

## **Rāja Yoga Śloka Saṅgrahaḥ**

### **Dhyāna Śloka**

Yam Brahmā varuṇendra rudra marutaḥ  
stunvanti divyaiḥ stavaiḥ  
vedaiḥ sāṅgapadakramopaniṣadair  
gāyanti yam sāmagaḥ,  
Dhyānāvasthita tadgatena manasā  
Paśyanti yam yoginaḥ  
yasyāntam na viduḥ surāsuragaṇāḥ  
devāya tasmai namaḥ.

Salutation to that God whom Brahma, Varuna, Indra, Rudra and the Maruts praise with divine hymns, whom the Sama-chanters sing by Vedas and their Angas, in the Pada and Krama methods, and by the Upanishads, whom the yogis see with their minds absorbed in Him through meditation, and whose end the hosts of Devas and Asuras know not.

Now the Compilation of the verses on Raja Yoga from Bhagavadgita.

### **Atha Srīmad Bhagavadgītāsu**

#### **Rāja Yoga Sloka Sangrahaḥ**

1

#### **Srī Bhagāvanu Uvāca**

Bhagavad Gita: Chapter 6, Verse 5

uddhared ātmanātmānam  
nātmānam avasādayet,  
ātmaiva hyātmano bandhur  
ātmaiva ripur ātmanaḥ

Let a man be lifted up by his own self; let him not lower himself; for he himself is his friend, and he himself is his enemy.

2

Bhagavad Gita: Chapter 6, Verse 6

bandhur ātmātmanas tasya  
yenātmaivātmanā jitaḥ,  
anātmanas tu śhatrutve  
vartetātmaiva śhatru-vatu

For those who have conquered the mind, it is their friend. For those who have failed to do so, the mind works like an enemy.

3

Bhagavad Gita: Chapter 6, Verse 11

śhuchau deśhe pratiṣṭhāpya  
sthiram āsanam ātmanaḥ,  
nātyuchchhritam nāti-nīcham  
chailājina-kuśhottaram

In a clean spot, a firm seat should be made, neither too high nor too low, and it should be covered by cloth, skin, and holy grass one over the other.

There, being seated, having made the mind one-pointed, controlling the actions of the mind and the senses, let him practice Dhyana Yoga for self-purification.

4

Bhagavad Gita: Chapter 4, Verse 29

apāne juhvati prāṇam  
prāṇe 'pānam tathāpare,  
prāṇāpāna-gatī ruddhvā  
prāṇāyāma-parāyaṇāḥ

Some, again, constantly practising the regulation of prāna, offer the oblation of prāna into apāna, and apāna into prāna, or stop the passage of both prāna and apāna. Yet others, restricting their food, offer their prānas in the prānas.

5

Bhagavad Gita: Chapter 6, Verse 17

yuktāhāra-vihārasya  
yukta-cheṣṭāsya karmasu,  
yukta-svapnāvabodhasya  
yogo bhavati duḥkha-hā

For him who is moderate in food and recreation, moderate in exertion in all actions, moderate in sleep and wakefulness, yoga destroys all pain and suffering (caused by birth and death).

6

Bhagavad Gita: Chapter 6, Verse 12

tatraikāgraṁ manaḥ kṛtvā  
yata-chittendriya-kriyaḥ,  
upaviśhyāsane yuñjyād  
yogam ātma-viśuddhaye

There, being seated, having made the mind one-pointed, controlling the actions of the mind and the senses, let him practice Dhyana Yoga for self-purification.

7

Bhagavad Gita: Chapter 6, Verse 13

samaṁ kāya-śhiro-grīvaṁ  
dhārayann achalaṁ sthiraḥ,  
samprekṣhya nāsikāgraṁ svaṁ  
diśaśh chānavalokayan

Let him firmly hold the body, head and neck erect, and gazing on the tip of his nose, without looking around.

8

Bhagavad Gita: Chapter 6, Verse 25

śhanaiḥ śhanair upamed  
buddhyā dhṛiti-grihītayā,  
ātma-samsthaṁ manaḥ kṛtvā  
na kiñchid api chintayet

one should attain quietude slowly and slowly by the intellect held firmly. And then, fixing the mind in Atma, he should not think of anything else at all.

