



कैवल्य-पादः

ॐ कैवल्य-पादः ॐ
जन्म-औषधि-मन्त्र-तपः-समाधि-जाः सिद्धयः ॥१॥
janma-auśadhi-mantra-tapaḥ-samādhi-jāḥ siddhayaḥ 1
Accomplishments arise from birth, herbs, mantras, austerity, and samādhi.
जाति-अन्तर-परिणामः प्रकृति-आपूरात् ॥२॥
jāti-antara-pariṇāmāḥ prakṛti-āpūrāt 2
Transformation between births is from the filling in by nature.
निमित्तम् अप्रयोजकम् प्रकृतीनाम् वरण-भेदः तु ततः क्षेत्रिकवत् ॥३॥
nimittam aprayojakam prakṛtīnām varaṇa-bhedaḥ tu tataḥ kṣetrikavat 3
Not the sponsoring instrumental cause - rather parting asunder groupings of nature like a farmer thereupon.
निर्माण-चित्तानि अस्मिता-मात्रात् ॥४॥
nirmāṇa-cittāni asmitā-mātrāt 4
Formation of minds is merely from I-amness.
प्रवृत्ति-भेदे प्रयोजकम् चित्तम् एकम् अनेकेषाम् ॥५॥
pravṛtti-bhede prayojakam cittam ekam anekeṣām 5
In the distinction of cognition of many is one orchestrating mind.
तत्र ध्यान-जम् अनाशयम् ॥६॥
tatra dhyāna-jam anāśayam 6
There, that born of dhyāna is not a resting bed of imprints.
कर्म-अशुक्ल-अकृष्णम् योगिनः त्रिविधम् इतरेषाम् ॥७॥
karma-aśukla-akṛṣṇam yoginaḥ trividham itareṣām 7
Of three types of others, a yogi's action is not-black and not-white.
ततस् तद-विपाक-अनुगुणानाम् एव अभिव्यक्तिः वासनानाम् ॥८॥
tatas tad-vipāka-anuguṇānām eva abhivyaktiḥ vāsanānām 8
Thus the manifestation of fruits of similar qualities as indeed of subliminal imprints.
जाति-देश-काल-व्यवहितानाम् अपि आनन्तर्यम् स्मृति-संस्कारयोः एक-रूपत्वात् ॥९॥
jāti-deśa-kāla-vyavahitānām api ānantaryam smṛti-saṃskārayoḥ eka-rūpatvāt 9
Even of those separated by birth, place, time, there is continuity due to oneness of form of memory and saṃskāra.

ॐ कैवल्य पादः ॐ
तासाम् अनादित्वम् च आशिषः नित्यत्वात् ॥१०॥
tāsām anāditvam ca āśiṣaḥ nityatvāt 10
And the beginning-less nature of these is from the perpetuity of desire.
हेतु-फल-आश्रय-आलम्बनैः सगृहीतत्वात् एषाम् अभावे तत्-अभावः ॥११॥
hetu-phala-āśraya-ālambanaiḥ saṁgrhītatvāt eṣām abhāve tat-abhāvaḥ 11
From the interconnectedness by cause, fruit, resting place of imprints and supporting object, in the non-existence of these is their non-existence.
अतीत-अनागतम् स्वरूपतः अस्ति अध्वन्-भेदात् धर्माणाम् ॥१२॥
atīta-anāgatam svarūpataḥ asti adhvan-bhedāt dharmāṇām 12
The past and future exist in their form, from different paths of their dharma.
ते व्यक्त-सूक्ष्माः गुण-आत्मानः ॥१३॥
te vyakta-sūkṣmāḥ guṇa-ātmānaḥ 13
They are manifest or latent, being the essence of guṇa.
परिणाम-एकत्वात् वस्तु-तत्त्वम् ॥१४॥
pariṇāma-ekatvāt vastu-tattvam 14
From coherence of transformation is reality of an object.
वस्तु-साम्ये चित्त-भेदात् तयोः विभक्तः पन्थाः ॥१५॥
vastu-sāmye citta-bhedāt tayoḥ vibhaktaḥ panthāḥ 15
From difference in minds on the same object, there is a distinct path for both of them.
न च एक-चित्त-तन्त्रम् वस्तु तत्-अप्रमाणकम् तदा किम् स्यात् ॥१६॥
na ca eka-citta-tantram vastu tat-apramāṇakam tadā kim syāt 16
And not is an object dependent on a single mind. It is not evidenced - then what would happen?
तत्-उपराग-अपेक्षित्वात् चित्तस्य वस्तु ज्ञात-अज्ञातम् ॥१७॥
tat-uparāga-apekṣitvāt cittasya vastu jñāta-ajñātam 17
From the dependence of its coloring of the mind, an object is known or unknown.
सदा ज्ञाताः चित्त-वृत्तयः तत्-प्रभोः पुरुषस्य अपरिणामित्वात् ॥१८॥
sadā jñātāḥ citta-vṛttayaḥ tat-prabhoḥ puruṣasya aparīṇāmitvāt 18
Due to the changelessness of their master, the puruṣa, the turnings of the mind are always known.

ॐ कैवल्य-पादः ॐ
न तत् स्व-आभासम् दृश्यत्वात् ॥१९॥
na tat sva-ābhāsam dṛśyatvāt 19
From the essence of an object to be seen that is not self-luminous.
एक-समये च उभय-अनवधारणम् ॥२०॥
eka-samaye ca ubhaya-anavadhāraṇam 20
And simultaneously there is not cognition of both.
चित्त-अन्तर-दृश्ये बुद्धि-बुद्धेः अति-प्रसङ्गः स्मृति-सकरः च ॥२१॥
citta-antara-dṛśye buddhi-buddheḥ ati-prasaṅgaḥ smṛti-saṅkaraḥ ca 21
In the view of a mind by another is extreme interconnectedness from cognition to cognition and mixing of memory.
चित्तेः अप्रतिसक्रमायाः तत्-आकार-आपत्तौ स्व-बुद्धि-सवेदनम् ॥२२॥
citeḥ apratisaṅkramāyāḥ tat-ākāra-āpattau sva-buddhi-saṁvedanam 22
From the unchanging consciousness arising in its form is perception of one's mind.
द्रष्टृ-दृश्य-उपरक्तम् चित्तम् सर्व-अर्थम् ॥२३॥
draṣṭṛ-dṛśya-uparaktam cittam sarva-artham 23
For the sake of all the mind is influenced by the seer and seen.
तत्-असंख्येय-वासनाभिः चित्रम् अपि पर-अर्थम् सहत्य-कारित्वात् ॥२४॥
tat-asamkhyeya-vāsanābhiḥ citram api para-artham saṁhatya-kāritvāt 24
With its variegated innumerable latent impressions, nevertheless it is for another purpose, from operating in conjunction.
विशेष-दर्शिनिः आत्म-भाव-भावना-विनिवृत्तिः ॥२५॥
viśeṣa-darśinaḥ ātma-bhāva-bhāvanā-vinivṛttiḥ 25
Of one seeing distinction, there is discontinuation of argument of the condition of the soul.
तदा विवेक-निम्नम् कैवल्य-प्राक्-भारम् चित्तम् ॥२६॥
tadā viveka-nimnam kaivalya-prāk-bhāram cittam 26
Then inclined towards discriminative discernment, the mind weighs towards kaivalya.
तत्-छिद्रेषु प्रत्यय-अन्तराणि संस्कारेभ्यः ॥२७॥
tat-chidreṣu pratyaya-antarāṇi saṁskārebhyaḥ 27
In the gaps are different thoughts from saṁskāra.

ॐ कैवल्य पादः ॐ
हानम् एषाम् क्लेशवत्-उक्तम् ॥२८॥
hānam eṣām kleśavat-uktam 28
The cessation of these is said to be like that of the afflictions.
प्रसङ्ख्याने अपि अकुसीदस्य सर्वथा विवेक-ख्यातेः धर्म-मेघः समाधिः ॥२९॥
prasamkhyāne api akusīdasya sarvathā viveka-khyāteḥ dharma-meghaḥ samādhiḥ 29
From discriminative discernment is megha-dharma samādhi of one of no-interest even in renown in every way.
ततः क्लेश-कर्म-निवृत्तिः ॥३०॥
tataḥ kleśa-karma-nivṛttiḥ 30
From that is cessation of affliction and karma.
तदा सर्व-आवरण-मल-अपेतस्य ज्ञानस्य आनन्त्यात् ज्ञेयम् अल्पम् ॥३१॥
tadā sarva-āvaraṇa-mala-apetasya jñānasya ānantyāt jñeyam alpam 31
Then from the infinitude of knowledge, all covering of impurities removed, there is little to be known.
ततः कृत-अर्थानाम् परिणाम-क्रम-समाप्तिः गुणानाम् ॥३२॥
tataḥ kṛta-arthānām pariṇāma-krama-samāptiḥ guṇānām 32
Therein is completion of the sequence of transformation of the guṇas whose purpose has been achieved.
क्षण-प्रतियोगी परिणाम-अपर-अन्त-निर्ग्राह्यः क्रमः ॥३३॥
kṣaṇa-pratīyogī pariṇāma-apara-anta-nirgrāhyaḥ kramah 33
Connected instances, perceivable after the end of transformations, are a sequence.
पुरुष-अर्थ-शून्यानाम् गुणानाम् प्रतिप्रसवः कैवल्यम् स्वरूप-प्रतिष्ठा वा चित्ति-शक्तेः इति ॥३४॥
puruṣa-artha-śūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpa-pratiṣṭhā vā citi-śakteḥ iti 34
Kaivalya is the return to their original state of the guṇas of no purpose for the puruṣa, or of the power of consciousness resting in its own form.

ja-m	Singular	Dual	Plural
Nominative	jaḥ	jau	jāḥ
Vocative	ja	jau	jāḥ
Accusative	jam	jau	jān
Instrumental	jena	jābhyām	jaiḥ
Dative	jāya	jābhyām	jebhyaḥ
Ablative	jāt	jābhyām	jebhyaḥ
Genitive	jasya	jayoḥ	jānām
Locative	je	jayoḥ	jeṣu
siddhi-f	Singular	Dual	Plural
Nominative	siddhiḥ	siddhī	siddhayaḥ
Vocative	siddhe	siddhī	siddhayaḥ
Accusative	siddhim	siddhī	siddhīḥ
Instrumental	siddhyā	siddhibhyām	siddhibhiḥ
Dative	siddhyai siddhaye	siddhibhyām	siddhibhyaḥ
Ablative	siddhyāḥ siddheḥ	siddhibhyām	siddhibhyaḥ
Genitive	siddhyāḥ siddheḥ	siddhyoḥ	siddhīnām
Locative	siddhyām siddhau	siddhyoḥ	siddhiṣu

m Nom Sgm Abl Sg jāti-antara-pariṇāmaḥ prakṛti-āpūrāt 2 -i a- = -ya- -i ā- = -yā-		Element	Type	Meaning
Transformation between births is from the filling in by nature.		jāti- जाति-	Noun	birth, genus, species, family
		antara- अन्तर-	Adjective	interior, different, other
		pariṇāma- परिणाम-	Noun	change, alteration, transformation
		prakṛti- प्रकृति-	Noun	nature, primary matter
		āpūra- आपूर-	Noun	filling, flooding, excess, abundance
Notes on Word Formation		pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]	
jāti-	vṛddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]	prakṛti-	pra-(kr)-ti-;pra-['before', 'forward'];(kr) V 'to accomplish';ti-[form action Noun]	
antara-	anta-ra-; anta-[m Noun; proximity, limit, edge];-ra-[forms comparative]	āpūra-	ā-*(pṛ)-a-; ā-['unto'];(pṛ) III/IX 'to fill';-a-[form Adj/Noun]	

pariṇāma-m	Singular	Dual	Plural
Nominative	pariṇāmaḥ	pariṇāmau	pariṇāmāḥ
Vocative	pariṇāma	pariṇāmau	pariṇāmāḥ
Accusative	pariṇāmam	pariṇāmau	pariṇāmān
Instrumental	pariṇāmena	pariṇāmābhyām	pariṇāmaiḥ
Dative	pariṇāmāya	pariṇāmābhyām	pariṇāmebhyaḥ
Ablative	pariṇāmāt	pariṇāmābhyām	pariṇāmebhyaḥ
Genitive	pariṇāmasya	pariṇāmayoḥ	pariṇāmānām
Locative	pariṇāme	pariṇāmayoḥ	pariṇāmeṣu
āpūra-m	Singular	Dual	Plural
Nominative	āpūraḥ	āpūrau	āpūrāḥ
Vocative	āpūra	āpūrau	āpūrāḥ
Accusative	āpūram	āpūrau	āpūrān
Instrumental	āpūreṇa	āpūrābhyām	āpūraiḥ
Dative	āpūrāya	āpūrābhyām	āpūrebhyaḥ
Ablative	āpūrāt	āpūrābhyām	āpūrebhyaḥ
Genitive	āpūrasya	āpūrayoḥ	āpūrāṇām
Locative	āpūre	āpūrayoḥ	āpūreṣu

m Nom Sg m Nom Sg f Gen Pl m Nom Sg n Nom Sg nimittam aprayojakam prakṛtīnām varaṇa-bhedaḥ tu tataḥ kṣetrikavat 3 -m p- = - ṁ p- -m v- = - ṁ v- -aḥ t- = -ast- -s k- > -ḥ k-		Element		Type	Meaning
		nimitta-	निमित्त-	Noun	instrumental or efficient cause
		aprayojaka-	अप्रयोजक-	Adjective	not sponsoring
		prakṛti-	प्रकृति-	Noun	nature, primary matter
		varaṇa-	वरण-	Noun	covering, grouping
		bheda-	भेद-	Noun	opening, gaping, parting asunder
		tu	तु	Indeclinable	but, rater
		tatas	ततस्	Indeclinable	thereupon
		kṣetrikavant-	क्षेत्रिकवन्त्	Adjective	like a farmer
Notes on Word Formation					
nimitta-	ni-(mi)-t-ta-;ni-['down'];(mi) V 'to delimit';t-[euphonic];-ta-[form Past Pass. Pcpl.]				
aprayojaka-	a-pra-guṇa(yuj)-a-ka-;a-['not'];pra-[intensifier];(yuj) VII 'to yoke';-a-[form Adj/Noun];-ka-[agent]				
prakṛti-	pra-(kr)-ti-;pra-['before','forward'];(kr) V 'to accomplish';ti-[form action Noun]				
varaṇa-	guṇa(vṛ)-ana-;(vṛ) V/I'to cover';-ana[form Adj/Noun]				
bheda-	guṇa(bhid)-a-;(bhid) VII 'to split',-a-[form Adj/Noun]				
kṣetrikavat-	*kṣetra-ika-vat-;kṣetra-[Noun: 'field'];-ika-[form possessive];vant-[denote likeness]				

