

薄伽梵歌全解

第一卷



东方智慧
文化丛书

第二部

薄伽梵

BHAGAVAD GITA

A COMPLETE COMMENTARY BOOK 1

Awakening Light Press

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刘战魁

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我们从未停止过对自身生命的探索，也从未停止过自扣本我的疑问。

“前不见古人，后不见来者。念天地之悠悠……”放眼古今，人潮退涌，为什么我们仍如亘古荒原中孤独的迷失者？

我是谁？谁是我？

.....

今天，我们重新翻开这些古老的智慧经典，回归到对生命、对真理的根本阐释中。无论何时，它始终闪耀着睿智的光芒。真理从未消失过，而且始终与我们同在。而我们仍固执地认为，真理一定是遥远而难以企及的，所以总是选择相反的方向去追寻，愈行愈远，从未曾想过去试敲那扇最近的门……

走进它，那扇门始终是敞开的——永恒真理，长存不朽。

轻启书页，净心聆听智者的开示——东方智慧系列丛书。

由加拿大圆觉之光出版社出版的“东方智慧系列丛书”，包括“东方智慧文化丛书”与“启智门径”两大系列。

“东方智慧文化丛书”包括《道德经全解》十五卷（暂定）、《薄伽梵歌全解》四卷、《金刚经全解》二卷与《智慧书》六卷，这四部书是刘战魁先生通过多年身心实证，对东方智慧经典所作的最深刻全面的解读，不仅释解了古老的象文化，也结合了现代的社会文化与科学文化来详析繁难艰深的古智慧经典，理法结合，身心同修，且语言通俗易懂，释解深入浅出。

“启智门径”包括《道德经精析》、《薄伽梵歌精析》、《身心健康的奥秘》，分别是《道德经全解》、《薄伽梵歌全解》、《智慧书》的精简本，是引导读者进入智慧教育文化的门径。



《道德经全解》是站在自然道德观的高度，对中国传统文化中最渊深博大的智慧经典——《道德经》最深刻全面、根本透彻的解读，揭示出道、天、地、人这四者之本质及相互之间的整体辩证关系，破解了河图、洛书、天干地支与伏羲八卦等千古之迷，教授了如何通过“道、德、仁、义、礼”展现和谐社会的功用，是一部引导人们践行见证合道顺德之智，和谐道、人、自然、社会之间关系的百科全书。

《薄伽梵歌全解》是全世界第一部以中文深入全解古印度智慧经典《薄伽梵歌》的力作，融通中印智慧文化之精髓，对《薄伽梵歌》进行了抢救性的翻译、诠释、挖掘和修正，再现了“奎师那”向世人宣示的践行见证永恒真理与根本智慧的真实原义。

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“东方智慧系列丛书”，是帮助人们获得身心健康、自觉自由、幸福快乐、和谐美满的法宝。

Book Review by Dr.Yukteshwar Kumar

〔印〕亚克泰诗瓦·库马尔博士书评

Bhagavad-Gita is one of the most translated Hindu religious books of India. Needless to mention that it is the holiest books for Hindus and its religious sacredness is probably higher than that of the *Ramayana*. I dare to say this because, if you go to any court in the world, Hindus are generally asked to take an oath for uttering truth in the name of the Holy book—*Bhagavad-Gita* and not any other holy scripture.

《薄伽梵歌》是印度被翻译得最多的印度宗教书籍之一。不必说，它是印度教民最为神圣的书，其宗教神圣性或许高于《罗摩衍那》。我敢于这样说，是因为，如果你走进世界上任何一个法庭，通常印度教民都会被要求以《薄伽梵歌》圣书的名义起誓讲真话，而不是其他别的什么圣典。

Bhagavad-Gita is also one of the most translated books in the world and it has been translated in almost all the Indian languages and is also available in several prominent global languages including Arabic, Chinese, Danish, French, German, Japanese, Portuguese, Spanish and Swedish. This holy book is one of the most sacred books for Indians and other Hindus across the world and it is kept in almost all the Hindu households. I personally know some people, who carry a very mini *Gita* in their pockets to remind them for their “*Karma*”, “Honesty” and “Truthfulness”.

