



विभूति पादः

ॐ विभूति पादः ॐ
देश-बन्धः चित्तस्य धारणा ॥१॥
deśa-bandhaḥ cittasya dhāraṇā 1
The mind's binding to a place is dhāraṇā.
तत्र प्रत्यय-एक-तानता ध्यानम् ॥२॥
tatra pratyaya-eka-tānatā dhyānam 2
There, extension of singular thought is dhyāna.
तत् एव-अर्थ-मात्र-निर्भासम् स्वरूप-शून्यम् इव समाधिः ॥३॥
tat eva-artha-mātra-nirbhāsam svarūpa-śūnyam iva samādhiḥ 3
Then, shining forth mere object of interest only, as if devoid of its [the mind's] own form, is samādhi.
त्रयम् एकत्र सयमः ॥४॥
trayam ekaṭra saṃyamaḥ 4
The set of three together is saṃyama.
तत्-जयात् प्रज्ञा-आलोकः ॥५॥
tat-jayāt prajñā-ālokaḥ 5
From its mastery is splendor of knowledge.
तस्य भूमिषु विनियोगः ॥६॥
tasya bhūmiṣu viniyogaḥ 6
Its application is in stages.
त्रयम्-अन्तर-अङ्गम् पूर्वैर्भ्यः ॥७॥
trayam-antar-aṅgam pūrvēbhyah 7
The set of three are internal limbs, relative to the prior ones.
तत्-अपि बहिः-अङ्गम् निर्बीजस्य ॥८॥
tat-api bahiḥ-aṅgam nirbījasya 8
That nevertheless is a limb that is outside of the seedles [samādhi].
व्युत्थान-निरोध-संस्कारयोः अभिभव-प्रादुर्भावौ निरोध-क्षण-चित्त-अन्वयः निरोध-परिणामः ॥९॥
vyutthāna-nirodha-saṃskārayoḥ abhibhava-prādurbhāvau nirodha-kṣaṇa-citta-anvayaḥ nirodha-pariṇāmaḥ 9
The consequence of stilling, following the instance of stilling of the mind, is the overpowering of the saṃskāra of emergence and manifestation of that of stilling.

ॐ विभूति पादः ॐ
तस्य प्रशान्त-वाहिता संस्कारात् ॥१०॥
tasya praśānta-vāhitā saṁskārāt 10
From saṁskāra is its [the mind's] flowing calm.
सर्व-अर्थता-एकाग्रतयोः क्षय-उदयौ चित्तस्य समाधि-परिणामः ॥११॥
sarva-arthatā-ekāgratayoḥ kṣaya-udayau cittasya samādhi-pariṇāmaḥ 11
The diminution of all intentionality and rise of single pointedness is the mind's transformation by samādhi.
ततः पुनः शान्त-उदितौ तुल्य-प्रत्ययौ चित्तस्य एकाग्रता-परिणामः ॥१२॥
tataḥ punaḥ śānta-uditau tulya-pratyayau cittasya ekāgratā-pariṇāmaḥ 12
Thereafter repeated similarity in cognition, quited and risen, is the resulting single-pointedness of the mind.
एतेन भूत-इन्द्रियेषु धर्म-लक्षण-अवस्था-परिणामाः व्याख्याताः ॥१३॥
etena bhūta-indriyeṣu dharma-lakṣaṇa-avasthā-pariṇāmāḥ vyākhyātāḥ 13
With this are explained transformations of dharma, attribute, condition in elements and sense-powers.
शान्त-उदित-अव्यपदेश्य-धर्म-अनुपाती धर्मी ॥१४॥
śānta-udita-avyapadeśya-dharma-anupātī dharmī 14
The upholder of dharma follows dharma, in calmed, risen and unmanifest states.
क्रम-अन्यत्वम् परिणाम-अन्यत्वे हेतुः ॥१५॥
krama-anyatvam pariṇāma-anyatve hetuḥ 15
Differences of sequence result in differentiation of consequence.
परिणाम-त्रय-संयमात् अतीत-अनागत-ज्ञानम् ॥१६॥
pariṇāma-traya-saṁyamāt atīta-anāgata-jñānam 16
From saṁyama on the triad of transformation [dharma, attribute, condition] is knowledge of past and future.
शब्द-अर्थ-प्रत्ययानाम् इतर-इतर-अध्यासात्
संकरः तत्-प्रविभाग-संयमात् सर्व-भूत-रुत-ज्ञानम् ॥१७॥
śabda-artha-pratyayānām itara-itara-adhyāsāt
saṁkaraḥ tat-pravibhāga-saṁyamāt sarva-bhūta-ruta-jñānam 17
From the myriad superposition of word, purpose, and idea, is a mixture -
from saṁyama on its separation is knowledge of the utterance of all beings.
संस्कार-साक्षात्-करणात् पूर्व-जाति-ज्ञानम् ॥१८॥
saṁskāra-sākṣāt karaṇāt pūrva-jāti-jñānam 18
From making saṁskāra clearly visible is knowledge of prior existence.

ॐ विभूति पादः ॐ
प्रत्ययस्य परचित्त-ज्ञानम् ॥१९॥
pratyayasya paracitta-jñānam 19
[From saṁyama] of cognition is knowledge of another's mind.
न च तत् सालम्बनम् तस्य अविषयी भूतत्वात् ॥२०॥
na ca tat sālambanam tasya aviṣayī bhūtātvaṭ 20
And not that providing support, from its unobservability.
काय रूप-संयमात् तद्-ग्राह्य-शक्ति-स्तम्भे चक्षुस्-प्रकाश-असंप्रयोगे अन्तर्धानम् ॥२१॥
kāya-rūpa-saṁyamāt tad-grāhya-śakti-stambhe cakṣus-prakāśa-asamprayoge antardhānam 21
From saṁyamā on the form of the body is a hiding place in the suppression of the ability to be grasped upon disjunction between light and the eyes.
सोपक्रमम् निरुपक्रमम् च कर्म तद्-संयमात् अपरान्त-ज्ञानम् अरिष्टेभ्यः वा ॥२२॥
sopakramam nirupakramam ca karma tad-saṁyamāt aparānta-jñānam ariṣṭebhyaḥ vā 22
Karma is incipient and deferred. From saṁyama on that, or from omens, is insight about the end.
मैत्री-आदिषु बलानि ॥२३॥
maitrī-ādiṣu balāni 23
On friendliness and related things, are [corresponding] strengths.
बलेषु हस्ति-बल-आदीनि ॥२४॥
baleṣu hasti-bala-ādīni 24
On strengths, elephant's strength and so-forth.
प्रवृत्ति-आलोक-न्यासात् सूक्ष्म-व्यवहित-विप्रकृष्ट-ज्ञानम् ॥२५॥
pravṛtti-āloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam 25
Knowledge of subtle, hidden and distant is from applying the illumination of cogitation.
भुवन-ज्ञानम् सूर्ये संयमात् ॥२६॥
bhuvana-jñānam sūrye saṁyamāt 26
Knowledge of the universe is from saṁyama on the Sun.

ॐ विभूति पादः ॐ
चन्द्रे तारा-व्यूह-ज्ञानम् ॥२७॥
candre tārā-vyūha-jñānam 27
On the moon, knowledge of the arrangement of the stars.
ध्रुवे तद-गति-ज्ञानम् ॥२८॥
dhruve tad-gati-jñānam 28
On the pole star, knowledge of their movement.
नाभि-चक्रे काय-व्यूह-ज्ञानम् ॥२९॥
nābhi-cakre kāya-vyūha-jñānam 29
On the round of the navel, knowledge of arrangement of the body.
कण्ठ-कूपे क्षुध-पिपासा-निवृत्तिः ॥३०॥
kaṇṭh-kūpe kṣudh-pipāsā-nivṛttiḥ 30
On the hollow of the throat, cessation of hunger and thirst.
कूर्म-नाड्यां स्थैर्यम् ॥३१॥
kūrma-nāḍyāṃ sthairyam 31
On the turtle-vessel [trachea], steadiness.
मूर्द्ध-ज्योतिषि सिद्ध-दर्शनम् ॥३२॥
mūrdha-jyotiṣi siddha-darśanam 32
On the radiance in the skull, vision of accomplished beings.
प्रातिभात् वा सर्वम् ॥३३॥
prātibhāt vā sarvam 33
Or, from intuition, everything.
हृदये चित्त-संविद् ॥३४॥
hṛdaye citta-saṃvit 34
On the heart, understanding of the mind.
सत्त्व-पुरुषयोः अत्यन्त-असंकीर्णयोः प्रत्यय-अविशेषः भोगः परार्थत्वात् स्वार्थ-संयमात् पुरुष-ज्ञानम् ॥३५॥
sattva-puruṣayoḥ atyanta-asamkīrṇayoḥ pratyaya-aviśeṣaḥ bhogaḥ parārthatvāt svārtha-saṃyamāt puruṣa-jñānam 35
Their is lack of distinction in cognition of extreme difference of sattva and puruṣa. Experiencing from a different purpose, knowledge of puruṣa is from saṃyama on its own purpose.

ॐ विभूति पादः ॐ
ततः प्रातिभ-श्रावण-वेदन-आदर्श-आस्वाद-वार्ताः जायन्ते ॥३६॥
tataḥ prātibha-śrāvaṇa-vedana-ādarśa-āsvāda-vārtāḥ jāyante 36
Then arise intuition, hearing, sensing, seeing, tasting, and smelling.
ते समाधौ उपसर्गाः व्युत्थाने सिद्धयः ॥३७॥
te samādhau upasargāḥ vyutthāne siddhayaḥ 37
These accomplishments in the world of perception are impediments in samādhi.
बन्ध-कारण-शैथिल्यात् प्रचार-संवेदनात् च चित्तस्य पर-शरीर-आवेशः ॥३८॥
bandha-kāraṇa-śaithilyāt pracāra-saṁvedanāt ca cittasya para-śarīra-āveśaḥ 38
From loosening of the cause of bondage and perception of [the mind's]wandering is the the mind's entrance into another body.
उदान-जयात् जल-पङ्क-कण्टक-आदिषु असङ्गः उत्क्रान्तिः च ॥३९॥
udāna-jayāt jala-paṅka-kaṇṭaka-ādiṣu asaṅgaḥ utkrāntiḥ ca 39
From mastery of the upbreath is rising up and avoidance of contact on water, mud, thorn etc.
समान-जयात् ज्वलनम् ॥४०॥
samāna-jayāt jvalanam 40
From mastery of the mid-breath is radiance.
श्रोत्र-आकाशयोः संबन्ध-संयमात् दिव्य श्रोत्रम् ॥४१॥
śrotra-ākāśayoḥ saṁbandha-saṁyamāt divyaṁ śrotram 41
From saṁyama on the relationship of the ear and ether is splendid hearing.
काय-आकाशयोः संबन्ध-संयमात् लघु-तूल-समापत्तेः च आकाश-गमनम् ॥४२॥
kāya-ākāśayoḥ saṁbandha-saṁyamāt laghu-tūla-samāpatteḥ ca ākāśa-gamanam 42
From saṁyama on the relation of the body and ether and from unity with light cotton is movement in ether.
बहिः अकल्पिता वृत्तिः महा-विदेहा ततः प्रकाश-आवरण-क्षयः ॥४३॥
bahiḥ akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ 43
The external natural turning [of the mind] is the great incorporeal. From [saṁyamā on] that the veil over illumination is destroyed.
स्थूल-स्वरूप-सूक्ष्म-अन्वय-अर्थवत्त्व-संयमात् भूत-जयः ॥४४॥
sthūla-svarūpa-sūkṣma-anvaya-arthavattva-saṁyamāt bhūta-jayaḥ 44
From saṁyama on the gross, own-form, subtle, connection, purpose is victory over elements.
ततः अणिम-आदि-प्रादुर-भावः काय-संपत् तद्-धर्म-अनभिघातः च ॥४५॥
tataḥ aṇima-ādi-prādur-bhāvaḥ kāya-saṁpat tad-dharma-anabhighātaḥ ca 45
From that is existence of visible fineness and so forth, perfection of body, and the unassailability of its dharma.

ॐ विभूति पादः ॐ
रूप-लावण्य-बल-वज्र-सहननत्वानि काय-संपत् ॥४६॥
rūpa-lāvaṇya-bala-vajra-saṁhananatvāni kāya-sampat 46
Form, charm, strength, adamantine robustness are wealth of the body.
ग्रहण-स्वरूप-अस्मित-अन्वय-अर्थवत्त्व-संयमात् इन्द्रिय-जयः ॥४७॥
grahaṇa-svarūpa-asmita-anvaya-arthavattva-saṁyamāt indriya-jayaḥ 47
From saṁyama on perception, one's own form, I-amness, their connectedness and purpose is victory over the sense organs.
ततः मनः-जवित्वम् विकरण-भावः प्रधान-जयः च ॥४८॥
tataḥ manaḥ-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaḥ ca 48
From that is swiftness of intellect, existence without sense organs, and victory over the primordial cause.
सत्त्व-पुरुष-अन्यता-ख्याति-मात्रस्य सर्व-भाव-अधिष्ठातृत्वम् सर्व-ज्ञातृत्वम् च ॥४९॥
sattva-puruṣa-anya-tā-khyāti-mātrasya sarva-bhāva-adhiṣṭhātṛtvam sarva-jñātṛtvam ca 49
Sovereignty over all elements and omniscience is of only one with understanding of difference between sattva and puruṣa.
तद-वैराग्यात् अपि दोष-बीज-क्षये कैवल्यम् ॥५०॥
tad vairāgyāt api doṣa-bīja-kṣaye kaivalyam 50
From renunciation of that also, in the destruction of the seed of corruption, is kaivalya.
स्थानि-उपनिमन्त्रणे सङ्ग-स्मय-अकरणम् पुनर-अनिष्ट-प्रसङ्गात् ॥५१॥
sthāni-upanimantraṇe saṅga-smaya-akaraṇam punar-anīṣṭa-prasaṅgāt 51
On invitation from the established there is no cause for attachment and pride, due to recurrence of undesirable attachment.
क्षण-तत्-क्रमयोः संयमात् विवेकजम् ज्ञानम् ॥५२॥
kṣaṇa-tat-kramayoḥ saṁyamāt vivekajam jñānam 52
By saṁyama on the moment and its succession is knowledge arising from discriminative discernment.
जाति-लक्षण-देशैः अन्यत-अनवच्छेदात् तुल्ययोः ततः प्रतिपत्तिः ॥५३॥
jāti-lakṣaṇa-deśaiḥ anyata-anavacchedāt tulyayoḥ tataḥ pratipattiḥ 53
Henceforth is distinguishing knowledge of a pair of similar, from unresolved differences by origin, attribute, and location.
तारकम् सर्व-विषयम् सर्वथा-विषयम् अक्रमम् च इति विवेकजम् ज्ञानम् ॥५४॥
tārakam sarva-viṣayam sarvathā-viṣayam akramam ca iti vivekajam jñānam 54
Knowledge born of discriminative discernment enables crossing all domains, all domains in every way, and independent of sequence.
सत्त्व-पुरुषयोः शुद्धि-साम्ये कैवल्यम् इति ॥५५॥
sattva-puruṣayoḥ śuddhi-sāmye kaivalyam iti 55
In the equality of purity of sattva and puruṣa is kaivalya.

m Nom Sg m Gen Sg f Nom deśa-bandhaḥ cittasya dhāraṇā 1 -ḥ c-=-śc-		Element	Type	Meaning
		deśa- देश-	Noun	point, region, spot, place, part, portion
		bandha- बन्ध-	Noun	binding, bond
		citta- चित्त-	Noun	thinking, reflecting, imagining, though
The mind's binding to a place is dhāraṇā.		dhāraṇā- धारणा-	Noun	concentration of the mind
Notes on Word Formation				
deśa-	guṇa(diś)-a-;(diś) VI 'to show';-a-[form Noun]	citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Pcpl.]	
bandha-	(bandh)-a-; (bandh) IX 'to bind'; -a-[form Noun]	dhāraṇā-	vṛddhi(dhṛ)-anā-;(dhṛ) 'to retain'; -anā-[form f Noun]	

bandha-m	Singular	Dual	Plural	citta-m	Singular	Dual	Plural	dhāraṇā-f	Singular	Dual	Plural
Nominative	bandhaḥ	bandhau	bandhāḥ	Nominative	cittaḥ	cittau	cittāḥ	Nominative	dhāraṇā	dhāraṇe	dhāraṇāḥ
Vocative	bandha	bandhau	bandhāḥ	Vocative	citta	cittau	cittāḥ	Vocative	dhāraṇe	dhāraṇe	dhāraṇāḥ
Accusative	bandham	bandhau	bandhān	Accusative	cittam	cittau	cittān	Accusative	dhāraṇām	dhāraṇe	dhāraṇāḥ
Instrumental	bandhena	bandhābhyām	bandhaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ	Instrumental	dhāraṇayā	dhāraṇābhyām	dhāraṇābhiḥ
Dative	bandhāya	bandhābhyām	bandhebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ	Dative	dhāraṇāyai	dhāraṇābhyām	dhāraṇābhyaḥ
Ablative	bandhāt	bandhābhyām	bandhebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ	Ablative	dhāraṇāyāḥ	dhāraṇābhyām	dhāraṇābhyaḥ
Genitive	bandhasya	bandhayoḥ	bandhānām	Genitive	cittasya	cittayoḥ	cittānām	Genitive	dhāraṇāyāḥ	dhāraṇayoḥ	dhāraṇānām
Locative	bandhe	bandhayoḥ	bandheṣu	Locative	citte	cittayoḥ	citteṣu	Locative	dhāraṇāyām	dhāraṇayoḥ	dhāraṇāsu

tatra pratyaya-eka-tānatā dhyānam 2 -a e- = -ai-		Element	Type	Meaning
		tatra तत्र	Indeclinable	here, there, in this, to this, towards there
There, extension of singular thought is dhyāna.		pratyaya- प्रत्यय-	m Noun	conception, idea, thought
		eka- एक-	pronoun	one, unique
		tānatā- तानता-	f Noun	extension, stretching
		dhyāna- ध्यान-	n Noun	meditation
Notes on Word Formation				
tatra-	tad-tra-;tad-[3rd person Pronoun];-tra[form locative Adverb]	tānatā-	(tan)-a-;vṛddhi(tan) VIII 'to lengthen';-a-[form Noun/Adj];tā-[form Abstract f Noun]	
pratyaya-	prati-guṇa(i)-a-;prati-['toward'];(i) I 'to go';-a-[form Noun/Adj]	dhyāna-	(dhyai)-ana-;(dhyai) I 'to meditate';-ana-[form Noun/Adj]	

tānatā-f	Singular	Dual	Plural
Nominative	tānatā	tānate	tānatāḥ
Vocative	tānate	tānate	tānatāḥ
Accusative	tānatām	tānate	tānatāḥ
Instrumental	tānatayā	tānatābhyām	tānatābhiḥ
Dative	tānatāyai	tānatābhyām	tānatābhyaḥ
Ablative	tānatāyāḥ	tānatābhyām	tānatābhyaḥ
Genitive	tānatāyāḥ	tānatayoḥ	tānatānām
Locative	tānatāyām	tānatayoḥ	tānatāsu
dhyāna-n	Singular	Dual	Plural
Nominative	dhyānam	dhyāne	dhyānāni
Vocative	dhyāna	dhyāne	dhyānāni
Accusative	dhyānam	dhyāne	dhyānāni
Instrumental	dhyānena	dhyānābhyām	dhyānaiḥ
Dative	dhyānāya	dhyānābhyām	dhyānebhyaḥ
Ablative	dhyānāt	dhyānābhyām	dhyānebhyaḥ
Genitive	dhyānasya	dhyānayoḥ	dhyānānām
Locative	dhyāne	dhyānayoḥ	dhyāneṣu

n Nom Sg		n Nom Sg		n Nom Sg		m Nom Sg		Element		Type		Meaning	
tat		eva		-t e- -de-		-m s- = - ṁ s-		tad- तद्		Pronoun		3rd Person: he, this, then	
								eva एव		Indeclinable		indeed, only	
								artha- अर्थ-		Noun		purpose, object of focus, cause, motive, meaning	
								mātra- मात्र-		Adjective		being nothing but, simply or merely	
								nirbhāsa- निर्भास-		Adjective		appearance, shine forth	
								svarūpa- स्वरूप-		Noun		its own form	
								śūnya- शून्य-		Adjective		devoid of, lacking of	
								iva इव		Indeclinable		like, in the same manner as	
								samādhi- समाधि-		Noun		concentration of mind, contemplation	
Notes on Word Formation													
artha-		guṇa(r)-tha-;(r) I 'to go towards';-tha-[substantification]											
mātra-		(mā)-tra-;(mā) III 'to measure';-tra-[mechanisn to effect an action, instrument, n Noun]											
nirbhāsa-		nis-(bhās)-a-;nis-['out','forth'];(bhās) I 'to shine';-a-[form Adj/Noun]											
svarūpa-		sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]											
śūnya-		śūna-ya-;śūna-[Past Pas. Pcpl. of (śū)];(śū) I 'to swell';-ya-[forms possessive]											
samādhi-		sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]											

tad-n	Singular	Dual	Plural	śūnya-n	Singular	Dual	Plural
Nominative	tat	te	tāni	Nominative	śūnyam	śūnye	śūnyāni
Vocative	-	-	-	Vocative	śūnya	śūnye	śūnyāni
Accusative	tat	te	tāni	Accusative	śūnyam	śūnye	śūnyāni
Instrumental	tena	tābhyām	taiḥ	Instrumental	śūnyena	śūnyābhyām	śūnyaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	śūnyāya	śūnyābhyām	śūnyebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	śūnyāt	śūnyābhyām	śūnyebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	śūnyasya	śūnyayoḥ	śūnyānām
Locative	tasmin	tayoḥ	teṣu	Locative	śūnye	śūnyayoḥ	śūnyeṣu
nirbhāsa-n	Singular	Dual	Plural	samādhi-m	Singular	Dual	Plural
Nominative	nirbhāsam	nirbhāse	nirbhāsāni	Nominative	samādhiḥ	samādhī	samādhayaḥ
Vocative	nirbhāsa	nirbhāse	nirbhāsāni	Vocative	samādhe	samādhī	samādhayaḥ
Accusative	nirbhāsam	nirbhāse	nirbhāsāni	Accusative	samādhim	samādhī	samādhīn
Instrumental	nirbhāsena	nirbhāsābhyām	nirbhāsaiḥ	Instrumental	samādhinā	samādhībhyām	samādhībhiḥ
Dative	nirbhāsāya	nirbhāsābhyām	nirbhāsebhyaḥ	Dative	samādhaye	samādhībhyām	samādhībhyaḥ
Ablative	nirbhāsāt	nirbhāsābhyām	nirbhāsebhyaḥ	Ablative	samādheḥ	samādhībhyām	samādhībhyaḥ
Genitive	nirbhāsasya	nirbhāsayoḥ	nirbhāsānām	Genitive	samādheḥ	samādhyoḥ	samādhīnām
Locative	nirbhāse	nirbhāsayoḥ	nirbhāseṣu	Locative	samādhau	samādhyoḥ	samādhīṣu