nimitta-n	Singular	Dual	Plural	prakṛti-f	Singular	Dual	Plural
Nominative	nimittam	nimitte	nimittāni	Nominative	prakṛtiḥ	prakṛtī	prakṛtayaḥ
Vocative	nimitta	nimitte	nimittāni	Vocative	prakṛte	prakṛtī	prakṛtayaḥ
Accusative	nimittam	nimitte	nimittāni	Accusative	prakṛtim	prakṛtī	prakṛtiḥ
Instrumental	nimittena	nimittābhyām	nimittaiḥ	Instrumental	prakṛtyā	prakṛtibhyām	prakṛtibhiḥ
Dative	nimittāya	nimittābhyām	nimittebhyaḥ	Dative	prakṛtyai prakṛtaye	prakṛtibhyām	prakṛtibhyaḥ
Ablative	nimittāt	nimittābhyām	nimittebhyaḥ	Ablative	prakṛtyāḥ prakṛteḥ	prakṛtibhyām	prakṛtibhyaḥ
Genitive	nimittasya	nimittayoḥ	nimittānām	Genitive	prakṛtyāḥ prakṛteḥ	prakṛtyoḥ	prakṛtīnām
Locative	nimitte	nimittayoḥ	nimitteṣu	Locative	prakṛtyām prakṛtau	prakṛtyoḥ	prakṛtiṣu
aprayojaka-n	Singular	Dual	Plural	bheda-m	Singular	Dual	Plural
Nominative	aprayojakam	aprayojake	aprayojakāni	Nominative	bhedāḥ	bhedau	bhedāḥ
Vocative	aprayojaka	aprayojake	aprayojakāni	Vocative	bhedā	bhedau	bhedāḥ
Accusative	aprayojakam	aprayojake	aprayojakāni	Accusative	bhedam	bhedau	bhedān
Instrumental	aprayojakena	aprayojakābhyām	aprayojakaiḥ	Instrumental	bhedena	bhedābhyām	bhedaiḥ
Dative	aprayojakāya	aprayojakābhyām	aprayojakebhyaḥ	Dative	bhedāya	bhedābhyām	bhedebhyaḥ
Ablative	aprayojakāt	aprayojakābhyām	aprayojakebhyaḥ	Ablative	bhedāt	bhedābhyām	bhedebhyaḥ
Genitive	aprayojakasya	aprayojakayoḥ	aprayojakānām	Genitive	bhedasya	bhedayoḥ	bhedānām
Locative	aprayojake	aprayojakayoḥ	aprayojakeṣu	Locative	bhede	bhedayoḥ	bhedeṣu
				kṣetrikavant-n	Singular	Dual	Plural
				Nominative	kṣetrikavat	kṣetrikavatī	kṣetrikavanti
				Vocative	kṣetrikavat	kṣetrikavatī	kṣetrikavanti
				Accusative	kṣetrikavat	kṣetrikavatī	kṣetrikavanti
				Instrumental	kṣetrikavatā	kṣetrikavadbhyām	kṣetrikavadbhiḥ
				Dative	kṣetrikavate	kṣetrikavadbhyām	kṣetrikavadbhyaḥ
				Ablative	kṣetrikavataḥ	kṣetrikavadbhyām	kṣetrikavadbhyaḥ
				Genitive	kṣetrikavataḥ	kṣetrikavatoḥ	kṣetrikavatām
				Locative	kṣetrikavati	kṣetrikavatoḥ	kṣetrikavatsu

n Nom Plm Abl Sg nirmāṇa-cittāni asmitā-mātrāt 4 -i a- = -ya- Formation of minds is merely from I-amness.		Element		Type	Meaning
		nirmāṇa- निर्माण-		Noun	formation, creation measuring mind, cognition egoism, I-amness merely, only
		citta- चित्त-		Adjective	
		asmitā- अस्मिता-		Noun	
		mātra- मात्र-		Noun	
Notes on Word Formation		asmitā-	asmi-tā-;asmi[Active Present Sg 1st of (as) II 'to exist'];tā-[form asbtract Noun]		
nirmāṇa-	nir-(mā)-ana-;nir-['out','away'];(mā) II 'to measure';-ana-[form Adj/n Noun]	mātra-	(mā)-tra-;(mā) III 'to measure';-tra-[mechanisn to effect an action, instrument, n Noun]		
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]				

citta-n	Singular	Dual	Plural
Nominative	cittam	citte	cittāni
Vocative	citta	citte	cittāni
Accusative	cittam	citte	cittāni
Instrumental	cittena	cittābhyām	cittaiḥ
Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	cittasya	cittayoḥ	cittānām
Locative	citte	cittayoḥ	citteṣu
mātra-n	Singular	Dual	Plural
Nominative	mātram	mātre	mātrāṇi
Vocative	mātra	mātre	mātrāṇi
Accusative	mātram	mātre	mātrāṇi
Instrumental	mātreṇa	mātrābhyām	mātraiḥ
Dative	mātrāya	mātrābhyām	mātrebhyaḥ
Ablative	mātrāt	mātrābhyām	mātrebhyaḥ
Genitive	mātrasya	mātrayoḥ	mātrāṇām
Locative	mātre	mātrayoḥ	mātreṣu

m Loc Sg n Nom Sg n Nom Sg n Nom Sg n Gen Pl pravṛtti-bhede prayojakam cittam ekam anekeṣām 5 -m c- = - ṁ c-		Element	Type	Meaning
In the distinction of cognition of many is one orchestrating mind.		pravṛtti- प्रवृत्ति-	Noun	activity, cognition
		bheda- भेद-	Noun	distinction, difference, variety
		prayojaka- प्रयोजक-	Noun	causing, effecting, leading to
		citta- चित्त-	Adjective	mind
		eka- एक-	Pronoun	one
		aneka- अनेक-	Pronoun	many
Notes on Word Formation				
pravṛtti-	pra-(vṛt)-ti-;pra-['forward'];(vṛt) I 'to turn';ti-[form f Noun/Adj]	citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	
bheda-	guṇa(bhid)-a-;(bhid) VII 'to split',-a-[form Adj/Noun]	aneka-	an-eka-;an-['not'];eka-[Pronoun:'one']	

bheda-m	Singular	Dual	Plural	citta-n	Singular	Dual	Plural
Nominative	bhedāḥ	bhedau	bhedāḥ	Nominative	cittam	citte	cittāni
Vocative	bheda	bhedau	bhedāḥ	Vocative	citta	citte	cittāni
Accusative	bhedam	bhedau	bhedān	Accusative	cittam	citte	cittāni
Instrumental	bhedena	bhedābhyām	bhedaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	bhedāya	bhedābhyām	bhedebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	bhedāt	bhedābhyām	bhedebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	bhedasya	bhedayoḥ	bhedānām	Genitive	cittasya	cittayoḥ	cittānām
Locative	bhede	bhedayoḥ	bhedeṣu	Locative	citte	cittayoḥ	citteṣu
prajayaka-n	Singular	Dual	Plural	eka-n	Singular	Dual	Plural
Nominative	prajayakam	prajayake	prajayakāni	Nominative	ekam	-	-
Vocative	prajayaka	prajayake	prajayakāni	Vocative	-	-	-
Accusative	prajayakam	prajayake	prajayakāni	Accusative	ekam	-	-
Instrumental	prajayakena	prajayakābhyām	prajayakaiḥ	Instrumental	ekena	-	-
Dative	prajayakāya	prajayakābhyām	prajayakebhyaḥ	Dative	ekasmai	-	-
Ablative	prajayakāt	prajayakābhyām	prajayakebhyaḥ	Ablative	ekasmāt	-	-
Genitive	prajayakasya	prajayakayoḥ	prajayakānām	Genitive	ekasya	-	-
Locative	prajayake	prajayakayoḥ	prajayakeṣu	Locative	ekasmin	-	-
				aneka-n	Singular	Dual	Plural
				Nominative	anekam	aneke	anekāni
				Vocative	aneka	aneke	anekāni
				Accusative	anekam	aneke	anekāni
				Instrumental	anekena	anekābhyām	anekaiḥ
				Dative	anekasmai	anekābhyām	anekebhyaḥ
				Ablative	anekāt anekasmāt	anekābhyām	anekebhyaḥ
				Genitive	anekasya	anekayoḥ	anekēṣām
				Locative	aneke anekasmin	anekayoḥ	anekēṣu

tatra dhyāna-jam anāśayam 6		Element	Type	Meaning
There, that born of dhyāna is not a resting bed of imprints.		tatra तत्र	Indeclinable	there
		dhyāna- ध्यान-	Noun	meditation, thought, reflection
		ja- ज-	Noun	born, produced
		anāśaya- अनाशय-	Noun	not resting bed of imprints
Notes on Word Formation				
dhyāna-	(dhyai)-ana-;(dhyai) I 'to meditate';-ana-[form Noun/Adj]	ja-	agent of (jan); (jan) IV 'to be produced'	
		anāśaya-	an-ā-guṇa(śī)-a-;an-['not']; ā-['toward'];(śī) II 'to rest';-a-[to form Noun/Adj]	

ja-n	Singular	Dual	Plural
Nominative	jam	je	jāni
Vocative	ja	je	jāni
Accusative	jam	je	jāni
Instrumental	jena	jābhyām	jaiḥ
Dative	jāya	jābhyām	jebhyaḥ
Ablative	jāt	jābhyām	jebhyaḥ
Genitive	jasya	jayoḥ	jānām
Locative	je	jayoḥ	jeṣu
anāśaya-n	Singular	Dual	Plural
Nominative	anāśayam	anāśaye	anāśayāni
Vocative	anāśaya	anāśaye	anāśayāni
Accusative	anāśayam	anāśaye	anāśayāni
Instrumental	anāśayena	anāśayābhyām	anāśayaiḥ
Dative	anāśayāya	anāśayābhyām	anāśayebhyaḥ
Ablative	anāśayāt	anāśayābhyām	anāśayebhyaḥ
Genitive	anāśayasya	anāśayayoḥ	anāśayānām
Locative	anāśaye	anāśayayoḥ	anāśayeṣu

n Nom Sg m Gen Sg n Nom Sg m Gen Sg karma-aśukla-akṛṣṇam yoginaḥ trividham itareṣām 7 -a a=-ā- -a a=-ā- -m y- = - ṁ y- -ḥ t=-st- Of three types of others, a yogi's action is not-black and not-white.		Element	Type	Meaning
		karman- कर्मन्-	Noun	action
		aśukla- अशुक्ल-	Adjective	not white
		akṛṣṇa- अकृष्ण-	Adjective	not black
		yogin- योगिन्-	Adjective	practitioner of Yoga
		trividha- त्रिविध-	Adjective	of three kinds
		itara- इतर-	pronoun	the other, another, the rest, remaining
Notes on Word Formation				
karman-	guṇa(kṛ)-man-;(kṛ) V 'to do';-man-[form primary Noun]	trividha-	tri-vi-guṇa(dhā)-;tri-['three'];vi-['apart'];(dhā) III 'to install'	
aśukla-	a-śukla-;a-['non'];śukla-[Adj:'brilliant']	itara-	from idam-tara-;idam-[Pronoun;'this'];tara-[suffix denoting comparative]	
yogin-	guṇa(yuj)-in-;(yuj) VII 'to join';-in-[denotes repeated action]			

akṛṣṇa-n	Singular	Dual	Plural	trividha-n	Singular	Dual	Plural
Nominative	akṛṣṇam	akṛṣṇe	akṛṣṇāni	Nominative	trividham	trividhe	trividhāni
Vocative	akṛṣṇa	akṛṣṇe	akṛṣṇāni	Vocative	trividha	trividhe	trividhāni
Accusative	akṛṣṇam	akṛṣṇe	akṛṣṇāni	Accusative	trividham	trividhe	trividhāni
Instrumental	akṛṣṇena	akṛṣṇābhyām	akṛṣṇaiḥ	Instrumental	trividhena	trividhābhyām	trividhaiḥ
Dative	akṛṣṇāya	akṛṣṇābhyām	akṛṣṇebhyaḥ	Dative	trividhāya	trividhābhyām	trividhebhyaḥ
Ablative	akṛṣṇāt	akṛṣṇābhyām	akṛṣṇebhyaḥ	Ablative	trividhāt	trividhābhyām	trividhebhyaḥ
Genitive	akṛṣṇasya	akṛṣṇayoḥ	akṛṣṇānām	Genitive	trividhasya	trividhayoḥ	trividhānām
Locative	akṛṣṇe	akṛṣṇayoḥ	akṛṣṇeṣu	Locative	trividhe	trividhayoḥ	trividheṣu
yogin-m	Singular	Dual	Plural	itara-m	Singular	Dual	Plural
Nominative	yogī	yogīnau	yogīnaḥ	Nominative	itaraḥ	itarau	itare
Vocative	yogin	yogīnau	yogīnaḥ	Vocative	-	-	-
Accusative	yogīnam	yogīnau	yogīnaḥ	Accusative	itarāṃ	itarau	itarān
Instrumental	yogīnā	yogībhyām	yogībhiḥ	Instrumental	itarēṇa	itarābhyām	itaraiḥ
Dative	yogīne	yogībhyām	yogībhyaḥ	Dative	itarasmai	itarābhyām	itarebhyaḥ
Ablative	yogīnaḥ	yogībhyām	yogībhyaḥ	Ablative	itarasmāt	itarābhyām	itarebhyaḥ
Genitive	yogīnaḥ	yogīnoḥ	yogīnām	Genitive	itarasya	itarayoḥ	itareṣām
Locative	yogīni	yogīnoḥ	yogīṣu	Locative	itarasmin	itarayoḥ	itareṣu

anuguna-m	Singular	Dual	Plural	abhivyakti-f	Singular	Dual	Plural	vāsanā-f	Singular	Dual	Plural
Nominative	anugunaḥ	anugunau	anugunāḥ	Nominative	abhivyaktiḥ	abhivyaktī	abhivyaktayaḥ	Nominative	vāsanā	vāsane	vāsanāḥ
Vocative	anuguna	anugunau	anugunāḥ	Vocative	abhivyakte	abhivyaktī	abhivyaktayaḥ	Vocative	vāsane	vāsane	vāsanāḥ
Accusative	anugunam	anugunau	anugunān	Accusative	abhivyaktim	abhivyaktī	abhivyaktiḥ	Accusative	vāsanām	vāsane	vāsanāḥ
Instrumental	anugunena	anugunābhyām	anugunaiḥ	Instrumental	abhivyaktyā	abhivyaktibhyām	abhivyaktibhiḥ	Instrumental	vāsanayā	vāsanābhyām	vāsanābhiḥ
Dative	anugunāya	anugunābhyām	anugunebhyaḥ	Dative	abhivyaktyai abhivyaktaye	abhivyaktibhyām	abhivyaktibhyaḥ	Dative	vāsanāyai	vāsanābhyām	vāsanābhyaḥ
Ablative	anugunāt	anugunābhyām	anugunebhyaḥ	Ablative	abhivyaktyāḥ abhivyakteḥ	abhivyaktibhyām	abhivyaktibhyaḥ	Ablative	vāsanāyāḥ	vāsanābhyām	vāsanābhyaḥ
Genitive	anugunasya	anugunayoḥ	anugunānām	Genitive	abhivyaktyāḥ abhivyakteḥ	abhivyaktyoḥ	abhivyaktīnām	Genitive	vāsanāyāḥ	vāsanayoḥ	vāsanānām
Locative	anugune	anugunayoḥ	anuguneṣu	Locative	abhivyaktyām abhivyaktau	abhivyaktyoḥ	abhivyaktiṣu	Locative	vāsanāyām	vāsanayoḥ	vāsanāsu