《薄伽梵歌》也是世界上被翻译最多的书籍之一，它已被翻译成几乎所有的印度语言，也被译成了全球的几大主要语言，包括阿拉伯语、汉语、丹麦语、法语、德语、日语、葡萄牙语、西班牙语和瑞典语。这本圣书被世界各地的印度人和其他印度教民奉为最神圣的书籍之一，几乎在所有的印度教民家里都有保存。我自己就认识一些人，他们会在口袋里装一本袖珍《梵歌》以提醒他们自己要注意“果报”，要“诚”，要“真”。

I had the pleasure of meeting the first translator of *Gita* into Chinese, the noted scholar, Prof. Xu Fancheng in Beijing 13 years ago. Prof. Xu remained in India for several years and could be called as true follower of Venerable monk Xuanzang. Prof. Xu researched and taught at Santiniketan, where I had a pleasure of teaching for over a decade but he spent many more years at Sri Aurobindo Ashram, Pondicherry in Southern India, where he was popularly known as Hu Hsu.



13年前，在北京，我有幸会见了第一位把《薄伽梵歌》译成中文的著名学者徐梵澄教授。徐教授在印度旅居了好多年，可称为玄奘法师真正的追随者。徐教授曾在汀尼克坦大学任教做研究，我有幸在那里执教了十几年，但他后来在南印度本地治里的奥罗宾多道场居住了很多年，在那里，他广为人知地被称为徐琥。

Prof. Xu translated *Gita* into Chinese as early as in 1957 and it was published from Sri Aurobindo Ashram itself but a more illustrated and exquisite version was published in 2003 by the Commercial Press from China after his sad demise in March 2000.

早在1957年，徐教授就把《梵歌》译成了中文，并由奥罗宾多道场自行出版，但更精美、图文并茂的版本，在他不幸于2000年3月逝世后，由中国的商务印书馆在2003年出版。

The next scholar to translate this Holy book was Prof. Zhang Baosheng of the Chinese Academy of Social Science. The book was first translated and published by him in 1989 and CASS subsequently published several editions. Like Prof. Xu, Prof. Zhang also made a remarkable work. Both Prof. Xu and Prof. Zhang gave the title of the book in Chinese as *Bojie Fange—Song of God*.

其后翻译这本圣书的学者是中国社会科学院的张保胜教授。此书1989年由他先翻译出版，随后中国社会科学院又相继出版了多个版本。像徐教授一样，张教授也做了出色的工作。徐教授和张教授都给此书冠以《薄伽梵歌》的中文书名——意为《神之歌》。

We all know that *Bhagavad-Gita* is a part of the ancient Indian Epic—*Mahabharata* and it is in the *Bhishma Parva* (The Book of Bhishma) section of the book. While *Gita* has 700 verses, the *Mahabharata* has over 24,000 verses and 1.8 million words. *Mahabharata* was not easy to be translated into Chinese and it took more than 10 years for the Chinese scholars to translate this holy epic. Under the guidance of Prof. Ji Xianlin, several scholars and mainly Professor Huang Baosheng with a generous help from the Chinese government finished translating this book including *Gita* in 2005 and it was published by CASS.

我们都知道，《薄伽梵歌》是古印度史诗《摩诃婆罗多》中《毗湿摩篇》中的一部分。《梵歌》有700颂，《摩诃婆罗多》有180万字，超过24,000颂。《摩诃婆罗多》是不容易被翻译成中文的，中国的学者们花了超过10年的时间来翻译这部神圣的史诗。在季美林教授的指导下，以黄宝生教授为主，在中国政府的慷慨资助下，

几位学者们于 2005 年完成了包括《梵歌》在内的这部史诗的翻译工作，并由中国社会科学院出版。

The book was received very well by the Chinese readers and there was a huge demand for the second edition of the book as the first 5,000 print outs were immediately sold out in 2005 itself. The Chinese version has more than 30 illustrations taken originally from the Sanskrit edition which was brought out by the Bhandarkar Oriental Research Institute in Pune. In course of translating *Mahabharata*, of course the translators and Prof. Huang Baosheng in particular translated *Bhagavad-Gita* also beautifully and all the translators deserve credit for this painstaking work.

