



समाधि-पादः

ॐ समाधि-पादः ॐ
अथ योग-अनुशासनम् ॥१॥
atha yoga-anuśāsanam 1
Now, the exposition of Yoga.
योगः चित्त-वृत्ति-निरोधः ॥२॥
yogaḥ citta-vṛtti-nirodhaḥ 2
Yoga is the stilling of the turnings of the mind.
तदा द्रष्टुः स्वरूपे अवस्थानम् ॥३॥
tadā draṣṭuḥ sva-rūpe avasthānam 3
Then the seer's residence is in its own nature.
वृत्ति-सारूप्यम् इतरत्र ॥४॥
vṛtti-sārūpyam itaratra 4
Otherwise is similar to the turnings.
वृत्तयः पञ्चतय्यः क्लिष्ट-अक्लिष्टाः ॥५॥
vṛttayaḥ pañcatayyaḥ klišṭa-aklišṭāḥ 5
The turnings, afflicted and unafflicted, are five-fold.
प्रमाण-विपर्यय-विकल्प-निद्रा-स्मृतयः ॥६॥
pramāṇa-viparyaya-vikalpa-nidrā-smṛtayaḥ 6
Source of correct knowledge, misconception, imagination, sleep, memory.
प्रत्यक्ष-अनुमान-आगमाः प्रमाणानि ॥७॥
pratyakṣa-anumāna-āgamāḥ pramāṇāni 7
Sources of correct knowledge are: direct observation, inference, testimony.
विपर्ययः मिथ्या-ज्ञानम् अतद्-रूप-प्रतिष्ठम् ॥८॥
viparyayaḥ mithyā-jñānam atad-rūpa-pratiṣṭham 8
Misconception is false knowledge based on false form.
शब्द-ज्ञान-अनुपाती वस्तु-शून्यः विकल्पः ॥९॥
śabda-jñāna-anupātī vastu-śūnyaḥ vikalpaḥ 9
Imagination is knowledge arising from words without any object.

ॐ समाधि-पादः ॐ
अभाव-प्रत्यय-आलम्बना वृत्तिः निद्रा ॥१०॥
abhāva-pratyaya-ālambanā vṛttiḥ nidrā 10
Sleep is the turning based on the cognition of absence.
अनुभूत-विषय-असम्प्रमोषः स्मृतिः ॥११॥
anubhūta-viṣaya-asampramoṣaḥ smṛtiḥ 11
Memory is retention of a previously experienced object.
अभ्यास-वैराग्याभ्याम् तत्-निरोधः ॥१२॥
abhyāsa-vairāgyābhyām tat-nirodhaḥ 12
Their restraint is by practice and dispassion.
तत्र स्थितौ यत्नः अभ्यासः ॥१३॥
tatra sthitau yatnaḥ abhyāsaḥ 13
There, practice is effort in steadiness.
स तु दीर्घ-काल-नैरन्तर्य-सत्कार-आसेवितः दृढ-भूमिः ॥१४॥
sa tu dīrgha-kāla-nairantarya-satkāra-asevitaḥ dṛḍha-bhūmiḥ 14
Moreover, having been nurtured with care, without interruption, for a long time, that is firmly ground.
दृष्ट-अनुश्रविक-विषय-वितृष्णस्य वशीकार-संज्ञा वैराग्यम् ॥१५॥
drṣṭa-anuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā vairāgyam 15
Dispassion is the controlled perception of one who is free from craving of objects seen and heard.
तत् परम् पुरुष-ख्यातेः गुण-वैतृष्ण्यम् ॥१६॥
tat param puruṣa-khyāteḥ guṇa-vaitr̥ṣṇyam 16
Non-thirst for guṇa from the discernment of the soul - that is supreme.
वितर्क-विचार-आनन्द-अस्मिता-रूप-अनुगमात् संप्रज्ञातः ॥१७॥
vitarka-vicāra-ānanda-asmitā-rūpa-anugamāt saṃprajñātaḥ 17
Saṃprajñāta [concentration with deliberation] is from following reasoning, reflecting, joy and a form of I-amness.
विराम-प्रत्यय-अभ्यास-पूर्वः संस्कार-शेषः अन्यः ॥१८॥
virāma-pratyaya-abhyāsa-pūrvāḥ saṃskāra-śeṣaḥ anyaḥ 18
The other one is preceded by practice of cessation of thought, saṃskāra remaining.

ॐ समाधि-पादः ॐ
भव-प्रत्ययः विदेह-प्रकृति-लयानाम् ॥१९॥
bhava-pratyayaḥ videhaprakṛtilayānām 19
Those unembodied and absorbed in nature possess thought of existence.
श्रद्धा-वीर्य-स्मृति-समाधि-प्रज्ञा-पूर्वक इतरेषाम् ॥२०॥
śraddhā-vīrya-smṛti-samādhi-prajñā-pūrvakaḥ itareṣām 20
For others it is preceded by heart-held belief, valor, memory, concentration and discernment.
तीव्र-संवेगानाम् आसन्नः ॥२१॥
tīvra-saṁvegānām āsannaḥ 21
Those keenly intense have proximity.
मृदु-मध्य-अधिमात्रत्वात् ततः अपि विशेषः ॥२२॥
mṛdu-madhya-adhimātratvāt tataḥ api viśeṣaḥ 22
Thus also differentiated from degree of mild, medium or excessiveness.
ईश्वर-प्रणिधानात् वा ॥२३॥
īśvara-praṇidhānāt vā 23
Alternatively, from devotion to īśvara.
क्लेश-कर्म-विपाक-आशयैः अपर-अमृष्टः पुरुष-विशेषः ईश्वरः ॥२४॥
kleśa-karma-vipāka-āśayaiḥ apara-amṛṣṭaḥ puruṣa-viśeṣaḥ īśvaraḥ 24
īśvara is a special soul, unsurpassed and untouched by affliction, action, result of action, and their residue.
तत्र निरतिशयम् सर्वज्ञ-बीजम् ॥२५॥
tatra niratiśayam sarva-jñā-bījam 25
Therein is the unsurpassed seed of omniscience.
पूर्वेषाम् अपि गुरुः कालेन अनवच्छेदात् ॥२६॥
pūrveṣām api guruḥ kālena anavacchedāt 26
Also, teacher of the ancients, from without limitation by time.
तस्य वाचकः प्रणवः ॥२७॥
tasya vācakaḥ praṇavaḥ 27
Expressive of it is the exalted syllable Om.

ॐ समाधि-पादः ॐ
तत्-जपः तद्-अर्थ-भावनम् ॥२८॥
tat-japaḥ tad-artha-bhāvanam 28
Its repetition is conceptualization of its meaning.
ततः प्रत्यक्-चेतना-अधिगमः अपि अन्तराय-अभावः च ॥२९॥
tataḥ pratyak-cetanā-adhigamaḥ api antarāya-abhāvaḥ ca 29
From this follows inner-awareness and absence of obstacles.
व्याधि-स्त्यान-संशय-प्रमाद-आलस्य-अविरति-भ्रान्ति-दर्शन- अलब्धभूमिकत्व-अनावस्थितत्वानि चित्त-विक्षेपाः ते अन्तरायाः ॥३०॥
vyādhi-styāna-saṁśaya-pramāda-ālasya-avirati-bhrānti-darśana- alabdhabhūmikatva-anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ 30
Disease, apathy, doubt, carelessness, laziness, intemperance, false perception, inability to gain firm ground, unsteadiness: these distractions of mind are obstacles.
दुःख-दौर्मनस्य-अङ्गमेजयत्व-श्वास-प्रश्वासाः विक्षेप-सह-भुवः ॥३१॥
duḥkha-daurmanasya-aṅgamejayatva-śvāsa-prāśvāsāḥ vikṣepa-saha-bhuvāḥ 31
Distress, despair, trembling, inhalation, exhalation accompany the distractions.
तत्-प्रतिषेध-अर्थम् एक-तत्त्व-अभ्यासः ॥३२॥
tat-pratiṣedha-artham eka-tattva-abhyāsaḥ 32
Towards the goal of elimination of these is practice on one essence.
मैत्री-करुणा-मुदित-उपेक्षाणाम् सुख-दुःख-पुण्य-अपुण्य-विषयाणाम् भावनातः चित्त-प्रसादनम् ॥३३॥
maitrī-karuṇā-mudita-upekṣāṇām sukha-duḥkha-puṇya-apuṇya-viṣayāṇām bhāvanātaḥ citta-prasādanam 33
Calming of the mind is from the feeling of friendship, compassion, joy, and indifference respectively towards those of well-being, distress, virtue, and vice.
प्रच्छर्दन-विधारणाभ्याम् वा प्राणस्य ॥३४॥
pracchardana-vidhāraṇābhyām vā prāṇasya 34
Or by controlled exhalation and retention of breath.

ॐ समाधि-पादः ॐ
विषयवती वा प्रवृत्तिः उत्पन्ना मनसः स्थिति-निबन्धिनी ॥३५॥
viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti-nibandhinī 35
Or that containing a sense object, the manifested activity holding the steadiness of the mind.
विषोका वा ज्योतिष्मती ॥३६॥
viṣokā vā jyotiṣmatī 36
Or having illumination without sorrow.
वीत-राग-विषयम् वा चित्तम् ॥३७॥
vīta-rāga-viṣayam vā cittam 37
Or, a mind devoid of attachment to any sense object.
स्वप्न-निद्रा-ज्ञान-आलम्बनम् वा ॥३८॥
svapna-nidrā-jñāna-ālambanam vā 38
Alternatively, support of knowledge from dream and sleep.
यथा-अभिमत-ध्यानात् वा ॥३९॥
yathā-abhimata-dhyānāt vā 39
Or, from meditation in a manner of one's choice.
परम-अणु-परम-महत्त्व-अन्तः अस्य वषीकारः ॥४०॥
parama-aṇu-parama-mahattva-antaḥ asya vaṣīkāraḥ 40
Its mastery spans from the smallest atom to the largest dimension.
क्षीण-वृत्तेः अभिजातस्य इव मणेः ग्रहीतृ-ग्रहण-ग्राह्येषु तत्-स्थ-तत्-अञ्जनता समापत्तिः ॥४१॥
kṣīṇa-vṛtteḥ abhijātasya iva maṇeḥ grahītṛ-graḥaṇa-grāhyeṣu tat-stha-tat-añjanatā samāpattiḥ 41
From weakened turnings is samāpatti [congruence] in cognizer, cognizing, and cognizable, similar to an exquisite jewel's taking appearance of where it stands.
तत्र शब्द-अर्थ-ज्ञान-विकल्पैः संकीर्णा सवितर्का समापत्तिः ॥४२॥
tatra śabda-artha-jñāna-vikalpaiḥ saṁkīrṇā savitarkā samāpattiḥ 42
Therein, with word, purpose, and conceptualization having been interspersed, is savitarkā samāpattiḥ [coming together with reflection].

ॐ समाधि-पादः ॐ
स्मृति-परिशुद्धौ स्वरूप-शून्य-इव अर्थ-मात्र-निर्भासा निर्वितर्का ॥४३॥
smṛti-pariśuddhau svarūpa-śūnya-iva artha-mātra-nirbhāsā nirvitarkā 43
In the complete purification of memory, as if devoid of its form, merely the purpose radiant, is nirvitarkā [without deliberation].
एतया एव सविचारा निर्विचारा च सूक्ष्म-विषया व्याख्याता ॥४४॥
etayā eva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā 44
By this indeed, savicārā and nirvicārā [with and without reflection], a subtle object is explained.
सूक्ष्म-विषयत्वम् च अलिङ्ग-पर्यवसानम् ॥४५॥
sūkṣma-viṣayatvam ca aliṅga-paryavasānam 45
And the subtlety of the essence of the object of perception is without attribute in the end.
ताः एव सबीजः समाधिः ॥४६॥
tāḥ eva sabījaḥ samādhiḥ 46
These indeed are samādhi [meditative absorption] with seed.
निर्विचार-वैशारद्ये अध्यात्म-प्रसादः ॥४७॥
nirvicāra-vaiśāradye adhyātma-prasādaḥ 47
In mastery of nirvicāra [non-reflecting] there is serenity of the inner-self.
ऋतम् भरा तत्र प्रज्ञा ॥४८॥
ṛtam bharā tatra prajñā 48
Therein is natural order bearing wisdom.
श्रुत-अनुमान-प्रज्ञाभ्याम् अन्य-विषया विशेष-अर्थत्वात् ॥४९॥
śruta-anumāna-prajñābhyām anya-viṣayā viśeṣa-arthatvāt 49
From special motivation, it is a different object from wisdom based on inference and that which is heard.
तत्-जः संस्कारः अन्य-संस्कार-प्रतिबन्धी ॥५०॥
tat-jaḥ saṃskāraḥ anya-saṃskāra-pratibandhī 50
The ensuing saṃskāra obstructs other saṃskāra.
तस्य अपि निरोधे सर्व-निरोधात् निर्बीजः समाधिः ॥५१॥
tasya api nirodhe sarva-nirodhāt nirbījaḥ samādhiḥ 51
Upon its stilling too, from the stilling of all, is nirbījaḥ [seedless] samādhi.

n Nom Sg

atha yoga-anuśāsanam ||1||

-ā ā- = - ā -

Now, the exposition of Yoga.

Element	Type	Meaning
atha अथ	Indeclinable	now, then
yoga- योग-	Noun	link, control over, focus-on, concentration of mind
anuśāsana- अनुशासन-	Noun	ongoing education, exposition
Notes on Word Formation		
yoga-	guṇa(yuj)-a-;(yuj) VII 'to join';-a-[form Noun/Adj]	
anuśāsana-	anu-(śās)-ana-;anu-['continuing'];(śās) I 'to educate'; -ana-[form Noun/Adj]	

anuśāsana-n	Singular	Dual	Plural
Nominative	anuśāsanam	anuśāsane	anuśāsanāni
Vocative	anuśāsana	anuśāsane	anuśāsanāni
Accusative	anuśāsanam	anuśāsane	anuśāsanāni
Instrumental	anuśāsanena	anuśāsanābhyām	anuśāsanaiḥ
Dative	anuśāsanāya	anuśāsanābhyām	anuśāsanebhyaḥ
Ablative	anuśāsanāt	anuśāsanābhyām	anuśāsanebhyaḥ
Genitive	anuśāsanasya	anuśāsanayoḥ	anuśāsanānām
Locative	anuśāsane	anuśāsanayoḥ	anuśāsaneṣu

m Nom Sg

m Nom Sg

yogaḥ citta-vṛtti-nirodhaḥ ||2||

-ḥ c- = -śc-

Yoga is the stilling of the turnings of the mind.

Element	Type	Meaning
yoga- योग-	Noun	link, control over, focus-on, concentration of mind
citta- चित्त-	Noun	mind, thought
vṛtti- वृत्ति-	Noun	turnings, fluctuations
nirodha- निरोध-	Noun	control, stilling, restrained
Notes on Word Formation		
yoga-	guṇa(yuj)-a-;(yuj) VII 'to join';-a-[form Noun/Adj]	
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]	
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]	
nirodha-	ni-guṇa(rudh)-a-;ni-['down into'];(rudh) VII 'to obstruct';-a-[form Noun/Adj]	

yoga-m	Singular	Dual	Plural	nirodha-m	Singular	Dual	Plural
Nominative	yogaḥ	yogau	yogāḥ	Nominative	nirodhaḥ	nirodhau	nirodhāḥ
Vocative	yoga	yogau	yogāḥ	Vocative	nirodha	nirodhau	nirodhāḥ
Accusative	yogam	yogau	yogān	Accusative	nirodham	nirodhau	nirodhān
Instrumental	yogena	yogābhyām	yogaiḥ	Instrumental	nirodhena	nirodhābhyām	nirodhaiḥ
Dative	yogāya	yogābhyām	yogebhyaḥ	Dative	nirodhāya	nirodhābhyām	nirodhebhyaḥ
Ablative	yogāt	yogābhyām	yogebhyaḥ	Ablative	nirodhāt	nirodhābhyām	nirodhebhyaḥ
Genitive	yogasya	yogayoḥ	yogānām	Genitive	nirodhasya	nirodhayoḥ	nirodhānām
Locative	yoge	yogayoḥ	yogeṣu	Locative	nirodhe	nirodhayoḥ	nirodheṣu

m Gen Sg n Loc Sg n Nom Sg tadā draṣṭuḥ sva-rūpe avasthānam 3 -e a=- e '-	<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>tadā तदा</td><td>Indeclinable</td><td>at that time, then, in that case</td></tr><tr><td>draṣṭr- द्रष्टृ-</td><td>Noun</td><td>seer, pure consciousness</td></tr><tr><td>sva- स्व-</td><td>Pronoun</td><td>own</td></tr><tr><td>rūpa- रूप-</td><td>Noun</td><td>nature, form</td></tr><tr><td>avasthāna- अवस्थान-</td><td>Noun</td><td>situation, condition, establishment</td></tr></table>			Element	Type	Meaning	tadā तदा	Indeclinable	at that time, then, in that case	draṣṭr- द्रष्टृ-	Noun	seer, pure consciousness	sva- स्व-	Pronoun	own	rūpa- रूप-	Noun	nature, form	avasthāna- अवस्थान-	Noun	situation, condition, establishment
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draṣṭṛ-m	Singular	Dual	Plural	rūpa-n	Singular	Dual	Plural	avasthāna-n	Singular	Dual	Plural
Nominative	draṣṭā	draṣṭārau	draṣṭāraḥ	Nominative	rūpam	rūpe	rūpāṇi	Nominative	avasthānam	avasthāne	avasthānāni
Vocative	draṣṭaḥ	draṣṭārau	draṣṭāraḥ	Vocative	rūpa	rūpe	rūpāṇi	Vocative	avasthāna	avasthāne	avasthānāni
Accusative	draṣṭāram	draṣṭārau	draṣṭṛṇ	Accusative	rūpam	rūpe	rūpāṇi	Accusative	avasthānam	avasthāne	avasthānāni
Instrumental	draṣṭrā	draṣṭṛbhyām	draṣṭṛbhiḥ	Instrumental	rūpeṇa	rūpābhyām	rūpaiḥ	Instrumental	avasthānena	avasthānābhyām	avasthānaiḥ
Dative	draṣṭre	draṣṭṛbhyām	draṣṭṛbhyaḥ	Dative	rūpāya	rūpābhyām	rūpebhyaḥ	Dative	avasthānāya	avasthānābhyām	avasthānebhyaḥ
Ablative	draṣṭuḥ	draṣṭṛbhyām	draṣṭṛbhyaḥ	Ablative	rūpāt	rūpābhyām	rūpebhyaḥ	Ablative	avasthānāt	avasthānābhyām	avasthānebhyaḥ
Genitive	draṣṭuḥ	draṣṭroḥ	draṣṭṛṇām	Genitive	rūpasya	rūpayoḥ	rūpāṇām	Genitive	avasthānasya	avasthānayoḥ	avasthānānām
Locative	draṣṭari	draṣṭroḥ	draṣṭṛṣu	Locative	rūpe	rūpayoḥ	rūpeṣu	Locative	avasthāne	avasthānayoḥ	avasthāneṣu

n Nom Sg
vṛtti-sārūpyam itaratra ||4||

Otherwise is similar to the turnings.