n Nom Sg m Nom Sg trayam ekatra saṃyamah̐ 4		Element		Type	Meaning		
		traya- त्रय-		Noun	set of three		
		ekatra एकत्र		Indeclinable	together, at one place		
		saṃyama- संयम-		Noun	set of dhāraṇā, dhyāna, samādhi		
The set of three together is saṃyama.							
Notes on Word Formation		ekatra				eka-tra-;eka-['one'];-tra-[form Adverb of place]	
traya-	guṇa[tri]-a-;tri-['three'];-a-[form Adj/Noun]		saṃyama-		sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]		

traya-n	Singular	Dual	Plural
Nominative	trayam	traye	trayāṇi
Vocative	traya	traye	trayāṇi
Accusative	trayam	traye	trayāṇi
Instrumental	trayeṇa	trayābhyām	trayaiḥ
Dative	trayāya	trayābhyām	trayebhyaḥ
Ablative	trayāt	trayābhyām	trayebhyaḥ
Genitive	trayasya	trayayoḥ	trayāṇām
Locative	traye	trayayoḥ	trayeṣu
saṃyama-m	Singular	Dual	Plural
Nominative	saṃyamah	saṃyamau	saṃyamāḥ
Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu

m Abl Sg m Nom Sg tat-jayāt prajñā-ālokaḥ 5 -t j- = -jj-		Element	Type	Meaning
From its mastery is splendor of knowledge.		tad- तद्-	Pronoun	3rd Person, he, this, for this reason, then; [tat-in cpd.]
		jaya- जय-	Noun	mastery, victory, conquest
		prajñā- प्रज्ञा-	Noun	knowledge, wisdom, judgment
		āloka- आलोक-	Noun	lustre, splendor
Notes on Word Formation		āloka-	ā-(lok)-a-;ā-['unto','hither'];(lok) l 'to look';-a-[form Noun/Adj]	
jaya-	guṇa(ji)-a-;(ji) l 'to win';-a-[form Noun]	prajñā-	pra-jñā-;pra-[intensifier];jñā-[Noun from (jñā) IX 'to know']	

jaya-m	Singular	Dual	Plural
Nominative	jayaḥ	jayau	jayāḥ
Vocative	jaya	jayau	jayāḥ
Accusative	jayam	jayau	jayān
Instrumental	jayena	jayābhyām	jayaiḥ
Dative	jayāya	jayābhyām	jayebhyaḥ
Ablative	jayāt	jayābhyām	jayebhyaḥ
Genitive	jayasya	jayayoḥ	jayānām
Locative	jaye	jayayoḥ	jayeṣu
āloka-m	Singular	Dual	Plural
Nominative	ālokaḥ	ālokau	ālokāḥ
Vocative	āloka	ālokau	ālokāḥ
Accusative	ālokaṃ	ālokau	ālokān
Instrumental	ālokena	ālokābhyām	ālokaiḥ
Dative	ālokāya	ālokābhyām	ālokebhyaḥ
Ablative	ālokāt	ālokābhyām	ālokebhyaḥ
Genitive	ālokasya	ālokayoḥ	ālokānām
Locative	āloke	ālokayoḥ	ālokeṣu

m Gen Sg f Loc Pl m Nom Sg tasya bhūmiṣu viniyogaḥ 6 Its application is in stages.	Element		Type	Meaning
	tad- तद्-		Pronoun	3rd Person: he, this, for this reason, then
	bhūmi- भूमि-		Noun	earth, ground, degree, stage
	viniyoga- विनियोग-		m Noun	apportionment, application
	Notes on Word Formation			
	bhūmi-	(bhū)-mi-;(bhū) I 'to be';-mi-[form f Noun]		
	viniyoga-	vi-ni-guṇa(yuj)-a-;vi-['asunder'];ni-['into'];(yuj) VII 'to connect';-a-[form Adj/Noun]		

tad-m	Singular	Dual	Plural	bhūmi-f	Singular	Dual	Plural	viniyoga-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	bhūmiḥ	bhūmī	bhūmayaḥ	Nominative	viniyogaḥ	viniyogau	viniyogāḥ
Vocative	-	-	-	Vocative	bhūme	bhūmī	bhūmayaḥ	Vocative	viniyoga	viniyogau	viniyogāḥ
Accusative	tam	tau	tān	Accusative	bhūmim	bhūmī	bhūmīḥ	Accusative	viniyogam	viniyogau	viniyogān
Instrumental	tena	tābhyām	taiḥ	Instrumental	bhūmyā	bhūmibhyām	bhūmibhiḥ	Instrumental	viniyogena	viniyogābhyām	viniyogaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	bhūmyai bhūmaye	bhūmibhyām	bhūmibhyaḥ	Dative	viniyogāya	viniyogābhyām	viniyogebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	bhūmyāḥ bhūmeḥ	bhūmibhyām	bhūmibhyaḥ	Ablative	viniyogāt	viniyogābhyām	viniyogebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	bhūmyāḥ bhūmeḥ	bhūmyoḥ	bhūmīnām	Genitive	viniyogasya	viniyogayoḥ	viniyogānām
Locative	tasmin	tayoḥ	teṣu	Locative	bhūmyām bhūmau	bhūmyoḥ	bhūmiṣu	Locative	viniyoge	viniyogayoḥ	viniyogeṣu

n Nom Sg n Abl Pl trayam-antar-aṅgam pūrvebhyaḥ 7 -m p- = -ṃ p-				
		Element	Type	Meaning
		traya- त्रय-	Noun	set of three
		antar- अन्तर-	Indeclinable	within, between, amongst, in the middle or interior
		aṅga- अङ्ग-	Noun	member, part of the body, limbs
		pūrva- पूर्व-	Adjective	former, prior, preceding
		Notes on Word Formation		
		traya-	guṇa[tri]-a-;tri-['three'];-a-[form Adj/Noun]	
The set of three are internal limbs, relative to the prior ones.				

aṅga-n	Singular	Dual	Plural
Nominative	aṅgam	aṅge	aṅgāni
Vocative	aṅga	aṅge	aṅgāni
Accusative	aṅgam	aṅge	aṅgāni
Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ
Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ
Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ
Genitive	aṅgasya	aṅgayoḥ	aṅgānām
Locative	aṅge	aṅgayoḥ	aṅgeṣu
pūrva-n	Singular	Dual	Plural
Nominative	pūrvam	pūrve	pūrvāṇi
Vocative	pūrva	pūrve	pūrvāṇi
Accusative	pūrvam	pūrve	pūrvāṇi
Instrumental	pūrveṇa	pūrvābhyām	pūrvaiḥ
Dative	pūrvasmai	pūrvābhyām	pūrvebhyaḥ
Ablative	pūrvāt pūrvasmāt	pūrvābhyām	pūrvebhyaḥ
Genitive	pūrvasya	pūrvayoḥ	pūrveṣām
Locative	pūrve pūrvasmin	pūrvayoḥ	pūrveṣu

aṅga-n	Singular	Dual	Plural
Nominative	aṅgam	aṅge	aṅgāni
Vocative	aṅga	aṅge	aṅgāni
Accusative	aṅgam	aṅge	aṅgāni
Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ
Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ
Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ
Genitive	aṅgasya	aṅgayoḥ	aṅgānām
Locative	aṅge	aṅgayoḥ	aṅgeṣu
nirbīja-n	Singular	Dual	Plural
Nominative	nirbījam	nirbīje	nirbījāni
Vocative	nirbīja	nirbīje	nirbījāni
Accusative	nirbījam	nirbīje	nirbījāni
Instrumental	nirbījena	nirbījābhyām	nirbījaiḥ
Dative	nirbījāya	nirbījābhyām	nirbījebhyaḥ
Ablative	nirbījāt	nirbījābhyām	nirbījebhyaḥ
Genitive	nirbījasya	nirbījayoḥ	nirbījānām
Locative	nirbīje	nirbījayoḥ	nirbījeṣu

m Gen Du m Nom Du vyutthāna-nirodha-saṃskārayoḥ abhibhava-prādurbhāvau m Nom Sg m Nom Sg -ḥ a- = -ra- -aḥ n- = -o n- nirodha-kṣaṇa-citta-anvayaḥ nirodha-pariṇāmaḥ 9		Element	Type	Meaning
		vyutthāna- व्युत्थान-	Noun	emergence
		nirodha- निरोध-	Noun	control, stilling, restrain
		saṃskāra- संस्कार-	Noun	impression left by past actions
		abhibhava- अभिभव-	Adjective	overpowering, suppression
		prādurbhāva- प्रादुर्भाव-	Noun	manifestation, appearance
		kṣaṇa- क्षण-	Noun	instant, moment, leisure, occasion
		citta- चित्त-	Noun	mind, thought
		anvaya- अन्वय-	Noun	following, succession, connection
		pariṇāma- परिणाम-	Noun	change, alteration, transformation, result
Notes on Word Formation				
vyutthāna-	vi-ut-(sthā)-ana;vi-['away','asunder'];ut-['up'];(sthā) I 'to stand';-ana-[form Noun/Adj]	anvaya-	anu-guṇa(i)-a-;anu-['after','following'];(i) II 'to go';-a-[form Noun/Adj]	
nirodha-	ni-guṇa(rudh)-a-;ni-['down into'];(rudh) VII 'to obstruct';-a-[form Noun/Adj]	pariṇāma-	pari-vṛddhi(nam)-a-;pari-[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]	
saṃskāra-	sam-vṛddhi(kr)-a-;sam-['together'];(kr) V,VIII 'to do';-a-[form Noun/Adj]	prādurbhāva-	prādur-bhāva-;prādur-[Adverb,'visibly'];vṛddhi(bhū) I 'to be';-a-[form Noun/Adj]	
abhibhava-	abhi-guṇa(bhū)-a-;abhi-['towards','facing','intense'];(bhū) I 'to be';-a-[form Noun/Adj]	citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]	

saṃskāra-m	Singular	Dual	Plural	anvaya-m	Singular	Dual	Plural
Nominative	saṃskāraḥ	saṃskārau	saṃskārāḥ	Nominative	anvayaḥ	anvayau	anvayāḥ
Vocative	saṃskāra	saṃskārau	saṃskārāḥ	Vocative	anvaya	anvayau	anvayāḥ
Accusative	saṃskāram	saṃskārau	saṃskārān	Accusative	anvayam	anvayau	anvayān
Instrumental	saṃskāreṇa	saṃskārābhyām	saṃskārāiḥ	Instrumental	anvayena	anvayābhyām	anvayaiḥ
Dative	saṃskārāya	saṃskārābhyām	saṃskārebhyaḥ	Dative	anvayāya	anvayābhyām	anvayebhyaḥ
Ablative	saṃskārāt	saṃskārābhyām	saṃskārebhyaḥ	Ablative	anvayāt	anvayābhyām	anvayebhyaḥ
Genitive	saṃskārasya	saṃskārayoḥ	saṃskārāṇām	Genitive	anvayasya	anvayayoḥ	anvayānām
Locative	saṃskāre	saṃskārayoḥ	saṃskāreṣu	Locative	anvaye	anvayayoḥ	anvayeṣu
prādurbhāva-m	Singular	Dual	Plural	pariṇāma-m	Singular	Dual	Plural
Nominative	prādurbhāvaḥ	prādurbhāvau	prādurbhāvāḥ	Nominative	pariṇāmaḥ	pariṇāmau	pariṇāmāḥ
Vocative	prādurbhāva	prādurbhāvau	prādurbhāvāḥ	Vocative	pariṇāma	pariṇāmau	pariṇāmāḥ
Accusative	prādurbhāvam	prādurbhāvau	prādurbhāvān	Accusative	pariṇāmam	pariṇāmau	pariṇāmān
Instrumental	prādurbhāveṇa	prādurbhāvābhyām	prādurbhāvaiḥ	Instrumental	pariṇāmena	pariṇāmābhyām	pariṇāmaiḥ
Dative	prādurbhāvāya	prādurbhāvābhyām	prādurbhāvebhyaḥ	Dative	pariṇāmāya	pariṇāmābhyām	pariṇāmebhyaḥ
Ablative	prādurbhāvāt	prādurbhāvābhyām	prādurbhāvebhyaḥ	Ablative	pariṇāmāt	pariṇāmābhyām	pariṇāmebhyaḥ
Genitive	prādurbhāvasya	prādurbhāvayoḥ	prādurbhāvāṇām	Genitive	pariṇāmasya	pariṇāmayoḥ	pariṇāmānām
Locative	prādurbhāve	prādurbhāvayoḥ	prādurbhāveṣu	Locative	pariṇāme	pariṇāmayoḥ	pariṇāmeṣu

m Gen Sg f Nom Pl m Abl Sg tasya praśānta-vāhitā saṃskārāt 10		Element	Type	Meaning
From saṃskāra is its [the mind's] flowing calm.		tad- तद्	Pronoun	3rd Person: he, this, then
		praśānta- प्रशान्त-	Adjective	appeased, calmed; tranquil, calm
		vāhitā- वाहिता-	Noun	flowing
		saṃskāra- संस्कार-	Noun	impression left by past actions, latent impressions
Notes on Word Formation				
praśānta-	pra-śānta-;pra-[intensifier];śānta-[Past Pass. Pcpl. of (śam) IV 'to calm down']			
vāhitā-	vṛddhi(vah)-tā-;(vah) I 'to flow';-tā-[form f Abstract Noun]			
saṃskāra-	sam-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]			

tad-m	Singular	Dual	Plural	vāhitā-f	Singular	Dual	Plural	saṃskāra-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	vāhitā	vāhite	vāhitāḥ	Nominative	saṃskāraḥ	saṃskārau	saṃskārāḥ
Vocative	-	-	-	Vocative	vāhite	vāhite	vāhitāḥ	Vocative	saṃskāra	saṃskārau	saṃskārāḥ
Accusative	tam	tau	tān	Accusative	vāhitām	vāhite	vāhitāḥ	Accusative	saṃskāram	saṃskārau	saṃskārān
Instrumental	tena	tābhyām	taiḥ	Instrumental	vāhitayā	vāhitābhyām	vāhitābhiḥ	Instrumental	saṃskāreṇa	saṃskārābhyām	saṃskāraiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	vāhitāyai	vāhitābhyām	vāhitābhyaḥ	Dative	saṃskārāya	saṃskārābhyām	saṃskārebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	vāhitāyāḥ	vāhitābhyām	vāhitābhyaḥ	Ablative	saṃskārāt	saṃskārābhyām	saṃskārebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	vāhitāyāḥ	vāhitayoḥ	vāhitānām	Genitive	saṃskārasya	saṃskārayoḥ	saṃskārāṇām
Locative	tasmin	tayoḥ	teṣu	Locative	vāhitāyām	vāhitayoḥ	vāhitāsu	Locative	saṃskāre	saṃskārayoḥ	saṃskāreṣu

sarva-arthatā-ekāgratayoḥ kṣaya-udayau cittasya samādhi-pariṇāmaḥ 11 The diminution of all intentionality and rise of single pointedness is the mind's transformation by samādhi.		<table><tr><th>Element</th><th>Description</th><th>Meaning</th></tr><tr><td>sarva- सर्व-</td><td>Pronoun</td><td>everything, entire, universal</td></tr><tr><td>arthatā- अर्थता-</td><td>Noun</td><td>materiality, intentionality</td></tr><tr><td>ekāgratā- एकाग्रता-</td><td>Noun</td><td>single-pointedness</td></tr><tr><td>kṣaya- क्षय-</td><td>Noun</td><td>destruction, diminution, decay</td></tr><tr><td>udaya- उदय-</td><td>Noun</td><td>appearance, arrival, ascension</td></tr><tr><td>citta- चित्त-</td><td>Noun</td><td>mind, thought</td></tr><tr><td>samādhi- समाधि-</td><td>Noun</td><td>absorption, putting together</td></tr><tr><td>pariṇāma- परिणाम-</td><td>Noun</td><td>change, alteration, transformation</td></tr></table>	Element	Description	Meaning	sarva- सर्व-	Pronoun	everything, entire, universal	arthatā- अर्थता-	Noun	materiality, intentionality	ekāgratā- एकाग्रता-	Noun	single-pointedness	kṣaya- क्षय-	Noun	destruction, diminution, decay	udaya- उदय-	Noun	appearance, arrival, ascension	citta- चित्त-	Noun	mind, thought	samādhi- समाधि-	Noun	absorption, putting together	pariṇāma- परिणाम-	Noun	change, alteration, transformation
Element	Description	Meaning																											
sarva- सर्व-	Pronoun	everything, entire, universal																											
arthatā- अर्थता-	Noun	materiality, intentionality																											
ekāgratā- एकाग्रता-	Noun	single-pointedness																											
kṣaya- क्षय-	Noun	destruction, diminution, decay																											
udaya- उदय-	Noun	appearance, arrival, ascension																											
citta- चित्त-	Noun	mind, thought																											
samādhi- समाधि-	Noun	absorption, putting together																											
pariṇāma- परिणाम-	Noun	change, alteration, transformation																											
Notes on Word Formation																													
arthatā-	guṇa(r)-tha-tā-;(r) I 'to go towards';-tha-[substantification];-tā-[form f Abstract Noun]																												
ekāgratā-	eka-agra-tā-;eka-['one'];agra-[Noun,'vertex'];-tā-[form f Abstract Noun]																												
kṣaya-	guṇa(kṣi)-a-;(kṣi) V 'to destroy';-a-[form Adj/Noun]																												
udaya-	ut-guṇa(i)-a-;ut-['up','out'];(i) II 'to go';-a-[form Adj/Noun]																												
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]																												
samādhi-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]																												
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]																												

ekāgratā-f	Singular	Dual	Plural	citta-m	Singular	Dual	Plural
Nominative	ekāgratā	ekāgrate	ekāgratāḥ	Nominative	cittaḥ	cittau	cittāḥ
Vocative	ekāgrate	ekāgrate	ekāgratāḥ	Vocative	citta	cittau	cittāḥ
Accusative	ekāgratām	ekāgrate	ekāgratāḥ	Accusative	cittam	cittau	cittān
Instrumental	ekāgratayā	ekāgratābhyām	ekāgratābhiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	ekāgratāyai	ekāgratābhyām	ekāgratābhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	ekāgratāyāḥ	ekāgratābhyām	ekāgratābhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	ekāgratāyāḥ	ekāgratayoḥ	ekāgratānām	Genitive	cittasya	cittayoḥ	cittānām
Locative	ekāgratāyām	ekāgratayoḥ	ekāgratāsu	Locative	citte	cittayoḥ	citteṣu
udaya-m	Singular	Dual	Plural	pariṇāma-m	Singular	Dual	Plural
Nominative	udayaḥ	udayau	udayāḥ	Nominative	pariṇāmaḥ	pariṇāmau	pariṇāmāḥ
Vocative	udaya	udayau	udayāḥ	Vocative	pariṇāma	pariṇāmau	pariṇāmāḥ
Accusative	udayam	udayau	udayān	Accusative	pariṇāmam	pariṇāmau	pariṇāmān
Instrumental	udayena	udayābhyām	udayaiḥ	Instrumental	pariṇāmena	pariṇāmābhyām	pariṇāmaiḥ
Dative	udayāya	udayābhyām	udayebhyaḥ	Dative	pariṇāmāya	pariṇāmābhyām	pariṇāmebhyaḥ
Ablative	udayāt	udayābhyām	udayebhyaḥ	Ablative	pariṇāmāt	pariṇāmābhyām	pariṇāmebhyaḥ
Genitive	udayasya	udayayoḥ	udayānām	Genitive	pariṇāmasya	pariṇāmayoḥ	pariṇāmānām
Locative	udaye	udayayoḥ	udayeṣu	Locative	pariṇāme	pariṇāmayoḥ	pariṇāmeṣu

m Nom Du m Nom Du m Gen Sg m Nom Sg tataḥ punaḥ śānta-uditau tulya-pratyayau cittasya ekāgratā-pariṇāmaḥ 12 -s p->-ḥ p- -r ś->-ḥ ś- -a u- = -o- -a e- = -ai-		Element	Description	Meaning
		tatas ततस्	Indeclinable	hence, from that
Thereafter repeated similarity in cognition, quited and risen, is the resulting single-pointedness of the mind.		punar पुनर्	Indeclinable	again, repeated
		śānta- शान्त-	Adjective	quited, pacified, calm, tranquil
		udita- उदित-	Adjective	risen, ascended, visible, apparent
		tulya- तुल्य-	Adjective	same, equal, comparable, balanced
		pratyaya- प्रत्यय-	m Noun	conception, idea, thought
		citta- चित्त-	Noun	mind, thought
		ekāgratā- एकाग्रता-	Noun	single-pointedness
		pariṇāma- परिणाम-	Noun	change, alteration, resulting
Notes on Word Formation				
śānta-	vṛddhi(śam)-ta-;(śam) IV 'to calm down';-ta-[form Past Pass. Pcpl.]			
udita-	ut-(i)-ta-;ut-['up','out'];(i) II 'to go';-ta-[form Past Pass. Pcpl.]			
tulya-	Future Passive Participle of (tul) X 'to balance'			
pratyaya-	prati-guṇa(i)-a-;prati-['toward'];(i) I 'to go';-a-[form Noun/Adj]			
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]			
ekāgratā-	eka-agra-tā-;eka-['one'];agra-[Noun,'vertex'];-tā-[form f Abstract Noun]			
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]			