中国的读者们很好地接受了这部书，2005 年第一版印刷的 5000 册立刻销售一空，巨大的读者需求要求出版第二版。中文版有超过 30 幅插图源自位于浦那的班达卡东方研究所出版的原文梵文版。在翻译《摩诃婆罗多》的过程中，译者们特别是黄宝生教授把《薄伽梵歌》翻译得也很优美，所有的译者都有功于这项艰苦细致工作的完成。

The latest and probably one of the most beautiful and careful translation of *Bhagavad-Gita* into Chinese is made by Master Liu Zhankui. The book has been published by Awakening Light Press, Canada, in last September (2011) and is indeed a pleasure to go through. The whole book runs over 452 pages and consists of beautifully written preface by Yang Ming who terms *Bhagavad-Gita* as the *Dao De Jing* of ancient India. Yang briefly talks about the importance of *Gita* and *Mahabharata* in Indian culture and its' immaculate role in the development of ancient Indian literature.

最新的、或许是把《薄伽梵歌》翻译得最美、最精心的中文版本（《薄伽梵歌精析》^[1]）出自刘战魁大师之手。这个译本由加拿大圆觉之光出版社于去年九月出版（2011 年）。读这个译本的确是一种愉悦的享受。整部书超过 452 页，包括由杨明撰写的文字优美的序言，其中把《薄伽梵歌》誉为古印度的《道德经》。杨简要地阐述了《梵歌》和《摩诃婆罗多》在印度文化中的重要性及其在古印度文学发展过程中所起到的完美作用。

Apart from a very brief bibliography and preface, the book has 25 chapters. The middle 20 chapters are translation of *Bhagavad-Gita* while the first four chapters talks about the general background of the whole story and its' influence on the Indian culture

[1] 《薄伽梵歌精析》是《薄伽梵歌全解》的精简本。



and literature. The last chapter also talks about the story of the *Mahabharata* and its' significance.

除了一个非常简短的书目和序言外，这本书共有 25 章。中间的 20 个章节是对《薄伽梵歌》的译释，而前四章介绍了整个故事的总体背景及其对印度文化和文学的影响。最后一章继续介绍《摩诃婆罗多》的故事梗概及其意义。

In the first chapter, Master Liu talks about the wisdom of Indian culture and *Srimad Bhagavad-Gita*. He then, further talks about the similarity and difference between the two Indian and Chinese classics—*Bhagavad-Gita* and *Dao De Jing*. Master Liu, in a simple language takes the reader to the ancient Indian history and briefs about the significant and colossus role of this famous Book. He also delves into the question of polytheism in India and the further need of it in the ancient Indian society. Liu philosophically talks about the religion, cult and intelligence of Indian writers with marvelous and very helpful foot-notes.

In the second chapter, Liu talks about ancient Indian society and caste system. Hence, this book is not merely a translation of ancient Indian epic but could be also helpful to the Chinese readers who want to know more about Indian culture and civilization.

在第一章中，刘大师谈论了印度文化和圣典《薄伽梵歌》的智慧性。随后，他进一步论述了印度和中国的两部经典——《薄伽梵歌》和《道德经》的异同。刘大师用质朴的语言把读者带入古印度的历史，并简要论述了这部名著的显赫地位和巨大作用。他还深入地研讨了印度的多神问题，并说明了其在古代印度社会中的必要性。借助于精妙的、令人受益匪浅的脚注，刘哲学性地谈论宗教、邪教和印度著者们的智慧。

在第二章中，刘介绍了古印度社会及其种姓制度。因此，这本书不仅仅是对古印度史诗的翻译，对于想更多地了解印度文化和文明的中国读者也会有所帮助。

In the third chapter, the translator briefly introduces to the readers about the whole story of the *Mahabharata*, which is very helpful and necessary so that the Chinese readers could understand the whole background of *Bhagavad-Gita* and its' origin.

