

The Yoga Sutras

The following is adapted from the classic Harvard University Press translation of the Yoga Sutras by the American Sanskritist James Haughton Woods. Here I used the 1927 edition. The translation is out of copyright – meaning that the text is in the public domain – and is available in a number of forms online and in modern editions.

Here I've provided only Woods' English translation of the Sanskrit sutras, without the Sanskrit text or his scholarly introduction or commentary. I've also taken out the summaries that Woods added to each subsection of the text, which are redundant and aren't found in the Sanskrit. But to make navigation through the work a little easier, I've left in his bolded titles for subsections, which provide a quick guide to the types of materials in the text.

The Yoga Sutras are famously obscure, but just reading them straight through carefully will give you a sense of the main topics in the original text – something that isn't always possible when the text comes mixed up (as it normally does) with its massive commentaries, which are highly technical and often contradictory. The whole of the Yoga Sutras in normal type size is only a dozen or so pages long – and its commentaries typically run on endlessly for hundreds of pages!

The fact that it was viewed as a holy text by its medieval commentators – and often by its modern commentators as well – explains why the Yogas Sutras have been so grossly overanalyzed. The assumption is that somewhere behind the obscurities and inconsistencies in the text deep truths are hidden that can only be revealed by exhaustive analyses.

From a modern philological point of view, however, the reasons for the inconsistencies are hardly remarkable: like most ancient and early medieval texts, the Yoga Sutras were not the product of one author (“Patanjali”) but are part of a “stratified” compilation – which simply means that (like the bible, or so-called Confucian classics) the work grew over time and had multiple authors, some of whom may have represented different schools of thought.

The sutras were eventually gathered into one text, which the work's later redactors at some unknown point divided into four books. Book One largely deals with the mystical state of *samadhi*, or union of the self with Ishvara (variably translated, often as the “Lord”, and also associated in the text with the mystical syllable, AUM). Book Two deals with methods for achieving that union involving the so-called “eight limbs” (ashtanga) of yoga (yama, niyama, asana, pranayama, pratyahara, dharana, dhyana, samadhi) – which careful readers will notice are not as systematically developed in the text as often claimed, precisely because the Yoga Sutras was a compilation. Book Three deals with yogic supernatural powers. In the middle ages, as recent historians including David Gordon White and Mark Singleton argue, *most* “yoga” largely dealt with magical powers, and not with mystical ends. But despite this, Book Three is rarely discussed by modern yogic admirers of the text, who are embarrassed by its magical claims and obvious conflicts with other parts of the work. It is amusing to note that Woods himself slides quickly in his translation over Book Three, presumably for those reasons, and often fails to add bolded titles to key subsections in this part of the text. Book Four of the sutras returns to deal again with what a religious thinker would view as higher mystical states.

Despite many suggestions otherwise, most famously by Iyengar, nothing in the work deals with yogic postures in the modern sense. What little is said about *asanas* (as comfortable seating positions for meditation) is found in brief sections of Book Two. – Steve Farmer, 2/9/2011.

THE YOGA SUTRAS ASCRIBED TO PATANJALI

TRANSLATED FROM THE ORIGINAL SANSKRIT BY

JAMES HAUGHTON WOODS
PROFESSOR OF PHILOSOPHY IN HARVARD UNIVERSITY

The Harvard University Press
1927

**GROUP-HEADINGS IN BOLD TYPE ARE ALL ADDED BY
THE TRANSLATOR AND ARE NOT IN THE SANSKRIT TEXT**

FIRST BOOK (CONCENTRATION)

Goal of Concentration

i. 1-4.

- i. 1 Now the exposition of yoga [is to be made],
- i. 2 Yoga is the restriction of the fluctuations of mind-stuff,
- i. 3 Then the Seer [that is, the Self] abides in himself,
- i. 4 At other times it [the Self] takes the same form as the fluctuations [of mind-stuff].

Forms of the mind-stuff

i. 5-11.