m Gen Pln Nom Sgm Gen Dun Abl Sg jāti-deśa-kāla-vyavahitānām api ānantaryam smṛti-saṃskārayoḥ eka-rūpatvāt 9 -i ā-=-yā--m s-=-ṃ s--ḥ e-=-re-		Element	Type	Meaning
		jāti- जाति-	Noun	birth, genus, species, family
Even of those separated by birth, place, time, there is continuity due to oneness of form of memory and saṃskāra.		deśa- देश-	Noun	place, country, position
		kāla- काल-	Noun	time
		vyavahita- व्यवहित-	Adjective	covered, placed apart, hidden
		api अपि	Indeclinable	also, even, nevertheless
		ānantarya- आनन्तर्य-	Noun	contiguity, continuity, proximity
		smṛti- स्मृति-	Noun	memory, remembrance
		saṃskāra- संस्कार-	Noun	mental impression, subliminal activator
		eka- एक-	Pronoun	one
		rūpatva- रूपत्व-	Noun	state of expression, form, figure
		Notes on Word Formation		
jāti-	vṛddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]			
deśa-	guṇa(diś)-a-;(diś) VI 'to show';-a-[form Noun]			
kāla-	vṛddhi(kal)-a-;(kal) X 'to drive forward';-a-[form Noun/Adj]			
vyavahita-	vi-ava-hita-;vi-['apart'];-ava-['down'];-hita-[Past Pass. Pcpl. of (dhā) III 'to put']			
ānantarya-	*an-anta-ra-ya-;an-['not'];anta-[Noun:'edge'];-ra-[forms comparative];-ya-[forms possessive]			
smṛti-	(smṛ)-ti-;(smṛ) I 'to remember';ti-[form f Noun]			
saṃskāra-	sam-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]			
rūpatva-	(rūp)-a-tva-;(rūp) X 'to express';a-[form Noun];-tva-[essence of]			

vyavahita-m	Singular	Dual	Plural	saṃskāra-m	Singular	Dual	Plural
Nominative	vyavahitaḥ	vyavahitau	vyavahitāḥ	Nominative	saṃskāraḥ	saṃskārau	saṃskārāḥ
Vocative	vyavahita	vyavahitau	vyavahitāḥ	Vocative	saṃskāra	saṃskārau	saṃskārāḥ
Accusative	vyavahitam	vyavahitau	vyavahitān	Accusative	saṃskāram	saṃskārau	saṃskārān
Instrumental	vyavahitena	vyavahitābhyām	vyavahitaiḥ	Instrumental	saṃskāreṇa	saṃskārābhyām	saṃskāraiḥ
Dative	vyavahitāya	vyavahitābhyām	vyavahitebhyaḥ	Dative	saṃskārāya	saṃskārābhyām	saṃskārebhyaḥ
Ablative	vyavahitāt	vyavahitābhyām	vyavahitebhyaḥ	Ablative	saṃskārāt	saṃskārābhyām	saṃskārebhyaḥ
Genitive	vyavahitasya	vyavahitayoḥ	vyavahitānām	Genitive	saṃskārasya	saṃskārayoḥ	saṃskārāṇām
Locative	vyavahite	vyavahitayoḥ	vyavahiteṣu	Locative	saṃskāre	saṃskārayoḥ	saṃskāreṣu
ānantarya-n	Singular	Dual	Plural	rūpatva-n	Singular	Dual	Plural
Nominative	ānantaryam	ānantarye	ānantaryāṇi	Nominative	rūpatvam	rūpatve	rūpatvāni
Vocative	ānantarya	ānantarye	ānantaryāṇi	Vocative	rūpatva	rūpatve	rūpatvāni
Accusative	ānantaryam	ānantarye	ānantaryāṇi	Accusative	rūpatvam	rūpatve	rūpatvāni
Instrumental	ānantaryeṇa	ānantaryābhyām	ānantaryaiḥ	Instrumental	rūpatvena	rūpatvābhyām	rūpatvaiḥ
Dative	ānantaryāya	ānantaryābhyām	ānantaryebhyaḥ	Dative	rūpatvāya	rūpatvābhyām	rūpatvebhyaḥ
Ablative	ānantaryāt	ānantaryābhyām	ānantaryebhyaḥ	Ablative	rūpatvāt	rūpatvābhyām	rūpatvebhyaḥ
Genitive	ānantaryasya	ānantaryayoḥ	ānantaryāṇām	Genitive	rūpatvasya	rūpatvayoḥ	rūpatvānām
Locative	ānantarye	ānantaryayoḥ	ānantaryeṣu	Locative	rūpatve	rūpatvayoḥ	rūpatveṣu

f Gen Pln Nom Sgn Gen Sgn Abl Sg tāsām anāditvam ca āśiṣaḥ nityatvāt 10 -m c- = - ṁ c- -ḥ n- =-o n-		Element	Type	Meaning
And the beginning-less nature of these is from the perpetuity of desire.		tad- तद्-	Pronoun	3rd Person: he, this
		anāditva- अनादित्व-	Noun	without beginning, existing from eternity
		ca च	Indeclinable	and
		āśis- आशिस्-	Noun	asking for, prayer, wish, blessing
		nityatva- नित्यत्व-	Noun	invariance, eternality, perpetuity
Notes on Word Formation				
anāditva-	an-ādi-; an-[not]; ādi-[m Noun; commencement];-tva-[quality possessed]	āśis-	ā-*(śās)-;ā-['unto'];(śās) II 'to govern'	
		nityatva-	nitya-tva-;nitya-[Adj:'invariable'];-tva-[possessing qualities of]	

tad-f	Singular	Dual	Plural	āśis-f	Singular	Dual	Plural
Nominative	sā	te	tāḥ	Nominative	āśīḥ	āśīṣau	āśīṣaḥ
Vocative	-	-	-	Vocative	āśīḥ	āśīṣau	āśīṣaḥ
Accusative	tām	te	tāḥ	Accusative	āśīṣam	āśīṣau	āśīṣaḥ
Instrumental	tayā	tābhyām	tābhiḥ	Instrumental	āśīṣā	āśīrbhyām	āśīrbhiḥ
Dative	tasyai	tābhyām	tābhyaḥ	Dative	āśīṣe	āśīrbhyām	āśīrbhyaḥ
Ablative	tasyāḥ	tābhyām	tābhyaḥ	Ablative	āśīṣaḥ	āśīrbhyām	āśīrbhyaḥ
Genitive	tasyāḥ	tayoḥ	tāsām	Genitive	āśīṣaḥ	āśīṣoḥ	āśīṣām
Locative	tasyām	tayoḥ	tāsu	Locative	āśīṣi	āśīṣoḥ	āśīṣṣu āśīḥṣu
anāditva-n	Singular	Dual	Plural	nityatva-n	Singular	Dual	Plural
Nominative	anāditvam	anāditve	anāditvāni	Nominative	nityatvam	nityatve	nityatvāni
Vocative	anāditva	anāditve	anāditvāni	Vocative	nityatva	nityatve	nityatvāni
Accusative	anāditvam	anāditve	anāditvāni	Accusative	nityatvam	nityatve	nityatvāni
Instrumental	anāditvena	anāditvābhyām	anāditvaiḥ	Instrumental	nityatvena	nityatvābhyām	nityatvaiḥ
Dative	anāditvāya	anāditvābhyām	anāditvebhyaḥ	Dative	nityatvāya	nityatvābhyām	nityatvebhyaḥ
Ablative	anāditvāt	anāditvābhyām	anāditvebhyaḥ	Ablative	nityatvāt	nityatvābhyām	nityatvebhyaḥ
Genitive	anāditvasya	anāditvayoḥ	anāditvānām	Genitive	nityatvasya	nityatvayoḥ	nityatvānām
Locative	anāditve	anāditvayoḥ	anāditveṣu	Locative	nityatve	nityatvayoḥ	nityatveṣu

hetu-phala-āśraya-ālambanaiḥ saṃgr̥hītatvāt eṣām abhāve tat-abhāvaḥ 11		Element		Type	Meaning
		hetu- हेतु-		Noun	cause
		phala- फल-		Noun	fruit
		āśraya- आश्रय-		Noun	resting place of imprints
		ālambana- आलम्बन-		Noun	supporting object
		saṃgr̥hītatva- संगृहीतत्व-		Noun	interconnectedness
		idam- इदम्-		Pronoun	3rd Person: this, his
		abhāva- अभाव-		m Noun	non-existence, disappearance
		tad- तद्-		Pronoun	3rd Person: he, that
		saṃgr̥hītatva-	sam-gr̥hīta-tva-;sam-['together'];gr̥hīta-[Past Pass. Pcpl. (grah) IX 'to grasp'];-tva-[quality]		
		abhāva-	a-vṛddhi(bhū)-a-;a-['non'];(bhū) I 'to become';a-[form Noun/Adj]		
From the interconnectedness by cause, fruit, resting place of imprints and supporting object, in the non-existence of these is their non-existence.					
Notes on Word Formation					
hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]				
phala-	(phal)-a-;(phal) I 'to burst/bear fruit';-a-[form Noun/Adj]				
āśraya-	ā-guṇa(śri)-a-;ā-['unto'];(śri) II 'to depend on';-a-[form Noun]				
ālambana-	ā-(lamb)-ana-;ā-['from'];(lamb) I 'to hang';-ana-[form Adj/Noun]				

ālambana-n	Singular	Dual	Plural	idam-n	Singular	Dual	Plural
Nominative	ālambanam	ālambane	ālambanāni	Nominative	idam	ime	imāni
Vocative	ālambana	ālambane	ālambanāni	Vocative	-	-	-
Accusative	ālambanam	ālambane	ālambanāni	Accusative	idam	ime	imāni
Instrumental	ālambanena	ālambanābhyām	ālambanaiḥ	Instrumental	anena	ābhyām	ebhiḥ
Dative	ālambanāya	ālambanābhyām	ālambanebhyaḥ	Dative	asmai	ābhyām	ebhyaḥ
Ablative	ālambanāt	ālambanābhyām	ālambanebhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ
Genitive	ālambanasya	ālambanayoḥ	ālambanānām	Genitive	asya	anayoḥ	eṣām
Locative	ālambane	ālambanayoḥ	ālambaneṣu	Locative	asmin	anayoḥ	eṣu
samgrhītatva-n	Singular	Dual	Plural	abhāva-m	Singular	Dual	Plural
Nominative	samgrhītatvam	samgrhītatve	samgrhītatvāni	Nominative	abhāvaḥ	abhāvau	abhāvāḥ
Vocative	samgrhītatva	samgrhītatve	samgrhītatvāni	Vocative	abhāva	abhāvau	abhāvāḥ
Accusative	samgrhītatvam	samgrhītatve	samgrhītatvāni	Accusative	abhāvam	abhāvau	abhāvān
Instrumental	samgrhītatvena	samgrhītatvābhyām	samgrhītatvaiḥ	Instrumental	abhāvena	abhāvābhyām	abhāvaiḥ
Dative	samgrhītatvāya	samgrhītatvābhyām	samgrhītatvebhyaḥ	Dative	abhāvāya	abhāvābhyām	abhāvebhyaḥ
Ablative	samgrhītatvāt	samgrhītatvābhyām	samgrhītatvebhyaḥ	Ablative	abhāvāt	abhāvābhyām	abhāvebhyaḥ
Genitive	samgrhītatvasya	samgrhītatvayoḥ	samgrhītatvānām	Genitive	abhāvasya	abhāvayoḥ	abhāvānām
Locative	samgrhītatve	samgrhītatvayoḥ	samgrhītatveṣu	Locative	abhāve	abhāvayoḥ	abhāveṣu

n Nom Sg3rd Sg Presm Abl Sgm Gen Pl atīta-anāgatam svarūpataḥ asti adhvan-bhedāt dharmāṇām 12 -m s- = -ṃ s- -as>-aḥ;-aḥ a-=-o'-		The past and future exist in their form, from different paths of their dharma.		Element	Type	Meaning	
				atīta- अतीत-	Adjective	gone by, past, passed away, dead	
				anāgata- अनागत-	Adjective	future	
				svarūpatas स्वरूपतस्	Indeclinable	according to one’s own form, in reality	
				(as) (अस्)	Verb II	to be	
				adhvan- अध्वन्-	Noun	road, path	
				bhedā- भेद-	Noun	breaking, splitting, distinction	
				dharmā- धर्म-	Noun	essential nature	
Notes on Word Formation							
atīta-	ati-(i)-ta-;ati-['over','beyond']; (i) II 'to go';-ta-[form Past Pass. Pcpl.]						
anāgata-	an-ā-(gam)-ta-;an-['not'];ā-['unto'];(gam) I 'to go';-ta-[Past Pass. Pcpl.]					adhvan	derived from (dhāv) I 'to run, to flow'
svarūpatas	sva-(rūp)-a-tas;sva-[Pronoun:'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj];tas[Ind, ablative suffix]					bhedā-	guṇa(bhid)-a-;(bhid) VII 'to split',-a-[form Adj/Noun]
						dharmā-	*dharman = guṇa(dhṛ)-man-;(dhṛ) I 'to support';man-[form action/agent Noun]

anāgata-n	Singular	Dual	Plural	dharma-m	Singular	Dual	Plural
Nominative	anāgatam	anāgate	anāgatāni	Nominative	dharmah	dharmau	dharmāḥ
Vocative	anāgata	anāgate	anāgatāni	Vocative	dharma	dharmau	dharmāḥ
Accusative	anāgatam	anāgate	anāgatāni	Accusative	dharmam	dharmau	dharmān
Instrumental	anāgatena	anāgatābhyām	anāgataiḥ	Instrumental	dharmeṇa	dharmābhyām	dharmaiḥ
Dative	anāgatāya	anāgatābhyām	anāgatebhyaḥ	Dative	dharmāya	dharmābhyām	dharmebhyaḥ
Ablative	anāgatāt	anāgatābhyām	anāgatebhyaḥ	Ablative	dharmāt	dharmābhyām	dharmebhyaḥ
Genitive	anāgatasya	anāgatayoḥ	anāgatānām	Genitive	dharmasya	dharmayoḥ	dharmāṇām
Locative	anāgate	anāgatayoḥ	anāgateṣu	Locative	dharme	dharmayoḥ	dharmeṣu
bheda-m	Singular	Dual	Plural	(as)	II	Primary	Present
Nominative	bhedaḥ	bhedau	bhedāḥ	Active	Singular	Dual	Plural
Vocative	bheda	bhedau	bhedāḥ	First	asmi	svaḥ	smaḥ
Accusative	bhedam	bhedau	bhedān	Second	asi	sthaḥ	stha
Instrumental	bhedena	bhedābhyām	bhedaiḥ	Third	asti	staḥ	santi
Dative	bhedāya	bhedābhyām	bhedebhyaḥ				
Ablative	bhedāt	bhedābhyām	bhedebhyaḥ				
Genitive	bhedasya	bhedayoḥ	bhedānām				
Locative	bhede	bhedayoḥ	bhedeṣu				

