

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

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

श्रिमाते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम्

shraddha virya smriti samadhi prajna purvaka itaresham

Others (who follow the path of abhyasa attain asamprajnata samadhi by) adapting the means of conviction, vitality, remembrance, concentration, and wisdom

shraddha conviction based on faith

virya vitality, energy

smriti remembrance

samadhi concentration

prajna wisdom, intuitive insight

purvaka prior, former

itaresham for others

Shraddha

“Tranquility that is experienced by the mind through reverential faith sustains a yogin like a loving mother.”



“Enthusiasm leading to sustained effort is **virya**.”

“**Smriti** is the principal item in devotional practice.

It consists in recalling the feeling experienced at the time of contemplating an object and in feeling that it is being remembered and will be remembered.”

“One-pointedness is attained when memory becomes permanently established.”

Smriti-sadhana is nairantarya, the uninterrupted practice of awareness.



“People who have no reverential faith in their objectives cannot apply any energy to attain them.”

“All sorrows can be cured through good conduct, reverential faith, enthusiasm, remembrance, concentration and correct knowledge.”

-Lord Buddha, the Dhammapada

तीव्रसंवेगानामासन्नः

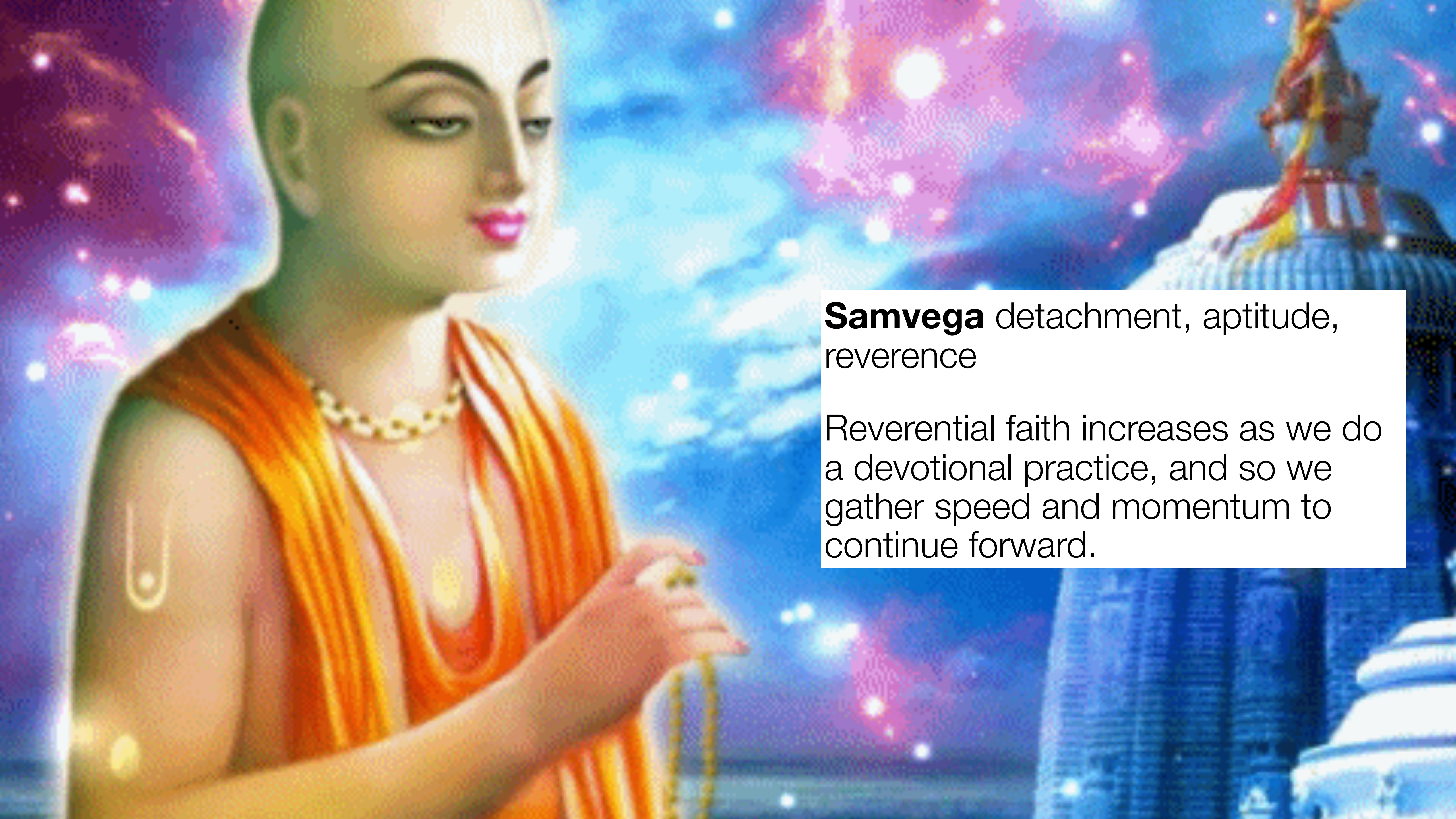
tivrasamveganamasannah

For those who practice with intense ardor, concentration is achieved quickly

tivra keenly, intensive

samveganam concerted effort, intensity

asannah what is near



Samvega detachment, aptitude,
reverence

Reverential faith increases as we do
a devotional practice, and so we
gather speed and momentum to
continue forward.

