instructo, Dur- 2.
yôdhanas rex illico, ad magistrum *militiae Drónam* propius
accedens, talem sermonem edidit: »Adspice hanc Pândûs 3.
»filiorum, o magister! ingentem aciem, instructam a Drupa-

LECTIO VI.

॥ श्रीभगवानुवाच ॥

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥
यं संन्यासमिति प्रादुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ॥ २ ॥
आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगाब्रूहस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥
यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।
सर्वसंकल्पसंन्यासी योगाब्रूहस्तदोच्यते ॥ ४ ॥

ALMUM NUMEN loquitur :

1. Qui haud sollicitus de operis fructu opus peragendum peragit, is et abdicator est et devotus; non quicumque sine igne
2. sacro et caeremoniis vivit. Quam abdicationem desumto ex re vocabulo nuncupant, eandem esse devotionem scias, o Panduida! Haud sane nisi abdicato sui studio devotus evadit quisquam. Annitenti ad devotionem anachoretæ opera adiumento esse feruntur; eidem vero ad devotionem iam eniso quies adiu-
4. mento esse fertur. Quippe quando neque in rebus, quæ sensi-

Vollständige Faksimilierung des 6. Kapitels (= Verse 1 bis 47) aus der 2. Auflage 1846

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
 आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥
 बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
 अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥ ६ ॥
 जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
 शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥
 ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
 युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥
 सुहृन्मित्रार्युदासीनमथ्यस्थद्वेष्यबन्धुषु ।
 साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

bus obversantur, neque in operibus suspensus haeret, omni
 commodi sui studio abdicato: tunc enisus ad devotionem di-
 citur. Extricet semet sua ipsius ope, nequaquam ipse semet 5.
 deprimat. Hominis spiritus tum suimet est socius, tum quo-
 que suimet inimicus. Socius est suimet spiritus eius homi-6.
 nis, qui sua ipsius ope semet ipsum vicit; propter inimici-
 tiam autem erga id, quod non spiritale est, spiritus inimici
 more se gerere potest. Suimet domitoris, placidi, spiritus 7.
 summum locum obtinens in se recolligitur, in frigore et ca-
 lore, in voluptate et dolore, similiter etiam in honore et
 ignominia. Cuius spiritus gaudet scientia et cognitione, in 8.
 fastigio stans, sensibus perdomitis, is devotus dicitur, devo-
 tioni initiatus, cui nihil interest inter glebam, lapidem et
 aurum. Erga amicos, familiares, hostes, alienos, neutrarum 9.
 partium homines, infensos, socios, erga bonos quoque et

योगी युञ्जीत सततमात्मानं रूढसि स्थितः ।
 एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
 श्रुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
 नात्युच्छ्रितं नातिनीचं चेलाग्निकुशोत्तरं ॥ ११ ॥
 तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
 उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
 समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
 संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥
 प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
 मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥
 युञ्जन्नेवं सदात्मानं योगी नियतमानसः ।
 शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

10. improbos aequanimus magni aestimatur. Devotus semper ipse se exerceat, secretum petens, solitarius, coërcitis cogitationibus, nulla spe erectus, sine comitatu. † In regione pura figens sibi sedem stabilem, non nimis sublimem, nec nimis humilem, veste stragula, nebride ac verbenis constratam, ibi animo in unum intento, coërcitis cogitationibus, sensibus, actibusque, insidens huic sedili exerceat devotionem, lustrationis suae gratia. Aequabiliter corpus, caput cervicemque immota sustinens, firmus, intuens nasi sui apicem, nec plagas diversas circumspiciens; placatus, timore excusso, in officiis studiosi rerum divinarum perseverans, animum coërcens, meditans, sedeat devotus in me intentus. Sic seipsum exer-

नात्यश्रतस्तु योगो ऽस्ति न चैकान्तमनश्रतः ।
 न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥
 युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
 युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
 यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
 निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥
 यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
 योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥
 यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
 यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

cens, devotioni initiatus, animo coërcito, pervenit ad tranquillitatem, apud me constitutam, praecipuam extinctionis conditionem. Nec nimium edentis est devotio, neque omnino cibo abstinentis; nec nimio somno adsueti, nec pervigilantis etiam, o Arjuna! Qui temperans est in cibo sumendo atque in recreatione, qui temperanter operibus fungitur, qui temperans est in dormiendo ac vigilando, ei contingit devotio omnem aegritudinem tollens./ Quando plane coërcitam cogitationem in semet ipso defigit, nullis cupiditatibus stimulatus, tunc demum devotus dicitur. Sicuti lucerna citra venti impetum posita haud vacillat, haec similitudo memoratur devoti, coërcitis cogitationibus, qui suam ipsius devotionem exercet. Ubi requiescit cogitatio, constricta devotionis cultu, et ubi, mentis oculis se ipse adspiciens, sibimet placet; ubi voluptatem infinitam, quaecunque mente capitur, ultra sensus posita, comperit ille, neque de-

सुखमात्यक्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियं ।
 वेत्ति यत्र न चैवायं स्थितश्चलति तत्त्वतः ॥ २१ ॥
 यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
 यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥
 तं विद्यादुःखसंयोगवियोगं योगसंज्ञितं ।
 स निश्चयेन योक्तव्यो योगो निर्विषयेतसा ॥ २३ ॥
 संकल्पप्रभवान् कामास्त्यक्त्वा सर्वानशेषतः ।
 मनसैवेन्द्रियग्रामं विनियम्य समत्ततः ॥ २४ ॥
 शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
 आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
 यतो यतो निश्चरति मनश्चञ्चलमस्थिरं ।
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