m Nom Pl		m Nom Pl		m Nom Pl		
te vyakta-sūkṣmāḥ guṇa-ātmānaḥ 13						
They are manifest or latent, being the essence of guṇa.						
Notes on Word Formation						
vyakta-	vi-(añj)-ta-;vi-['asunder'];(añj) VII 'to anoint';ta-[form Past Pass. Pcpl.]				ātman-	From (an) II 'to breathe'
sūkṣma-	From sūci-[f Noun,'needle']					

tad-m	Singular	Dual	Plural	sūkṣma-m	Singular	Dual	Plural	ātman-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	sūkṣmaḥ	sūkṣmau	sūkṣmāḥ	Nominative	ātmā	ātmānu	ātmānaḥ
Vocative	-	-	-	Vocative	sūkṣma	sūkṣmau	sūkṣmāḥ	Vocative	ātman	ātmānu	ātmānaḥ
Accusative	tam	tau	tān	Accusative	sūkṣmam	sūkṣmau	sūkṣmān	Accusative	ātmānam	ātmānu	ātmānaḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	sūkṣmeṇa	sūkṣmābhyām	sūkṣmaiḥ	Instrumental	ātmanā	ātmabhyām	ātmabhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	sūkṣmāya	sūkṣmābhyām	sūkṣmebhyaḥ	Dative	ātmane	ātmabhyām	ātmabhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	sūkṣmāt	sūkṣmābhyām	sūkṣmebhyaḥ	Ablative	ātmanaḥ	ātmabhyām	ātmabhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	sūkṣmasya	sūkṣmayoḥ	sūkṣmāṇām	Genitive	ātmanaḥ	ātmanoḥ	ātmanām
Locative	tasmin	tayoḥ	teṣu	Locative	sūkṣme	sūkṣmayoḥ	sūkṣmeṣu	Locative	ātmani	ātmanoḥ	ātmasu

pariṇāma-ekatvāt vastu-tattvam 14 -a e- = -ai- -t v- = -dv-		Element		Type	Meaning
		pariṇāma- परिणाम-		Noun	change, alteration, transformation
		ekatva- एकत्व-		Noun	oneness, unity, union, coincidence, identity
		vastu- वस्तु-		Noun	the real, object
		tattva- तत्त्व-		Noun	reality, essence, principle
From coherence of transformation is reality of an object.		ekatva-		eka-tva-; eka-[Pronoun,'one'];-tva-[essence of]	
		vastu-		(vas)-tu-;(vas) I 'to dwell';-tu-[action,instrument,possession]	
		tattva-		tad-tva-;tad-[Pronoun,'that'];-tva-[essence of]	
Notes on Word Formation					
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]				

ekatva-n	Singular	Dual	Plural
Nominative	ekatvam	ekatve	ekatvāni
Vocative	ekatva	ekatve	ekatvāni
Accusative	ekatvam	ekatve	ekatvāni
Instrumental	ekatvena	ekatvābhyām	ekatvaiḥ
Dative	ekatvāya	ekatvābhyām	ekatvebhyaḥ
Ablative	ekatvāt	ekatvābhyām	ekatvebhyaḥ
Genitive	ekatvasya	ekatvayoḥ	ekatvānām
Locative	ekatve	ekatvayoḥ	ekatveṣu
tattva-n	Singular	Dual	Plural
Nominative	tattvam	tattve	tattvāni
Vocative	tattva	tattve	tattvāni
Accusative	tattvam	tattve	tattvāni
Instrumental	tattvena	tattvābhyām	tattvaiḥ
Dative	tattvāya	tattvābhyām	tattvebhyaḥ
Ablative	tattvāt	tattvābhyām	tattvebhyaḥ
Genitive	tattvasya	tattvayoḥ	tattvānām
Locative	tattve	tattvayoḥ	tattveṣu

n Loc Sg m Abl Sg m Gen Du m Nom Sg m Nom Sg vastu-sāmye citta-bhedāt tayoh vibhaktaḥ panthāḥ 15 -oḥ v- = -orv-		Element	Type	Meaning
From difference in minds on the same object, there is a distinct path for both of them.		vastu- वस्तु-	Noun	the real, object
		sāmya- साम्य-	Noun	equality, singleness, sameness
		citta- चित्त-	Adjective	mind, cognition, percreption
		bheda- भेद-	Noun	breaking, splitting, distinction
		tad- तद्-	Pronoun	3rd Person: he, that
		vibhakta- विभक्त-	Noun	divided, distributed
		pathin- पथिन्-	Noun	way, path
Notes on Word Formation				
vastu-	(vas)-tu-;(vas) I 'to dwell';-tu-[action,instrument,possession]			
sāmya-	*sama-ya-;sama-[Adj:'equal';-ya-[form possessive]	bheda-	guṇa(bhid)-a-;(bhid) VII 'to split',-a-[form Adj/Noun]	
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	vibhakta-	vi-(bhaj)-ta-;vi-['asunder'];(bhaj) I 'to divide';-ta-[form Past Pass. Pcpl.]	
		pathin-	(path)-in;(path) I 'to go';-in-[repeated action]	

sāmya-n	Singular	Dual	Plural	vibhakta-m	Singular	Dual	Plural
Nominative	sāmyam	sāmye	sāmyāni	Nominative	vibhaktaḥ	vibhaktau	vibhaktāḥ
Vocative	sāmya	sāmye	sāmyāni	Vocative	vibhakta	vibhaktau	vibhaktāḥ
Accusative	sāmyam	sāmye	sāmyāni	Accusative	vibhaktam	vibhaktau	vibhaktān
Instrumental	sāmyena	sāmyābhyām	sāmyaiḥ	Instrumental	vibhaktena	vibhaktābhyām	vibhaktaiḥ
Dative	sāmyāya	sāmyābhyām	sāmyebhyaḥ	Dative	vibhaktāya	vibhaktābhyām	vibhaktebhyaḥ
Ablative	sāmyāt	sāmyābhyām	sāmyebhyaḥ	Ablative	vibhaktāt	vibhaktābhyām	vibhaktebhyaḥ
Genitive	sāmyasya	sāmyayoḥ	sāmyānām	Genitive	vibhaktasya	vibhaktayoḥ	vibhaktānām
Locative	sāmye	sāmyayoḥ	sāmyeṣu	Locative	vibhakte	vibhaktayoḥ	vibhakteṣu
bheda-m	Singular	Dual	Plural	pathin-m	Singular	Dual	Plural
Nominative	bhedaḥ	bhedau	bhedāḥ	Nominative	panthāḥ	panthānau	panthānaḥ
Vocative	bheda	bhedau	bhedāḥ	Vocative	panthāḥ	panthānau	panthānaḥ
Accusative	bhedam	bhedau	bhedān	Accusative	panthānam	panthānau	pathaḥ
Instrumental	bhedena	bhedābhyām	bhedaiḥ	Instrumental	pathā	pathibhyām	pathibhiḥ
Dative	bhedāya	bhedābhyām	bhedebhyaḥ	Dative	pathe	pathibhyām	pathibhyaḥ
Ablative	bhedāt	bhedābhyām	bhedebhyaḥ	Ablative	pathaḥ	pathibhyām	pathibhyaḥ
Genitive	bhedasya	bhedayoḥ	bhedānām	Genitive	pathaḥ	pathoḥ	pathām
Locative	bhede	bhedayoḥ	bhedeṣu	Locative	pathi	pathoḥ	pathiṣu
tad-m	Singular	Dual	Plural				
Nominative	saḥ sa	tau	te				
Vocative	-	-	-				
Accusative	tam	tau	tān				
Instrumental	tena	tābhyām	taiḥ				
Dative	tasmai	tābhyām	tebhyaḥ				
Ablative	tasmāt	tābhyām	tebhyaḥ				
Genitive	tasya	tayoḥ	teṣām				
Locative	tasmin	tayoḥ	teṣu				

n Nom Sg n Nom Sg	
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tantra-n	Singular	Dual	Plural	apramāṇaka-n	Singular	Dual	Plural
Nominative	tantram	tantrē	tantrāṇi	Nominative	apramāṇakam	apramāṇake	apramāṇakāni
Vocative	tantra	tantrē	tantrāṇi	Vocative	apramāṇaka	apramāṇake	apramāṇakāni
Accusative	tantram	tantrē	tantrāṇi	Accusative	apramāṇakam	apramāṇake	apramāṇakāni
Instrumental	tantrēṇa	tantrābhyām	tantraiḥ	Instrumental	apramāṇakena	apramāṇakābhyām	apramāṇakaiḥ
Dative	tantrāya	tantrābhyām	tantrebhyaḥ	Dative	apramāṇakāya	apramāṇakābhyām	apramāṇakebhyaḥ
Ablative	tantrāt	tantrābhyām	tantrebhyaḥ	Ablative	apramāṇakāt	apramāṇakābhyām	apramāṇakebhyaḥ
Genitive	tantrasya	tantrayoḥ	tantrāṇām	Genitive	apramāṇakasya	apramāṇakayoḥ	apramāṇakānām
Locative	tantrē	tantrayoḥ	tantrēṣu	Locative	apramāṇake	apramāṇakayoḥ	apramāṇakeṣu
vastu-n	Singular	Dual	Plural	kim-n	Singular	Dual	Plural
Nominative	vastu	vastunī	vastūni	Nominative	kim	ke	kāni
Vocative	vastu	vastunī	vastūni	Vocative	-	-	-
Accusative	vastu	vastunī	vastūni	Accusative	kim	ke	kāni
Instrumental	vastunā	vastubhyām	vastubhiḥ	Instrumental	kena	kābhyām	kaiḥ
Dative	vastune	vastubhyām	vastubhyaḥ	Dative	kasmai	kābhyām	kebhyaḥ
Ablative	vastunaḥ	vastubhyām	vastubhyaḥ	Ablative	kasmāt	kābhyām	kebhyaḥ
Genitive	vastunaḥ	vastunoḥ	vastūnām	Genitive	kasya	kayoḥ	keṣām
Locative	vastuni	vastunoḥ	vastuṣu	Locative	kasmin	kayoḥ	keṣu
				(as)	II	Primary	Optative
				Active	Singular	Dual	Plural
				First	syām	syāva	syāma
				Second	syāḥ	syātām	syāta
				Third	syāt	syātām	syuḥ

n Abl Sg n Gen Sg n Nom Sg n Nom Sg tat-uparāga-apekṣitvāt cittasya vastu jñāta-ajñātam 17 -t u=-d u-	
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apekṣitva-n	Singular	Dual	Plural	vastu-n	Singular	Dual	Plural
Nominative	apekṣitvam	apekṣitve	apekṣitvāni	Nominative	vastu	vastunī	vastūni
Vocative	apekṣitva	apekṣitve	apekṣitvāni	Vocative	vastu	vastunī	vastūni
Accusative	apekṣitvam	apekṣitve	apekṣitvāni	Accusative	vastu	vastunī	vastūni
Instrumental	apekṣitvena	apekṣitvābhyām	apekṣitvaiḥ	Instrumental	vastunā	vastubhyām	vastubhiḥ
Dative	apekṣitvāya	apekṣitvābhyām	apekṣitvebhyaḥ	Dative	vastune	vastubhyām	vastubhyaḥ
Ablative	apekṣitvāt	apekṣitvābhyām	apekṣitvebhyaḥ	Ablative	vastunaḥ	vastubhyām	vastubhyaḥ
Genitive	apekṣitvasya	apekṣitvayoḥ	apekṣitvānām	Genitive	vastunaḥ	vastunoḥ	vastūnām
Locative	apekṣitve	apekṣitvayoḥ	apekṣitveṣu	Locative	vastuni	vastunoḥ	vastuṣu
citta-n	Singular	Dual	Plural	ajñāta-n	Singular	Dual	Plural
Nominative	cittam	citte	cittāni	Nominative	ajñātam	ajñāte	ajñātāni
Vocative	citta	citte	cittāni	Vocative	ajñāta	ajñāte	ajñātāni
Accusative	cittam	citte	cittāni	Accusative	ajñātam	ajñāte	ajñātāni
Instrumental	cittena	cittābhyām	cittaiḥ	Instrumental	ajñātena	ajñātābhyām	ajñātaiḥ
Dative	cittāya	cittābhyām	cittebhyaḥ	Dative	ajñātāya	ajñātābhyām	ajñātebhyaḥ
Ablative	cittāt	cittābhyām	cittebhyaḥ	Ablative	ajñātāt	ajñātābhyām	ajñātebhyaḥ
Genitive	cittasya	cittayoḥ	cittānām	Genitive	ajñātasya	ajñātayoḥ	ajñātānām
Locative	citte	cittayoḥ	citteṣu	Locative	ajñāte	ajñātayoḥ	ajñāteṣu

f Nom Pl		f Nom Pl		m Gen Sg		m Gen Sg		n Abl Sg	
sadā jñātāḥ citta-vṛttayaḥ tat-prabhoḥ puruṣasya aparīṇāmitvāt 18									
Due to the changelessness of their master, the puruṣa, the turnings of the mind are always known.									
Notes on Word Formation									
uparāga-		upa-vṛddhi(rañj)-a-;upa-['near'];(rañj) IV 'to color';-a-[form Noun]							
apekṣitva-		apa-(īkṣ)-i-tva-;apa-['away'];(īkṣ) I 'to watch';-i-[euphonic];tva-[essence]							
citta-		(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]							
vastu-		(vas)-tu-;(vas) I 'to dwell';-tu-[action,instrument,possession]							