The fourth chapter is short but one of the most important because it talks about all the protagonists of the book. Liu also gives some details of all the characters and also gives the original Indian names of all the translated characters.....

在第三章中，译者简要地向读者介绍了《摩诃婆罗多》的整个故事梗概，这是非常有益和必要的，这样，中国的读者就可以明白《薄伽梵歌》的整个故事背景及其源起。

第四章比较简短但却是最重要的章节之一，因为它介绍了此书的全部主要人物。刘还给出了所有人物的一些详情并给出了翻译中涉及到的所有人物的印度原名……

Next 20 chapters are translation of Bhagavad-Gita into prose style. The author also gives us several references and foot-notes to understand better the whole story, logic and philosophy of *Gita*. Each chapter is embedded with good explanation, commentary and annotation which should be very helpful to the Chinese readers. Through these chapters, Chinese readers will be able to understand the deep philosophical and logical nature of Ancient Indians and Indian culture. The main essence of *Gita* is: "Concentrate on your work and do not think about the result" which Master Liu has portrayed beautifully.

接下来的 20 章是以散文风格形式翻译的《薄伽梵歌》。作者还为我们提供了一些参考资料和脚注以便于更好地了解《梵歌》的整个故事及其逻辑性和哲学性。每章都有很好的释义、评论和注解，这对中国读者来说应该是非常有助益的。通过阅读这些章节，中国读者将能够理解古印度人和印度文化中深刻的哲学和逻辑本质。《梵歌》的主要精髓“只计耕耘，不计收获”被刘大师描绘得很美。

With the reform and opening up of China since 1978, there has been huge influence of western material culture on the young Chinese mind. It is strongly recommended that Chinese youth could read these philosophical wisdom and teachings of orient so that they could understand the true meaning of life. Master Liu has done a remarkable work to give a definite message to the youths of China, and I hope that more people get involved and concentrated in understanding oriental wisdom.

The author successfully tries to explain that the "*Kurushetra War*" as described in the *Gita* is only an allegory. The 'war' is a symbol for the ongoing war within our lives where 'good' must prevail over 'evil'. Master Liu is only one of a few bright stars among the handful of Chinese scholars who know yoga, Indian culture and religion, and has aptly used his knowledge and wisdom while transcending the gospel of *Gita* into his mother-tongue.

自 1978 年以来，伴随着中国的改革开放，西方物质文化对中国年轻人的心灵产生了巨大的影响。强烈建议中国的年轻人能够



读一读这些东方的哲学智慧和教导，以便使他们能够懂得生命的真谛。向中国的年轻人传递明确的信息，为此刘大师已经做了卓越的工作。我希望有更多的人来参与其中并专注于明了东方的智慧。

作者成功地尝试去解释《梵歌》中描绘的“俱卢之战”不过是个寓言。那个“战役”象征我们生活中不断进行的“正义”必须战胜“邪恶”的内在战争。在少数懂得瑜伽、印度文化和宗教的中国学者中，刘大师是仅有的几位明星学者之一，在把《梵歌》福音（其智慧性内涵）译成其母语的传递和超越过程中，他恰当地运用了自己的知识和智慧。

The author in his commentary is also able to explain in simple ways about the Hindus belief in four eras (Yuga): *Satyug*: Golden Age; *Treta*: Silver Age; *Dwapar*: Bronze Age; and *Kalyug*: Iron Age.

作者在他的评论中，也能够以质朴的方式来解释关于四时代中的印度教信仰：*Satyug* —— 黄金时代（圆满时、诃利多时）；*Treta* —— 白银时代（特雷达时）；*Dwapa* —— 青铜时代（德伐波罗时）和 *Kalyug* —— 黑铁时代（迦利时、斗争时）。

One of the other marvelous points in this book is the minute and detailed explanation, illustration and details of various aspects of *Gita*. Every detail regarding the main personalities involved, their inter-personal relationship, significance of various armors, social problems and huge contradiction in the minds of Arjuna is very well explained and the readers will be greatly benefitted with these explanations.