22. fixus dimovetur a vera essentia ; quo bono quaesito nullum alium quaestum porro egregium ducit ; in quo permanens
23. ne gravi quidem dolore labefactatur : hanc sciunctionem a doloris coniugio sciat devotionis nomine designari. Haec devotio exercenda est certo consilio, quo mens *rerum inde aliena-*
24. *rum* immemor fiat. Ex imaginatione ortas libidines dimittens omnes omnino, animo sensuum compagem compescens quoquo
25. versus, sensim sensimque quiescat mente perseverantiam amplexa ; animo ad secum commorandum assuefacto, ne hilum
26. quidem cogitet. Quotiescunque quopiam evagatur animus mobilis, infirmus, toties hinc eo cohibito, ad suimet obsc-
27. quium eum reducat. Tranquille animatum atque illum devo-

प्रशान्तमनसं क्येन योगिनं सुखमुत्तमं ।
 उपैति शान्तरजसं ब्रह्मभूतमकल्मषं ॥ २७ ॥
 युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ।
 सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥
 सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
 ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥
 यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
 सर्वभूतस्थितं यो मां भक्त्येकत्वमास्थितः ।
 सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
 आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
 सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

tum summa voluptas subit, sedato affectuum impetu in numinis essentiam conversum, innocuum. Sic semper sese ipse 28. devovens devotus, peccatis exsolutus, commode infinita voluptate e numinis contactu fruitur. Devotioni deditus spiritum 29. omnibus animantibus immorantem, et omnia animantia in spiritu *comprehensa* contuetur, ubique idem conspiciens. Qui 30. me cernit ubique, et UNIVERSUM in me cernit, ex eo ego non evanesco, neque is ex me evanescit. Omnibus animantibus im- 31. morantem qui me colit, unitati intentus, quocunque tandem modo *in vita* versetur, devotus ille mecum versatur. Qui sui 32. ipsius similitudine ductus ubique idem cernit, o Arjuna, volupe sit illud vel molestum, is devotorum princeps habetur.

॥ अर्जुन उवाच ॥

यो ऽयं योगस्त्वया प्रोक्तः साम्येन, मधुसूदन, ।
 एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिरां ॥ ३३ ॥
 चञ्चलं हि मनः, कृत्स्न, प्रमाथि बलवद्दृढं ।
 तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करं ॥ ३४ ॥

॥ श्रीभगवानुवाच ॥

असंशयं, महाबाहो, मनो दुर्निग्रहं चलं ।
 अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥
 असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 वश्यात्मना तु यतता शक्यो ऽवाप्तुमुपायतः ॥ ३६ ॥

ARJUNAS loquitur :

33. Illa ipsa, quae a te declarata est devotio acquabilitate, o Madhūs interfecto! huius equidem haud video propter
 34. mobilitatem *humani ingenii* stabilem conditionem. Mobilis sane est animus, o Crishna, turbulentus, vehemens, pertinax: eius ego coërcitionem arbitror, perinde ac venti, valde difficilem factu.

ALMUM NUMEN loquitur :

35. Sine dubio, o heros, animus difficilis est ad coërcendum, mobilis; exercitatione tamen, Cuntidis nate, ac tempe-
 36. rantia coërcetur. Ei, qui sui haud compos est, devotio difficilis est ad adipiscendum, meo quidem arbitrio; a morigero autem et annitente obtineri potest industria quadam.

॥ अर्जुन उवाच ॥

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
 अप्राप्य योगसंसिद्धिं कां गतिं कृत्वा गच्छति ॥ ३७ ॥
 कश्चिन्नोभयविभ्रष्टश्छिन्नाभ्रमिव नश्यति ।
 अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥
 एतं मे संशयं कृत्वा हेतुमर्हस्यशेषतः ।
 तदन्यः संशयस्यास्य हेत्ता न क्षुपपद्यते ॥ ३९ ॥

॥ श्रीभगवानुवाच ॥

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
 न हि कल्याणकृत् कश्चिद्गतिं तात गच्छति ॥ ४० ॥

ARJUNAS loquitur :

Intemperans, sed fide instructus, declinante a devotione 37. animo, haud adeptus devotionis consummationem: quamnam viam, o Crishna, ingreditur? Nonne utrinque deiectus sicuti 38. nubes fulmine discussa perit, fluctuans, o heros, aberrans- que a tramite divino? Hoc dubium tu mihi, o Crishna, di- 39. rimere debes integrum. Nemo alius profecto nisi tu huiusce dubii propulsator reperitur.

ALMUM NUMEN loquitur :

O Prithae fili, neque heic, neque in vita futura exitium 40. tali homini evenit; haud profecto honestus quisquam infau- stam, amice, viam ingreditur. Nactus sedes superas proba- 41.

