

PRAYERS and INVOCATIONS for CHANTING

Including an explanation of the invocations
by Dr Geeta S. Iyengar



IYENGAR YOGA ASSOCIATION (UK)

In May 2009 Geetaji came to Europe to teach at Conventions held in two locations: Koln and London.

As well as conducting asana and pranayama classes, Geetaji led sessions where students practised the recitation or chanting of "the prayers". This is the traditional way in which students of yoga learn by heart the Yoga Sutras of Patanjali, invocations and prayers directly from their teacher or Guru.

This booklet has been produced to include all the chanting from the Conventions. It also includes an explanation of the meaning of the Invocations and an audio CD compiled with the permission of the IYVD (Deutschland) and the RIMYI. It will hopefully be a helpful aid to learning the pronunciation of Sanskrit, the intonation and flow of the chants and understanding their meaning.

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ॐ

श्रीमत्पतञ्जलिमहामुनये नमः

श्रीमद्भगवत्पतञ्जल्यष्टोत्तरशतनामावलिः

Śrīmad-bhagavat-patañjalyaṣṭottara-śata-nāmāvaliḥ
The 108 Names of Lord Patanjali

Translated by
Shri Siddhartha Krishna

Introduction

On the 31st October 2004, the world's first temple dedicated to Lord Patanjali was inaugurated by our respected Shri Yogacharya B. K. S. Iyengar (Guruji) in his holy birthplace of Bellur, a village in Karnataka, South India. Bellur is soon to become a place of pilgrimage for all Iyengar Yoga students, because the place is of immense importance to our beloved Guruji. Its tranquil and serene environment, enchanted with the grace of Lord Patanjali and his divine philosophy of Yoga, provides one of the most perfect spiritual settings for Yoga Sadhana (ardent practice of Yoga). The traditional priests, while performing Aaraadhanaa (divine worship) to the Lord, recite this "Ashtottara-shata-naamaavalih" (the 108 Names) of Lord Patanjali regularly in the holy sanctum of this temple. As explicitly mentioned in the last verse of this text, a devotee, who ardently recites these 108 names of Lord Patanjali, reaches the highest abode of consciousness by his blessings. Indeed, devotional recitation of the text leads to physical perfection, inner purification, mental peace, spiritual development, deep meditation and divine grace, which are the prerequisites to the attainment of Yoga, the highest goal of human existence. Yoga is the quintessence of all religions, ideologies, philosophies, ethics and nationalities. Thus, Yoga provides a better understanding of our own ideology, philosophy, religion and nation. Yoga bestows upon us firm determination, stamina and great willpower, which are essential for reaching the highest pinnacles in any field. Yoga welcomes all races, religious and ethnic groups, and renders them into one single bouquet consisting of a vast range of flowers. Yoga unites the world in its soul. Yoga is unity, in which all conflicts and hatred tend to dissolve and only unconditional pure love for the whole of creation prevails. Thus, Yoga truly has the ability to convert this earth into heaven. This is the divine vision (Darshana) of the great saint and sage of yore, Lord Patanjali, the author of the Yoga-Darshanam, the most authoritative text available on the philosophy of Yoga, and who is the spiritual successor of an extremely ancient Vedic tradition whose foundations are deeply rooted within the holy texts of the four Vedas (viz. Rig-veda, Saama-veda, Yajur-veda and Atharva-veda) and was promulgated for the first time by Lord Kapila to his beloved mother Devahuti and further exalted and embellished by Yogeshvara (the Lord of Yoga) Lord Shri Krishna in the Yoga-Shaastra (the scripture on Yoga) more commonly known as the Shrimad-Bhagavad-Gita. Finally I would like to express my special thanks and regards to Geetaji (Geeta S. Iyengar) for clearing all my doubts and answering all my questions. May Lord Patanjali's blessings dawn upon us all!

Siddhartha Krishna

ध्यानम्

Dhyānam

योगशास्त्रप्रणेतारं शब्दविद्याप्रकाशकम् । आयुर्विद्याप्रवक्तारं प्रणमामि पतञ्जलिम् ॥

Yoga-śāstra-praṇetāraṁ śabda-vidyā-prakāśakam ।

Āyur-vidyā-pravaktāraṁ praṇamāmi patañjalim ॥

I bow down to Patanjali, the author of the Yoga Sutras, who enlightens the science of words (Sanskrit grammar) and is the teacher of Ayurveda.

चेतःशब्दशरीराणां शोधकं देशिकोत्तमम् । भक्त्या नत्वा मुनिं नाम्नामष्टोत्तरशतं ब्रुवे ॥

Cetaḥ-śabda-śarīrāṇāṁ śodhakam deśikottamam ।

Bhaktiā natvā munirṁ nāmnām-aṣṭottara-śataṁ bruve ॥

After bowing down to Him with all my devotion I will reveal the 108 names of the great Muni Bhagavan Patanjali, who is the greatest spiritual master and is the purifier of mind, speech and body. (A Muni is a sage who contemplates.)

ॐ श्रीमत्पतञ्जलिमहामुनये नमः ॐ

ॐ **Śrīmat-patañjali-mahāmunaye namaḥ ॐ**

Prostration to the Great Muni Bhagavan Patanjali.

ॐ योगिवर्याय नमः ॐ ॐ **Yogi-varyāya namaḥ ॐ**

Prostration to the Great Yogi.

ॐ योगोपदेशकाय नमः ॐ ॐ **Yogopadeśakāya namaḥ ॐ**

Prostration to the Master of Yoga.

ॐ योगपदव्याख्यात्रे नमः ॐ ॐ **Yoga-pada-vyākhyātre namaḥ ॐ**

Prostration to the explainer of the word "Yoga".

ॐ वृत्तिभेदबोधकाय नमः ॐ ॐ **Vṛtti-bheda-bodhakāya namaḥ ॐ**

Prostration to the explainer of the various Vrittis (modifications of the mind).

ॐ ईश्वरप्रणिहितचित्ताय नमः ॐ ॐ **Īśvara-praṇihita-cittāya namaḥ ॐ**

Prostration to him whose heart is fixed upon the Supreme God.

ॐ प्रणवोपासकाय नमः ॐ ॐ **Praṇavopāsakāya namaḥ ॐ**

Prostration to the worshipper of OM. (To worship in Sanskrit means to meditate upon.)

ॐ प्रणवतत्त्वदर्शिने नमः ॐ ॐ **Praṇava-tattva-darśīne namaḥ ॐ**

Prostration to the one who perceives the true nature of OM.

ॐ जपविधायिने नमः ॐ ॐ **Japa-vidhāyīne namaḥ ॐ**

Prostration to him who performs Japa (repetition of Mantras, viz. OM etc.)

ॐ योगसाधनोपदेशकाय नमः ॐ ॐ **Yoga-sādhano-padeśakāya namaḥ ॐ**

Prostration to the teacher of the means of Yoga (Samadhi).

ॐ शब्दतत्त्वप्रकाशकाय नमः ॐ ॐ **Śabda-tattva-prakāśakāya namaḥ** ॐ

Prostration to him who discloses the true nature of the word (Shabda).

ॐ शब्दविद्याफलवक्त्रे नमः ॐ ॐ **Śabda-vidyā-phala-vaktre namaḥ** ॐ

Prostration to him who describes the fruit of grammar.

ॐ वाग्योगविदे नमः ॐ ॐ **Vag-yoga-vidē namaḥ** ॐ

Prostration to him who knows the Yoga of Speech (the mutual relationship of words).

ॐ श्रुत्यर्थानुग्राहकाय नमः ॐ ॐ **Śrutya-rthānugrahakāya namaḥ** ॐ

Prostration to him who helps us to understand the significance of the Vedas (The Holy Scriptures).

ॐ सूत्रवाक्यार्थसेतवे नमः ॐ ॐ **Sūtra-vākya-rtha-setave namaḥ** ॐ

Prostration to him who is like a dam on the meaning of the aphorisms.

Lord Patanjali's commentary on Panini's Ashtadhyayi, the most authoritative text on Sanskrit grammar, is like a dam, protecting the meaning of the Ashtadhyayi from overflowing, i.e. misinterpretations.

Prostration to him who is like a bridge to reach the other shore of the meaning of the sentences in Panini's aphorisms.

Even though Panini's aphorisms are very small and precise, the meaning is as vast as the ocean, so only Patanjali can help to reach the other side of this ocean, i.e. to understand the significance of the aphorisms.

ॐ धर्मनियमावगमकाय नमः ॐ ॐ **Dharma-niyamāvagamakāya namaḥ** ॐ

Prostration to him who helps us understand the rule of Dharma (good deeds, virtue).

ॐ शब्दोपलब्धिदर्शकाय नमः ॐ ॐ **Śabdopalabdhi-darśakāya namaḥ** ॐ

Prostration to him who shows how to reach the knowledge of the divine word.

ॐ दृष्टान्तोपकल्पकाय नमः ॐ ॐ **Dr̥ṣṭāntopakalpakāya namaḥ** ॐ

Prostration to him who shows examples (while commenting on Panini's aphorisms).

ॐ न्यायकदम्बाख्यात्रे नमः ॐ ॐ **Nyāya-kadambākhyātre namaḥ** ॐ

Prostration to him who provides a multitude of methods.

ॐ सूत्राक्षरमर्मविदे नमः ॐ ॐ **Sūtrākṣara-marma-vidē namaḥ** ॐ

Prostration to him who knows the secret of the letters of the aphorisms (of Panini's Ashtadhyayi).

ॐ आयुर्विद्यादेशिकाय नमः ॐ ॐ **Ayur-vidyā-deśikāya namaḥ** ॐ

Prostration to him who is the Master of Ayurveda.

ॐ क्लेशपञ्चकविदूराय नमः ॐ ॐ **Kleśa-pañcaka-vidūrāya namaḥ** ॐ

Prostration to him who is free from the five afflictions. (The five afflictions are described in the Yoga Sutra 2-3 – ignorance, ego, attachment, hatred and fear.)

ॐ अविद्यापदशोधकाय नमः ॐ ॐ **Avidya-pada-śodhakāya namaḥ** ॐ

Prostration to him who purifies (us from) the state of ignorance.

ॐ कर्मफलनिवृत्तये नमः ॐ ॐ **Karma-phala-nivṛtṭyai namaḥ** ॐ

Prostration to him who is free from Karma-phala (the fruits of action).

ॐ हेयोपादेयज्ञात्रे नमः ॐ ॐ **Heyopādeya-jñātre namaḥ** ॐ

Prostration to him who knows that which has to be avoided and that which has to be acquired.

ॐ योगाङ्गोपदेशकाय नमः ॐ ॐ **Yogaṅgopadeśakāya namaḥ** ॐ

Prostration to the teacher of (the eight) limbs of Yoga. (The eight limbs of Yoga have been described in the Yoga Sutra 2/29 – Yama, Niyama, Asana, Pranayama, Pratyahara i.e. withdrawal of the senses, Dharana i.e. concentration, Dhyana i.e. contemplation, Samadhi i.e. meditation)

ॐ योगाङ्गफलवक्त्रे नमः ॐ ॐ **Yogaṅga-phala-vaktre namaḥ** ॐ

Prostration to him who describes the fruits of the limbs of Yoga. (The fruits of practising the eight limbs of Yoga have been described in Yoga Sutra 2/35 etc.)