- i. 5 The fluctuations are of fire kinds and are hindered or unhindered,
- i. 6 Sources-of-valid-ideas and misconceptions and predicate-relations and sleep and memory,
- i. 7 Sources-of-valid-ideas are perception and inference and verbal-communication,
- i. 8 Misconception is an erroneous idea not based on that form [in respect of which the misconception is entertained],
- i. 9 The predicate-relation (*vikalpa*) is without any [corresponding perceptible] object and follows as a result of perception or of words,
- i.10 Sleep is a fluctuation of [mind-stuff] supported by the cause of the [transient] negation [of the waking and the dreaming fluctuations],
- i 11 Memory is not-adding-surreptitiously to a once experienced object.

Methods of restricting fluctuations

i. 12-16.

- i. 12 The restriction of them is by [means] of practice and passionless-ness,
- i. 13 Practice is [repeated] exertion to the end that [the mind-stuff] shall have permanence in this [restricted state], i. 14 But this [practice] becomes confirmed when it has been cultivated for a long time and uninterruptedly and with earnest attention,
- i. 15 Passionlessness is the consciousness of being master on the part of one who has rid himself of thirst for either seen or revealed objects,
- i. 16 This [passion-lessness] is highest when discernment of the Self results in thirstlessness for qualities [and not merely for objects].

Kinds of concentration

i. 17-18.

- i. 17 [Concentration becomes] conscious [of its object] by assuming forms either of deliberation [upon coarse objects] or of reflection upon subtile objects or of joy or of the feeling-of-personality.
- i. 18 The other [concentration which is not conscious of objects] consists of subliminal-impressions only [after objects have merged], and follows upon that practice which effects the cessation [of fluctuations].

Degrees of approach to concentration

i. 19-23.

- i. 19 [Concentration not conscious of objects] caused by worldly [means] is the one to which the discarnate attain and to which those [whose bodies] are resolved into primary-matter attain,
- i. 20 [Concentration not conscious of objects,] which follows upon belief [and]

energy [and] mindfulness [and] concentration [and] insight, is that to which the others [the yogins] attain,

i. 21 For the keenly intense, [concentration] is near.

i. 22 Because [this keenness] is gentle or moderate or keen, there is a [concentration] superior even to this [near kind],

i. 23 Or [concentration] is attained by devotion to the Ishvara.

Analysis of the highest Self

i. 24-28.

i. 24 Untouched by hindrances or karmas or fruition or by latent-deposits, the Ishvara is a special kind of Self.

i. 25 In this [Ishvara] the germ of the omniscient is at its utmost excellence,

i. 26 Teacher of the Primal [Sages] also, forasmuch as [with Him] there is no limitation by time,

i. 27 The word-expressing Him is the Mystic-syllable, i. 28 Repetition of it and reflection upon its meaning [should be made].

Obstacles to the calming of the mind-stuff

i. 29-34.

i. 29 Thereafter comes the right-knowledge of him who thinks in an inverse way, and the removal of obstacles,

i. 30 Sickness and languor and doubt and heedlessness and worldliness and erroneous perception and failure to attain any stage [of concentration] and instability in the state [when attained]—these distractions of the mind-stuff are the obstacles,

i. 31 Pain and despondency and unsteadiness of the body and inspiration and expiration are the accompaniments of the distractions,

i. 32 To check them [let there be] practice upon a single entity,

i. 33 By the cultivation of friendliness towards happiness, and compassion towards pain, and joy towards merit, and indifference towards demerit,

i. 34 Or [the yogin attains the undisturbed calm of the mind-stuff] by expulsion and retention of breath.

i. 35-39.

i. 35 Or [he gains stability when] a sense-activity arises connected with an object [and] bringing the central-organ into a relation of stability,

i. 36 Or an undistressed [and] luminous [sense-activity when arisen brings the central-organ into a relation of stability],

i. 37 Or the mind-stuff [reaches the stable state] by having as its object [a mind-stuff] freed from passion,

i. 38 Or [the mind-stuff reaches the stable state] by having as the supporting-object a perception in dream or in sleep, i. 39 Or [the mind-stuff reaches the stable state] by contemplation upon any such an object as is desired.

