

○バガヴァッドगीター

• गीता ध्यानम् / gītā dhyānam

पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं

व्यासेन ग्रथितां पुराणमुनिना मध्येमहाभारतम् ।

अद्वैतामृतवरुषिणीं भगवतीम् अष्टादाशाध्यायिनीम्

अम्ब त्वाम् अनुसन्दधामि भगवद्गीते भवद्वेषिणीम् ॥ १ ॥

pārthāya pratibodhitāṃ bhagavatā nārāyaṇena svayaṃ
vyāseṇa grathitāṃ purāṇamuninā madhyemahābhāratam ।
advaitāmṛtavaruṣiṇīṃ bhagavatīm aṣṭādāśādhyāyinīm
amba tvāṃ anusandadhāmi bhagavadgīte bhavadveṣiṇīm ॥1॥

नमोऽस्तु ते व्यास विशालबुद्धे फुल्लारविन्दायतपत्रनेत्रे ।

येन त्वया भारततैलपूर्णाः प्रज्वालितो ज्ञानमयः प्रदीपः ॥ २ ॥

namo'stu te vyāsa viśālabuddhe phullāravindāyatapatranetra ।

yena tvayā bhāratatailapūrṇaḥ prajvālito jñānamayaḥ pradīpaḥ ॥2॥

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

prapannapārijātāya totravetraikapāṇaye ।

jñānamudrāya kṛṣṇāya gītāmṛtaduhe namaḥ ॥3॥

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।

पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत् ॥ ४ ॥

sarvopaniṣado gāvo dogdhā gopālanandanaḥ ।

pārtho vatsaḥ sudhīrbhoktā dugdhaṃ gītāmṛtaṃ mahat ॥4॥

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥

vasudevasutaṃ devaṃ kaṃsacāṇūramardanam ।

devakīparamānandaṃ kṛṣṇaṃ vande jagadgurum ॥5॥

भीष्मद्रोणतटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहवती कृपेण वहनी कर्णेन वेलाकुला ।

अश्वत्थामविकर्णघोरमकरा दुर्योधनावर्तिनी

सोत्तीर्णा खलु पाण्डवै रणनदी कैवर्तकः केशवः ॥ ६ ॥

bhīṣmadroṇataṭā jayadrathajalā gāndhāranīlotpalā

śalyagrāhavatī kṛpeṇa vahanī karṇena velākulā ।

aśvatthāmavikarṇaghoramakarā duryodhanāvartini

sottīrṇā khalu pāṇḍavai raṇanadī kaivartakaḥ keśavaḥ ॥6॥

पाराशर्यवचःसरोजममलं गीतार्थगन्धोत्कटं
नानाख्यानककेसरं हरिकथासम्बोधनाबोधितम् ।
लोके सज्जनषट्पदैरहरहः पेपीयमानं मुदा
भूयाद्भारतपङ्कजं कलिमलप्रध्वंसि नः श्रेयसे ॥७॥

pārāśaryavacaḥsarojamamalaṃ gītārthagandhotkaṭaṃ
nānākhyānakakesaraṃ harikathāsambodhanābodhitam ।
loke sajjanaṣaṭpadairaharahaḥ pepīyamānaṃ mudā
bhūyāadbhāratapaṅkajaṃ kalimalapradhvamsi naḥ śreyase ॥7॥

मूकं करोति वाचालं पङ्गुं लङ्घयते गिरिम् ।
यत्कृपा तमहं वन्दे परमानन्दमाधवम् ॥८॥
mūkaṃ karoti vācālaṃ paṅguṃ laṅghayate girim ।
yatkrpā tamahaṃ vande paramānandamādhavam ॥8॥

यं ब्रह्मा वरुणेद्ररुद्रमरुतः सुन्वन्ति दिव्यैः स्तवै-
र्वेदैः साङ्गपदक्रमोपनिषदैर्गायन्ति यं सामगाः ।
ध्यानावस्थिततद्गतेन मनसा पश्यन्ति यं योगिनो
यस्यान्तं न विदुः सुरासुरगणा देवाय तस्मै नमः ॥९॥
yaṃ brahmā varuṇedrarudramarutaḥ sunvanti divyaiḥ stavai-
rvedaiḥ sāṅgapadakramopaniṣadairgāyanti yaṃ sāmagāḥ ।
dhyānāvasthitatadgatena manasā paśyanti yaṃ yogino
yasyāntaṃ na viduḥ surāsuraṅgaṇā devāya tasmai namaḥ ॥9॥

• भगवद्गीता Chapter 6, ध्यान-योगः / *dhyāna-yōgaḥ*, Topic of meditation
selected verses

(श्रीभगवानुवाच)

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।

योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

(śrībhagavānuvāca)

āruruṣṣormuneryogaṃ karma kāraṇamucyate ।

yogārūḍhasya tasyaiva śamaḥ kāraṇamucyate ॥3॥

For the discriminating person wishing to attain (the contemplative disposition of the) yoga (of meditation), *karma-yoga* is said to be the means. For the person who has (already) attained (this) yoga, total renunciation alone is said to be means.

