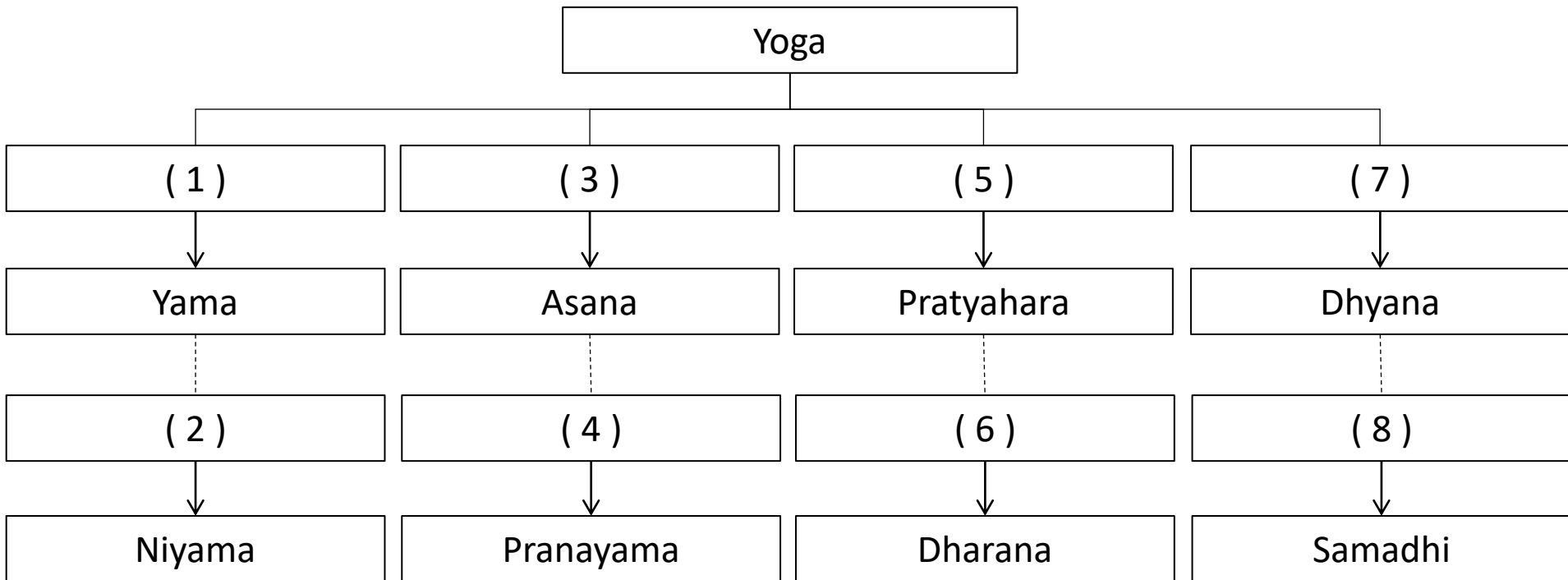
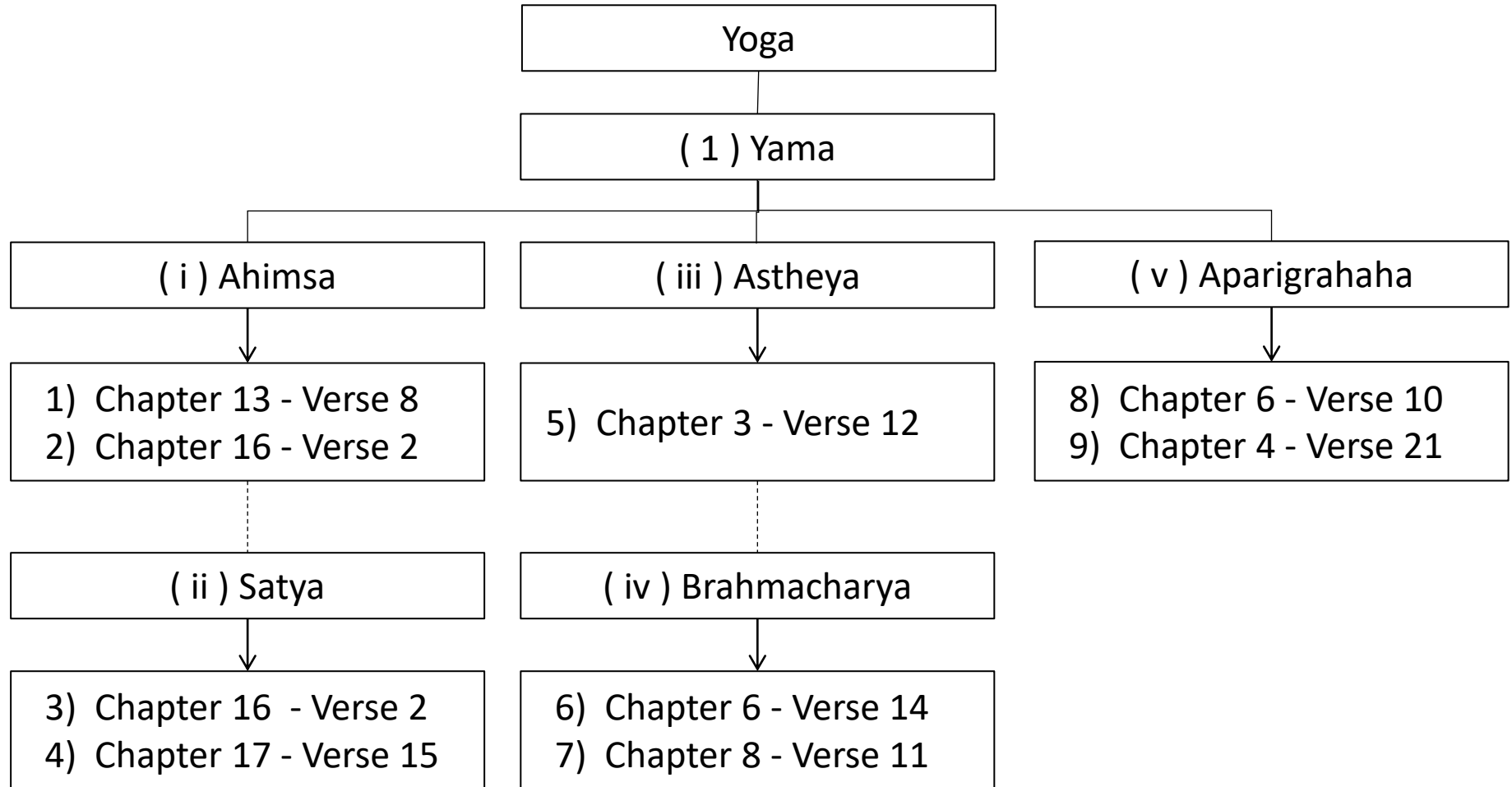