Element	Type	Meaning
vṛtti- वृत्ति-	Noun	turnings, fluctuations
sārūpya- सारूप्य-	Noun	sameness of form, similarity, likeness
itaratra इतरत्र	Indeclinable	else, on the other hand, elsewhere
Notes on Word Formation		
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]	
sārūpya-	sā-rūpya-;sā-['together','with'];rūpya-[Fut. Pass. Pcpl. of (rūp) X 'to express']	

sārūpya-n	Singular	Dual	Plural
Nominative	sārūpyam	sārūpye	sārūpyāṇi
Vocative	sārūpya	sārūpye	sārūpyāṇi
Accusative	sārūpyam	sārūpye	sārūpyāṇi
Instrumental	sārūpyeṇa	sārūpyābhyām	sārūpyaiḥ
Dative	sārūpyāya	sārūpyābhyām	sārūpyebhyaḥ
Ablative	sārūpyāt	sārūpyābhyām	sārūpyebhyaḥ
Genitive	sārūpyasya	sārūpyayoḥ	sārūpyāṇām
Locative	sārūpye	sārūpyayoḥ	sārūpyeṣu

f Nom Pl f Nom Pl m Nom Pl
vṛttayaḥ pañcatayyaḥ kliṣṭa-akliṣṭāḥ ||5||
 -a a- = - ā -

The turnings, afflicted and unafflicted, are
 five-fold.

Element	Type	Meaning
vṛtti- वृत्ति-	Noun	turning, fluctuation
pañcatayī- पञ्चतयी-	Adjective	fivefold
kliṣṭa- क्लिष्ट-	Noun	afflicted
akliṣṭa- अक्लिष्ट-	Noun	unafflicted
Notes on Word Formation		
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]	
pañcatayī-	pañca-tayī-; pañca-[five];-tayī- [n-partite f Adj of number n]	
kliṣṭa-	(kliś)-ta-;(kliś) IX 'to afflict';-ta-[form Past Pass. Pcpl.]	
akliṣṭa-	a-(kliś)-ta;a-['non'];(kliś) IX 'to afflict';-ta-[form Past Pass. Pcpl.]	

vr̥tti-f	Singular	Dual	Plural	pañcatayī-f	Singular	Dual	Plural	akliṣṭa-m	Singular	Dual	Plural
Nominative	vr̥ttih	vr̥ttī	vr̥ttayah	Nominative	pañcatayī	pañcatayyau	pañcatayyah	Nominative	akliṣṭah	akliṣṭau	akliṣṭāh
Vocative	vr̥tte	vr̥ttī	vr̥ttayah	Vocative	pañcatayi	pañcatayyau	pañcatayyah	Vocative	akliṣṭa	akliṣṭau	akliṣṭāh
Accusative	vr̥ttim	vr̥ttī	vr̥ttih	Accusative	pañcatayīm	pañcatayyau	pañcatayīh	Accusative	akliṣṭam	akliṣṭau	akliṣṭān
Instrumental	vr̥ttyā	vr̥ttibhyām	vr̥ttibhih	Instrumental	pañcatayyā	pañcatayībhyām	pañcatayībhih	Instrumental	akliṣṭena	akliṣṭābhyām	akliṣṭaiḥ
Dative	vr̥ttyai vr̥ttaye	vr̥ttibhyām	vr̥ttibhyaḥ	Dative	pañcatayyai	pañcatayībhyām	pañcatayībhyaḥ	Dative	akliṣṭāya	akliṣṭābhyām	akliṣṭebhyaḥ
Ablative	vr̥ttyāḥ vr̥tteḥ	vr̥ttibhyām	vr̥ttibhyaḥ	Ablative	pañcatayyāḥ	pañcatayībhyām	pañcatayībhyaḥ	Ablative	akliṣṭāt	akliṣṭābhyām	akliṣṭebhyaḥ
Genitive	vr̥ttyāḥ vr̥tteḥ	vr̥ttyoḥ	vr̥ttīnām	Genitive	pañcatayyāḥ	pañcatayyoḥ	pañcatayīnām	Genitive	akliṣṭasya	akliṣṭayoḥ	akliṣṭānām
Locative	vr̥ttyām vr̥ttau	vr̥ttyoḥ	vr̥ttiṣu	Locative	pañcatayyām	pañcatayyoḥ	pañcatayīṣu	Locative	akliṣṭe	akliṣṭayoḥ	akliṣṭeṣu

smṛti-f	Singular	Dual	Plural
Nominative	smṛtiḥ	smṛtī	smṛtayaḥ
Vocative	smṛte	smṛtī	smṛtayaḥ
Accusative	smṛtim	smṛtī	smṛtiḥ
Instrumental	smṛtyā	smṛtibhyām	smṛtibhiḥ
Dative	smṛtyai smṛtaye	smṛtibhyām	smṛtibhyaḥ
Ablative	smṛtyāḥ smṛteḥ	smṛtibhyām	smṛtibhyaḥ
Genitive	smṛtyāḥ smṛteḥ	smṛtyoḥ	smṛtīnām
Locative	smṛtyām smṛtau	smṛtyoḥ	smṛtiṣu

m Nom Pl n Num Pl
pratyakṣa-anumāna-āgamāḥ pramāṇāni ||7||
-a a- = - ā - -a ā- = - ā -

Sources of correct knowledge are: direct observation, inference, testimony.

Element	Type	Meaning
pratyakṣa- प्रत्यक्ष-	Noun	direct observation, before eyes, direct perception
anumāna- अनुमान-	Noun	inference
āgama- आगम-	Noun	testimony
pramāṇa- प्रमाण-	Noun	source of correct knowledge
Notes on Word Formation		
pratyakṣa-	prati-(akṣ)-a-;prati-['towards'];(akṣ) I 'to reach/penetrate';-a-[form Noun/Adj]	
anumāna-	anu-(mā)-ana-;anu-['along'];(mā) III 'to delimit';-ana-[form Adj/Noun]	
āgama-	ā-(gam)-a-; ā-['to','towards']; (gam) I 'to go'; -a-[form noun/adj]	
pramāṇa-	pra-(mā)-ana-;pra-['forward'];(mā) III 'to measure, delimit';ana-[form Noun/Adj]	

āgama-m	Singular	Dual	Plural	pramāṇa-n	Singular	Dual	Plural
Nominative	āgamaḥ	āgamau	āgamāḥ	Nominative	pramāṇam	pramāṇe	pramāṇāni
Vocative	āgama	āgamau	āgamāḥ	Vocative	pramāṇa	pramāṇe	pramāṇāni
Accusative	āgamam	āgamau	āgamān	Accusative	pramāṇam	pramāṇe	pramāṇāni
Instrumental	āgamena	āgamābhyām	āgamaiḥ	Instrumental	pramāṇena	pramāṇābhyām	pramāṇaiḥ
Dative	āgamāya	āgamābhyām	āgamebhyaḥ	Dative	pramāṇāya	pramāṇābhyām	pramāṇebhyaḥ
Ablative	āgamāt	āgamābhyām	āgamebhyaḥ	Ablative	pramāṇāt	pramāṇābhyām	pramāṇebhyaḥ
Genitive	āgamasya	āgamayoḥ	āgamānām	Genitive	pramāṇasya	pramāṇayoḥ	pramāṇānām
Locative	āgame	āgamayoḥ	āgameṣu	Locative	pramāṇe	pramāṇayoḥ	pramāṇeṣu

m Nom Sg n Nom Sg n Nom Sg viparyayaḥ mithyā-jñānam atad-rūpa-pratiṣṭham 8 -aḥ m- = -o m-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>viparyaya- विपर्यय-</td><td>Noun</td><td rowspan="6">misconception, mistake, muddled false, upside down, wrongly, illusion knowledge, wisdom, cognition not this form, shape point of support, center, base</td></tr><tr><td>mithyā- मिथ्या-</td><td>Adjective</td></tr><tr><td>jñāna- ज्ञान-</td><td>Noun</td></tr><tr><td>atad- अतद्-</td><td>Indeclinable</td></tr><tr><td>rūpa- रूप-</td><td>Noun</td></tr><tr><td>pratiṣṭha- प्रतिष्ठ-</td><td>Adjective</td></tr></table>		Element	Type	Meaning	viparyaya- विपर्यय-	Noun	misconception, mistake, muddled false, upside down, wrongly, illusion knowledge, wisdom, cognition not this form, shape point of support, center, base	mithyā- मिथ्या-	Adjective	jñāna- ज्ञान-	Noun	atad- अतद्-	Indeclinable	rūpa- रूप-	Noun	pratiṣṭha- प्रतिष्ठ-	Adjective
Element	Type	Meaning																	
viparyaya- विपर्यय-	Noun	misconception, mistake, muddled false, upside down, wrongly, illusion knowledge, wisdom, cognition not this form, shape point of support, center, base																	
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rūpa- रूप-	Noun																		
pratiṣṭha- प्रतिष्ठ-	Adjective																		
Misconception is false knowledge based on false form.																			
Notes on Word Formation																			
viparyaya-	vi-pari-guṇa(i)-a-;vi-['apart,away,out'];pari-['around'];(i) I 'to go';-a-[form Noun/Adj]																		
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]	rūpa-	(rūp)-a-;(rūp) X 'to express';-a-[form Noun/Adj]																
atad	atad-#a-tad-; a-['un','not'];tad-[Pronoun:'then','in this','it is that']	pratiṣṭha-	prati-zero grd(sthā)-a-;prati-['against'];(sthā) I 'to stand still';-a-[form Noun/Adj]																

viparyaya-m	Singular	Dual	Plural	jñāna-n	Singular	Dual	Plural	pratiṣṭha-n	Singular	Dual	Plural
Nominative	viparyayaḥ	viparyayau	viparyayāḥ	Nominative	jñānam	jñāne	jñānāni	Nominative	pratiṣṭham	pratiṣṭhe	pratiṣṭhāni
Vocative	viparyaya	viparyayau	viparyayāḥ	Vocative	jñāna	jñāne	jñānāni	Vocative	pratiṣṭha	pratiṣṭhe	pratiṣṭhāni
Accusative	viparyayam	viparyayau	viparyayān	Accusative	jñānam	jñāne	jñānāni	Accusative	pratiṣṭham	pratiṣṭhe	pratiṣṭhāni
Instrumental	viparyayeṇa	viparyayābhyām	viparyayaiḥ	Instrumental	jñānena	jñānābhyām	jñānaiḥ	Instrumental	pratiṣṭhena	pratiṣṭhābhyām	pratiṣṭhaiḥ
Dative	viparyayāya	viparyayābhyām	viparyayebhyaḥ	Dative	jñānāya	jñānābhyām	jñānebhyaḥ	Dative	pratiṣṭhāya	pratiṣṭhābhyām	pratiṣṭhebhyaḥ
Ablative	viparyayāt	viparyayābhyām	viparyayebhyaḥ	Ablative	jñānāt	jñānābhyām	jñānebhyaḥ	Ablative	pratiṣṭhāt	pratiṣṭhābhyām	pratiṣṭhebhyaḥ
Genitive	viparyayasya	viparyayayoḥ	viparyayāṇām	Genitive	jñānasya	jñānayoh	jñānānām	Genitive	pratiṣṭhasya	pratiṣṭhayoh	pratiṣṭhānām
Locative	viparyaye	viparyayayoḥ	viparyayeṣu	Locative	jñāne	jñānayoh	jñāneṣu	Locative	pratiṣṭhe	pratiṣṭhayoh	pratiṣṭheṣu

m Nom Sg śabda-jñāna-anupātī vastu-śūnyaḥ vikalpaḥ 9 m Nom Sg m Nom Sg -aḥ v- = -o v- Imagination is knowledge arising from words without any object.		<table> <tr> <th>Element</th><th>Type</th><th>Meaning</th></tr> <tr> <td>śabda- शब्द-</td><td>Noun</td><td>word, speech, language</td></tr> <tr> <td>jñāna- ज्ञान-</td><td>Noun</td><td>knowledge, wisdom, cognition</td></tr> <tr> <td>anupātin- अनुपातिन्-</td><td>Adjective</td><td>arising from, following</td></tr> <tr> <td>vastu- वस्तु-</td><td>Noun</td><td>object, thing, wealth</td></tr> <tr> <td>śūnya- शून्य-</td><td>Noun</td><td>empty, zero</td></tr> <tr> <td>vikalpa- विकल्प-</td><td>Noun</td><td>contrivance, false notion, imagination, illusion</td></tr> </table>	Element	Type	Meaning	śabda- शब्द-	Noun	word, speech, language	jñāna- ज्ञान-	Noun	knowledge, wisdom, cognition	anupātin- अनुपातिन्-	Adjective	arising from, following	vastu- वस्तु-	Noun	object, thing, wealth	śūnya- शून्य-	Noun	empty, zero	vikalpa- विकल्प-	Noun	contrivance, false notion, imagination, illusion
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śabda- शब्द-	Noun	word, speech, language																					
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vikalpa- विकल्प-	Noun	contrivance, false notion, imagination, illusion																					
Notes on Word Formation																							
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]																						
anupātin-	anu-vṛddhi(pat)-in-;anu-['along/after'];(pat) I 'to fall/fly';-in-[regularly]																						
vastu-	(vas)-tu-; (vas) I 'to dwell';-tu-[action or instrument, and a. indicating possession]																						
śūnya-	śūna-ya-; śūna-[past participle of (śū)]; (śū) I 'to swell'; -ya- [forms possessive]																						
vikalpa-	vi-guṇa(kṛp)-a-;vi-['apart'];(kṛp) I 'to arrange';-a-[form Noun/Adj]																						

anupātin-m	Singular	Dual	Plural	śūnya-m	Singular	Dual	Plural	vikalpa-m	Singular	Dual	Plural
Nominative	anupātī	anupātinau	anupātinah	Nominative	śūnyaḥ	śūnyau	śūnyāḥ	Nominative	vikalpaḥ	vikalpau	vikalpāḥ
Vocative	anupātin	anupātinau	anupātinah	Vocative	śūnya	śūnyau	śūnyāḥ	Vocative	vikalpa	vikalpau	vikalpāḥ
Accusative	anupātinam	anupātinau	anupātinah	Accusative	śūnyam	śūnyau	śūnyān	Accusative	vikalpam	vikalpau	vikalpān
Instrumental	anupātinā	anupātibhyām	anupātibhiḥ	Instrumental	śūnyena	śūnyābhyām	śūnyaiḥ	Instrumental	vikalpena	vikalpābhyām	vikalpaiḥ
Dative	anupātine	anupātibhyām	anupātibhyaḥ	Dative	śūnyāya	śūnyābhyām	śūnyebhyaḥ	Dative	vikalpāya	vikalpābhyām	vikalpebhyaḥ
Ablative	anupātinah	anupātibhyām	anupātibhyaḥ	Ablative	śūnyāt	śūnyābhyām	śūnyebhyaḥ	Ablative	vikalpāt	vikalpābhyām	vikalpebhyaḥ
Genitive	anupātinah	anupātinoh	anupātinām	Genitive	śūnyasya	śūnyayoh	śūnyānām	Genitive	vikalpasya	vikalpayoh	vikalpānām
Locative	anupātini	anupātinoh	anupātiṣu	Locative	śūnye	śūnyayoh	śūnyeṣu	Locative	vikalpe	vikalpayoh	vikalpeṣu

f Nom Sg f Nom Sg f Nom Sg abhāva-pratyaya-ālambanā vṛttiḥ nidrā 10 -iḥ n- = -irñ-		<table> <tr> <th>Element</th><th>Type</th><th>Meaning</th></tr> <tr> <td>abhāva- अभव-</td><td>Noun</td><td>non-existence, absence</td></tr> <tr> <td>pratyaya- प्रत्यय-</td><td>Noun</td><td>knowledge, experience, cognition, understanding</td></tr> <tr> <td>ālambanā- आलम्बना-</td><td>Noun</td><td>hanging from, based on</td></tr> <tr> <td>vṛtti- वृत्ति-</td><td>Noun</td><td>turnings, fluctuations</td></tr> <tr> <td>nidrā- निद्रा-</td><td>Noun</td><td>sleep, slumber, sloth [deep-sleep]</td></tr> </table>	Element	Type	Meaning	abhāva- अभव-	Noun	non-existence, absence	pratyaya- प्रत्यय-	Noun	knowledge, experience, cognition, understanding	ālambanā- आलम्बना-	Noun	hanging from, based on	vṛtti- वृत्ति-	Noun	turnings, fluctuations	nidrā- निद्रा-	Noun	sleep, slumber, sloth [deep-sleep]
Element	Type	Meaning																		
abhāva- अभव-	Noun	non-existence, absence																		
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ālambanā- आलम्बना-	Noun	hanging from, based on																		
vṛtti- वृत्ति-	Noun	turnings, fluctuations																		
nidrā- निद्रा-	Noun	sleep, slumber, sloth [deep-sleep]																		
Sleep is the turning based on the cognition of absence.																				
Notes on Word Formation																				
abhāva-	a-vṛddhi(bhū)-a-;a-['non'];(bhū) I 'to become';a-[form Noun/Adj]	ālambanā- ā-(lamb)-ana-;ā-['near'];(lamb) I 'to depend';-ana-[form Adj/Noun]																		
pratyaya-	prati-guṇa(i)-a-;prati-['against','back'];(i) I 'to go';-a-[form Noun/Adj]	vṛtti- (vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]																		
		nidrā- ni-(drā)-;ni-['down into'];(drā) II,IV 'to make fall asleep'																		

ālambanā-f	Singular	Dual	Plural	ṛtti-f	Singular	Dual	Plural	nidrā-f	Singular	Dual	Plural
Nominative	ālambanā	ālambane	ālambanāḥ	Nominative	ṛtṭiḥ	ṛtṭī	ṛtṭayaḥ	Nominative	nidrā	nidre	nidrāḥ
Vocative	ālambane	ālambane	ālambanāḥ	Vocative	ṛtte	ṛtṭī	ṛtṭayaḥ	Vocative	nidre	nidre	nidrāḥ
Accusative	ālambanām	ālambane	ālambanāḥ	Accusative	ṛttim	ṛtṭī	ṛtṭiḥ	Accusative	nidrām	nidre	nidrāḥ
Instrumental	ālambanayā	ālambanābhyām	ālambanābhiḥ	Instrumental	ṛtṭyā	ṛtṭibhyām	ṛtṭibhiḥ	Instrumental	nidrayā	nidrābhyām	nidrābhiḥ
Dative	ālambanāyai	ālambanābhyām	ālambanābhyaḥ	Dative	ṛtṭyai ṛttaye	ṛtṭibhyām	ṛtṭibhyaḥ	Dative	nidrāyai	nidrābhyām	nidrābhyaḥ
Ablative	ālambanāyāḥ	ālambanābhyām	ālambanābhyaḥ	Ablative	ṛtṭyāḥ ṛtteḥ	ṛtṭibhyām	ṛtṭibhyaḥ	Ablative	nidrāyāḥ	nidrābhyām	nidrābhyaḥ
Genitive	ālambanāyāḥ	ālambanayoḥ	ālambanānām	Genitive	ṛtṭyāḥ ṛtteḥ	ṛtṭyoḥ	ṛtṭīnām	Genitive	nidrāyāḥ	nidrayoḥ	nidrāṇām
Locative	ālambanāyām	ālambanayoḥ	ālambanāsu	Locative	ṛtṭyām ṛttau	ṛtṭyoḥ	ṛtṭiṣu	Locative	nidrāyām	nidrayoḥ	nidrāsu

m Nom Sg f Nom Sg
anubhūta-viṣaya-asampramoṣaḥ smṛtiḥ || 11 ||
-a a- = - ā-

Memory is retention of a previously experienced object.