ॐ योगसाधनसन्देशाय नमः ॐ ॐ **Yoga-sādhana-sandēśāya namaḥ** ॐ

Prostration to the conveyer of the message about the means of Yoga. (The second chapter of the Yoga Sutras is called "Sadhana Pada", the chapter of the means.)

ॐ योगपथानुवृत्ताय नमः ॐ ॐ **Yoga-pathānuvṛttāya namaḥ** ॐ

Prostration to the follower of the path of Yoga.

ॐ योगीश्वराय नमः ॐ ॐ **Yogīśvarāya namaḥ** ॐ

Prostration to the Lord of Yogis.

ॐ वाग्दोषविदे नमः ॐ ॐ **Vag-doṣa-vidē namaḥ** ॐ

Prostration to him who knows the contamination (faults) of speech.

ॐ पाणिन्याहितभावाय नमः ॐ ॐ **Paṇinyahita-bhāvāya namaḥ** ॐ

Prostration to him whose devotion is placed in Panini.

ॐ लोकभाषणविदुषे नमः ॐ ॐ **Loka-bhāṣaṇa-viduṣe namaḥ** ॐ

Prostration to him who is adept in talking to people.

ॐ श्रुत्यर्थाभिधात्रे नमः ॐ ॐ **Śrutyarthābhidhātre namaḥ** ॐ

Prostration to him who imparts the purport of the Holy Vedas.

ॐ शब्दलक्षणवक्त्रे नमः ॐ ॐ **Śabda-lakṣaṇa-vaktre namaḥ** ॐ

Prostration to him who teaches the derivations of words.

ॐ गुरुलाघवविदे नमः ॐ ॐ **Guru-lāghava-vidē namaḥ** ॐ

Prostration to him who knows how to explain (the truth) in detail or briefly. (He has explained the truth in detail through the Mahabhashyam [an extensive commentary on Sanskrit grammar] and briefly through the Yoga Sutras.)

ॐ सर्वशाखाविज्ञात्रे नमः ॐ ॐ **Sarva-śakha-vijñātre namaḥ** ॐ

Prostration to him who knows all the branches (of the Vedas).

ॐ सूत्रविवेचकाय नमः ॐ ॐ **Sūtra-vivecakāya namaḥ** ॐ

Prostration to him who expounds the aphorisms (of Panini).

ॐ शब्दग्रन्थोपजीव्याय नमः ॐ ॐ **Śabda-granthopajīvyāya namaḥ** ॐ

Prostration to the greatest authority on grammar.

ॐ अक्षरानुव्याख्यात्रे नमः ॐ ॐ **Akṣarānuvyākhyātre namaḥ** ॐ

Prostration to him who explains the letters (of Panini's Ashtadhyayi).

ॐ सूत्रानर्थक्यनिराकर्त्रे नमः ॐ ॐ **Sūtranarthakya-nirākartre namaḥ** ॐ

Prostration to him who denies the worthlessness of any aphorism (in Panini's Ashtadhyayi).

In his commentary on Panini's Ashtadhyayi, Lord Patanjali denies the worthlessness of even a single aphorism and says, "Acarya Panini, the greatest authority, used to compose these aphorisms with great effort in the peaceful morning hours while sitting in an immaculate place, facing the east, (i.e. praying to the rising Sun which is the abode of life, light and knowledge, and transcends all darkness, ignorance and impurity) and holding Kusha (i.e. the purifying grass) in his hand. In such a case, when a single letter ought not to be worthless, how can a complete aphorism be worthless?"

In ancient times it was a custom to hold the purifying Kusha grass while performing any divine ritual or worship. However, the custom is still practiced in some very ancient temples even today. The razor-like sharp and pointed Kusha grass symbolizes a pure, subtle intellect and intelligence that can pierce through the subtlest of subjects, the Supreme Truth. Thus, the holy Upanishads quote, "That Supreme Truth can only be perceived through a subtle and sharp intellect." To make it clearer I would like to mention that such subtlety and sharpness of intellect can only be acquired by purifying it through ardent Yoga practice.

ॐ विशेषप्रतिपत्तिहेतुदर्शिने नमः ॐ ॐ **Viśeṣa-pratipatti-hetu-darśine namaḥ** ॐ

Prostration to him who demonstrates the reasons for special understanding.

ॐ पदसम्बन्धज्ञाय नमः ॐ ॐ **Pada-sambandha-jñāya namaḥ** ॐ

Prostration to him who knows the relation of words.

ॐ बहुकल्पप्रदर्शकाय नमः ॐ ॐ **Bahu-kalpa-pradarśakāya namaḥ** ॐ

Prostration to him who demonstrates many alternatives (of an explanation).

ॐ सर्वलक्ष्याभिज्ञाय नमः ॐ ॐ **Sarva-lakṣyābhijñāya namaḥ** ॐ

Prostration to him who knows all the things that have been defined (in the scriptures).

ॐ वाक्याशयवर्णनपराय नमः ॐ ॐ **Vākyaśaya-varṇana-parāya namaḥ** ॐ

Prostration to him who explains the purport of the sentences.

ॐ सहस्रजिह्वाय नमः ॐ ॐ **Sahasra-jihvāya namaḥ** ॐ

Prostration to him who has a thousand tongues.

Mythologically, Lord Patanjali is considered an incarnation of the primordial mythical thousand-headed serpent Shesha, who was considered to bear the earth on his heads and forms the couch of Lord Vishnu, the Omnipresent Supreme Godhead. Because he has a thousand heads, he is also occasionally mentioned as having a thousand tongues. Indeed, there is a tale related to this particular description. It is said that in ancient times some sentences in Lord Patanjali's Mahabhashyam were incomprehensible and unintelligible even amongst the greatest of scholars. Thus, the teachers of the text used to circle those sentences and they were not taught to the students. An explanation provided for this was that because Lord Patanjali was the incarnation of the thousand-tongued serpent, some of his tongues would prattle or babble, hence such meaningless sentences came into existence. However, a very great grammarian and the most authoritative commentator on the Mahabhashyam, named Kaiyyata, a resident of Kashmir probably in the 11th century AC, deciphered all those sentences and thus broke all those Kundalis, the circles that were in the Mahabhashyam.

ॐ आदिशेषावताराय नमः ॐ ॐ **Adi-śeṣavatarāya namaḥ** ॐ

Prostration to the incarnation of the primordial serpent Shesha. Shesha symbolizes the law of Karma or the collective good and bad Karmas of entire humanity, which are considered to sustain and maintain creation.

ॐ विचारधाराधराय नमः ॐ ॐ **Vicāra-dhāra-dharāya namaḥ** ॐ

Prostration to him who bears the stream of thoughts. (Like Lord Shiva bears the holy stream of Mother Ganga, Lord Patanjali bears the stream of divine and holy thoughts.)

ॐ शब्दार्थभेदाभेददर्शिने नमः ॐ ॐ **Śabdārtha-bhedābheda-darśine namaḥ** ॐ

Prostration to him who perceives the difference of the words and the non-difference of the objects described by them.

According to Sanskrit grammar, all the different terms are considered to ultimately denote the Supreme Brahman, the substratum of the universe, the one single entity manifested in the form of the whole of creation. Therefore, even though there are endless words in so many languages, they all eventually describe the same Ultimate Existence. This is indeed a great concept that has the potential to eradicate all the conflicts that exist among various linguistic groups.

ॐ समाधिभेदभृते नमः ॐ ॐ **Samādhi-bheda-bhṛte namaḥ** ॐ

Prostration to him who practices the various types of Samadhi.

ॐ प्रशांतसिद्धिदायकाय नमः ॐ ॐ **Praśānta-siddhi-dāyakāya namaḥ** ॐ

Prostration to the bestower of peace and superhuman powers (Siddhis).

ॐ चित्तैकाग्रतापरिणामवक्त्रे नमः ॐ ॐ **Cittaikāgratā-pariṇāma-vaktre namaḥ** ॐ

Prostration to him who explains the consequence of mental concentration.

ॐ अध्यासभेदनिरूपकाय नमः ॐ ॐ **Adhyāsa-bheda-nirūpakāya namaḥ** ॐ

Prostration to him who explains the various types of false attribution / misconception.

ॐ योगभेदोपबृंहकाय नमः ॐ ॐ **Yoga-bhedopabṛṅhakāya namaḥ** ॐ

Prostration to him who invigorated and promoted the various types of Yoga.

ॐ योगविभूतये नमः ॐ ॐ **Yoga-vibhūtaye namaḥ** ॐ

Prostration to him who is endowed with the magnificence or splendour of Yoga.

ॐ योगसोपानकल्पकाय नमः ॐ ॐ **Yoga-sopāna-kalpakāya namaḥ** ॐ

Prostration to him who has arranged the steps of Yoga.

ॐ अणिमादिसिद्धिदाय नमः ॐ ॐ **Aṇimādi-siddhidāya namaḥ** ॐ

Prostration to him who bestows Aṇimā etc. superhuman powers.

The eight superhuman powers are Aṇimā, the power to become as small as an atom; Laghimā, the power to assume excessive lightness at will; Prāptiḥ, the power to obtain anything; Prākāmyam, irresistible will or freedom of will; Mahimā, the power to increase size at will; Īsitvam, superiority or greatness; Vaśitvam, the power to subjugate; Kāmāvasāyitā, the power to suppress passion. However, Lord Patanjali believes that these superhuman powers are hindrances in Samādhi. Thus, an ardent practitioner of Yoga should completely forsake the desire to acquire them.

ॐ कैवल्यपथदर्शिने नमः ॐ ॐ **Kaivalya-patha-darśine namaḥ** ॐ

Prostration to him who shows the path to Kaivalya (salvation).

ॐ वैराग्यहेतुबोधकाय नमः ॐ ॐ **Vairāgya-hetu-bodhakāya namaḥ** ॐ

Prostration to him who explains the causes of non-attachment.

ॐ मुनिश्रेष्ठाय नमः ॐ ॐ **Muni-śreṣṭhāya namaḥ** ॐ

Prostration to the greatest Muni (sage, ascetic).

ॐ मुनिवन्दिताय नमः ॐ ॐ **Muni-vanditāya namaḥ** ॐ

Prostration to him who is worshiped by sages and ascetics.

ॐ दोषत्रयापहर्त्रे नमः ॐ ॐ **Doṣa-trayāpahartre namaḥ** ॐ

Prostration to him who destroys the three impurities (of mind, speech and body).

ॐ गोनर्दीयाय नमः ॐ ॐ **Gonardīyāya namaḥ** ॐ

Prostration to him who dwells in the country called Gonarda. Gonarda is a village in Kashmir on the bank of a river of the same name.