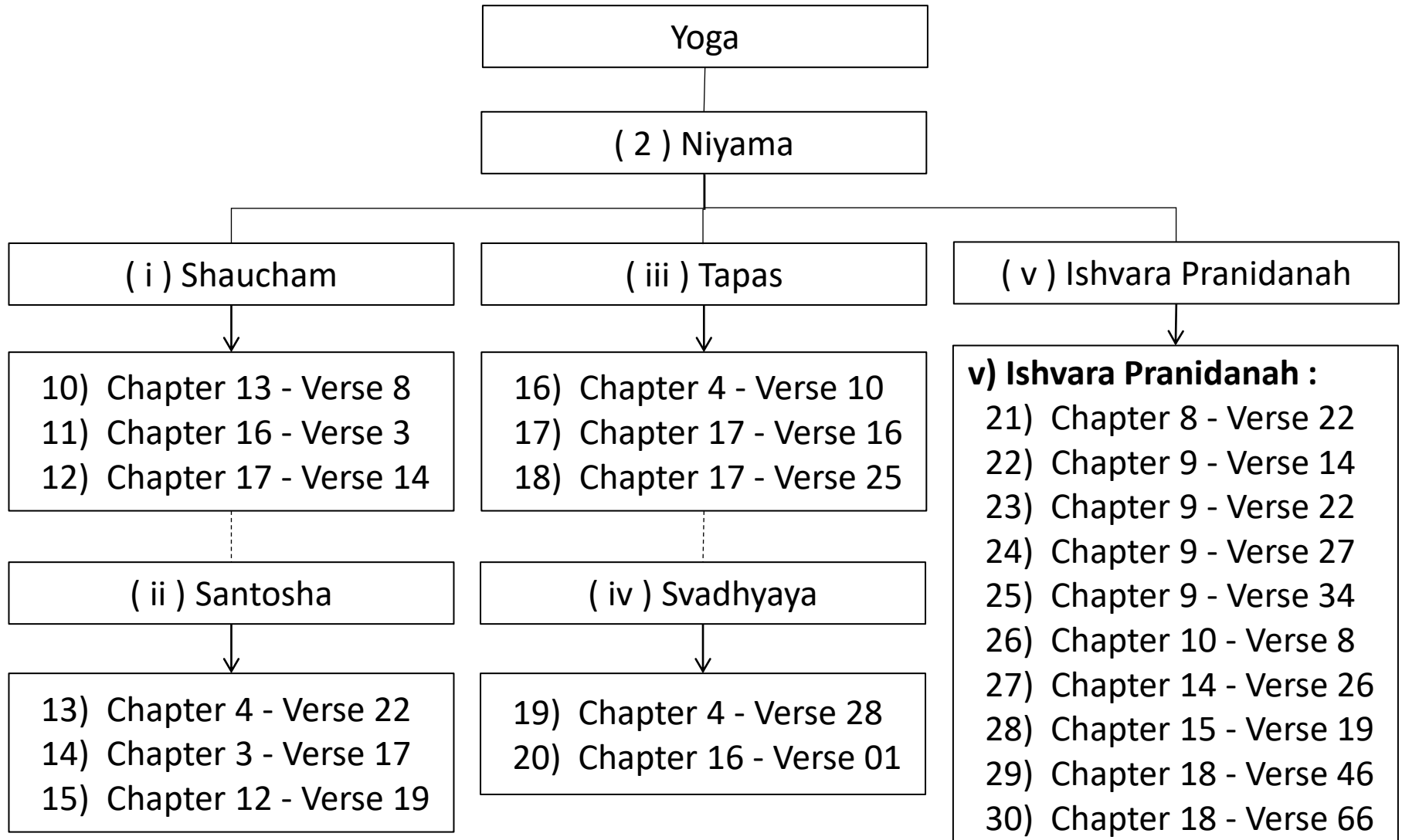