udita-m	Singular	Dual	Plural	citta-m	Singular	Dual	Plural
Nominative	uditaḥ	uditau	uditāḥ	Nominative	cittaḥ	cittau	cittāḥ
Vocative	udita	uditau	uditāḥ	Vocative	citta	cittau	cittāḥ
Accusative	uditam	uditau	uditān	Accusative	cittam	cittau	cittān
Instrumental	uditena	uditābhyām	uditaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	uditāya	uditābhyām	uditebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	uditāt	uditābhyām	uditebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	uditasya	uditayoḥ	uditānām	Genitive	cittasya	cittayoḥ	cittānām
Locative	udite	uditayoḥ	uditeṣu	Locative	citte	cittayoḥ	citteṣu
pratyaya-m	Singular	Dual	Plural	pariṇāma-m	Singular	Dual	Plural
Nominative	pratyayaḥ	pratyayau	pratyayāḥ	Nominative	pariṇāmaḥ	pariṇāmau	pariṇāmāḥ
Vocative	pratyaya	pratyayau	pratyayāḥ	Vocative	pariṇāma	pariṇāmau	pariṇāmāḥ
Accusative	pratyayam	pratyayau	pratyayān	Accusative	pariṇāmam	pariṇāmau	pariṇāmān
Instrumental	pratyayena	pratyayābhyām	pratyayaiḥ	Instrumental	pariṇāmena	pariṇāmābhyām	pariṇāmaiḥ
Dative	pratyayāya	pratyayābhyām	pratyayebhyaḥ	Dative	pariṇāmāya	pariṇāmābhyām	pariṇāmebhyaḥ
Ablative	pratyayāt	pratyayābhyām	pratyayebhyaḥ	Ablative	pariṇāmāt	pariṇāmābhyām	pariṇāmebhyaḥ
Genitive	pratyayasya	pratyayayoḥ	pratyayānām	Genitive	pariṇāmasya	pariṇāmayoḥ	pariṇāmānām
Locative	pratyaye	pratyayayoḥ	pratyayeṣu	Locative	pariṇāme	pariṇāmayoḥ	pariṇāmeṣu

n Inst Sg n Loc Pl m Nom Pl m Nom Pl etena bhūta-indriyeṣu dharma-lakṣaṇa-avasthā-pariṇāmāḥ vyākhyātāḥ 13 -a a=-ā- -āḥ v- =-ā v-		Element		Type	Meaning
With this are explained transformations of dharma, attribute, condition in elements and sense-powers.		etad- एतद्-		Pronoun	this, this here, here (pointing to what is nearest to the speaker)
		bhūta- भूत-		Adjective	become, been, gone, past, true, real, existing, present, element
		indriya- इन्द्रिय-		n Noun	bodily power, power of the senses
		dharma- धर्म-		m Noun	essential nature, that which sustains
		lakṣaṇa- लक्षण-		n Noun	sign, mark, attribute
		avasthā- अवस्था-		f Noun	condition, degree, situation
		pariṇāma- परिणाम-		m Noun	change, alteration, transformation
		vyākhyāta- व्याख्यात-		Adjective	narrated, exposed, detailed, explained, commented, discussed
Notes on Word Formation					
bhūta-	(bhū)-ta-;(bhū) I 'to be ';-ta-[forms Past Pass. Pcpl.]				
indriya-	(ind)-*ra-ya-;(ind) I 'to be powerful';-ra-[form Noun];-iya-[form possessive]				
dharma-	*dharman = guṇa(dhṛ)-man-;(dhṛ) I 'to support';man-[form action/agent Noun]				
lakṣaṇa-	(lakṣ)-ana-;(lakṣ) X 'to observe';-ana-[form Adj/n Noun]				
avasthā-	ava-(sthā)-a-;ava-['down'];(sthā) I 'to remain';-a-[form Adj/Noun]				
		pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]		
		vyākhyāta-	vi-ā-(khyā)-ta-;vi-['asunder'];ā-['towards'];(khyā) II 'to anounce';-ta-[form Past Pass. Pcpl.]		

etad-n	Singular	Dual	Plural	pariṇāma-m	Singular	Dual	Plural
Nominative	etat	ete	etāni	Nominative	pariṇāmaḥ	pariṇāmau	pariṇāmāḥ
Vocative	-	-	-	Vocative	pariṇāma	pariṇāmau	pariṇāmāḥ
Accusative	etat	ete	etāni	Accusative	pariṇāmam	pariṇāmau	pariṇāmān
Instrumental	etena	etābhyām	etaiḥ	Instrumental	pariṇāmena	pariṇāmābhyām	pariṇāmaiḥ
Dative	etasmai	etābhyām	etebhyaḥ	Dative	pariṇāmāya	pariṇāmābhyām	pariṇāmebhyaḥ
Ablative	etasmāt	etābhyām	etebhyaḥ	Ablative	pariṇāmāt	pariṇāmābhyām	pariṇāmebhyaḥ
Genitive	etasya	etayoḥ	eteṣām	Genitive	pariṇāmasya	pariṇāmayoḥ	pariṇāmānām
Locative	etamin	etayoḥ	eteṣu	Locative	pariṇāme	pariṇāmayoḥ	pariṇāmeṣu
indriya-n	Singular	Dual	Plural	vyākhyāta-m	Singular	Dual	Plural
Nominative	indriyam	indriye	indriyāṇi	Nominative	vyākhyātaḥ	vyākhyātau	vyākhyātāḥ
Vocative	indriya	indriye	indriyāṇi	Vocative	vyākhyāta	vyākhyātau	vyākhyātāḥ
Accusative	indriyam	indriye	indriyāṇi	Accusative	vyākhyātam	vyākhyātau	vyākhyātān
Instrumental	indriyeṇa	indriyābhyām	indriyaiḥ	Instrumental	vyākhyātena	vyākhyātābhyām	vyākhyātaiḥ
Dative	indriyāya	indriyābhyām	indriyebhyaḥ	Dative	vyākhyātāya	vyākhyātābhyām	vyākhyātebhyaḥ
Ablative	indriyāt	indriyābhyām	indriyebhyaḥ	Ablative	vyākhyātāt	vyākhyātābhyām	vyākhyātebhyaḥ
Genitive	indriyasya	indriyayoḥ	indriyāṇām	Genitive	vyākhyātasya	vyākhyātayoḥ	vyākhyātānām
Locative	indriye	indriyayoḥ	indriyeṣu	Locative	vyākhyāte	vyākhyātayoḥ	vyākhyāteṣu

anupātin-m	Singular	Dual	Plural
Nominative	anupātī	anupātinau	anupātinaḥ
Vocative	anupātin	anupātinau	anupātinaḥ
Accusative	anupātinam	anupātinau	anupātinaḥ
Instrumental	anupātinā	anupātibhyām	anupātibhiḥ
Dative	anupātine	anupātibhyām	anupātibhyaḥ
Ablative	anupātinaḥ	anupātibhyām	anupātibhyaḥ
Genitive	anupātinaḥ	anupātinoḥ	anupātinām
Locative	anupātini	anupātinoḥ	anupātiṣu
dharmīn-m	Singular	Dual	Plural
Nominative	dharmī	dharmiṇau	dharmiṇaḥ
Vocative	dharmīn	dharmiṇau	dharmiṇaḥ
Accusative	dharmiṇam	dharmiṇau	dharmiṇaḥ
Instrumental	dharmiṇā	dharmibhyām	dharmibhiḥ
Dative	dharmiṇe	dharmibhyām	dharmibhyaḥ
Ablative	dharmiṇaḥ	dharmibhyām	dharmibhyaḥ
Genitive	dharmiṇaḥ	dharmiṇoḥ	dharmiṇām
Locative	dharmiṇi	dharmiṇoḥ	dharmiṣu

n Nom Sg m Loc Sg n Nom Sg krama-anyatvam pariṇāma-anyatve hetuḥ 15 -m p- = -ṃ p- -a a- = -ā-																			
Differences of sequence result in differentiation of consequence.		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>krama- क्रम-</td><td>Noun</td><td>steps, sequence, process</td></tr><tr><td>anyatva- अन्यत्व-</td><td>Noun</td><td>differentiation, otherness, differences</td></tr><tr><td>pariṇāma- परिणाम-</td><td>Noun</td><td>change, alteration, transformation, consequence, result</td></tr><tr><td>hetu- हेतु-</td><td>Noun</td><td>impulse, agent, cause of, means, condition, reason for</td></tr></table>			Element	Type	Meaning	krama- क्रम-	Noun	steps, sequence, process	anyatva- अन्यत्व-	Noun	differentiation, otherness, differences	pariṇāma- परिणाम-	Noun	change, alteration, transformation, consequence, result	hetu- हेतु-	Noun	impulse, agent, cause of, means, condition, reason for
		Element	Type	Meaning															
		krama- क्रम-	Noun	steps, sequence, process															
		anyatva- अन्यत्व-	Noun	differentiation, otherness, differences															
		pariṇāma- परिणाम-	Noun	change, alteration, transformation, consequence, result															
hetu- हेतु-	Noun	impulse, agent, cause of, means, condition, reason for																	
<table><tr><td>pariṇāma-</td><td colspan="2">pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]</td></tr><tr><td>hetu-</td><td colspan="2">guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]</td></tr><tr><td colspan="3"></td></tr></table>			pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]		hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]												
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]																		
hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]																		
Notes on Word Formation																			
krama-	(kram)-a-;(kram) I 'to step';-a-[form Adj/Noun]																		
anyatva-	anya-tva-;anya-[Pronoun,'other'];tva-[form Abstract n Noun]																		

anyatva-n	Singular	Dual	Plural
Nominative	anyatvam	anyatve	anyatvāni
Vocative	anyatva	anyatve	anyatvāni
Accusative	anyatvam	anyatve	anyatvāni
Instrumental	anyatvena	anyatvābhyām	anyatvaiḥ
Dative	anyatvāya	anyatvābhyām	anyatvebhyaḥ
Ablative	anyatvāt	anyatvābhyām	anyatvebhyaḥ
Genitive	anyatvasya	anyatvayoḥ	anyatvānām
Locative	anyatve	anyatvayoḥ	anyatveṣu
hetu-m	Singular	Dual	Plural
Nominative	hetuḥ	hetū	hetavaḥ
Vocative	heto	hetū	hetavaḥ
Accusative	hetum	hetū	hetūn
Instrumental	hetunā	hetubhyām	hetubhiḥ
Dative	hetave	hetubhyām	hetubhyaḥ
Ablative	hetoḥ	hetubhyām	hetubhyaḥ
Genitive	hetoḥ	hetvoḥ	hetūnām
Locative	hetau	hetvoḥ	hetuṣu

pariṇāma-traya-saṃyamāt atīta-anāgata-jñānam 16 m Abl Sg n Nom Sg -t a--da- -a a- = -ā-		Element	Type	Meaning
From saṃyama on the triad of transformation [dharma, attribute, condition] is knowledge of past and future.		pariṇāma- परिणाम-	Noun	change, alteration, transformation, consequence, result
		traya- त्रय-	Noun	set of three
		saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi
		atīta- अतीत-	Adjective	elapsed, left behind, passed away
		anāgata- अनागत-	Adjective	not (yet) arrived, to come, future
Notes on Word Formation		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]	atīta-	ati-(i)-ta-;ati-['over','beyond']; (i) II 'to go';-ta-[form Past Pass. Pcpl.]	
traya-	guṇa[tri]-a-;tri-['three'];-a-[form Adj/Noun]	anāgata-	an-ā-(gam)-ta-;an-['not'];ā-['unto'];(gam) I 'to go';-ta-[Past Pass. Pcpl.]	
saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

saṃyama-m	Singular	Dual	Plural
Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ
Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

śabda-artha-pratyayānām itara-itara-adhyāsāt saṃkaraḥ -a a=-ā- m Gen Pl m Abl Sg m Nom Sg tat-pravibhāga-saṃyamāt sarva-bhūta-ruta-jñānam 17 m Abl Sg n Nom Sg		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>śabda- शब्द-</td><td>Noun</td><td>noise, sound, word, speech, language</td></tr><tr><td>artha- अर्थ-</td><td>Noun</td><td>purpose, cause, motive, intention, meaning</td></tr><tr><td>pratyaya- प्रत्यय-</td><td>Noun</td><td>cognition, understanding, idea</td></tr><tr><td>itara- इतर-</td><td>Pronoun</td><td>the other, another, the rest, remaining</td></tr><tr><td>adhyāsa- अध्यास-</td><td>Noun</td><td>imposition</td></tr><tr><td>saṃkara- संकर-</td><td>Noun</td><td>mixing, mixture</td></tr><tr><td>tad- तद्</td><td>Pronoun</td><td>Third Person: he, this, then; [tat- in cpd]</td></tr><tr><td>pravibhāga- प्रविभाग-</td><td>Noun</td><td>division, distribution, separation, classification</td></tr><tr><td>saṃyama- संयम-</td><td>Noun</td><td>set of dhāraṇā, dhyāna, samādhi</td></tr><tr><td>sarva- सर्व-</td><td>Pronoun</td><td>everything, entire, universal</td></tr><tr><td>bhūta- भूत-</td><td>Adjective</td><td>become, been, gone, past, true, real, being</td></tr><tr><td>ruta- रूत-</td><td>Noun</td><td>utterance, noise</td></tr><tr><td>jñāna- ज्ञान-</td><td>Noun</td><td>knowledge, learning, science, wisdom, insight</td></tr></table>	Element	Type	Meaning	śabda- शब्द-	Noun	noise, sound, word, speech, language	artha- अर्थ-	Noun	purpose, cause, motive, intention, meaning	pratyaya- प्रत्यय-	Noun	cognition, understanding, idea	itara- इतर-	Pronoun	the other, another, the rest, remaining	adhyāsa- अध्यास-	Noun	imposition	saṃkara- संकर-	Noun	mixing, mixture	tad- तद्	Pronoun	Third Person: he, this, then; [tat- in cpd]	pravibhāga- प्रविभाग-	Noun	division, distribution, separation, classification	saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi	sarva- सर्व-	Pronoun	everything, entire, universal	bhūta- भूत-	Adjective	become, been, gone, past, true, real, being	ruta- रूत-	Noun	utterance, noise	jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Element	Type	Meaning																																										
śabda- शब्द-	Noun	noise, sound, word, speech, language																																										
artha- अर्थ-	Noun	purpose, cause, motive, intention, meaning																																										
pratyaya- प्रत्यय-	Noun	cognition, understanding, idea																																										
itara- इतर-	Pronoun	the other, another, the rest, remaining																																										
adhyāsa- अध्यास-	Noun	imposition																																										
saṃkara- संकर-	Noun	mixing, mixture																																										
tad- तद्	Pronoun	Third Person: he, this, then; [tat- in cpd]																																										
pravibhāga- प्रविभाग-	Noun	division, distribution, separation, classification																																										
saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi																																										
sarva- सर्व-	Pronoun	everything, entire, universal																																										
bhūta- भूत-	Adjective	become, been, gone, past, true, real, being																																										
ruta- रूत-	Noun	utterance, noise																																										
jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight																																										
From the myriad superposition of word, purpose, and idea, is a mixture - from saṃyama on its separation is knowledge of the utterance of all beings.																																												
Notes on Word Formation																																												
pratyaya-	prati-guṇa(i)-a-;prati-['toward'];(i) I 'to go';-a-[form Noun/Adj]																																											
adhyāsa-	adhi-(ās)-a-;adhi-['above'];(ās) II 'to reside';-a-[form Noun/Adj]																																											
saṃkara-	sam-kara-;sam-['together'];kara-[Action Noun of (kr) V 'to do']																																											
pravibhāga-	pra-vi-bhāga-;pra-[intensifier];vi-['separated from'];bhāga-[Noun,'portion']																																											
bhūta-	(bhū)-ta-;(bhū) I 'to be ';-ta-[forms Past Pass. Pcpl.]																																											
ruta-	(ru)-ta-;(ru) II 'to make sound';ta-[form Past Pass. Pcpl.]																																											
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]																																											

pratyaya-m	Singular	Dual	Plural	saṃkara-m	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural
Nominative	pratyayaḥ	pratyayau	pratyayāḥ	Nominative	saṃkaraḥ	saṃkarau	saṃkarāḥ	Nominative	jñānam	jñāne	jñānāni
Vocative	pratyaya	pratyayau	pratyayāḥ	Vocative	saṃkara	saṃkarau	saṃkarāḥ	Vocative	jñāna	jñāne	jñānāni
Accusative	pratyayam	pratyayau	pratyayān	Accusative	saṃkaram	saṃkarau	saṃkarān	Accusative	jñānam	jñāne	jñānāni
Instrumental	pratyayena	pratyayābhyām	pratyayaiḥ	Instrumental	saṃkareṇa	saṃkarābhyām	saṃkaraiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	pratyayāya	pratyayābhyām	pratyayebhyaḥ	Dative	saṃkarāya	saṃkarābhyām	saṃkarebhyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	pratyayāt	pratyayābhyām	pratyayebhyaḥ	Ablative	saṃkarāt	saṃkarābhyām	saṃkarebhyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	pratyayasya	pratyayayoḥ	pratyayānām	Genitive	saṃkarasya	saṃkarayoḥ	saṃkarāṇām	Genitive	jñānasya	jñānayoh	jñānānām
Locative	pratyaye	pratyayayoḥ	pratyayeṣu	Locative	saṃkare	saṃkarayoḥ	saṃkareṣu	Locative	jñāne	jñānayoh	jñāneṣu
adhyāsa-m	Singular	Dual	Plural	saṃyama-m	Singular	Dual	Plural				
Nominative	adhyāsaḥ	adhyāsau	adhyāsāḥ	Nominative	saṃyamah	saṃyamau	saṃyamāḥ				
Vocative	adhyāsa	adhyāsau	adhyāsāḥ	Vocative	saṃyama	saṃyamau	saṃyamāḥ				
Accusative	adhyāsam	adhyāsau	adhyāsān	Accusative	saṃyamam	saṃyamau	saṃyamān				
Instrumental	adhyāsena	adhyāsābhyām	adhyāsaiḥ	Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ				
Dative	adhyāsāya	adhyāsābhyām	adhyāsebhyaḥ	Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ				
Ablative	adhyāsāt	adhyāsābhyām	adhyāsebhyaḥ	Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ				
Genitive	adhyāsasya	adhyāsayoḥ	adhyāsānām	Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām				
Locative	adhyāse	adhyāsayoḥ	adhyāseṣu	Locative	saṃyame	saṃyamayoḥ	saṃyameṣu				

m Abl Sg n Nom Sg saṃskāra-sākṣāt-karaṇāt pūrva-jāti-jñānam 18		Element	Type	Meaning
		saṃskāra- संस्कार-	Noun	impressions left by past actions
From making saṃskāra clearly visible is knowledge of prior existence.		sākṣāt साक्षात्	Indeclinable	before one's eyes, evidently, clearly visible
		karaṇa- करण-	Adjective	doing, making, effecting, causing
		pūrva- पूर्व-	Adjective	being in front, former, preceding, eastern
		jāti- जाति-	Noun	birth, existence
		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Notes on Word Formation				
sākṣāt	Adverb from sa-(akṣa); sa-['with']; (akṣa) I 'to reach'	jāti-	vṛddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]	
karaṇa-	guṇa(kṛ)-ana-;(kṛ) V to do;-ana-[form Adj/Noun]	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

karaṇa-m	Singular	Dual	Plural
Nominative	karaṇaḥ	karaṇau	karaṇāḥ
Vocative	karaṇa	karaṇau	karaṇāḥ
Accusative	karaṇam	karaṇau	karaṇān
Instrumental	karaṇena	karaṇābhyām	karaṇaiḥ
Dative	karaṇāya	karaṇābhyām	karaṇebhyaḥ
Ablative	karaṇāt	karaṇābhyām	karaṇebhyaḥ
Genitive	karaṇasya	karaṇayoḥ	karaṇānām
Locative	karaṇe	karaṇayoḥ	karaṇeṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoh	jñānānām
Locative	jñāne	jñānayoh	jñāneṣu

m Gen Sg n Nom Sg pratyayasya paracitta-jñānam 19 [From saṃyama] of cognition is knowledge of another's mind.	Element	Type	Meaning
	pratyaya- प्रत्यय-	Noun	cognition, understanding, idea
	paracitta- परचित्त-	Noun	thoughts of others
	jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
	Notes on Word Formation		
	pratyaya-	prati-guṇa(i)-a-;prati-['toward'];(i) I 'to go';-a-[form Noun/Adj]	
	paracitta-	para-(cit)-ta-;para-['other'];(cit) I 'to perceive/understand';-ta-[for Past Pass. Pcpl.]	
	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

pratyaya-m	Singular	Dual	Plural
Nominative	pratyayaḥ	pratyayau	pratyayāḥ
Vocative	pratyaya	pratyayau	pratyayāḥ
Accusative	pratyayam	pratyayau	pratyayān
Instrumental	pratyayena	pratyayābhyām	pratyayaiḥ
Dative	pratyayāya	pratyayābhyām	pratyayebhyaḥ
Ablative	pratyayāt	pratyayābhyām	pratyayebhyaḥ
Genitive	pratyayasya	pratyayayoḥ	pratyayānām
Locative	pratyaye	pratyayayoḥ	pratyayeṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

n Nom Sg n Nom Sg m Gen Sg m Nom Sg n Abl Sg na ca tat sālambanam tasya aviṣayī bhūtatvāt 20 -m t- = -ṃ t- -a a=-ā-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>na न</td><td>Indeclinable</td><td>not</td></tr><tr><td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand, although</td></tr><tr><td>tad- तद्</td><td>Pronoun</td><td>3rd Perspon: he, this, then</td></tr><tr><td>sālambana- सालम्बन-</td><td>Adjective</td><td>foundation, providing support</td></tr><tr><td>aviṣayin- अविषयिन्-</td><td>Adjective</td><td>not related to worldly objects, not object of observation</td></tr><tr><td>bhūtatva- भूतत्व-</td><td>Noun</td><td>state of being an element</td></tr></table>			Element	Type	Meaning	na न	Indeclinable	not	ca च	Indeclinable	and, also, as well as, but, on the other hand, although	tad- तद्	Pronoun	3rd Perspon: he, this, then	sālambana- सालम्बन-	Adjective	foundation, providing support	aviṣayin- अविषयिन्-	Adjective	not related to worldly objects, not object of observation	bhūtatva- भूतत्व-	Noun	state of being an element
Element	Type	Meaning																							
na न	Indeclinable	not																							
ca च	Indeclinable	and, also, as well as, but, on the other hand, although																							
tad- तद्	Pronoun	3rd Perspon: he, this, then																							
sālambana- सालम्बन-	Adjective	foundation, providing support																							
aviṣayin- अविषयिन्-	Adjective	not related to worldly objects, not object of observation																							
bhūtatva- भूतत्व-	Noun	state of being an element																							
And not that providing support, from its unobservability.																									
Notes on Word Formation																									
sālambana-	sa-ā-(lamb)-ana-;sa-['with'];ā-['from'];(lamb) I 'to hang';-ana-[form Adj/Noun]																								
aviṣayin-	a-vi-guṇa(si)-in-;a-['not'];vi-['separated from'];(si) IX 'to bind';-in-[repeated action]																								
bhūtatva-	(bhū)-ta-tva;(bhū) I 'to be';-ta-[form Past. Pass. Pcpl.];-tva-[essence]																								