ॐ गोणिकापुत्राय नमः ॐ ॐ **Goṇikā-putrāya namaḥ** ॐ

Prostration to the son of Gonika.

ॐ योगसूत्रकृते नमः ॐ ॐ **Yoga-sūtra-kṛte namaḥ** ॐ

Prostration to the author of the Yoga Sutras.

ॐ महाभाष्यनिर्मात्रे नमः ॐ ॐ **Mahā-bhāṣya-nirmātre namaḥ** ॐ

Prostration to the author of the Mahabhashyam.

ॐ वैद्यशास्त्रप्रवर्तकाय नमः ॐ ॐ **Vaidya-śāstra-pravartakāya namaḥ** ॐ

Prostration to the founder of the Ayurvedic scriptures.

ॐ व्याख्यानिपुणाय नमः ॐ ॐ **Vyakhya-nipuṇāya namaḥ** ॐ

Prostration to him who is very skilled in explaining.

ॐ योगिगम्याय नमः ॐ ॐ **Yogi-gamyāya namaḥ** ॐ

Prostration to him who is only intelligible to Yogis (the ardent practitioners of Yoga).

ॐ अखण्डार्थविदे नमः ॐ ॐ **Akhaṇḍārtha-vidē namaḥ** ॐ

Prostration to him who knows the complete object or meaning.

ॐ क्रियास्वरूपबोधकाय नमः ॐ ॐ **Kriya-svarūpa-bodhakāya namaḥ** ॐ

Prostration to him who teaches the true nature of Kriyayoga.

Lord Patanjali says, "Kriyayoga is self-discipline (austerity), self-study and the total surrender to God " (Yoga Sutra 2/1).

ॐ संख्यातत्त्वविदे नमः ॐ ॐ **Samkhyā-tattva-vidē namaḥ** ॐ

Prostration to him who knows the essence of true knowledge.

ॐ कालविभागदर्शकाय नमः ॐ ॐ **Kāla-vibhāga-darśakāya namaḥ** ॐ

Prostration to him who describes the (subtle) divisions of time (so that we can meditate upon them).

Lord Patanjali quotes, "By the practice of Samyama (i.e. concentration, contemplation and meditation combined) on moments and their continuous succession the Yogi gains supreme knowledge born of discrimination". (Yoga Sutra 3/53)

ॐ सूक्ष्मकालवेदिने नमः ॐ ॐ **Sūkṣma-kāla-vedine namaḥ** ॐ

Prostration to him who knows the Subtle Time (of the flow of the three Gunas, i.e. the qualities of nature which are also its constituents).

The three Gunas are Sattvaguna (the quality of light or knowledge), Rajoguna (the quality of action) and Tamoguna (the quality of darkness, ignorance and inertia).

When by ardent practice a Yogi reaches the state of Dharma-megha Samādhi (i.e. the Samadhi in which there is the showering of Dharma [ultimate righteousness as the law that bears the Universe]) the flow of the three Gunas terminates. Indeed, this flow is the cause of all pain and suffering in this world. While explaining the flow of the three Gunas, Lord Patanjali describes the uninterrupted sequence of subtle moments that leads towards and only terminates into the transformation of an object or a Guna, thus creating all that has been created. This uninterrupted flow of time is the Subtle Time that continuously transforms objects. This transformation leads to the continuous process of creation, sustenance and destruction. All this is mentioned in the Yoga Sutras 4/29–33.

ॐ कारकपदव्याख्यात्रे नमः ॐ ॐ **Kāra-ka-pada-vyakhyātre namaḥ** ॐ

Prostration to him who explains the seven cases (of grammar).

ॐ द्रव्यपदनिर्वाचकाय नमः ॐ ॐ **Dravya-pada-nirvācakāya namaḥ** ॐ

Prostration to him who explains or declares the words for elementary substances.

ॐ स्फोटभेदाभिधायिने नमः ॐ ॐ **Sphota-bhedābhidhāyine namaḥ** ॐ

Prostration to him who explains the difference of Sphota.
Sphota is the idea which flashes into the mind when a word is uttered and not the word itself.

ॐ शब्दगुणवक्त्रे नमः ॐ ॐ **Śabda-guṇa-vaktre namaḥ** ॐ

Prostration to him who describes the qualities of words.

ॐ ध्वनिभेददर्शकाय नमः ॐ ॐ **Dhvani-bheda-darśakāya namaḥ** ॐ

Prostration to him who explains the difference between various sounds.

ॐ कुणिदर्शनाश्रिताय नमः ॐ ॐ **Kuṇi-darśanaśritāya namaḥ** ॐ

Prostration to the follower of Kuni's philosophy.
Kuni was a very ancient commentator on Panini's Ashtadhyayi who is considered to have existed prior to Lord Patanjali and whose work is lost.

ॐ विधिनिपातार्थवक्त्रे नमः ॐ ॐ **Vidhi-nipātārtha-vaktre namaḥ** ॐ

Prostration to him who explains the meaning of Panini's grammatical rules and their exceptions.

ॐ सूक्ष्मविचारशीलाय नमः ॐ ॐ **Sūkṣma-vicāra-śīlāya namaḥ** ॐ

Prostration to him who is indulged in exquisite thinking.

ॐ लोकवाक्यविशारदाय नमः ॐ ॐ **Loka-vākya-viśaradāya namaḥ** ॐ

Prostration to him who is well versed in the language of common people.

ॐ लोकवन्दिताय नमः ॐ ॐ **Loka-vanditāya namaḥ** ॐ

Prostration to him who is worshipped by the people.

ॐ ध्यानमग्न्याय नमः ॐ ॐ **Dhyāna-magnāya namaḥ** ॐ

Prostration to him who is absorbed in meditation.

ॐ प्रसन्नचित्ताय नमः ॐ ॐ **Prasanna-cittāya namaḥ** ॐ

Prostration to the one with a delighted soul.

ॐ प्रसन्नवदनाय नमः ॐ ॐ **Prasanna-vadanāya namaḥ** ॐ

Prostration to the one with a delighted face.

ॐ प्रसन्नवपुषे नमः ॐ ॐ **Prasanna-vapuṣe namaḥ** ॐ

Prostration to the one with a delighted body.

ॐ पूतान्तःकरणाय नमः ॐ **Putāntaḥkaraṇāya S namaḥ** ॐ

Prostration to him with a pure heart.

ॐ कैवल्यदर्शिने नमः ॐ ॐ **Kaivalya-darśine namaḥ** ॐ

Prostration to him who has realized the state of Kaivalya.

ॐ सिद्धिभेददर्शिने नमः ॐ ॐ **Siddhi-bheda-darsine namaḥ** ॐ

Prostration to him who describes the various Siddhis (accomplishment of superhuman powers).

ॐ ध्यानस्वरूपाभिधायकाय नमः ॐ ॐ **Dhyāna-svartūpābhidhāyakāya namaḥ** ॐ

Prostration to him who describes the nature of meditation.

ॐ चित्तसङ्करविदूराय नमः ॐ ॐ **Citta-saṅkara-vidūrāya namaḥ** ॐ

Prostration to him who is free from mental confusion.

ॐ चित्तप्रसादनदर्शकाय नमः ॐ ॐ **Citta-prasādana-darsakāya namaḥ** ॐ

Prostration to him who shows methods to purify the mind (friendliness, compassion, delight, impartiality, as described in the Yoga Sutra 1/33).

ॐ योगपटलाभिधात्रे नमः ॐ ॐ **Yoga-patalābhidhātre namaḥ** ॐ

Prostration to the author of the "Yoga Patala", i.e. the Yoga Sutras (lit. the roof of Yoga protecting us from the scorching heat and hailstorms of worldly grief, agony and suffering).

ॐ क्लेशकर्मनिवर्तकाय नमः ॐ ॐ **Kleśa-karma-nivartakāya namaḥ** ॐ

Prostration to the remover of afflictions and Karmas.

ॐ स्वरूपस्थिताय नमः ॐ ॐ **Svartūpa-sthitāya namaḥ** ॐ

Prostration to him who rests in his own essential nature (in which the true Self is realized as described in the Yoga Sutra 1/3).

ॐ परमकारुणिकाय नमः ॐ ॐ **Parama-kāruṇikāya namaḥ** ॐ

Prostration to the most compassionate soul.

ॐ विवेकख्यातये नमः ॐ ॐ **Viveka-khyātaye namaḥ** ॐ

Prostration to him who has obtained discriminative awareness (as described in the Yoga Sutra 2/27).

ॐ महर्षये नमः ॐ ॐ **Maharṣaye namaḥ** ॐ

Prostration to the greatest Rishi.

The Sanskrit root "rish" means to reach, perceive and know; hence the term "Rishi" means a Yogi who has reached and perceives or knows the Ultimate Truth, the substratum and the essence of the Universe. Rishis were highly purified souls that obtained the highest level of purification through ardent practice of Yoga and to whom the holiest of the Holy Scriptures, viz. the four Vedas were revealed. Rishis also developed the Vedic teachings into the highly mystical Vedic culture. Yoga is the practical aspect and Vedanta is the theoretical aspect of this universal Vedic culture, which encompasses and welcomes all the basic concepts of every religion and theology.

ॐ महायोगिने नमः ॐ ॐ **Mahā-yogine namaḥ** ॐ

Prostration to the greatest Yogi.

ॐ मोक्षपथदर्शकाय नमः ॐ ॐ **Mokṣa-patha-darśakāya namaḥ** ॐ

Prostration to him who shows the path to liberation.

ॐ मुमुक्षुजनवन्दिताय नमः ॐ ॐ **Mumukṣu-jana-vanditāya namaḥ** ॐ

Prostration to him who is worshiped by those who long for liberation.

ॐ अमोघफलदात्रे नमः ॐ ॐ **Amogha-phala-dātre namaḥ** ॐ

Prostration to him who bestows the infallible fruit.

ॐ नतजनवत्सलाय नमः ॐ ॐ **Nata-jana-vatsalāya namaḥ** ॐ

Prostration to him who is affectionate towards those who prostrate in front of him.

ॐ त्रिकरणशुद्धिदाय नमः ॐ ॐ **Tri-karaṇa-śuddhidāya namaḥ** ॐ

Prostration to him who purifies all the three instruments (mind, speech, body).

ॐ महायोगीश्वरेश्वराय नमः ॐ ॐ **Mahā-yogīśvareśvarāya namaḥ** ॐ

Prostration to the lord of the kings of the greatest Yogis.

ॐ श्रीपातञ्जलमिदं नाम्नामष्टोत्तरशतं तु ये । भक्त्या युक्ताः पठेयुस्ते प्राप्नुवन्ति परं पदम् ॥

ॐ **Śrī-patañjalām-idaṁ nāmnām-aṣṭottara-śataṁ tu ye ।**

Bhaktiā yuktāḥ paṭheyus-te prāpnuvanti paraṁ padam ॥

Those who recite these 108 names of Bhagavan Patanjali with devotion reach the highest abode (of consciousness by His blessings).