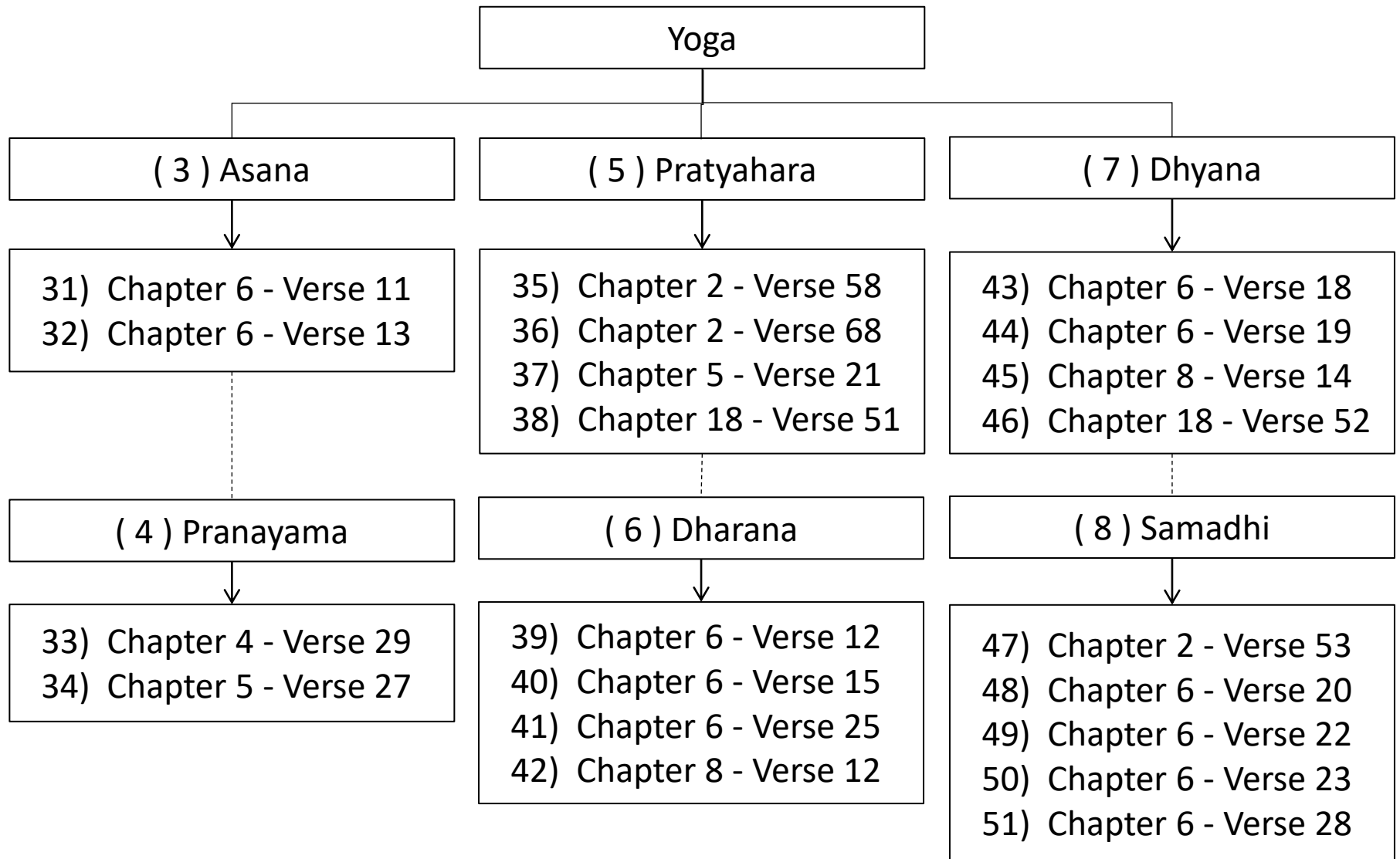
HATHA YOGA MANTRAS IN BHAGAWAD GITA











Hatha Yoga Mantras in Bhagawad Gita

1. Yama

| S.No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|------|-------|-----------|-----------|---|--|
| 1 | Yama | i) Ahimsa | 1) 13 - 8 | अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥ | - Humility, unpretentiousness, Non- injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self- control... |
| | | | 2) 16 - 2 | अहिंसा सत्यमक्रोधः त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं ह्रीरचापलम् ॥ १६-२ ॥ | - Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness... |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|-------|--------------|------------|--|--|
| 1 | Yama | ii) Satya | 3) 16 - 2 | अहिंसा सत्यमक्रोधः त्यागः शान्तिरपैशुनम् । दया भूतेष्वलोलुप्त्वं मार्दवं हीरचापलम् ॥ १६-२ ॥ | - Harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness... |
| | | | 4) 17 - 15 | अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् । स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १७-१५ ॥ | - Speech which causes no excitement and is truthful, pleasant and beneficial, and the practice of the study of the Vedas - These constitute the austerity of speech. |
| 1 | Yama | iii) Astheya | 5) 3 – 12 | इष्टान्भोगान्हि वो देवाः दास्यन्ते यज्ञभाविताः । तैर्दत्तानप्रदायैभ्यः यो भुङ्क्ते स्तेन एव सः ॥ ३-१२ ॥ | - The devas, nourished by the sacrifice, will give you the desired objects. Indeed, he who enjoys objects given by the devas, without offering (in return) to them, is verily a thief. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|-------|------------------|-----------|---|---|