jñāta-f	Singular	Dual	Plural	prabhu-m	Singular	Dual	Plural
Nominative	jñātā	jñāte	jñātāḥ	Nominative	prabhuḥ	prabhū	prabhavaḥ
Vocative	jñāte	jñāte	jñātāḥ	Vocative	prabho	prabhū	prabhavaḥ
Accusative	jñātām	jñāte	jñātāḥ	Accusative	prabhum	prabhū	prabhūn
Instrumental	jñātayā	jñātābhyām	jñātābhiḥ	Instrumental	prabhuṇā	prabhubhyām	prabhubhiḥ
Dative	jñātāyai	jñātābhyām	jñātābhyaḥ	Dative	prabhava	prabhubhyām	prabhubhyaḥ
Ablative	jñātāyāḥ	jñātābhyām	jñātābhyaḥ	Ablative	prabhoḥ	prabhubhyām	prabhubhyaḥ
Genitive	jñātāyāḥ	jñātayoḥ	jñātānām	Genitive	prabhoḥ	prabhvoḥ	prabhūṇām
Locative	jñātāyām	jñātayoḥ	jñātāsu	Locative	prabhau	prabhvoḥ	prabhuṣu
vr̥tti-f	Singular	Dual	Plural	puruṣa-m	Singular	Dual	Plural
Nominative	vr̥tṭiḥ	vr̥tṭī	vr̥ttayaḥ	Nominative	puruṣaḥ	puruṣau	puruṣāḥ
Vocative	vr̥tte	vr̥tṭī	vr̥ttayaḥ	Vocative	puruṣa	puruṣau	puruṣāḥ
Accusative	vr̥ttim	vr̥tṭī	vr̥tṭiḥ	Accusative	puruṣam	puruṣau	puruṣān
Instrumental	vr̥tṭyā	vr̥ttibhyām	vr̥ttibhiḥ	Instrumental	puruṣeṇa	puruṣābhyām	puruṣaiḥ
Dative	vr̥tṭyai vr̥ttaye	vr̥ttibhyām	vr̥ttibhyaḥ	Dative	puruṣāya	puruṣābhyām	puruṣebhyaḥ
Ablative	vr̥tṭyāḥ vr̥tteḥ	vr̥ttibhyām	vr̥ttibhyaḥ	Ablative	puruṣāt	puruṣābhyām	puruṣebhyaḥ
Genitive	vr̥tṭyāḥ vr̥tteḥ	vr̥tṭyoḥ	vr̥ttīnām	Genitive	puruṣasya	puruṣayoḥ	puruṣāṇām
Locative	vr̥tṭyām vr̥ttau	vr̥tṭyoḥ	vr̥tṭiṣu	Locative	puruṣe	puruṣayoḥ	puruṣeṣu
				apariṇāmitva-n	Singular	Dual	Plural
				Nominative	apariṇāmitvam	apariṇāmitve	apariṇāmitvāni
				Vocative	apariṇāmitva	apariṇāmitve	apariṇāmitvāni
				Accusative	apariṇāmitvam	apariṇāmitve	apariṇāmitvāni
				Instrumental	apariṇāmitvena	apariṇāmitvābhyām	apariṇāmitvaiḥ
				Dative	apariṇāmitvāya	apariṇāmitvābhyām	apariṇāmitvebhyaḥ
				Ablative	apariṇāmitvāt	apariṇāmitvābhyām	apariṇāmitvebhyaḥ
				Genitive	apariṇāmitvasya	apariṇāmitvayoḥ	apariṇāmitvānām
				Locative	apariṇāmitve	apariṇāmitvayoḥ	apariṇāmitveṣu

n Nom Sg n Nom Sg n Abl Sg na tat sva-ābhāsam dṛśyatvāt 19 -m d- = - ṃ d-		Element	Type	Meaning
From the essence of an object to be seen that is not self-luminous.		na न	Indeclinable	not
		tad- तद्-	Pronoun	3rd Person: he, that
		sva- स्व-	Pronoun	Reflexive: own, oneself
		ābhāsa- आभास-	Noun	splendour, aspect, appearance, emanation
		dṛśyatva- दृश्यत्व-	n Noun	essence of object to be seen
Notes on Word Formation				
ābhāsa-	ā-(bhās)-a-;ā-['to'];(bhās) I 'to shine' ;-a-[form Adj/Noun]	dṛśyatva-	dṛśya-tva-;dṛśya-[Future Pass. Pcpl. of (dṛś) IV 'to see'];-tva-[essence]	

tad-n	Singular	Dual	Plural	ābhāsa-n	Singular	Dual	Plural	ḍṛśyatva-n	Singular	Dual	Plural
Nominative	tat	te	tāni	Nominative	ābhāsam	ābhāse	ābhāsāni	Nominative	ḍṛśyatvam	ḍṛśyatve	ḍṛśyatvāni
Vocative	-	-	-	Vocative	ābhāsa	ābhāse	ābhāsāni	Vocative	ḍṛśyatva	ḍṛśyatve	ḍṛśyatvāni
Accusative	tat	te	tāni	Accusative	ābhāsam	ābhāse	ābhāsāni	Accusative	ḍṛśyatvam	ḍṛśyatve	ḍṛśyatvāni
Instrumental	tena	tābhyām	taiḥ	Instrumental	ābhāsena	ābhāsābhyām	ābhāsaiḥ	Instrumental	ḍṛśyatvena	ḍṛśyatvābhyām	ḍṛśyatvaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	ābhāsāya	ābhāsābhyām	ābhāsebhyaḥ	Dative	ḍṛśyatvāya	ḍṛśyatvābhyām	ḍṛśyatvebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	ābhāsāt	ābhāsābhyām	ābhāsebhyaḥ	Ablative	ḍṛśyatvāt	ḍṛśyatvābhyām	ḍṛśyatvebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	ābhāsasya	ābhāsayoḥ	ābhāsānām	Genitive	ḍṛśyatvasya	ḍṛśyatvayoḥ	ḍṛśyatvānām
Locative	tasmin	tayoḥ	teṣu	Locative	ābhāse	ābhāsayoḥ	ābhāseṣu	Locative	ḍṛśyatve	ḍṛśyatvayoḥ	ḍṛśyatveṣu

n Loc Sg eka-samaye ca ubhaya-anavadhāraṇam 20 -a u- = -o- -ā a--=ā- n Nom Sg		Element	Type	Meaning
And simultaneously there is not cognition of both.		eka- एक-	Adjective	one
		samaya- समय-	Noun	coming together
		ca च	Indeclinable	and, besides
		ubhaya- उभय-	Adjective	both
		anavadhāraṇa- अनवधारण-	Noun	non-cognition
Notes on Word Formation				
samaya-	sam-guṇa(i)-a-;sam-['together'];(i) l 'to go';-a-[form Noun]	ubhaya-	ubha-ya-;ubha-[Pronoun:'both'];-ya-[forms possessive]	
		anavadhāraṇa-	an-ava-vṛddhi(dhṛ)-ana-;an-['not'];ava-['down'];(dhṛ) 'to retain';ana-[form Adj/Noun]	

amaya-m	Singular	Dual	Plural
Nominative	samayaḥ	samayau	samayāḥ
Vocative	samaya	samayau	samayāḥ
Accusative	samayam	samayau	samayān
Instrumental	samayena	samayābhyām	samayaiḥ
Dative	samayāya	samayābhyām	samayebhyaḥ
Ablative	samayāt	samayābhyām	samayebhyaḥ
Genitive	samayasya	samayayoḥ	samayānām
Locative	samaye	samayayoḥ	samayeṣu
anavadhāraṇa-n	Singular	Dual	Plural
Nominative	anavadhāraṇam	anavadhāraṇe	anavadhāraṇāni
Vocative	anavadhāraṇa	anavadhāraṇe	anavadhāraṇāni
Accusative	anavadhāraṇam	anavadhāraṇe	anavadhāraṇāni
Instrumental	anavadhāraṇena	anavadhāraṇābhyām	anavadhāraṇaiḥ
Dative	anavadhāraṇāya	anavadhāraṇābhyām	anavadhāraṇebhyaḥ
Ablative	anavadhāraṇāt	anavadhāraṇābhyām	anavadhāraṇebhyaḥ
Genitive	anavadhāraṇasya	anavadhāraṇayoḥ	anavadhāraṇānām
Locative	anavadhāraṇe	anavadhāraṇayoḥ	anavadhāraṇeṣu

n Loc Sg f Abl Sg m Nom Sg m Nom Sg citta-antara-dṛśye buddhi-buddheḥ ati-prasaṅgaḥ smṛti-saṃkaraḥ ca 21 -ḥ a- = -r a- -aḥ c- = -aśc-		Element	Type	Meaning
In the view of a mind by another is extreme interconnectedness from cognition to cognition and mixing of memory.		citta- चित्त-	Noun	mind, cognition
		antara- अन्तर-	Adjective	different from
		dṛśya- दृश्य-	Adjective	to be seen, visible, view
		buddhi- बुद्धि-	Noun	intelligence, reflection, cognition, faculty of perception
		ati- अति-	Indeclinable	passing, excess, beyond
		prasaṅga- प्रसङ्ग-	Noun	connectedness
		smṛti- स्मृति-	Noun	memory, remembrance
		saṃkara- संकर-	Noun	mixing, homogenization, confusion
		ca च	Indeclinable	and
Notes on Word Formation				
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	smṛti-	(smṛ)-ti-;(smṛ) I 'to remember';ti-[form f Noun]	
antara-	anta-ra-;anta-[Noun:'proximity','edge'];-ra-[forms comparative]	saṃkara-	sam-kara-;sam-['together'];kara-[Action Noun of (kr) V 'to do']	
dṛśya-	Future Pass. Pcpl. of (dṛś) IV 'to see'			
buddhi-	(budh)-ti-;(budh) I,IV 'to awaken'; -ti-[form f Noun]			
prasaṅga-	pra-(sañj)-a-;pra-[intensifier];(sañj) I 'to cling';-a-[form Noun]			

dṛśya-n	Singular	Dual	Plural	prasaṅga-m	Singular	Dual	Plural
Nominative	dṛśyam	dṛśye	dṛśyāni	Nominative	prasaṅgaḥ	prasaṅgau	prasaṅgāḥ
Vocative	dṛśya	dṛśye	dṛśyāni	Vocative	prasaṅga	prasaṅgau	prasaṅgāḥ
Accusative	dṛśyam	dṛśye	dṛśyāni	Accusative	prasaṅgam	prasaṅgau	prasaṅgān
Instrumental	dṛśyena	dṛśyābhyām	dṛśyaiḥ	Instrumental	prasaṅgena	prasaṅgābhyām	prasaṅgaiḥ
Dative	dṛśyāya	dṛśyābhyām	dṛśyebhyaḥ	Dative	prasaṅgāya	prasaṅgābhyām	prasaṅgebhyaḥ
Ablative	dṛśyāt	dṛśyābhyām	dṛśyebhyaḥ	Ablative	prasaṅgāt	prasaṅgābhyām	prasaṅgebhyaḥ
Genitive	dṛśyasya	dṛśyayoḥ	dṛśyānām	Genitive	prasaṅgasya	prasaṅgayoḥ	prasaṅgānām
Locative	dṛśye	dṛśyayoḥ	dṛśyeṣu	Locative	prasaṅge	prasaṅgayoḥ	prasaṅgeṣu
buddhi-f	Singular	Dual	Plural	saṃkara-m	Singular	Dual	Plural
Nominative	buddhiḥ	buddhī	buddhayaḥ	Nominative	saṃkaraḥ	saṃkarau	saṃkarāḥ
Vocative	buddhe	buddhī	buddhayaḥ	Vocative	saṃkara	saṃkarau	saṃkarāḥ
Accusative	buddhim	buddhī	buddhīḥ	Accusative	saṃkaram	saṃkarau	saṃkarān
Instrumental	buddhyā	buddhibhyām	buddhibhiḥ	Instrumental	saṃkareṇa	saṃkarābhyām	saṃkaraiḥ
Dative	buddhyai buddhaye	buddhibhyām	buddhibhyaḥ	Dative	saṃkarāya	saṃkarābhyām	saṃkarebhyaḥ
Ablative	buddhyāḥ buddheḥ	buddhibhyām	buddhibhyaḥ	Ablative	saṃkarāt	saṃkarābhyām	saṃkarebhyaḥ
Genitive	buddhyāḥ buddheḥ	buddhyoḥ	buddhīnām	Genitive	saṃkarasya	saṃkarayoḥ	saṃkarāṇām
Locative	buddhyām buddhau	buddhyoḥ	buddhiṣu	Locative	saṃkare	saṃkarayoḥ	saṃkareṣu

f Abl Sg		f Abl Sg		f Loc Sg		m Nom Sg	
citeḥ apratisaṃkramāyāḥ tat-ākāra-āpattau sva-buddhi-saṃvedanam 22							
-eḥ a- = -er-		-ḥ t- = -st-		-t ā-=-dā-			
From the unchanging consciousness arising in its form is perception of one's mind.							
Notes on Word Formation							
citi-	(cit)-i-;(cit) I 'to know';-i-[form noun]						
apratisaṃkrama-	a-prati-sam-krama-;a-['not'];prati-['toward'];sam-['with'];krama-[Noun:'step']						
ākāra-	ā-vṛddhi(kṛ)-a-;ā-['unto'];(kṛ) V 'to do';-a-[form Noun]						
āpatti-	ā-(pat)-ti-;ā-['hither'];(pat) I 'to fall/fly';ti-[form f Noun]						
Element		Type		Meaning			
citi- चिति-		Noun		awareness, consciousness			
apratisaṃkrama- अप्रतिसंक्रम-		Noun		unchanging, stationarity			
tad- तद्-		Pronoun		3rd Person: he, that			
ākāra- आकार-		Noun		form, figure			
āpatti- आपत्ति-		Noun		arising, happening			
sva- स्व-		Pronoun		Reflexive: own, oneself			
buddhi- बुद्धि-		Noun		cognition, mind			
saṃvedana- संवेदन-		Noun		perception			
buddhi-		(budh)-ti-;(budh) I,IV 'to awaken'; -ti-[form f Noun]					
saṃvedana-		sam-guṇa(vid)-ana-;sam-['with', 'together'];(vid) II 'to know';-ana-[form Noun/Adj]					

citi-f	Singular	Dual	Plural	āpatti-f	Singular	Dual	Plural
Nominative	citiḥ	citī	citayaḥ	Nominative	āpattiḥ	āpattī	āpattayaḥ
Vocative	cite	citī	citayaḥ	Vocative	āpatte	āpattī	āpattayaḥ
Accusative	citim	citī	citīḥ	Accusative	āpattim	āpattī	āpattīḥ
Instrumental	cityā	citibhyām	citibhiḥ	Instrumental	āpattyā	āpattibhyām	āpattibhiḥ
Dative	cityai citaye	citibhyām	citibhyaḥ	Dative	āpattyai āpattaye	āpattibhyām	āpattibhyaḥ
Ablative	cityāḥ citeḥ	citibhyām	citibhyaḥ	Ablative	āpattyāḥ āpatteḥ	āpattibhyām	āpattibhyaḥ
Genitive	cityāḥ citeḥ	cityoḥ	citīnām	Genitive	āpattyāḥ āpatteḥ	āpattyoḥ	āpattīnām
Locative	cityām citau	cityoḥ	citīṣu	Locative	āpattyām āpattau	āpattyoḥ	āpattīṣu
apratisaṃkrama-f	Singular	Dual	Plural	saṃvedana-n	Singular	Dual	Plural
Nominative	apratisaṃkramā	apratisaṃkrame	apratisaṃkramāḥ	Nominative	saṃvedanam	saṃvedane	saṃvedanāni
Vocative	apratisaṃkrame	apratisaṃkrame	apratisaṃkramāḥ	Vocative	saṃvedana	saṃvedane	saṃvedanāni
Accusative	apratisaṃkramām	apratisaṃkrame	apratisaṃkramāḥ	Accusative	saṃvedanam	saṃvedane	saṃvedanāni
Instrumental	apratisaṃkramayā	apratisaṃkramābhyām	apratisaṃkramābhiḥ	Instrumental	saṃvedanena	saṃvedanābhyām	saṃvedanaiḥ
Dative	apratisaṃkramāyai	apratisaṃkramābhyām	apratisaṃkramābhyaḥ	Dative	saṃvedanāya	saṃvedanābhyām	saṃvedanebhyaḥ
Ablative	apratisaṃkramāyāḥ	apratisaṃkramābhyām	apratisaṃkramābhyaḥ	Ablative	saṃvedanāt	saṃvedanābhyām	saṃvedanebhyaḥ
Genitive	apratisaṃkramāyāḥ	apratisaṃkramayoḥ	apratisaṃkramāṇām	Genitive	saṃvedanasya	saṃvedanayoḥ	saṃvedanānām
Locative	apratisaṃkramāyām	apratisaṃkramayoḥ	apratisaṃkramāsu	Locative	saṃvedane	saṃvedanayoḥ	saṃvedaneṣu

n Nom Sg n Nom Sg draṣṭṛ-dṛśya-uparaktam cittam sarva-artham 23 -m c- = -ṃ c- -m s- = -ṃ s- For the sake of all the mind is influenced by the seer and seen.		Element	Type	Meaning
		draṣṭṛ- द्रष्टृ-	Noun	seer
		dṛśya- दृश्य-	Adjective	visible
		uparakta- उपरक्त-	Adjective	influenced dyed, colored
		citta- चित्त-	Noun	mind, cognition
		sarva- सर्व-	Pronoun	all, every, whole
		artham अर्थम्	Indeclinable	for the sake of
Notes on Word Formation				
draṣṭṛ-	guṇa(dṛṣ)-ṭṛ-;(dṛṣ) IV 'to see';ṭṛ-[agent Adj/Noun]	citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	
dṛśya-	Future Pass. Pcpl. of (dṛś) IV 'to see'	artha-	guṇa(r)-tha-;(r) I 'to go towards';-tha-[substantification]	
uparakta-	upa-(rañj)-ta-;upa-['toward'];(rañj) I/IV 'to be colored';ta-[form Past Pass. Pcpl.]			