। इति श्रीमद्भगवत्पतञ्जल्यष्टोत्तरशतनामावलिः ।

ॐ शान्तिः शान्तिः शान्तिः ।

Iti śrīmad-bhagavat-patañjalyaṣṭottara-śata-nāmāvaliḥ ।

ॐ **Śantiḥ śantiḥ śantiḥ** ॐ

Translated by-

Siddhartha Krishna



YOGA SŪTRA-S OF PATAÑJALI

ĀUM

ŚRĪMAT PATAÑJALI MAHĀMUNAYE NAMAH

atha pātañjala yogasūtra pāṭaḥ

atha samādhi pādaḥ

- I.1 atha yogānuśāsanam
- I.2 yogaḥ cittavṛtti nirodhaḥ
- I.3 tadā draṣṭuḥ svarūpe avasthānam
- I.4 vṛtti sārūpyam itaratra
- I.5 vṛttayaḥ pañcatayyaḥ kliṣṭā akliṣṭāḥ
- I.6 pramāṇa viparyaya vikalpa nidrā smṛtayaḥ
- I.7 pratyakṣa anumāna āgamāḥ pramāṇāni
- I.8 viparyayaḥ mithyājñānam atadrūpa pratiṣṭham
- I.9 śabdajñāna anupātī vastuśūnyaḥ vikalpaḥ
- I.10 abhāva pratyaya ālambanā vṛttiliḥ nidrā
- I.11 anubhūta viśaya asaṁpramoṣaḥ smṛtiḥ
- I.12 abhyāsa vairāgyābhyām tannirodhaḥ
- I.13 tatra sthitau yatnaḥ abhyāsaḥ
- I.14 sa tu dīrghakāla nairantarya satkāra āsevitaḥ dṛḍhabhūmiḥ
- I.15 dṛṣṭa ānuśravika viśaya vitṛṣṇasya vaśīkārasamjñā vairāgyam
- I.16 tatparam puruṣakhyāteḥ guṇavairṣṇyam
- I.17 vitarka vicāra ānanda asmitārūpa anugamāt samprajñātaḥ
- I.18 virāmapratyaya abhyāsapūvaḥ saṁskāraśeṣaḥ anyāḥ
- I.19 bhavapratyayaḥ videha prakṛtilayānām
- I.20 śraddhā vīrya smṛti samādhiprajñā pūrvakaḥ itareṣām
- I.21 tīvrasaṁvegānām āsannaḥ
- I.22 mṛdu madhya adhimātratvāt tataḥ api viśeṣaḥ
- I.23 Īśvara praṇidhānāt vā
- I.24 kleśa karma vipāka āśayaḥ aparāmrṣṭaḥ puruṣaviśeṣaḥ Īśvaraḥ
- I.25 tatra niratiśayaṁ sarvajñabījam
- I.26 sa eṣaḥ pūrveṣām api guruḥ kālena anavacchedāt
- I.27 tasya vācakaḥ praṇavaḥ
- I.28 tajjapaḥ tadarthabhāvanam
- I.29 tataḥ pratyakcetana adhigamaḥ api antarāya abhāvaḥ ca
- I.30 vyādhi styāna saṁśaya pramāda ālasya avirati bhrāntidarśana alabdhabhūmikatva anavasthitatvāni cittavikṣepaḥ te antarāyāḥ
- I.31 duḥkha daurmanasya aṅgamejayatva śvāsapraśvāsāḥ vikṣepa sahabhavaḥ
- I.32 tatpratiṣedhārtham ekatattva abhyāsaḥ
- I.33 maitrī karuṇā muditā upekṣāṅām sukha duḥkha puṇya apuṇya viśayāṅām bhāvanātaḥ cit-taprasādanam
- I.34 pracchardana vidhāraṇābhyām vā prāṇasya

- I.35 viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti nibandhanī
 I.36 viśokā vā jyotiṣmatī
 I.37 vītarāga viṣayaṁ vā cittam
 I.38 svapna nidrā jñāna ālambanaṁ vā
 I.39 yathābhimata dhyānāt vā
 I.40 paramāṇu paramamahattvāntaḥ asya vaśīkāraḥ
 I.41 kṣīṇavṛtteḥ abhijātasya iva maṇeḥ grahīṭṭṛ grahaṇa grāhyeṣu
 tatstha tadañjanatā samāpattiḥ
 I.42 tatra śabda artha jñāna vikalpaiḥ saṅkīrṇā savitarkā samāpattiḥ
 I.43 smṛtipariśuddhau svarūpaśūnya iva arthamātranirbhāsā
 nirvitarkā
 I.44 etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā
 I.45 sūkṣmaviṣayatvaṁ ca aliṅga paryavasānam
 I.46 tā eva sabījaḥ samādhiḥ
 I.47 nirvicāra vaiśāradye adhyātmaprasādaḥ
 I.48 ṛtaṁbharā tatra prajñā
 I.49 śruta anumāna prajñābhyām anyaviṣayā viśeṣārthatvāt
 I.50 tajjaḥ saṁskāraḥ anyasaṁskāra pratibandhī
 I.51 tasyāpi nirodhe sarvanirodhāt nirbījaḥ samādhiḥ
iti samādhi pādaḥ

atha sādhana pādaḥ

- II.1 tapaḥ svādhyāya Īsvaraḥpranīdhānāni kriyāyogaḥ
 II.2 samādhi bhāvanārthaḥ kleśa tanūkaraṇārthaśca
 II.3 avidyā asmitā rāga dveṣa abhiniveśāḥ kleśāḥ I
 II.4 avidyā kṣetram uttareṣāṁ prasupta tanu vicchinna udārāṇām
 II.5 anitya aśuci duḥkha anātmasu nitya śuci sukha ātma khyātiḥ avidyā
 II.6 dṛk darśanaśaktyoḥ ekātmatā iva asmitā
 II.7 sukha anuśayī rāgaḥ
 II.8 duḥkha anuśayī dveṣaḥ
 II.9 svarasavāhī viduṣaḥ api tatha ārūḍhaḥ abhiniveśaḥ
 II.10 te pratiprasavaheyāḥ sūkṣmāḥ
 II.11 dhyānaheyāḥ tadvṛttayaḥ
 II.12 kleśamūlaḥ karmāśayaḥ dṛṣṭa adṛṣṭa janma vedanīyaḥ
 II.13 sati mūle tadvipākaḥ jāti āyuhḥ bhogāḥ
 II.14 te hlāda paritāpa phalāḥ puṇya apuṇya hetuvāt
 II.15 pariṇāma tāpa saṁskāra duḥkhaiḥ guṇavṛtti virodhāt ca duḥkham eva sarvaṁ vivekinaḥ
 II.16 heyam duḥkham anāgatam
 II.17 draṣṭṛdṛśyayoḥ saṁyogaḥ heyahetuḥ I
 II.18 prakāśa kriyā sthiti śīlaṁ bhūṭendriyātmakarṁ bhogāpavargārtham dṛśyam
 II.19 viśeṣa aviśeṣa liṅgamātra aliṅgāni guṇaparvāṇi
 II.20 draṣṭā dṛśimātraḥ śuddhaḥ api pratyayānupaśyaḥ
 II.21 tadarthaḥ eva dṛśyasya ātmā
 II.22 kṛtārtham prati naṣṭam api anaṣṭam tadanya sādharāṇatvāt
 II.23 sva svāmi śaktyoḥ svarūpopalabdhi hetuḥ saṁyogaḥ

- II.24 tasya hetuḥ avidyā
 II.25 tad abhāvāt saṁyogābhāvaḥ hānam taddṛśeḥ kaivalyam
 II.26 vivekakhyātiḥ aviḥlavā hānopāyaḥ
 II.27 tasya saptadhā prāntabhūmiḥ prajñā
 II.28 yogāṅgānuṣṭhānāt aśuddhikṣaye jñānadīptiḥ āvivekakhyāteḥ
 II.29 yama niyama āsana prāṇāyāma pratyāhāra dhāraṇā dhyāna samādhayaḥ aṣṭau aṅgāni
 II.30 ahimsā satya asteya brahmacarya aparigrahāḥ yamāḥ
 II.31 jāti deśa kāla samaya anavacchinnaḥ sāvabhaumāḥ mahāvratam
 II.32 śauca santoṣa tapaḥ svādhyāya Īśvarapraṇidhānāni niyamāḥ
 II.33 vitarkabādhane pratipakṣabhāvanam
 II.34 vitarkāḥ hiṁsādayaḥ kṛta kārīta anumoditāḥ lobha krodha moha pūrvakaḥ mṛdu madhya
 adhīmātraḥ duḥkha ajñāna anantaphalāḥ iti pratipakṣabhāvanam
 II.35 ahimsāpratiṣṭhāyām tatsannidhau vairatyāgaḥ
 II.36 satyapraṣṭhāyām kriyāphalāśrayatvam
 II.37 asteyapraṣṭhāyām sarvaratnopasthānam
 II.38 brahmacaryapraṣṭhāyām vīryalābhaḥ
 II.39 aparigrahasthairye janmakathamtā sambodhaḥ
 II.40 śaucāt svāṅgajugupsā paraiḥ asaṁsargaḥ
 II.41 sattvaśuddhi saumanasya aikāgrya indriyajaya ātmarśana yogyatvāni ca
 II.42 santoṣāt anuttamaḥ sukhālābhaḥ
 II.43 kāya indriya siddhiḥ aśuddhikṣayāt tapasaḥ
 II.44 svādhyāyāt iṣṭadevatā saṁprayogaḥ
 II.45 samādhisiddhiḥ Īśvarapraṇidhānāt
 II.46 sthira sukham āsanam
 II.47 prayatna śaithilya ananta samāpattibhyām
 II.48 tataḥ dvandvāḥ anabhighātaḥ
 II.49 tasmin sati śvāsa praśvāsayoḥ gaticchedaḥ prāṇāyāmaḥ
 II.50 bāhya ābhyaantara stambha vṛttiḥ deśa kāla saṁkhyābhiḥ paridṛṣṭaḥ dīrgha sūkṣmaḥ
 II.51 bāhya ābhyaantara viśaya ākṣepī caturthaḥ
 II.52 tataḥ kṣīyate prakāśa āvaraṇam
 II.53 dhāraṇāsu ca yogyatā manasaḥ
 II.54 svaviśaya asaṁprayoge cittasya svarūpānukāraḥ iva indriyāṇāṁ pratyāhāraḥ
 II.55 tataḥ paramā vaśyatā indriyāṇām