प्राप्य पुण्यकृतां लोकानुषिवा शाश्वतीः समाः ।
 श्रुचीनां श्रीमतां गेहे योगभ्रष्टो ऽभिजायते ॥ ४१ ॥
 अथ वा योगिनामेव कुले भवति धीमतां ।
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशं ॥ ४२ ॥
 तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकं ।
 यतते च ततो भूयः संसिद्धौ, कुरुनन्दन ॥ ४३ ॥
 पूर्वाभ्यासेन तेनैव क्रियते ह्यवशो ऽपि सः ।
 जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥
 प्रयत्नाद्यतमानस्तु योगी संश्रुद्धकिल्बिषः ।
 अनेकजन्मसंसिद्धस्ततो याति परां गतिं ॥ ४५ ॥
 तपस्विभ्यो ऽधिको योगी ज्ञानिभ्यो ऽपि मतो ऽधिकः ।
 कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

- rum; commoratus ibi annos infinitos, in castorum beatorum-
42. que familia, qui devotione excidit, regeneratur, vel etiam e devotorum sapientium stirpe nascitur. Difficillimi sane ad
43. adipiscendum in hoc mundo sunt natales eiusmodi. | Ibi eandem mentis applicationem assumit, quam in priore corpore habuerat, enititurque deinde vehementius ad consummatio-
44. nem, o Curus proles. Prius contracta consuetudine ista ultro etiam is abripitur. Vel devotionem cognoscendi studio-
45. sus theologiam meris verbis circumscriptam praevertit; pro virili vero contendens devotus, lustratus a peccatis, repetitis natalibus consummatus, dehinc summum iter ingreditur.
46. Ascetis superior devotus, scientia praeditis quoque superior

योगिनामपि सर्वेषां मद्गतेनात्तरात्मना ।

श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

इति श्रीभगवद्गीता० आत्मसंयमयोगो नाम षष्ठोऽध्यायः

॥ ६ ॥

aestimatur, operumque confectoribus superior devotus: ergo devotus fias, o Arjuna. Inter universos porro devotos, qui, 47. intima mente ad me conversa, fidei plenus me colit, is devotissimus a me iudicatur.

Auf den nachfolgenden Seiten wird zum Vergleich das 6. Kapitel der Gita aus der gemeinfreien Ausgabe "Shrimad-Bhagavad-Gita. With Text, Word-for-Word Translation, English Rendering, Comments and Index" von Swami Swarupananda (1871–1906) als Faksimile der im Bleisatz gesetzten 10. Auflage 1967 gezeigt.

Es wird empfohlen, die gedruckte Ausgabe zu kaufen (<http://www.sanskritweb.net/deutsch/swarupa.htm>). Zur Bildschirmlektüre der Seiten 18 bis 31 muß man Bildschirmanzeige im Gegenuhzeigersinn drehen.

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ॥

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमुच्छति

॥२९॥

यज्ञतपसां Of Yajnas and asceticisms भोक्तारं dispenser
सर्वलोकमहेश्वरम् Great Lord of all the worlds सर्वभूतानां of
all beings सुहृदं friend मां Me ज्ञात्वा knowing शान्तिम् peace
ऋच्छति attains.

29. Knowing Me as the dispenser of Yajnas and asceticisms, as the Great Lord of all worlds, as the friend of all beings, he attains Peace.

[*Dispenser*: Both as author and goal, the Lord is the dispenser of the fruit of all actions.

Friend: Doer of good without expecting any return.]

इति संन्यासयोगो नाम पञ्चमोऽध्यायः ॥

The end of the fifth chapter, designated,
The Way of Renunciation.

॥ षष्ठोऽध्यायः ॥

SIXTH CHAPTER

श्रीभगवानुवाच ।

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ॥

स संन्यासी च योगी च न निरश्नितं चाक्रियः॥१॥

श्रीभगवान् The Blessed Lord उवाच said :

यः Who कर्मफलं fruit of action अनाश्रितः not leaning
to कार्यं bounden कर्म duty करोति performs सः he संन्यासी
renouncer of action च and योगी of steadfast mind च
and न not निरश्नितः one without fire न not च and अक्रियः
one without action.

The Blessed Lord said :

1. He who performs his bounden duty without leaning to the fruit of action—he is a renouncer of action as well as of steadfast mind : not he who is without fire, nor he who is without action.

[*Bounden duty*: Nityakarma.

Renouncer of action as well as of steadfast mind:
Sannyasi and Yogi.

Without fire: He that has renounced actions en-
joined by the Vedas, requiring fire as adjunct, e.g.,
Agnihotra.

Without action: He who has renounced actions which do not require fire as adjunct, such as austerities and meritorious acts like digging wells etc.]

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ॥

न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥२॥

पाण्डव O Pandava यं which संन्यासम् renunciation इति this प्राहुः said तं that योगं devotion to action विद्धि know हि for असंन्यस्तसङ्कल्पः one who has not forsaken Sankalpa कश्चन anyone योगी a devotee to action न not भवति becomes.

2. Know that to be devotion to action, which is called renunciation, O Pāṇḍava, for none becomes a devotee to action without forsaking Sankalpa.

[*Sankalpa*—is the working of the imaging faculty, forming fancies, making plans, and again brushing them aside conceiving future results, starting afresh on a new line, leading to different issues, and so on and so forth. No one can be a Karma-Yogi or a devotee to action, who makes plans and wishes for the fruit of action.]

आरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ॥

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥३॥

योगं Concentration आरुक्षोः wishing to climb (i.e., to attain) मुनेः of the man of meditation कर्म work कारणम् means उच्यते is said योगारूढस्य of one who has attained

concentration तस्य his शमः inaction एव verily कारणम् way उच्यते is said.

3. For the man of meditation wishing to attain purification of heart leading to concentration, work is said to be the way: For him, when he has attained such (concentration), inaction is said to be the way.

[*Purification of the heart leading to concentration*—Yoga. “For a Brahmana there is no wealth like unto (the eye of) oneness, (and) evenness, truth, refinement, steadiness, harmlessness, straightforwardness, and gradual withdrawal from all action.”—*Mahābhārata*, Shānti-Parva, 175. 38.]