Element		Type	Meaning
anubhūta- अनुभूत-		Adjective	previous experience
viṣaya- विषय-		Noun	object, domain, field of perception, sphere of influence
asampramoṣa- असम्प्रमोष-		Noun	not stolen, unforgotten, not plundered
smṛti- स्मृति-		Noun	memory, remembrance
Notes Word Formation			
anubhūta-	anu-(bhū)-ta-;-anu-['along'];(bhū) I 'to be';-ta-[Past Passive Participle]		
viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]		
asampramoṣa-	a-sam-pra-guṇa(muṣ)-a-; a-['not'];sam-['together'];pra-['forwad'];(muṣ) IX 'to steal';-a-[form Noun/Adj]		
smṛti-	(smṛ)-ti-; (smṛ) I 'to remember';-ti-[form f Noun]		

asampramoṣa-m	Singular	Dual	Plural	smṛti-f	Singular	Dual	Plural
Nominative	asampramoṣaḥ	asampramoṣau	asampramoṣāḥ	Nominative	smṛtiḥ	smṛtī	smṛtayaḥ
Vocative	asampramoṣa	asampramoṣau	asampramoṣāḥ	Vocative	smṛte	smṛtī	smṛtayaḥ
Accusative	asampramoṣam	asampramoṣau	asampramoṣān	Accusative	smṛtim	smṛtī	smṛtīḥ
Instrumental	asampramoṣeṇa	asampramoṣābhyām	asampramoṣaiḥ	Instrumental	smṛtyā	smṛtibhyām	smṛtibhiḥ
Dative	asampramoṣāya	asampramoṣābhyām	asampramoṣebhyaḥ	Dative	smṛtyai smṛtaye	smṛtibhyām	smṛtibhyaḥ
Ablative	asampramoṣāt	asampramoṣābhyām	asampramoṣebhyaḥ	Ablative	smṛtyāḥ smṛteḥ	smṛtibhyām	smṛtibhyaḥ
Genitive	asampramoṣasya	asampramoṣayoḥ	asampramoṣāṇām	Genitive	smṛtyāḥ smṛteḥ	smṛtyoḥ	smṛtīnām
Locative	asampramoṣe	asampramoṣayoḥ	asampramoṣeṣu	Locative	smṛtyām smṛtau	smṛtyoḥ	smṛtiṣu

abhyāsa-vairāgyābhyām tat-nirodhaḥ || 12 ||

n Instr DI m Nom Sg
-m t-=-ṁ t- -t n- = - nn-

Their restraint is by practice and dispassion.

Element	Form	Meaning
abhyāsa- अभ्यास-	Noun	practice, repetition, diligent exercise, recitation
vairāgya- वैराग्य-	Noun	dispassion, lack of differentiation of color
tad- तद्-	Pronoun	he, she, it, this; [tat- in compund]
nirodha- निरोध-	Noun	restraint
Notes on Word Formation		
abhyāsa-	abhi-(ās)-a-;abhi-['to','unto','toward'];(ās) II 'to sit';-a-[form Noun/Adj]	
vairāgya-	guṇa[vi]-vṛddhi(rañj)-ya-;vi-['away','out'];(rañj) IV 'to be colored';-ya-[form possessive]	
nirodha-	ni-guṇa(rudh)-a-;ni-['down into'];(rudh) VII 'to obstruct';-a-[form Noun/Adj]	

vairāgya-n	Singular	Dual	Plural	nirodha-m	Singular	Dual	Plural
Nominative	vairāgyam	vairāgye	vairāgyāṇi	Nominative	nirodhaḥ	nirodhau	nirodhāḥ
Vocative	vairāgya	vairāgye	vairāgyāṇi	Vocative	nirodha	nirodhau	nirodhāḥ
Accusative	vairāgyam	vairāgye	vairāgyāṇi	Accusative	nirodham	nirodhau	nirodhān
Instrumental	vairāgyeṇa	vairāgyābhyām	vairāgyaiḥ	Instrumental	nirodhena	nirodhābhyām	nirodhaiḥ
Dative	vairāgyāya	vairāgyābhyām	vairāgyebhyaḥ	Dative	nirodhāya	nirodhābhyām	nirodhebhyaḥ
Ablative	vairāgyāt	vairāgyābhyām	vairāgyebhyaḥ	Ablative	nirodhāt	nirodhābhyām	nirodhebhyaḥ
Genitive	vairāgyasya	vairāgyayoḥ	vairāgyāṇām	Genitive	nirodhasya	nirodhayoḥ	nirodhānām
Locative	vairāgye	vairāgyayoḥ	vairāgyeṣu	Locative	nirodhe	nirodhayoḥ	nirodheṣu

f loc sg m Nom Sg m Nom Sg
tatra sthitau yatnaḥ abhyāsaḥ ||13||
 -aḥ a- = ॐ -

There, practice is effort in steadiness.

Element	Type	Meaning
tatra- तत्र-	Indeclinable	there, then
sthiti- स्थिति-	Adjective	standing, steady, motionless
yatna- यत्न-	Noun	effort
abhyāsa- अभ्यास-	Noun	practice, repetition, diligent exercise
Notes on Word Formation		
tatra-	tad-tra-; tad-[3rd person Pronoun]; -tra [form locative Adverb]	
sthiti-	Active Participle of (sthā) I 'to remain still'	
yatna-	(yat)-na-;(yat) I 'to sustain the pace'; -na-[form Noun]	
abhyāsa-	abhi-(ās)-a; abhi-['to','unto','toward']; (ās) II 'to sit'; -a-[form Noun/Adj]	

sthiti-f	Singular	Dual	Plural	yatna-m	Singular	Dual	Plural	abhyāsa-m	Singular	Dual	Plural
Nominative	sthitih	sthitī	sthitayaḥ	Nominative	yatnaḥ	yatnau	yatnāḥ	Nominative	abhyāsaḥ	abhyāsau	abhyāsāḥ
Vocative	sthite	sthitī	sthitayaḥ	Vocative	yatna	yatnau	yatnāḥ	Vocative	abhyāsa	abhyāsau	abhyāsāḥ
Accusative	sthitim	sthitī	sthitīn	Accusative	yatnam	yatnau	yatnān	Accusative	abhyāsam	abhyāsau	abhyāsān
Instrumental	sthitinā	sthitibhyām	sthitibhiḥ	Instrumental	yatnena	yatnābhyām	yatnaiḥ	Instrumental	abhyāsena	abhyāsābhyām	abhyāsaiḥ
Dative	sthitaye	sthitibhyām	sthitibhyaḥ	Dative	yatnāya	yatnābhyām	yatnebhyaḥ	Dative	abhyāsāya	abhyāsābhyām	abhyāsebhyaḥ
Ablative	sthiteḥ	sthitibhyām	sthitibhyaḥ	Ablative	yatnāt	yatnābhyām	yatnebhyaḥ	Ablative	abhyāsāt	abhyāsābhyām	abhyāsebhyaḥ
Genitive	sthiteḥ	sthityoḥ	sthitīnām	Genitive	yatnasya	yatnayoh	yatnānām	Genitive	abhyāsasya	abhyāsayoh	abhyāsānām
Locative	sthitau	sthityoḥ	sthitīṣu	Locative	yatne	yatnayoh	yatneṣu	Locative	abhyāse	abhyāsayoh	abhyāseṣu

m Nom Sgm Nom Sgf Nom Sg sa tu dīrgha-kāla-nairantarya-satkāra-asevitaḥ dṛḍha-bhūmiḥ 14 -aḥ d- = -o d-				
Moreover, having been nurtured with care, without interruption, for a long time, that is firmly ground.				
Notes on Word Formation				
kāla-	vṛddhi(kal)-a-;(kal) X 'to drive forward';-a-[form Noun/Adj]			
nairantarya-	*nirantara-ya-;nirantara-[Adj,'continuous']; ya-[form descriptive possessive]			
satkāra-	sat-vṛddhi(kṛ)-a-;sat-[Pres. Act. Pcpl. of (as),'existing','true'; (as) II 'to be'];(kṛ) V 'to do';-a-[form Noun/Adj]			
āsevita-	ā-(sev)-i-ta-;ā-['unto'];(sev) I 'to serve';-i-[euphonic];-ta-[Past Passive Participle]			
		</		

tad-m	Singular	Dual	Plural	āsevita-m	Singular	Dual	Plural	bhūmi-f	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	āseviṭaḥ	āsevitau	āsevitāḥ	Nominative	bhūmiḥ	bhūmī	bhūmayāḥ
Vocative	-	-	-	Vocative	āsevita	āsevitau	āsevitāḥ	Vocative	bhūme	bhūmī	bhūmayāḥ
Accusative	tam	tau	tān	Accusative	āsevitam	āsevitau	āsevitān	Accusative	bhūmim	bhūmī	bhūmīḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	āsevitena	āsevitābhyām	āsevitaiḥ	Instrumental	bhūmyā	bhūmibhyām	bhūmibhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	āsevitāya	āsevitābhyām	āsevitebhyaḥ	Dative	bhūmyai bhūmaye	bhūmibhyām	bhūmibhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	āsevitāt	āsevitābhyām	āsevitebhyaḥ	Ablative	bhūmyāḥ bhūmeḥ	bhūmibhyām	bhūmibhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	āsevitasya	āsevitayoḥ	āsevitānām	Genitive	bhūmyāḥ bhūmeḥ	bhūmyoḥ	bhūmīnām
Locative	tasmin	tayoḥ	teṣu	Locative	āsevite	āsevitayoḥ	āseviteṣu	Locative	bhūmyām bhūmau	bhūmyoḥ	bhūmiṣu

m Gen Sg f Nom Sg n Nom Sg dr̥ṣṭa-anuśravika-viṣaya-vitr̥ṣṇasya vaśīkāra-saṃjñā vairāgyam 15		Element	Type	Meaning								
Dispassion is the controlled perception of one who is free from craving of objects seen and heard. Notes on Word Formation <table><tr><td>dr̥ṣṭa-</td><td>(dr̥ṣ)-ta-;(dr̥ṣ) II 'to see';-ta-[form Past Passive Participle]</td></tr><tr><td>anuśravika-</td><td>anu-guṇa(śru)-ika-;anu-['along','after'];(śru) V 'to hear';-ika-[form Noun/Adj]</td></tr><tr><td>viṣaya-</td><td>vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]</td></tr><tr><td>vitr̥ṣṇa-</td><td>vi-(tr̥ṣ)-na-;vi-['away','out'];(tr̥ṣ) IV 'to be thirsty','to covet';-na-[form Noun/Adj]</td></tr></table>		dr̥ṣṭa-	(dr̥ṣ)-ta-;(dr̥ṣ) II 'to see';-ta-[form Past Passive Participle]	anuśravika-	anu-guṇa(śru)-ika-;anu-['along','after'];(śru) V 'to hear';-ika-[form Noun/Adj]	viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]	vitr̥ṣṇa-	vi-(tr̥ṣ)-na-;vi-['away','out'];(tr̥ṣ) IV 'to be thirsty','to covet';-na-[form Noun/Adj]	dr̥ṣṭa- दृष्ट-	Adjective	seen
		dr̥ṣṭa-	(dr̥ṣ)-ta-;(dr̥ṣ) II 'to see';-ta-[form Past Passive Participle]									
		anuśravika-	anu-guṇa(śru)-ika-;anu-['along','after'];(śru) V 'to hear';-ika-[form Noun/Adj]									
		viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]									
		vitr̥ṣṇa-	vi-(tr̥ṣ)-na-;vi-['away','out'];(tr̥ṣ) IV 'to be thirsty','to covet';-na-[form Noun/Adj]									
		anuśravika- अनुश्रविक-	Noun	heard, revealed								
		viṣaya- विषय-	Noun	sense object, domain, field of perception								
vitr̥ṣṇa- वितृष्ण-	Noun	who is free from craving, who does not covet										
vaśīkāra- वशीकार-	Noun	self-mastery, control										
saṃjñā- संज्ञा-	Noun	perception, common understanding										
vairāgya- वैराग्य-	Noun	dispassion, lack of differentiation of color										
		vaśīkāra-	(vaś)-ī-vṛddhi(kṛ)-a-;(vaś) II 'to command';-ī-[euphonic];(kṛ) V 'to do';-a-[form Noun/Adj]									
		saṃjñā-	sam-(jñā)-;sam-['together'];(jñā) IX 'to know'									
		vairāgya-	guṇa[vi]-vṛddhi(rañj)-ya-;vi-['away','out'];(rañj) IV 'to be colored';-ya-[form possessive]									

vitṛṣṇa-m	Singular	Dual	Plural	saṃjñā-f	Singular	Dual	Plural	vairāgya-n	Singular	Dual	Plural
Nominative	vitṛṣṇaḥ	vitṛṣṇau	vitṛṣṇāḥ	Nominative	saṃjñā	saṃjñe	saṃjñāḥ	Nominative	vairāgyam	vairāgye	vairāgyāṇi
Vocative	vitṛṣṇa	vitṛṣṇau	vitṛṣṇāḥ	Vocative	saṃjñe	saṃjñe	saṃjñāḥ	Vocative	vairāgya	vairāgye	vairāgyāṇi
Accusative	vitṛṣṇam	vitṛṣṇau	vitṛṣṇān	Accusative	saṃjñām	saṃjñe	saṃjñāḥ	Accusative	vairāgyam	vairāgye	vairāgyāṇi
Instrumental	vitṛṣṇena	vitṛṣṇābhyām	vitṛṣṇaiḥ	Instrumental	saṃjñāyā	saṃjñābhyām	saṃjñābhiḥ	Instrumental	vairāgyeṇa	vairāgyābhyām	vairāgyaiḥ
Dative	vitṛṣṇāya	vitṛṣṇābhyām	vitṛṣṇebhyaḥ	Dative	saṃjñāyai	saṃjñābhyām	saṃjñābhyaḥ	Dative	vairāgyāya	vairāgyābhyām	vairāgyebhyaḥ
Ablative	vitṛṣṇāt	vitṛṣṇābhyām	vitṛṣṇebhyaḥ	Ablative	saṃjñāyāḥ	saṃjñābhyām	saṃjñābhyaḥ	Ablative	vairāgyāt	vairāgyābhyām	vairāgyebhyaḥ
Genitive	vitṛṣṇasya	vitṛṣṇayoḥ	vitṛṣṇānām	Genitive	saṃjñāyāḥ	saṃjñayoḥ	saṃjñānām	Genitive	vairāgyasya	vairāgyayoḥ	vairāgyānām
Locative	vitṛṣṇe	vitṛṣṇayoḥ	vitṛṣṇeṣu	Locative	saṃjñāyām	saṃjñayoḥ	saṃjñāsu	Locative	vairāgye	vairāgyayoḥ	vairāgyeṣu

n Nom Sg f Abl Sg n Nom Sg tat param puruṣa-khyāteḥ guṇa-vaitṛṣṇyam 16 -m p- = -ṃ p- -ḥ g- = -rg-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>tad- तद्-</td><td>Pronoun</td><td>he, she, it, this, the</td></tr><tr><td>para- पर-</td><td>Adjective</td><td>excelling, best, principal, supreme, mighty, absolute</td></tr><tr><td>puruṣa- पुरुष-</td><td>Noun</td><td>soul, self, innermost consciousness</td></tr><tr><td>khyāti- ख्याति-</td><td>Noun</td><td>knowledge, perception, discernment</td></tr><tr><td>guṇa- गुण-</td><td>Noun</td><td>contituent qualities: sattva (truth) , rajas (kinetic activity), tamas (inertia)</td></tr><tr><td>vaitṛṣṇya- वैतृष्ण्य-</td><td>Adjective</td><td>freedom from desire</td></tr></table>	Element	Type	Meaning	tad- तद्-	Pronoun	he, she, it, this, the	para- पर-	Adjective	excelling, best, principal, supreme, mighty, absolute	puruṣa- पुरुष-	Noun	soul, self, innermost consciousness	khyāti- ख्याति-	Noun	knowledge, perception, discernment	guṇa- गुण-	Noun	contituent qualities: sattva (truth) , rajas (kinetic activity), tamas (inertia)	vaitṛṣṇya- वैतृष्ण्य-	Adjective	freedom from desire
Element	Type	Meaning																					
tad- तद्-	Pronoun	he, she, it, this, the																					
para- पर-	Adjective	excelling, best, principal, supreme, mighty, absolute																					
puruṣa- पुरुष-	Noun	soul, self, innermost consciousness																					
khyāti- ख्याति-	Noun	knowledge, perception, discernment																					
guṇa- गुण-	Noun	contituent qualities: sattva (truth) , rajas (kinetic activity), tamas (inertia)																					
vaitṛṣṇya- वैतृष्ण्य-	Adjective	freedom from desire																					
Non-thirst for guṇa from the discernment of the soul - that is supreme.		<table><tr><th colspan="3">Notes on Word Formation</th></tr><tr><td>para-</td><td>:</td><td>guṇa(pr)-a-;(pr) III 'to excel';-a-[form Noun/Adj]</td></tr><tr><td>khyāti-</td><td>:</td><td>(khyā)-ti-; (khyā) II 'to make known'; -ti- [form f Past Passive Participle]</td></tr><tr><td>vaitṛṣṇya-</td><td>:</td><td>*vitṛṣṇa-ya-;vitṛṣṇa-[Noun,'who does not covet'];-ya-[form Adj]</td></tr></table>	Notes on Word Formation			para-	:	guṇa(pr)-a-;(pr) III 'to excel';-a-[form Noun/Adj]	khyāti-	:	(khyā)-ti-; (khyā) II 'to make known'; -ti- [form f Past Passive Participle]	vaitṛṣṇya-	:	*vitṛṣṇa-ya-;vitṛṣṇa-[Noun,'who does not covet'];-ya-[form Adj]									
Notes on Word Formation																							
para-	:	guṇa(pr)-a-;(pr) III 'to excel';-a-[form Noun/Adj]																					
khyāti-	:	(khyā)-ti-; (khyā) II 'to make known'; -ti- [form f Past Passive Participle]																					
vaitṛṣṇya-	:	*vitṛṣṇa-ya-;vitṛṣṇa-[Noun,'who does not covet'];-ya-[form Adj]																					

tad-n	Singular	Dual	Plural	khyāti-f	Singular	Dual	Plural
Nominative	tat	te	tāni	Nominative	khyātiḥ	khyātī	khyātayaḥ
Vocative	-	-	-	Vocative	khyāte	khyātī	khyātayaḥ
Accusative	tat	te	tāni	Accusative	khyātim	khyātī	khyātiḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	khyātyā	khyātibhyām	khyātibhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	khyātyai khyātaye	khyātibhyām	khyātibhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	khyātyāḥ khyāteḥ	khyātibhyām	khyātibhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	khyātyāḥ khyāteḥ	khyātyoḥ	khyātīnām
Locative	tasmin	tayoḥ	teṣu	Locative	khyātyām khyātau	khyātyoḥ	khyātiṣu
para-n	Singular	Dual	Plural	vaitṛṣṇya-n	Singular	Dual	Plural
Nominative	param	pare	parāṇi	Nominative	vaitṛṣṇyam	vaitṛṣṇye	vaitṛṣṇyāni
Vocative	para	pare	parāṇi	Vocative	vaitṛṣṇya	vaitṛṣṇye	vaitṛṣṇyāni
Accusative	param	pare	parāṇi	Accusative	vaitṛṣṇyam	vaitṛṣṇye	vaitṛṣṇyāni
Instrumental	pareṇa	parābhyām	paraiḥ	Instrumental	vaitṛṣṇyena	vaitṛṣṇyābhyām	vaitṛṣṇyaiḥ
Dative	parasmai	parābhyām	parebhyaḥ	Dative	vaitṛṣṇyāya	vaitṛṣṇyābhyām	vaitṛṣṇyebhyaḥ
Ablative	parāt parasmāt	parābhyām	parebhyaḥ	Ablative	vaitṛṣṇyāt	vaitṛṣṇyābhyām	vaitṛṣṇyebhyaḥ
Genitive	parasya	parayoḥ	pareṣām	Genitive	vaitṛṣṇyasya	vaitṛṣṇyayoḥ	vaitṛṣṇyānām
Locative	pare parasmin	parayoḥ	pareṣu	Locative	vaitṛṣṇye	vaitṛṣṇyayoḥ	vaitṛṣṇyeṣu

vitarka-vicāra-ānanda-asmitā-rūpa-anugamāt saṃprajñātaḥ 17	
Saṃprajñāta [concentration with deliberation] is from following reasoning, reflecting, joy and a form of I-amness.	
Notes on Word Formation	
vitarka-	vi-(tark)-a-;vi-['apart'];(tark) X 'to assess';-a-[form Noun/Adj]
vicāra-	vi-vṛddhi(car)-a-;vi-['apart'];(car) I 'to walk';-a-[form Noun/Adj]
ānanda-	ā-(nand)-a-;ā-['hither','unto'];(nand) I 'to rejoice';-a-[form Noun/Adj]
asmitā-	asmi-tā-;asmi[Active Present Sg 1st of (as) II 'to exist'];tā-[form asbtract Noun]

