

**Sūtra 14** स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥

Sa tu dīrgha-kāla-nairantarya-satkārāsevito dṛidha-bhūmiḥ

**It [persistent practice] becomes firmly grounded when it has been practiced for a long, uninterrupted time with earnest devotion.**

सः	<i>saḥ</i>	that practice
तु	<i>tu</i>	however
दीर्घकाल	<i>dīrghakāla</i>	(for) a long time
नैरन्तर्य	<i>nairantarya</i>	without interruption
सत्कार	<i>satkāra</i>	reverence, devotion
आसेवितः	<i>āsevitah</i>	pursued, practiced, continued
दृढभूमिः	<i>dṛidhabhūmiḥ</i>	firmly grounded

The *sūtra* explains how *abhyāsa* (persistent practice) is made more affective. The *sūtra* gives three qualifications needed for a practice to become *dṛidhabhūmiḥ* (firmly grounded). They are:

1. *Dīrghakāla*. Yoga should be practiced for a long time
2. *Nairantarya*. Yoga should be practiced without interruption
3. *Satkāra*. Yoga should be practiced with respect and devotion.

These are explained in more detail as follows:

1. *Dīrghakāla* (for a long time) means that Yoga should be a part of life. It should not only be practiced every day, but the mind should not separate from the thought of Yoga at any time. The *sūtra* says *dīrghakāla asevito* ([Yoga should be] practiced for a long time) meaning that the aspirant should not drop out without achieving success.
2. *nairantarya* (without interruption) means that the continuity of practice should not be stopped. Practicing for a few days, or a month, and then stopping, and then starting again for some time, and again stopping will not lead to establishment in practice. The interruption in *sādhana* takes place when the mind does not develop complete faith. Without firm faith, the aim of achieving liberation becomes doubtful.
3. *satkāra* (practice with respect and devotion) includes the following:
  - a. Austerity (*tapah*): controlling egocentric desires by cultivating a disciplined life.
  - b. Sexual continence (*brahmachārya*): controlling sexual passion.
  - c. Knowledge (*vidyā*): developing an understanding of Truth through learning.
  - d. Faith and devotion (*śhraddha*): faith in the aim, in the methods of Yoga, and in the guru becomes firm by cultivating devotion.

The *samskāras* of fulfilling passion are accumulated in the mind (*chitta*) over several life times. These *samskāras* pull the mind from the meditative state to non-meditative state (*vyutthāna*). Practice will not become firmly grounded unless it is done as explained in the *sūtra*: for a long time, without interruption, and with earnest devotion.