

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

अाबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjalin

श्रिमते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

ततः प्रत्यक् चेतनाधिगामोऽप्यन्तरायाभावश्च

tatah pratyak chetanadhigamo'pyantarayabhavascha

From that (chanting of Om) the inward movement of consciousness and removal of impediments

tatah from that

pratyak inward

chetana consciousness

adhigama act of attaining

api also

antaraya impediments, obstacles

abhava non-being

cha and

That which underlies everything is **pratyak**, or ancient.

The ancient Being, Ishvara, is **pratyak**.

Own's own self is also **pratyak-chetana**

Consciousness is not a knowable, or an object. Awareness is self-cognizant, and cannot be apprehended as something external to us. What we have awareness of is experience. When we realize that all we know in our lives, and in every thought or sensation is only experience, then we experience ourselves as awareness only, and cease to identify with the experience as a definition of who we are.

The Ishvara presented here is **nirguna**. However, there is also a **saguna** Ishvara in Sankhya, and that is **Hiranygarbha**. The saguna Ishvara is a calm, absorbed Being engaged in contemplation of the Self.

व्याधि-स्त्यान-संशय-प्रमादालस्याविरति-भ्रान्तिदर्शनालब्धभुमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः

vyadhi-styana-samshaya-pramadaalasyavirati-bhrantidarshanalabdhabhumikatvanavasthitatvani chittavikshepaste'antarayah

The impediments that cause a distracted mind are sickness, sloth, doubt, carelessness, lack of energy, intemperance, mistaken or faulty views, the inability to maintain progress gained in practice, and the inability to maintain steadiness and consistency in practice.

vyadhi sickness

styana idleness, incompetence (in performing devotional activities)

samshaya doubt

pramada carelessness

alasya lack of energy, idleness

avirati intemperance, lack of restraint

bhrantidarshana mistaken views

alabdha bhumikatva unable to hold on to progress

anavasthitatvani unsteadiness in progress

citta vikshepa scattered mind

te these

antaraya impediments

vyadhi bodily disturbance and illness is removed by eating wholesome food at the right times.

styana virya will remove incompetence (rajas defect)

samshaya through satsang, doubt is removed

pramada applying oneself to practice conquers self-forgetfulness

alasya moderation in diet and enthusiasm conquers laziness (tamas defect)

avirati remove oneself from an excess of worldly affairs

bhranti darshana devotion to God, the preceptor, and study of scriptures removes erroneous conception

alabdha bhumikatva anavasthitatvani Non-attainment of stages and establishment of practice is remedied through the next sutra

दुःखदौर्मनस्याङ्गमेजयत्व-श्वास-प्रश्वासा विक्लेषसहभुवः

dukhadaurmanasyangam ejayatva svasa prasvasa vikshepa sahabhuvah

sorrow, despair, restlessness of the body, interruption of the inhalation and exhalation arise from the distractions

dukhha sorrow

daurmanasya despair, dejection

angam limbs

ejayatva shaking

svasa inhalation

prasvasa exhalation

vikshepa distraction

sahabhuvah occurring with symptoms

Three types of sorrow:

Adhyatmika arising within oneself

Adhibhautika arising from some other creature

Adhidaivika arising from natural calamity

तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः

tat pratishedhartham ekatattva abhyasah

For their stoppage, the practice of a single principle

tat that

pratishedha removal

artham means

ekatattva single principle

abhyasa practice

For the practice of one principle, Ishvara or the I-sense are the best contemplations.

The I-sense contemplation is “I am the observer of all modifications of the mind.”

Through Ishvara Pranidhana all obstacles are removed.

“By its practice (of one principle) the mind easily gets tranquil. When it is coordinated with inhalation and exhalation of breath, ordinary breathing turns into yogic breathing and when that is mastered, one is not easily perturbed by afflictions.”