uparakta-n	Singular	Dual	Plural	citta-n	Singular	Dual	Plural
Nominative	uparaktam	uparakte	uparaktāni	Nominative	cittam	citte	cittāni
Vocative	uparakta	uparakte	uparaktāni	Vocative	citta	citte	cittāni
uparakta-n	uparaktam	uparakte	uparaktāni	Accusative	cittam	citte	cittāni
Instrumental	uparaktena	uparaktābhyām	uparaktaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	uparaktāya	uparaktābhyām	uparaktebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	uparaktāt	uparaktābhyām	uparaktebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	uparaktasya	uparaktayoḥ	uparaktānām	Genitive	cittasya	cittayoḥ	cittānām
Locative	uparakte	uparaktayoḥ	uparakteṣu	Locative	citte	cittayoḥ	citteṣu

f Ins Pln Nom Sgn Abl Sg tat-asamkhyeya-vāsanābhiḥ citram api para-artham saṃhatya-kāritvāt 24 -t a--d a--ḥ c- = śc--m s- = -ṃ s-		Element Type Meaning
With its variegated innumerable latent impressions, nevertheless it is for another purpose, from operating in conjunction.		tad- तद्- asamkhyeya- असंख्येय- vāsanā- वासना- citra- चित्र- api अपि para- पर- artham अर्थम् saṃhatya- संहत्य- kāritva- कारित्व-
Notes on Word Formation		
asamkhyeya-	a-sam-khyeya-;a-['non'];sam-['together'];khyeya-[Fut. Pass. Pcpl. of (khyā) II 'to be named']	
vāsanā-	(vas)-anā-;(vas) X 'to perfume';-anā-[form f Noun]	
citra-	(ci)-tra-;(ci) V 'to accumulate';-tra-[instrument]	
artha-	guṇa(r)-tha-;(r) I 'to go towards';-tha-[substantification]	
saṃhatya-	sam-(han)-tya-;sam-['together'];(han) II 'to strike';tya-[form Absolutive]	
kāritva-	vrddhi(kṛ)-i-tva-;(kṛ) V/VIII 'to do';-i-[euphonic];-tva-[essence]	

vāsanā-f	Singular	Dual	Plural	kāritva-n	Singular	Dual	Plural
Nominative	vāsanā	vāsane	vāsanāḥ	Nominative	kāritvam	kāritve	kāritvāni
Vocative	vāsane	vāsane	vāsanāḥ	Vocative	kāritva	kāritve	kāritvāni
Accusative	vāsanām	vāsane	vāsanāḥ	Accusative	kāritvam	kāritve	kāritvāni
Instrumental	vāsanayā	vāsanābhyām	vāsanābhiḥ	Instrumental	kāritvena	kāritvābhyām	kāritvaiḥ
Dative	vāsanāyai	vāsanābhyām	vāsanābhyaḥ	Dative	kāritvāya	kāritvābhyām	kāritvebhyaḥ
Ablative	vāsanāyāḥ	vāsanābhyām	vāsanābhyaḥ	Ablative	kāritvāt	kāritvābhyām	kāritvebhyaḥ
Genitive	vāsanāyāḥ	vāsanayoḥ	vāsanānām	Genitive	kāritvasya	kāritvayoḥ	kāritvānām
Locative	vāsanāyām	vāsanayoḥ	vāsanāsu	Locative	kāritve	kāritvayoḥ	kāritveṣu
citra-n	Singular	Dual	Plural				
Nominative	citram	citre	citrāṇi				
Vocative	citra	citre	citrāṇi				
Accusative	citram	citre	citrāṇi				
Instrumental	citreṇa	citrābhyām	citraiḥ				
Dative	citrāya	citrābhyām	citrebhyaḥ				
Ablative	citrāt	citrābhyām	citrebhyaḥ				
Genitive	citrasya	citrayoḥ	citrāṇām				
Locative	citre	citrayoḥ	citreṣu				

m Gen Sg f Nom Sg viśeṣa-darśinaḥ ātma-bhāva-bhāvanā-vinivṛttiḥ 25 -aḥ ā--a ā-		Element	Type	Meaning
Of one seeing distinction, there is discontinuation of argument of the condition of the soul.		viśeṣa- विशेष-	Noun	distinction, difference
		darśin- दर्शिन्-	Adjective	seeing
		ātman- आत्मन्-	Noun	soul
		bhāva- भाव-	Noun	condition, intention
		bhāvanā- भावना-	Noun	reflection, contemplation, argument
		vinivṛtti- विनिवृत्ति-	Noun	discontinuation
Notes on Word Formation				
viśeṣa-	vi-guṇa(śiṣ)-a-;vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]	bhāva-	vṛddhi(bhū)-a-;(bhū) I 'to become';a-[form Noun/Adj]	
darśin-	uṇa(dṛś)-in-;(dṛś) IV 'to see';in-[repeat action]	bhāvanā-	vṛddhi(bhū)-ana-; (bhū) I 'to be';-anā-[form f Noun/Adj]	
ātman-	From (an) II 'to breathe'	vinivṛtti-	vi-ni-(vṛt)-ti-;vi-['asunder'];ni-['down'];(vṛt) I 'to turn';-ti-[form f Noun/Adj]	

darśin-m	Singular	Dual	Plural
Nominative	darśī	darśinau	darśinaḥ
Vocative	darśin	darśinau	darśinaḥ
Accusative	darśinam	darśinau	darśinaḥ
Instrumental	darśinā	darśibhyām	darśibhiḥ
Dative	darśine	darśibhyām	darśibhyaḥ
Ablative	darśinaḥ	darśibhyām	darśibhyaḥ
Genitive	darśinaḥ	darśinoḥ	darśinām
Locative	darśini	darśinoḥ	darśiṣu
vinivṛtti-f	Singular	Dual	Plural
Nominative	vinivṛtṭiḥ	vinivṛttī	vinivṛttayaḥ
Vocative	vinivṛtte	vinivṛttī	vinivṛttayaḥ
Accusative	vinivṛttim	vinivṛttī	vinivṛtṭiḥ
Instrumental	vinivṛtṭyā	vinivṛttibhyām	vinivṛttibhiḥ
Dative	vinivṛtṭyai vinivṛttaye	vinivṛttibhyām	vinivṛttibhyaḥ
Ablative	vinivṛtṭyāḥ vinivṛtteḥ	vinivṛttibhyām	vinivṛttibhyaḥ
Genitive	vinivṛtṭyāḥ vinivṛtteḥ	vinivṛtṭyoḥ	vinivṛtṭīnām
Locative	vinivṛtṭyām vinivṛttau	vinivṛtṭyoḥ	vinivṛtṭiṣu

n Nom Sg n Nom Sg n Nom Sg tadā viveka-nimnam kaivalya-prāk-bhāram cittam 26 -m k- = -ṃ k- -k bh- = -gbh -m c- = -ṃ c-		Element Type Meaning
Then inclined towards discriminative discernment, the mind weighs towards kaivalya.		tadā तदा Indeclinable then viveka- विवेक- Noun discrimination, distinction, discernment nimna- निम्न- Adjective inclined towards, low ground, shallow kaivalya- कैवल्य- Noun detachment from all ties, state of bliss, liberation prāk- प्राक्- Adjective directed forwards or towards, being in front, facing bhāra- भार- Noun burden load, weight citta- चित्त- Noun mind
Notes on Word Formation		
viveka-	vi-guṇa(vic)-a-;vi-['separated from'];(vic) VI 'to discern';-a-[form Noun]	
nimna-	ni-mna-;ni-['down','into'];mna-[forms Adj/Noun]	bhāra- vṛddhi(bhṛ)-a-;(bhṛ) III 'to bear';a-[form Adj/Noun]
kaivalya-	kevala-ya-;kevala-[Adj,'alone'];-ya-[form possessive]	citta- (cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]

nimna-n	Singular	Dual	Plural	bhāra-n	Singular	Dual	Plural	citta-n	Singular	Dual	Plural
Nominative	nimnam	nimne	nimnāni	Nominative	bhāram	bhāre	bhārāṇi	Nominative	cittam	citte	cittāni
Vocative	nimna	nimne	nimnāni	Vocative	bhāra	bhāre	bhārāṇi	Vocative	citta	citte	cittāni
Accusative	nimnam	nimne	nimnāni	Accusative	bhāram	bhāre	bhārāṇi	Accusative	cittam	citte	cittāni
Instrumental	nimnena	nimnābhyām	nimnaiḥ	Instrumental	bhāreṇa	bhārābhyām	bhāraiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	nimnāya	nimnābhyām	nimnebhyaḥ	Dative	bhārāya	bhārābhyām	bhārebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	nimnāt	nimnābhyām	nimnebhyaḥ	Ablative	bhārāt	bhārābhyām	bhārebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	nimnasya	nimnayoḥ	nimnānām	Genitive	bhārasya	bhārayoḥ	bhārāṇām	Genitive	cittasya	cittayoḥ	cittānām
Locative	nimne	nimnayoḥ	nimneṣu	Locative	bhāre	bhārayoḥ	bhāreṣu	Locative	citte	cittayoḥ	citteṣu

n Loc Pl n Nom Pl m Abl Pl tat-chidreṣu pratyaya-antarāṇi saṃskārebhyaḥ 27 -t ch- = -cch-		Element	Type	Meaning
In the gaps are different thoughts from saṃskāra.		tad- तद्-	Pronoun	3rd Person: he, that
		chidra- छिद्र-	Noun	hole, slit, cleft, opening
		pratyaya- प्रत्यय-	Noun	thought
		antara- अन्तर-	Adjective	different from
Notes on Word Formation		saṃskāra- संस्कार-	Noun	impression left by past action, subliminal activator
chidra-	(chid)-ra-; (chid) VII 'to cut out'; -ra-[forms possessive]	antara-	anta-ra-;anta-[Noun:'proximity','edge'];-ra-[forms comparative]	
pratyaya-	prati-guṇa(i)-a-;prati-['toward'];(i) I 'to go';-a-[form Noun/Adj]	saṃskāra-	sam-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]	

chidra-n	Singular	Dual	Plural	antara-n	Singular	Dual	Plural	saṃskāra-m	Singular	Dual	Plural
Nominative	chidram	chidre	chidrāṇi	Nominative	antaram	antare	antarāṇi	Nominative	saṃskāraḥ	saṃskārau	saṃskārāḥ
Vocative	chidra	chidre	chidrāṇi	Vocative	antara	antare	antarāṇi	Vocative	saṃskāra	saṃskārau	saṃskārāḥ
Accusative	chidram	chidre	chidrāṇi	Accusative	antaram	antare	antarāṇi	Accusative	saṃskāram	saṃskārau	saṃskārān
Instrumental	chidreṇa	chidrābhyām	chidraiḥ	Instrumental	antareṇa	antarābhyām	antairaiḥ	Instrumental	saṃskāreṇa	saṃskārābhyām	saṃskārairiḥ
Dative	chidrāya	chidrābhyām	chidrebhyaḥ	Dative	antarasmai	antarābhyām	antarebhyaḥ	Dative	saṃskārāya	saṃskārābhyām	saṃskārebhyaḥ
Ablative	chidrāt	chidrābhyām	chidrebhyaḥ	Ablative	antarāt antarasmat	antarābhyām	antarebhyaḥ	Ablative	saṃskārāt	saṃskārābhyām	saṃskārebhyaḥ
Genitive	chidrasya	chidrayoḥ	chidrāṇām	Genitive	antarasya	antarayoḥ	antareṣām	Genitive	saṃskārasya	saṃskārayoḥ	saṃskārāṇām
Locative	chidre	chidrayoḥ	chidreṣu	Locative	antare antarasmin	antarayoḥ	antareṣu	Locative	saṃskāre	saṃskārayoḥ	saṃskāreṣu

n Nom Sg m Gen Pl hānam eṣām kleśavat-uktaṃ 28 -ṃ k- = -ṃ k- -t u- = -d u- The cessation of these is said to be like that of the afflictions.	Element		Type	Meaning
	hāna- हान-		Noun	cessation
	idam- इदम्-		Pronoun	this, these
	kleśavat क्लेशवत्		Indeclinable	like the afflictions
	ukta- उक्त-		Noun	spoken, described, explained
	Notes on Word Formation			
	hāna-	Past Passive Participle of (hā) III 'to abandon'		
	kleśavat	kleśa-vat;kleśa-[Noun:'distress','affliction'];-vat[Indeclinable denoting likeness]		
	ukta-	zero-grade(vac)-ta-;(vac) II 'to speak';ta-[form Past Pass. Pcpl.]		