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषजते ॥

सर्वसंकल्पसंन्यासी योगारूढस्तदोच्यते ॥४॥

यदा When हि verily न neither इन्द्रियार्थेषु in sense-objects न not कर्मसु in actions अनुषजते is attached तदा then सर्वसङ्कल्पसंन्यासी renouncer of all Sankalpas योगारूढः to have attained concentration उच्यते is said.

4. Verily, when there is no attachment, either to sense-objects, or to actions, having renounced all Sankalpas, then is one said to have attained concentration.

[*Attained concentration:* Yogārūḍha.

Renouncer of all Sankalpas: “O desire, I know where thy root lies: thou art born of Sankalpa I.

shall not think of thee, and thou shalt cease to exist, together with thy root.” *Mahābhārata*, Shānti-Parva. 177. 25.]

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ॥

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः॥५॥

आत्मना By self आत्मानं oneself उद्धरेत् should uplift न not (तु but) आत्मानम् oneself अवसादयेत् should drag down हि verily आत्मा self एव alone आत्मनः of oneself बन्धुः friend आत्मा self एव verily आत्मनः of oneself रिपुः enemy.

5. A man should uplift himself by his own self, so let him not weaken this self. For this self is the friend of oneself, and this self is the enemy of oneself.

[The self-conscious nature of man is here considered in two aspects as being both the object of spiritual uplift and the subject of spiritual uplift, the ego acted upon and the ego acting upon the former. This latter active principle or ego should be kept strong in its uplifting function, for it is apt to turn an enemy if it is not a friend; and the next verse explains the reason.]

बन्धुरात्मात्मनस्तस्य येनात्मात्मना जितः ॥

अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव शत्रुवत् ॥६॥

येन By whom आत्मना by oneself एव verily आत्मा self जितः is conquered तस्य his आत्मा self आत्मनः of oneself बन्धुः friend तु but अनात्मनः of unconquered self आत्मा self

एव verily शत्रुवत् like foe शत्रुत्वे in the position of a foe वर्तेत would remain.

6. The self (the active part of our nature) is the friend of the self, for him who has conquered himself by this self. But to the unconquered self, this self is inimical, (and behaves) like (an external) foe.

[The self is the friend of one, in whom the aggregate of the body and the senses has been brought under control, and an enemy when such is not the case.]

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ॥

शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥७॥

जितात्मनः Of the self-controlled प्रशान्तस्य the serene one परमात्मा the Supreme Self शीतोष्णसुखदुःखेषु in cold and heat, pleasure and pain तथा तथा as also मानापमानयोः in honour and dishonour समाहितः is steadfast.

7. To the self-controlled and serene, the Supreme Self is the object of constant realisation, in cold and heat, pleasure and pain, as well as in honour and dishonour.

[Hence he remains unruffled in pleasant and adverse environments.]

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ॥

युक्त इत्युच्यते योगी समलोषटाश्रमकाञ्चनः॥८॥

ज्ञानविज्ञानतृप्तात्मा One whose heart is satisfied by wisdom and realisation कूटस्थः unshaken विजितेन्द्रियः who has conquered his senses समलोष्टारमकाञ्चनः one to whom a lump of earth, stone, and gold are the same योगी योगी युक्तः steadfast इति this उच्यते is said.

8. Whose heart is filled with satisfaction by wisdom and realisation, and is changeless, whose senses are conquered, and to whom a lump of earth, stone, and gold are the same: that Yogi is called steadfast.

[*Wisdom*—Jrāna: knowledge of Shāstras.

Realisation—Vijrāna: one's own experience of the teachings of Shāstras.

Changeless—like the anvil. Things are hammered and shaped on the anvil, but the anvil remains unchanged: in the same manner he is called Kutastha—whose heart remains unchanged though objects are present.]

**सुहृन्मित्रार्थदासीनमध्यस्थद्वेष्यबन्धुषु ॥
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥१॥**

सुहृत् Well-wisher मित्रः friend अरिः foe उदासीनः the neutral मध्यस्थः the arbiter द्वेष्यः the hateful बन्धुः relative (सुहृन्मित्रार्थदासीनमध्यस्थद्वेष्यबन्धुषु in well-wishers, etc.) साधुषु in the righteous अपि even च and पापेषु in the unrighteous समबुद्धिः one whose mind is even विशिष्यते attains excellence.

9. He attains excellence who looks with equal regard upon well-wishers, friends, foes, neutrals, arbiters, the hateful, the relatives, and upon the righteous and the unrighteous alike.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ॥

एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥१०॥

योगी Yogi सततम् constantly रहसि in solitude स्थितः remaining एकाकी alone यतचित्तात्मा one with body and mind controlled निराशीः free from hope अपरिग्रहः free from possession आत्मानं युञ्जीत should practise concentration of the heart.

10. The Yogi should constantly practise concentration of the heart, retiring into solitude, alone, with the mind and body subdued, and free from hope and possession.

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ॥

नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥११॥

॥११॥

शुचौ In a cleanly देशे spot आत्मनः one's own स्थिरम् firm न नो अत्युच्छ्रितं too high न नो अतिनीचं too low चैलाजिनकुशोत्तरम् a cloth, a skin, and Kusha-grass, arranged in consecution आसनं seat प्रतिष्ठाप्य having established.

11. Having established in a cleanly spot his seat, firm, neither too high nor too low,

made of a cloth, a skin, and Kusha-grass, arranged in consecution;

[*Arranged in consecution*: that is—the Kusha-grass arranged on the ground; above that, a tiger or deer skin, covered by a cloth.]