| 1 | Yama | iv) Brahmacharya | 6) 6 - 14 | <p>प्रशान्तात्मा विगतभीः ब्रह्मचारिव्रते स्थितः । मनः संयम्य मच्चित्तः युक्त आसीत् मत्परः ॥ ६-१४॥</p> | - Serene-minded, fearless, firm in the vow of Brahmacharya, having controlled the mind, meditating, thinking of Me and balanced, let him sit, having Me as the supreme goal. |
| | | | 7) 8 - 11 | <p>यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः । यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं सङ्ग्रहेण प्रवक्ष्ये ॥८-११॥</p> | - That which is declared Imperishable by the Veda-knowers; that, into which, the self controlled and desire-freed enter; That desiring for which brahmacharya is practiced - that goal I will declare to thee in brief. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|-------|---------------|-----------|---|--|
| 1 | Yama | v) Aparigraha | 8) 6 - 10 | योगी युञ्जीत सततम् आत्मानं रहसि स्थितः । एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ ६-१० ॥ | - Let the yogi try constantly to keep the mind steady, remaining in solitude, alone with the mind and body controlled, free from hope and greed. |
| | | | 9) 4 - 21 | निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः । शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषम् ॥ ४-२१ ॥ | - Without hope (desire), with the mind self controlled, having abandoned all sense of possessions, doing mere bodily action, he incurs no sin. |