Liu very explicitly clarifies why Arjuna did not want to fight against his own kiths and kin and how he was eventually and successfully persuaded by Lord Krishna. The author quotes extensively from ancient Chinese classic *Dao De Jing* and tries to juxtapose logics with that of *Bhagavad-Gita*.

本书另外奇妙的特点之一是对《梵歌》各方面细节的细腻、详尽的解读和描述。有关主要人物的每一个细节，他们之间的人际关系、各种铠甲的意义、社会问题以及阿诸那头脑中巨大的矛盾冲突都被给予了很好的解释，读者将会从中大受裨益。

刘非常明晰地阐明了为什么阿诸那不愿意和自己的亲友对敌作战以及最终他怎样被主奎师那成功地说服。作者大量地引用中国古代经典《道德经》并试图来比照《薄伽梵歌》相应的逻辑性。

He explains how the *Atman* (Soul) is imperishable and the deep Hindu belief around this. The soul is neither born nor does it die, and people should not cry over anything as when they were born they did not bring anything. The way, all these essence of Gita is described and translated by Master Liu is simply marvelous and this will be very pacifying and enlightening for the Chinese readers, who these days lack spiritual tenets.

In the course of his explanation, Liu also takes us to the gambit of *Yoga* and other philosophy of ancient India. He is able to explain to us about *Vedas* and *Upanishads* of ancient India, and I am sure readers will be greatly benefitted with this. One will not deny the fact that how difficult it would have been for Master Liu to translate very intriguing, deep and difficult Indian terms like, ‘*Om, tat and sat*’ and so on. But while I read through his explanation, I feel he has made a very truthful and remarkable work.

他解释了阿特曼（灵魂）是如何不朽以及围绕于此的深层印度教信仰。灵魂既不生也不死，人们不应该为任何事哭泣，就像他们在出生时并没有带来任何东西一样。刘大师描述和翻译《梵歌》所有这些精髓内容的方式简直是非常奇妙的，这对于当今缺乏精神食粮的中国读者来说将会具有非常的抚慰性和启发性。

在他释解的过程中，刘还把我们带向了诸如瑜伽和其他古印度哲学的内容。他能够解读古印度的《吠陀经》和《奥义书》，我相信读者们会从中大受裨益。无可否认的事实是，翻译印度语中像“唵 —— Om, 特 —— Tat, 萨 —— Sat”这样耐人寻味、深奥难懂的词语对刘大师来说该有多么困难。但是，当我读他的释解时，我觉得他完成了一项非常忠实原著并很了不起的工作。

In the last chapter, the author summarizes and further briefly talks about the story of *Mahabharata* which is a very timely input. However, I think that the list of bibliography and references in the end is quite short. Probably the author should have listed various editions of *Bhagavad-Gita* and many other explanatory works on it so that the bilingual readers who are further interested in this could get an immediate help.

在最后一章中，作者总结并进一步简要地介绍了《摩诃婆罗多》的故事结局，这样的插入非常及时。不过，我认为，最后的参考书目清单相当短。也许，作者应该列出《薄伽梵歌》的各种版本和释义本以便对此进一步感兴趣的双语读者能够得到及时的帮助。

This kind of work is not possible without reading ancient Indian philosophy, history and tradition. Master Liu has minutely researched Buddhism (*Diamond Sutra* in particular), Qigong, Taoism and other ancient wisdom and logic and only a person of this kind of calibre would have been able to translate *Gita* and give a refined



commentary, explanation and annotation. He has ample background knowledge to be in a position to subtly describe the ancient oriental wisdom and essence of the Holy Scripture.