hāna-n	Singular	Dual	Plural	idam-m	Singular	Dual	Plural	ukta-n	Singular	Dual	Plural
Nominative	hānam	hāne	hānāni	Nominative	ayam	imau	ime	Nominative	uktam	ukte	uktāni
Vocative	hāna	hāne	hānāni	Vocative	-	-	-	Vocative	ukta	ukte	uktāni
Accusative	hānam	hāne	hānāni	Accusative	imam	imau	imān	Accusative	uktam	ukte	uktāni
Instrumental	hānena	hānābhyām	hānaiḥ	Instrumental	anena	ābhyām	ebhiḥ	Instrumental	uktena	uktābhyām	uktaiḥ
Dative	hānāya	hānābhyām	hānebhyaḥ	Dative	asmai	ābhyām	ebhyaḥ	Dative	uktāya	uktābhyām	uktebhyaḥ
Ablative	hānāt	hānābhyām	hānebhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ	Ablative	uktāt	uktābhyām	uktebhyaḥ
Genitive	hānasya	hānayoḥ	hānānām	Genitive	asya	anayoḥ	eṣām	Genitive	uktasya	uktayoḥ	uktānām
Locative	hāne	hānayoḥ	hāneṣu	Locative	asmin	anayoḥ	eṣu	Locative	ukte	uktayoḥ	ukteṣu

prasaṃkhyāne^{m Loc Sg} api^{m Gen Sg} akusīdasya sarvathā viveka-khyāteḥ^{f Abl Sg} dharma-meghaḥ^{m Nom Sg} samādhīḥ^{m Nom Sg} 29 -ḥ r- = -rd- From discriminative discernment is megha-dharma samādhī of one of no-interest even in renown in every way.		Element		Type	Meaning	
		prasaṃkhyāna- प्रसंख्यान-		Noun	reputation, renown, payment	
		api अपि		Indeclinable	also, even, nevertheless, though	
		akusīda- अकुसीद-		Noun	taking no interest or usury, without gain	
		sarvathā सर्वथा		Indeclinable	in every way, in every respect, by all means	
		viveka- विवेक-		Noun	discrimination, distinction, discernment	
		khyāti- ख्याति-		Noun	declaration, opinion, idea, vision	
		dharma- धर्म-		Noun	that which is established, nature, property, form	
		megha- मेघ-		Noun	cloud	
samādhī- समाधि-		Noun	concentration of mind, meditative-absorption			
Notes on Word Formation						
prasaṃkhyāna-	pra-sam-(khyā)-ana-;pra-[intensifier];sam-['together'];(khyā) II 'to make known';-ana-[form Adj/Noun]				dharma-	*dharman = guṇa(dhṛ)-man-;(dhṛ) I 'to support';man-[form action/agent Noun]
akusīda-	a-ku-sīda-;a-['non'];-ku-[deficient];sīda-[Adj:'still' from (sad) I 'to sit']				megha-	guṇa(mih)-a-;(mih) I 'to rain';-a-[form Adj/Noun]
viveka-	vi-guṇa(vic)-a-;vi-['separated from'];(vic) VI 'to discern';-a-[form Noun]				samādhī-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]
khyāti-	(khyā)-ti-;(khyā) II 'to make known';ti-[form f Past Pass. Pcpl.]					

prasamkhyāna-m	Singular	Dual	Plural	khyāti-f	Singular	Dual	Plural
Nominative	prasamkhyānaḥ	prasamkhyānau	prasamkhyānāḥ	Nominative	khyātiḥ	khyātī	khyātayaḥ
Vocative	prasamkhyāna	prasamkhyānau	prasamkhyānāḥ	Vocative	khyāte	khyātī	khyātayaḥ
Accusative	prasamkhyānam	prasamkhyānau	prasamkhyānān	Accusative	khyātim	khyātī	khyātiḥ
Instrumental	prasamkhyānena	prasamkhyānābhyām	prasamkhyānaiḥ	Instrumental	khyātyā	khyātibhyām	khyātibhiḥ
Dative	prasamkhyānāya	prasamkhyānābhyām	prasamkhyānebhyaḥ	Dative	khyātyai khyātaye	khyātibhyām	khyātibhyaḥ
Ablative	prasamkhyānāt	prasamkhyānābhyām	prasamkhyānebhyaḥ	Ablative	khyātyāḥ khyāteḥ	khyātibhyām	khyātibhyaḥ
Genitive	prasamkhyānasya	prasamkhyānayoḥ	prasamkhyānānām	Genitive	khyātyāḥ khyāteḥ	khyātyoḥ	khyātīnām
Locative	prasamkhyāne	prasamkhyānayoḥ	prasamkhyāneṣu	Locative	khyātyām khyātau	khyātyoḥ	khyātiṣu
akusīda-m	Singular	Dual	Plural	megha-m	Singular	Dual	Plural
Nominative	akusīdaḥ	akusīdau	akusīdāḥ	Nominative	meghaḥ	meghau	meghāḥ
Vocative	akusīda	akusīdau	akusīdāḥ	Vocative	megha	meghau	meghāḥ
Accusative	akusīdam	akusīdau	akusīdān	Accusative	megham	meghau	meghān
Instrumental	akusīdena	akusīdābhyām	akusīdaiḥ	Instrumental	meghena	meghābhyām	meghaiḥ
Dative	akusīdāya	akusīdābhyām	akusīdebhyaḥ	Dative	meghāya	meghābhyām	meghebhyaḥ
Ablative	akusīdāt	akusīdābhyām	akusīdebhyaḥ	Ablative	meghāt	meghābhyām	meghebhyaḥ
Genitive	akusīdasya	akusīdayoḥ	akusīdānām	Genitive	meghasya	meghayoḥ	meghānām
Locative	akusīde	akusīdayoḥ	akusīdeṣu	Locative	meghe	meghayoḥ	megheṣu
				samādhi-m	Singular	Dual	Plural
				Nominative	samādhiḥ	samādhī	samādhayaḥ
				Vocative	samādhe	samādhī	samādhayaḥ
				Accusative	samādhim	samādhī	samādhīn
				Instrumental	samādhinā	samādhibhyām	samādhibhiḥ
				Dative	samādhaye	samādhibhyām	samādhibhyaḥ
				Ablative	samādheḥ	samādhibhyām	samādhibhyaḥ
				Genitive	samādheḥ	samādhyoḥ	samādhīnām
				Locative	samādhau	samādhyoḥ	samādhiṣu

f Nom Sg tataḥ kleśa-karma-nivṛttiḥ 30 -s k- > -ḥ k- From that is cessation of affliction and karma.	Element	Type	Meaning
	tatas ततस्	Indeclinable	from that
	kleśa- क्लेश-	Noun	pain, affliction
	karman- कर्मन्-	Noun	action accumulation of merit-demerit
	nivṛtti- निवृत्ति-	Noun	discontinuation
	Notes on Word Formation		
kleśa-	guṇa(kliś)-a-;(kliś) IX 'to afflict';-a-[form Noun/Adj]		
karman-	guṇa(kṛ)-man-;(kṛ) V 'to do';-man-[form primary Noun]		
nivṛtti-	ni-(vṛt)-ti-;ni-['devoid of'];(vṛt) I 'to turn';-ti-[form f Noun/Adj]		

nivṛtti-f	Singular	Dual	Plural
Nominative	nivṛtṭiḥ	nivṛtṭī	nivṛttayaḥ
Vocative	nivṛtte	nivṛtṭī	nivṛttayaḥ
Accusative	nivṛttim	nivṛtṭī	nivṛtṭiḥ
Instrumental	nivṛtṭyā	nivṛttibhyām	nivṛttibhiḥ
Dative	nivṛtṭyai nivṛttaye	nivṛttibhyām	nivṛttibhyaḥ
Ablative	nivṛtṭyāḥ nivṛtteḥ	nivṛttibhyām	nivṛttibhyaḥ
Genitive	nivṛtṭyāḥ nivṛtteḥ	nivṛtṭyoḥ	nivṛtṭīnām
Locative	nivṛtṭyām nivṛttau	nivṛtṭyoḥ	nivṛtṭiṣu

tadā sarva-āvaraṇa-mala-apetasya jñānasya ānantyāt jñeyam alpam 31 n Gen Sgn Gen Sg n Abl Sgn Nom Sgn Nom Sg -t j- = -jj-		Element	Type	Meaning
Then from the infinitude of knowledge, all covering of impurities removed, there is little to be known.		tadā तदा	Indeclinable	then
		sarva- सर्व-	Adjective	all, every, whole
		āvaraṇa- आवरण-	Noun	covering
		mala- मल-	Noun	impurity, dirt, filth
		apeta- अपेत-	Adjective	escaped, departed, gone, having retired from
		jñāna- ज्ञान-	Noun	knowledge
		ānantya- आनन्त्य-	Noun	eternity, infinity
		jñeya- ज्ञेय-	Noun	to be known
		alpa- अल्प-	Noun	little
Notes on Word Formation				
āvaraṇa-	ā-guṇa(vr̥)-ana-;ā-['to'];(vr̥) V 'to cover';-ana-[form Adj/n Noun]			
apeta-	apa-(i)-ta-;apa-['out of'];(i) II 'to go';-ta-[form Past Pass. Pcpl.]			
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]			
ānantya-	*ananta-ya-;ananta-[Noun:'boundless'];-ya-[form possessive Noun/Adj]			
jñeya-	Future Passive Participle of (jñā) IX 'to know'			

apeta-n	Singular	Dual	Plural	ānantya-n	Singular	Dual	Plural
Nominative	apetam	apete	apetāni	Nominative	ānantyam	ānantye	ānantyāni
Vocative	apeta	apete	apetāni	Vocative	ānantya	ānantye	ānantyāni
Accusative	apetam	apete	apetāni	Accusative	ānantyam	ānantye	ānantyāni
Instrumental	apetena	apetābhyām	apetaiḥ	Instrumental	ānantyena	ānantyābhyām	ānantyaiḥ
Dative	apetāya	apetābhyām	apetebhyaḥ	Dative	ānantyāya	ānantyābhyām	ānantyebhyaḥ
Ablative	apetāt	apetābhyām	apetebhyaḥ	Ablative	ānantyāt	ānantyābhyām	ānantyebhyaḥ
Genitive	apetasya	apetayoḥ	apetānām	Genitive	ānantyasya	ānantyayoḥ	ānantyānām
Locative	apete	apetayoḥ	apeteṣu	Locative	ānantye	ānantyayoḥ	ānantyeṣu
jñāna-n	Singular	Dual	Plural	jñeya-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni	Nominative	jñeyam	jñeye	jñeyāni
Vocative	jñāna	jñāne	jñānāni	Vocative	jñeya	jñeye	jñeyāni
Accusative	jñānam	jñāne	jñānāni	Accusative	jñeyam	jñeye	jñeyāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ	Instrumental	jñeyena	jñeyābhyām	jñeyaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ	Dative	jñeyāya	jñeyābhyām	jñeyebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ	Ablative	jñeyāt	jñeyābhyām	jñeyebhyaḥ
Genitive	jñānasya	jñānayoh	jñānānām	Genitive	jñeyasya	jñeyayoh	jñeyānām
Locative	jñāne	jñānayoh	jñāneṣu	Locative	jñeye	jñeyayoh	jñeyeṣu
				alpa-n	Singular	Dual	Plural
				Nominative	alpam	alpe	alpāni
				Vocative	alpa	alpe	alpāni
				Accusative	alpam	alpe	alpāni
				Instrumental	alpena	alpābhyām	alpaiḥ
				Dative	alpāya	alpābhyām	alpebhyaḥ
				Ablative	alpāt	alpābhyām	alpebhyaḥ
				Genitive	alpasya	alpayoh	alpānām
				Locative	alpe	alpayoh	alpeṣu

m Gen Pl f Nom Sg m Gen Pl tataḥ kṛta-arthānām pariṇāma-krama-samāptiḥ guṇānām 32 -s k- > -ḥ k- -m p- = -ṃ p- -ḥ g-=-rg-		Element	Type	Meaning
Therein is completion of the sequence of transformation of the guṇas whose purpose has been achieved.		tatas ततस्	Indeclinable	from that
		kṛta- कृत-	Adjective	done, achieved
		artha- अर्थ-	Noun	object, purpose
		pariṇāma- परिणाम-	Noun	change, alteration, transformation
		krama- क्रम-	Noun	a step, process, sequence
		samāpti- समाप्ति-	Noun	completion, perfection, conclusion
Notes on Word Formation		guṇa- गुण-	Noun	thread, quality, primary constituent
kṛta-	(kṛ)-ta-;(kṛ) V 'to do';-ta-[form Past Pass. Pcpl.]			
artha-	guṇa(r)-tha-;(r) I 'to go towards';-tha-[substantification]	krama-	(kram)-a-;(kram) I 'to step';-a-[form Adj/Noun]	
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]	samāpti-	sam-(āp)-ti-;sam-['with'];(āp) V 'to obtain';-ti-[form f Noun]	

artha-m	Singular	Dual	Plural	samāpti-f	Singular	Dual	Plural	guṇa-m	Singular	Dual	Plural
Nominative	arthaḥ	arthau	arthāḥ	Nominative	samāptiḥ	samāptī	samāptayaḥ	Nominative	guṇaḥ	guṇau	guṇāḥ
Vocative	artha	arthau	arthāḥ	Vocative	samāpte	samāptī	samāptayaḥ	Vocative	guṇa	guṇau	guṇāḥ
Accusative	artham	arthau	arthān	Accusative	samāptim	samāptī	samāptiḥ	Accusative	guṇam	guṇau	guṇān
Instrumental	arthena	arthābhyām	arthaiḥ	Instrumental	samāptyā	samāptibhyām	samāptibhiḥ	Instrumental	guṇena	guṇābhyām	guṇaiḥ
Dative	arthāya	arthābhyām	arthebhyaḥ	Dative	samāptyai samāptaye	samāptibhyām	samāptibhyaḥ	Dative	guṇāya	guṇābhyām	guṇebhyaḥ
Ablative	arthāt	arthābhyām	arthebhyaḥ	Ablative	samāptyāḥ samāpteḥ	samāptibhyām	samāptibhyaḥ	Ablative	guṇāt	guṇābhyām	guṇebhyaḥ
Genitive	arthasya	arthayoḥ	arthānām	Genitive	samāptyāḥ samāpteḥ	samāptyoḥ	samāptīnām	Genitive	guṇasya	guṇayoḥ	guṇānām
Locative	arthe	arthayoḥ	artheṣu	Locative	samāptyām samāptau	samāptyoḥ	samāptiṣu	Locative	guṇe	guṇayoḥ	guṇeṣu

m Nom Sg		m Nom Sg	m Nom Sg	Element	Type	Meaning
kṣaṇa-pratiyogī pariṇāma-apara-anta-nirgrāhyaḥ kramah 33				kṣaṇa- क्षण-	Noun	instant, twinkling of an eye, moment
Connected instances, perceivable after the end of transformations, are a sequence.				pratiyogin- प्रतियोगिन्-	Adjective	object dependent upon another
				pariṇāma- परिणाम-	Noun	change, alteration, transformation
				apara- अपर-	Adjective	unsurpassed
				anta- अन्त-	Noun	end
				nirgrāhya- निर्ग्राह्य-	Adjective	to be traced or found out, perceivable
Notes on Word Formation				krama- क्रम-	Noun	a step, process, sequence
kṣaṇa-	(kṣan)-a-;(kṣan) VIII 'to break, to hurt, to wound';-a-[form Noun]					
pratiyogin-	prati-guṇa(yuj)-in-;prati-['towards'];(yuj) VII 'to join';-in-[repeated action]□			nirgrāhya-	nir-grāhya-;nir-['out of'];grāhya-[Fut.Pa ss. Pcpl. of (grah) IX 'to grasp']	
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]			krama-	(kram)-a-;(kram) I 'to step';-a-[form Adj/Noun]	