Mastery and concentration

i. 40-47.

- i. 40 His mastery extends from the smallest atom to the greatest magnitude,
- i. 41 [The mind-stuff} from which, as from a precious gem, fluctuations have dwindled away, reaches the balanced-state, which, in the case of the knower or of the process-of-knowing or of the object-to-be-known, is in the state of resting upon [one] of these [three] and in the state of being tinged by [one] of these [three].
- i. 42 Of [these balanced-states] the state-balanced with deliberation is confused by reason of predicate-relations between words and intended-objects and ideas,
- i. 43 When the memory is quite purified, [that balanced-state]— which is, as it were, empty of itself and which brightens [into conscious knowledge] as the intended-object and nothing more—is super-deliberative.
- i. 44 By this same [balanced-state] the reflective and the super-reflective [balanced-states] are also explained,
- i. 45 The subtle object also terminates in unresolvable-primary-matter (*alinga*).
- i. 46 These same [balanced-states] are the seeded concentration,
- i. 47 When there is the clearness of the super-reflective [balanced-state, the yogin gains] internal undisturbed calm.

Normative insight

i. 48-51.

- i. 48 In this [concentrated mind-stuff] the insight is truth-bearing,
- i. 49 Has another object than the insight resulting from things heard or from inferences, inasmuch as its intended-object is a particular,
 - i. 50 The subliminal-impression produced by this [super-reflective balanced-state] is hostile to other subliminal-impressions,
- i. 51 When this [subliminal-impression] also is restricted, since all is restricted, [the yogin gains] seedless concentration.

SECOND BOOK (METHODS)

Devices for weakening hindrances

ii. 1-11.

- ii. 1 Self-castigation and study and devotion to the Ishvara are the Yoga of action,
- ii. 2 For the cultivation of concentration and for the attenuation of the hindrances,

- ii. 3 Undifferentiated-consciousness (*avidya*) and the feeling-of-personality and passion and aversion and the will-to-live are the five hindrances,
- ii. 4 Undifferentiated-consciousness is the field for the others whether they be dormant or attenuated or intercepted or sustained,
- ii. 5 The recognition of the permanent, of the pure, of pleasure, and of a self in what is impermanent, impure, pain, and not-self is Undifferentiated-consciousness (*avidya*).
- ii. 6 When the power of seeing and the power by which one sees have the appearance of being a single self, [this is] the feeling-of-personality.
- ii. 7 Passion is that which dwells upon pleasure,
- ii. 8 Aversion is that which dwells upon pain.
- ii. 9 The will-to-live sweeping on [by the force of] its own nature exists in this form even in the wise.
- ii. 10 These [hindrances when they have become subtile] are to be escaped by the inverse-propagation,
- ii. 11 The fluctuations of these should be escaped by means of contemplation.

Karma

ii. 12-14.

- ii. 12 The latent-deposit of karma has its root in the hindrances and may be felt in a birth seen or in a birth unseen, ii. 13 So long as the root exists, there will be fruition from it [that is] birth [and] length-of-life [and] kind-of-experience.
- ii. 14 These [fruits] have joy or extreme anguish as results in accordance with the quality of their causes whether merit or demerit.

All is pain

ii. 15.

- ii. 15 As being the pains which are mutations and anxieties and subliminal-impressions, and by reason of the opposition of the fluctuations of the aspects (*guna*),—to the discriminating all is nothing but pain.

There is an escape

ii. 16.

- ii. 16 That which is to be escaped is pain yet to come.

Cause of pain

ii, 17-24.