9

Bhagavad Gita: Chapter 6, Verse 14

praśhāntātmā vigata-bhīḥ  
brahmachāri-vrate sthitaḥ,  
manaḥ sanyamya machittaḥ  
yukta āsīta mat-parah

let him sit, serene and fearless, established in the vow of celibacy, self-controlled and balanced, thinking of Me as the Supreme goal.

10

**Arjuna Uvāca**

Bhagavad Gita: Chapter 6, Verse 34

chañchalaṁ hi manaḥ kṛṣṇa  
pramāthi balavad dṛiḍham,  
tasyāhaṁ nigrahaṁ manye  
vāyor iva su-duṣhkaram

The mind is very restless, turbulent, strong, and obstinate, O Krishna. It appears to me that it is more difficult to control than the wind.

11

**Srī Bhagāvan Uvāca**

Bhagavad Gita: Chapter 6, Verse 35

śhrī bhagavān uvācha

asanśhayaṁ mahā bāho

mano durnigrahaṁ chalam,

abhyāsenā tu kaunteya

vairāgyeṇa cha grihyate

The Lord said: Doubtless, O mighty Arjuna, the mind is restless and hard to control; but by practice and by detachment, O son of Kunti, it can be restrained.

12

Bhagavad Gita: Chapter 6, Verse 32

ātmaupamyena sarvatra

samaṁ paśhyati yo 'rjuna,

sukhaṁ vā yadi vā duḥkhaṁ

sa yogī paramo mataḥ

He who judges pleasure or pain everywhere, by the same standard as he applies to himself, that yogi is thought to be the highest.

13

**Bhagavad Gita: Chapter 6, Verse 21**

sukham ātyantikaṁ yat tad

buddhi-grāhyam atīndriyam,

vetti yatra na chaivāyaṁ

sthitaśh chalati tattvataḥ

When he feels that supreme bliss which is perceived by the intelligence and which transcends the senses, and wherein established he never moves from the Reality.

14

Bhagavad Gita: Chapter 6, Verse 28

yuñjann evaṁ sadātmānaṁ

yogī vigata-kalmaṣhaḥ,

sukhena brahma-sansparśham

atyantaṁ sukham aśhnute

Thus the yogi free from evil, practising yoga (union with Atma) always, attains easily the highest bliss resulting from contact with Brahman.

15

Bhagavad Gita: Chapter 8, Verse 10

prayāṇa-kāle manasāchalena

bhaktyā yukto yoga-balena chaiva,

bhruvor madhye prāṇam āveśhya samyak

sa taṁ paraṁ puruṣham upaiti divyam

The Omniscient, the Ancient, the Ruler, Minuter than an atom, the Supporter of all, of Form inconceivable, Effulgent like the sun, and Beyond all darkness; he who meditates on this Resplendent, Supreme Purusa, at the time of death, with a steady mind, devotion and strength of yoga, well fixing the entire Prana in the middle of the eye-brows, he reaches Him.

16

Bhagavad Gita: Chapter 6, Verse 27

praśhānta-manasaṁ hyenaṁ  
yoginaṁ sukham uttamam,  
upaiti śhānta-rajasam  
brahma-bhūtama kalmaṣham

Supreme Bliss comes to the yogi whose mind is completely tranquil and whose passions are quieted, who is free from stain and who has become one with Brahman.

17

Bhagavad Gita: Chapter 6, Verse 45

prayatnād yatamānas tu  
yogī sanśhuddha-kilbiṣhaḥ,  
aneka-janma-samsiddhas  
tato yāti parām gatim

Practising assiduously, the yogi having acquired perfection through many births attains the supreme state (Moksha) purified of all sins.

18

Bhagavad Gita: Chapter 5, Verse 24

yo 'ntaḥ-sukho 'ntar-ārāmaḥ  
tathāntar-jyotir eva yaḥ,  
sa yogī brahma-nirvāṇam  
brahma-bhūto 'dhigachchhati

He who finds happiness within, delights within, and illumined within, that sage becoming Brahman attains absolute perfection.

Om tat sad iti

Śrīmad Bhagavadgītāsu Upaniṣatsu

Brahmavidyāyām Yogaśāstre

Sri Kṛṣṇārjuna samvāde

Rājayoga sloka-saṅgrahaḥ

Hariḥ Om Tat Sat.

In the Upanisad of the Bhavadgita, the Science of the Absolute, the Science of Yoga and the dialogue between Sri Krsna and Arjuna, this is a collection of verses on Raja Yoga. Harih Om that is Reality.