2. Niyama

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|-------------|-------------|---|---|
| 2 | Niyama | i) Shaucham | 10) 13 - 8 | अमानित्वमदम्भित्वम् अहिंसा क्षान्तिरार्जवम् । आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ १३-८ ॥ | - Humility, unpretentiousness, Non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness self- control. |
| | | | 11) 16 - 3 | तेजः क्षमा धृतिः शौचम् अद्रोहो नातिमानिता । भवन्ति सम्पदं दैवीम् अभिजातस्य भारत ॥ १६-३ ॥ | - Vigour, forgiveness, fortitude, purity, absence of hatred, absence of pride-these belong to the one, born for the divine estate, O Bharata. |
| | | | 12) 17 - 14 | देवद्विजगुरुप्राज्ञ पूजनं शौचमार्जवम् । ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १७-१४ ॥ | - Worship of the gods, the twice-born, the teachers and the wise; purity, Straightforwardness, celibacy and non- injury-these are called the 'austerity of the body'. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--------------|-------------|--|--|
| 2 | Niyama | ii) Santosha | 13) 4 - 22 | <p>यदृच्छालाभसन्तुष्टः द्वन्द्वातीतो विमत्सरः । समः सिद्धावसिद्धौ च कृत्वापि न निबध्यते ॥ ४-२२ ॥</p> | - Content with what comes to him without effort, free from the pairs of opposites and envy, even-minded in success and failure, though acting he is not bound. |
| | | | 14) 3 - 17 | <p>यस्त्वात्मरतिरेव स्याद आत्मतृप्तश्च मानवः । आत्मन्येव च सन्तुष्ट तस्य कार्यं न विद्यते ॥ ३-१७ ॥</p> | - But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. |
| | | | 15) 12 - 19 | <p>तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् । अनिकेतः स्थिरमतिः भक्तिमान्मे प्रियो नरः ॥ १२-१९ ॥</p> | - To whom censure and praise are equal, who is silent, content with anything, homeless, steady-minded, full of devotion - That man is dear to Me. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|------------|-------------|---|--|
| 2 | Niyama | iii) Tapas | 16) 4 - 10 | वीतरागभयक्रोधा मन्मया मामुपाश्रिताः । बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ ४-१० ॥ | - Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained My being. |
| | | | 17) 17 - 16 | मनः प्रसादः सौम्यत्वं मौनमात्मविनिग्रहः । भावसंशुद्धिरित्येतत् तपो मानसमुच्यते ॥ १७-१६ ॥ | - Serenity of mind, good-heartedness, silence, self control, purity of nature - These together are called the mental austerity. |
| | | | 18) 17 - 25 | तदित्यनभिसन्धाय फलं यज्ञतपःक्रियाः । दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ १७-२५ ॥ | - Uttering 'Tat' without aiming at the fruits are the acts of sacrifice and Austerity and the various acts of gift performed by the seekers of liberation. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|-----------------------|-------------|---|---|
| 2 | Niyama | iv) Svadhyaya | 19) 4 - 28 | द्रव्ययज्ञास्तपोयज्ञाः योगयज्ञास्तथापरे । स्वाध्यायज्ञानयज्ञश्च यतयः संशितव्रताः ॥ ४-२८ ॥ | - Others again offer wealth, austerity and yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice. |
| | | | 20) 16 - 01 | श्रीभगवानुवाच । अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः । दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥१६-१ ॥ | The blessed lord said : - Fearlessness, purity of heart, steadfastness in the yoga of knowledge, alms-giving, control of the senses, sacrifice, study of the sastras and straightforwardness... |
| 2 | Niyama | v) Ishvara Pranidanah | 21) 8 - 22 | पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया । यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥८-२२ ॥ | - That highest Purusha , O Partha, is attainable by unswerving devotion to Him alone, within whom all beings dwell, by whom all this is pervaded. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--------------------------|------------|---|--|
| 2 | Niyama | v) Ishvara Pranidanah | 22) 9 - 14 | सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः । नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ ९-१४ ॥ | - Always glorifying Me, striving, firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion. |
| | | | 23) 9 - 22 | अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते । तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥ | - To those men who worship Me alone, thinking of no other, to those ever self- controlled, I secure for them that which is not already possessed (yoga) by them, and preserve for them what they already possess (ksema). |
| | | | 24) 9 – 27 | न च मां तानि कर्माणि निबध्नन्ति धनञ्जय । उदासीनवदासीनम् असक्तं तेषु कर्मसु ॥ ९-९ ॥ | - Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give in charity, whatever you practise as austerity, O Kaunteya, do it as an offering to Me. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--------------------------|-------------|--|--|
| 2 | Niyama | v) Ishvara Pranidanah | 25) 9 - 34 | मन्मना भव मद्भक्तः मद्याजी मां नमस्कुरु । मामेवैष्यसि युक्तवैवम् आत्मानं मत्परायणः ॥ ९-३४ ॥ | - Fix your mind on Me; be devoted to Me, sacrifice to Me, bow down to Me; having thus united your (whole) Self with Me, taking Me as the supreme goal, you shall come to Me. |
| | | | 26) 10 - 8 | अहं सर्वस्य प्रभवः मत्तः सर्वं प्रवर्तते । इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ १०-८ ॥ | - I am the source of all; from Me everything evolves; understanding thus, the wise endowed with loving consciousness worship Me. |
| | | | 27) 14 - 26 | मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ १४-२६ ॥ | - And he, serving me with unswerving devotion, and crossing beyond the Gunas, is fit to become Brahman. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--------------------------|-------------|--|--|
| 2 | Niyama | v) Ishvara Pranidanah | 28) 15 - 19 | यो मामेवमसम्मूढः जानाति पुरुषोत्तमम् । स सर्वविद्भजति मां सर्वभावेन भारत ॥ १५-१९ ॥ | - Thus, this most secret science (Teaching) has been taught by me, O sinless one. One knowing this a man becomes wise and all his duties as accomplished, O Bharata. |
| | | | 29) 18 - 46 | यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् । स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः ॥ १८-४६ ॥ | - From whom is the evolution of all beings, by whom all this is pervaded, worshipping Him with one's own duty, man attains perfection. |
| | | | 30) 18 - 66 | सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज । अहं त्वा सर्वपापेभ्यः मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥ | - Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. |

