



श्रीमत्पतञ्जलिमहामुनये नमः

श्रीमद्भगवत्पतञ्जल्यष्टोत्तरशतनामावलिः

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

Translated by
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Introduction

Recently, on the 31st October 2004, the world's first temple dedicated to Lord Patanjali, the Son of the Divine Yogini Gonikaa and the Divine Expounder of Yoga as taught by Lord Kapila (the primordial Holy Incarnation of Lord Vishnu, the Omnipresent Supreme Godhead), was inaugurated by His Holiness Shri 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-naamaavaliḥ" (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 Gitaji (Gita 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 munim 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-sāadhanopadeśakāya namaḥ ॐ

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

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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 Vāg-yoga-vidē namaḥ ॐ

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

ॐ श्रुत्यर्थानुग्राहकाय नमः ॐ ॐ Śrutyarthānugrahakāya 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 Śabdopalabधि-darśakāya namaḥ ॐ

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

ॐ दृष्टान्तोपकल्पकाय नमः ॐ ॐ Drṣṭāntopakalpakāya 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

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

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ॐ आयुर्विद्यादेशिकाय नमः ॐ ॐ Āyur-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 Avidyā-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 Yogāṅgopadeśakāya 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 Yogāṅga-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.

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ॐ वाग्दोषविदे नमः ॐ ॐ Vāg-doṣa-vidē namaḥ ॐ

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

ॐ पाणिन्याहितभावाय नमः ॐ ॐ Pāṇinyāhita-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-śākhā-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-granthopajivvyāya 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).

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ॐ सूत्रानर्थक्यनिराकर्त्रे नमः ॐ ॐ Sūtrānarthakya-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 Ādi-śeṣāvatārāya 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-dhārā-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 ॥ ५० ॥

Prostration to him who perceives the difference of the words and the non-difference of the objects described by them. ..50..

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-bhedopabṛṁhakāya 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.

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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 Vyākhyā-nipuṇāya namaḥ ॐ
Prostration to him who is very skilled in explaining.

ॐ योगिगम्याय नमः ॐ ॐ Yogi-gamyāya namaḥ ॐ ॥ ७० ॥
Prostration to him who is only intelligible to Yogis (the ardent practitioners of Yoga)...70..

ॐ अखण्डार्थविदे नमः ॐ ॐ Akhaṇḍārtha-vidē namaḥ ॐ
Prostration to him who knows the complete object or meaning.

ॐ क्रियास्वरूपबोधकाय नमः ॐ ॐ Kriyā-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 Saṁkhyā-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 Kāraka-pada-vyākhyātre 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

॥ ८० ॥

Prostration to him who explains the difference between various sounds.

..80..

ॐ कुणिदर्शनाश्रिताय नमः ॐ ॐ Kuṇi-darśanāśritāya 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-viśāradāya 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 ॐ Pūtāntaḥkaraṇāya S namaḥ ॐ

॥ ९० ॥

Prostration to him with a pure heart.

..90..

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-svarūpābhidhāyakāya 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-darśakāya 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 योगपटलाभिघात्रे नमः ॐ ॐ Yoga-pāṭalābhidhātre 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 Svarūpa-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

॥ १०० ॥

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

..100..

ॐ महर्षये नमः ॐ ॐ Mahārṣaye 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 ॥ १०८ ॥
Prostration to the lord of the kings of the greatest Yogis. ..108..

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

ॐ Śrī-pātañjalam-idaṁ nāmnām-aṣṭottara-śataṁ tu ye ।

Bhaktiyā yuktāḥ paṭheyus-te prāpnuvanti param 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 Śāntiḥ śāntiḥ śāntiḥ ॐ

Translated by-
Siddhartha Krishna