iti sādhana pādaḥ

atha vibhūti pādaḥ

- III.1 deśa bandhaḥ cittasya dhāraṇā
 III.2 tatra pratyaya ekatānatā dhyānam
 III.3 tadeva arthamātranirbhāsam svarūpaśūnyam iva samādhiḥ
 III.4 trayam ekatra saṁyamāḥ
 III.5 tajjayāt prajñālokaḥ
 III.6 tasya bhūmiṣu viniyogaḥ
 III.7 trayam antaraṅgam pūrvabhyaḥ
 III.8 tadapi bahiraṅgam nirbījasya
 III.9 vyutthāna nirodha saṁskārayoḥ abhibhava prādurbhāvau nirodhakṣaṇa cittānvayaḥ

nirodhapariṇāmaḥ

- III.10 tasya praśāntavāhitā saṃskārāt
- III.11 sarvārthatā ekāgratayoḥ kṣaya udayau cittasya samādhipariṇāmaḥ
- III.12 tataḥ punaḥ śānta uditau tulya pratyayau cittasya ekāgratāpariṇāmaḥ
- III.13 etena bhūten driyeṣu dharmā lakṣaṇa avasthā pariṇāmāḥ vyākhyātāḥ
- III.14 śānta udita avyapadeśya dharmā anupātī dharmī
- III.15 krama anyatvaṃ pariṇāma anyatve hetuḥ
- III.16 pariṇāmatraya saṃyamāt atīta anāgatājñānam
- III.17 śabda artha pratyayānām itaretaradhyāsāt saṅkaraḥ tatpravibhāga saṃyamāt sarvabhūta rutājñānam
- III.18 saṃskāra sākṣātkaraṇāt pūrvajātijñānam
- III.19 pratyayasya paracittājñānam
- III.20 na ca tat sālambanaṃ tasya aviśayī bhūtatvāt
- III.21 kāya rūpa saṃyamāt tadgrāhyaśakti stambhe cakṣuḥ prakāśa asaṃprayoge antardhānam
- III.22 etena śabdādi antardhānam uktam
- III.23 sopakramaṃ nirupakramaṃ ca karma tatsaṃyamāt aparāntājñānam ariṣṭebhyaḥ vā
- III.24 maitryādiṣu balāni
- III.25 baleṣu hasti balādīni
- III.26 pravṛtti āloka nyāsāt sūkṣma vyavahita viprakṛṣṭājñānam
- III.27 bhuvanājñānaṃ sūrye saṃyamāt
- III.28 candre tārāvyūhajñānam
- III.29 dhruve tadgatijñānam
- III.30 nābhicakre kāyavyūhajñānam
- III.31 kaṇṭhakūpe kṣutpipāsā nivṛtṭiḥ
- III.32 kūrmanāḍyāṃ sthairyam
- III.33 mūrdhajyotiṣi siddhadarśanam
- III.34 prātibhāt vā sarvam
- III.35 hṛdaye cittasaṃvit
- III.36 sattva puruṣayoḥ atyantāsaṃkīrṇayoḥ pratyaya aviśeṣaḥ bhogaḥ parārthatvāt svārthasaṃyamāt puruṣājñānam
- III.37 tataḥ prātibha śrāvaṇa vedana ādarśa āsvāda vārtāḥ jāyante
- III.38 te samādhou upasargāḥ vyutthāne siddhayaḥ
- III.39 bandhakāraṇa śaithilyāt pracāra saṃvedanāt ca cittasya paraśaṃrāveśaḥ
- III.40 udānajayāt jala paṅka kaṇṭakādiṣu asaṅgaḥ utkrāntiḥ ca
- III.41 samānajayāt jvalanam
- III.42 śrotra ākāśayoḥ saṃbandha saṃyamāt divyaṃ śrotram
- III.43 kāya ākāśayoḥ saṃbandha saṃyamāt laghutūlasamāpatteḥ ca ākāśagamanam
- III.44 bahiḥ akalpitā vṛtṭiḥ mahāvīdehā tataḥ prakāśa āvaraṇakṣayaḥ
- III.45 sthūla svarūpa sūkṣma anvaya arthavattva saṃyamāt bhūtajayaḥ
- III.46 tataḥ aṇimādi prādurbhāvaḥ kāyasaṃpat taddharma anabhighātāḥ ca
- III.47 rūpa lāvaṇya bala vajra saṃhananatvāni kāyasaṃpat
- III.48 grahaṇa svarūpa asmitā anvaya arthavattva saṃyamāt indriyajayaḥ
- III.49 tataḥ manojavitvaṃ vikaraṇabhāvaḥ pradhānajayaḥ ca
- III.50 sattva puruṣa anyatā khyātimātrasya sarvabhāva adhiṣṭhātṛtvaṃ sarvajñātṛtvaṃ ca
- III.51 tadvairāgyāt api doṣabījakṣaye kaivalyam

- III.52 sthānyupanimantraṇe saṅgasmayākaraṇaṁ punaraniṣṭa prasaṅgāt
 III.53 kṣaṇa tatkramayoh saṁyamāt vivekajaṁ jñānam
 III.54 jāti lakṣaṇa deśaiḥ anyatā anavacchedāt tulyayoh tataḥ pratipattiḥ
 III.55 tāraḥ sarvaviśayaṁ sarvathāviśayaṁ akramaṁ ca iti vivekajam jñānam
 III.56 sattva puruṣayoh śuddhi sāmye kaivalyam iti
iti vibhūti pādaḥ

atha kaivalya pādaḥ

- IV.1 janma auśadhi mantra tapaḥ samādhiḥ siddhayaḥ
 IV.2 jātyantara pariṇāmaḥ prakṛtyāpūrāt
 IV.3 nimittaṁ aprayojakaṁ prakṛtīnām varaṇabhedaḥ tu tataḥ kṣetrikavat
 IV.4 nirmāṇacittāni asmitāmātrāt
 IV.5 pravṛtti bhede prayojakaṁ cittaṁ ekaṁ anekeṣām
 IV.6 tatra dhyānajaṁ anāśayam
 IV.7 karma aśukla akṛṣṇam yoginaḥ trividham itareṣām
 IV.8 tataḥ tadvipāka anuḡānām eva abhivyaktiḥ vāsanānām
 IV.9 jāti deśa kāla vyavahitānām api ānantaryaṁ smṛti saṁskārayoh ekarūpatvāt
 IV.10 tāsām anāditvaṁ ca āśiṣaḥ nityatvāt
 IV.11 hetu phala āśraya ālambanaiḥ saṅgrhītatvāt eṣām abhāve tad abhāvaḥ
 IV.12 atīta anāgataṁ sarvarūpataḥ asti adhvabhedāt dharmānām
 IV.13 te vyakta sūkṣmāḥ guṇātmānaḥ
 IV.14 pariṇāma ekatvāt vastutattvam
 IV.15 vastusāmye cittabhedāt tayoh vibhaktaḥ panthāḥ
 IV.16 na ca ekacitta tantraṁ ced vastu tat apramāṇakaṁ tadā kim syāt
 IV.17 taduparāga apekṣitvāt cittasya vastu jñāta ajñātam
 IV.18 sadā jñātaḥ cittavṛttayaḥ tatprabhoḥ puruṣasya aparīṇāmitvāt
 IV.19 na tat svābhāsaṁ dr̥ṣyatvāt
 IV.20 ekasamaye ca ubhaya anavadhāraṇam
 IV.21 cittāntaradr̥ṣye buddhibuddheḥ atiprasaṅgaḥ smṛtisaṅkaraḥ ca
 IV.22 citeḥ apratisaṁkramāyāḥ tadākārāpattau svabuddhisamvedanam
 IV.23 draṣṭṛ dr̥ṣya uparaktam cittaṁ sarvārtham
 IV.24 tat asaṅkhyeya vāsanābhiḥ citram api parārtham saṁhatyakāritvāt
 IV.25 viśeṣadarśinaḥ ātmabhāva bhāvanānivṛttiḥ
 IV.26 tadā vivekanimnaṁ kaivalya prāgbhāraṁ cittaṁ
 IV.27 tat cchidreṣu pratyañāntarāṇi saṁskārebhyaḥ
 IV.28 hānam eṣām kleśavat uktam
 IV.29 prasamkhyāne api akusīdasya sarvathā vivekakhyāteḥ dharmameghaḥ samādhiḥ
 IV.30 tataḥ kleśa karma nivṛttiḥ
 IV.31 tadā sarva āvaraṇa malāpetasya jñānasya ānantiyāt jñeyam alpam
 IV.32 tataḥ kṛtārthānām pariṇāmakrama samāptiḥ guṇānām
 IV.33 kṣaṇa pratiyogī pariṇāma aparānta nirgrāhyaḥ kramaḥ
 IV.34 puruṣārtha śūnyānām guṇānām pratiprasavaḥ kaivalyaṁ svarūpapratīṣṭhā vā citiśaktiḥ iti
itikaivalya pādaḥ



ĀUM

Universal Prayers for Peace

āurṁ pūrṁamadahaḥ pūrṁamidaṁ pūrṁāt pūrṁamudcyate
pūrṁasya pūrṁamādāya pūrṁamevāvaśiṣyate
āurṁ śāntiḥ śāntiḥ śāntiḥ

All that is invisible is filled with the infinite Brahman. All that is visible is also permeated by infinite Brahman. The whole universe has come out of infinite Brahman. Brahman is infinite although the whole universe has come out of it.

AUM peace, peace, peace.

āurṁ asato mā sadgamaya
tamaso mā jyotirgamaya
mṛtyormā amṛtaṁgamaya
āurṁ śāntiḥ śāntiḥ śāntiḥ

From the unreal, lead us to the Real; from darkness, lead us unto Light; from death, lead us to Immortality.

AUM peace, peace, peace.

āurṁ saha nāvavatu saha nou bhunaktu
saha vīryam karavāvahai
tejasvināvadhitamastu mā vidviṣāvahaiḥ
āurṁ śāntiḥ śāntiḥ śāntiḥ

May Brahman protect us both, the preceptor and the disciple. May He nourish us both. May we work together with great energy. May our study be vigorous and fruitful. May we not hate each other.

AUM peace, peace, peace.

sarve bhavantu sukhinaḥ
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantu
mā kaścit duḥkhaḥbhāg Bhavet
āum śāntiḥ śāntiḥ śāntiḥ
sarvatra sukhinaḥ santu
sarve santu nirāmayāḥ
sarve bhadraṇi paśyantu
mā kaścit duḥkhaḥmāpnuyāt
āum śāntiḥ śāntiḥ śāntiḥ

May all be happy. May all be free from disease. May all realize what is good. May none be subject to misery.

AUM peace, peace, peace.

āum bhadraṇi karṇebhi śrṇuyāma devāḥ
bhadraṇi paśyemākshabhiḥ yajatrāḥ
sthiraḥ aṅgaliḥ tuṣṭuvāsaṁstanubhir vyaśema devahitam yadāyuh
āum śāntiḥ śāntiḥ śāntiḥ

O gods may we hear auspicious words with the ears: while engaged in sacrifices, may we see auspicious things with the eyes; while praying to the gods with steady limbs, may we enjoy a life that is beneficial to gods.

AUM peace, peace, peace.