tad-n	Singular	Dual	Plural	tad-m	Singular	Dual	Plural	aviṣayin-m	Singular	Dual	Plural
Nominative	tat	te	tāni	Nominative	saḥ sa	tau	te	Nominative	aviṣayī	aviṣayinau	aviṣayinaḥ
Vocative	-	-	-	Vocative	-	-	-	Vocative	aviṣayin	aviṣayinau	aviṣayinaḥ
Accusative	tat	te	tāni	Accusative	tam	tau	tān	Accusative	aviṣayinaṃ	aviṣayinau	aviṣayinaḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	tena	tābhyām	taiḥ	Instrumental	aviṣayinaṅ	aviṣayibhyām	aviṣayibhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	tasmai	tābhyām	tebhyaḥ	Dative	aviṣayinaṇe	aviṣayibhyām	aviṣayibhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	aviṣayinaḥ	aviṣayibhyām	aviṣayibhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	tasya	tayoḥ	teṣām	Genitive	aviṣayinaḥ	aviṣayinoḥ	aviṣayinaṃ
Locative	tasmin	tayoḥ	teṣu	Locative	tasmin	tayoḥ	teṣu	Locative	aviṣayini	aviṣayinoḥ	aviṣayiṣu
sālabana-n	Singular	Dual	Plural	aviṣayin-m	Singular	Dual	Plural				
Nominative	sālabanam	sālabane	sālabanāni	Nominative	aviṣayī	aviṣayinau	aviṣayinaḥ				
Vocative	sālabana	sālabane	sālabanāni	Vocative	aviṣayin	aviṣayinau	aviṣayinaḥ				
Accusative	sālabanam	sālabane	sālabanāni	Accusative	aviṣayinaṃ	aviṣayinau	aviṣayinaḥ				
Instrumental	sālabanena	sālabanābhyām	sālabanaiḥ	Instrumental	aviṣayinaṅ	aviṣayibhyām	aviṣayibhiḥ				
Dative	sālabanāya	sālabanābhyām	sālabanebhyaḥ	Dative	aviṣayinaṇe	aviṣayibhyām	aviṣayibhyaḥ				
Ablative	sālabanāt	sālabanābhyām	sālabanebhyaḥ	Ablative	aviṣayinaḥ	aviṣayibhyām	aviṣayibhyaḥ				
Genitive	sālabanasya	sālabanayoḥ	sālabanānām	Genitive	aviṣayinaḥ	aviṣayinoḥ	aviṣayinaṃ				
Locative	sālabane	sālabanayoḥ	sālabaneṣu	Locative	aviṣayini	aviṣayinoḥ	aviṣayiṣu				

m Abl Sg kāya-rūpa-saṃyamāt tad-grāhya-śakti-stambhe m Loc Sg cakṣuḥ-prakāśa-asamprayoge antardhānam 21 -s p- >-ḥ p- -a a=-ā- -e a=-e '- From saṃyamā on the form of the body is a hiding place in the suppression of the ability to be grasped upon disjunction between light and the eyes. Notes on Word Formation saṃyama- sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj] grāhya- Future Passive Participle of (grah) IX 'to grasp' śakti- (śak)-ti-;(śak) V 'to be able to';-ti-[form f Noun] stambha- (stambh)-a-;(stambh) IX 'to immobilize';-a-[form Noun] cakṣus- (cakṣ)-us-; (cakṣ) II 'to see'; -us-[forms n Noun]

saṃyama-m	Singular	Dual	Plural	asaṃprayoga-m	Singular	Dual	Plural
Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ	Nominative	asaṃprayogaḥ	asaṃprayogau	asaṃprayogāḥ
Vocative	saṃyama	saṃyamau	saṃyamāḥ	Vocative	asaṃprayoga	asaṃprayogau	asaṃprayogāḥ
Accusative	saṃyamam	saṃyamau	saṃyamān	Accuasative	asaṃprayogam	asaṃprayogau	asaṃprayogān
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ	Instrumental	asaṃprayogeṇa	asaṃprayogābhyām	asaṃprayogaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ	Dative	asaṃprayogāya	asaṃprayogābhyām	asaṃprayogebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ	Ablative	asaṃprayogāt	asaṃprayogābhyām	asaṃprayogebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām	Genitive	asaṃprayogasya	asaṃprayogayoḥ	asaṃprayogāṇām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu	Locative	asaṃprayoge	asaṃprayogayoḥ	asaṃprayogeṣu
stambha-m	Singular	Dual	Plural	antardhāna-n	Singular	Dual	Plural
Nominative	stambhaḥ	stambhau	stambhāḥ	Nominative	antardhānam	antardhāne	antardhānāni
Vocative	stambha	stambhau	stambhāḥ	Vocative	antardhāna	antardhāne	antardhānāni
Accusative	stambham	stambhau	stambhān	Accusative	antardhānam	antardhāne	antardhānāni
Instrumental	stambhena	stambhābhyām	stambhaiḥ	Instrumental	antardhānena	antardhānābhyām	antardhānaiḥ
Dative	stambhāya	stambhābhyām	stambhebhyaḥ	Dative	antardhānāya	antardhānābhyām	antardhānebhyaḥ
Ablative	stambhāt	stambhābhyām	stambhebhyaḥ	Ablative	antardhānāt	antardhānābhyām	antardhānebhyaḥ
Genitive	stambhasya	stambhayoḥ	stambhānām	Genitive	antardhānasya	antardhānayoḥ	antardhānānām
Locative	stambhe	stambhayoḥ	stambheṣu	Locative	antardhāne	antardhānayoḥ	antardhāneṣu

n Nom Sg n Nom Sg m Nom Sg sopakramam nirupakramam ca karma m Abl Sg n Nom Sg m Abl Pl tad-saṃyamāt aparānta-jñānam ariṣṭebhyaḥ vā 22 -m n- = -ṃ n- -m c- = -ṃ c- -t a- = -d a- -aḥ v- = -o v-		<table><tr><th>Element</th><th>Description</th><th>Meaning</th></tr><tr><td>sopakrama-</td><td>सोपक्रम-</td><td>Noun</td></tr><tr><td>nirupakrama-</td><td>निरुपक्रम-</td><td>Noun</td></tr><tr><td>ca</td><td>च</td><td>Indeclinable</td></tr><tr><td>karman-</td><td>कर्मन्-</td><td>Noun</td></tr><tr><td>tad-</td><td>तद्</td><td>Pronoun</td></tr><tr><td>saṃyama-</td><td>संयम-</td><td>Noun</td></tr><tr><td>aparānta-</td><td>अपरान्त-</td><td>Noun</td></tr><tr><td>jñāna-</td><td>ज्ञान-</td><td>Noun</td></tr><tr><td>ariṣṭa-</td><td>अरिष्ट-</td><td>Noun</td></tr><tr><td>vā</td><td>वा</td><td>Indeclinable</td></tr></table>	Element	Description	Meaning	sopakrama-	सोपक्रम-	Noun	nirupakrama-	निरुपक्रम-	Noun	ca	च	Indeclinable	karman-	कर्मन्-	Noun	tad-	तद्	Pronoun	saṃyama-	संयम-	Noun	aparānta-	अपरान्त-	Noun	jñāna-	ज्ञान-	Noun	ariṣṭa-	अरिष्ट-	Noun	vā	वा	Indeclinable
Element	Description	Meaning																																	
sopakrama-	सोपक्रम-	Noun																																	
nirupakrama-	निरुपक्रम-	Noun																																	
ca	च	Indeclinable																																	
karman-	कर्मन्-	Noun																																	
tad-	तद्	Pronoun																																	
saṃyama-	संयम-	Noun																																	
aparānta-	अपरान्त-	Noun																																	
jñāna-	ज्ञान-	Noun																																	
ariṣṭa-	अरिष्ट-	Noun																																	
vā	वा	Indeclinable																																	
Karma is incipient and deferred. From saṃyama on that, or from omens, is insight about the end.																																			
Notes on Word Formation																																			
sopakrama-	sa-upa-(kram)-a-;sa-['with'];upa-['to'];(kram) I 'to step';-a-[form Noun]																																		
nirupakrama-	nir-upa-(kram)-a-;nir-['away from'];upa-['to'];(kram) I 'to step';-a-[form Noun]																																		
karman-	guṇa(kṛ)-man-;(kṛ) V 'to do';-man-[form primary noun: action n; agent m]																																		
saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]	jñāna-																																	
aparānta-	a-para-anta-;a-['not'];para-['far','further'];anta-[Noun;'end']	ariṣṭa-																																	
		(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]																																	
		a-(riṣ)-ta-;a-['not'];(riṣ) IV 'to be hurt';-ta-[form Past Pass. Pcpl.]																																	

sopakrama-n	Singular	Dual	Plural	saṃyama-m	Singular	Dual	Plural
Nominative	sopakramam	sopakrame	sopakramāṇi	Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ
Vocative	sopakrama	sopakrame	sopakramāṇi	Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	sopakramam	sopakrame	sopakramāṇi	Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	sopakrameṇa	sopakramābhyām	sopakramaiḥ	Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	sopakramāya	sopakramābhyām	sopakramebhyaḥ	Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	sopakramāt	sopakramābhyām	sopakramebhyaḥ	Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	sopakramasya	sopakramayoḥ	sopakramāṇām	Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	sopakrame	sopakramayoḥ	sopakrameṣu	Locative	saṃyame	saṃyamayoḥ	saṃyameṣu
nirupakrama-n	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural
Nominative	nirupakramam	nirupakrame	nirupakramāṇi	Nominative	jñānam	jñāne	jñānāni
Vocative	nirupakrama	nirupakrame	nirupakramāṇi	Vocative	jñāna	jñāne	jñānāni
Accusative	nirupakramam	nirupakrame	nirupakramāṇi	Accusative	jñānam	jñāne	jñānāni
Instrumental	nirupakrameṇa	nirupakramābhyām	nirupakramaiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	nirupakramāya	nirupakramābhyām	nirupakramebhyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	nirupakramāt	nirupakramābhyām	nirupakramebhyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	nirupakramasya	nirupakramayoḥ	nirupakramāṇām	Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	nirupakrame	nirupakramayoḥ	nirupakrameṣu	Locative	jñāne	jñānayoḥ	jñāneṣu
karman-n	Singular	Dual	Plural	ariṣṭa-m	Singular	Dual	Plural
Nominative	karma	karmaṇī	karmāṇi	Nominative	ariṣṭaḥ	ariṣṭau	ariṣṭāḥ
Vocative	karman karma	karmaṇī	karmāṇi	Vocative	ariṣṭa	ariṣṭau	ariṣṭāḥ
Accusative	karma	karmaṇī	karmāṇi	Accusative	ariṣṭam	ariṣṭau	ariṣṭān
Instrumental	karmaṇā	karmabhyām	karmabhiḥ	Instrumental	ariṣṭena	ariṣṭābhyām	ariṣṭaiḥ
Dative	karmaṇe	karmabhyām	karmabhyaḥ	Dative	ariṣṭāya	ariṣṭābhyām	ariṣṭebhyaḥ
Ablative	karmaṇaḥ	karmabhyām	karmabhyaḥ	Ablative	ariṣṭāt	ariṣṭābhyām	ariṣṭebhyaḥ
Genitive	karmaṇaḥ	karmaṇoḥ	karmaṇām	Genitive	ariṣṭasya	ariṣṭayoḥ	ariṣṭānām
Locative	karmaṇi	karmaṇoḥ	karmasu	Locative	ariṣṭe	ariṣṭayoḥ	ariṣṭeṣu

m Loc Pl n Nom Pl maitrī-ādiṣu balāni 23 -ī-ā- = -yā- On friendliness and related things, are [corresponding] strengths.	Element	Type	Meaning
	maitrī- मैत्री-	Noun	friendship, friendliness, benevolence
	ādi- आदि-	Adjective	such things and others of the same kind beginning
	bala- बल-	Noun	power, strength, might
	Notes on Word Formation		
maitrī-	*mitra-ī-;mitra-[Noun, 'friend'];-ī-[form f abstract Noun]		
ādi-	ā-guṇa(dā)-i-;ā-['towards'];(dā) III 'to give';-i-[form Adj/Noun]		
bala-	(bal)-a-;(bal) I 'to breathe/live';-a-[form Adj/Noun]		

ādi-n	Singular	Dual	Plural
Nominative	ādi	ādinī	ādīni
Vocative	ādi	ādinī	ādīni
Accusative	ādi	ādinī	ādīni
Instrumental	ādinā	ādibhyām	ādibhiḥ
Dative	ādine	ādibhyām	ādibhyaḥ
Ablative	ādinaḥ	ādibhyām	ādibhyaḥ
Genitive	ādinaḥ	ādinoh	ādīnām
Locative	ādini	ādinoh	ādīṣu
bala-n	Singular	Dual	Plural
Nominative	balam	bale	balāni
Vocative	bala	bale	balāni
Accusative	balam	bale	balāni
Instrumental	balena	balābhyām	balaiḥ
Dative	balāya	balābhyām	balebhyaḥ
Ablative	balāt	balābhyām	balebhyaḥ
Genitive	balasya	balayoh	balānām
Locative	bale	balayoh	baleṣu

m Loc Pl n Nom Pl baleṣu hasti-bala-ādīni 24 On strengths, elephant's strength and so-forth.	Element		Type	Meaning
	bala- बल-		Noun	power, strength, might
	hastin- हस्तिन्-		Noun	possessing a hand, elephant
	ādi- आदि-		Adjective	beginning, commencing, so-forth
	Notes on Word Formation			
bala-	(bal)-a-;(bal) I 'to breathe/live';-a-[form Adj/Noun]			
	hasta-in-;hasta-[m Noun,'hand'];-in-[who possesses]			
	ā-guṇa(dā)-i-;ā-['towards'];(dā) III 'to give';-i-[form Adj/Noun]			

bala-n	Singular	Dual	Plural
Nominative	balam	bale	balāni
Vocative	bala	bale	balāni
Accusative	balam	bale	balāni
Instrumental	balena	balābhyām	balaiḥ
Dative	balāya	balābhyām	balebhyaḥ
Ablative	balāt	balābhyām	balebhyaḥ
Genitive	balasya	balayoḥ	balānām
Locative	bale	balayoḥ	baleṣu
ādi-n	Singular	Dual	Plural
Nominative	ādi	ādinī	ādīni
Vocative	ādi	ādinī	ādīni
Accusative	ādi	ādinī	ādīni
Instrumental	ādinā	ādibhyām	ādibhiḥ
Dative	ādine	ādibhyām	ādibhyaḥ
Ablative	ādinaḥ	ādibhyām	ādibhyaḥ
Genitive	ādinaḥ	ādinoh	ādīnām
Locative	ādini	ādinoh	ādīṣu

m Abl Sg n Nom Sg pravṛtti-āloka-nyāsāt sūkṣma-vyavahita-viprakṛṣṭa-jñānam 25 -i ā=-y ā-				
Knowledge of subtle, hidden and distant is from applying the illumination of cogitation.				
Notes on Word Formation		Element	Description	Meaning
pravṛtti-	āloka-	pravṛtti- प्रवृत्ती-	Noun	forward movement, progression, cogitation
		āloka- आलोक-	Noun	seen, light, lighting, brilliance
		nyāsa- न्यास-	Noun	laying down, placing, applying, directing, focusing
		sūkṣma- सूक्ष्म-	Adjective	subtle, small, slender
		vyavahita- व्यवहित-	Adjective	placed apart, concealed, covered
		viprakṛṣṭa- विप्रकृष्ट-	Adjective	dragged or drawn apart, distant
jñāna-		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
		vyavahita-	vi-ava-hita-;vi-['apart'];-ava-['down'];-hita-[Past Pass. Pcpl. of (dhā) III 'to put']	
		viprakṛṣṭa-	vi-pra-(kṛṣ)-ta-;vi-['apart'];pra-[intensifier];(kṛṣ) I 'to draw';-ta-[form Past Pass. Pcpl.]	
		jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	
pravṛtti-	pra-(vṛt)-ti-;pra-['forward'];(vṛt) I 'to turn';ti-[form f Noun/Adj]			
āloka-	ā-(lok)-a-;ā-['unto','hither'];(lok) I 'to look';-a-[form Noun/Adj]			
nyāsa-	ni-(ās)-a-;ni-['down'];(ās) II 'to sit';-a-[form Adj/Noun]			
sūkṣma-	From sūci-[f Noun,'needle']			

nyāsa-m	Singular	Dual	Plural
Nominative	nyāsaḥ	nyāsau	nyāsāḥ
Vocative	nyāsa	nyāsau	nyāsāḥ
Accusative	nyāsam	nyāsau	nyāsān
Instrumental	nyāsena	nyāsābhyām	nyāsaiḥ
Dative	nyāsāya	nyāsābhyām	nyāsebhyaḥ
Ablative	nyāsāt	nyāsābhyām	nyāsebhyaḥ
Genitive	nyāsasya	nyāsayoḥ	nyāsānām
Locative	nyāse	nyāsayoḥ	nyāseṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

n Nom Sg m Loc Sg m Abl Sg bhuvana-jñānam sūrye saṃyamāt 26 -m S- = -ṃ S-		Element		Type	Meaning
Knowledge of the universe is from saṃyama on the Sun.		bhuvana- भुवन-	Noun	living being, universe, earth	
		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight	
		sūrya- सूर्य-	Noun	the Sun	
		saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi	
Notes on Word Formation		sūrya-	*(svar)-ya-;(svar) I 'to shine';-ya-[belonging to, about, deriving from]		
bhuvana-	(bhū)-ana-;(bhū) I 'to be';-ana-[form Adj/Noun]	saṃyama-	sam-(yam)-a;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]		
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]				

jñāna-n	Singular	Dual	Plural	sūrya-m	Singular	Dual	Plural	saṃyama-m	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni	Nominative	sūryaḥ	sūryau	sūryāḥ	Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ
Vocative	jñāna	jñāne	jñānāni	Vocative	sūrya	sūryau	sūryāḥ	Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	jñānam	jñāne	jñānāni	Accusative	sūryam	sūryau	sūryān	Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	jñānena	jñānābhyām	jñānaiḥ	Instrumental	sūryeṇa	sūryābhyām	sūryaiḥ	Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ	Dative	sūryāya	sūryābhyām	sūryebhyaḥ	Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ	Ablative	sūryāt	sūryābhyām	sūryebhyaḥ	Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām	Genitive	sūryasya	sūryayoḥ	sūryāṇām	Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	jñāne	jñānayoḥ	jñāneṣu	Locative	sūrye	sūryayoḥ	sūryeṣu	Locative	saṃyame	saṃyamayoḥ	saṃyameṣu

m Loc Sg n Nom Sg candre tārā-vyūha-jñānam 27		Element	Type	Meaning
On the moon, knowledge of the arrangement of the stars.		candra- चन्द्र-	Noun	Moon, that shines
		tārā- तारा-	Noun	star
		vyūha- व्यूह-	Noun	arrangment, distribution, placement
		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Notes on Word Formation		vyūha-	vi-(ūh)-a-;vi-['apart'];(ūh) I 'to push';-a-[form Noun]	
candra-	(cand)-ra-;(cand) I 'to shine';-ra-[Posessive Adj/Noun]	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	
tārā-	vṛddhi(tṛ)-a-;(tṛ) I 'to attain',-a-[form Noun]			

candra-m	Singular	Dual	Plural
Nominative	candraḥ	candrau	candrāḥ
Vocative	candra	candrau	candrāḥ
Accusative	candram	candrau	candrān
Instrumental	candreṇa	candrābhyām	candraiḥ
Dative	candrāya	candrābhyām	candrebhyaḥ
Ablative	candrāt	candrābhyām	candrebhyaḥ
Genitive	candrasya	candrayoḥ	candrāṇām
Locative	candre	candrayoḥ	candreṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

m Loc Sg n Nom Sg dhruve tad-gati-jñānam 28		Element	Type	Meaning
On the pole star, knowledge of their movement.		dhruva- ध्रुव-	Noun	firm, solid, fixed, permanent; pole star
		tad- तद्	Pronoun	3rd Person: he, this, then
		gati- गति-	Noun	motion, moving
		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Notes on Word Formation				
dhruva-	(dhru)-va-; (dhru) VI 'to be fixed'; -va-[indicating possession, or origin]	gati-	(gam)-ti-; (gam) I 'to go'; -ti-[form abstract f Noun]	
		jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

dhruva-m	Singular	Dual	Plural
Nominative	dhruvaḥ	dhruvau	dhruvāḥ
Vocative	dhruva	dhruvau	dhruvāḥ
Accusative	dhruvam	dhruvau	dhruvān
Instrumental	dhruveṇa	dhruvābhyām	dhruvaiḥ
Dative	dhruvāya	dhruvābhyām	dhruvebhyaḥ
Ablative	dhruvāt	dhruvābhyām	dhruvebhyaḥ
Genitive	dhruvasya	dhruvayoḥ	dhruvāṇām
Locative	dhruve	dhruvayoḥ	dhruveṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

m Loc Sg n Nom Sg nābhi-cakre kāya-vyūha-jñānam 29		Element	Type	Meaning
On the round of the navel, knowledge of arrangement of the body.		nābhi- नाभि-	Noun	navel
		cakra- चक्र-	Noun	wheel, circle, disc; cycle, circular motion
		kāya- काय-	Noun	human body
		vyūha- व्यूह-	Noun	arrangment, distribution, placement
		jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Notes on Word Formation				
cakra-	reduplicate(kṛ)-a-; (kṛ) V 'to do';-a-[form Noun/Adj]	vyūha-	vi-(ūh)-a-;vi-['apart'];(ūh) I 'to push';-a-[form Noun]	
kāya-	vṛddhi(ci)-a-;(ci) V 'to gather;-a-[form Noun]	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