- ii. 17 The correlation of the Seer and the object-of-sight is the cause of that which is to be escaped,
- ii. 18 With a disposition to brightness and to activity and to inertia, and with the elements and the organs as its essence, and with its purpose the

experience and the liberation [of the Self],—this is the object-of-sight.

ii. 19 The particularized and the unparticularized [forms] and the resolvable only [into primary matter] and irresolvable-primary-matter—are the divisions of the aspects (*guna*).

ii. 20 The Seer who is nothing but [the power of seeing], although undefiled (*Buddha*), looks upon the presented idea.

ii. 21 The object-of-sight is only for the sake of it [the Self], ii. 22 Though it has ceased [to be seen] in the case of one whose purpose is accomplished, it has not ceased to be, since it is common to others [besides himself], ii. 23 The reason for the apperception of what the power of the property and of what the power of the proprietor are, is correlation,

ii. 24 The reason for this [correlation] is undifferentiated-consciousness (*avidya*).

The escape

ii. 25.

ii. 25 Since this [non-sight] does not exist, there is no correlation. This is the escape, the Isolation of the Seer.

Means of escape

ii. 26-27.

ii. 26 The means of attaining escape is unwavering discriminative discernment,

ii. 27 For him [there is] insight sevenfold and advancing in stages to the highest.

Eight aids to yoga

ii. 28-29.

ii. 28 After the aids to yoga have been followed up, when the impurity has dwindled, there is an enlightenment of perception reaching up to the discriminative discernment,

ii. 29 Abstentions and observances and postures and regulations-of-the-breath and withdrawal-of-the-senses and fixed-attention and contemplation and concentration.

First indirect aid: i. Five abstentions (yamas)

ii. 30-31.

ii. 30 Abstinence from injury (*ahimsa*) and from falsehood and from theft and from incontinence and from acceptance of gifts are the abstentions,

ii. 31 When they are unqualified by species or place or time or exigency and when [covering] all [these] classes—there is the Great Course-of-conduct.

Second indirect aid: ii. Five observances (niyamas)

ii. 32.

ii. 32 Cleanliness and contentment and self-castigation and study and devotion to the Ishvara (the Lord) are the observances (niyamas).

Results of the abstentions and observances

ii. 33-45.

ii. 33 If there be inhibition by perverse-considerations, there should be cultivation of the opposites.

ii. 34 Since perverse-considerations such as injuries, whether done or caused to be done or approved, whether ensuing upon greed or anger or infatuation, whether mild or moderate or vehement, find their unending consequences in pain and lack of thinking, there should be the cultivation of their opposites.

ii. 35 As soon as he is grounded in abstinence from injury, his presence begets-a suspension of enmity,

ii. 36 As soon as he is grounded in abstinence from falsehood, actions and consequences depend upon him.

ii. 37 As soon as he is grounded in abstinence from theft, all jewels approach him.

ii. 38 As soon as he is grounded in abstinence from incontinence, he acquires energy,

ii. 39 As soon as he is established in abstinence from acceptance of gifts, a thorough illumination upon the conditions of birth,

ii. 40 As a result of cleanliness there is disgust at one's own body and no intercourse with others,

ii. 41 Purity of *sattva* and gentleness and singleness-of-intent and subjugation of the senses and fitness for the sight of the self.

ii. 42 As a result of contentment there is an acquisition of superlative pleasure,

ii. 43 Perfection in the body and in the organs after impurity has dwindled as a result of self-castigation.

ii. 44 As a result of study there is communion with the chosen deity,

ii. 45 Perfection of concentration as a result of devotion to the Ishvara.

Third indirect aid: iii. Postures (Asanas)

ii. 46-48. .

ii. 46 Stable-and-easy posture,

ii. 47 By relaxation of effort or by a [mental] state-of-balance with reference to Ananta.

ii. 48 Thereafter he is unassailed by extremes.

Fourth indirect aid: iv. Restraint of the breath (pranayama)

ii. 49-52.

- ii. 49 When there is [stability of posture], the restraint of breath, a cutting off of the flow of inspiration and expiration, follows,
- ii. 50 [This is] external or internal or suppressed in fluctuation and is regulated by place and time and number and is protracted and subtle,
- ii. 51 The fourth [restraint of the breath] transcends the external and the internal object,
- ii. 52 As a result of this the covering of the light dwindles away.

Fifth indirect aid: v. Withdrawal of the sense-organs

ii. 53-55.