Prayers to devatā

These prayers should be done before practice

Prayers of Gaṇeśa

vakratuṅḍa mahākāya sūrya koṭi samaprabha
nirvighnaṁ kurume deva śubha-kāryeṣu sarvadā

O, Lord Gaṇeśa of the curved trunk and massive body, the one whose splendor is equal to millions of Suns, please bless me that I do not face any obstacles in my auspicious karma.



Prayers of Viṣṇu

śāntākāraṁ bhujagaśayanam
padmanābhaṁ sureśam
viśvadhāraṁ gaganasaddṛśyam
meghavaṇam śubhāṅgam
lakṣmīkāntam kamalanayanam
yogihṛd dhyānagamyam
vande viṣṇuṁ bhava bhaya haraṁ
sarva lokaika nātham

I adore Viṣṇu, the embodiment of Peace, who sleeps
on

the serpent, Adishesha

Whose naval is the lotus of the Universe

Who is the Lord of the Gods, who is the support of the
Universe, Who is in the form of Space (the Om-
nipresent)

Whose color resembles that of clouds, Whose body is
auspicious

Who is the Lord of Lakshmi, the wealth, whose eyes are
like lotuses

Who is attainable by Yogis through meditation

Who is the destroyer of the fear of birth and death

And who is the One Lord of all the Worlds



Prayers of Hanumāna

manojavaṁ māruta tulya vegaṁ
jiteṅdriyaṁ buddhi-matām variṣṭhaṁ
vātātmajaṁ vāṇara-yūtha-mukhyaṁ
śrī rāmadūtaṁ śaraṇaṁ prapadye

I surrender to Hanumāna, the messenger of Lord Rāma,
whose speed is as swift as the mind and as swift as
the wind, who has controlled his sense organs and is
the most intelligent among the intelligent ones; who is
the son of Vāyu and the chief of the monkey tribe.

Prayers of Patañjali

yogena cittasya padena vācāṁ
malam śarīrasya ca vaidyakena
yopākarottarṁ pravaramṁ munīnāṁ
patañjalim prāñjalirānato'smi
ābāhu puruṣākāram
śaṅkhacakrāsi dhāriṇam
sahasra śirasarṁ śvetarṁ
praṇamāmi patañjalim

Let us bow before the noblest of sages, Patañjali, who gave yoga for serenity and sanctity of mind, grammar for clarity and purity of speech and medicine for perfection of health.

Let us prostrate before Patañjali, an incarnation of Ādiśeṣā, whose upper body has human form, whose arms hold conch, a disc and a sword and who is crowned by thousand headed cobra.

yastyaktvā rūpamādyarṁ prabhavati jagato' nekadhānugrahāya
prakṣiṇakleśarāśirviṣamaviṣadharo' nekavakraḥ subhogī
sarvajñāna prasūtir bhujaga parikaraḥ pṛīṭaye yasya nityarṁ
devohiṣaḥ sa vovyāt sitavimal tanur yogado yogayuktaḥ

Let us prostrate before Lord Ādiśeṣā, who manifested himself on earth as Patañjali, to grace human race with health and harmony.

Let us prostrate before Lord Ādiśeṣā of the myriad serpent heads and mouths carrying noxious poisons, discarding which he came to earth as single headed Patañjali, in order to eradicate ignorance and vanquish sorrow.

Let us pay our obeisance to Him, repository of all knowledge, amidst his attendant duty.

Let us pray to the Lord, whose primordial form shines with pure and white effulgence, pristine in body, a master of yoga who bestows on us his yogic light to enable mankind to rest in the house of the immortal soul.



Prayers of Guru

gurur brahmā gurur viṣṇu
gurur devo maheśvaraḥ
gurus sākṣāt paraṁ brahma
tasmai śri gurave namaḥ

The Guru is Brahmā, the creator Himself. The Guru is Viṣṇu, the preserver. The Guru is great God Śiva, the destroyer. The Guru is Supreme Brahman, Lord of Lords. To the divine Guru I bow.

brahmānandaṁ param sukhadaṁ kevalaṁ jñānamurtiṁ
dvandvātītaṁ gaganasadrśaṁ tattvamasyādi lakṣyaṁ
ekaṁ nityaṁ vimalmachalaṁ sarvadhī sākṣibutaṁ
bhāvātītaṁ triguṇa rahitaṁ sadgururṁ tam namāmi

I bow to Guru, who is the embodiment of the bliss of Brahman, the giver of the greatest beatitude. He is the absolute. He is the personification of highest knowledge. He is beyond the dualities. He is as vast as sky. He aims to become one with Lord. He is only one and eternal. He is pure and stable. He witnesses everything that is happening. He is unattached and above that. He is free from three qualities, sattva, rajas and tamas. I bow down to that true and real Guru.

Yoga

āloka sarvaśāstrāṇi vicāryaśca punaḥ punaḥ
idamekaṁ suniṣpannaṁ yogaśāstraṁ paraṁ mataṁ

Having studied all scriptures and sciences, and thought them over again and again, one comes to the conclusion that the art and science of yoga is the only true and firm doctrine.

Surrender to the Lord

Prayers after practice and worship

kāyena vāchā manseṁdriyairvā
buddhyātmanāvā prakṛteḥ svabhāvāt
karomi yadyad sakalaṁ parasmai
nārāyaṇāmayeti samarpayāmi

Whatever I do by my body, speech, mind or sense organs and organs of action or through my intellect or impulsively, I offer all that to lord Nārāyaṇā who is highest.

ātmaṣaṭakam̐ (Song of the Soul)

mano buddhyaham̐kāra cittāni nāham̐
na ca śrotrajivhe na ca ghrāṇanetre
na ca vyomabhumirna tejo na vāyuh̐
cidānandarūpah śivoham̐ śivoham̐

I am neither ego nor reason, I am neither mind nor thought,
I cannot be heard nor cast into words, nor by smell nor sight ever caught;
In light and wind I am not found, nor yet in earth and sky-
Consciousness and joy incarnate, Bliss of the Blissful am I.

na ca prāṇa sarṁjño na vaipaṅchvāyur
na vā sapta dhātuma vā paṅckoṣah
na vākpāṅipādaḥ na copsthapāyu
cidānandarūpah śivoham̐ śivoham̐

I have no name, I have no life, I breathe no vital air,
No elements have moulded me, No bodily sheath is my lair;
I have no speech, no hands and feet, nor means of evolution -
Consciousness and joy am I, and bliss in dissolution.

na me dveṣa rāgau na me lobhamohau
mado naiva me naiva mātsatrya bhāvaḥ
na dharmo na cārtho na kāmo na mokshaḥ
cidānandarūpah śivoham̐ śivoham̐

I cast aside hatred and passion, I conquered delusion and greed;
No touch of pride caressed me, so envy never did breed;
Beyond all faiths, past reach of wealth, past freedom, past desire,
Consciousness and joy am I, and bliss is my attire.

na puṅyaṁ na pāpaṁ na saukhyaṁ na dukhaṅ
na mantro na tīrthaṁ na vedā na yajñāḥ
ahaṁ bhojanaṁ naiva bhojyaṁ na bhoktā
cidānandarūpah śivoham̐ śivoham̐

Virtue and vice, or pleasure and pain are not my heritage,
Nor sacred texts, nor offerings, nor prayer, nor pilgrimage;
I am neither food, nor eating, yet eater am I-
Consciousness and joy incarnate, Bliss of the Blissful am I.

na me mṛtyu śaṅkā na me jāti bhedaḥ
pitā naiva me naiva mātā na janmaḥ
na bandhur na mitraṁ gurur naiva śiṣyaḥ
cidānandarūpah śivohaṁ śivohaṁ

I have no misgivings of death, no chasms of race divide me,
No parent ever called me child, no bond of birth ever tied me;
I am neither disciple nor master, I have no kin, no friend-
Consciousness and joy am I, and merging in bliss is my end.

ahaṁ nirvikalpo nirākārarūpo
vibhur vyāpta sarvatra sarveṅdriyānām
sadā me samtvaṁ na muktima bandhaḥ
cidānandarūpah śivohaṁ śivohaṁ

Neither knowable, knowledge, nor knower am I, formless is my form,
I dwell within the senses but they are not my home;
Ever serenely balanced, I am neither free nor bound-
Consciousness and joy am I, and bliss is where I am found.



Qualifications of Disciple

In the late 1960's and 1970's Guruji come to the UK every year to conduct teacher training classes. When the students began to teach Guruji sent the following 'Qualifications of a Disciple' taken from the Taitiriya Upanishad to guide these teachers in their conduct.

The 'Qualifications of a Disciple' are part of the Aims and Objectives of the RIMYI and can still be found in the IYA (UK) Teachers' Handbook.

Duties to be followed by a disciple

satyaṁ vada

Speak truth.

dharmāṁ cara

Be virtuous (Religion and virtue support, sustain and uphold man physically, morally, mentally and spiritually. Without them, man is nothing).

Duties never to be neglected

svādhyāyān mā pramadaḥ

Neglect not the study of the sacred lore and of the self. (the self is vast field – known and unknown – consisting of the body, the mind and the soul.)

āycāryāya priyaṁ dhanāṁ āhṛtya prajātantuṁ mā vyavatchetiḥ

Having brought wealth to the teacher do not cut off the thread linking generations. (do not cut off the thread of knowledge which has been spun by the sages of old, which has been followed from time immemorial and handed down from Guru to Guru by those who have practised and experienced and who know what is good for humanity. Do not break this tradition.)

satyān na pramaditavyaṁ

Be not neglectful to truth. (Do not let egoism and intellectual arrogance stand in the way of truth.)

dharmān na pramaditavyaṁ

Be not neglectful to virtue and religion. (Do not despise any religion. That which is sacred to others should be sacred to you.)

kuśalān na pramaditavyaṁ

Neglect not welfare. (Be extremely attentive for your own health and inner happiness for only then can you help others towards a better life.)

bhūtyai na pramaditavyaṁ

Be not negligent of prosperity. (Do not overlook your own self support and maintenance. Work hard for you have to earn your own bread. Be self reliant.)

svādhyāya pravacnābhyāṁ na pramaditavyaṁ

Do not leave the study and teaching of the knowledge of the self (which has been practiced by saints and yogis throughout the ages. Learn to know your own self.)

deva pitṛ kāryābhyāṁ na pramaditavyaṁ

Do not neglect your duties to God and to your fathers.

Persons worthy of worship

mātṛ devo bhava

Treat your mother as god (for she gave you birth).

pitṛ devo bhava

Treat your father as god (for he gave you life).

ācārya devo bhava

Treat your teacher as god (for he initiated you in the path of knowledge and truth).

atithi devo bhava

Treat your guest as god (with love, warmth, respect and dignity), when he visits your home.

Observance

yāni anavadhyāni karmaṇi tāni sevitavyāni no itarāṇi

Do what is irreproachable; discard the rest. (Do what is auspicious and good, not what is merely pleasant to the senses. The good is pure and lasting, conducive to happiness and spiritual progress. The pleasant is only momentary and brings sorrow. Therefore resist temptations.)

yāni asmākaṁ sucaṛitāni tāni tvayopāsyāni no itarāṇi

Follow the path shown by illumined souls in thoughts, words and actions. Discard other paths.