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ॥

उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥१२॥

तत्र There आसने on the seat उपविश्य sitting मनः mind एकाग्रं one-pointed कृत्वा making यतचित्तेन्द्रियक्रियः one who has subdued the action of mind and senses आत्मविशुद्धये for the purification of the heart योगम् Yoga युञ्ज्यात् should practise.

12. There, seated on that seat, making the mind one-pointed and subduing the action of the imaging faculty and the senses, let him practise Yoga for the purification of the heart.

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ॥

संश्लेष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥१३॥

कायशिरोग्रीवं Body, head, and neck समं erect अचलं still धारयन् holding स्थिरः (being) firm स्वं one's own नासिकाग्रं tip of the nose संश्लेष्य gazing at दिशः directions च and अनवलोकयन् not looking.

13. Let him firmly hold his body, head, and neck erect and still, (with the eye-balls fixed, as if) gazing at the tip of his nose, and not looking around.

[*Gazing at the tip of his nose*—could not be literally meant here, because then the mind would be fixed only there, and not on the Self: when the eyes are half-closed in meditation, and the eye-balls are still, the gaze is directed, as it were, on the tip of the nose.]

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ॥

मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥१४॥

प्रशान्तात्मा Serene-hearted विगतभीः fearless ब्रह्मचारिव्रते in the vow of a Brahmachāri स्थितः established मनः mind संयम्य controlling मच्चित्तः thinking of Me मत्परः having Me as the supreme goal युक्तः steadfast आसीत should sit.

14. With the heart serene and fearless, firm in the vow of a Brahmachāri, with the mind controlled, and ever thinking of Me, let him sit (in Yoga) having Me as his supreme goal.

युञ्जन्नेवं सदात्मानं योगी नियतमानसः ॥

शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥१५॥

एवं Thus सदा always आत्मानं mind युञ्जन् keeping steadfast नियतमानसः one with subdued mind योगी Yogi निर्वाणपरमां that which culminates in Nirvāna (Moksha) मत्संस्थाम् residing in Me शान्तिं peace अधिगच्छति attains.

15. Thus always keeping the mind steadfast, the Yogi of subdued mind attains the

peace residing in Me—the peace which culminates in Nirvāna (Moksha).

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ॥

न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥१६॥

अर्जुन O Arjuna अत्यश्नतः of one who eats too much तु indeed न नो योगः Yoga अस्ति is न नो च and एकान्तम् at all अनश्नतः of one who does not eat न नो च and अतिस्वप्नशीलस्य of one who sleeps too much न नो च and एव verily जाग्रतः of the wakeful.

16. (Success in) Yoga is not for him who eats too much or too little—nor, O Arjuna, for him who sleeps too much or too little.

[The Yoga-shāstra prescribes: “Half (the stomach) for food and condiments, the third (quarter) for water, and the fourth should be reserved for free motion of air.”]

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ॥

युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥१७॥

युक्ताहारविहारस्य Of one who is moderate in eating and recreation (such as walking, etc.) कर्मसु in actions युक्तचेष्टस्य of one who is moderate in effort (for work) युक्तस्वप्नावबोधस्य of one who is moderate in sleep and wakefulness दुःखहा destructive of misery योगः Yoga भवति becomes.

17. To him who is temperate in eating and recreation, in his effort for work, and in

sleep and wakefulness, Yoga becomes the destroyer of misery.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ॥

निःस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥१८॥

यदा When विनियतं completely controlled चित्तम् mind आत्मनि in the Self एव verily अवतिष्ठते rests तदा then सर्वकामेभ्यः from all desires निःस्पृहः free from longing steadfast इति this उच्यते is said.

18. When the completely controlled mind rests serenely in the Self alone, free from longing after all desires, then is one called steadfast (in the Self).

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ॥

योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥१९॥

यथा As निवातस्थः placed in a windless spot दीपः lamp न नो इङ्गते flickers आत्मनः of the Self योगम् concentration युञ्जतः of the practising one यतचित्तस्य of one with subdued mind योगिनः of the Yogi सा that उपमा simile स्मृता is thought.

19. “As a lamp in a spot sheltered from the wind does not flicker”—even such has been the simile used for a Yogi of subdued mind, practising concentration in the Self.

यत्रोपरमते चित्तं निरुद्धं योगसेवया ॥

यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥२०॥

सुखमात्यन्तिकं यत्तद्बुद्धिप्राप्तमतीन्द्रियम् ॥

वेत्ति यत्र न त्रैवायं स्थितश्चलति तत्त्वतः ॥२१॥

यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ॥

यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते

॥२२॥

तं विद्यादुःखसंयोगवियोगं योगसंज्ञितम् ॥

स निश्चयेन योक्तव्यो योगोऽनिर्विण्णचेतसा ॥२३॥

यत्र In which state योगसेवया by the practice of concentration निरुद्धं absolutely restrained चित्तं mind उपरमते attains quietude यत्र in which state च and आत्मना by self आत्मनं the Self परयन् seeing आत्मनि in the Self एव alone तुष्यति is satisfied.

(यत्र Where) अयं this यत्त्वं that which आत्यन्तिकं infinite बुद्धिप्राप्तम् perceived by the intellect अतीन्द्रियम् transcending the senses सुखम् bliss वेत्ति knows यत्र where च and स्थितः established तत्त्वतः from one's real state न एवं never चलति departs.