- ii. 53 For fixed-attentions also the central organ becomes fit.
- ii. 54 The withdrawal of the senses is as it were the imitation of the mind-stuff as it is in itself on the part of the organs by disjoining themselves from their object,
- ii. 55 As a result of this [withdrawal] there is a complete-mastery of the organs.

THIRD BOOK (SUPERNORMAL POWERS)

First direct aid: vi. Fixed-attention

iii. 1.

- iii. 1 Binding the mind-stuff to a place is fixed-attention.

Second direct aid: vii. Contemplation

iii. 2.

- iii. 2 Focusedness of the presented idea upon that [place] is con-templation.

Third direct aid: viii. Concentration

iii. 3.

- iii. 3 This same [contemplation], shining forth [in consciousness] as the intended object and nothing more, and, as it were, emptied of itself, is concentration.

Transition to seedless concentration

iii. 4-10.

- iii. 4 The three in one are constraint,

- iii. 5 As a result of mastering this constraint, there follows the shining forth of insight,
- iii. 6 Its application is by stages,
- iii. 7 The three are direct aids in comparison with the previous [five],
- iii. 8 Even these [three] are indirect aids to seedless [concentration],
- iii. 9 When there is a becoming invisible of the subliminal-impression of emergence and a becoming visible of the subliminal-impression of restriction, the mutation of restriction is inseparably connected with mind-stuff in its period of restriction,
- iii. 10 This [mind-stuff] flows peacefully by reason of the subliminal-impression.

Mutations of substances

iii. 11-15.

- iii. 11 The mutation of concentration is the dwindling of dispersiveness and the uprisal of singleness-of-intent belonging to the mind-stuff,
- iii. 12 Then again when the quiescent and the uprisen presented-ideas are similar [in respect of having a single object], the mind-stuff has a mutation single-in-intent,
- iii. 13 Thus with regard to elements and to organs, mutations of .external-aspect and of time-variation and of intensity have been enumerated,
- iii. 14 A substance conforms itself to quiescent and uprisen and indeterminable external-aspects,
- iii. 15 The order of the sequence is the reason for the order of the mutations.

Application of constraints to different orders of mutations

iii. 16-52.

- iii 16 As a result of constraint upon the three mutations [there follows] the knowledge of the past and the future,
- iii. 17 Word and intended-object and presented-idea are confused because they are erroneously identified with each other. By constraint upon the distinctions between them [there arises the intuitive] knowledge of the cries of all living beings,
- iii. 18 As a result of direct perception of subliminal-impressions there is [intuitive] knowledge of previous births,
- iii. 19 [As a result of constraint] upon a presented-idea [there arises intuitive] knowledge of the mind-stuff of another, iii. 20 But [the intuitive knowledge of the mind-stuff of another] does not have that [idea] together with that upon which it depends [as its object], since that [upon which it depends] is not-in-the-field [of consciousness],