cakra-n	Singular	Dual	Plural
Nominative	cakram	cakre	cakrāṇi
Vocative	cakra	cakre	cakrāṇi
Accusative	cakram	cakre	cakrāṇi
Instrumental	cakreṇa	cakrābhyām	cakraiḥ
Dative	cakrāya	cakrābhyām	cakrebhyaḥ
Ablative	cakrāt	cakrābhyām	cakrebhyaḥ
Genitive	cakrasya	cakrayoḥ	cakrāṇām
Locative	cakre	cakrayoḥ	cakreṣu
jñāna-n	Singular	Dual	Plural
Nominative	jñānam	jñāne	jñānāni
Vocative	jñāna	jñāne	jñānāni
Accusative	jñānam	jñāne	jñānāni
Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	jñāne	jñānayoḥ	jñāneṣu

m Loc Sg n Nom Sg kaṇṭha-kūpe kṣudh-pipāsā-nivṛttiḥ 30		Element	Type	Meaning
On the hollow of the throat, cessation of hunger and thirst.		kaṇṭha- कण्ठ-	Noun	throat, neck
		kūpa- कूप-	Noun	hollow, cave
		kṣudh- क्षुध्-	Noun	hunger
		pipāsā- पिपासा-	Noun	thirst
		nivṛtti- निवृत्ति-	Noun	cessation, disparition, abandon, abstinence
Notes on Word Formation				
kṣudh-	Noun form of (kṣudh) IV 'to be hungry'	nivṛtti-	ni-(vṛt)-ti-;ni-['devoid of'];(vṛt) I 'to turn';-ti-[form f Noun/Adj]	
pipāsā-	Noun associated with desiderative form of (pā) I 'to drink'			

kūpa-m	Singular	Dual	Plural
Nominative	kūpaḥ	kūpau	kūpāḥ
Vocative	kūpa	kūpau	kūpāḥ
Accusative	kūpam	kūpau	kūpān
Instrumental	kūpena	kūpābhyām	kūpaiḥ
Dative	kūpāya	kūpābhyām	kūpebhyaḥ
Ablative	kūpāt	kūpābhyām	kūpebhyaḥ
Genitive	kūpasya	kūpayoḥ	kūpānām
Locative	kūpe	kūpayoḥ	kūpeṣu
nivṛtti-f	Singular	Dual	Plural
Nominative	nivṛtṭiḥ	nivṛttī	nivṛttayaḥ
Vocative	nivṛtte	nivṛttī	nivṛttayaḥ
Accusative	nivṛttim	nivṛttī	nivṛtṭiḥ
Instrumental	nivṛttyā	nivṛttibhyām	nivṛttibhiḥ
Dative	nivṛttyai nivṛttaye	nivṛttibhyām	nivṛttibhyaḥ
Ablative	nivṛttyāḥ nivṛtteḥ	nivṛttibhyām	nivṛttibhyaḥ
Genitive	nivṛttyāḥ nivṛtteḥ	nivṛtṭyoḥ	nivṛttīnām
Locative	nivṛttyām nivṛttau	nivṛtṭyoḥ	nivṛtṭiṣu

kūrma-nāḍyām sthairyam 31 On the turtle-vessel [trachea], steadiness.	f Loc Sg n Nom Sg		
	Element	Type	Meaning
	kūrma- कूर्म-	Noun	turtle
	nāḍī- नाडी-	Noun	tube, pipe, vessel, vein, artery
	sthairya- स्थैर्य-	Noun	firmness, solidity, durability, calmness
	Notes on Word Formation		
	sthairya-	(sthā)-ira-ya-;(sthā) Il 'to persist'; ira-[euphonic];-ya-[form adj/n Noun]	

nāḍī-f	Singular	Dual	Plural
Nominative	nāḍī	nāḍyau	nāḍyaḥ
Vocative	nāḍi	nāḍyau	nāḍyaḥ
Accusative	nāḍīm	nāḍyau	nāḍīḥ
Instrumental	nāḍyā	nāḍībhyām	nāḍībhiḥ
Dative	nāḍyai	nāḍībhyām	nāḍībhyaḥ
Ablative	nāḍyāḥ	nāḍībhyām	nāḍībhyaḥ
Genitive	nāḍyāḥ	nāḍyoḥ	nāḍīnām
Locative	nāḍyām	nāḍyoḥ	nāḍīṣu
sthairya-n	Singular	Dual	Plural
Nominative	sthairyam	sthairye	sthairyāṇi
Vocative	sthairya	sthairye	sthairyāṇi
Accusative	sthairyam	sthairye	sthairyāṇi
Instrumental	sthairyeṇa	sthairyābhyām	sthairyaiḥ
Dative	sthairyāya	sthairyābhyām	sthairyebhyaḥ
Ablative	sthairyāt	sthairyābhyām	sthairyebhyaḥ
Genitive	sthairyasya	sthairyayoḥ	sthairyāṇām
Locative	sthairye	sthairyayoḥ	sthairyeṣu

m Loc Sg		n Nom Sg		mūrddha-jyotiṣi siddha-darśanam 32	
On the radiance in the skull, vision of accomplished beings.		Element		Type	Meaning
		mūrddhan- मूर्द्धन्-		Noun	head, skull, apex, top
		jyotiṣ- ज्योतिस्-		Noun	clarity, glow, light, radiance
		siddha- सिद्ध-		Adjective	accomplished, realized,perfected being
		darśana- दर्शन-		Noun	sight, visit, show, vision
Notes on Word Formation		siddha-	(sidh)-ta-; (sidh) IV 'to succeed'; -ta-[form past participle]		
jyotiṣ-	guṇa(jyut)-is-; (jyut) I 'to shine';-is-[form abstract Noun]		darśana-	guṇa(dṛś)-ana-;(dṛś) IV 'to see';-ana-[form Noun/Adj]	

jyotis-n	Singular	Dual	Plural
Nominative	jyotiḥ	jyotiṣī	jyotīmṣi
Vocative	jyotiḥ	jyotiṣī	jyotīmṣi
Accusative	jyotiḥ	jyotiṣī	jyotīmṣi
Instrumental	jyotiṣā	jyotirbhyām	jyotirbhiḥ
Dative	jyotiṣe	jyotirbhyām	jyotirbhyaḥ
Ablative	jyotiṣaḥ	jyotirbhyām	jyotirbhyaḥ
Genitive	jyotiṣaḥ	jyotiṣoḥ	jyotiṣām
Locative	jyotiṣi	jyotiṣoḥ	jyotiḥsu
darśana-n	Singular	Dual	Plural
Nominative	darśanam	darśane	darśanāni
Vocative	darśana	darśane	darśanāni
Accusative	darśanam	darśane	darśanāni
Instrumental	darśanena	darśanābhyām	darśanaiḥ
Dative	darśanāya	darśanābhyām	darśanebhyaḥ
Ablative	darśanāt	darśanābhyām	darśanebhyaḥ
Genitive	darśanasya	darśanayoḥ	darśanānām
Locative	darśane	darśanayoḥ	darśaneṣu

n Abl Sg n Nom Sg prātibhāt vā sarvam 33 -t v- = -d v- Or, from intuition, everything.	Element	Type	Meaning
	prātibha- प्रातिभ-	Noun	intuition
	vā वा	Indeclinable	or
	sarva- सर्व-	Noun	all, every, whole
Notes on Word Formation			
	prātibha-	pra-ati-guṇa(bhā)-;pra-[intensifier];ati-['beyond'];(bhā) II 'to shine'	

prātibha-n	Singular	Dual	Plural
Nominative	prātibham	prātibhe	prātibhāni
Vocative	prātibha	prātibhe	prātibhāni
Accusative	prātibham	prātibhe	prātibhāni
Instrumental	prātibhena	prātibhābhyām	prātibhaiḥ
Dative	prātibhāya	prātibhābhyām	prātibhebhyaḥ
Ablative	prātibhāt	prātibhābhyām	prātibhebhyaḥ
Genitive	prātibhasya	prātibhayoḥ	prātibhānām
Locative	prātibhe	prātibhayoḥ	prātibheṣu
sarva-n	Singular	Dual	Plural
Nominative	sarvam	sarve	sarvāṇi
Vocative	sarva	sarve	sarvāṇi
Accusative	sarvam	sarve	sarvāṇi
Instrumental	sarveṇa	sarvābhyām	sarvaiḥ
Dative	sarvasmai	sarvābhyām	sarvebhyaḥ
Ablative	sarvāt sarvasmāt	sarvābhyām	sarvebhyaḥ
Genitive	sarvasya	sarvayoḥ	sarveṣām
Locative	sarve sarvasmin	sarvayoḥ	sarveṣu

m Loc Sgf Nom Sg hṛdaye citta-saṃvit 34		Element	Type	Meaning
On the heart, understanding of the mind.		hṛdaya- हृदय-	Noun	heart
		citta- चित्त-	Noun	mind, thought
		saṃvid- संविद्-	Noun	perception, understanding, sense of
		Notes on Word Formation		
		citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	
		saṃvid-	sam-(vid)-; sam-['with','together'];(vid) II 'to know'	

hṛdaya-n	Singular	Dual	Plural
Nominative	hṛdayam	hṛdaye	hṛdayāni
Vocative	hṛdaya	hṛdaye	hṛdayāni
Accusative	hṛdayam	hṛdaye	hṛdayāni
Instrumental	hṛdayena	hṛdayābhyām	hṛdayaiḥ
Dative	hṛdayāya	hṛdayābhyām	hṛdayebhyaḥ
Ablative	hṛdayāt	hṛdayābhyām	hṛdayebhyaḥ
Genitive	hṛdayasya	hṛdayayoḥ	hṛdayānām
Locative	hṛdaye	hṛdayayoḥ	hṛdayeṣu
saṃvid-f	Singular	Dual	Plural
Nominative	saṃvit	saṃvidau	saṃvidaḥ
Vocative	saṃvit	saṃvidau	saṃvidaḥ
Accusative	saṃvidam	saṃvidau	saṃvidaḥ
Instrumental	saṃvidā	saṃvidbhyām	saṃvidbhiḥ
Dative	saṃvide	saṃvidbhyām	saṃvidbhyaḥ
Ablative	saṃvidaḥ	saṃvidbhyām	saṃvidbhyaḥ
Genitive	saṃvidaḥ	saṃvidoḥ	saṃvidām
Locative	saṃvidi	saṃvidoḥ	saṃvitsu

m Gen Du m Gen Du m Nom Sg sattva-puruṣayoḥ atyanta-asamkīrṇayoḥ pratyaya-aviśeṣaḥ -ḥ a-=-r a- m Nom Sg n Abl Sg m Abl Sg n Nom Sg -aḥ bh- = -ō bh- bhogaḥ parārthatvāt svārtha-saṃyamāt puruṣa-jñānam 35		<table><tr><th>Element</th><th>Description</th><th>Meaning</th></tr><tr><td>sattva- सत्त्व-</td><td>Noun</td><td>the quality of purity</td></tr><tr><td>puruṣa- पुरुष-</td><td>Noun</td><td>Self, soul</td></tr><tr><td>atyanta- अत्यन्त-</td><td>Adjective</td><td>beyond the proper end or limit, extreme</td></tr><tr><td>asamkīrṇa- असंकीर्ण-</td><td>Adjective</td><td>unmixed, not confused, unadulterated</td></tr><tr><td>pratyaya- प्रत्यय-</td><td>Noun</td><td>cognition, understanding</td></tr><tr><td>aviśeṣa- अविशेष-</td><td>Adjective</td><td>non-distinction, non-difference, uniformity</td></tr><tr><td>bhoga- भोग-</td><td>Noun</td><td>eating, enjoyment, experiencing</td></tr><tr><td>parārthatva- परार्थत्व-</td><td>Noun</td><td>essentially different purpose</td></tr><tr><td>svārtha- स्वार्थ-</td><td>Adjective</td><td>its own purpose</td></tr><tr><td>saṃyama- संयम-</td><td>Noun</td><td>set of dhāraṇā, dhyāna, samādhī</td></tr><tr><td>jñāna- ज्ञान-</td><td>Noun</td><td>knowledge, learning, science, wisdom, insight</td></tr></table>	Element	Description	Meaning	sattva- सत्त्व-	Noun	the quality of purity	puruṣa- पुरुष-	Noun	Self, soul	atyanta- अत्यन्त-	Adjective	beyond the proper end or limit, extreme	asamkīrṇa- असंकीर्ण-	Adjective	unmixed, not confused, unadulterated	pratyaya- प्रत्यय-	Noun	cognition, understanding	aviśeṣa- अविशेष-	Adjective	non-distinction, non-difference, uniformity	bhoga- भोग-	Noun	eating, enjoyment, experiencing	parārthatva- परार्थत्व-	Noun	essentially different purpose	svārtha- स्वार्थ-	Adjective	its own purpose	saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhī	jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight
Element	Description	Meaning																																				
sattva- सत्त्व-	Noun	the quality of purity																																				
puruṣa- पुरुष-	Noun	Self, soul																																				
atyanta- अत्यन्त-	Adjective	beyond the proper end or limit, extreme																																				
asamkīrṇa- असंकीर्ण-	Adjective	unmixed, not confused, unadulterated																																				
pratyaya- प्रत्यय-	Noun	cognition, understanding																																				
aviśeṣa- अविशेष-	Adjective	non-distinction, non-difference, uniformity																																				
bhoga- भोग-	Noun	eating, enjoyment, experiencing																																				
parārthatva- परार्थत्व-	Noun	essentially different purpose																																				
svārtha- स्वार्थ-	Adjective	its own purpose																																				
saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhī																																				
jñāna- ज्ञान-	Noun	knowledge, learning, science, wisdom, insight																																				
Notes on Word Formation																																						
sattva-	sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]																																					
atyanta-	ati-anta-; ati-['very', 'too'];anta-[m Noun;'limit', 'edge']																																					
asamkīrṇa-	a-sam-kīrṇa-;a-['not'];sam-['together'];kīrṇa-[Adj, Past Pass. Pcpl of (kṛ) VI 'to disperse']																																					
pratyaya-	prati-guṇa(i)-a-;prati-['against', 'back'];(i) I 'to go';-a-[form Noun/Adj]																																					
aviśeṣa-	a-vi-guṇa(śiṣ)-a-;a-['non'];vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]																																					
bhoga-	guṇa(bhuj)-a-;(bhuj) VII 'to enjoy';-a-[form Adj/Noun]																																					
parārthatva-	para-artha-tva-;para-['other'];artha-[m Noun:'object', 'purpose'];-tva-[essence]																																					
svārtha-	sva-guṇa(r)-tha-;sva-['self'];(r) I 'to go towards';-tha-[substantification]																																					
saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]																																					
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]																																					

puruṣa-m	Singular	Dual	Plural	bhoga-m	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural
Nominative	puruṣaḥ	puruṣau	puruṣāḥ	Nominative	bhogaḥ	bhogau	bhogāḥ	Nominative	jñānam	jñāne	jñānāni
Vocative	puruṣa	puruṣau	puruṣāḥ	Vocative	bhoga	bhogau	bhogāḥ	Vocative	jñāna	jñāne	jñānāni
Accusative	puruṣam	puruṣau	puruṣān	Accusative	bhogam	bhogau	bhogān	Accusative	jñānam	jñāne	jñānāni
Instrumental	puruṣeṇa	puruṣābhyām	puruṣaiḥ	Instrumental	bhogena	bhogābhyām	bhogaiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	puruṣāya	puruṣābhyām	puruṣebhyaḥ	Dative	bhogāya	bhogābhyām	bhogebyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	puruṣāt	puruṣābhyām	puruṣebhyaḥ	Ablative	bhogāt	bhogābhyām	bhogebyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	puruṣasya	puruṣayoḥ	puruṣāṇām	Genitive	bhogasya	bhogayoḥ	bhogānām	Genitive	jñānasya	jñānayoh	jñānānām
Locative	puruṣe	puruṣayoḥ	puruṣeṣu	Locative	bhoge	bhogayoḥ	bhogeṣu	Locative	jñāne	jñānayoh	jñāneṣu
asaṃkīrṇa-m	Singular	Dual	Plural	parārthatva-n	Singular	Dual	Plural				
Nominative	asaṃkīrṇaḥ	asaṃkīrṇau	asaṃkīrṇāḥ	Nominative	parārthatvam	parārthatve	parārthatvāni				
Vocative	asaṃkīrṇa	asaṃkīrṇau	asaṃkīrṇāḥ	Vocative	parārthatva	parārthatve	parārthatvāni				
Accusative	asaṃkīrṇam	asaṃkīrṇau	asaṃkīrṇān	Accusative	parārthatvam	parārthatve	parārthatvāni				
Instrumental	asaṃkīrṇena	asaṃkīrṇābhyām	asaṃkīrṇaiḥ	Instrumental	parārthatvena	parārthatvābhyām	parārthatvaiḥ				
Dative	asaṃkīrṇāya	asaṃkīrṇābhyām	asaṃkīrṇebhyaḥ	Dative	parārthatvāya	parārthatvābhyām	parārthatvebhyaḥ				
Ablative	asaṃkīrṇāt	asaṃkīrṇābhyām	asaṃkīrṇebhyaḥ	Ablative	parārthatvāt	parārthatvābhyām	parārthatvebhyaḥ				
Genitive	asaṃkīrṇasya	asaṃkīrṇayoḥ	asaṃkīrṇānām	Genitive	parārthatvasya	parārthatvayoh	parārthatvānām				
Locative	asaṃkīrṇe	asaṃkīrṇayoḥ	asaṃkīrṇeṣu	Locative	parārthatve	parārthatvayoh	parārthatveṣu				
aviśeṣa-m	Singular	Dual	Plural	saṃyama-m	Singular	Dual	Plural				
Nominative	aviśeṣaḥ	aviśeṣau	aviśeṣāḥ	Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ				
Vocative	aviśeṣa	aviśeṣau	aviśeṣāḥ	Vocative	saṃyama	saṃyamau	saṃyamāḥ				
Accusative	aviśeṣam	aviśeṣau	aviśeṣān	Accusative	saṃyamam	saṃyamau	saṃyamān				
Instrumental	aviśeṣeṇa	aviśeṣābhyām	aviśeṣaiḥ	Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ				
Dative	aviśeṣāya	aviśeṣābhyām	aviśeṣebhyaḥ	Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ				
Ablative	aviśeṣāt	aviśeṣābhyām	aviśeṣebhyaḥ	Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ				
Genitive	aviśeṣasya	aviśeṣayoḥ	aviśeṣāṇām	Genitive	saṃyamasya	saṃyamayoh	saṃyamānām				
Locative	aviśeṣe	aviśeṣayoḥ	aviśeṣeṣu	Locative	saṃyame	saṃyamayoh	saṃyameṣu				

m Nom Pl3rd Pl Pres		Element	Type	Meaning
tataḥ prātibha-śrāvaṇa-vedana-ādarśa-āsvāda-vārtāḥ jāyante 36		tatas ततस्	Indeclinable	hence, from that
-s p->-ḥ p-		prātibha- प्रातिभ-	Noun	intuition, clairvoyance
Then arise intuition, hearing, sensing, seeing, tasting, and smelling.		śrāvaṇa- श्रावण-	Adjective	hearing
Notes on Word Formation		vedana- वेदन-	Noun	knowing, sensing
prātibha-	pra-ati-guṇa(bhā)-;pra-[intensifier];ati-['beyond'];(bhā) II 'to shine'	ādarśa- आदर्श-	Noun	act of perception by sight
śrāvaṇa-	vṛddhi(śru)-ana-;(śru) V 'to hear'; -ana-[form adjective]	āsvāda- आस्वाद-	Noun	taste, relish
vedana-	guṇa(vid)-ana-;(vid) II 'to know';-ana-[form n Noun]	vārta- वार्त-	Noun	smelling commerce
ādarśa-	ā-guṇa(dṛś)-a-;ā-['toward'];(dṛś) IV 'to see';-a-[form Adj/Noun]	(jan) (जन्)	Verb IV	to be born, to arise
āsvāda-	ā-(svād)-a-;ā-['toward']';(svād) I 'to taste well';-a-[form Noun]			

vārta-m	Singular	Dual	Plural
Nominative	vārtaḥ	vārtau	vārtāḥ
Vocative	vārta	vārtau	vārtāḥ
Accusative	vārtam	vārtau	vārtān
Instrumental	vārtena	vārtābhyām	vārtaiḥ vārtebhiḥ
Dative	vārtāya	vārtābhyām	vārtebhyaḥ
Ablative	vārtāt	vārtābhyām	vārtebhyaḥ
Genitive	vārtasya	vārtayoḥ	vārtānām
Locative	vārte	vārtayoḥ	vārteṣu
(jan)	IV	Primary	Present
Middle	Singular	Dual	Plural
First	jāye	jāyāvahe	jāyāmahe
Second	jāyase	jāyethe	jāyadhve
Third	jāyate	jāyete	jāyante

m Nom Pl m Loc Sg m Nom Pl n Loc Sg f Nom Pl te samādhau upasargāḥ vyutthāne siddhayaḥ 37 -au u- = -āvu- - -āḥ v- = -ā v-		Element	Type	Meaning
These accomplishments in the world of perception are impediments in samādhi.		tad- तद्	Pronoun	3rd Person: he, this, then
		samādhi- समाधि-	Noun	absorption, putting together
		upasarga- उपसर्ग-	Noun	impediment, obstacle
		vyutthāna- व्युत्थान-	Noun	awakening, returning to the world of perception
		siddhi- सिद्धि-	Noun	accomplishment, acquired perfection, skill
Notes on Word Formation				
samādhi-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]	vyutthāna-	vi-ut-(sthā)-ana;vi-['away'];ut-['up'];(sthā) I 'to stand';-ana-[form Noun/Adj]	
upasarga-	upa-guṇa(srj)-a-;upa-['towards'];(srj) VI 'to let go';-a-[form Noun]	siddhi-	(sidh)-i-; (sidh) IV 'to succeed'; -ti-[form f Noun]	