यं Which च and लब्ध्वा having obtained ततः from that अधिकं superior अपरं other लाभं acquisition न not मन्यते regards यस्मिन् in which स्थितः established गुरुणा by great दुःखेन sorrow अपि even न not विचाल्यते is moved.

तं That दुःखसंयोगवियोगं a state of severance from the contact of pain योगसंज्ञितम् called by the name of Yoga विद्यात् should know अनिर्विण्णचेतसा with undepressed heart सः that योगः Yoga निरुचयेन with perseverance योक्तव्यः should be practised.

20-23. When the mind, absolutely restrained by the practice of concentration, attains quietude, and when seeing the Self by the self, one is satisfied in his own Self; when he feels that infinite bliss—which is perceived by the (purified) intellect and which transcends the senses, and established wherein he never departs from his real state; and having obtained which, regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow; let that be known as the state, called by the name of Yoga—a state of severance from the contact of pain. This Yoga should be practised with perseverance, undisturbed by depression of heart.

[Which is perceived.. intellect: Which the purified intellect can grasp independently of the senses. When in meditation the mind is deeply concentrated, the senses do not function and are resolved into their cause—that is, the mind; and when the latter is steady, so that there is only the intellect functioning, or in other words, cognition only exists, the indescribable Self is realised.]

सङ्कल्पप्रभवान्कामांस्यक्त्वा सर्वनिरोधतः ॥

मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥२४॥

संकल्पप्रभवान् Born of Sankalpa सर्वान् all कामान् desires

अशेषतः without reserve त्यक्त्वा abandoning मनसा by the mind एव alone समन्ततः from all sides इन्द्रियग्रामं group of senses व्रियम्य completely restraining.

24. Abandoning without reserve all desires born of Sankalpa, and completely restraining, by the mind alone, the whole group of senses from their objects in all directions;

ज्ञानैः ज्ञानैरुपरमेद्बुद्ध्या धृतिगृहीतया ॥

आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥२५॥

धृतिगृहीतया Set in patience बुद्ध्या by the intellect मनः mind आत्मसंस्थं placed in the Self कृत्वा making ज्ञानैः ज्ञानैः by degrees उपरमेत् should attain quietude न न किञ्चित् anything अपि even चिन्तयेत् should think.

25. With the intellect set in patience, with the mind fastened on the Self, let him attain quietude by degrees: let him not think of anything.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ॥

ततस्ततो नियम्यैतदात्मन्येव वरां नयेत् ॥२६॥

चञ्चलम् Restless अस्थिरम् unsteady मनः mind यतः यतः from whatever (reason) निश्चरति wanders away ततः ततः from that एतत् this (मनः mind) नियम्य curbing आत्मनि in the Self एव alone वरां subjugation नयेत् should bring.

26. Through whatever reason the restless, unsteady mind wanders away, let him,

curbing it from that, bring it under the subjugation of the Self alone.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ॥

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

प्रशान्तमनसं One of perfectly tranquil mind शान्तरजसं one whose passions are quieted अकल्मषम् one who is free from taint ब्रह्मभूतम् Brahman-become एनं this योगिनं Yogi हि verily उत्तमम् supreme सुखम् bliss उपैति comes.

27. Verily, the supreme bliss comes to that Yogi, of perfectly tranquil mind, with passions quieted, Brahman-become, and freed from taint.

[Brahman-become, i.e., one who has realised that all is Brahman.

Taint—of good and evil.]

युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः ॥

सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥२८॥

एवं Thus सदा constantly आत्मानं mind युञ्जन् engaging विगतकल्मषः free from taint योगी Yogi सुखेन easily ब्रह्मसंस्पर्शम् generated by the contact with Brahman अत्यन्तं intense सुखम् bliss अश्नुते attains.

28. The Yogi, freed from taint (of good and evil), constantly engaging the mind thus, with ease attains the infinite bliss of contact with Brahman.

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ॥

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥२९॥

योगयुक्तात्मा One whose heart is steadfast in Yoga सर्वत्र everywhere समदर्शनः one who sees the same आत्मानं Self सर्वभूतस्थम् abiding in all beings सर्वभूतानि all beings च and आत्मनि in the Self ईक्षते sees.

29. With the heart concentrated by Yoga, with the eye of evenness for all things, he beholds the Self in all beings and all beings in the Self.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ॥

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥३०॥

यः Who मां Me सर्वत्र everywhere पश्यति sees मयि in Me च and सर्वं everything पश्यति sees तस्य his (to him) अहं I न not प्रणश्यामि vanish सः he च and मे My (to Me) न not प्रणश्यति vanishes.

30. He who sees Me in all things, and sees all things in Me, he never becomes separated from Me, nor do I become separated from him.

[*Separated*, i.e., by time, space, or anything intervening.]

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ॥

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥३१॥

यः Who सर्वभूतस्थितं dwelling in all beings मां Me एकत्वम् unity आस्थितः established भजति worships सर्वथा in every way वर्तमानः remaining अपि even सः that योगी Yogi मयि in Me वर्तते abides.

31. He who being established in unity, worships Me, who am dwelling in all beings, whatever his mode of life, that Yogi abides in Me.

[*Worships Me*: Realises Me as the Self of all.

Established in unity, i.e., having resolved all duality in the underlying unity.]

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ॥

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥३२॥

अर्जुन O Arjuna **यः** who सर्वत्र everywhere सुखं pleasure वा or यदि if वा or दुःखं pain आत्मौपम्येन by comparison with himself समं the same पश्यति sees सः that योगी Yogi परमः highest मतः is regarded.