- iii. 21 As a result of constraint upon the [outer] form of the body, when its power to be known is stopped, then as a consequence of the disjunction of the light and of the eye there follows indiscernibility [of the yogin's body],
- iii. 22 Advancing and not-advancing is karma; as a result of constraint upon this [two-fold karma] or from the signs of death [there arises an intuitive] knowledge of the latter end.
- iii. 23 [As a result of constraint] upon friendliness and other [sentiments there arise] powers [of friendliness],
- iii. 24 [As a result of constraint] upon powers [there arise] powers like those of an elephant,
- iii. 25 As a result of casting the light of a sense-activity [there arises the intuitive] knowledge of the subtle and the concealed and the obscure,
- iii. 26 As a result of constraint upon the sun [there arises the intuitive] knowledge of the cosmic-spaces,
- iii. 27 [As a result of constraint] upon the moon [there arises the intuitive] knowledge of the arrangement of the stars,
- iii. 28 [As a result of constraint] upon the pole-star [there arises the intuitive] knowledge of their movements,
- iii. 29 [As a result of constraint] upon the wheel of the navel [there arises the intuitive] knowledge of the arrangement of the body.
- iii. 30 [As a result of constraint] upon the well of the throat [there follows] the cessation of hunger and thirst
- iii. 31 [As a result of constraint] upon the tortoise-tube [there follows] motionless-ness of the mind-stuff,
- iii. 32 [As a result of constraint] upon the radiance in the head [there follows] the sight of the Siddhas.
- iii. 33 Or as a result of vividness the yogin discerns all.
- iii. 34 [As a result of constraint] upon the heart [there arises] a consciousness of the mind-stuff,
- iii. 35 Experience is a presented-idea which fails to distinguish the *sattva* and the Self, which are absolutely uncommingled [in the presented-idea]. Since the *sattva* exists as object for another, the [intuitive] knowledge of the Self arises as the result of constraint upon that which exists for its own sake.
- iii. 36 As a result of this [constraint upon that which exists for its own sake], there arise vividness and the organ-of-[supernal]-hearing and the organ-of-[supernal]-touch and the organ-of-[supernal]-sight and the organ-of-[supernal]-taste and the organ-of-[supernal]-smell.
- iii. 37 In concentration these [supernal activities] are obstacles; in the emergent state they are perfections (*siddhi*).
- iii. 38 As a result of slacken-ing the causes of bondage and as a result of the knowledge of the procedure [of the mind-stuff], the mind-stuff penetrates into the body of another,
- iii. 39 As a result of mastering the *Udana* there is no adhesion to water or mud or thorns or similar objects, and [at death] the upward flight,
- iii. 40 As a result of mastering the *Samana* [there arises] a radiance,
- iii. 41 As a result of constraint upon the relation between the organ-of-hearing

and the air, [there arises] the supernal-organ-of-hearing.

iii. 42 Either as a result of constraint upon the relation between the body and the air, or as a result of the balanced-state of lightness, such as that of cotton-fibre, there follows the passing through air.

iii. 43 An outwardly unadjusted fluctuation is the Great Discarnate; as a result of this the dwindling of the covering to the brightness,

iii. 44 As a result of con-strain upon the coarse and the essential-attribute and the subtile and the inherence and purposiveness, there is a mastery of the elements,

iii. 45 As a result of this, atomization and the other [perfections] come about, [there is] perfection of body; and there is no obstruction by the properties of these [elements],

iii. 46 Beauty and grace and power and compactness of the thunderbolt,—[this is] perfection of body.

iii. 47 As a result of constraint upon the process-of-knowing and the essential-attribute and the feeling-of-personality and the inherence and the purposiveness, [there follows] the subjugation of the organs,

iii. 48 As a result of this [there follows] speed [great as that] of the central-organ, action of the instruments [of knowledge] disjunct [from the body], and the subjugation of the primary-cause,

iii. 49 He who has only the full discernment into the difference between the *sattva* and the Self is one who has authority over all states-of-existence and is one who knows all.

iii. 50 As a result of passionlessness even with regard to these [perfections] there follows, after the dwindling of the seeds of the defects, Isolation,

iii. 61 In case of invitations from those-in-high-places, these should arouse no attachment or pride, for undesired consequences recur,

iii. 62 As a result of constraint upon moments and their sequence [there arises the intuitive] knowledge proceeding from discrimination.

Culmination of concentration

iii. 53-55..

iii. 53 As a result of this there arises the deeper-knowledge of two equivalent things which cannot be distinctly qualified in species or characteristic-mark or point-of-space.

iii. 54 The [intuitive] knowledge proceeding from discrimination is a deliverer, has all things as its object, and has all times for its object, and is an [inclusive whole] without sequence,

iii. 55 When the purity of the *sattva* and of the Self are equal there is Isolation.

BOOK FOURTH (ISOLATION)

Substances and subconsciousness

iv. 1-13.