3. Asana

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|-------|--|------------|---|--|
| 3 | Asana | | 31) 6 – 11 | शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः । नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ६-११ ॥ | - Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... |
| | | | 32) 6 - 13 | समं कायशिरोग्रीवं धारयन्नचलं स्थिरः । सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ ६-१३ ॥ | - Let him firmly hold his body, head and neck erect and still, gazing at the tip of the nose, without looking around. |

4. Pranayama

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|-----------|--|------------|--|--|
| 4 | Pranayama | | 33) 4 - 29 | अपाने जुहति प्राणं प्राणेऽपानं तथापरे । प्राणापानगती रुद्धा प्राणायामपरायणाः ॥ ४-२९ ॥ | - Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the courses of the outgoing and incoming breaths, solely absorbed in the restraint of breath. |
| | | | 34) 5 - 27 | स्पर्शान्कृत्वा बहिर्बाह्यान् चक्षुश्चैवान्तरे भ्रुवोः । प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥ | - Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. |

5. Pratyahara

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|------------|--|------------|--|--|
| 5 | Pratyahara | | 35) 2 - 58 | <p>यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्यः स्तस्य प्रज्ञा प्रतिष्ठिता ॥ २-५८ ॥</p> | - When like the tortoise, which withdraws its limbs from all sides, he withdraws his senses from the sense objects, then his wisdom becomes steady. |
| | | | 36) 2 - 68 | <p>तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः । इन्द्रियाणीन्द्रियार्थेभ्य तस्य प्रज्ञा प्रतिष्ठिता ॥ २-६८ ॥</p> | - Therefore, O mighty-armed, his knowledge is steady whose senses are completely restrained from sense objects. |
| | | | 37) 5 - 21 | <p>बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् । स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ ५-२१ ॥</p> | - With the self unattached to external contacts, he finds happiness in the Self; with the self engaged in the meditation of Brahman, he attains endless happiness. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|------------|--|-------------|---|---|
| 5 | Pratyahara | | 38) 18 - 51 | <p>बुद्ध्या विशुद्धया युक्ता धृत्यात्मानं नियम्य च । शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ १८-५१ ॥</p> | <p>- Endowed with a pure intellect, controlling the self by firmness, relinquishing sound and other objects and abandoning attraction and hatred...</p> |