tad-m	Singular	Dual	Plural	upasarga-m	Singular	Dual	Plural	siddhi-f	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	upasargaḥ	upasargau	upasargāḥ	Nominative	siddhiḥ	siddhī	siddhayaḥ
Vocative	-	-	-	Vocative	upasarga	upasargau	upasargāḥ	Vocative	siddhe	siddhī	siddhayaḥ
Accusative	tam	tau	tān	Accusative	upasargam	upasargau	upasargān	Accusative	siddhim	siddhī	siddhiḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	upasargeṇa	upasargābhyām	upasargaiḥ	Instrumental	siddhyā	siddhibhyām	siddhibhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	upasargāya	upasargābhyām	upasargebhyaḥ	Dative	siddhyai siddhaye	siddhibhyām	siddhibhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	upasargāt	upasargābhyām	upasargebhyaḥ	Ablative	siddhyāḥ siddheḥ	siddhibhyām	siddhibhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	upasargasya	upasargayoḥ	upasargāṇām	Genitive	siddhyāḥ siddheḥ	siddhyoḥ	siddhīnām
Locative	tasmin	tayoḥ	teṣu	Locative	upasarge	upasargayoḥ	upasargeṣu	Locative	siddhyām siddhau	siddhyoḥ	siddhiṣu
samādhi-m	Singular	Dual	Plural	vyutthāna-n	Singular	Dual	Plural				
Nominative	samādhiḥ	samādhī	samādhayaḥ	Nominative	vyutthānam	vyutthāne	vyutthānāni				
Vocative	samādhe	samādhī	samādhayaḥ	Vocative	vyutthāna	vyutthāne	vyutthānāni				
Accusative	samādhim	samādhī	samādhīn	Accusative	vyutthānam	vyutthāne	vyutthānāni				
Instrumental	samādhinā	samādhibhyām	samādhibhiḥ	Instrumental	vyutthānena	vyutthānābhyām	vyutthānaiḥ				
Dative	samādhaye	samādhibhyām	samādhibhyaḥ	Dative	vyutthānāya	vyutthānābhyām	vyutthānebhyaḥ				
Ablative	samādheḥ	samādhibhyām	samādhibhyaḥ	Ablative	vyutthānāt	vyutthānābhyām	vyutthānebhyaḥ				
Genitive	samādheḥ	samādhyoḥ	samādhīnām	Genitive	vyutthānasya	vyutthānayoḥ	vyutthānānām				
Locative	samādhau	samādhyoḥ	samādhiṣu	Locative	vyutthāne	vyutthānayoḥ	vyutthāneṣu				

n Abl Sg n Abl Sg m Gen Sg m Nom Sg bandha-kāraṇa-śaithilyāt pracāra-saṃvedanāt ca cittasya para-śarīra-āveśaḥ 38 -t C- = -CC-		Element	Type	Meaning
From loosening of the cause of bondage and perception of [the mind's] wandering is the the mind's entrance into another body.		bandha- बन्ध-	Noun	act of binding, ligature, link, tie, chain, hindrance
		kāraṇa- कारण-	Noun	reason, cause, motive, origin
		śaithilya- शैथिल्य-	Noun	looseness, laxity
		pracāra- प्रचार-	Noun	roaming, wandering, going forth
		saṃvedana- संवेदन-	Noun	act of perceiving or feeling, perception, sensation
		ca च	Indeclinable	and, also, as well as, but, on the other hand
		citta- चित्त-	Noun	thinking, reflecting, imagining, though
		para- पर-	Noun	the other
		śarīra- शरीर-	Noun	body, that which decays and goes
		āveśa- आवेश-	Noun	entrance
Notes on Word Formation				
bandha-	(bandh)-a-; (bandh) IX 'to bind'; -a-[form Noun]			
kāraṇa-	vṛddhi(kṛ)-ana-; (kṛ) V 'to do'; -ana-[form n Noun]			
śaithilya-	*śithila-ya-;śithila-[Adj,'loose'];-ya-[form asbract Noun/Adj]			
pracāra-	pra-vṛddhi(car)-a-;pra-['forward'];(car) I 'to move';-a-[form Noun]			
saṃvedana-	sam-guṇa(vid)-ana-;sam-['with','together'];(vid) II 'to know';-ana-[form Noun/Adj]			
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Past Pass. Pcpl.]	śarīra-	guṇa(śṛ)-īra-;(śṛ) IX 'to break','to soil';-īra-[forms Noun/Adj]	
		āveśa-	ā-guṇa(viś)-a-;ā-['towards'];(viś) VI 'to enter';-a-[form Noun]	

śaithilya-n	Singular	Dual	Plural	citta-m	Singular	Dual	Plural
Nominative	śaithilyam	śaithilye	śaithilyāni	Nominative	cittaḥ	cittau	cittāḥ
Vocative	śaithilya	śaithilye	śaithilyāni	Vocative	citta	cittau	cittāḥ
Accusative	śaithilyam	śaithilye	śaithilyāni	Accusative	cittam	cittau	cittān
Instrumental	śaithilyena	śaithilyābhyām	śaithilyaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	śaithilyāya	śaithilyābhyām	śaithilyebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	śaithilyāt	śaithilyābhyām	śaithilyebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	śaithilyasya	śaithilyayoḥ	śaithilyānām	Genitive	cittasya	cittayoḥ	cittānām
Locative	śaithilye	śaithilyayoḥ	śaithilyeṣu	Locative	citte	cittayoḥ	citteṣu
saṃvedana-n	Singular	Dual	Plural	āveśa-m	Singular	Dual	Plural
Nominative	saṃvedanam	saṃvedane	saṃvedanāni	Nominative	āveśaḥ	āveśau	āveśāḥ
Vocative	saṃvedana	saṃvedane	saṃvedanāni	Vocative	āveśa	āveśau	āveśāḥ
Accusative	saṃvedanam	saṃvedane	saṃvedanāni	Accusative	āveśam	āveśau	āveśān
Instrumental	saṃvedanena	saṃvedanābhyām	saṃvedanaiḥ	Instrumental	āveśena	āveśābhyām	āveśaiḥ
Dative	saṃvedanāya	saṃvedanābhyām	saṃvedanebhyaḥ	Dative	āveśāya	āveśābhyām	āveśebhyaḥ
Ablative	saṃvedanāt	saṃvedanābhyām	saṃvedanebhyaḥ	Ablative	āveśāt	āveśābhyām	āveśebhyaḥ
Genitive	saṃvedanasya	saṃvedanayoḥ	saṃvedanānām	Genitive	āveśasya	āveśayoḥ	āveśānām
Locative	saṃvedane	saṃvedanayoḥ	saṃvedaneṣu	Locative	āveśe	āveśayoḥ	āveśeṣu

m Abl Sg udāna-jayāt jala-paṅka-kaṇṭaka-ādiṣu asaṅgaḥ utkrāntiḥ ca 39 -t j- = -jj- n Loc Sg m Nom Sg m Nom Sg -u a- = -va- -ḥ c- = -śc-		Element	Type	Meaning
		udāna- उदान-	Noun	upbreath
		jaya- जय-	Noun	conquest, victory, control
		jala- जल-	Noun	water
		paṅka- पङ्क-	Noun	mud, past, ointment
		kaṇṭaka- कण्टक-	Noun	thorn
		ādi- आदि-	Adjective	beginning, commencing
		asaṅga- असङ्ग-	Adjective	avoidance of contact
		utkrānti- उत्क्रान्ति-	Noun	rising up, stepping up
		ca च	Indeclinable	and, also, as well as, but, on the other hand
Notes on Word Formation				
udāna-	ud-vṛddhi(an)-a-;ud-['up'];(an) II 'to breathe';-a-[form Noun]			
jaya-	guṇa(ji)-a-;(ji) I 'to win';-a-[form Noun]			
ādi-	ā-guṇa(dā)-i-;ā-['towards'];(dā) III 'to give';-i-[form Adj/Noun]			
asaṅga-	a-(sañj)-a-;a-['non','un'];(sañj) II 'to cling';-a-[form Adj/Noun]			
utkrānti-	ut-vṛddhi(kram)-ti-;ut-['up'];(kram) I 'to take steps';-ti-[form f Noun]			

jaya-m	Singular	Dual	Plural	asaṅga-m	Singular	Dual	Plural
Nominative	jayaḥ	jayau	jayāḥ	Nominative	asaṅgaḥ	asaṅgau	asaṅgāḥ
Vocative	jaya	jayau	jayāḥ	Vocative	asaṅga	asaṅgau	asaṅgāḥ
Accusative	jayam	jayau	jayān	Accusative	asaṅgam	asaṅgau	asaṅgān
Instrumental	jayena	jayābhyām	jayaiḥ	Instrumental	asaṅgena	asaṅgābhyām	asaṅgaiḥ
Dative	jayāya	jayābhyām	jayebhyaḥ	Dative	asaṅgāya	asaṅgābhyām	asaṅgebhyaḥ
Ablative	jayāt	jayābhyām	jayebhyaḥ	Ablative	asaṅgāt	asaṅgābhyām	asaṅgebhyaḥ
Genitive	jayasya	jayayoḥ	jayānām	Genitive	asaṅgasya	asaṅgayoḥ	asaṅgānām
Locative	jaye	jayayoḥ	jayeṣu	Locative	asaṅge	asaṅgayoḥ	asaṅgeṣu
ādi-n	Singular	Dual	Plural	utkrānti-f	Singular	Dual	Plural
Nominative	ādi	ādinī	ādīni	Nominative	utkrāntiḥ	utkrāntī	utkrāntayaḥ
Vocative	ādi	ādinī	ādīni	Vocative	utkrānte	utkrāntī	utkrāntayaḥ
Accusative	ādi	ādinī	ādīni	Accusative	utkrāntim	utkrāntī	utkrāntīḥ
Instrumental	ādinā	ādibhyām	ādibhiḥ	Instrumental	utkrāntyā	utkrāntibhyām	utkrāntibhiḥ
Dative	ādine	ādibhyām	ādibhyaḥ	Dative	utkrāntyai utkrāntaye	utkrāntibhyām	utkrāntibhyaḥ
Ablative	ādinaḥ	ādibhyām	ādibhyaḥ	Ablative	utkrāntyāḥ utkrānteḥ	utkrāntibhyām	utkrāntibhyaḥ
Genitive	ādinaḥ	ādinoh	ādīnām	Genitive	utkrāntyāḥ utkrānteḥ	utkrāntyoh	utkrāntīnām
Locative	ādini	ādinoh	ādīṣu	Locative	utkrāntyām utkrāntau	utkrāntyoh	utkrāntīṣu

n Nom Sgm Nom Sg samāna-jayāt jvalanam 40 From mastery of the mid-breath is radiance.	Element	Type	Meaning
	samāna- समान-	Noun	mid-breath
	jaya- जय-	Noun	conquest, victory, mastery
	jvalana- ज्वलन-	Adjective	radiance
	Notes on Word Formation		
	samāna-	sam-vrddhi(an)-a-;sam-['together'];(an) II 'to breathe';-a-[form Adj/Noun]	
	jaya-	guṇa(ji)-a-;(ji) I 'to win';-a-[form Noun]	
	jvalana-	(jval)-ana-;(jval) I 'to illuminate';-ana-[form Adj/Noun]	

jaya-m	Singular	Dual	Plural
Nominative	jayaḥ	jayau	jayāḥ
Vocative	jaya	jayau	jayāḥ
Accusative	jayam	jayau	jayān
Instrumental	jayena	jayābhyām	jayaiḥ
Dative	jayāya	jayābhyām	jayebhyaḥ
Ablative	jayāt	jayābhyām	jayebhyaḥ
Genitive	jayasya	jayayoḥ	jayānām
Locative	jaye	jayayoḥ	jayeṣu
jvalana-n	Singular	Dual	Plural
Nominative	jvalanam	jvalane	jvalanāni
Vocative	jvalana	jvalane	jvalanāni
Accusative	jvalanam	jvalane	jvalanāni
Instrumental	jvalanena	jvalanābhyām	jvalanaiḥ
Dative	jvalanāya	jvalanābhyām	jvalanebhyaḥ
Ablative	jvalanāt	jvalanābhyām	jvalanebhyaḥ
Genitive	jvalanasya	jvalanayoḥ	jvalanānām
Locative	jvalane	jvalanayoḥ	jvalaneṣu

n Gen Du m Abl Sg n Nom Sg n Nom śrotra-ākāśayoḥ saṃbandha-saṃyamāt divyaṃ śrotram 41 -t d- -dd-		Element	Type	Meaning
From saṃyama on the relationship of the ear and ether is splendid hearing.		śrotra- श्रोत्र-	Noun	hearing instrument, ear
		ākāśa- आकाश-	Noun	space, ether, sky
		saṃbandha- संबन्ध-	Noun	connection, relation
		saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi
		divya- दिव्य-	Adjective	shining, splendid, divine
Notes on Word Formation				
śrotra-	guṇa(śru)-tra-;śru) V 'to hear';-tra-[form an instrument Noun]	saṃbandha-	sam-(bandh)-a-;sam-['together'];(bandh) IX 'to bind';-a-[form Noun]	
ākāśa-	ā-(kāś)-a-;ā-['unto'];(kāś) I 'to appear';-a-[form Adj/Noun]	saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]	
		divya-	(div)-ya-;(div) IV 'to shine';-ya-[form Adj]	

ākāśa-n	Singular	Dual	Plural	divya-n	Singular	Dual	Plural
Nominative	ākāśam	ākāśe	ākāśāni	Nominative	divyam	divye	divyāni
Vocative	ākāśa	ākāśe	ākāśāni	Vocative	divya	divye	divyāni
Accusative	ākāśam	ākāśe	ākāśāni	Accusative	divyam	divye	divyāni
Instrumental	ākāśena	ākāśābhyām	ākāśaiḥ	Instrumental	divyena	divyābhyām	divyaiḥ
Dative	ākāśāya	ākāśābhyām	ākāśebhyaḥ	Dative	divyāya	divyābhyām	divyebhyaḥ
Ablative	ākāśāt	ākāśābhyām	ākāśebhyaḥ	Ablative	divyāt	divyābhyām	divyebhyaḥ
Genitive	ākāśasya	ākāśayoḥ	ākāśānām	Genitive	divyasya	divyayoḥ	divyānām
Locative	ākāśe	ākāśayoḥ	ākāśeṣu	Locative	divye	divyayoḥ	divyeṣu
saṃyama-m	Singular	Dual	Plural	śrotra-n	Singular	Dual	Plural
Nominative	saṃyamah	saṃyamau	saṃyamāḥ	Nominative	śrotram	śrotre	śrotrāṇi
Vocative	saṃyama	saṃyamau	saṃyamāḥ	Vocative	śrotra	śrotre	śrotrāṇi
Accusative	saṃyamam	saṃyamau	saṃyamān	Accusative	śrotram	śrotre	śrotrāṇi
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ	Instrumental	śrotreṇa	śrotrābhyām	śrotraiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ	Dative	śrotrāya	śrotrābhyām	śrotrebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ	Ablative	śrotrāt	śrotrābhyām	śrotrebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām	Genitive	śrotrasya	śrotrayoḥ	śrotrāṇām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu	Locative	śrotre	śrotrayoḥ	śrotreṣu

n Gen Sg m Abl Sg -t l- = -ll- f Abl Sg n Nom Sg -ḥ c-=-śc- kāya-ākāśayoḥ saṃbandha-saṃyamāt laghu-tūla-samāpatteḥ ca ākāśa-gamanam 42		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>kāya- काय-</td><td>Noun</td><td>human body</td></tr><tr><td>ākāśa- आकाश-</td><td>Noun</td><td>space, ether, sky</td></tr><tr><td>saṃbandha- संबन्ध-</td><td>Noun</td><td>connection, relation</td></tr><tr><td>saṃyama- संयम-</td><td>Noun</td><td>set of dhāraṇā, dhyāna, samādhī</td></tr><tr><td>laghu- लघु-</td><td>Adjective</td><td>light, quick, swift, active, prompt, nimble</td></tr><tr><td>tūla- तूल-</td><td>Noun</td><td>cotton, a tuft of grass or reeds, panicle of a flower or plant</td></tr><tr><td>samāpatti- समापत्ति-</td><td>Noun</td><td>coming together, union</td></tr><tr><td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand, although</td></tr><tr><td>gamana- गमन-</td><td>Noun</td><td>movement</td></tr></table>	Element	Type	Meaning	kāya- काय-	Noun	human body	ākāśa- आकाश-	Noun	space, ether, sky	saṃbandha- संबन्ध-	Noun	connection, relation	saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhī	laghu- लघु-	Adjective	light, quick, swift, active, prompt, nimble	tūla- तूल-	Noun	cotton, a tuft of grass or reeds, panicle of a flower or plant	samāpatti- समापत्ति-	Noun	coming together, union	ca च	Indeclinable	and, also, as well as, but, on the other hand, although	gamana- गमन-	Noun	movement
Element	Type	Meaning																														
kāya- काय-	Noun	human body																														
ākāśa- आकाश-	Noun	space, ether, sky																														
saṃbandha- संबन्ध-	Noun	connection, relation																														
saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhī																														
laghu- लघु-	Adjective	light, quick, swift, active, prompt, nimble																														
tūla- तूल-	Noun	cotton, a tuft of grass or reeds, panicle of a flower or plant																														
samāpatti- समापत्ति-	Noun	coming together, union																														
ca च	Indeclinable	and, also, as well as, but, on the other hand, although																														
gamana- गमन-	Noun	movement																														
Notes on Word Formation																																
kāya-	vṛddhi(cī)-a-;(cī) V 'to gather';-a-[form Noun]																															
ākāśa-	ā-(kāś)-a-;ā-['unto'];(kāś) I 'to appear';-a-[form Adj/Noun]																															
saṃbandha-	sam-(bandh)-a-;sam-['together'];(bandh) IX 'to bind';-a-[form Noun]																															
saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]																															
saṃāpatti-	sam-ā-(pad)-ti-;sam-['together'];ā-['to'];(pad) IV 'to go/walk';-ti-[form f Noun]																															
gamana-	(gam)-ana-;(gam) I 'to go';-ana-[form n Noun]																															

ākāśa-n	Singular	Dual	Plural	samāpatti-f	Singular	Dual	Plural
Nominative	ākāśam	ākāśe	ākāśāni	Nominative	samāpattiḥ	samāpattī	samāpattayaḥ
Vocative	ākāśa	ākāśe	ākāśāni	Vocative	samāpatte	samāpattī	samāpattayaḥ
Accusative	ākāśam	ākāśe	ākāśāni	Accusative	samāpattim	samāpattī	samāpattiḥ
Instrumental	ākāśena	ākāśābhyām	ākāśaiḥ	Instrumental	samāpattyā	samāpattibhyām	samāpattibhiḥ
Dative	ākāśāya	ākāśābhyām	ākāśebhyaḥ	Dative	samāpattyai samāpattaye	samāpattibhyām	samāpattibhyaḥ
Ablative	ākāśāt	ākāśābhyām	ākāśebhyaḥ	Ablative	samāpattyāḥ samāpatteḥ	samāpattibhyām	samāpattibhyaḥ
Genitive	ākāśasya	ākāśayoḥ	ākāśānām	Genitive	samāpattyāḥ samāpatteḥ	samāpattyoḥ	samāpattīnām
Locative	ākāśe	ākāśayoḥ	ākāśeṣu	Locative	samāpattyām samāpattau	samāpattyoḥ	samāpattiṣu
saṃyama-m	Singular	Dual	Plural	gamana-n	Singular	Dual	Plural
Nominative	saṃyamah	saṃyamau	saṃyamāḥ	Nominative	gamanam	gamane	gamanāni
Vocative	saṃyama	saṃyamau	saṃyamāḥ	Vocative	gamana	gamane	gamanāni
Accusative	saṃyamam	saṃyamau	saṃyamān	Accusative	gamanam	gamane	gamanāni
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ	Instrumental	gamanena	gamanābhyām	gamanaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ	Dative	gamanāya	gamanābhyām	gamanebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ	Ablative	gamanāt	gamanābhyām	gamanebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām	Genitive	gamanasya	gamanayoḥ	gamanānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu	Locative	gamane	gamanayoḥ	gamaneṣu

f Nom Sg f Nom Sg		f Nom Sg	m Nom Sg	Element	Type	Meaning
bahiḥ akalpitā vṛttiḥ mahā-videhā tataḥ prakāśa-āvaraṇa-kṣayaḥ 43				bahis बहिस्	Indeclinable	out, forth, outwards
-s>-ḥ a=-ra-		-ḥ m=-rm-	-s>-ḥ	akalpita- अकल्पित-	Noun	not manufactured, natural, genuine
				vṛtti- वृत्ति-	Noun	turnings, fluctuations
				mahat- महत्-	Adjective	grand, éminent [mahat-/mahā- in compounds]
				videha- विदेह-	Adjective	bodiless, incorporeal
				tatas ततस्	Indeclinable	from that, then, by that
				prakāśa- प्रकाश-	Adjective	illumination, shining, resplendent
				āvaraṇa- आवरण-	Adjective	veil, covering
				kṣaya- क्षय-	Noun	loss, waste, wane, diminution, destruction
The external natural turning [of the mind] is the great incorporeal. From [saṃyamā on] that the veil over illumination is destroyed.						
Notes on Word Formation						
akalpita-	a-guṇa(kṛp)-i-ta-; a-[un,non]; (kṛp) I 'to be well ordered'; -i-[euphonic]; -ta-[form past participle]					
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]					
mahat-	(mah)-at-;(mah) I 'to amplify';-at-[form Present Pass. Pcpl.]					
videha-	vi-guṇa(dih)-a-;vi-['asunder','away'];(dih) I 'to smear/anoint';a-[form Noun/Adj]					
prakāśa-	pra-(kāś)-a-;pra-[intensifier];(kāś) I 'to shine/appear';-a-[form Noun/Adj]					
āvaraṇa-	ā-guṇa(vṛ)-ana-;ā-['to'];(vṛ) V 'to cover';-ana-[form Adj/n Noun]					
kṣaya-	guṇa(kṣi)-a-;(kṣi) V 'to destroy';-a-[form Adj/Noun]					