如果没有读过古印度哲学、历史和传统文化，完成这样的工作是不可能的。刘大师精细地研究过佛学（特别是《金刚经》）、气功（养生文化）、道学及其他古智慧文化和逻辑学。只有具备这样素养的人才能够翻译《薄伽梵歌》并给出精致的评论、释义和注解。他具有足够的背景知识立足来精妙地描述这部圣典的古东方智慧及其精髓。

Although *Gita* was originally written in verse and poetic style, but it is almost impossible to translate it with the same kind of lyrics, music and tone in Chinese, hence, the author has translated it in prose style. Prose differs from other literary genre in the sense that it carries a strong flavor of individualism, that is, “distinctive style” of individual writers, and Master Liu indeed has his own distinctive style in this book. He has successfully portrayed and narrated the real image, human psychology, atmosphere and slice of life of *Gita* in a very detailed and metaphorical way.

虽然《梵歌》最初是以诗歌的风格和诗颂的形式写成，但把它翻译成具有同样歌词、音律和韵脚的中文诗歌几乎是不可能的。因此，作者把它译成了散文风格。从某种意义上说，散文不同于其他文学体裁，因为它承载了浓郁的个人风格，也就是作者本人的“独特风格”。刘大师在这本书中也确实体现了他自己的独特风格。他以非常细腻和隐喻的方式成功地描绘了《梵歌》中的真实景象、人物心理、战场氛围和生活片段。

We are aware of the translation theories put forward by Nida, Yan Fu and Fu Lei, and it is generally believed that a translator should try his utmost to turn his translation into a work of art which is in conformity with the thought, feelings, and style of the original. A translator should be faithful to the original writing, be expressive and bring elegance to the translated work. Master Liu has dynamically succeeded in all these aspects, and although he has used simple and elegant language which a common Chinese reader can understand, he has translated in a manner that the readers would be aesthetically entertained as well because he has maintained the spiritual similarity with the original work.

Needless to mention, that this is a very timely work which to some extent will be helpful to further bring Sino-Indian civilizational, cultural and literary interface closer to each other.

我们都知道由奈达、严复和傅雷提出的翻译理论，人们通常认为译者应该竭尽全力去把他的译著变成一件符合原著思想、情感和风格的艺术作品。译者应该使其译著“信、达、雅”。刘大师在所有这些方面均灵动地获得了成功，尽管他使用普通中文读者能读懂的质朴而优雅的语言，他的翻译方式使读者同样能获得美的享受，因为他始终保持着与原著的神似。

不必说，这是一项非常及时的工作，在一定程度上，将有助于进一步增进中印两国之间在文明、文化和文学方面更密切的交流。

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Book reviewed by Dr.Shreeparna Roy:

〔印〕诗瑞帕娜·洛依博士书评节选

Liu Zhankui's translation and commentary in Chinese on the Bhagavad-Gita titled Bhagavad Gita: A Refined Commentary (《薄伽梵歌精析》), published by Awakening Light Press (2011) is a valuable addition to this growing field of literature.

This version of commentary on the Bhagavad-Gita is presented as a wisdom that, if practiced, can unshackle individuals from all worldly limiting factors and can enable man to reach a state of perfect poise, inner stability and mental peace. Thus, it not only transcends the boundary of religion but also becomes universal, and rises above race. This approach will certainly generate a wider readership in contemporary China as the book will equally appeal to scholars interested in the academic discipline of Hinduism and Hindu philosophy as well as to general readers who are interested in a text on way of life.

刘战魁翻译和释解的中文版《薄伽梵歌》——《薄伽梵歌精析》，2011年由圆觉之光出版社出版，为这一（对《薄伽梵歌》译释）不断增长的文学领域提供了又一部有价值的著作。

这版的《薄伽梵歌》释评是以一部智慧之书的面貌来呈现给读者的，如果依书奉行，就能打开所有世俗束缚的枷锁，并使人达到心安神定的一个完美平衡状态。因此，它不仅超越了宗教的界限，而且具有普世性，并超越种族的分别。这种立意必将在当代的中国产生更广泛的读者群，因为此书不仅会吸引对印度教和印度哲学学科感兴趣的学者们，对有兴趣阅读生活之道书籍的大众读者也同样具有吸引力。

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