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्जते ।

सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

yadā hi nendriyārtheṣu na karmasvanuṣajjate ।

sarvasaṅkalpasamnyāsī yogārūḍhastadocyate ॥4॥

When one is attached neither to sense objects nor to actions, then that person is said to be one who has attained liberation, one who has renounced the cause of all desires.

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

uddharedātmanātmānaṃ nātmānamavasādayet ।

ātmaiva hyātmano bandhurātmaiva ripurātmanaḥ ॥5॥

May one lift oneself by oneself, may one not destroy oneself. For, the self alone is one's benefactor (and) the self alone is one's enemy.

बन्धुरात्मात्मनस्तस्य येनात्मैवात्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेतात्मैव सत्रुवत् ॥ ६ ॥
bandhurātmātmanastasya yenātmaivātmanā jitaḥ ।
anātmanastu śatrutve vartetātmaiva satruvat ॥6॥

For that (self) who has mastered oneself by oneself, the self alone is a friend of oneself. Whereas, for the self who has not mastered oneself, the self alone would remain in the status of an enemy, like an enemy.

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तत्मा निराशीरपरिग्रहः ॥ १० ॥
yogī yuñjīta satatamātmānaṃ rahasi sthitaḥ ।
ekāki yatacittatmā nirāśīraparigrahaḥ ॥10॥

May the meditator, whose body and mind are relaxed, who is free from longing and possessions, remaining alone in a quiet place, constantly unit his (or her) mind (with the object of meditation).

शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं तातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥
तत्रैकाग्रं मनः कृत्वा तयचित्तेन्द्रियक्रियः ।
उपविश्यासने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥
śucau deśe pratiṣṭhāpya sthiramāsanamātmanaḥ ।
nātyucchritaṃ tātinīcaṃ cailājīnakuśottaram ॥11॥
tatraikāgraṃ manaḥ kṛtvā tayacittendriyakriyaḥ ।
upaviśyāsane yuñjyādyogamātmaviśuddhaye ॥12॥

Having arranged one's seat (made of) a piece of sort cloth, a skin, and a grass mat layered in (reverse) order, in a clean place, firm, not too high (and) not too low...
... sitting there on the seat, making one's mind one pointed (absorbed in the object of meditation), may the one who has mastered the mind and senses practice meditation for the purification of the mind.

समं कायशिरोग्रिवं धारयन्नचलं स्थिरः ।
संप्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १४ ॥
प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत् मत्परः ॥ १५ ॥

samaṃ kāyaśirogrivaṃ dhārayannacalaṃ sthiraḥ ।
saṃprekṣya nāsikāgraṃ svaṃ diśaścānavalokayan ॥14॥
praśāntātmā vigatabhīrbrahmacārivrate sthitaḥ ।
manaḥ saṃyamyamācchitto yukta āsīt matparaḥ ॥15॥

Holding oneself firm without moving, keeping the body, head, and neck in one straight line, (as though) looking at the tip of one's nose (for eye position) and not looking in all directions...
... being the one whose mind is tranquil, who is free from fear, established in one's commitment to the life of a *brahmacārin*, may (that) meditator sit thinking of Me, having Me as the ultimate goal, while withdrawing the mind from everything else.

युक्तहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥
yuktahāravihārasya yuktaceṣṭasya karmasu ।
yuktasvapnāvabodhasya yogo bhavati duḥkhahā ॥17॥

For one who is moderate in eating and other activities, who is mindful in all activities, (and) to one's sleeping and waking hours, (for such a person) meditation becomes the destroyer of sorrow.

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निःस्पृहः सर्वकामेभ्यो युक्त इत्युयते तदा ॥ १८ ॥
yadā viniyataṃ cittamātmanyevāvatiṣṭhate ।
niḥspṛhaḥ sarvakāmebhyo yukta ityuyate tadā ॥18॥

When the mind has gained a certain composure (and) remains in the self alone, when one is free from longing for all the objects (of desire), then (the person) is said (to be) one who is accomplished.

सङ्कल्पप्रभवान्कामांस्त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥
शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि दिन्तयेत् ॥ २५ ॥
saṅkalpaprabhavāṅkāmaṁstyaktvā sarvānaśeṣataḥ ।
manasaivendriyagrāmaṁ viniyamya samantataḥ ॥24॥
śanaiḥ śanairuparamed buddhyā dhṛtigrhītayā ।
ātmasaṁsthaṁ manaḥ kṛtvā na kiñcidapi dintayet ॥25॥

Giving up totally all desires, which are born of thought, completely withdrawing the group of sense organs and organs of action by the mind alone...
... with the intellect endowed with perseverance, may one slowly resolve the mind (in *ātman*).
Making the mind abide in the self, may one not think of anything else.

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
yato yato niścarati manaścañcalamasthiram ।
tatastato niyamyaitadātmanyeva vaśaṁ nayet ॥26॥

For whatever reason the unsteady mind, always in a state of flux goes away, bringing it back from that, with reference to the self alone, may one bring (the mind) into one's own hands.

अत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
atmaupamyena sarvatra samaṁ paśyati yo'rjuna ।
sukhaṁ vā yadi vā duḥkhaṁ sa yogī paramo mataḥ ॥32॥

One who, taking oneself as an example (basis) in all situations, sees either pleasure or pain as the same, that *yōgin*, Arjuna! Is regarded as the most exalted.