- iv. 1 Perfections proceed from birth or from drugs or from spells or from self-castigation or from concentration,
- iv. 2 The mutation into another birth is the result of the filling in of the evolving-cause.
- iv. 3 The efficient cause gives no impulse to the evolving-causes but [the mutation] follows when the barrier [to the evolving-cause] is cut, as happens with the peasant,
- iv. 4 Created mind-stuffs may result from the sense-of-personality and from this alone,
- iv. 5 "While there is a variety of actions, the mind-stuff which impels the many is one.
- iv. 6 Of these [five perfections] that which proceeds from contemplation leaves no latent-deposit,
- iv. 7 The yogin's karma is neither-white-nor-black; [the karma] of others is of three kinds,
- iv. 8 As a result of this there follows the manifestation of those subconscious-impressions only which correspond to the fruition of their [karma],
- iv. 9 There is an uninterrupted-causal-relation [of subconscious-impressions], although remote in species and point-of-space and moment-of-time, by reason of the correspondence between memory and subliminal-impressions,
- iv. 10 Furthermore the [subconscious-impressions] have no beginning [that we can set in time], since desire is permanent,
- iv. 11 Since [sub-conscious-impressions] are associated with cause and motive and mental-substrate and stimulus, if these cease to be, then those [subconscious-impressions] cease to be.
- iv. 12 Past and future as such exist; [therefore subconscious-impressions do not cease to be]. For the different time-forms belong to the external-aspects,
- iv. 13 These [external-aspects with the three time-forms] are phenomenalized [individuals] or subtle [generic-forms] and their essence is the aspects (*guna*).

Polemic against Idealism

iv. 14-23.

- iv. 14 The that-ness of a thing is due to a singleness of mutation.
- iv. 15. Because, while the [physical] thing remains the same, the mind-stuffs are different, [therefore the two are upon] distinct levels-of-existence,
- iv. 16 And a thing is not dependent upon a single mind-stuff, [for then in certain cases] it could not be proved [by that mind-stuff], [and] then what would it be?
- iv. 17 A thing is known or not known by virtue of its affecting [or not affecting] the mind-stuff,
- iv. 18 Unintermittently the Master of that [mind-stuff] knows the fluctuations of mind-stuff [and thus] the Self undergoes-no-mutations.
- iv. 19 It does not illumine itself, since it is an object-for-sight.
- iv. 20 And there cannot be a cognition of both [thinking-substance and thing]

at the same time.

iv. 21 If [one mind-stuff] were the object-for-sight for another, there would be an infinite regress from one thinking-substance to another thinking-substance as well as confusion of memory,

iv. 22 The Intellect (*citi*) which unites not [with objects] is conscious of its own thinking-substance when [the mind-stuff] takes the form of that [thinking-substance by reflecting it],

iv. 23 Mind-stuff affected by the Seer and by the object-for-sight [leads to the perception of] all intended-objects.

Complete Self-realization of the Self

iv. 24-34.

iv. 24 This [mind-stuff], although diversified by countless subconscious-impressions, exists for the sake of another, because its nature is to produce [things as] combinations,

iv. 25 For him who sees the distinction, pondering upon his own states-of-being ceases,

iv. 26 Then the mind-stuff is borne down to discrimination, onward towards Isolation,

iv. 27 In the intervals of this [mind-stuff] there are other presented-ideas [coming] from subliminal-impressions,

iv. 28 The escape from these [subliminal-impressions] is described as being like [the escape from] the hindrances,

iv. 29 For one who is not usurious even in respect of Elevation, there follows in every case as a result of discriminative discernment the concentration [called] Rain-cloud of [knowable] things,

iv. 30 Then follows the cessation of the hindrances and of karma, iv; 31 Then, because of the endlessness of knowledge from which all obscuring defilements have passed away, what is yet to be known amounts to little,

iv. 32 When as a result of this the aspects (*guna*) have fulfilled their purpose, they attain to the limit of the sequence of mutations,

iv. 33 The positive correlate to the moment, recognized as such at the final limit of the mutation, is a sequence,

iv. 34 Isolation is the inverse generation of the aspects, no longer provided with a purpose by the Self, or it is the Energy of Intellect grounded in itself.