मृदुमद्याधिमात्रत्वात्तोऽपि विशेषः

mrdu madhyadimatratvat tato'pi visheshah

There are varieties (of effort): slow, medium, and intense

mrdu slow

madhyama medium

adhimatratvat intense

tatah that

api also, even

vishesha variety

Even within those who have intense ardor, their efforts are of varying degrees. Concentration comes to them depending on the degree of effort.

“Concentration on God is the best form of knowledge.”

This leads to the next verse...

ईश्वर प्रणिधानाद्वा

Ishvara pranidhanad va

Or from special devotion to Ishvara

Ishvara the Lord

pranidhana special devotion

va or

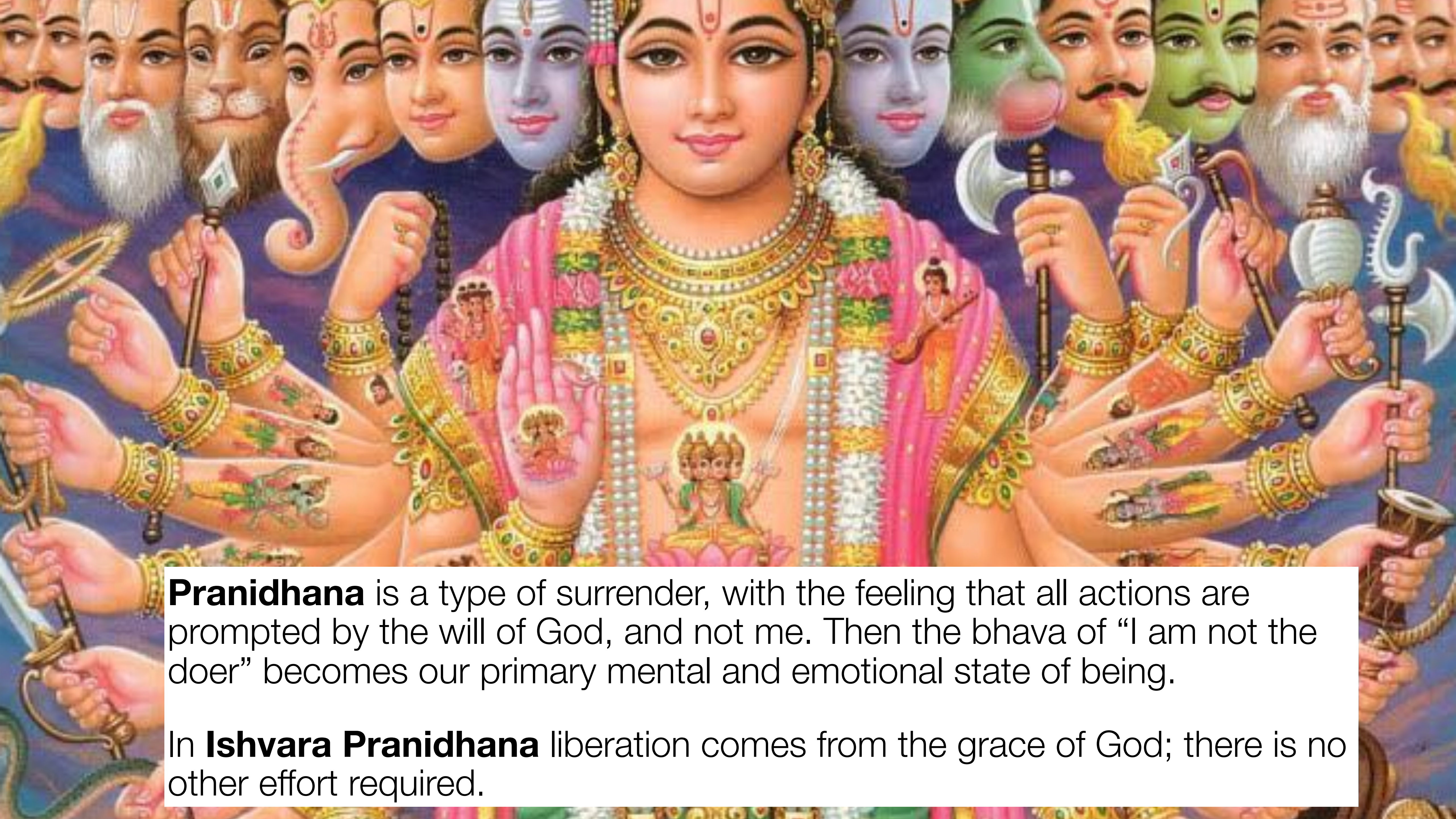
(**pra-** in front of; **dha** - to place or put; **nidhana** - to completely place)



Pranidhana is a deep, full, and complete laying down of one's mind before the Lord

Ishvara is a special type of purusha, who is eternally free, and has never experienced bondage or liberation.

Ishvara is God for those who are theistic, and a special being of consciousness for those who are non-theistic



Pranidhana is a type of surrender, with the feeling that all actions are prompted by the will of God, and not me. Then the bhava of “I am not the doer” becomes our primary mental and emotional state of being.

In **Ishvara Pranidhana** liberation comes from the grace of God; there is no other effort required.