Conduct towards great persons

ye ke ca asmachreyāṁso brāhmaṇāḥ teṣāṁ tvayā āsanena praśvasitavyaṁ

Whoever is learned, whoever is spiritually evolved, respect him with reverence and offer him seat in your heart.

How to make gifts

śraddhayā deyaṁ

Give faith (and love and dedication whatever you have been graced with).

aśraddhayā adeyaṁ

Do not give without faith.

śriyā deyaṁ

Give plenty.

rhiyā deyaṁ

Give with modesty.

bhiyā deyaṁ

Give without fear.

barividā deyaṁ

Give with sympathy and compassion (expecting nothing in return).

And God is within you. You are illumined and those who come to you for guidance are guided for the betterment of their lives.

hariḥ aum

Patañjali's āratī (acclamation)

**jai dev jai dev śeṣāvatārā, ho jai adīśeṣā;
gauṇikākumarā patañjali devā
jai dev jai dev**

Victory to Lord Patañjali, the Ādiśeṣa, the incarnation of serpent god and the son of Gauṇikā.

**ardhāṅgī mānava viṣṇuci śayyā,
nābhī padmākhālī sarpa ākārā;
nirdvaṅdva nirguṇa ātmasvarupā,
uddhārī mānavā dāvi svarupā
jai dev jai dev**

Victory to Patañjali, whose upper body has human form and is couch to Lord Vishnu, the organizer of the universe. Below the lotus of the navel He has serpent form.

Victory to Him, who is beyond dualities and beyond the qualities of nature and dwells in his true splendour. He uplifts the human and shows him his own soul.

Victory to god Patañjali, the Ādiśeṣa, the incarnation of serpent god and the son of Gauṇikā.

**kāyā vāchā mana buddhiśodhana,
citta pāvana kaṛī citta damana;
sakaleṅdriyāñce śuddhikarana,
vāta pitta kapha kaṛī samāna
jai dev jai dev**

Victory to Patañjali, because he cleanses (our) body, speech, mind and intellect, He purifies and subjugates (our) consciousness. Victory to Him, because he cleanses all the organs and brings balance in vāta pitta kapha i.e. wind, bile and phlegm.

Victory to god Patañjali, the Ādiśeṣa, the incarnation of serpent god and the son of Gauṇikā.

**yoga āyurveda bhāshā prakaraṇa,
deṭ deṇagi hi kaivalyakhāṇa;
aṣṭāṅga yoga vṛttinirodha,
samādhi sādhana yogōpāsana
jai dev jai dev**

Victory to Patañjali, who gave yoga, ayurveda and grammar. He is the giver of mine of kaivalya, the emancipation. He taught (us) to worship yoga through the art of ashtanga yoga, art of cessation of mental modifications and practice of absorption.

Victory to god Patañjali, the Ādiśeṣa, the incarnation of serpent god and the son of Gauṇikā.

**jai dev jai dev śeṣāvatārā, ho jai adīśeṣā;
gauṇikākumarā patañjali devā
jai dev jai dev**

Victory to god Patañjali, the Ādiśeṣa, the incarnation of serpent god and the son of Gauṇikā.

śrī kṛṣṇārpaṇamastu

An Explanation of the Invocations

This is an edited transcript of the talk given by Dr Geeta S. Iyengar at the opening ceremony of the Iyengar Yoga Jubilee at Crystal Palace, London, on Saturday 25th May 2002.



Friends, yoga lovers, first of all we will be performing the pūjā as we are starting the auspicious work (of yoga). I should like to share with you the background of the pūjā which is one of the methods of worshipping. Lord Kṛṣṇa says in the Bhagavad Gītā that whatever we offer to the Lord with devotion, such as leaves, flowers, fruits, or water, reaches him. Here we will be offering prayers, dīpam (light), dhupam (agarbatti - incense), flowers and garlands.

When we know that we are starting some auspicious work such as the practice of yoga, the yoga sādhanā, we have to offer our prayers to the Lord who is omnipotent, omnipresent and omniscient. Although all of us know that the Lord is everywhere and that he is within us, it is not possible to realise or see the God as God hasn't got any form. He doesn't appear in any shape or form in front of us that we can see. So the human mind creates a shape or form for the Lord to help us to worship with devotion.

Here we are offering our prayers to Lord Gaṇeśa, Lord Viṣṇu, Lord Hanumāna, Lord Patañjali and the Guru.

Lord Gaṇeśa

You may feel Lord Gaṇeśa is a Hindu God and as all of us who have gathered here to practise yoga belong to different religions you may hesitate to pray to Hindu Gods. Let us be clear that God does not belong to any religion. God is One, but man-made religions are multiple. God is beyond explanation but we explore him according to our intelligence, mental concept and calibre. Therefore, I won't say that Lord Gaṇeśa is a Hindu God. He is a creation from the human brain for us to think how God could be. The image of Lord Gaṇeśa is elephant headed with a huge brain and a huge skull encasing the big brain. This is to indicate that human beings also have what we consider to be a completely evolved brain which is completely developed, a very intellectual centre of ours. Gaṇeśa is

considered to be the one who has this huge brain of mankind. Gaṇa means people. Gaṇeśa means God of people. He is also called as gaṇapati, the head or husband of people. He is also named as vināyak - the supreme leader. So Gaṇeśa leads us and guides us. He is the God, chosen by everyone (gaṇa) in a democratic way.

He also has a huge body. This indicates that though our physical body is, let us say six feet high and two feet broad, Lord Gaṇeśa's huge body is equal to that of the Universal Body. It is true that when we are practising, many a time we feel a state where we are going beyond this body and in that sense we experience mahākāya.

mahākāya: mahā means big, great and kāyā means body. Gaṇapati with his huge head and huge body indicates the depth of largeness and intricacies of the human body and brain.

vakratuṇḍa: vakra means turned or crooked and tuṇḍa means tusk. This is to indicate that Gaṇeśa, though elephant headed, has not got the two tusks of an elephant. This elephant has one long tusk. This is a legendary story which says that Lord Gaṇeśa lost one of his tusks when he opposed Paraśurāma from entering the regime of Lord Śiva, Gaṇeśa's father.

nirvighnaṃ: means overcoming the obstacles. The Lord Gaṇeśa is considered to be the one who helps us in all auspicious work to overcome all the obstacles and hindrances which get in the way on the auspicious path of yoga. Having studied the Yoga Sūtras of Patanjali you know that there are nine obstacles in the path of yoga, along with four distractive and destructive mental obstructions (YS 1.30 and 1.31). So we offer our prayers to Lord Gaṇeśa, asking him to bless us and help us so that these obstacles can be faced courageously and removed. Basically, Lord Gaṇeśa is the God of Wisdom and Remover of Obstacles; hence he is involved and worshipped at the commencement of every important progressive and auspicious undertaking. It is said that Gaṇeśa wrote the Mahābhārata at the dictation of Vyāsa on the condition that Vyāsa should not pause or break his flow of narration even for a fraction of a second, otherwise Gaṇeśa would stop writing. Vyāsa accepted the challenge and did not pause even for a fraction of a second.

Lord Viṣṇu

Then we offer our prayers to Lord Viṣṇu. Again the name seems to be a Sanskrit word indicating a Hindu God, but it is only a question of language. Man developed language to relate his understanding to others. Language is meant for communication. Therefore, if the prayers are said in Sanskrit, it does not mean that God belongs to that particular community which speaks or follows that particular language. The Bible is translated in many languages and it would be ridiculous to say that Christ only belongs to those who speak Hebrew. So when we offer the prayers in Sanskrit to Lord Viṣṇu it does not mean that the Lord is Hindu.

The word Viṣṇu comes from the root verb viṣ which means to spread through, to extend, to pervade. Viṣṇu means all pervader, or worker. Here, worker means a he has got a job to do in every aspect. It also means to embrace. Lord Viṣṇu not only embraces the whole universe but also remains above it. In this sense he is a Protector. Lord Viṣṇu hasn't got a form or a shape. He is considered to be śāntākāraṃ.

śāntakaram: śānti or śānta means quietness, peacefulness, serenity. Serenity cannot be given any form. You don't say serenity is like a jar or like a cup. Serenity is serenity. In a similar manner Lord Viṣṇu is śāntakaram who is just the incarnation of serenity and peace. He is depicted sleeping comfortably and peacefully on the couch of the serpent Ādiśeṣa, the bhujāṅga.

bhujagaśayanam: Even in our imagination it is impossible to think that we can sleep on a serpent, but Lord Viṣṇu is not afraid of anything. He is fearless because there is no enemy for him. It is we human beings who have many enemies and that is why we are afraid of each other. From His navel emerges the lotus which is the seat of the Creator - Brahmā. The very Creator is born out of the navel of Viṣṇu who is apparently the Creator of this whole Universe. The seed (bīja) of that Universe is in Him. From his navel (the embryo) we find the whole world coming into existence.

sureśam: this is another name of Lord Viṣṇu. Sura means God and īsha means Supreme God. Lord Viṣṇu in this sense is the God of Gods.

viśvadhāram: viśva is the entire Universe, the Universe which is known and unknown to us. Adhāra means to support. He is the one who supports the known and unknown world. So how big is He, how small is He? Is He six feet tall and two feet broad like any other human being? No, He is as vast as the sky! You cannot measure the sky and similarly he cannot be measured.

gaganasaddṛśyam: gagana means sky and saddṛśyam means similar. So he is all pervading as the sky.

meghavaram: megha means cloud and varṇam means colour. How does he look; what is his colour? Is he brown like Indians? Is he white like Westerners? Is he black like Africans? No, His colour is similar to the clouds. When you see clouds in the sky in England they don't have a different colour to clouds in America or Africa. You don't say this is an Indian cloud, this is an African cloud, or this is an American cloud ! Cloud is the same everywhere. It could be black, white and could be with golden or silver lining or without lining. So also Lord Viṣṇu has no colour.

