

योगेन चित्तस्य पादेन वाचां
मलं शरिरस्य च वैद्यकेन
योऽपाकरोत्तम् प्रवरं मुनीनां
पतञ्जलिं प्रान्जलिरानतोऽसम्मि

yogena cittasya padena vacam
malam sharirasya cha vaidyakena
yo'pakarottam pravaram muninam
patanjali pranjaliranato'smi

I bow with folded hands to the Muni Patanjali.
Let me move towards him who has
taught yoga to purify the mind,
grammar for speech, and the science of
medicine to remove impurities of the body

आबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjali

Who through skill in action has manifested as a man,
holding in his hands a shankha, chakra, and sword,
to the consciousness which shines through
the 1000's of heads (all beings)
I bow to Patanjali

श्रिम्ते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

klesha karma vipakashayair aparamrsta purusha vishesha ishvarah

Isvara is a particular Purusha unaffected by klesha, karma, the fruition of karma, or latent impressions.

klesha mental obstructions

karma action

vipakasha developments

asayai subconscious motivation

aparamrstah unaffected

purusha infinite consciousness

vishesha special

Ishvara Ishvara

tatra niratishayam sarvajna bijam

In Him the seed of omniscience is unsurpassed

tatra there, in Him

niratishayam unsurpassed

sarvajna all, complete knowing

bijam the seed

If an immeasurable thing is divided into parts, then the parts would be innumerable. For example, if immeasurable time is divided into measured hours, the result will be innumerable hours.

If the parts of an immeasurable thing are taken as progressively increasing, than that thing which is immeasurably big will be unsurpassable. There is nothing greater than it which can exist.

The basic ingredient of our cognitive faculty is Prakriti, which is immeasurable. In every created being that power exists as a modified form of the original cause.

Because the parts of an immeasurable thing are innumerable, the faculties of knowledge, or individual selves, must be innumerable as well.

The particular being whose knowledge is unsurpassable is Ishvara.