Element	Type	Meaning
vitarka- वितर्क-	Noun	gross reasoning, deliberation, consideration
vicāra- विचार-	Noun	subtle pondering, deliberation, reflecting
ānanda- आनन्द-	Noun	happiness, joy, enjoyment
asmitā- अस्मिता-	Noun	I-am-ness, egoism
rūpa- रूप-	Noun	nature, form
anugama- अनुगम-	Noun	following
saṃprajñāta- संप्रज्ञात-	Noun	concentration with deliberation
rūpa-	(rūp)-a-;(rūp) X 'to express';-a-[form Noun/Adj]	
anugama-	anu-(gam)-a-;anu-['along','after'];(gam) I 'to go';-a-[form Noun/Adj]	
saṃprajñāta-	sam-pra-jñāta-;sam-['together'];pra-['forward'];jñāta-[Past Pass. Pcpl of (jñā) IX 'to know']	

anugama-m	Singular	Dual	Plural	saṃprajñāta-m	Singular	Dual	Plural
Nominative	anugamaḥ	anugamau	anugamāḥ	Nominative	saṃprajñātaḥ	saṃprajñātau	saṃprajñātāḥ
Vocative	anugama	anugamau	anugamāḥ	Vocative	saṃprajñāta	saṃprajñātau	saṃprajñātāḥ
Accusative	anugamam	anugamau	anugamān	Accusative	saṃprajñātam	saṃprajñātau	saṃprajñātān
Instrumental	anugamena	anugamābhyām	anugamaiḥ	Instrumental	saṃprajñātena	saṃprajñātābhyām	saṃprajñātaiḥ
Dative	anugamāya	anugamābhyām	anugamebhyaḥ	Dative	saṃprajñātāya	saṃprajñātābhyām	saṃprajñātebhyaḥ
Ablative	anugamāt	anugamābhyām	anugamebhyaḥ	Ablative	saṃprajñātāt	saṃprajñātābhyām	saṃprajñātebhyaḥ
Genitive	anugamasya	anugamayoh	anugamānām	Genitive	saṃprajñātasya	saṃprajñātayoh	saṃprajñātānām
Locative	anugame	anugamayoh	anugameṣu	Locative	saṃprajñāte	saṃprajñātayoh	saṃprajñāteṣu

m Nom Sg m Nom Sg m Nom Sg virāma-pratyaya-abhyāsa-pūrvaḥ saṃskāra-śeṣaḥ anyaḥ 18 -aḥ a- =-o'-		Element	Type	Meaning
The other one is preceded by practice of cessation of thought, saṃskāra remaining.		virāma- विराम-	Noun	cessation
		pratyaya- प्रत्यय-	Noun	idea, notion, thought
		abhyāsa- अभ्यास-	Noun	repetition, recitation, diligent exercise
		pūrva- पूर्व-	Noun	former, prior, preceding
		saṃskāra- संस्कार-	Noun	impression on the mind of acts done
		śeṣa- शेष-	Noun	residue, remainder
		anya- अन्य-	Noun	another, other than, different
Notes on Word Formation				
virāma-	vṛddhi(viram)-a-;(viram) I 'to stop';-a-[form Noun/Adj]			
pratyaya-	prati-guṇa(i)-a-;prati-['against','back'];(i) I 'to go';-a-[form Noun/Adj]	saṃskāra-	saṃ-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]	
abhyāsa-	abhi-(ās)-a-;abhi-['to','unto','toward'];(ās) II 'to sit';-a-[form Noun/Adj]	śeṣa-	guṇa(śiṣ)-a-;(śiṣ) VII 'to stay';-a-[form Noun/Adj]	

pūrva-m	Singular	Dual	Plural	śeṣa-m	Singular	Dual	Plural	anya-m	Singular	Dual	Plural
Nominative	pūrvaḥ	pūrvau	pūrve pūrvāḥ	Nominative	śeṣaḥ	śeṣau	śeṣāḥ	Nominative	anyaḥ	anyau	anye
Vocative	pūrva	pūrvau	pūrvāḥ	Vocative	śeṣa	śeṣau	śeṣāḥ	Vocative	-	-	-
Accusative	pūrvam	pūrvau	pūrvān	Accusative	śeṣam	śeṣau	śeṣān	Accusative	anyam	anyau	anyān
Instrumental	pūrveṇa	pūrvābhyām	pūrvaiḥ	Instrumental	śeṣeṇa	śeṣābhyām	śeṣaiḥ	Instrumental	anyena	anyābhyām	anyaiḥ
Dative	pūrvasmai	pūrvābhyām	pūrvebhyaḥ	Dative	śeṣāya	śeṣābhyām	śeṣebhyaḥ	Dative	anyasmai	anyābhyām	anyebhyaḥ
Ablative	pūrvāt pūrvasmāt	pūrvābhyām	pūrvebhyaḥ	Ablative	śeṣāt	śeṣābhyām	śeṣebhyaḥ	Ablative	anyasmāt	anyābhyām	anyebhyaḥ
Genitive	pūrvasya	pūrvayoḥ	pūrveṣām	Genitive	śeṣasya	śeṣayoḥ	śeṣāṇām	Genitive	anyasya	anyayoḥ	anyeṣām
Locative	pūrve pūrvasmin	pūrvayoḥ	pūrveṣu	Locative	śeṣe	śeṣayoḥ	śeṣeṣu	Locative	anyasmin	anyayoḥ	anyeṣu

m Nom Sg bhava-pratyayaḥ videha-prakṛti-layānām 19 -aḥ v- = -o -		m Gen Pl	
Those unembodied and absorbed in nature possess thought of existence.			
Notes on Word Formation			
bhava-	guṇa(bhū)-a-;(bhū) I 'to be';-a-[form Noun/Adj]	videha-	vi-guṇa(dih)-a-;vi-['asunder','away'];(dih) I 'to smear/anoint';a-[form Noun/Adj]
pratyaya-	prati-guṇa(i)-a-;prati-['against','back'];(i) I 'to go';-a-[form Noun/Adj]	prakṛti-	pra-(kr)-ti-;pra-['before','forward'];(kr) V 'to accomplish';ti-[form action Noun]
		laya-	guṇa(lī) -a-;(lī) IV 'to be absrobed';a-[form Noun/Adj]

pratyaya-m	Singular	Dual	Plural	laya-m	Singular	Dual	Plural
Nominative	pratyayaḥ	pratyayau	pratyayāḥ	Nominative	layaḥ	layau	layāḥ
Vocative	pratyaya	pratyayau	pratyayāḥ	Vocative	laya	layau	layāḥ
Accusative	pratyayam	pratyayau	pratyayān	Accusative	layam	layau	layān
Instrumental	pratyayena	pratyayābhyām	pratyayaiḥ	Instrumental	layena	layābhyām	layaiḥ
Dative	pratyayāya	pratyayābhyām	pratyayebhyaḥ	Dative	layāya	layābhyām	layebhyaḥ
Ablative	pratyayāt	pratyayābhyām	pratyayebhyaḥ	Ablative	layāt	layābhyām	layebhyaḥ
Genitive	pratyayasya	pratyayayoḥ	pratyayānām	Genitive	layasya	layayoḥ	layānām
Locative	pratyaye	pratyayayoḥ	pratyayeṣu	Locative	laye	layayoḥ	layeṣu

pūrvaka-m	Singular	Dual	Plural	itara-m	Singular	Dual	Plural
Nominative	pūrvakaḥ	pūrvakau	pūrvakāḥ	Nominative	itaraḥ	itarau	itare
Vocative	pūrvaka	pūrvakau	pūrvakāḥ	Vocative	-	-	-
Accusative	pūrvakam	pūrvakau	pūrvakān	Accusative	itaram	itarau	itarān
Instrumental	pūrvakeṇa	pūrvakābhyām	pūrvakaiḥ	Instrumental	itareṇa	itarābhyām	itaraiḥ
Dative	pūrvakāya	pūrvakābhyām	pūrvakebhyaḥ	Dative	itarasmai	itarābhyām	itarebhyaḥ
Ablative	pūrvakāt	pūrvakābhyām	pūrvakebhyaḥ	Ablative	itarasmāt	itarābhyām	itarebhyaḥ
Genitive	pūrvakasya	pūrvakayoḥ	pūrvakāṇām	Genitive	itarasya	itarayoḥ	itareṣām
Locative	pūrvake	pūrvakayoḥ	pūrvakeṣu	Locative	itarasmin	itarayoḥ	itareṣu

m Gen Pl m Nom Sg tīvra-saṃvegānām āsannaḥ 21	Element	Type	Meaning
	tīvra- तीव्र-	Adjective	keen, sharp, severe
	saṃvega- संवेग-	Noun	intense, vehement
	āsanna- आसन्न-	Noun	near, in the vicinity
Those keenly intense have proximity.	Notes on Word Formation		
	saṃvega-	sam-guṇa(vij)-a-;sam-['together'];(vij) VI 'to accelerate';-a-[form Noun/Adj]	
	āsanna-	ā-(sad)-ta-;ā-['towards'];(sad) I 'to sit';ta-[form Past Passive Participle]	

saṃvega-m	Singular	Dual	Plural	āsanna-m	Singular	Dual	Plural
Nominative	saṃvegaḥ	saṃvegau	saṃvegāḥ	Nominative	āsannaḥ	āsannau	āsannāḥ
Vocative	saṃvega	saṃvegau	saṃvegāḥ	Vocative	āsanna	āsannau	āsannāḥ
Accusative	saṃvegam	saṃvegau	saṃvegān	Accusative	āsannam	āsannau	āsannān
Instrumental	saṃvegena	saṃvegābhyām	saṃvegaiḥ	Instrumental	āsannena	āsannābhyām	āsannaiḥ
Dative	saṃvegāya	saṃvegābhyām	saṃvegebhyaḥ	Dative	āsannāya	āsannābhyām	āsannebhyaḥ
Ablative	saṃvegāt	saṃvegābhyām	saṃvegebhyaḥ	Ablative	āsannāt	āsannābhyām	āsannebhyaḥ
Genitive	saṃvegasya	saṃvegayoḥ	saṃvegānām	Genitive	āsannasya	āsannayoḥ	āsannānām
Locative	saṃvege	saṃvegayoḥ	saṃvegeṣu	Locative	āsanne	āsannayoḥ	āsanneṣu

m Abl Sg m Nom Sg mṛdu-madhya-adhimātrativāt tataḥ api viśeṣaḥ 22 -as a->-aḥ a-=-o'-			
Thus also differentated from degree of mild, medium or excessiveness.			
Element		Type	Meaning
mṛdu-	मृदु-	Adjective	feeble, gentle, mild
madhya-	मध्य-	Noun	medium
adhimātratva-	अधिमात्रत्व-	Noun	excessiveness
tatas	ततस्	Indeclinable	substitute for ablative of pronouns; therefore, thus
api	अपि	Indeclinable	and, also, moreover, besides, assuredly, surely
viśeṣa-	विशेष-	Noun	differentiation, distinction
Notes on Word Formation			
mṛdu-		(mṛd)-u-;(mṛd) IX 'to grind';-u-[form Adjective]	
adhimātratva-		adhi-mātra-tva-;adhi-['over'];mātra-[Noun,'measure'];tva-[denoting degree,-ness]	
viśeṣa-		i-guṇa(śiṣ)-a-;vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]	

adhimātratva-n	Singular	Dual	Plural	viśeṣa-m	Singular	Dual	Plural
Nominative	adhimātratvaḥ	adhimātratvau	adhimātratvāḥ	Nominative	viśeṣaḥ	viśeṣau	viśeṣāḥ
Vocative	adhimātratva	adhimātratvau	adhimātratvāḥ	Vocative	viśeṣa	viśeṣau	viśeṣāḥ
Accusative	adhimātratvam	adhimātratvau	adhimātratvān	Accusative	viśeṣam	viśeṣau	viśeṣān
Instrumental	adhimātratvena	adhimātratvābhyām	adhimātratvaiḥ	Instrumental	viśeṣeṇa	viśeṣābhyām	viśeṣaiḥ
Dative	adhimātratvāya	adhimātratvābhyām	adhimātratvebhyaḥ	Dative	viśeṣāya	viśeṣābhyām	viśeṣebhyaḥ
Ablative	adhimātratvāt	adhimātratvābhyām	adhimātratvebhyaḥ	Ablative	viśeṣāt	viśeṣābhyām	viśeṣebhyaḥ
Genitive	adhimātratvasya	adhimātratvayoḥ	adhimātratvānām	Genitive	viśeṣasya	viśeṣayoḥ	viśeṣāṇām
Locative	adhimātratve	adhimātratvayoḥ	adhimātratveṣu	Locative	viśeṣe	viśeṣayoḥ	viśeṣeṣu

n Abl Sg

īśvara-praṇidhānāt vā ||23||

-t v-=-dv-

Alternatively, from devotion to īśvara.

Element	Form	Meaning
īśvara- ईश्वर-	Noun	enveloping/chosen powerful, supreme soul
praṇidhāna- प्रणिधान-	Noun	respect, submission, devotion, deep meditation
vā वा	Indeclinable	or, either, also
Notes on Word Formation		
īśvara-	īś-vara-; īś-[Noun,'powerful']; vara-[Noun,'enveloping';'chosen']	
praṇidhāna-	pra-ni-(dhā)-ana;pra-['forward'];-ni-['down','into'];(dhā) III 'to install';-ana-[form Adj/Noun]	

praṇidhāna-n	Singular	Dual	Plural
Nominative	praṇidhānam	praṇidhāne	praṇidhānāni
Vocative	praṇidhāna	praṇidhāne	praṇidhānāni
Accusative	praṇidhānam	praṇidhāne	praṇidhānāni
Instrumental	praṇidhānena	praṇidhānābhyām	praṇidhānaiḥ
Dative	praṇidhānāya	praṇidhānābhyām	praṇidhānebhyaḥ
Ablative	praṇidhānāt	praṇidhānābhyām	praṇidhānebhyaḥ
Genitive	praṇidhānasya	praṇidhānayoḥ	praṇidhānānām
Locative	praṇidhāne	praṇidhānayoḥ	praṇidhāneṣu

m Inst Pl		m Nom Sg		m Nom Sg		m Nom Sg	
kleśa-karma-vipāka-āśayaiḥ apara-amṛṣṭaḥ puruṣa-viśeṣaḥ īśvaraḥ 24							
		-ḥ a- = -ra-				-aḥ ī=-a ī-	
īśvara is a special soul, unsurpassed and untouched by affliction, action, result of action, and their residue.							
Notes on Word Formation							
kleśa-	guṇa(kliś)-a-;(kliś) IX 'to afflict';-a-[form Noun/Adj]						
karma-	guṇa(kṛ)-ma-;(kṛ) V 'to do';-ma-[form Noun]						
vipāka-	vi-vṛddhi(pac)-a-; vi-['far from', 'apart from', 'deprived of']; (pac) I 'to cook';-a-[form Noun]						
āśaya-	ā-guṇa(śī)-a-;ā-['to', 'toward'];(śī) II 'to rest';-a-[to form Noun/Adj]						
amṛṣṭa-	a-(mṛś)-ta-;a-['not'];(mṛś) VI 'to touch';-ta-[Past Passive Participle]						
Element		Type		Meaning			
kleśa-	क्लेश-	Noun	torment, difficulty, suffering, affliction				
karma-	कर्म-	Noun	action, work, ceremony, sacrifice				
vipāka-	विपाक-	Noun	result, consequence, reward, digestion				
āśaya-	आशय-	Noun	residue of prior action				
apara-	अपर-	Adjective	unsurpassed				
amṛṣṭa-	अमृष्ट-	Adjective	untouched				
puruṣa-	पुरुष-	Noun	soul				
viśeṣa-	विशेष-	Noun	special				
īśvara-	ईश्वर-	Noun	enveloping/chosen powerful, supreme soul				
viśeṣa-	vi-guṇa(śiṣ)-a-;vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]						
īśvara-	īś-vara-; īś-[Noun,'powerful']; vara-[Noun,'enveloping';'chosen']						