32. He who judges of pleasure or pain everywhere, by the same standard as he applies to himself, that Yogi, O Arjuna, is regarded as the highest.

[Seeing that whatever is pleasure or pain to himself, is alike pleasure or pain to all beings, he, the highest of Yogis, wishes good to all and evil to none—he is always harmless and compassionate to all creatures.]

अर्जुन उवाच ।

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ॥

एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम्

॥३३॥

अर्जुनः Arjuna उवाच said:

मधुसूदन O slayer of Madhu त्वया by Thee साम्येन by unity or evenness यः which अयं this योगः Yoga प्रोक्तः said एतस्य its स्थिराम् lasting स्थितिं endurance चञ्चलत्वात् from restlessness अहं I न not पश्यामि see.

Arjuna said:

33. This Yoga which has been taught by Thee, O slayer of Madhu, as characterised by evenness, I do not see (the possibility of) its lasting endurance, owing to restlessness (of the mind).

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ॥

तस्याहं निग्रहं मन्ये वायोरिव सुदुर्धरम् ॥३४॥

कृष्ण O Krishna हि verily मनः mind चञ्चलं restless प्रमाथि turbulent बलवत् strong दृढम् unyielding अहं I तस्य of that निग्रहं control वायोः of the wind इव like सुदुर्धरम् difficult to do मन्ये regard.

34. Verily, the mind, O Krishna, is restless, turbulent, strong, and unyielding; I regard it quite as hard to achieve its control, as that of the wind.

[“*Krishna*”, is derived from “*Krish*”, to scrape: Krishna is so called because He scrapes or draws away all sins and other evils from His devotees.]

श्रीभगवानुवाच ।

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ॥

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥३५॥

श्रीभगवान् The Blessed Lord उवाच said:

महाबाहो O mighty-armed मनः mind दुर्निग्रहं difficult of control चलम् restless असंशयं undoubtedly तु but कौन्तेय O son of Kunti अभ्यासेन by practice वैराग्येण by renunciation च and गृह्यते is restrained.

The Blessed Lord said:

35. Without doubt, O mighty-armed, the mind is restless, and difficult to control; but through practice and renunciation, O son of Kunti, it may be governed.

[*Cf. Patanjali's Yoga-Sutras*, I. 12.

Practice: Earnest and repeated attempt to make the mind steady in its unmodified state of Pure Intelligence, by means of constant meditation upon the Chosen Ideal.

Renunciation: Freedom from desire for any pleasures, seen or unseen, achieved by a constant perception of evil in them.]

असंयतात्मना योगो दुष्प्राप इति मे मतिः ॥

वश्यात्मना तु यतता शक्योऽस्वानुमुपायतः ॥३६॥

असंयतात्मना By a man of uncontrolled self योगः Yoga
दुष्प्रापः hard to attain इति this मे My मतिः conviction
वरयात्मना by the self-controlled one तु but उपायतः by
right means यततः by the striving one अवाप्तुम् to obtain
शक्यः possible.

36. Yoga is hard to be attained by one of uncontrolled self: such is My conviction; but the self-controlled, striving by right means can obtain it.

अर्जुन उवाच ।

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ॥

अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥३७॥

अर्जुनः Arjuna उवाच said:

कृष्ण O Krishna श्रद्धया by Shraddhā उपेतः possessed
अयतिः uncontrolled योगात् from Yoga चलितमानसः one
whose mind wanders away योगसंसिद्धिं perfection in
Yoga अप्राप्य not gaining कां which गतिं end गच्छति meets.

Arjuna said:

37. Though possessed of Shraddhā but unable to control himself, with the mind wandering away from Yoga, what end does one, failing to gain perfection in Yoga, meet, O Krishna ?

कच्चिन्नोभयविभ्रष्टहिंसाश्रमिव नश्यति ॥

अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥३८॥

महाबाहो O mighty-armed ब्रह्मणः of Brahman पथि in
the path विमूढः deluded अप्रतिष्ठः supportless उभयविभ्रष्टः
fallen from both हिंसा—rent अश्रम इव like न नश्यति
perishes कच्चिन्—particle implying question.

38. Does he not, fallen from both, perish, without support, like a rent cloud, O mighty-armed, deluded in the path of Brahman ?

[*Fallen from both:* That is, from both the paths of knowledge and action.]

एतन्मे संशयं कृष्ण छेतुमहंस्यशेषतः ॥

त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

कृष्ण O Krishna मे my एतत् this संशयं doubt अशेषतः
completely छेतुम् to dispel अहंसि art justified त्वदन्यः but
Thee अस्य of this संशयस्य doubt छेत्ता dispeller न न हि
verily उपपद्यते is fit.

39. This doubt of mine, O Krishna, Thou shouldst completely dispel; for it is not possible for any but Thee to dispel this doubt.

[Since there can be no better teacher than the Omniscient Lord.]

श्रीभगवानुवाच ।

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ॥

नहि कल्याणकृत्कश्चिद्गतिं तात गच्छति ॥४०॥

श्रीभगवान् The Blessed Lord उवाच Said :

पर्यं O son of Prithā n not एव verily इह here न not
अमुञ्च hereafter तस्य his विनाशः destruction विद्यते is तात O
my son हि verily कल्याणकृत् doer of good कश्चित् any दुर्गति
bad state, hence grief न not गच्छति goes.

The Blessed Lord said :

40. Verily, O son of Prithā, there is destruction for him, neither here nor hereafter for, the doer of good, O my son, never comes to grief.

[*Tāta*—son. A disciple is looked upon as a son; Arjuna is thus addressed as he had placed himself in the position of a disciple to Krishna.]

