

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

आबाहु पुरुषाकारं
शङ्ख चक्रासि धारिणम्
सहस्र शिरसं श्वेतं
प्रणमामि पतञ्जलिम्

abahu purushakaram
shankhachakrasi dharinam
sahasra shirasam svetam
pranamami patanjalinam

श्रिभते अनन्ताय नागराजाय नमो नमः
srimate anantaya nagarajaya namo namah

तत्र स्थितौ यत्नो अभ्यासः

tatra sthithau yatnah abhyasah 1.13

The effort to acquire a steady, fixed state of mind is called practice

tatra there

sthithah established, steady, placed

yatna effort

abhyasa practice

“Absence of fluctuations or undisturbed calmness of the mind is called sthiti or tranquility. The effort, the energy and the enthusiasm, ie the repeated attempt for attaining that state, is called practice.” p. 36

As the effort of practice improves, so tranquility increases.

If you are not becoming tranquil from yoga, either the yoga is no good, or you are not doing it right.

energy + enthusiasm = effort

स तु दीर्गकालनैरन्तर्य सत्कारासेवितो दृढभूमिः

sa tu dirgha kala nairantarya satkara asevito drdhah bhumih 1.14

After a long time of earnest, well attended, continuous effort, (practice attains) a firm ground

sa tu indeed the latter (practice)

dirgha kala long time

nairantarya uninterrupted

satkara with truth, earnestness

asevita well-attended

drdha firm

bhumih ground

“The word ‘constantly’ implies practice, daily and, if possible, every moment.” p. 37

How can we practice the effort of sthiti at every moment?

Awareness is the practice; the limbs of yoga are the containers for awareness.

दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम्

drstanusravikavishaya vitrshnasya vashikarasanjna vairagyam 1.15

When the mind loses all desires for objects seen or heard in the scriptures it acquires a state of utter desirelessness called non-attachment

drsta seen, visible

anusravika heard

vishaya objects

vittrshnasya lack of thirst

vashikarasamjna complete mastery

vairagyam non-attachment

Indifference to objects seen and heard includes everything that is visible in the universe that can be seen, or things that are invisible that can still be named, including attaining heaven, disincarnate states, or dissolution into primordial matter.

This is called vasikara-samjna, which means complete mastery over the senses and perception, which is another way of saying vairagya.

Vashikara comes from having a direct experience of the objects of the world being the cause of the three-fold misery, rather than hearing or reading about it.

It comes in three stages:

Yatamana attempting detachment from sense objects

Vyatiresha spirit of renunciation

Ekendriya remaining in one organ, the mind (rather than lost in the other sense organs)

The three-fold miseries are:

Internal Bodily and mental. Bodily are imbalances in the three doshas, mental are imbalances of raga and dvesha

External Natural world, diseases, dangerous animals

Divine Pairs of opposites, unseen forces

These can also be mental, emotional, spiritual

तत् परं पुरुषिख्यातेर्गुनवैतृष्णाम्

tat param purushakhyatergunavaitrshnam 1.16

The highest (vairagya) is when there is a non-thirst for the gunas due to knowledge of the nature of purusha

tat this

param highest

purushakhyatih knowledge of spirit or self

guna qualities

vaitrshnam non-thirst

Vairagya is in relation to the objects themselves and the vritti of attachment.

Paravairagya is in relation to the gunas. In paravairagya the ephemeral nature of objects is realized, and the Yogin achieves steadiness in the Sattvic nature of mind.

Detachment from objects leads to self-knowledge; liberation and detachment are inseparable.

Attachment and non-attachment are both functions of Buddhi.

Pravritti is the movement of awareness out into the world where it identifies with the world as real.

Nivritti is when the awareness moves inwards and identifies with the inner sense of “I” and develops a desire to contemplate on consciousness, whose by product is perpetual peace.

The highest form of knowledge is the knowledge that brings about the total cessation of suffering.

Without any attachments, the mind becomes completely calm.

At the same time, the calm mind is filled with **jnanaprasada**, or illumination of knowledge, which is a grace-filled state. Non-attachment is not a negative state where one stands apart from the world, it is a state of freedom within the world where one's fulfillment is within, and not dependent on getting, accomplishing, or maintaining power.

“The wise, knowing of the eternal bliss, do not look for the immutable in ephemeral things.”

Katha Upanishad