āśaya-m	Singular	Dual	Plural	viśeṣa-m	Singular	Dual	Plural
Nominative	āśayaḥ	āśayau	āśayāḥ	Nominative	viśeṣaḥ	viśeṣau	viśeṣāḥ
Vocative	āśaya	āśayau	āśayāḥ	Vocative	viśeṣa	viśeṣau	viśeṣāḥ
Accusative	āśayam	āśayau	āśayān	Accusative	viśeṣam	viśeṣau	viśeṣān
Instrumental	āśayena	āśayābhyām	āśayaiḥ	Instrumental	viśeṣeṇa	viśeṣābhyām	viśeṣaiḥ
Dative	āśayāya	āśayābhyām	āśayebhyaḥ	Dative	viśeṣāya	viśeṣābhyām	viśeṣebhyaḥ
Ablative	āśayāt	āśayābhyām	āśayebhyaḥ	Ablative	viśeṣāt	viśeṣābhyām	viśeṣebhyaḥ
Genitive	āśayasya	āśayayoḥ	āśayānām	Genitive	viśeṣasya	viśeṣayoḥ	viśeṣānām
Locative	āśaye	āśayayoḥ	āśayeṣu	Locative	viśeṣe	viśeṣayoḥ	viśeṣeṣu
amṛṣṭa-m	Singular	Dual	Plural	īśvara-m	Singular	Dual	Plural
Nominative	amṛṣṭaḥ	amṛṣṭau	amṛṣṭāḥ	Nominative	īśvaraḥ	īśvarau	īśvarāḥ
Vocative	amṛṣṭa	amṛṣṭau	amṛṣṭāḥ	Vocative	īśvara	īśvarau	īśvarāḥ
Accusative	amṛṣṭam	amṛṣṭau	amṛṣṭān	Accusative	īśvaram	īśvarau	īśvarān
Instrumental	amṛṣṭena	amṛṣṭābhyām	amṛṣṭaiḥ	Instrumental	īśvareṇa	īśvarābhyām	īśvaraiḥ
Dative	amṛṣṭāya	amṛṣṭābhyām	amṛṣṭebhyaḥ	Dative	īśvarāya	īśvarābhyām	īśvarebhyaḥ
Ablative	amṛṣṭāt	amṛṣṭābhyām	amṛṣṭebhyaḥ	Ablative	īśvarāt	īśvarābhyām	īśvarebhyaḥ
Genitive	amṛṣṭasya	amṛṣṭayoḥ	amṛṣṭānām	Genitive	īśvarasya	īśvarayoḥ	īśvarānām
Locative	amṛṣṭe	amṛṣṭayoḥ	amṛṣṭeṣu	Locative	īśvare	īśvarayoḥ	īśvareṣu

n Nom Sg tatra niratiśāyam sarva-jñā-bījam 25 -m s--m s- n Nom Sg		Element	Form	Meaning
Therein is the unsurpassed seed of omniscience.		tatra तत्र	Indeclinable	there, then
		niratiśāya- निरतिशय-	Adjective	unsurpassed
		sarva- सर्व-	Pronoun	everything, entire
		jñā- ज्ञ-	Noun	knowing, intelligent
		bīja- बीज-	Noun	seed
Notes on Word Formation				
tatra-	tad-tra-; tad-[3rd person Pronoun]; -tra [form locative Adverb]			
niratiśāya-	nir-ati-guṇa(śī)-a-; nir-['outward']; ati-[Indc, 'beyond']; (śī) II 'to rest'; -a-[form Noun/Adj]	jñā-	Agent of (jñā) IX 'to know'	

niratiśaya-n	Singular	Dual	Plural	bīja-n	Singular	Dual	Plural
Nominative	niratiśayam	niratiśaye	niratiśayāni	Nominative	bījam	bīje	bījāni
Vocative	niratiśaya	niratiśaye	niratiśayāni	Vocative	bīja	bīje	bījāni
Accusative	niratiśayam	niratiśaye	niratiśayāni	Accusative	bījam	bīje	bījāni
Instrumental	niratiśayena	niratiśayābhyām	niratiśayaiḥ	Instrumental	bījena	bījābhyām	bījaiḥ
Dative	niratiśayāya	niratiśayābhyām	niratiśayebhyaḥ	Dative	bījāya	bījābhyām	bījebhyaḥ
Ablative	niratiśayāt	niratiśayābhyām	niratiśayebhyaḥ	Ablative	bījāt	bījābhyām	bījebhyaḥ
Genitive	niratiśayasya	niratiśayayoḥ	niratiśayānām	Genitive	bījasya	bījayoḥ	bījānām
Locative	niratiśaye	niratiśayayoḥ	niratiśayeṣu	Locative	bīje	bījayoḥ	bījeṣu

m Gen Pl m Nom Sg m Inst Sg m Abl Sg pūrveṣām api guruḥ kālena anavacchedāt 26 -a a--ā-		Element	Type	Meaning
Also, teacher of the ancients, from without limitation by time.		pūrva- पूर्व-	Adjective	old, ancient, traditional
		api अपि	Indeclinable	and, also, moreover, besides, assuredly
		guru- गुरु-	Noun	teacher, venerable, respectable, heavy
		kāla- काल-	Noun	time, day, season
		anavaccheda- अनवच्छेद-	Adjective	without limitation, unlimited
Notes on Word Formation				
kāla-	vṛddhi(kal)-a-;(kal) X 'to drive forward';-a-[form Noun/Adj]	anavaccheda-	an-ava-guṇa(chid)-a-;an-['not'];-ava-['down'];(chid) VII 'to cut out';-a-[form Adj/Noun]	

pūrva-m	Singular	Dual	Plural	kāla-m	Singular	Dual	Plural
Nominative	pūrvaḥ	pūrvau	pūrve pūrvāḥ	Nominative	kālaḥ	kālau	kālāḥ
Vocative	pūrva	pūrvau	pūrvāḥ	Vocative	kāla	kālau	kālāḥ
Accusative	pūrvam	pūrvau	pūrvān	Accusative	kālam	kālau	kālān
Instrumental	pūrveṇa	pūrvābhyām	pūrvaiḥ	Instrumental	kālena	kālābhyām	kālaiḥ
Dative	pūrvasmai	pūrvābhyām	pūrvēbhyaḥ	Dative	kālāya	kālābhyām	kālēbhyaḥ
Ablative	pūrvāt pūrvasmāt	pūrvābhyām	pūrvēbhyaḥ	Ablative	kālāt	kālābhyām	kālēbhyaḥ
Genitive	pūrvasya	pūrvayoḥ	pūrveṣām	Genitive	kālasya	kālayoḥ	kālānām
Locative	pūrve pūrvasmin	pūrvayoḥ	pūrveṣu	Locative	kāle	kālayoḥ	kālēṣu
guru-m	Singular	Dual	Plural	anavaccheda-m	Singular	Dual	Plural
Nominative	guruḥ	gurū	guravaḥ	Nominative	anavacchedaḥ	anavacchedau	anavacchedāḥ
Vocative	guro	gurū	guravaḥ	Vocative	anavaccheda	anavacchedau	anavacchedāḥ
Accusative	gurum	gurū	gurūn	Accusative	anavacchedam	anavacchedau	anavacchedān
Instrumental	guruṇā	gurubhyām	gurubhiḥ	Instrumental	anavacchedena	anavacchedābhyām	anavacchedaiḥ
Dative	gurave	gurubhyām	gurubhyaḥ	Dative	anavacchedāya	anavacchedābhyām	anavacchedebhyaḥ
Ablative	guroḥ	gurubhyām	gurubhyaḥ	Ablative	anavacchedāt	anavacchedābhyām	anavacchedebhyaḥ
Genitive	guroḥ	gurvoḥ	gurūṇām	Genitive	anavacchedasya	anavacchedayoḥ	anavacchedānām
Locative	gurai	gurvoḥ	guruṣu	Locative	anavacchede	anavacchedayoḥ	anavacchedeṣu

m Gen Sg

m Nom Sg

m Nom Sg

tasya vācakaḥ praṇavaḥ ||27||

Expressive of it is the exalted syllable Om.

Element

Type

Meaning

tad- तद्-

Pronoun

he, she, it, this

vācaka- वाचक-

Noun

expressive of, expressing, who recites

praṇava- प्रणव-

Noun

exalted syllable Om

Notes on Word Formation

vācaka-

guṇa(vac)-aka-;(vac) || 'to speak';-aka-[forms agent Noun/Adj]

praṇava-

pra-guṇa(nu)-a-;pra-['forward'];(nu) || 'to exult';-a-[form Noun/Adj]

tad-m	Singular	Dual	Plural	vācaka-m	Singular	Dual	Plural	praṇava-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	vācakaḥ	vācakau	vācakāḥ	Nominative	praṇavaḥ	praṇavau	praṇavāḥ
Vocative	-	-	-	Vocative	vācaka	vācakau	vācakāḥ	Vocative	praṇava	praṇavau	praṇavāḥ
Accusative	tam	tau	tān	Accusative	vācakam	vācakau	vācakān	Accusative	praṇavam	praṇavau	praṇavān
Instrumental	tena	tābhyām	taiḥ	Instrumental	vācakena	vācakābhyām	vācakaiḥ	Instrumental	praṇavena	praṇavābhyām	praṇavaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	vācakāya	vācakābhyām	vācakebhyaḥ	Dative	praṇavāya	praṇavābhyām	praṇavebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	vācakāt	vācakābhyām	vācakebhyaḥ	Ablative	praṇavāt	praṇavābhyām	praṇavebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	vācakasya	vācakayoḥ	vācakānām	Genitive	praṇavasya	praṇavayoḥ	praṇavānām
Locative	tasmin	tayoḥ	teṣu	Locative	vācake	vācakayoḥ	vācakeṣu	Locative	praṇave	praṇavayoḥ	praṇaveṣu

m Nom Sg n Nom Sg tat-japaḥ tat-artha-bhāvanam 28 -t j=-jj- -ḥ t=-st- -t a=-d a- Its recitation is conceptualization of its meaning.	Element		Type	Meaning
	tad- तद्-		Pronoun	he, she, it, this
	japa- जप-		Noun	recitation
	artha- अर्थ-		Noun	meaning, aim, purpose,
	bhāvana- भावन-		Adjective	forming in the mind, conception
	Notes on Word Formation			
japa-	(jap)-a-;(jap) I 'to recite';-a-[form Noun/Adj]			
artha-	guṇa(r)-tha-; (r) I 'to go towards'; -tha-[substantification]			
bhāvana-	vṛddhi(bhū)-ana-; (bhū) I 'to be';-anā-[form f Noun/Adj]			

tad-n	Singular	Dual	Plural	japa-m	Singular	Dual	Plural	bhāvana-n	Singular	Dual	Plural
Nominative	tat	te	tāni	Nominative	japaḥ	japau	japāḥ	Nominative	bhāvanam	bhāvane	bhāvanāni
Vocative	-	-	-	Vocative	japa	japau	japāḥ	Vocative	bhāvana	bhāvane	bhāvanāni
Accusative	tat	te	tāni	Accusative	japam	japau	japān	Accusative	bhāvanam	bhāvane	bhāvanāni
Instrumental	tena	tābhyām	taiḥ	Instrumental	japena	japābhyām	japaiḥ	Instrumental	bhāvanena	bhāvanābhyām	bhāvanaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	japāya	japābhyām	japebhyaḥ	Dative	bhāvanāya	bhāvanābhyām	bhāvanebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	japāt	japābhyām	japebhyaḥ	Ablative	bhāvanāt	bhāvanābhyām	bhāvanebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	japasya	japayoḥ	japānām	Genitive	bhāvanasya	bhāvanayoḥ	bhāvanānām
Locative	tasmin	tayoḥ	teṣu	Locative	jape	japayoḥ	japeṣu	Locative	bhāvane	bhāvanayoḥ	bhāvaneṣu

m Nom Sg tataḥ -s p- > -ḥ p- m Nom Sg pratyak-cetanā-adhigamaḥ -aḥ a- = -o '- -a a-=-ā- -ḥ c-=-śc- api antarāya-abhāvaḥ ca 29		<table> <tr> <th>Element</th><th>Type</th><th>Meaning</th></tr> <tr> <td>tatas ततस्</td><td>Indeclinable</td><td>from here,next, therefore; [ablative of tad-]</td></tr> <tr> <td>pratyak- प्रत्यक्-</td><td>Indeclinable</td><td>opposite direction, inner</td></tr> <tr> <td>cetanā- चेतना-</td><td>Noun</td><td>awareness, intelligence [typically outward focus]</td></tr> <tr> <td>adhigama- अधिगम-</td><td>Noun</td><td>acquisition, obtaining, mastery, knowledge,</td></tr> <tr> <td>api अपि</td><td>Indeclinable</td><td>and, also, moreover, besides, assuredly, surely</td></tr> <tr> <td>antarāya- अन्तराय-</td><td>Noun</td><td>intervention, obstacle</td></tr> <tr> <td>abhāva- अभाव-</td><td>Noun</td><td>non-existence, nullify, absence</td></tr> <tr> <td>ca च</td><td>Indeclinable</td><td>and, also, as well as, but, on the other hand</td></tr> </table>	Element	Type	Meaning	tatas ततस्	Indeclinable	from here,next, therefore; [ablative of tad-]	pratyak- प्रत्यक्-	Indeclinable	opposite direction, inner	cetanā- चेतना-	Noun	awareness, intelligence [typically outward focus]	adhigama- अधिगम-	Noun	acquisition, obtaining, mastery, knowledge,	api अपि	Indeclinable	and, also, moreover, besides, assuredly, surely	antarāya- अन्तराय-	Noun	intervention, obstacle	abhāva- अभाव-	Noun	non-existence, nullify, absence	ca च	Indeclinable	and, also, as well as, but, on the other hand
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From this is acquisition of inner-awareness and also absence of obstacles.																													
Notes on Word Formation																													
pratyak-	prati-ac-; prati- ['in opposite direction']; ac- [Adj,'turned towards']																												
cetanā-	guṇa(cit)-ana-a-; (cit) I 'to think';-ana-[form Noun/Adj],-a-[form f Noun]																												
adhigama-	adhi-(gam)-a-;adhi-['over'];(gam) I 'to walk';-a-[form Noun/Adj]																												
antarāya-	antar-āya-;antar-[Noun,'between'];āya-=ā-(i)-a-;ā-['to']; (i) II 'to go';-a-[form Noun/Adj]																												
abhāva-	a-vṛddhi(bhū)-a-;a-['non'];(bhū) I 'to become';a-[form Noun/Adj]																												

adhigama- m	Singular	Dual	Plural	abhāva- m	Singular	Dual	Plural
Nominative	adhigamaḥ	adhigamau	adhigamāḥ	Nominative	abhāvaḥ	abhāvau	abhāvāḥ
Vocative	adhigama	adhigamau	adhigamāḥ	Vocative	abhāva	abhāvau	abhāvāḥ
Accusative	adhigamam	adhigamau	adhigamān	Accusative	abhāvam	abhāvau	abhāvān
Instrumental	adhigamena	adhigamābhyām	adhigamaiḥ	Instrumental	abhāvena	abhāvābhyām	abhāvaiḥ
Dative	adhigamāya	adhigamābhyām	adhigamebhyaḥ	Dative	abhāvāya	abhāvābhyām	abhāvebhyaḥ
Ablative	adhigamāt	adhigamābhyām	adhigamebhyaḥ	Ablative	abhāvāt	abhāvābhyām	abhāvebhyaḥ
Genitive	adhigamasya	adhigamayoh	adhigamānām	Genitive	abhāvasya	abhāvayoh	abhāvānām
Locative	adhigame	adhigamayoh	adhigameṣu	Locative	abhāve	abhāvayoh	abhāveṣu

vyādhi-styāna-saṃśaya-pramāda-ālasya-avirati-bhrānti-darśana- n Nom Pl m Nom Pl m Nom Pl alabdhabhūmikatva-anavasthitatvāni citta-vikṣepāḥ te antarāyāḥ 30 -ḥ t-=-st- -e a-=-e'-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>vyādhi- व्याधि-</td><td>Noun</td><td>disorder, disease, ailment, sickness</td></tr><tr><td>styāna- स्त्यान-</td><td>Noun</td><td>idleness, sloth, apathy</td></tr><tr><td>saṃśaya- संशय-</td><td>Noun</td><td>uncertainty, irresolution, hesitation, doubt</td></tr><tr><td>pramāda- प्रमाद-</td><td>Noun</td><td>negligence, carelessness</td></tr><tr><td>ālasya- आलस्य-</td><td>Adjective</td><td>idleness, sloth, want of energy</td></tr><tr><td>avirati- अविरति-</td><td>Noun</td><td>intemperance</td></tr><tr><td>bhrānti- भ्रान्ति-</td><td>Adjective</td><td>erroneous, unstable, unreliable</td></tr><tr><td>darśana- दर्शन-</td><td>Noun</td><td>seeing, observing, looking, noticing, observation, perception</td></tr><tr><td>alabdhabhūmikatva- अलब्धभूमिकत्व-</td><td>Adjective</td><td>state of not achieving firm ground</td></tr><tr><td>anavasthitatva- अनवस्थितत्व-</td><td>Adjective</td><td>unsteadiness</td></tr><tr><td>citta- चित्त-</td><td>Noun</td><td>mind, thought</td></tr><tr><td>vikṣepa- विक्षेप-</td><td>Noun</td><td>inattention, distraction, confusion, perplexity</td></tr><tr><td>tad- तद्-</td><td>Pronoun</td><td>he, she, it, this</td></tr><tr><td>antarāya- अन्तराय-</td><td>Noun</td><td>obstacle</td></tr></table>	Element	Type	Meaning	vyādhi- व्याधि-	Noun	disorder, disease, ailment, sickness	styāna- स्त्यान-	Noun	idleness, sloth, apathy	saṃśaya- संशय-	Noun	uncertainty, irresolution, hesitation, doubt	pramāda- प्रमाद-	Noun	negligence, carelessness	ālasya- आलस्य-	Adjective	idleness, sloth, want of energy	avirati- अविरति-	Noun	intemperance	bhrānti- भ्रान्ति-	Adjective	erroneous, unstable, unreliable	darśana- दर्शन-	Noun	seeing, observing, looking, noticing, observation, perception	alabdhabhūmikatva- अलब्धभूमिकत्व-	Adjective	state of not achieving firm ground	anavasthitatva- अनवस्थितत्व-	Adjective	unsteadiness	citta- चित्त-	Noun	mind, thought	vikṣepa- विक्षेप-	Noun	inattention, distraction, confusion, perplexity	tad- तद्-	Pronoun	he, she, it, this	antarāya- अन्तराय-	Noun	obstacle
Element	Type	Meaning																																													
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Notes on Word Formation																																															
vyādhi-	vi-ā-(dhā);vi-['asunder','away'];ā-[hither,unto];(dhā) III 'to place/lay/install'																																														
styāna-	(styā)-ana- (styā) IV 'to stiffen';-ana-[form Noun/Adj]																																														
saṃśaya-	sam-guṇa(śī)-a-;sam-['together'];(śī) II 'to rest';-a-[form Noun/Adj]																																														
pramāda-	pra-vṛddhi(mad)-a-;pra-['before',forward'];(mad) IV 'to get drunk';-a-[form Noun/Adj]																																														
ālasya-	*(alas)-ya-;(alas)=a-(las);a-['not'];(las) I 'to shine/play/spring';-ya-[form Adjective]																																														
avirati-	a-vi-(ram)-ti-;a-['not'];vi-['asunder'];(ram) I 'to play/delight/enjoy';-ti-[form feminine f Noun]																																														
bhrānti-	rddhi(bhram)-ti-;(bhram) IV 'to wander about';-ti-[form Noun]																																														
darśana-	guṇa(dṛś)-ana-; (dṛś) IV 'to see';-ana-[form Noun/Adj]																																														
alabdha-	a-(labh)-ta-; a-['non!'];(labh) I 'to acquire';-ta-[Past Passive Participle]																																														
bhūmi-	(bhū)-mi-;(bhū) I 'to be';-mi-[form f Noun]																																														

bhūmikatva-	bhūmi-ka-tva-; bhūmi-[f Noun, 'earth'];-ka-['having'];-tva-['essence']
anavasthitatva-	an-ava-sthita-tva-;an-['not'];ava-['away'];sthita-[Past Pass Pcpl of (sthā) I 'to stand'];-tva-[essence]
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]
vikṣepa-	vi-guṇa(kṣip)-a-;vi-['away'];(kṣip) VI 'to throw';-a-[form Noun/Adj]