śubhāṅgam: śubhā means auspicious or pure and āṅga means limbs. Has he got arms, legs, belly like us, a chest like us? Is His body like our body made out of flesh and bone? No, His body is just the incarnation of auspiciousness. There is nothing inauspicious in Him. No inauspiciousness can touch him because He Himself is auspicious.

lakṣmīkāntam: the husband of Lakṣmī. The word indicates the increase of good fortune, prosperity, success and wealth. In other words, the Universe. The wealth that we see on this Earth and the wealth that we see in the Universe, all belongs to him because he is the husband of Lakṣmī.

kamalanayanam: kamal means lotus. Nayana means eyes. His eyes are like the lotus, always open and beautiful. Though He is sleeping on the bed of the serpent Ādiśeṣa, His eyes are always wide open because he is seeing everything and witnessing everything. The lotus though remaining in water is untouched by it. Similarly, the eyes of Lord Viṣṇu, though seeing and perceiving everything, remain untainted. Then if this is the Lord, how do we see him? You can see me, I can see you, but what about Him? How can we see Him?

yogihṛd dhyānagamyaṁ: he can be seen by a yogi through the heart - the spiritual heart - only by practising dhyāna. The yogi through His heart sees that Lord through the practice of sādhanā. You need to practise yoga, do dhyāna and purify the heart, the very core of the being. Then you will be able to see Him. For the yogi the spiritual heart is the eye and this eye of the spiritual heart has to open. Like His lotus eyes, the lotus of the heart has to open.

vande viṣṇuṁ: let us salute Lord Viṣṇu, the All Pervader who never deteriorates, who never diminishes, who is ever omnipresent, who exists everywhere.

bhava bhaya haram: bhava means worldly life. It means to come into existence or to have birth after birth to experience worldly life. Bhaya means fear and haram means to destroy. What does He do for us? He is the one who being fearless gives us courage to cross this world of pleasures and pains, this world in which we are caught, and when we cannot reach the other end of it, the spiritual end of it, the very soul, the very self, then He is the one who destroys the fear of appearing in this world again and again, getting caught in the cycles of births and deaths. He destroys the fear which keeps us away from seeing the soul.

sarva lokaika nātham: sarva - whole, entire, loka - heaven, earth, space. Eka - one and only one. Nātham - possessor and protector. He is the one who is the head of the whole Universe, the sole master of the Universe, the only single One. There is no other God. There is only one īśvara and we read in the Yoga Sutras that He is untouched by kleśa (afflictions) and karma (actions). The One who is untouched by this is above everyone. īśvara is the One. And that is how in a poetic way the sloka is presented to us. I am taking a little time to explain all this so that you understand because you are all yoga teachers and obviously this is something that practitioners have to know.

Lord Hanumāna

Next we offer prayers to Lord Hanumāna. The word Hanumāna signifies the syllable "AUM". Ha stands for Lord Viṣṇu, nu stands for Lord Śiva and mā stands for Lord Brahma. Lord Hanumāna in this sense signifies the confluence of creator (Brahma), protector (Viṣṇu) and destroyer (Śiva) in him. We are all sadhakas. We are all practitioners. We haven't reached the state of a yogi. We are all on that path so here is the reason why we offer our prayers to Lord Hanumāna.

manojavarṁ: speed of the mind, mana is mind and java means swiftness or speed. Lord Hanumāna has a speed equal to the mind. We want that speed of the mind. We often think that we should be quiet as a yoga practitioner but the quietness also has a speed. For a while we remain quiet and suddenly the mind thinks of something and the flow of serenity is broken. The speed of quietness breaks. You say "Oh, we were sitting here but our mind was somewhere else." The mind has a speed but doesn't flow with a single attention swiftly. So here is a god, Lord Hanumāna, whose speed of body and speed of intelligence is equal to the mind which has got a great speed to have a single minded attention. I can be here yet at this moment I can reach India because the mind can go that fast. I may not have even reached the airport but the mind can reach there faster. Lord Hanumāna is the One who has such speed of the mind that He can physically reach with the speed that the wind can go.

māruta tulya vegam: mārut means wind or vayu, tulya means similar or equal and vegam means

speed. This is indicating the vigour of Lord Hanumāna and the power of his body to be quick and swift. When He is going with that speed, is he shaken? Is He disturbed? Is he perturbed? No, He is stable in spite of having a speedy mind.

jiteṅdriyaṃ: jita means conquered and indriya means senses and organs. He has conquered His senses of perception, so His mind is not wavering though He is reaching with that speed.

buddhi-matām variṣṭhaṃ: buddhi means intelligence and buddhi-matām means Intellectuals. Variṣṭhaṃ means excellent. Our intelligence has limitations. Lord Hanumāna is above all the intellectuals that we have in this world. In Lord Hanumāna excellence of intelligence has reached the top.

vātātmajaṃ: he is the son of the wind. Vayu means wind, atmaja means son. To a yogi is the practice of niyama and yama is most important. We have to conquer our prāṇa, conquer our energy. We first try to conquer more cautiously the energy at the subtle level. We need to keep the vāta under control. Vāta means the air or wind humour of the body and is the cause of good and bad behaviour. Our character depends upon the quality level of vāta. In order to have control over vāta we offer prayers.

Vāṇara means monkey. Normally Lord Hanumāna is translated as Monkey God because his face looks like a monkey.. But here the vāṇara Hanumāna is human being. Va means to blow and spread in all directions or to procure or bestow anything by blowing. Ṇara means human being. So vāṇara is He who is above the human being, who is stronger than human beings, so vāṇara in this sense is not a monkey. In the Rāmāyana it is said that the military force of Sugrīva was given a special uniform to wear which gave them the appearance of monkeys. Rāma was given this army of all the vāṇara-s. Though they looked like the monkey they had the strength to cross the ocean. There were engineers in the army. Lord Hanumāna is the head of all the vāṇara-s, yet in spite of reaching that level he remains all the time like a servant rendering service to the Lord, Śri Rāma. He never lifted up his head with ego or vanity to say "Look, I'm above everyone" He is the incarnation of humbleness and he respected the Lord, and that is how we offer our prayers to Lord Hanumāna. Lord Patañjali

Lord Patañjali

Then we offer our prayers to Lord Patañjali. You know the meaning of this as you have read the Yoga Sutras of Patañjali.

Guru

Lastly, we offer our prayers to the Guru. **Īśvara** is the One and only One who is the Guru of gurus because He is omniscient, in whom the seed of knowledge exists. The knowledge flows only from Him. He is the ocean of the knowledge and from Him we are receiving the knowledge bit by bit. So how is this Guru? - He is the Creator, **guru brahmā**; He is the Protector, **guru viṣṇu** and He is the Destroyer of our ignorance, śiva or **guru maheśvaraḥ**.

Then there is the guru who is transforming that knowledge to us. Because God, (īśvara) cannot be seen by us and cannot be felt by us, unless we realise through the sādhana, we require somebody to guide us. And it is our Guruji who guides us. We have to salute him as well. The guru who is in the physical form right in front of our eyes, **guru sāksāt**, is **paraṃ brahmā**, the Ultimate Supreme God. He

is the guru who is always drawn in the thoughts of brahmā, thinks of the Supreme and is happy with that Supreme. All his happiness is established only in that supreme source. He is again the incarnation of knowledge. No dualities affect Him. He has crossed the dualities. He is as vast as the sky. He aims at the Upanisadic truth "tat tvam asi", "That Thou Are". He is only One – ekaṁ, He is always eternal – nityaṁ, He is untouched by afflictions, untouched by any bad or wrong actions or thoughts, He is always pure. He is stable and immovable. He is always watching everything. He is always witnessing everything. He is never caught emotionally. He doesn't differentiate saying I like this person more so I will teach him more and I will not teach that person. He transcends emotions. We are always caught in the three guṇa-s but Guru is the one who is above all so he has crossed these three qualities. Let us offer our prayers to the Guru who shows the right path to us.

I do understand that doubt may arise in your mind whether you should say these prayers or not. Therefore I thought you should understand the language and the meaning of these prayers. In the end God is Universal. We always create God through our minds but when we cross our own mind we realise the Universal God. If the Supreme is understood in this sense than I don't think anyone need to have any doubts in their mind.

We always begin any auspicious work, even the simple birthday celebrations, by lighting candles which shows us the light. In the similar manner when we are offering the pūjā we will light the candles of knowledge. Let this knowledge always remain enlightening us. The flowers are offered with the sense of appreciation and affection. The Lord says in the Bhagavad Gītā, "Don't offer me anything big. But even if you offer me the flowers, fruits, leaves, water, I accept them because you have offered them to me with love and affection. I return them back to you because I'm not the one to enjoy them. You have offered them to me but I give them back to you."

So when we are offering light in the form of candles or flowers, it is He who is going to return that back to us. We do not ask for that but that is what His nature is, to give. He is not going to keep any account of what we give. In other words he says, "You try to tread the path of realisation, you try to walk on the path of self-realisation and I will be guiding you; I will be showing you the path." If we are absolutely agnostics, having no faith, then He is not going to force us. But if a little feeling comes which says "Let me do yoga; let me know what it is," He is going to guide us.

The first time you came to your yoga class some of you might have felt "oh, yoga cures diseases, so let me try if it helps me." So we come with that selfish approach. Even though it might be a selfish approach God does not make any objections to that. He says, "Fine, you have got a selfish approach - it doesn't matter but be on the right path." When your mind says, "Oh, there is something beyond health and I want to know that.", then He knows that the intention is changed. He says, "Fine, you are progressing further, so I will help you further."

So this is the dialogue which goes on between us and the Universal Soul and this inner dialogue is needed. This is what the pūjā means. The pūjā means worshipping HIM, the Supreme One. While doing the sādhanā, we need to have a dialogue with the Lord. Sādhanā is the language of dialogue between us and God.

So having this in your minds, let us offer the prayers.

Disc 1

Disc 2

Disc 3

Disc 1

Track 1	The 108 names of Patañjali ¹
Track 2	Yoga Sutras of Patañjali – Intro. by B.K.S. Iyengar ²
Track 3	Invocation to Patañjali ²
Tracks 4-12	Yoga Sutras of Patañjali – samādhi pādaḥ ²
Tracks 13-17	Yoga Sutras of Patañjali – sādhana pādaḥ ²

Disc 2

Track 1-8	Yoga Sutras of Patañjali – sādhana pādaḥ (cont.) ²
Tracks 9-22	Yoga Sutras of Patañjali – vibhūti pādaḥ ²
Tracks 23-29	Yoga Sutras of Patañjali – kaivalya pādaḥ ²

Disc 3

Track 1	Yoga Sutras of Patañjali – kaivalya pādaḥ (cont.) ²
Tracks 2-5	Yoga Sutras of Patañjali – concluding prayers ² Note: text of these not included in this booklet
Track 6	Universal Prayers for Peace ¹
Track 7	Prayers to Devata – Prayers of Gaṇeśa ¹
Track 8	Prayers to Devata – Prayers of Viṣṇu ¹
Track 9	Prayers to Devata – Prayers of Hanumāna ¹
Track 10	Prayers to Devata – Prayers of Patañjali ¹
Track 11	Prayers to Devata – Prayers of Guru ¹
Track 12	Prayers to Devata – Yoga ¹
Track 13	Prayers to Devata – Surrender to Lord ¹
Track 14	Prayers to Devata – ātmaṣaṭakam (Song of the Soul) ¹
Track 15	Qualifications of Disciple ¹
Track 16	Patañjali's āratī ³

1. Geetaji and Abhijata recorded at the Koln Convention - May 15th 2009

2. CD produced by the RIMYI in 2009 - Yoga Sutras of Patañjali recited by Pandit Sri S. T. Nagara

3. RIMYI recording of Patañjali's āratī