sa eshah purvasham api guru kalenavacchedat

Being unconditioned by time, He is the guru of even the ancients

Sa He

eshah here

purvesham prior, earlier

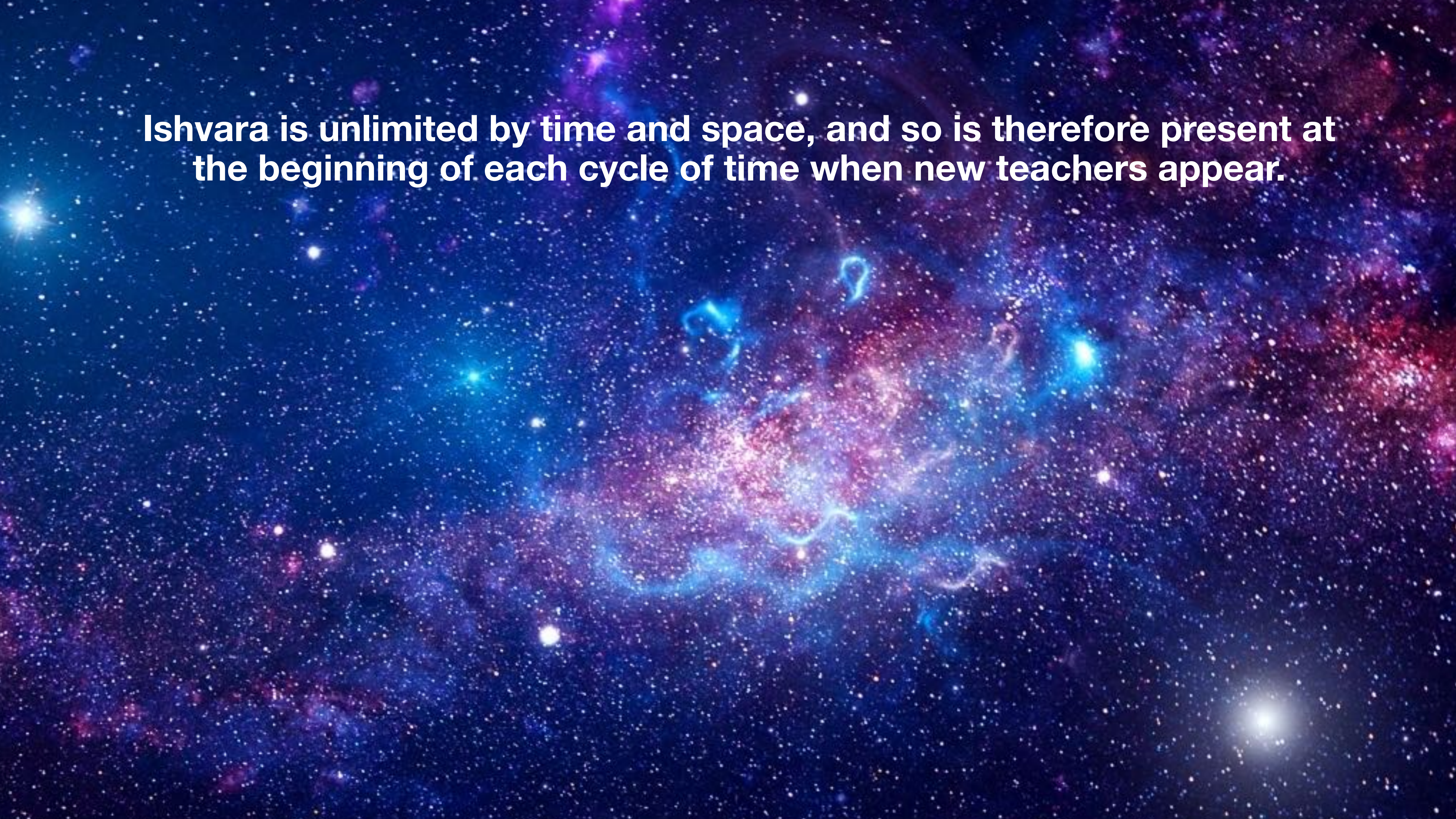
api also

guru teacher

kalena by time

avacchedat unconditioned

Ishvara is unlimited by time and space, and so is therefore present at the beginning of each cycle of time when new teachers appear.



tasya vachakah pranavah

Of Him, the indicating sound in pranavah

tasya of Him

vachakah indicating sound, what is named

pranavah that which is always new

The relationship between a word and it's meaning is eternal



tajjapah tadartha bhavanam

That is repeated with the meaning and feeling

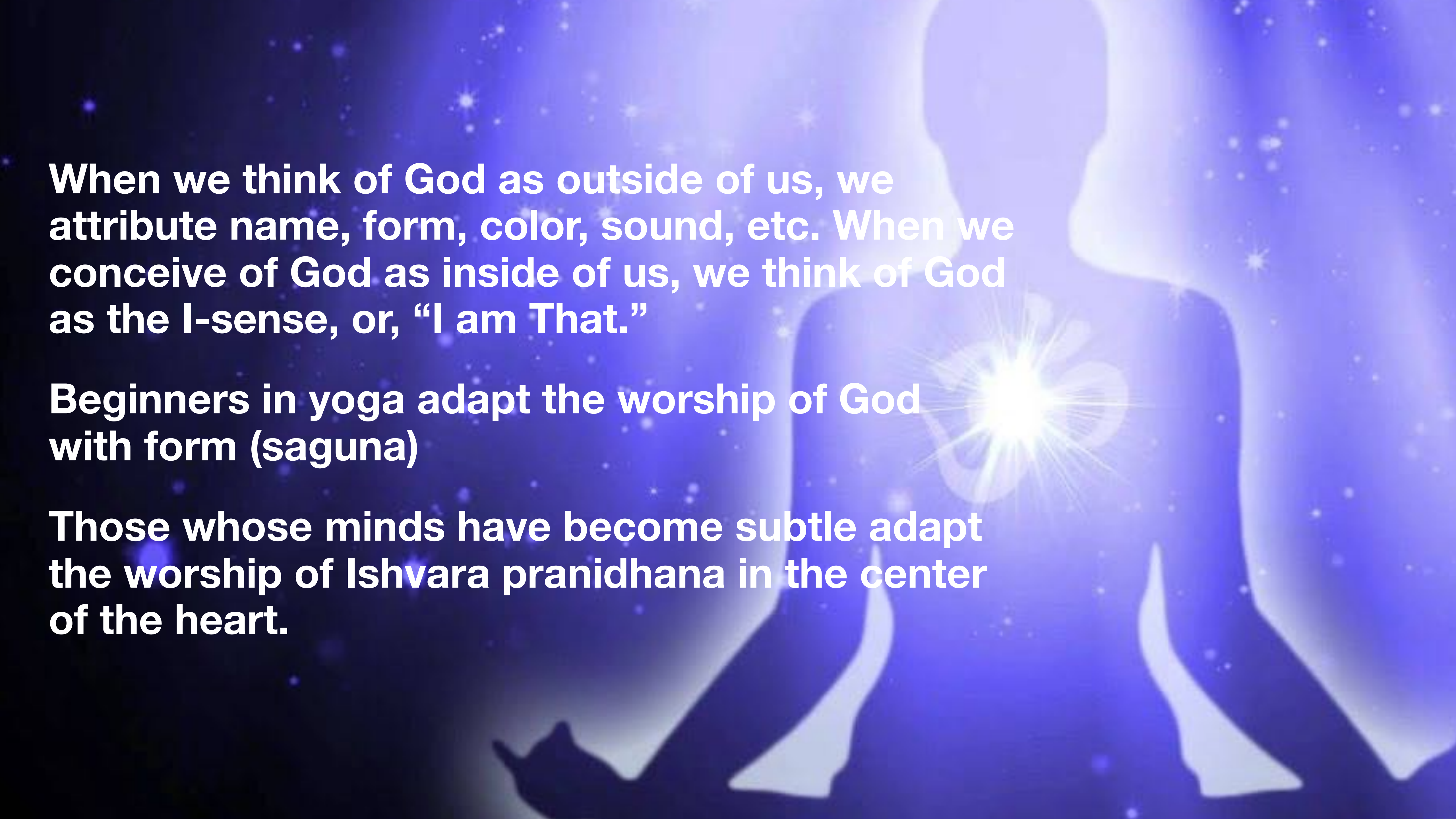
tat that

japa murmur, repeat

tat that

artha meaning, purpose

bhavanam feeling, mood, emotion



When we think of God as outside of us, we attribute name, form, color, sound, etc. When we conceive of God as inside of us, we think of God as the I-sense, or, “I am That.”