anavasthitatva-n	Singular	Dual	Plural	tad-m	Singular	Dual	Plural
Nominative	anavasthitatvam	anavasthitatve	anavasthitatvāni	Nominative	saḥ sa	tau	te
Vocative	anavasthitatva	anavasthitatve	anavasthitatvāni	Vocative	-	-	-
Accusative	anavasthitatvam	anavasthitatve	anavasthitatvāni	Accusative	tam	tau	tān
Instrumental	anavasthitatvena	anavasthitatvābhyām	anavasthitatvaiḥ	Instrumental	tena	tābhyām	taiḥ
Dative	anavasthitatvāya	anavasthitatvābhyām	anavasthitatvebhyaḥ	Dative	tasmai	tābhyām	tebhyaḥ
Ablative	anavasthitatvāt	anavasthitatvābhyām	anavasthitatvebhyaḥ	Ablative	tasmāt	tābhyām	tebhyaḥ
Genitive	anavasthitatvasya	anavasthitatvayoḥ	anavasthitatvānām	Genitive	tasya	tayoḥ	teṣām
Locative	anavasthitatve	anavasthitatvayoḥ	anavasthitatveṣu	Locative	tasmin	tayoḥ	teṣu
vikṣepa-m	Singular	Dual	Plural	antarāya-m	Singular	Dual	Plural
Nominative	vikṣepaḥ	vikṣepau	vikṣepāḥ	Nominative	antarāyaḥ	antarāyau	antarāyāḥ
Vocative	vikṣepa	vikṣepau	vikṣepāḥ	Vocative	antarāya	antarāyau	antarāyāḥ
Accusative	vikṣepam	vikṣepau	vikṣepān	Accusative	antarāyam	antarāyau	antarāyān
Instrumental	vikṣepeṇa	vikṣepābhyām	vikṣepaiḥ	Instrumental	antarāyeṇa	antarāyābhyām	antarāyaiḥ
Dative	vikṣepāya	vikṣepābhyām	vikṣepebhyaḥ	Dative	antarāyāya	antarāyābhyām	antarāyebhyaḥ
Ablative	vikṣepāt	vikṣepābhyām	vikṣepebhyaḥ	Ablative	antarāyāt	antarāyābhyām	antarāyebhyaḥ
Genitive	vikṣepasya	vikṣepayoḥ	vikṣepāṇām	Genitive	antarāyasya	antarāyayoḥ	antarāyāṇām
Locative	vikṣepe	vikṣepayoḥ	vikṣepeṣu	Locative	antarāye	antarāyayoḥ	antarāyeṣu

duḥkha-daurmanasya-aṅgamejayatva-śvāsa-praśvāsāḥ vikṣepa-saha-bhuvaḥ 31		m Nom Pl		m Nom Sg	
		-āḥ v--ā v-			
Distress, despair, trembling, inhalation, exhalation accompany the distractions.					
Notes on Word Information					
duḥkha-	(duṣ)-kha-; (duṣ) IV 'to become bad'; -kha- [space]				
daurmanasya-	guṇa(duṣ)-(man)-as-ya-;(duṣ) IV 'to be bad';(man) IV 'to think';-as-[form Noun];-ya-[abstract property]				
aṅgamejayatva-	aṅgam-(ej)-aya-tva-;aṅgam [Adverb of 'body parts'];(ej) I 'to tremble';-aya-[causative form];-tva-[abstract n Noun]				
śvāsa-	vrddhi(śvas)-a-;(śvas) II 'to breathe';-a-[form Noun]				
praśvāsa-	pra-vrddhi(śvas)-a-;pra-['forward'];(śvas) II 'to breathe';-a-[form Noun]				
vikṣepa-		vi-guṇa(kṣip)-a-;vi-['away'];(kṣip) VI 'to throw';-a-[form Noun/Adj]			
bhuva-		(bhū)-a-;(bhū) I 'to be';-a-[form Adj/Noun]			

Element	Type	Meaning
duḥkha- दुःख-	Noun	distress, pain, discomfort
daurmanasya- दौर्मनस्य-	Noun	dejection, melancholy, despair
aṅgamejayatva- अङ्गमेजयत्व-	Noun	causing the body parts to move, trembling
śvāsa- श्वास-	Noun	inhalation, breathing
prāśvāsa- प्रश्वास-	Noun	exhalation
vikṣepa- विक्षेप-	Noun	inattention, distraction, confusion, perplexity
saha- सह-	Indeclinable	in common, in company, jointly, conjointly
bhuva- भुव-	Noun	occurring, becoming

praśvāsa-m	Singular	Dual	Plural	bhuva-m	Singular	Dual	Plural
Nominative	praśvāsaḥ	praśvāsau	praśvāsāḥ	Nominative	bhuvaḥ	bhuvau	bhuvāḥ
Vocative	praśvāsa	praśvāsau	praśvāsāḥ	Vocative	bhuva	bhuvau	bhuvāḥ
Accusative	praśvāsam	praśvāsau	praśvāsān	Accusative	bhuvam	bhuvau	bhuvān
Instrumental	praśvāsena	praśvāsābhyām	praśvāsaiḥ	Instrumental	bhuvena	bhuvābhyām	bhuvaiḥ
Dative	praśvāsāya	praśvāsābhyām	praśvāsebhyaḥ	Dative	bhuvāya	bhuvābhyām	bhuvebhyaḥ
Ablative	praśvāsāt	praśvāsābhyām	praśvāsebhyaḥ	Ablative	bhuvāt	bhuvābhyām	bhuvebhyaḥ
Genitive	praśvāsasya	praśvāsayoḥ	praśvāsānām	Genitive	bhuvasya	bhuvayoḥ	bhuvānām
Locative	praśvāse	praśvāsayoḥ	praśvāseṣu	Locative	bhuve	bhuvayoḥ	bhuveṣu

m Nom Sg tat-pratiṣedha-artham eka-tattva-abhyāsaḥ 32 Towards the goal of elimination of these is practice on one essence.		Element	Type	Meaning
		tad- तद्-	Pronoun	he, she, it, this [tat- in compound]
		pratiṣedha- प्रतिषेध-	Noun	keeping back, warding off, prevention
		artham अर्थम्	Indeclinable	for the sake of, towards the goal of
		eka- एक-	Adjective	one, unique, alone, lonely, only a certain
		tattva- तत्त्व-	Noun	reality, truth, essence, essential principle
		abhyāsa- अभ्यास-	Noun	practice, repetition, diligent exercise
Notes on Word Formation				
pratiṣedha-	prati-guṇa(sidh)-a-;prati-['against'];(sidh) I 'to ward off';-a-[form Noun]	tattva-	tad-tva-;tad-[3rd person Pronoun,'that'];-tva-[possessing the quality of]	
artha-	guṇa(r)-tha-; (r) I 'to go towards'; -tha-[substantification]	abhyāsa-	abhi-(ās)-a-;abhi-['to','unto','toward'];(ās) II 'to sit';-a-[form Noun/Adj]	

abhyāsa-m	Singular	Dual	Plural
Nominative	abhyāsaḥ	abhyāsau	abhyāsāḥ
Vocative	abhyāsa	abhyāsau	abhyāsāḥ
Accusative	abhyāsam	abhyāsau	abhyāsān
Instrumental	abhyāsena	abhyāsābhyām	abhyāsaiḥ
Dative	abhyāsāya	abhyāsābhyām	abhyāsebhyaḥ
Ablative	abhyāsāt	abhyāsābhyām	abhyāsebhyaḥ
Genitive	abhyāsasya	abhyāsayoḥ	abhyāsānām
Locative	abhyāse	abhyāsayoḥ	abhyāseṣu

f Gen Pl m Gen Pl maitrī-karuṇā-mudita-upekṣāṇām sukha-duḥkha-puṇya-apuṇya-viṣayāṇām -a u- = -o- -m s-=-ṃ s- n Nom Sg -m bh-=-ṃ bh- bhāvanātaḥ citta-prasādanam 33 -s c-> -ḥ c-; -ḥ c- = -śc-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>maitrī- मैत्री-</td><td>Noun</td><td>friendship, friendliness, benevolence</td></tr><tr><td>karuṇā- करुणा-</td><td>Noun</td><td>compassion</td></tr><tr><td>mudita- मुदित-</td><td>Noun/Adj</td><td>joy, delight</td></tr><tr><td>upekṣā- उपेक्षा-</td><td>Noun</td><td>indifference</td></tr><tr><td>sukha- सुख-</td><td>Noun</td><td>well-being</td></tr><tr><td>duḥkha- दुःख-</td><td>Noun</td><td>distress, pain, discomfort</td></tr><tr><td>puṇya- पुण्य-</td><td>Noun</td><td>virtue, auspicious, favorable, happy</td></tr><tr><td>apuṇya- अपुण्य-</td><td>Noun</td><td>vice, inauspicious, unfavorable, unhappy</td></tr><tr><td>viṣaya- विषय-</td><td>Noun</td><td>domain, territory, space, field of perception</td></tr><tr><td>bhāvanātas भावनातस्</td><td>Indeclinable</td><td>from the feeling</td></tr><tr><td>citta- चित्त-</td><td>Noun</td><td>mind, thought</td></tr><tr><td>prasādana- प्रसादन-</td><td>Adjective</td><td>calming. soothing, cheering, gratifying</td></tr></table>	Element	Type	Meaning	maitrī- मैत्री-	Noun	friendship, friendliness, benevolence	karuṇā- करुणा-	Noun	compassion	mudita- मुदित-	Noun/Adj	joy, delight	upekṣā- उपेक्षा-	Noun	indifference	sukha- सुख-	Noun	well-being	duḥkha- दुःख-	Noun	distress, pain, discomfort	puṇya- पुण्य-	Noun	virtue, auspicious, favorable, happy	apuṇya- अपुण्य-	Noun	vice, inauspicious, unfavorable, unhappy	viṣaya- विषय-	Noun	domain, territory, space, field of perception	bhāvanātas भावनातस्	Indeclinable	from the feeling	citta- चित्त-	Noun	mind, thought	prasādana- प्रसादन-	Adjective	calming. soothing, cheering, gratifying
Element	Type	Meaning																																							
maitrī- मैत्री-	Noun	friendship, friendliness, benevolence																																							
karuṇā- करुणा-	Noun	compassion																																							
mudita- मुदित-	Noun/Adj	joy, delight																																							
upekṣā- उपेक्षा-	Noun	indifference																																							
sukha- सुख-	Noun	well-being																																							
duḥkha- दुःख-	Noun	distress, pain, discomfort																																							
puṇya- पुण्य-	Noun	virtue, auspicious, favorable, happy																																							
apuṇya- अपुण्य-	Noun	vice, inauspicious, unfavorable, unhappy																																							
viṣaya- विषय-	Noun	domain, territory, space, field of perception																																							
bhāvanātas भावनातस्	Indeclinable	from the feeling																																							
citta- चित्त-	Noun	mind, thought																																							
prasādana- प्रसादन-	Adjective	calming. soothing, cheering, gratifying																																							
Calming of the mind is from the feeling of friendship, compassion, joy, and indifference respectively towards those of well-being, distress, virtue, and vice.																																									
Notes on Word Formation																																									
maitrī-	(*mitra)-ī-; mitra-[N, 'friend']; -ī- [form f Noun]																																								
karuṇā-	guṇa(kṛ)-una-a-;(kṛ) II 'to-scatter';-una-['good'];-a-[form Noun/Adj]																																								
mudita-	(mud)-i-ta-;(mud) I 'to be happy';-i-ta-[Past Pass Pcpl]																																								
upekṣā-	upa-guṇa(īkṣ)-a-;upa-['to','unto'];(īkṣ) I 'to look';-a-[form Noun/Adj]																																								
sukha-	su-kha-; su-['good', 'desirable', 'much'];-kha-['space']																																								
duḥkha-	(duṣ)-kha-; (duṣ) IV 'to become bad'; -kha- [space]																																								
puṇya-	(puṇ)-ya-; (puṇ) VI 'to be virtuous'; -ya- [substantification of Verb]																																								
apuṇya-	a-(puṇ)-ya-;a-['non']; (puṇ) VI 'to be virtuous';-ya-[substatification of Verb]																																								
viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]																																								
bhāvanātas	vṛddhi(bhū)-ana-tas; (bhū) I 'to be';-ana-[form Noun/Adj];-tas-[Indec,'from']																																								
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]																																								
prasādana-	pra-vṛddhi(sad)-ana-;pra-['forward'];(sad) VI 'to sit';-ana-[form Noun/Adj]																																								

upekṣā-f	Singular	Dual	Plural	viṣaya-m	Singular	Dual	Plural	prasādana-n	Singular	Dual	Plural
Nominative	upekṣā	upekṣe	upekṣāḥ	Nominative	viṣayaḥ	viṣayau	viṣayāḥ	Nominative	prasādanam	prasādane	prasādanāni
Vocative	upekṣe	upekṣe	upekṣāḥ	Vocative	viṣaya	viṣayau	viṣayāḥ	Vocative	prasādana	prasādane	prasādanāni
Accusative	upekṣām	upekṣe	upekṣāḥ	Accusative	viṣayam	viṣayau	viṣayān	Accusative	prasādanam	prasādane	prasādanāni
Instrumental	upekṣayā	upekṣābhyām	upekṣābhiḥ	Instrumental	viṣayeṇa	viṣayābhyām	viṣayaiḥ	Instrumental	prasādanena	prasādanābhyām	prasādanaiḥ
Dative	upekṣāyai	upekṣābhyām	upekṣābhyaḥ	Dative	viṣayāya	viṣayābhyām	viṣayebhyaḥ	Dative	prasādanāya	prasādanābhyām	prasādanebhyaḥ
Ablative	upekṣāyāḥ	upekṣābhyām	upekṣābhyaḥ	Ablative	viṣayāt	viṣayābhyām	viṣayebhyaḥ	Ablative	prasādanāt	prasādanābhyām	prasādanebhyaḥ
Genitive	upekṣāyāḥ	upekṣayoḥ	upekṣāṇām	Genitive	viṣayasya	viṣayayoḥ	viṣayāṇām	Genitive	prasādanasya	prasādanayoḥ	prasādanānām
Locative	upekṣāyām	upekṣayoḥ	upekṣāsu	Locative	viṣaye	viṣayayoḥ	viṣayeṣu	Locative	prasādane	prasādanayoḥ	prasādaneṣu

pracchardana-vidhāraṇābhyām vā prāṇasya || 34 ||

Or by controlled exhalation and retention of breath.

Notes on Word Formation

pracchardana- pra-vṛddhi(chṛd)-ana-;pra-['forward'];(chṛd) VII 'to pour out';-ana-[form Noun/Adj]

Element	Type	Meaning
prachardana- प्रच्छर्दन-	Noun	controlled exhalation
vidhāraṇa- विधारण-	Noun	retention, restraining
vā वा	Indeclinable	or, either, either; assuming that, as
prāṇa- प्राण-	Noun	breath
vidhāraṇa-	vi-vrddhi(dhṛ)-ana-;vi-['away'];(dhṛ) I 'to support';-ana-[form Noun/Adj]	
prāṇa-	pra-(an)-a-;pra-['at the beginning of']; (an) II 'to breathe';-a-[form Noun]	

vidhāraṇa-n	Singular	Dual	Plural	prāṇa-m	Singular	Dual	Plural
Nominative	vidhāraṇam	vidhāraṇe	vidhāraṇāni	Nominative	prāṇaḥ	prāṇau	prāṇāḥ
Vocative	vidhāraṇa	vidhāraṇe	vidhāraṇāni	Vocative	prāṇa	prāṇau	prāṇāḥ
Accusative	vidhāraṇam	vidhāraṇe	vidhāraṇāni	Accusative	prāṇam	prāṇau	prāṇān
Instrumental	vidhāraṇena	vidhāraṇābhyām	vidhāraṇaiḥ	Instrumental	prāṇena	prāṇābhyām	prāṇaiḥ
Dative	vidhāraṇāya	vidhāraṇābhyām	vidhāraṇebhyaḥ	Dative	prāṇāya	prāṇābhyām	prāṇebhyaḥ
Ablative	vidhāraṇāt	vidhāraṇābhyām	vidhāraṇebhyaḥ	Ablative	prāṇāt	prāṇābhyām	prāṇebhyaḥ
Genitive	vidhāraṇasya	vidhāraṇayoḥ	vidhāraṇānām	Genitive	prāṇasya	prāṇayoḥ	prāṇānām
Locative	vidhāraṇe	vidhāraṇayoḥ	vidhāraṇeṣu	Locative	prāṇe	prāṇayoḥ	prāṇeṣu

f Nom Sgf Nom Sgf Nom Sgn Gen Sgf Nom Sg viṣayavatī vā pravṛttiḥ utpannā manasaḥ sthiti-nibandhinī 35 -ḥ u- = -ru-		Element	Type	Meaning
Or that containing a sense object, the manifested activity holding the steadiness of the mind.		viṣayavatī- विषयवती-	Noun	containing a viṣaya, containing sense object
		vā वा	Indeclinable	or, either, either, assuming that, as
		pravṛtti- प्रवृत्ति-	Noun	activity
		utpannā- उत्पन्ना-	Noun	arisen, produced, manifested
		manas- मनस्-	Noun	thought, spirit, faculty of attention, intellect, mind
		sthiti- स्थिति-	Adj/Noun	steadiness, standing steady, staying
		nibandhinī- निबन्धिनी -	Noun	binding, holding, attaching
Notes on Word Formation				
viṣayavatī-	viṣaya-vat- ī -; vat-[possessive]; - ī-[renders Noun feminine]	manas-	(man)-as-;(man) IV 'to think';-as-[form abstract Noun]	
pravṛtti-	pra-(vṛt)-ti-;pra-['forward'];(vṛt) I 'to turn';ti-[form f Noun/Adj]	sthiti-	Active Participle of (sthā) I 'to remain still'	
utpannā-	ud-pannā-;ud-['out'];pannā-[f Past Passive Participle of (pad)]; (pad) IV 'going']	nibandhinī-	ni-(badh)-in-ī-;ni-['into'];(badh) IX 'to restrain';-in-[forms Adj,'regularly doing X'];-ī-[form f Noun]	

viṣayavatī-f	Singular	Dual	Plural	utpannā-f	Singular	Dual	Plural	nibandhinī-f	Singular	Dual	Plural
Nominative	viṣayavatī	viṣayavatyau	viṣayavatyaḥ	Nominative	utpannā	utpanne	utpannāḥ	Nominative	nibandhini	nibandhinyau	nibandhinyaḥ
Vocative	viṣayavati	viṣayavatyau	viṣayavatyaḥ	Vocative	utpanne	utpanne	utpannāḥ	Vocative	nibandhini	nibandhinyau	nibandhinyaḥ
Accusative	viṣayavatīm	viṣayavatyau	viṣayavatīḥ	Accusative	utpannām	utpanne	utpannāḥ	Accusative	nibandhinīm	nibandhinyau	nibandhinīḥ
Instrumental	viṣayavatyā	viṣayavatībhyām	viṣayavatībhiḥ	Instrumental	utpannayā	utpannābhyām	utpannābhiḥ	Instrumental	nibandhinyā	nibandhinībhyām	nibandhinībhiḥ
Dative	viṣayavatyai	viṣayavatībhyām	viṣayavatībhyaḥ	Dative	utpannāyai	utpannābhyām	utpannābhyaḥ	Dative	nibandhinyai	nibandhinībhyām	nibandhinībhyaḥ
Ablative	viṣayavatyāḥ	viṣayavatībhyām	viṣayavatībhyaḥ	Ablative	utpannāyāḥ	utpannābhyām	utpannābhyaḥ	Ablative	nibandhinyāḥ	nibandhinībhyām	nibandhinībhyaḥ
Genitive	viṣayavatyāḥ	viṣayavatyoh	viṣayavatīnām	Genitive	utpannāyāḥ	utpannayoh	utpannānām	Genitive	nibandhinyāḥ	nibandhinyoh	nibandhinīnām
Locative	viṣayavatyām	viṣayavatyoh	viṣayavatīṣu	Locative	utpannāyām	utpannayoh	utpannāsu	Locative	nibandhinyām	nibandhinyoh	nibandhinīṣu
pravṛtti-f	Singular	Dual	Plural	manas-n	Singular	Dual	Plural				
Nominative	pravṛtṭiḥ	pravṛttī	pravṛttayaḥ	Nominative	manaḥ	manasī	manāṃsi				
Vocative	pravṛtte	pravṛttī	pravṛttayaḥ	Vocative	manaḥ	manasī	manāṃsi				
Accusative	pravṛttim	pravṛttī	pravṛtṭiḥ	Accusative	manaḥ	manasī	manāṃsi				
Instrumental	pravṛtṭyā	pravṛttibhyām	pravṛttibhiḥ	Instrumental	manasā	manobhyām	manobhiḥ				
Dative	pravṛtṭyai pravṛttaye	pravṛttibhyām	pravṛttibhyaḥ	Dative	manase	manobhyām	manobhyaḥ				
Ablative	pravṛtṭyāḥ pravṛtteḥ	pravṛttibhyām	pravṛttibhyaḥ	Ablative	manasaḥ	manobhyām	manobhyaḥ				
Genitive	pravṛtṭyāḥ pravṛtteḥ	pravṛtṭyoh	pravṛttīnām	Genitive	manasaḥ	manasoḥ	manasām				
Locative	pravṛtṭyām pravṛttau	pravṛtṭyoh	pravṛtṭiṣu	Locative	manasi	manasoḥ	manaḥsu				

f Nom Sg

f Nom

viṣokā vā jyotiṣmatī || 36 ||

Or having illumination without sorrow.