6. Dharana

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|---------|--|------------|---|---|
| 6 | Dharana | | 39) 6 - 12 | <p>तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः । उपविश्यासने युञ्ज्याद् योगमात्मविशुद्धये ॥ ६-१२ ॥</p> | <p>- There, having made the mind single pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise yoga for the purification of the self.</p> |
| | | | 40) 6 - 15 | <p>युञ्जन्नेवं सदात्मानं योगी नियतमानसः । शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ ६-१५ ॥</p> | <p>- Thus, always keeping the mind balanced, the yogi, with his mind controlled, attains the peace abiding in Me, which culminates in total liberation (nirvana or moksa).</p> |
| | | | 41) 6 - 25 | <p>शनैः शनैरुपरमेद् बुद्ध्या धृतिगृहीतया । आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ ६-२५ ॥</p> | <p>- Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything.</p> |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|---------|--|------------|--|---|
| 6 | Dharana | | 42) 8 - 12 | <p>सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च । मूर्ध्याध्यात्मनः प्राणम् आस्थितो योगधारणाम् ॥८-१२॥</p> | <p>- Having closed all the gates, having confined the mind in the heart, having fixed the life-breath in the head, engaged in the practice of concentration .</p> |

7. Dhyana

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--|------------|---|---|
| 7 | Dhyana | | 43) 6 - 18 | <p>यदा विनियतं चित्तम आत्मन्येवावतिष्ठते । निःस्पृहः सर्वकामेभ्यः युक्त इत्युच्यते तदा ॥ ६-१८ ॥</p> | - When the perfectly controlled mind rests in the Self only, free from longing for all (objects of) desires, then it is said : 'He is united' (Yuktah). |
| | | | 44) 6 - 19 | <p>यथा दीपो निवातस्थः नेङ्गते सोपमा स्मृता । योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ ६-१९ ॥</p> | - As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self). |
| | | | 45) 8 - 14 | <p>अनन्यचेताः सततं यो मां स्मरति नित्यशः । तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥</p> | - I am easily attainable by that ever – steadfast yogi who constantly remembers me daily, not thinking of anything else, O Partha. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|--------|--|-------------|---|---|
| 7 | Dhyana | | 46) 18 - 52 | <p>विविक्तसेवी लघ्वाशी यतवाक्कायमानसः । ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥१८-५२॥</p> | <p>- Dwelling in solitude, eating but little, speech, body and mind subdued, always engaged in meditation and concentration, taking refuge in dispassion...</p> |

8. Samadhi

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|---------|--|------------|---|---|
| 8 | Samadhi | | 47) 2 - 53 | श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला । समाधावचला बुद्धिः तदा योगमवाप्स्यसि ॥ २-५३ ॥ | - When your intellect, though perplexed by what you have heard, shall stand immovable and steady in the Self, then you shall attain Self-Realisation. |
| | | | 48) 6 - 20 | यत्रोपरमते चित्तं निरुद्धं योगसेवया । यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ॥ ६-२० ॥ | - When the mind, restrained by the practice of Yoga, attains quietitude and seeing the Self by the self, he is satisfied in his won Self; |
| | | | 49) 6 - 22 | यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः । यस्मिन्स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ ६-२२ ॥ | - Which having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow. |

| S. No | Steps | | Chapter | Verse Sanskrit | English Meaning |
|-------|---------|--|------------|---|--|
| 8 | Samadhi | | 50) 6 - 23 | तं विद्याद् दुःखसंयोग वियोगं योगसंज्ञितम् । स निश्चयेन योक्तव्योः योगोऽनिर्विण्णचेतसा ॥ ६-२३ ॥ | <ul style="list-style-type: none"> - Let it be known; the severance from the union with pain is yoga. This yoga should be practised with determination and with a mind steady and undespairing. |
| | | | 51) 6 - 28 | युञ्जन्नेवं सदात्मानं योगी विगतकल्मषः । सुखेन ब्रह्मसंस्पर्शम अत्यन्तं सुखमश्नुते ॥ ६-२८ ॥ | <ul style="list-style-type: none"> - The yogi, always engaging the mind thus (in the practice of yoga), freed from sins, easily enjoys the infinite Bliss of "Brahman-contact". |