pratiyogin-m	Singular	Dual	Plural	nirgrāhya-m	Singular	Dual	Plural	krama-m	Singular	Dual	Plural
Nominative	pratiyogī	pratiyoginau	pratiyoginaḥ	Nominative	nirgrāhyaḥ	nirgrāhyau	nirgrāhyāḥ	Nominative	kramaḥ	kramau	kramāḥ
Vocative	pratiyogin	pratiyoginau	pratiyoginaḥ	Vocative	nirgrāhya	nirgrāhyau	nirgrāhyāḥ	Vocative	krama	kramau	kramāḥ
Accusative	pratiyoginam	pratiyoginau	pratiyoginaḥ	Accusative	nirgrāhyam	nirgrāhyau	nirgrāhyān	Accusative	kramam	kramau	kramān
Instrumental	pratiyoginā	pratiyogibhyām	pratiyogibhiḥ	Instrumental	nirgrāhyeṇa	nirgrāhyābhyām	nirgrāhyaiḥ	Instrumental	krameṇa	kramābhyām	kramaiḥ
Dative	pratiyogine	pratiyogibhyām	pratiyogibhyaḥ	Dative	nirgrāhyāya	nirgrāhyābhyām	nirgrāhyebhyaḥ	Dative	kramāya	kramābhyām	kramebhyaḥ
Ablative	pratiyoginaḥ	pratiyogibhyām	pratiyogibhyaḥ	Ablative	nirgrāhyāt	nirgrāhyābhyām	nirgrāhyebhyaḥ	Ablative	kramāt	kramābhyām	kramebhyaḥ
Genitive	pratiyoginaḥ	pratiyoginoḥ	pratiyoginām	Genitive	nirgrāhyasya	nirgrāhyayoḥ	nirgrāhyāṇām	Genitive	kramasya	kramayoḥ	kramāṇām
Locative	pratiyogini	pratiyoginoḥ	pratiyogiṣu	Locative	nirgrāhye	nirgrāhyayoḥ	nirgrāhyeṣu	Locative	krame	kramayoḥ	krameṣu

m Gen Plm Gen Plm Nom Sg puruṣa-artha-śūnyānām guṇānām pratiprasavaḥ -m g- = -ṁ g- -m p- = -ṁ p- n Nom Sgf Nom Sgf Gen Sg kaivalyam svarūpa-pratiṣṭhā vā citi-śakteḥ iti 34 -m s- = -ṁ s- -ḥ i-=-ri-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>puruṣa- पुरुष-</td><td>Noun</td><td>self, soul</td></tr><tr><td>artha- अर्थ-</td><td>Noun</td><td>object, purpose</td></tr><tr><td>śūnya- शून्य-</td><td>Adjective</td><td>empty, devoid</td></tr><tr><td>guṇa- गुण-</td><td>Noun</td><td>thread, quality, primary constituent</td></tr><tr><td>pratiprasava- प्रतिप्रसव-</td><td>Noun</td><td>return to the original state</td></tr><tr><td>kaivalya- कैवल्य-</td><td>Noun</td><td>isolation, aloneness</td></tr><tr><td>svarūpa- स्वरूप-</td><td>Noun</td><td>one's own form</td></tr><tr><td>pratiṣṭhā- प्रतिष्ठा-</td><td>Noun</td><td>standing still, resting, steadfastness</td></tr><tr><td>vā वा</td><td>Indeclinable</td><td>or</td></tr><tr><td>citi- चित्ति-</td><td>Noun</td><td>consciousness, awareness</td></tr><tr><td>śakti- शक्ति-</td><td>Noun</td><td>power, ability</td></tr><tr><td>iti इति</td><td>Indeclinable</td><td>in this manner, thus</td></tr></table>	Element	Type	Meaning	puruṣa- पुरुष-	Noun	self, soul	artha- अर्थ-	Noun	object, purpose	śūnya- शून्य-	Adjective	empty, devoid	guṇa- गुण-	Noun	thread, quality, primary constituent	pratiprasava- प्रतिप्रसव-	Noun	return to the original state	kaivalya- कैवल्य-	Noun	isolation, aloneness	svarūpa- स्वरूप-	Noun	one's own form	pratiṣṭhā- प्रतिष्ठा-	Noun	standing still, resting, steadfastness	vā वा	Indeclinable	or	citi- चित्ति-	Noun	consciousness, awareness	śakti- शक्ति-	Noun	power, ability	iti इति	Indeclinable	in this manner, thus
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Notes on Word Formation																																									
artha-	guṇa(r)-tha-;(r) I 'to go towards';-tha-[substantification]																																								
śūnya-	śūna-ya-;śūna-[Past Pas. Pcpl. of (śū)];(śū) I 'to swell';-ya-[forms possessive]																																								
pratiprasava-	prati-pra-guṇa(sū)-a-;prati-['back'];-pra-[intensifier];(sū) I 'to incite';-a-[form Noun/Adj]																																								
kaivalya-	kevala-ya-;kevala-[Adj,'alone'];-ya-[form possessive]																																								
svarūpa-	sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]																																								
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śūnya-m	Singular	Dual	Plural	kaivalya-n	Singular	Dual	Plural
Nominative	śūnyaḥ	śūnyau	śūnyāḥ	Nominative	kaivalyam	kaivalye	kaivalyāni
Vocative	śūnya	śūnyau	śūnyāḥ	Vocative	kaivalya	kaivalye	kaivalyāni
Accusative	śūnyam	śūnyau	śūnyān	Accusative	kaivalyam	kaivalye	kaivalyāni
Instrumental	śūnyena	śūnyābhyām	śūnyaiḥ	Instrumental	kaivalyena	kaivalyābhyām	kaivalyaiḥ
Dative	śūnyāya	śūnyābhyām	śūnyebhyaḥ	Dative	kaivalyāya	kaivalyābhyām	kaivalyebhyaḥ
Ablative	śūnyāt	śūnyābhyām	śūnyebhyaḥ	Ablative	kaivalyāt	kaivalyābhyām	kaivalyebhyaḥ
Genitive	śūnyasya	śūnyayoḥ	śūnyānām	Genitive	kaivalyasya	kaivalyayoḥ	kaivalyānām
Locative	śūnye	śūnyayoḥ	śūnyeṣu	Locative	kaivalye	kaivalyayoḥ	kaivalyeṣu
guṇa-m	Singular	Dual	Plural	pratiṣṭhā-f	Singular	Dual	Plural
Nominative	guṇaḥ	guṇau	guṇāḥ	Nominative	pratiṣṭhā	pratiṣṭhe	pratiṣṭhāḥ
Vocative	guṇa	guṇau	guṇāḥ	Vocative	pratiṣṭhe	pratiṣṭhe	pratiṣṭhāḥ
Accusative	guṇam	guṇau	guṇān	Accusative	pratiṣṭhām	pratiṣṭhe	pratiṣṭhāḥ
Instrumental	guṇena	guṇābhyām	guṇaiḥ	Instrumental	pratiṣṭhayā	pratiṣṭhābhyām	pratiṣṭhābhiḥ
Dative	guṇāya	guṇābhyām	guṇebhyaḥ	Dative	pratiṣṭhāyai	pratiṣṭhābhyām	pratiṣṭhābhyaḥ
Ablative	guṇāt	guṇābhyām	guṇebhyaḥ	Ablative	pratiṣṭhāyāḥ	pratiṣṭhābhyām	pratiṣṭhābhyaḥ
Genitive	guṇasya	guṇayoḥ	guṇānām	Genitive	pratiṣṭhāyāḥ	pratiṣṭhayoḥ	pratiṣṭhānām
Locative	guṇe	guṇayoḥ	guṇeṣu	Locative	pratiṣṭhāyām	pratiṣṭhayoḥ	pratiṣṭhāsu
pratiprasava-m	Singular	Dual	Plural	śakti-f	Singular	Dual	Plural
Nominative	pratiprasavaḥ	pratiprasavau	pratiprasavāḥ	Nominative	śaktiḥ	śakti	śaktayaḥ
Vocative	pratiprasava	pratiprasavau	pratiprasavāḥ	Vocative	śakte	śakti	śaktayaḥ
Accusative	pratiprasavam	pratiprasavau	pratiprasavān	Accusative	śaktim	śakti	śaktiḥ
Instrumental	pratiprasavena	pratiprasavābhyām	pratiprasavaiḥ	Instrumental	śaktyā	śaktibhyām	śaktibhiḥ
Dative	pratiprasavāya	pratiprasavābhyām	pratiprasavebhyaḥ	Dative	śaktyai śaktaye	śaktibhyām	śaktibhyaḥ
Ablative	pratiprasavāt	pratiprasavābhyām	pratiprasavebhyaḥ	Ablative	śaktyāḥ śakteḥ	śaktibhyām	śaktibhyaḥ
Genitive	pratiprasavasya	pratiprasavayoḥ	pratiprasavānām	Genitive	śaktyāḥ śakteḥ	śaktyoḥ	śaktinām
Locative	pratiprasave	pratiprasavayoḥ	pratiprasaveṣu	Locative	śaktyām śaktau	śaktyoḥ	śaktiṣu

ॐ कैवल्य-पादः ॐ	ॐ कैवल्य-पादः ॐ
जन्मौषधिमन्त्रतपःसमाधिजाः सिद्धयः ॥१॥	janmauṣadhimantratapaḥsamādhijāḥ siddhayaḥ 1
जात्यन्तरपरिणामः प्रकृत्यापूरात् ॥२॥	jātyantarapariṇāmaḥ prakṛtyāpūrāt 2
निमित्तमप्रयोजक प्रकृतीना वरणभेदस्तु ततःक्षेत्रिकवत् ॥३॥	nimittamaprayojakaṁ prakṛtīnāṁ varaṇabhedastu tataḥkṣetrikavat 3
निर्माणचित्तान्यस्मितामात्रात् ॥४॥	nirmāṇacittānyasmitāmātrāt 4
प्रवृत्तिभेदे प्रयोजकं चित्तमेकमनेकेषाम् ॥५॥	pravṛttibhede prayojakaṁ cittamekamanekēṣām 5
तत्र ध्यानजमनाशयम् ॥६॥	tatra dhyānajamanāśayam 6
कर्माशुक्लाकृष्ण योगिनस्त्रिविधमितरेषाम् ॥७॥	karmāśuklākṛṣṇaṁ yoginastrividhamitareṣām 7
ततस्तद्विपाकानुगुणानामेवाभिव्यक्तिर्वासनानाम् ॥८॥	tatastadvipākānugūṇānāmevābhivyaktirvāsanānām 8
जातिदेशकालव्यवहितानामप्यानन्तर्यं स्मृतिसंस्कारयोरैकरूपत्वात् ॥९॥	jātideśakālavayavahitānāmapyānantaryaṁ smṛtiśamskārayorekarūpatvāt 9
तासामनादित्वं चाशिषो नित्यत्वात् ॥१०॥	tāsāmanāditvaṁ cāśiṣo nityatvāt 10
हेतुफलाश्रयालम्बनैः संगृहीतत्वादेशामभावे तदभावः ॥११॥	hetuphalāśrayālbanaīḥ saṁgrhītatvādeṣāmabhāve tadabhāvaḥ 11
अतीतानागतं स्वरूपतोऽस्त्यध्वभेदाद्धर्माणाम् ॥१२॥	atītānāgataṁ svarūpato'styadhvabhedāddharmāṇām 12
ते व्यक्तसूक्ष्माः गुणात्मानः ॥१३॥	te vyaktasūksmāḥ guṇātmānaḥ 13
परिणामैकत्वाद्वस्तुतत्त्वम् ॥१४॥	pariṇāmaikatvādvastutattvam 14
वस्तुसाम्ये चित्तभेदात् तयोर्विभक्तः पन्थाः ॥१५॥	vastusāmye cittabhedāt tayorvibhaktaḥ panthāḥ 15
न चैकचित्ततन्त्रं वस्तु तदप्रमाणकं तदा किं स्यात् ॥१६॥	na caikacittatantraṁ vastu tadapramāṇakaṁ tadā kiṁ syāt 16
तदुपरागापेक्षित्वाच्चित्तस्य वस्तु ज्ञाताज्ञातम् ॥१७॥	taduparāgāpekṣitvāccittasya vastu jñātājñātam 17
सदा ज्ञाताश्चित्तवृत्तयस्तत्प्रभोः पुरुषस्यापरिणामित्वात् ॥१८॥	sadā jñātāścittavṛttayastatprabhoḥ puruṣasyāpariṇāmitvāt 18

ॐ कैवल्य-पादः ॐ	ॐ कैवल्य-पादः ॐ
न तत् स्वाभास दृश्यत्वात् ॥१९॥	na tat svābhāsaṃ dṛśyatvāt 19
एकसमये चोभयानवधारणम् ॥२०॥	ekasamaye cobhayānavadhāraṇam 20
चित्तान्तरदृश्ये बुद्धिबुद्धेरतिप्रसङ्गः स्मृतिसकरश्च ॥२१॥	cittāntaradrśye buddhibuddheratiprasaṅgaḥ smṛtisaṃkaraśca 21
चित्तेरप्रतिसक्रमायास्तदाकारापत्तौ स्वबुद्धिसंवेदनम् ॥२२॥	citerapratisaṃkramāyāstadākārāpattau svabuddhisamvedanam 22
द्रष्टृदृश्योपरक्तं चित्तं सर्वार्थम् ॥२३॥	draṣṭṛdṛśyoparaktaṃ cittaṃ sarvārtham 23
तदसंख्येयवासनाभिश्चित्रमपि परार्थं सहत्यकारित्वात् ॥२४॥	tadasaṃkhyeyavāsanābhiścitraṃmapi parārthaṃ saṃhatyakāritvāt 24
विशेषदर्शिना आत्मभावभावनाविनिवृत्तिः ॥२५॥	viśeṣadarśina ātmabhāvabhāvanāvinivṛttiḥ 25
तदा विवेकनिम्नं कैवल्यप्राग्भावं चित्तम् ॥२६॥	tadā vivekanimnaṃ kaivalyapragbhāvaṃ cittaṃ 26
तच्छिद्रेषु प्रत्ययान्तराणि संस्कारेभ्यः ॥२७॥	tacchidreṣu pratyayāntarāṇi saṃskārebhyaḥ 27
हानमेषां क्लेशवदुक्तम् ॥२८॥	hānameṣāṃ kleśavaduktam 28
प्रसंख्यानेऽप्यकुसीदस्य सर्वथा	prasamkhyāne pyakusīdasya sarvathā
विवेकख्यातेर्धर्ममेघः समाधिः ॥२९॥	vivekakhyāterdharmameghaḥ samādhiḥ 29
ततः क्लेशकर्मनिवृत्तिः ॥३०॥	tataḥ kleśakarmnivṛttiḥ 30
तदा सर्वावरणमलापेतस्य ज्ञानस्यानन्त्याज्ज्ञेयमल्पम् ॥३१॥	tadā sarvāvaraṇamalāpetasya jñānasyānantyājñeyamalpam 31
ततः कृतार्थानां परिणामक्रमसमाप्तिर्गुणानाम् ॥३२॥	tataḥ kṛtārthānāṃ pariṇāmakramasamāptirguṇānām 32
क्षणप्रतियोगी परिणामापरान्तनिर्ग्राह्यः क्रमः ॥३३॥	kṣaṇapratiyogī pariṇāmāparāntanirgrāhyaḥ kramaḥ 33
पुरुषार्थशून्यानां गुणानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तेरिति ॥३४॥	puruṣārthaśūnyānāṃ guṇānāṃ pratiprasavaḥ kaivalyaṃ svarūpapraṭiṣṭhā vā citiśakteriti 34

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