Patañjali's Yoga Sutras chanting

Sādhana/Samādhi Pāda

Chanting of Sūtras : 2.32 – 2.43

Not losing sight of why we practice Aṣṭāñga yoga, a purification process to turn your mind razor sharp until discriminative enlightenment is attained :

- Puruṣa Prakṛti Viveka (discernment between that which never changes and that which is constantly changing).
- So that the true nature of the distinction between Puruṣa and the Guṇas is known
- To not act under the influence of wrong knowledge, which is weakened by practice of aṣṭāñga

Niyamas – Discipline, observances within are 5 – Śauca, Śantoṣa, Tapas, Svādhyāya, Iśvara Praṇidhāna

Śauca : Cleanliness can be external and internal. External cleanliness pertains to the body (cleaning, ingesting – eating pure etc), internal cleanliness pertains to the mind – purifying the mind of all contamination (jealousy, pride, vanity, hatred, attachment etc).

The established practice of external cleanliness leads to 'jugupsa' – the awareness that the physical body is not the appropriate home for the Puruṣa. The sādhaka also ceases to see other's body as sensual. The yogi thus conveys love for other beings through compassion, friendliness, spiritual exchanges and other expressions that rise above physical sensuality.

From purification of the mind, cheerfulness, 'soumanasya' a by-product of sattva arises. From this, one-pointedness – ekāgrya ensues, and this in turn leads to sense control (indriya-jaya). This feeling of happiness, which is inherent in the sāttvic potential of the mind, is necessary for mental one-pointedness, which is a pre-requisite for realizing the ātman.

Hariharānanda quoting caraka in his commentary: Meat and intoxication cause the mind to be agitated and stimulated – they incite rajas and tamas – and yoga requires a steady and peaceful mind. What is most wanted, can only be secured by intense concentration of the mind, while alcohol creates a disturbance of the mind.

Sources: Bryant, Swāmi Hariharānanda Āraṇya & my personal study with Paul Harvey.