

YS I. III -- *Tada drashtu svarūpe 'vasthṛnam.*

Tada, then, at that point; *drashtu*, of the seer, of the soul; *svarupe*, in its own real essential nature; *avasthanam*, abiding, remaining, being absorbed in.

At that point, the seer abides in its own true nature.

OUTLINE OF DISCUSSION FOR I.III

- I. Short Review of I.II
- II. The term *drasta* (the seer)
 - A. How the term *drasta* (the seer) refers to the soul
 - B. A discussion of the many words in Indian philosophy for the soul
 - C. A discussion of the many conceptions of the soul in Indian philosophy
- III. A discussion of what happens to the soul, awareness, when the mind is apparently devoid of content and the thoughts (as in the yogic process).
 - A. Three theories of what happens to the soul by commentator Vijñānabhikṣu.
 - B. What it means in yoga philosophy that soul is devoid of knowledge.

IV. Examples that illustrate the souls pure nature independent of matter.

If time permits we may discuss verse III

4. *Vrtti sarupyam itaratra.*

Vrtti, fluctuation; *sarupyam*, identification; *itaratra*, otherwise, at other times. [the seer] identifies with the changing states [of the mind].

I. What happens to soul when not abiding by it own nature

II. Examples of the how the pure soul becomes influenced by the mind.