प्राप्य पुण्यकृतां लोकानुषित्वा शाश्वतीः समाः ॥
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥४१॥

योगभ्रष्टः One fallen from Yoga पुण्यकृतां of the righteous लोकान् worlds प्राप्य having attained शाश्वतीः eternal समाः years उषित्वा having dwelt शुचीनां of the pure श्रीमतां of the prosperous गेहे in the home अभिजायते reincarnates.

41. Having attained to the worlds of the righteous, and dwelling there for everlasting years, one fallen from Yoga reincarnates in the home of the pure and the prosperous.

[*Everlasting years*—meaning not absolutely, but a very long period.]

अथवा योगिनामेव कुले भवति धीमताम् ॥

एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥४२॥

अथवा Or धीमताम् of the wise योगिनाम् of the Yogis एव verily कुले in the family भवति is born ईदृशं such यत् which जन्म birth एतत् this हि verily लोके in the world दुर्लभतरं very rare to obtain.

42. Or else he is born into a family of wise Yogis only; verily, a birth such as that is very rare to obtain in this world.

[*Very rare*: more difficult than the one mentioned in the preceding Shloka.]

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकम् ॥
यतने च ततो भूयः संसिद्धौ कुरुनन्दन ॥४३॥

तत्र There पौर्वदेहिकम् acquired in his former body तं that बुद्धिसंयोगं union with intelligence लभते gains कुरुनन्दन O son of the Kurus च and ततः than that भूयः more संसिद्धौ for perfection यतने strives.

43. There he is united with the intelligence acquired in his former body, and strives more than before, for perfection, O son of the Kurus.

[*Intelligence*—Samskāra: store of experience in the shape of impressions and habits.

Strives...perfection: Strives more strenuously to attain to higher planes of realisation than those acquired in his former birth.]

**पूर्वाभ्यासेन तेनैव ह्यियते ह्यवबोऽपि सः ॥
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥४४॥**

तेन By that एव verily पूर्वाभ्यासेन previous practice
अवयाः helpless अपि even सः he ह्यियते is borne योगस्य of
Yoga जिज्ञासुः enquirer अपि even शब्दब्रह्म Word-Brahman
अतिवर्तते goes beyond.

44. By that previous practice alone, he is borne on in spite of himself. Even the enquirer after Yoga rises superior to the former of Vedic actions.

[*Borne on in spite of himself*: carried to the goal of the course which he marked out for himself in his last incarnation, by the force of his former Samskāras, though he might be unconscious of them—or even unwilling to pursue it, owing to the interference of some untoward Karma.

Rises, etc.: lit. goes beyond the Word-Brahman, i.e., the Vedas.]

**प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ॥
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥**

तु But प्रयत्नात् with assiduity यतमानः striving योगी Yogi
संशुद्धकिल्बिषः purified of taint अनेकजन्मसंसिद्धः perfected
through many births ततः then परां supreme गतिम् goal
याति attains.

45. The Yogi, striving assiduously, purified of taint, gradually gaining perfection through many births, then reaches the highest goal.

**तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ॥
कसिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥४६॥**

योगी Yogi तपस्विभ्यः than ascetics अधिकः superior
ज्ञानिभ्यः than the learned अपि even अधिकः superior कसिभ्यः
than the performers of action च and योगी Yogi अधिकः
superior मतः deemed तस्मात् therefore अर्जुन O Arjuna
योगी Yogi भव be.

46. The Yogi is regarded as superior to those who practise asceticism, also to those who have obtained wisdom (through the Shāstras). He is also superior to the performers of action (enjoined in the Vedas). Therefore, be thou a Yogi, O Arjuna!

[*Wisdom*: Knowledge from precepts, but not direct insight into the Divine Truth.]

**योगिनामपि सर्वेषां मद्गतान्तरात्मना ॥
श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥४७॥**

यः Who श्रद्धावान् endued with Shraddhā मद्गतान्
absorbed in Me अन्तरात्मना with inner self मां Me भजते

worships सः हे मे by Me सर्वेषां of all योगिनाम् Yogis अपि even युक्ततमः most steadfast मतः regarded.

47. And of all Yogis, he who with the inner self merged in Me, with Shraddhā devotes himself to Me, is considered by Me the most steadfast.

[Of all Yogis, etc.:—Of all Yogis he who devotes himself to the All-pervading Infinite, is superior to those who devote themselves to the lesser ideals, or gods, such as Vasu, Rudra, Aditya, etc.]

इति ध्यानयोगो नाम षष्ठोऽध्यायः ॥

The end of the sixth chapter, designated,
The Way of Meditation.

॥ सप्तमोऽध्यायः ॥

SEVENTH CHAPTER
श्रीभगवानुवाच ।

मय्यासक्तमनाः पार्थ योगं युञ्जन्मदाश्रयः ॥

असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥१॥

श्रीभगवान् The Blessed Lord उवाच said:

पार्थ O son of Prithā मयि on Me आसक्तमनाः with mind intent मदाश्रयः taking refuge in Me योगं Yoga युञ्जन् practising समग्रं wholly मां Me असंशयं doubtless यथा how ज्ञास्यसि shalt know तत् that शृणु hear.

The Blessed Lord said:

1. With the mind intent on Me, O son of Prithā, taking refuge in Me, and practising Yoga, how thou shalt without doubt know Me fully, that do thou hear.

[Fully, i.e., possessed of infinite greatness, strength, power, grace, and other infinite attributes.]

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ॥

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥२॥