Element

Type

Meaning

viṣokā- विषोका-

Noun

without sorrow/pain

vā वा

Indeclinable

or, either, also

jyotiṣmatī- ज्योतिष्मती-

Noun

having illumination

Notes on Word Formation

viṣokā-

vi-guṇa(śuc)-ā;vi-['separated from'];(śuc) I Verb 'to grieve';-ā-[form f Noun]

jyotiṣmatī-

yotis-matī;;jyotis-[Noun,'light'];-matī-[f form of mant- possessive]

viṣokā-f	Singular	Dual	Plural	jyotiṣmatī-f	Singular	Dual	Plural
Nominative	viṣokā	viṣoke	viṣokāḥ	Nominative	jyotiṣmatī	jyotiṣmatyau	jyotiṣmatyaḥ
Vocative	viṣoke	viṣoke	viṣokāḥ	Vocative	jyotiṣmati	jyotiṣmatyau	jyotiṣmatyaḥ
Accusative	viṣokām	viṣoke	viṣokāḥ	Accusative	jyotiṣmatīm	jyotiṣmatyau	jyotiṣmatīḥ
Instrumental	viṣokayā	viṣokābhyām	viṣokābhiḥ	Instrumental	jyotiṣmatyā	jyotiṣmatībhyām	jyotiṣmatībhiḥ
Dative	viṣokāyai	viṣokābhyām	viṣokābhyaḥ	Dative	jyotiṣmatyai	jyotiṣmatībhyām	jyotiṣmatībhyaḥ
Ablative	viṣokāyāḥ	viṣokābhyām	viṣokābhyaḥ	Ablative	jyotiṣmatyāḥ	jyotiṣmatībhyām	jyotiṣmatībhyaḥ
Genitive	viṣokāyāḥ	viṣokayoh	viṣokāṇām	Genitive	jyotiṣmatyāḥ	jyotiṣmatyoh	jyotiṣmatīnām
Locative	viṣokāyām	viṣokayoh	viṣokāsu	Locative	jyotiṣmatyām	jyotiṣmatyoh	jyotiṣmatīṣu

n Nom Sg n Nom Sg vīta-rāga-viṣayam vā cittam 37 -m v- = -ṃ v-		Element	Type	Meaning
Or, a mind devoid of attachment to any sense object.		vīta- वीत-	Adjective	without, free from, gone away, departed
		rāga- राग-	Noun	attachment, desire, passion, color
		viṣaya- विषय-	Noun	domain, territory, space, field of perception
		vā वा	Indeclinable	or, either, either; assuming that, as
		citta- चित्त-	Adjective	thought, noticed, understood, mind
Notes on Word Formation				
vīta-	vi-(ī)-ta-;vi-['away','out'];(ī) I 'to go';-ta-[form Past Passive Participle]	viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]	
rāga-	vr̥ddhi(rañj)-a-; (rañj) IV 'to be colored';-a-[form Noun/Adj]	citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]	

viṣaya-n	Singular	Dual	Plural	citta-n	Singular	Dual	Plural
Nominative	viṣayam	viṣaye	viṣayāṇi	Nominative	cittam	citte	cittāni
Vocative	viṣaya	viṣaye	viṣayāṇi	Vocative	citta	citte	cittāni
Accusative	viṣayam	viṣaye	viṣayāṇi	Accusative	cittam	citte	cittāni
Instrumental	viṣayeṇa	viṣayābhyām	viṣayaiḥ	Instrumental	cittena	cittābhyām	cittaiḥ
Dative	viṣayāya	viṣayābhyām	viṣayebhyaḥ	Dative	cittāya	cittābhyām	cittebhyaḥ
Ablative	viṣayāt	viṣayābhyām	viṣayebhyaḥ	Ablative	cittāt	cittābhyām	cittebhyaḥ
Genitive	viṣayasya	viṣayayoḥ	viṣayāṇām	Genitive	cittasya	cittayoḥ	cittānām
Locative	viṣaye	viṣayayoḥ	viṣayeṣu	Locative	citte	cittayoḥ	citteṣu

n Nom Sg svapna-nidrā-jñāna-ālambanam vā 38 -m v- = -ṃ v-		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>svapna- स्वप्न-</td><td>Noun</td><td>dream</td></tr><tr><td>nidrā- निद्रा-</td><td>Noun</td><td>sleep</td></tr><tr><td>jñāna- ज्ञान-</td><td>Noun</td><td>knowledge</td></tr><tr><td>ālambana- आलम्बन-</td><td>Noun</td><td>support, fulcrum, foundation, base</td></tr><tr><td>vā वा</td><td>Indeclinable</td><td>or, either, either, assuming that, as</td></tr></table>		Element	Type	Meaning	svapna- स्वप्न-	Noun	dream	nidrā- निद्रा-	Noun	sleep	jñāna- ज्ञान-	Noun	knowledge	ālambana- आलम्बन-	Noun	support, fulcrum, foundation, base	vā वा	Indeclinable	or, either, either, assuming that, as
Element	Type	Meaning																			
svapna- स्वप्न-	Noun	dream																			
nidrā- निद्रा-	Noun	sleep																			
jñāna- ज्ञान-	Noun	knowledge																			
ālambana- आलम्बन-	Noun	support, fulcrum, foundation, base																			
vā वा	Indeclinable	or, either, either, assuming that, as																			
Alternatively, support of knowledge from dream and sleep.																					
Notes on Word Formation		jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]																		
svapna-	(svap)-ana-;(svap) II 'to sleep';-ana-[form Noun/Adj]	ālambana-	ā-(lamb)-ana-;ā-['near'];(lamb) I 'to depend';-ana-[form Adj/Noun]																		

ālambana-n	Singular	Dual	Plural
Nominative	ālambanam	ālambane	ālambanāni
Vocative	ālambana	ālambane	ālambanāni
Accusative	ālambanam	ālambane	ālambanāni
Instrumental	ālambanena	ālambanābhyām	ālambanaiḥ
Dative	ālambanāya	ālambanābhyām	ālambanebhyaḥ
Ablative	ālambanāt	ālambanābhyām	ālambanebhyaḥ
Genitive	ālambanasya	ālambanayoḥ	ālambanānām
Locative	ālambane	ālambanayoḥ	ālambaneṣu

n Abl Sg yathā-abhimata-dhyānāt vā 39 -ā a- = -ā- -t v- = -dv-	Element yathā- यथा- abhimata- अभिमत- dhyāna- ध्यान- vā वा	Type Indeclinable Adjective Noun Indeclinable	Meaning as it is, in which manner desired, esteemed, agreeable, desire, wish contemplation, meditation or, either, either; assuming that, as
Or, from meditation in a manner of one's choice.	Notes on Word Formation		
	abhimata- dhyāna-	abhi-(man)-ta-;abhi-['into'];(man) II 'to think';-ta-[form Past Passive Participle] (dhyai)-ana-;(dhyai) I 'to meditate';-ana-[form Noun/Adj]	

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

parama-aṇu-parama-mahattva-antaḥ asya vaśīkāraḥ 40 -a a- = -ā- m Nom Sg m Gen Sg m Nom Sg -a a- = -ā- -taḥ a- = -to '- Its mastery spans from the smallest atom to the largest dimension.	Element	Description	Meaning
	parama- परम-	Adjective	best, most excellent, worst
	aṇu- अणु-	Noun	atom, small object
	mahattva- महत्त्व-	Noun	largeness, vastness, eminence, importance
	anta- अन्त-	Noun	end limit boundary term
	ayaṃ- अयम्-	Pronoun	this
	vaśīkāra- वशीकार-	Noun	mastery
	Notes on Word Formation		
	mahattva-	(mah)-at-tva-; (mah) I 'to magnify'; -at-[forms Past Pass. Pcpl]; tva-[essence]	
	vaśīkāra-	vaś-ī-vṛddhi(kṛ)-a-; (vaś) II 'to command'; -ī-[euphonic]; (kṛ) V 'to do'; -a-[form Noun/Adj]	

anta-m	Singular	Dual	Plural	ayam-m	Singular	Dual	Plural	vaṣīkāra-m	Singular	Dual	Plural
Nominative	antaḥ	antau	antāḥ	Nominative	ayam	imau	ime	Nominative	vaṣīkāraḥ	vaṣīkārau	vaṣīkārah
Vocative	anta	antau	antāḥ	Vocative	-	-	-	Vocative	vaṣīkāra	vaṣīkārau	vaṣīkārah
Accusative	antam	antau	antān	Accusative	imam	imau	imān	Accusative	vaṣīkāram	vaṣīkārau	vaṣīkārah
Instrumental	antena	antābhyām	antaiḥ	Instrumental	anena	ābhyām	ebhiḥ	Instrumental	vaṣīkāreṇa	vaṣīkārabhyām	vaṣīkāraiḥ
Dative	antāya	antābhyām	antebhyaḥ	Dative	asmai	ābhyām	ebhyaḥ	Dative	vaṣīkāraya	vaṣīkārabhyām	vaṣīkārebhyaḥ
Ablative	antāt	antābhyām	antebhyaḥ	Ablative	asmāt	ābhyām	ebhyaḥ	Ablative	vaṣīkārāt	vaṣīkārabhyām	vaṣīkārebhyaḥ
Genitive	antasya	antayoḥ	antānām	Genitive	asya	anayoḥ	eṣām	Genitive	vaṣīkārasya	vaṣīkārayoḥ	vaṣīkāraṇām
Locative	ante	antayoḥ	anteṣu	Locative	asmin	anayoḥ	eṣu	Locative	vaṣīkāre	vaṣīkārayoḥ	vaṣīkāreṣu

f Abl Sgm Gen Sgm Gen Sgm Loc Plf Nom Sgf Nom Sg kṣīṇa-vṛtteḥ abhijātasya iva maṇeḥ grahīṭṛ-graḥaṇa-grāhyeṣu tat-stha-tat-añjanatā samāpattiḥ 41 -ḥ a- = -ra- -a i- = -e- -ḥ g- = -rg- -t a- = -da-		ElementTypeMeaning kṣīṇa- क्षीण-Adjectivediminished, wasted, expended, lost, destroyed vṛtti- वृत्ति-Nounturnings, fluctuations abhijāta- अभिजात-Adjectiveof noble origin, beautiful, exquisite iva इवIndeclinablelike, in the same manner as maṇi- मणि-Nounjewel, precious stone, pearl, crystal, ornament grahīṭṛ- ग्रहीतृ-Nounwho grasps, cognizer grahaṇa- ग्रहण-Adjectivegrasping, cognizing grāhya- ग्राह्य-Adjectiveto be grasped, cognizable tad- तद्-Pronounhe, she, it, this [tat in compound] stha- स्थ-Nounwhich stands, which remains añjanatā- अञ्जनता-Nountaking appearance samāpatti- समापत्ति-Nouncoming together, agreement, congruence		
From weakened turnings is samāpatti [congruence] in cognizer, cognizing, and cognizable, similar to an exquisite jewel's taking appearance of where it stands.				
Notes on Word Formation				
kṣīṇa-	(kṣi)-na-;(kṣi) I 'to decay';-na-[form Past Pass Pcpl]			
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]			
abhijāta-	abhi-vṛddhi(jan)-ta-;abhi-['to','toward'];(jan) IV 'to be born';-ta-[Past Pass Pcpl]			
grahīṭṛ-	(grah)-tṛ-; (grah) IX 'to grasp'; tṛ-[forms agent of Verb]			
grahaṇa-	(grah)-ana-; (grah) IX 'to grasp';-ana-[form Noun/Adj]			
grāhya-	Future Passive Participle of (grah) IX 'to grasp'			
stha-	agent of (stha); (stha) I 'to stand/persist'			
añjanatā-	(añj)-ana- tā-;(añj) VII 'to anoint';-ana-[form noun/adj];- tā- [forms abstraction]			
samāpatti-	sam-ā-(pad)-ti-;sam-['together'];ā-['to'];(pad) IV 'to go/walk';-ti-[form f Noun]			

vr̥tti-f	Singular	Dual	Plural	grāhya-m	Singular	Dual	Plural
Nominative	vr̥tṭiḥ	vr̥tṭī	vr̥ttayaḥ	Nominative	grāhyaḥ	grāhyau	grāhyāḥ
Vocative	vr̥tte	vr̥tṭī	vr̥ttayaḥ	Vocative	grāhya	grāhyau	grāhyāḥ
Accusative	vr̥ttim	vr̥tṭī	vr̥tṭiḥ	Accusative	grāhyam	grāhyau	grāhyān
Instrumental	vr̥tṭyā	vr̥ttibhyām	vr̥ttibhiḥ	Instrumental	grāhyeṇa	grāhyābhyām	grāhyaiḥ
Dative	vr̥tṭyai vr̥ttaye	vr̥ttibhyām	vr̥ttibhyaḥ	Dative	grāhyāya	grāhyābhyām	grāhyebhyaḥ
Ablative	vr̥tṭyāḥ vr̥tteḥ	vr̥ttibhyām	vr̥ttibhyaḥ	Ablative	grāhyāt	grāhyābhyām	grāhyebhyaḥ
Genitive	vr̥tṭyāḥ vr̥tteḥ	vr̥tṭyoḥ	vr̥ttinām	Genitive	grāhyasya	grāhyayoḥ	grāhyāṇām
Locative	vr̥tṭyām vr̥ttau	vr̥tṭyoḥ	vr̥tṭiṣu	Locative	grāhye	grāhyayoḥ	grāhyeṣu
abhijāta-m	Singular	Dual	Plural	añjanatā-f	Singular	Dual	Plural
Nominative	abhijātaḥ	abhijātau	abhijātāḥ	Nominative	añjanatā	añjanate	añjanatāḥ
Vocative	abhijāta	abhijātau	abhijātāḥ	Vocative	añjanate	añjanate	añjanatāḥ
Accusative	abhijātam	abhijātau	abhijātān	Accusative	añjanatām	añjanate	añjanatāḥ
Instrumental	abhijātena	abhijātābhyām	abhijātaiḥ	Instrumental	añjanatayā	añjanatābhyām	añjanatābhiḥ
Dative	abhijātāya	abhijātābhyām	abhijātebhyaḥ	Dative	añjanatāyai	añjanatābhyām	añjanatābhyaḥ
Ablative	abhijātāt	abhijātābhyām	abhijātebhyaḥ	Ablative	añjanatāyāḥ	añjanatābhyām	añjanatābhyaḥ
Genitive	abhijātasya	abhijātayoḥ	abhijātānām	Genitive	añjanatāyāḥ	añjanatayoḥ	añjanatānām
Locative	abhijāte	abhijātayoḥ	abhijāteṣu	Locative	añjanatāyām	añjanatayoḥ	añjanatāsu
mañi-m	Singular	Dual	Plural	samāpatti-f	Singular	Dual	Plural
Nominative	mañiḥ	mañī	maṇayaḥ	Nominative	samāpattiḥ	samāpattī	samāpattayaḥ
Vocative	maṇe	mañī	maṇayaḥ	Vocative	samāpatte	samāpattī	samāpattayaḥ
Accusative	maṇim	mañī	maṇīn	Accusative	samāpattim	samāpattī	samāpattiḥ
Instrumental	maṇinā	mañibhyām	mañibhiḥ	Instrumental	samāpattyā	samāpattibhyām	samāpattibhiḥ
Dative	maṇaye	mañibhyām	mañibhyaḥ	Dative	samāpattyai samāpattaye	samāpattibhyām	samāpattibhyaḥ
Ablative	maṇeḥ	mañibhyām	mañibhyaḥ	Ablative	samāpattyāḥ samāpatteḥ	samāpattibhyām	samāpattibhyaḥ
Genitive	maṇeḥ	maṇyoḥ	maṇīnām	Genitive	samāpattyāḥ samāpatteḥ	samāpattyōḥ	samāpattīnām
Locative	maṇau	maṇyoḥ	maṇiṣu	Locative	samāpattyām samāpattau	samāpattyōḥ	samāpattiṣu

m Instr Pl		f Nom Sg	f Nom Sg	f Nom Sg	tatra śabda-artha-jñāna-vikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ 42	
Therein, with word, purpose, and conceptualization having been interspersed, is savitarkā samāpattiḥ [coming together with reflection].						
Notes on Word Formation						
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]					
vikalpa-	vi-guṇa(k p)-a-;vi-['apart'];(k p) I 'to arrange';-a-[form Noun/Adj]					
saṃkīrṇā-	am-kīrṇā-;sam-['with'];kīrṇā-[f Past Pass Pcpl of (kṛ) VI 'to scatter/disperse']					
Element		Type	Meaning			
tatra तत्र	Indeclinable	in that, therein, in that case, then				
śabda- शब्द-	Noun	word, speech, language				
artha- अर्थ-	Noun	purpose, meaning				
jñāna- ज्ञान-	Noun	knowing, becoming acquainted with, knowledge				
vikalpa- विकल्प-	Noun	conceptualization				
saṃkīrṇā- संकीर्ण-	Adjective	having been interspersed				
savitarkā- सवितर्का-	Adjective	accompanied with reason or thought, with reflection				
samāpatti- समापत्ति-	Noun	coming together, agreement, congruence				
savitarkā-	sa-vi-(tark)-ā-;sa-['together'];vi-['apart'];(tark) X 'to reflect';-ā-[form f Adj/Noun]					
samāpatti-	sa-m-ā-(pad)-ti-;sa-m-['together'];ā-['to'];(pad) IV 'to go/walk';-ti-[form f Noun]					