akalpita-f	Singular	Dual	Plural	videha-f	Singular	Dual	Plural
Nominative	akalpītā	akalpite	akalpitāḥ	Nominative	videhā	videhe	videhāḥ
Vocative	akalpite	akalpite	akalpitāḥ	Vocative	videhe	videhe	videhāḥ
Accusative	akalpitām	akalpite	akalpitāḥ	Accusative	videhām	videhe	videhāḥ
Instrumental	akalpitayā	akalpitābhyām	akalpitābhiḥ	Instrumental	videhayā	videhābhyām	videhābhiḥ
Dative	akalpitāyai	akalpitābhyām	akalpitābhyaḥ	Dative	videhāyai	videhābhyām	videhābhyaḥ
Ablative	akalpitāyāḥ	akalpitābhyām	akalpitābhyaḥ	Ablative	videhāyāḥ	videhābhyām	videhābhyaḥ
Genitive	akalpitāyāḥ	akalpitayoḥ	akalpitānām	Genitive	videhāyāḥ	videhayoḥ	videhānām
Locative	akalpitāyām	akalpitayoḥ	akalpitāsu	Locative	videhāyām	videhayoḥ	videhāsu
ṛtti-f	Singular	Dual	Plural	kṣaya-m	Singular	Dual	Plural
Nominative	ṛtṭiḥ	ṛtṭī	ṛttayaḥ	Nominative	kṣayaḥ	kṣayau	kṣayāḥ
Vocative	ṛtte	ṛtṭī	ṛttayaḥ	Vocative	kṣaya	kṣayau	kṣayāḥ
Accusative	ṛttim	ṛtṭī	ṛtṭiḥ	Accusative	kṣayam	kṣayau	kṣayān
Instrumental	ṛtṭyā	ṛttibhyām	ṛttibhiḥ	Instrumental	kṣayeṇa	kṣayābhyām	kṣayaiḥ
Dative	ṛtṭyai ṛttaye	ṛttibhyām	ṛttibhyaḥ	Dative	kṣayāya	kṣayābhyām	kṣayebhyaḥ
Ablative	ṛtṭyāḥ ṛtteḥ	ṛttibhyām	ṛttibhyaḥ	Ablative	kṣayāt	kṣayābhyām	kṣayebhyaḥ
Genitive	ṛtṭyāḥ ṛtteḥ	ṛtṭyoḥ	ṛttīnām	Genitive	kṣayasya	kṣayayoḥ	kṣayāṇām
Locative	ṛtṭyām ṛttau	ṛtṭyoḥ	ṛtṭiṣu	Locative	kṣaye	kṣayayoḥ	kṣayeṣu

sthūla-svarūpa-sūkṣma-anvaya-arthavattva-saṃyamāt bhūta-jayaḥ 44		m Abl Sg		m Nom Sg	
		-t b-=-d b-			
From saṃyama on the gross, own-form, subtle, connection, purpose is victory over elements.					
Notes on Word Formation					
sthūla-	based on (sthā) I 'to stand'				
svarūpa-	sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]				
sūkṣma-	From sūci-[f Noun,'needle']				
anvaya-	anu-guṇa(i)-a-;anu-['after','following'];(i) II 'to go';-a-[form Noun/Adj]				
arthavattva-	artha-vat-tva-;artha-[Noun:'purpose'];-vat-[that which possesses];-tva-[essence of]				
</					

saṃyama-m	Singular	Dual	Plural
Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ
Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu
jaya-m	Singular	Dual	Plural
Nominative	jayaḥ	jayau	jayāḥ
Vocative	jaya	jayau	jayāḥ
Accusative	jayam	jayau	jayān
Instrumental	jayena	jayābhyām	jayaiḥ
Dative	jayāya	jayābhyām	jayebhyaḥ
Ablative	jayāt	jayābhyām	jayebhyaḥ
Genitive	jayasya	jayayoḥ	jayānām
Locative	jaye	jayayoḥ	jayeṣu

m Nom Sg f Nom Sg m Nom Sg tataḥ aṇima-ādi-prādur-bhāvaḥ kāya-saṃpat tad-dharma-anabhighātaḥ ca 45 -as>-aḥ a=-o '- -ḥ c-= -śc-		Element	Type	Meaning
		tatas ततस्	Indeclinable	from that
From that is existence of visible fineness and so forth, perfection of body, and the unassailability of its dharma.		aṇiman- अणिमन्-	Noun	minuteness, fineness, thinness; [aṇima- in compound]
		ādi- आदि-	Adjective	so forth, beginning, commencing
		prādur- प्रादुर्-	Indeclinable	visibly, obviously, in sight.
		bhāva- भाव-	Noun	existence, presence, way of being, state, condition
		kāya- काय-	Noun	human body
		saṃpad- संपद्-	Noun	perfection, success
		tad- तद्	Pronoun	3rd Person: he, this, then
		dharma- धर्म-	Noun	essential nature
		anabhighāta- अनभिघात-	Noun	non-attack, non-hurting, non-damaging
		ca च	Indeclinable	and, also, as well as, but, on the other hand, although
Notes on Word Formation				
aṇiman-	aṇu-man-;aṇu-[Adj;'fine'];-man-[for possessive Noun/Adj]			
ādi-	ā-guṇa(dā)-i-;ā-['towards'];(dā) III 'to give';-i-[form Adj/Noun]			
bhāva-	vṛddhi(bhū)-a-;(bhū) I 'to become';a-[form Noun/Adj]			
kāya-	vṛddhi(ci)-a-;(ci) V 'to gather';-a-[form Noun]			
saṃpad-	sam-(pad)-;sam-['together'];(pad) IV 'to go'			
dharma-	*dharman = guṇa(dhṛ)-man-;(dhṛ) I 'to support';man-[form action/agent Noun]			
anabhighāta-	an-abhi-ghāta-;an-['un'];abhi-['towards'];ghāta-[m Noun,'hurting']			

bhāva-m	Singular	Dual	Plural	anabhighāta-m	Singular	Dual	Plural
Nominative	bhāvaḥ	bhāvau	bhāvāḥ	Nominative	anabhighātaḥ	anabhighātau	anabhighātāḥ
Vocative	bhāva	bhāvau	bhāvāḥ	Vocative	anabhighāta	anabhighātau	anabhighātāḥ
Accusative	bhāvam	bhāvau	bhāvān	Accusative	anabhighātam	anabhighātau	anabhighātān
Instrumental	bhāvena	bhāvābhyām	bhāvaiḥ	Instrumental	anabhighātena	anabhighātābhyām	anabhighātaiḥ
Dative	bhāvāya	bhāvābhyām	bhāvebhyaḥ	Dative	anabhighātāya	anabhighātābhyām	anabhighātebhyaḥ
Ablative	bhāvāt	bhāvābhyām	bhāvebhyaḥ	Ablative	anabhighātāt	anabhighātābhyām	anabhighātebhyaḥ
Genitive	bhāvasya	bhāvayoḥ	bhāvānām	Genitive	anabhighātasya	anabhighātayoḥ	anabhighātānām
Locative	bhāve	bhāvayoḥ	bhāveṣu	Locative	anabhighāte	anabhighātayoḥ	anabhighāteṣu
sāmpad-f	Singular	Dual	Plural				
Nominative	sāmpat	sāmpadau	sāmpadaḥ				
Vocative	sāmpat	sāmpadau	sāmpadaḥ				
Accusative	sāmpadam	sāmpadau	sāmpadaḥ				
Instrumental	sāmpadā	sāmpadbhyām	sāmpadbhiḥ				
Dative	sāmpade	sāmpadbhyām	sāmpadbhyaḥ				
Ablative	sāmpadaḥ	sāmpadbhyām	sāmpadbhyaḥ				
Genitive	sāmpadaḥ	sāmpadoḥ	sāmpadām				
Locative	sāmpadi	sāmpadoḥ	sāmpatsu				

rūpa-lāvaṇya-bala-vajra-saṃhananatvāni kāya-saṃpat 46		n Nom Pl		f Nom Sg	
Form, charm, strength, adamantine robustness are wealth of the body.					
Notes on Word Formation					
lāvaṇya-	vṛddhi(lū)-ana-ya-;(lū) IX 'to cut';-ana-[form Noun];-ya-[form Adj abstract n Noun]				
bala-	(bal)-a-;(bal) I 'to breathe/live';-a-[form Adj/Noun]				
vajra-	(vaj)-ra-;(vaj) I 'to be strong';-ra-[form possessive Adj]				
saṃhananatva-	sam-['together'];(han) II 'to kill';-ana-[form Adj/n Noun];-tva-[essence of]				
Element		Type		Meaning	
rūpa- रूप-		Noun		form	
lāvaṇya- लावण्य-		Noun		beauty, charm	
bala- बल-		Noun		power, strength, might	
vajra- वज्र-		Adjective		adamantine, hard, diamond, thunder	
saṃhananatva- संहननत्व-		Noun		robustness lethality	
kāya- काय-		Noun		human body	
saṃpad- संपद-		Noun		success, accomplishment, wealth	
kāya-		vṛddhi(ci)-a-;(ci) V 'to gather';-a-[form Noun]			
saṃpad-		sam-(pad)-;sam-['together'];(pad) IV 'to go'			

samhananatva-n	Singular	Dual	Plural
Nominative	samhananatvam	samhananatve	samhananatvāni
Vocative	samhananatva	samhananatve	samhananatvāni
Accusative	samhananatvam	samhananatve	samhananatvāni
Instrumental	samhananatvena	samhananatvābhyām	samhananatvaiḥ
Dative	samhananatvāya	samhananatvābhyām	samhananatvebhyaḥ
Ablative	samhananatvāt	samhananatvābhyām	samhananatvebhyaḥ
Genitive	samhananatvasya	samhananatvayoḥ	samhananatvānām
Locative	samhananatve	samhananatvayoḥ	samhananatveṣu
sampad-f	Singular	Dual	Plural
Nominative	sampat	sampadau	sampadaḥ
Vocative	sampat	sampadau	sampadaḥ
Accusative	sampadam	sampadau	sampadaḥ
Instrumental	sampadā	sampadbhyām	sampadbhiḥ
Dative	sampade	sampadbhyām	sampadbhyaḥ
Ablative	sampadaḥ	sampadbhyām	sampadbhyaḥ
Genitive	sampadaḥ	sampadoḥ	sampadām
Locative	sampadi	sampadoḥ	sampatsu

grahaṇa-svarūpa-asmita-anvaya-arthavattva-saṃyamāt indriya-jayaḥ 47		m Abl Sg		m Nom Sg	
		-t i- ==di-			
From saṃyama on perception, one's own form, I-amness, their connectedness and purpose is victory over the sense organs.					
Notes on Word Formation					
grahaṇa-	(grah)-ana-; (grah) IX 'to grasp';-ana-[form Noun/Adj]				
svarūpa-	sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]				
asmitā-	asmi-tā-;asmi[Active Present Sg 1st of (as) II 'to exist'];tā-[form asbtract Noun]				
anvaya-	anu-guṇa(i)-a-;anu-['after', 'following'];(i) II 'to go';-a-[form Noun/Adj]				
arthavattva-	artha-vat-tva-;artha-[Noun:'purpose'];-vat-[that which possesses];-tva-[essence of]				
		Element	Type	Meaning	
		grahaṇa- ग्रहण-	Adjective	grasping, seizing, holding, perception	
		svarūpa- स्वरूप-	Noun	one's own form	
		asmitā- अस्मिता-	Noun	I-amness, egoism	
		anvaya- अन्वय-	Adjective	following, succession, connection, connectedness	
		arthavattva- अर्थवत्त्व-	Noun	purpose, significance	
		saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi	
		indriya- इन्द्रिय-	Noun	bodily power, power of the senses	
		jaya- जय-	Noun	conquest, victory, mastery	
		saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]		
		indriya-	(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]		
		jaya-	guṇa(ji)-a-;(ji) I 'to win';-a-[form Noun]		

saṃyama-m	Singular	Dual	Plural
Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ
Vocative	saṃyama	saṃyamau	saṃyamāḥ
Accusative	saṃyamam	saṃyamau	saṃyamān
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu
jaya-m	Singular	Dual	Plural
Nominative	jayaḥ	jayau	jayāḥ
Vocative	jaya	jayau	jayāḥ
Accusative	jayam	jayau	jayān
Instrumental	jayena	jayābhyām	jayaiḥ
Dative	jayāya	jayābhyām	jayebhyaḥ
Ablative	jayāt	jayābhyām	jayebhyaḥ
Genitive	jayasya	jayayoḥ	jayānām
Locative	jaye	jayayoḥ	jayeṣu

n Nom Sg m Nom Sg m Nom Sg tataḥ manāḥ-javitvam vikaraṇa-bhāvaḥ pradhāna-jayaḥ ca 48 -as m,j->-aḥ m,j=-o m,j- -m v- = - ṁ v- -ḥ c-= -śc-		Element	Type	Meaning
From that is swiftness of intellect, existence without sense organs, and victory over the primordial cause.		tatas ततस्	Indeclinable	hence, from that
		manas- मनस्-	Noun	thought, spirit, faculty of attention, intellect, mind
		javitva- जवित्व-	Noun	swiftness
		vikaraṇa- विकरण-	Adjective	without sense organs
		bhāva- भाव-	Noun	existence, presence; way of being; state, condition
		pradhāna- प्रधान-	Noun	primary, most important primordial cause
		jaya- जय-	Noun	conquest, victory, mastery
Notes on Word Formation		ca च	Indeclinable	and, also, as well as, but, on the other hand, although
manas-	(man)-as-;(man) IV 'to think';-as-[form abstract Noun]			
javitva-	guṇa(jū)-i-tva-; (jū) I/IX 'to be swift'; -i-[euphonic]; -tva-[indicates essence of]			
vikaraṇa-	vi-guṇa(kṛ)-ana-;vi-['apart'];(kṛ) VIII 'to do';-ana-[form Adj]	pradhāna-	pra-(dhā)-ana-;pra-[intensifier];(dhā) III 'to put';-ana-[form Adj/Noun]	
bhāva-	vṛddhi(bhū)-a-;(bhū) I 'to become';a-[form Noun/Adj]	jaya-	guṇa(ji)-a-;(ji) I 'to win';-a-[form Noun]	

javitva-n	Singular	Dual	Plural	bhāva-m	Singular	Dual	Plural	jaya-m	Singular	Dual	Plural
Nominative	javitvam	javitve	javitvāni	Nominative	bhāvaḥ	bhāvau	bhāvāḥ	Nominative	jayaḥ	jayau	jayāḥ
Vocative	javitva	javitve	javitvāni	Vocative	bhāva	bhāvau	bhāvāḥ	Vocative	jaya	jayau	jayāḥ
Accusative	javitvam	javitve	javitvāni	Accusative	bhāvam	bhāvau	bhāvān	Accusative	jayam	jayau	jayān
Instrumental	javitvena	javitvābhyām	javitvaiḥ	Instrumental	bhāvena	bhāvābhyām	bhāvaiḥ	Instrumental	jayena	jayābhyām	jayaiḥ
Dative	javitvāya	javitvābhyām	javitvebhyaḥ	Dative	bhāvāya	bhāvābhyām	bhāvebhyaḥ	Dative	jayāya	jayābhyām	jayebhyaḥ
Ablative	javitvāt	javitvābhyām	javitvebhyaḥ	Ablative	bhāvāt	bhāvābhyām	bhāvebhyaḥ	Ablative	jayāt	jayābhyām	jayebhyaḥ
Genitive	javitvasya	javitvayoḥ	javitvānām	Genitive	bhāvasya	bhāvayoḥ	bhāvānām	Genitive	jayasya	jayayoḥ	jayānām
Locative	javitve	javitvayoḥ	javitveṣu	Locative	bhāve	bhāvayoḥ	bhāveṣu	Locative	jaye	jayayoḥ	jayeṣu

sattva-puruṣa-anyatā-khyāti-mātrasya sarva-bhāva-adhiṣṭhātṛtvam sarva-jñātṛtvam ca 49 Sovereignty over all elements and omniscience is of only one with understanding of difference between sattva and puruṣa.		Element	Type	Meaning
		sattva- सत्त्व- puruṣa- पुरुष- anyatā- अन्यता- khyāti- ख्याति- mātra- मात्र- sarva- सर्व- bhāva- भाव- adhiṣṭhātṛtva- अधिष्ठातृत्व- jñātṛtva- ज्ञातृत्व- ca च	Noun Noun Noun Noun Adjective Pronoun Noun Noun Noun Indeclinable	the quality of purity Self, soul distinction, difference knowledge, understanding being nothing but, only everything, entire, universal existence, presence; way of being; state, element leadership, sovereignty knowledgable and
Notes on Word Formation				
sattva-	sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]			
anyatā-	anya-tā-; anya-[pronoun 'other']; tā-[form abstract f noun]	bhāva-	vṛddhi(bhū)-a-;(bhū) I 'to become';a-[form Noun/Adj]	
khyāti-	(khyā)-ti-;(khyā) II 'to make known';ti-[form f Past Pass. Pcpl.]	adhiṣṭhātṛtva-	adhi-(sthā)-ṭṛ-tva-;adhi-['above'];(sthā) I 'to stand';-ṭṛ-[agent];-tva-[essence of]	
mātra-	(mā)-tra-;(mā) III 'to measure';-tra-[mechanism to effect an action, instrument, n Noun]	jñātṛtva-	(jñā)-ṭṛ-tva;(jñā) IX 'to know';-ṭṛ-[agent noun];I tva-[abstract neuter noun]	

mātra-n	Singular	Dual	Plural	adhiṣṭhāṭṛtva-n	Singular	Dual	Plural	jñāṭṛtva-n	Singular	Dual	Plural
Nominative	mātram	mātre	mātrāṇi	Nominative	adhiṣṭhāṭṛtvam	adhiṣṭhāṭṛtve	adhiṣṭhāṭṛtvāni	Nominative	jñāṭṛtvam	jñāṭṛtve	jñāṭṛtvāni
Vocative	mātra	mātre	mātrāṇi	Vocative	adhiṣṭhāṭṛtva	adhiṣṭhāṭṛtve	adhiṣṭhāṭṛtvāni	Vocative	jñāṭṛtva	jñāṭṛtve	jñāṭṛtvāni
Accusative	mātram	mātre	mātrāṇi	Accusative	adhiṣṭhāṭṛtvam	adhiṣṭhāṭṛtve	adhiṣṭhāṭṛtvāni	Accusative	jñāṭṛtvam	jñāṭṛtve	jñāṭṛtvāni
Instrumental	mātreṇa	mātrābhyām	mātraiḥ	Instrumental	adhiṣṭhāṭṛtvena	adhiṣṭhāṭṛtvābhyām	adhiṣṭhāṭṛtvaiḥ	Instrumental	jñāṭṛtvena	jñāṭṛtvābhyām	jñāṭṛtvaiḥ
Dative	mātrāya	mātrābhyām	mātrebhyaḥ	Dative	adhiṣṭhāṭṛtvāya	adhiṣṭhāṭṛtvābhyām	adhiṣṭhāṭṛtvebhyaḥ	Dative	jñāṭṛtvāya	jñāṭṛtvābhyām	jñāṭṛtvebhyaḥ
Ablative	mātrāt	mātrābhyām	mātrebhyaḥ	Ablative	adhiṣṭhāṭṛtvāt	adhiṣṭhāṭṛtvābhyām	adhiṣṭhāṭṛtvebhyaḥ	Ablative	jñāṭṛtvāt	jñāṭṛtvābhyām	jñāṭṛtvebhyaḥ
Genitive	mātrasya	mātrayoḥ	mātrāṇām	Genitive	adhiṣṭhāṭṛtvasya	adhiṣṭhāṭṛtvayoḥ	adhiṣṭhāṭṛtvānām	Genitive	jñāṭṛtvasya	jñāṭṛtvayoḥ	jñāṭṛtvānām
Locative	mātre	mātrayoḥ	mātreṣu	Locative	adhiṣṭhāṭṛtve	adhiṣṭhāṭṛtvayoḥ	adhiṣṭhāṭṛtveṣu	Locative	jñāṭṛtve	jñāṭṛtvayoḥ	jñāṭṛtveṣu

m Abl Sg n Loc Sg n Nom Sg tad-vairāgyāt api doṣa-bīja-kṣaye kaivalyam 50 -t a=-da- From renunciation of that also, in the destruction of the seed of corruption, is kaivalya.		Element	Type	Meaning
		tad- तद्	Pronoun	3rd person: he, this, then
		vairāgya- वैराग्य-	Noun	dispassion, renunciation, lack of differentiation of color
		api अपि	Indeclinable	and, also, again, same, yet, however, albeit, despite this
		doṣa- दोष-	Noun	fault, corruption
		bīja- बीज-	Noun	seed
		kṣaya- क्षय-	Noun	loss, waste, wane, diminution, destruction
Notes on Word Formation		kaivalya- कैवल्य-	Noun	isolation, detachment from all ties, state of bliss, liberation, salvation
vairāgya-	guṇa[vi]-vr̥ddhi(rāñj)-ya-;vi-['away','out'];(rāñj) IV 'to be colored';-ya-[form possessive]	kṣaya-	guṇa(kṣi)-a-;(kṣi) V 'to destroy';-a-[form Adj/Noun]	
doṣa-	guṇa(duṣ)-a-;(duṣ) IV 'to be corrupted';-a-[form Adj/Noun]	kaivalya-	kevala-ya-;kevala-[Adj,'alone'];-ya-[forms possessive]	

vairāgya-n	Singular	Dual	Plural	kṣaya-m	Singular	Dual	Plural	kaivalya-n	Singular	Dual	Plural
Nominative	vairāgyam	vairāgye	vairāgyāṇi	Nominative	kṣayaḥ	kṣayau	kṣayāḥ	Nominative	kaivalyam	kaivalye	kaivalyāni
Vocative	vairāgya	vairāgye	vairāgyāṇi	Vocative	kṣaya	kṣayau	kṣayāḥ	Vocative	kaivalya	kaivalye	kaivalyāni
Accusative	vairāgyam	vairāgye	vairāgyāṇi	Accusative	kṣayam	kṣayau	kṣayān	Accusative	kaivalyam	kaivalye	kaivalyāni
Instrumental	vairāgyeṇa	vairāgyābhyām	vairāgyaiḥ	Instrumental	kṣayeṇa	kṣayābhyām	kṣayaiḥ	Instrumental	kaivalyena	kaivalyābhyām	kaivalyaiḥ
Dative	vairāgyāya	vairāgyābhyām	vairāgyebhyaḥ	Dative	kṣayāya	kṣayābhyām	kṣayebhyaḥ	Dative	kaivalyāya	kaivalyābhyām	kaivalyebhyaḥ
Ablative	vairāgyāt	vairāgyābhyām	vairāgyebhyaḥ	Ablative	kṣayāt	kṣayābhyām	kṣayebhyaḥ	Ablative	kaivalyāt	kaivalyābhyām	kaivalyebhyaḥ
Genitive	vairāgyasya	vairāgyayoḥ	vairāgyāṇām	Genitive	kṣayasya	kṣayayoḥ	kṣayāṇām	Genitive	kaivalyasya	kaivalyayoḥ	kaivalyānām
Locative	vairāgye	vairāgyayoḥ	vairāgyeṣu	Locative	kṣaye	kṣayayoḥ	kṣayeṣu	Locative	kaivalye	kaivalyayoḥ	kaivalyeṣu