Beginners in yoga adapt the worship of God with form (saguna)

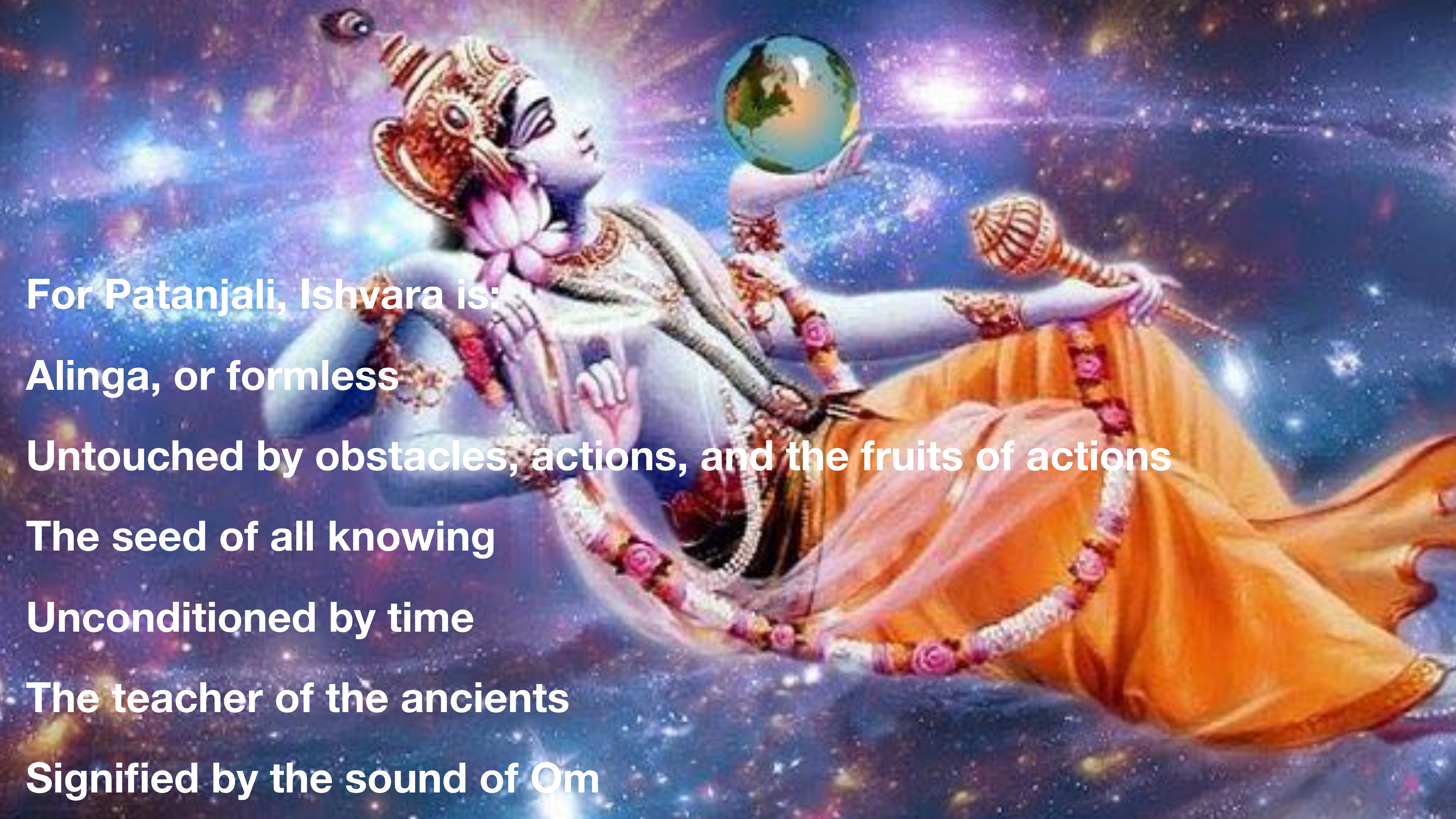
Those whose minds have become subtle adapt the worship of Ishvara pranidhana in the center of the heart.

Who is Ishvara in different traditions?

Vedanta: Para Brahman is the supreme consciousness without form, Ishvara is Brahman with form.

Isha Upanishad: *Ishavasya idagm sarvam yat kincit jagatyam jagat:* Inhabited by Isha is this all, in whatever there is moving in the world.

Upanishads in general: Ishvara denotes collective consciousness



For Patanjali, Ishvara is:

Alinga, or formless

Untouched by obstacles, actions, and the fruits of actions

The seed of all knowing

Unconditioned by time

The teacher of the ancients

Signified by the sound of Om