sthāni-upanimantraṇe saṅga-smaya-akaraṇam punar-anīṣṭa-prasaṅgāt 51 -i u- = -yu-	
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upanimantraṇa-n	Singular	Dual	Plural	prasaṅga-m	Singular	Dual	Plural
Nominative	upanimantraṇam	upanimantraṇe	upanimantraṇāni	Nominative	prasaṅgaḥ	prasaṅgau	prasaṅgāḥ
Vocative	upanimantraṇa	upanimantraṇe	upanimantraṇāni	Vocative	prasaṅga	prasaṅgau	prasaṅgāḥ
Accusative	upanimantraṇam	upanimantraṇe	upanimantraṇāni	Accusative	prasaṅgam	prasaṅgau	prasaṅgān
Instrumental	upanimantraṇena	upanimantraṇābhyām	upanimantraṇaiḥ	Instrumental	prasaṅgena	prasaṅgābhyām	prasaṅgaiḥ
Dative	upanimantraṇāya	upanimantraṇābhyām	upanimantraṇebhyaḥ	Dative	prasaṅgāya	prasaṅgābhyām	prasaṅgebhyaḥ
Ablative	upanimantraṇāt	upanimantraṇābhyām	upanimantraṇebhyaḥ	Ablative	prasaṅgāt	prasaṅgābhyām	prasaṅgebhyaḥ
Genitive	upanimantraṇasya	upanimantraṇayoḥ	upanimantraṇānām	Genitive	prasaṅgasya	prasaṅgayoḥ	prasaṅgānām
Locative	upanimantraṇe	upanimantraṇayoḥ	upanimantraṇeṣu	Locative	prasaṅge	prasaṅgayoḥ	prasaṅgeṣu
akaraṇa-n	Singular	Dual	Plural				
Nominative	akaraṇam	akaraṇe	akaraṇāni				
Vocative	akaraṇa	akaraṇe	akaraṇāni				
Accusative	akaraṇam	akaraṇe	akaraṇāni				
Instrumental	akaraṇena	akaraṇābhyām	akaraṇaiḥ				
Dative	akaraṇāya	akaraṇābhyām	akaraṇebhyaḥ				
Ablative	akaraṇāt	akaraṇābhyām	akaraṇebhyaḥ				
Genitive	akaraṇasya	akaraṇayoḥ	akaraṇānām				
Locative	akaraṇe	akaraṇayoḥ	akaraṇeṣu				

m Loc Du m Abl Sg n Nom Sg n Nom Sg kṣaṇa-tat-kramayoḥ saṃyamāt vivekajam jñānam 52 -t v- = -d v-		Element	Type	Meaning
By saṃyama on the moment and its succession is knowledge arising from discriminative discernment.		kṣaṇa- क्षण-	Noun	moment, instant
		tad- तद्	Pronoun	3rd Person: he, this, then; [tat in compounds]
		krama- क्रम-	Noun	step, process, sequence
		saṃyama- संयम-	Noun	set of dhāraṇā, dhyāna, samādhi
		vivekaja- विवेकज-	Adjective	arising from dicriminative discrenment
		jñāna- ज्ञान-	Noun	knowledge
Notes on Word Formation				
krama-	(kram)-a-;(kram) I 'to step';-a-[form Adj/Noun]	vivekaja-	viveka-ja-;viveka-[Noun:'discriminative discernment'];ja-[Noun:'born']	
saṃyama-	sam-(yam)-a-;sam-['along'];(yam) I 'to restrain';-a-[form Noun/Adj]	jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	

krama-m	Singular	Dual	Plural	vivekaja-n	Singular	Dual	Plural
Nominative	kramaḥ	kramau	kramāḥ	Nominative	vivekajam	vivekaje	vivekajāni
Vocative	krama	kramau	kramāḥ	Vocative	vivekaja	vivekaje	vivekajāni
Accusative	kramam	kramau	kramān	Accusative	vivekajam	vivekaje	vivekajāni
Instrumental	krameṇa	kramābhyām	kramaiḥ	Instrumental	vivekajena	vivekajābhyām	vivekajaiḥ
Dative	kramāya	kramābhyām	kramebhyaḥ	Dative	vivekajāya	vivekajābhyām	vivekajebhyaḥ
Ablative	kramāt	kramābhyām	kramebhyaḥ	Ablative	vivekajāt	vivekajābhyām	vivekajebhyaḥ
Genitive	kramasya	kramayoḥ	kramāṇām	Genitive	vivekajasya	vivekajayoḥ	vivekajānām
Locative	krame	kramayoḥ	krameṣu	Locative	vivekaje	vivekajayoḥ	vivekajeṣu
saṃyama-m	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural
Nominative	saṃyamaḥ	saṃyamau	saṃyamāḥ	Nominative	jñānam	jñāne	jñānāni
Vocative	saṃyama	saṃyamau	saṃyamāḥ	Vocative	jñāna	jñāne	jñānāni
Accusative	saṃyamam	saṃyamau	saṃyamān	Accusative	jñānam	jñāne	jñānāni
Instrumental	saṃyamena	saṃyamābhyām	saṃyamaiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	saṃyamāya	saṃyamābhyām	saṃyamebhyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	saṃyamāt	saṃyamābhyām	saṃyamebhyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	saṃyamasya	saṃyamayoḥ	saṃyamānām	Genitive	jñānasya	jñānayoḥ	jñānānām
Locative	saṃyame	saṃyamayoḥ	saṃyameṣu	Locative	jñāne	jñānayoḥ	jñāneṣu

m Inst Du m Abl Sg m Gen Du m Nom Sg jāti-lakṣaṇa-deśaiḥ anyata-anavacchedāt tulyayoḥ tataḥ pratipattiḥ 53 -ḥ a- = -ra -a a=-ā- -s p- > -ḥ p-		Element	Type	Meaning
Henceforth is distinguishing knowledge of a pair of similar, from unresolved differences by origin, attribute, and location.		jāti- जाति-	Noun	birth, origin
		lakṣaṇa- लक्षण-	Noun	sign, mark, attribute
		deśa- देश-	Noun	place, country, position
		anyatā- अन्यता-	Noun	distinction
		anavaccheda- अनवच्छेद-	Adjective	not separated, unresolved
		tulya- तुल्य-	Adjective	equal, similar
		tatas ततस्	Indeclinable	hence, hereafter, from that
Notes on Word Formation		pratipatti- प्रतिपत्ति-	Noun	distinguishing knowledge
jāti-	vr̥ddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]			
lakṣaṇa-	(lakṣ)-ana-;(lakṣ) X 'to observe';-ana-[form Adj/n Noun]			
deśa-	guṇa(diś)-a-;(diś) VI 'to show';-a-[form Noun]			
anyatā-	anya-tā-;anya-[Pronoun:'other'];tā-[form abstract f Noun]			
anavaccheda-	an-ava-guṇa(chid)-a-;an-['not'];-ava-['down'];(chid) VII 'to cut out';-a-[form Adj/Noun]			
tulya-	Future Passive Participle of (tul) X 'to balance'			
pratipatti-	prati-(pad)-ti-;prati-['toward'];(pad) IV 'to go';-ti-[form f Noun]			

deśa-m	Singular	Dual	Plural	tulya-m	Singular	Dual	Plural
Nominative	deśaḥ	deśau	deśāḥ	Nominative	tulyaḥ	tulyau	tulyāḥ
Vocative	deśa	deśau	deśāḥ	Vocative	tulya	tulyau	tulyāḥ
Accusative	deśam	deśau	deśān	Accusative	tulyam	tulyau	tulyān
Instrumental	deśena	deśābhyām	deśaiḥ	Instrumental	tulyena	tulyābhyām	tulyaiḥ
Dative	deśāya	deśābhyām	deśebhyaḥ	Dative	tulyāya	tulyābhyām	tulyebhyaḥ
Ablative	deśāt	deśābhyām	deśebhyaḥ	Ablative	tulyāt	tulyābhyām	tulyebhyaḥ
Genitive	deśasya	deśayoḥ	deśānām	Genitive	tulyasya	tulyayoḥ	tulyānām
Locative	deśe	deśayoḥ	deśeṣu	Locative	tulye	tulyayoḥ	tulyeṣu
anavaccheda-m	Singular	Dual	Plural	pratipatti-f	Singular	Dual	Plural
Nominative	anavacchedaḥ	anavacchedau	anavacchedāḥ	Nominative	pratipattiḥ	pratipattī	pratipattayaḥ
Vocative	anavaccheda	anavacchedau	anavacchedāḥ	Vocative	pratipatte	pratipattī	pratipattayaḥ
Accusative	anavacchedam	anavacchedau	anavacchedān	Accusative	pratipattim	pratipattī	pratipattiḥ
Instrumental	anavacchedena	anavacchedābhyām	anavacchedaiḥ	Instrumental	pratipattyā	pratipattibhyām	pratipattibhiḥ
Dative	anavacchedāya	anavacchedābhyām	anavacchedebhyaḥ	Dative	pratipattyai pratipattaye	pratipattibhyām	pratipattibhyaḥ
Ablative	anavacchedāt	anavacchedābhyām	anavacchedebhyaḥ	Ablative	pratipattyāḥ pratipatteḥ	pratipattibhyām	pratipattibhyaḥ
Genitive	anavacchedasya	anavacchedayoḥ	anavacchedānām	Genitive	pratipattyāḥ pratipatteḥ	pratipattyoḥ	pratipattīnām
Locative	anavacchede	anavacchedayoḥ	anavacchedeṣu	Locative	pratipattyām pratipattau	pratipattyoḥ	pratipattiṣu

n Nom Sg n Nom Sg n Nom Sg n Nom Sg n Nom Sg n Nom Sg tāarakam sarva-viṣayam sarvathā-viṣayam akramam ca iti vivekajam jñānam 54 -ṁ S- = -ṁ S- -ṁ S- = -ṁ S- -ṁ C- = -ṁ C- -ṁ J- = -ṁ J-		Element	Type	Meaning
Knowledge born of discriminative discernment enables crossing all domains, all domains in every way, and independent of sequence.		tāraka- तारक-	Adjective	causing or enabling to pass or go over, carrying over
		sarva- सर्वविषय-	Adjective	whole, entire, all
		viṣaya- सर्वविषय-	Noun	domain, territory, field of perception
		sarvathā- सर्वथाविषय-	Indeclinable	in every way
		akrama- अक्रम-	Noun	not in squence
		ca च	Indeclinable	and
		iti इति	Indeclinable	thus
		vivekaja- विवेकज-	Adjective	arising from dicriminative discrenment
		jñāna- ज्ञान-	Noun	knowledge
Notes on Word Formation				
tāraka-	vṛddhi(tṛ)-a-ka-;(tṛ) I 'to cross over';-a-[form Adj/Noun];-ka-[form possessive]			
viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]			
sarvathā-	sarva-thā-;sarva-[Adjective:'every'];thā-['of manner']			
akrama-	a-(kram)-a-; a-[non, un]; (kram) I 'to step'; -a-[form adj/noun]			
vivekaja-	viveka-ja-;viveka-[Noun:'discriminative discernment'];ja-[Noun:'born']			

tāraka-n	Singular	Dual	Plural	vivekaja-n	Singular	Dual	Plural
Nominative	tārakam	tārake	tārakāṇi	Nominative	vivekajam	vivekaje	vivekajāni
Vocative	tāraka	tārake	tārakāṇi	Vocative	vivekaja	vivekaje	vivekajāni
Accusative	tārakam	tārake	tārakāṇi	Accusative	vivekajam	vivekaje	vivekajāni
Instrumental	tārakeṇa	tārakābhyām	tārakaiḥ	Instrumental	vivekajena	vivekajābhyām	vivekajaiḥ
Dative	tārakāya	tārakābhyām	tārakebhyaḥ	Dative	vivekajāya	vivekajābhyām	vivekajebhyaḥ
Ablative	tārakāt	tārakābhyām	tārakebhyaḥ	Ablative	vivekajāt	vivekajābhyām	vivekajebhyaḥ
Genitive	tārakasya	tārakayoḥ	tārakāṇām	Genitive	vivekajasya	vivekajayoḥ	vivekajānām
Locative	tārake	tārakayoḥ	tārakeṣu	Locative	vivekaje	vivekajayoḥ	vivekajeṣu
viṣaya-n	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural
Nominative	viṣayam	viṣaye	viṣayāṇi	Nominative	jñānam	jñāne	jñānāni
Vocative	viṣaya	viṣaye	viṣayāṇi	Vocative	jñāna	jñāne	jñānāni
Accusative	viṣayam	viṣaye	viṣayāṇi	Accusative	jñānam	jñāne	jñānāni
Instrumental	viṣayeṇa	viṣayābhyām	viṣayaiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ
Dative	viṣayāya	viṣayābhyām	viṣayebhyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ
Ablative	viṣayāt	viṣayābhyām	viṣayebhyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ
Genitive	viṣayasya	viṣayayoḥ	viṣayāṇām	Genitive	jñānasya	jñānayoh	jñānānām
Locative	viṣaye	viṣayayoḥ	viṣayeṣu	Locative	jñāne	jñānayoh	jñāneṣu
akrama-n	Singular	Dual	Plural				
Nominative	akramam	akrame	akramāṇi				
Vocative	akrama	akrame	akramāṇi				
Accusative	akramam	akrame	akramāṇi				
Instrumental	akrameṇa	akramābhyām	akramaiḥ				
Dative	akramāya	akramābhyām	akramebhyaḥ				
Ablative	akramāt	akramābhyām	akramebhyaḥ				
Genitive	akramasya	akramayoḥ	akramāṇām				
Locative	akrame	akramayoḥ	akrameṣu				

m Gen Du n Loc Sg n Nom Sg sattva-puruṣayoḥ śuddhi-sāmye kaivalyam iti 55		Element	Type	Meaning
In the equality of purity of sattva and puruṣa is kaivalya.		sattva- सत्त्व-	Noun	the quality of purity
		puruṣa- पुरुष-	Noun	Self, soul
		śuddhi- शुद्धि-	Noun	purity
		sāmya- साम्य-	Noun	equality, identity, perfect agreement
		kaivalya- कैवल्य-	Noun	isolation, detachment from all ties, state of bliss, liberation, salvation
		iti इति	Indeclinable	thus
Notes on Word Formation				
sattva-	sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]	sāmya-	*sama-ya-;sama-[Adj:'equal';-ya-[form possessive]	
śuddhi-	(śuddh)-i-; (śuddh) VI 'to purify';-i-[form f Noun]	kaivalya-	kevala-ya-;kevala-[Adj,'alone'];-ya-[form possessive]	

puruṣa-m	Singular	Dual	Plural	sāmya-n	Singular	Dual	Plural	kaivalya-n	Singular	Dual	Plural
Nominative	puruṣaḥ	puruṣau	puruṣāḥ	Nominative	sāmyam	sāmye	sāmyāni	Nominative	kaivalyam	kaivalye	kaivalyāni
Vocative	puruṣa	puruṣau	puruṣāḥ	Vocative	sāmya	sāmye	sāmyāni	Vocative	kaivalya	kaivalye	kaivalyāni
Accusative	puruṣam	puruṣau	puruṣān	Accusative	sāmyam	sāmye	sāmyāni	Accusative	kaivalyam	kaivalye	kaivalyāni
Instrumental	puruṣeṇa	puruṣābhyām	puruṣaiḥ	Instrumental	sāmyena	sāmyābhyām	sāmyaiḥ	Instrumental	kaivalyena	kaivalyābhyām	kaivalyaiḥ
Dative	puruṣāya	puruṣābhyām	puruṣebhyaḥ	Dative	sāmyāya	sāmyābhyām	sāmyebhyaḥ	Dative	kaivalyāya	kaivalyābhyām	kaivalyebhyaḥ
Ablative	puruṣāt	puruṣābhyām	puruṣebhyaḥ	Ablative	sāmyāt	sāmyābhyām	sāmyebhyaḥ	Ablative	kaivalyāt	kaivalyābhyām	kaivalyebhyaḥ
Genitive	puruṣasya	puruṣayoḥ	puruṣāṇām	Genitive	sāmyasya	sāmyayoḥ	sāmyānām	Genitive	kaivalyasya	kaivalyayoḥ	kaivalyānām
Locative	puruṣe	puruṣayoḥ	puruṣeṣu	Locative	sāmye	sāmyayoḥ	sāmyeṣu	Locative	kaivalye	kaivalyayoḥ	kaivalyeṣu

ॐ विभूति पादः ॐ
देशबन्धश्चित्तस्य धारणा ॥१॥
deśabandhaścittasya dhāraṇā 1
तत्र प्रत्ययैकतानता ध्यानम् ॥२॥
tatra pratyayaikatānatā dhyānam 2
तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥३॥
tadevārthamātranirbhāsaṁ svarūpaśūnyamiva samādhiḥ 3
त्रयमेकत्र संयमः ॥४॥
trayamekatra saṁyamaḥ 4
तज्जयात् प्रज्ञालोकः ॥५॥
tajjayāt prajñālokaḥ 5
तस्य भूमिषु विनियोगः ॥६॥
tasya bhūmiṣu viniyogaḥ 6
त्रयमन्तरङ्गं पूर्वैर्भ्यः ॥७॥
trayamantaraṅgaṁ pūrvebhyaḥ 7
तदपि बहिरङ्गं निर्बीजस्य ॥८॥
tadapi bahiraṅgaṁ nirbījasya 8
व्युत्थाननिरोधसंस्कारयोरभिभवप्रादुर्भावौ निरोधक्षणचित्तान्वयो निरोधपरिणामः ॥९॥
vyutthānanirodhasaṁskārayorabhibhavaprādurbhāvau nirodhakṣaṇacittānvayo nirodhapaṇiṇāmāḥ 9
तस्य प्रशान्त-वाहिता संस्कारात् ॥१०॥
tasya praśānta-vāhitā saṁskārāt 10
सर्वार्थतैकाग्रतयोः क्षयोदयो चित्तस्य समाधिपरिणामः ॥११॥
sarvārthataikāgratayoḥ kṣayodayau cittasya samādhipariṇāmāḥ 11
ततः पुनः शान्तोदितौ तुल्यप्रत्ययौ चित्तस्यैकाग्रतापरिणामः ॥१२॥
tataḥ punaḥ śāntoditau tulyapratyayau cittasyaikāgratā pariṇāmāḥ 12
एतेन भूतेन्द्रियेषु धर्मलक्षणावस्थापरिणामा व्याख्याताः ॥१३॥
etena bhūtendriyeṣu dharmalakṣaṇāvasthāpariṇāmā vyākhyātāḥ 13
शान्तोदिताव्यपदेश्यधर्मानुपाती धर्मी ॥१४॥
śāntoditāvyapadeśyadharmānupāti dharmī 14

ॐ विभूति पादः ॐ
क्रमान्यत्वं परिणामान्यत्वे हेतुः ॥१५॥
kramānyatvaṃ pariṇāmānyatve hetuḥ 15
परिणामत्रयसंयमादतीतानागतज्ञानम् ॥१६॥
pariṇāmatrayasaṃyamādatītānāgatajñānam 16
शब्दार्थप्रत्ययानामितरेतराध्यासात्
संकरस्तत्प्रविभागसंयमात् सर्वभूतरुतज्ञानम् ॥१७॥
śabdārthapratyayānāmitaretarādhyāsāt
saṃkarastatpravibhāgasamāmat sarvabhūtarutajñānam 17
संस्कारसाक्षात्करणात् पूर्वजातिज्ञानम् ॥१८॥
saṃskārasākṣātkaraṇāt pūrvajātijñānam 18
प्रत्ययस्य परचित्तज्ञानम् ॥१९॥
pratyayasya paracittajñānam 19
न च तत् सालम्बनं तस्याविषयीभूतत्वात् ॥२०॥
na ca tat sālambanaṃ tasyāviṣayībhūtatvāt 20
कायरूपसंयमात् तदग्राह्यशक्तिस्तम्भे
चक्षुःप्रकाशासंप्रयोगेऽन्तर्धानम् ॥२१॥
kāyarūpasamāmat tadgrāhyaśaktistambhe
cakṣuḥprakāśasamprayoge'ntardhānam 21
सोपक्रमं निरुपक्रमं च कर्म
तत्संयमाद् अपरान्तज्ञानमरिष्टेभ्यो वा ॥२२॥
sopakramaṃ nirupakramaṃ ca karma
tatsamāmad aparāntajñānamariṣṭebhyo vā 22
मैत्र्यादिषु बलानि ॥२३॥
maitryādiṣu balāni 23
बलेषु हस्तिबलादीनि ॥२४॥
baleṣu hastibalādīni 24
प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहितविप्रकृष्टज्ञानम् ॥२५॥
pravṛttyālokanyāsāt sūkṣmavyavahitaviprakṛṣṭajñānam 25
भुवनज्ञानं सूर्ये संयमात् ॥२६॥
bhuvanajñānaṃ sūrye samāmat 26

ॐ विभूति पादः ॐ
चन्द्रे ताराव्यूहज्ञानम् ॥२७॥
candre tārāvyūhajñānam 27
ध्रुवे तद्गतिज्ञानम् ॥२८॥
dhruve tadgatijñānam 28
नाभिक्रे कायव्यूहज्ञानम् ॥२९॥
nābhicakre kāyavyūhajñānam 29
कण्ठकूपे क्षुत्पिपासानिवृत्तिः ॥३०॥
kaṇṭhakūpe kṣutpipāsānivr̥ttiḥ 30
कूर्मनाड्यां स्थैर्यम् ॥३१॥
kūrmanāḍyāṃ sthairyam 31
मूर्द्धज्योतिषि सिद्धदर्शनम् ॥३२॥
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