vikalpa-m	Singular	Dual	Plural	savitarkā-f	Singular	Dual	Plural
Nominative	vikalpaḥ	vikalpau	vikalpāḥ	Nominative	savitarkā	savitarke	savitarkāḥ
Vocative	vikalpa	vikalpau	vikalpāḥ	Vocative	savitarke	savitarke	savitarkāḥ
Accusative	vikalpam	vikalpau	vikalpān	Accusative	savitarkām	savitarke	savitarkāḥ
Instrumental	vikalpena	vikalpābhyām	vikalpaiḥ	Instrumental	savitarkayā	savitarkābhyām	savitarkābhiḥ
Dative	vikalpāya	vikalpābhyām	vikalpebhyaḥ	Dative	savitarkāyai	savitarkābhyām	savitarkābhyaḥ
Ablative	vikalpāt	vikalpābhyām	vikalpebhyaḥ	Ablative	savitarkāyāḥ	savitarkābhyām	savitarkābhyaḥ
Genitive	vikalpasya	vikalpayoḥ	vikalpānām	Genitive	savitarkāyāḥ	savitarkayoḥ	savitarkāṇām
Locative	vikalpe	vikalpayoḥ	vikalpeṣu	Locative	savitarkāyām	savitarkayoḥ	savitarkāsu
samkīrṇā-f	Singular	Dual	Plural	samāpatti-f	Singular	Dual	Plural
Nominative	samkīrṇā	samkīrṇe	samkīrṇāḥ	Nominative	samāpattiḥ	samāpattī	samāpattayaḥ
Vocative	samkīrṇe	samkīrṇe	samkīrṇāḥ	Vocative	samāpatte	samāpattī	samāpattayaḥ
Accusative	samkīrṇām	samkīrṇe	samkīrṇāḥ	Accusative	samāpattim	samāpattī	samāpattīḥ
Instrumental	samkīrṇayā	samkīrṇābhyām	samkīrṇābhiḥ	Instrumental	samāpattyā	samāpattibhyām	samāpattibhiḥ
Dative	samkīrṇāyai	samkīrṇābhyām	samkīrṇābhyaḥ	Dative	samāpattyai samāpattaye	samāpattibhyām	samāpattibhyaḥ
Ablative	samkīrṇāyāḥ	samkīrṇābhyām	samkīrṇābhyaḥ	Ablative	samāpattyāḥ samāpatteḥ	samāpattibhyām	samāpattibhyaḥ
Genitive	samkīrṇāyāḥ	samkīrṇayoḥ	samkīrṇānām	Genitive	samāpattyāḥ samāpatteḥ	samāpattyoḥ	samāpattīnām
Locative	samkīrṇāyām	samkīrṇayoḥ	samkīrṇāsu	Locative	samāpattyām samāpattau	samāpattyoḥ	samāpattiṣu

f Loc Sgf Nom Sgf Nom Sg smṛti-pariśuddhau svarūpa-śūnya-iva artha-mātra-nirbhāsā nirvitarkā 43 -a a- = -ā-		Element	Type	Meaning
In the complete purification of memory, as if devoid of its form, merely the purpose radiant, is nirvitarkā [without deliberation].		smṛti- स्मृति-	Noun	that which is remembered, memory, remembrance
		pariśuddhi- परिशुद्धि-	Noun	that which is all around purified, completely pure
		svarūpa- स्वरूप-	Noun	own nature/form
		śūnya- शून्य-	Adj/Noun	empty, void
		iva इव	Indeclinable	like, in the same manner as
		artha- अर्थ-	Noun	purpose, cause, motive; intention, meaning
		mātra- मात्र-	Noun	only, nothing but, entirely; measure
Notes on Word Formation		nirbhāsā- निर्भासा-	Adjective	radiant, luminiscent
smṛti- (smṛ)-ti-; (smṛ) I 'to remember'; -ti-[form f Noun]		nirvitarkā- निर्वितर्का-	Adjective	without recourse to thought
pariśuddhi- pari-(śuddh)-ti-;pari-['around'];(śuddh) IV 'to purify';-ti-[form f Noun]				
svarūpa- sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]				
nirbhāsā- nir-(bhās)-ā-;nir-['out','forth'];(bhās) I 'to shine';-ā-[form f Adj/Noun]		nirvitarkā- nir-vi-(tark)-ā-;nir-['without'];-vi-['apart'];(tark) X 'to reflect/evaluate';-ā-[form f Noun]		

pariśuddhi-f	Singular	Dual	Plural	nirbhāsā-f	Singular	Dual	Plural	nirvitarkā-f	Singular	Dual	Plural
Nominative	pariśuddhiḥ	pariśuddhī	pariśuddhayaḥ	Nominative	nirbhāsā	nirbhāse	nirbhāsāḥ	Nominative	nirvitarkā	nirvitarke	nirvitarkāḥ
Vocative	pariśuddhe	pariśuddhī	pariśuddhayaḥ	Vocative	nirbhāse	nirbhāse	nirbhāsāḥ	Vocative	nirvitarke	nirvitarke	nirvitarkāḥ
Accusative	pariśuddhim	pariśuddhī	pariśuddhiḥ	Accusative	nirbhāsām	nirbhāse	nirbhāsāḥ	Accusative	nirvitarkām	nirvitarke	nirvitarkāḥ
Instrumental	pariśuddhyā	pariśuddhibhyām	pariśuddhibhiḥ	Instrumental	nirbhāsayā	nirbhāsābhyām	nirbhāsābhiḥ	Instrumental	nirvitarkayā	nirvitarkābhyām	nirvitarkābhiḥ
Dative	pariśuddhyai pariśuddhaye	pariśuddhibhyām	pariśuddhibhyaḥ	Dative	nirbhāsāyai	nirbhāsābhyām	nirbhāsābhyaḥ	Dative	nirvitarkāyai	nirvitarkābhyām	nirvitarkābhyaḥ
Ablative	pariśuddhyāḥ pariśuddheḥ	pariśuddhibhyām	pariśuddhibhyaḥ	Ablative	nirbhāsāyāḥ	nirbhāsābhyām	nirbhāsābhyaḥ	Ablative	nirvitarkāyāḥ	nirvitarkābhyām	nirvitarkābhyaḥ
Genitive	pariśuddhyāḥ pariśuddheḥ	pariśuddhyoḥ	pariśuddhīnām	Genitive	nirbhāsāyāḥ	nirbhāsayoḥ	nirbhāsānām	Genitive	nirvitarkāyāḥ	nirvitarkayoḥ	nirvitarkāṇām
Locative	pariśuddhyām pariśuddhau	pariśuddhyoḥ	pariśuddhiṣu	Locative	nirbhāsāyām	nirbhāsayoḥ	nirbhāsāsu	Locative	nirvitarkāyām	nirvitarkayoḥ	nirvitarkāsu

f Instr Sg		f Nom Sg		f Nom Sg		f Nom Sg		f Nom Sg		etayā eva savicārā nirvicārā ca sūkṣma-viṣayā vyākhyātā 44		-ā e- = -ai-	
By this indeed, savicārā and nirvicārā [with and without reflection], a subtle object is explained.													
Notes on Word Formation													
savicāra-		sa-vi- vṛddhi(car)-a-;sa-['together with'];vi-['apart'];(car) I 'to go'; a-[form Adj/Noun]											
nirvicāra-		nir-vi-vṛddhi(car)-a-;nir-['without']; vi-['apart'];(car) I 'to go';a- [form Adj/Noun]											
vyākhyāta-		vi-ā-(khyā)-ta-;vi-['asunder'];ā-['towards'];(khyā) II 'to anounce';-ta-[form Past Pass Pcpl]											

Element	Type	Meaning
etad- एतद्-	Pronoun	this, here
eva एव	Indeclinable	so, just so, exactly so, indeed
savicārā- सविचारा-	Noun	with reflection
nirvicārā- निर्विचारा-	Noun	without reflection
ca च	Indeclinable	and, also, as well as
sūkṣma- सूक्ष्म-	Adjective	thin, slender, small, narrow, weak, subtle
viṣayā- विषया-	Noun	the perceived, object of cognitive perception
vyākhyātā- व्याख्याता-	Noun	narrated, exposed, detailed, explained

etad-f	Singular	Dual	Plural	nirvicārā-f	Singular	Dual	Plural	vyākhyātā-f	Singular	Dual	Plural
Nominative	eṣā	ete	etāḥ	Nominative	nirvicārā	nirvicāre	nirvicārāḥ	Nominative	vyākhyātā	vyākhyāte	vyākhyātāḥ
Vocative				Vocative	nirvicāre	nirvicāre	nirvicārāḥ	Vocative	vyākhyāte	vyākhyāte	vyākhyātāḥ
Accusative				Accusative	nirvicārām	nirvicāre	nirvicārāḥ	Accusative	vyākhyātām	vyākhyāte	vyākhyātāḥ
Instrumental	etayā	etābhyām	etābhiḥ	Instrumental	nirvicārayā	nirvicārābhyām	nirvicārābhiḥ	Instrumental	vyākhyātayā	vyākhyātābhyām	vyākhyātābhiḥ
Dative	etasyai	etābhyām	etābhyaḥ	Dative	nirvicārāyai	nirvicārābhyām	nirvicārābhyaḥ	Dative	vyākhyātāyai	vyākhyātābhyām	vyākhyātābhyaḥ
Ablative	etasyāḥ	etābhyām	etābhyaḥ	Ablative	nirvicārāyāḥ	nirvicārābhyām	nirvicārābhyaḥ	Ablative	vyākhyātāyāḥ	vyākhyātābhyām	vyākhyātābhyaḥ
Genitive	etasyāḥ	etayoḥ	etāsām	Genitive	nirvicārāyāḥ	nirvicārayoḥ	nirvicārāṇām	Genitive	vyākhyātāyāḥ	vyākhyātayoḥ	vyākhyātānām
Locative	etasyām	etayoḥ	etāsu	Locative	nirvicārāyām	nirvicārayoḥ	nirvicārāsu	Locative	vyākhyātāyām	vyākhyātayoḥ	vyākhyātāsu
savicārā-f	Singular	Dual	Plural	viṣayā-f	Singular	Dual	Plural				
Nominative	savicārā	savicāre	savicārāḥ	Nominative	viṣayā	viṣaye	viṣayāḥ				
Vocative	savicāre	savicāre	savicārāḥ	Vocative	viṣaye	viṣaye	viṣayāḥ				
Accusative	savicārām	savicāre	savicārāḥ	Accusative	viṣayām	viṣaye	viṣayāḥ				
Instrumental	savicārayā	savicārābhyām	savicārābhiḥ	Instrumental	viṣayayā	viṣayābhyām	viṣayābhiḥ				
Dative	savicārāyai	savicārābhyām	savicārābhyaḥ	Dative	viṣayāyai	viṣayābhyām	viṣayābhyaḥ				
Ablative	savicārāyāḥ	savicārābhyām	savicārābhyaḥ	Ablative	viṣayāyāḥ	viṣayābhyām	viṣayābhyaḥ				
Genitive	savicārāyāḥ	savicārayoḥ	savicārāṇām	Genitive	viṣayāyāḥ	viṣayayoḥ	viṣayāṇām				
Locative	savicārāyām	savicārayoḥ	savicārāsu	Locative	viṣayāyām	viṣayayoḥ	viṣayāsu				

n Nom Sg sūkṣma-viṣayatvam ca aliṅga-paryavasānam 45 -m c- = -ṃ c- -a a--ā-		n Nom Sg
And the subtlety of the essence of the object of perception is without attribute in the end.		
Notes on Word Formation		
viṣayatva-	vi-guṇa(si)-a-tva-;vi-['away'];(si) V 'to bind';-a-[form Noun];-tva-[essence]	
aliṅga-	a-(liṅg)-a-;a-['un','non'];(liṅg) X 'to mark';-a-[form Adj/Noun]	
paryavasāna-	pari-ava-(sā)-ana-; pari-['around'];ava-['down'];(sā) IV 'to stop';-ana-[Adj/Noun]	

viṣayatva-n	Singular	Dual	Plural	paryavasāna-n	Singular	Dual	Plural
Nominative	viṣayatvam	viṣayatve	viṣayatvāni	Nominative	paryavasānam	paryavasāne	paryavasānāni
Vocative	viṣayatva	viṣayatve	viṣayatvāni	Vocative	paryavasāna	paryavasāne	paryavasānāni
Accusative	viṣayatvam	viṣayatve	viṣayatvāni	Accusative	paryavasānam	paryavasāne	paryavasānāni
Instrumental	viṣayatvena	viṣayatvābhyām	viṣayatvaiḥ	Instrumental	paryavasānena	paryavasānābhyām	paryavasānaiḥ
Dative	viṣayatvāya	viṣayatvābhyām	viṣayatvebhyaḥ	Dative	paryavasānāya	paryavasānābhyām	paryavasānebhyaḥ
Ablative	viṣayatvāt	viṣayatvābhyām	viṣayatvebhyaḥ	Ablative	paryavasānāt	paryavasānābhyām	paryavasānebhyaḥ
Genitive	viṣayatvasya	viṣayatvayoḥ	viṣayatvānām	Genitive	paryavasānasya	paryavasānayoḥ	paryavasānānām
Locative	viṣayatve	viṣayatvayoḥ	viṣayatveṣu	Locative	paryavasāne	paryavasānayoḥ	paryavasāneṣu

f Nom Pl

n Nom Sg

m Nom Sg

tāḥ eva sabījaḥ samādhiḥ ||46||

-āḥ e--ā e-

These indeed are samādhi [meditative absorption] with seed.

Element	Type	Meaning
tad तद्	Pronoun	he, this, for this reason, then, it is that
eva एव	Indeclinable	indeed, only, however, just, precisely
sabīja- सबीज-	Adjective	containing germs, with seed
samādhi- समाधि-	Noun	concentration of mind
Notes on Word Formation		
sabīja-	sa-bīja-;sa-['acompanied by'];bīja-[n Noun,'seed']	
samādhi-	sam-ā-(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]	

tad-f	Singular	Dual	Plural	sabīja-m	Singular	Dual	Plural	samādhi-m	Singular	Dual	Plural
Nominative	sā	te	tāḥ	Nominative	sabījaḥ	sabījau	sabījāḥ	Nominative	samādhiḥ	samādhī	samādhayaḥ
Vocative	-	-	-	Vocative	sabīja	sabījau	sabījāḥ	Vocative	samādhe	samādhī	samādhayaḥ
Accusative	tām	te	tāḥ	Accusative	sabījam	sabījau	sabījān	Accusative	samādhim	samādhī	samādhīn
Instrumental	tayā	tābhyām	tābhiḥ	Instrumental	sabījena	sabījābhyām	sabījaiḥ	Instrumental	samādhinā	samādhibhyām	samādhibhiḥ
Dative	tasyai	tābhyām	tābhyaḥ	Dative	sabījāya	sabījābhyām	sabījebhyaḥ	Dative	samādhaye	samādhibhyām	samādhibhyaḥ
Ablative	tasyāḥ	tābhyām	tābhyaḥ	Ablative	sabījāt	sabījābhyām	sabījebhyaḥ	Ablative	samādheḥ	samādhibhyām	samādhibhyaḥ
Genitive	tasyāḥ	tayoḥ	tāsām	Genitive	sabījasya	sabījayoḥ	sabījānām	Genitive	samādheḥ	samādhyoḥ	samādhīnām
Locative	tasyām	tayoḥ	tāsu	Locative	sabīje	sabījayoḥ	sabījeṣu	Locative	samādhau	samādhyoḥ	samādhiṣu

n Loc Sg m Nom Sg nirvicāra-vaiśāradye adhyātma-prasādaḥ 47 -e a- = -e' -		Element	Type	Meaning
In mastery of nirvicāra [non-reflecting] there is serenity of the inner-self.		nirvicāra- निर्विचार-	Noun	non reflecting
		vaiśāradya- वैशारद्य-	Noun	mastery, clearness of intellect, wisdom
		adhyātma- अध्यात्म-	Noun	core being, soul, inner self
		prasāda- प्रसाद-	Noun	clarity, splendor, serenity, good disposition
Notes on Word Formation				
nirvicāra-	nir-vi-vṛddhi(car)-a-;nir-['without']; vi-['apart'];(car) I 'to go';a- [form Adj/Noun]	adhyātma-	adhi-ātma-;adhi-['on'];ātma-[Noun,'soul','self']	
		prasāda-	pra-vṛddhi(sad)-a-;pra-['forward'];(sad) I 'to sit';-a-[form Adj/Noun]	
		vaiśāradya-	vi-śārada-ya-;vi-['apart'];śārada-[Noun,'mature'];-ya-['belonging to']	

vaiśāradya-n	Singular	Dual	Plural	prasāda-m	Singular	Dual	Plural
Nominative	vaiśāradyam	vaiśāradye	vaiśāradyāni	Nominative	prasādaḥ	prasādau	prasādāḥ
Vocative	vaiśāradya	vaiśāradye	vaiśāradyāni	Vocative	prasāda	prasādau	prasādāḥ
Accusative	vaiśāradyam	vaiśāradye	vaiśāradyāni	Accusative	prasādam	prasādau	prasādān
Instrumental	vaiśāradyena	vaiśāradyābhyām	vaiśāradyaiḥ	Instrumental	prasādena	prasādābhyām	prasādaiḥ
Dative	vaiśāradyāya	vaiśāradyābhyām	vaiśāradyebhyaḥ	Dative	prasādāya	prasādābhyām	prasādebhyaḥ
Ablative	vaiśāradyāt	vaiśāradyābhyām	vaiśāradyebhyaḥ	Ablative	prasādāt	prasādābhyām	prasādebhyaḥ
Genitive	vaiśāradyasya	vaiśāradyayoḥ	vaiśāradyānām	Genitive	prasādasya	prasādayoḥ	prasādānām
Locative	vaiśāradye	vaiśāradyayoḥ	vaiśāradyeṣu	Locative	prasāde	prasādayoḥ	prasādeṣu

n Nom Sg f Nom Sg n Nom Sg ṛtam bharā tatra prajñā 48 -m bh=-ṃ bh-					
Therein is natural order bearing wisdom.		Element		Type	Meaning
		ṛta- ऋत-		Noun	rhythm, natural order
		bharā- भरा-		Adjective	bearing, carrying
		tatra तत्र		Indeclinable	here, there, in this, to this
		prajñā- प्रज्ञा		Noun	wisdom, judgement
Notes on Word Formation					
ṛta-	[(r)-ta-;(r) I 'to rise';-ta-[Past Pass. Pcpl.]	bhara-	guṇa(bhṛ)-a-;(bhṛ) III 'to bear';-a- [form Adj/Noun]		
		prajñā-	pra-jñā-;pra-[intensifier];jñā-[Noun from (jñā) IX 'to know']		

ṛta-n	Singular	Dual	Plural	bharā-f	Singular	Dual	Plural	prajñā-f	Singular	Dual	Plural
Nominative	ṛtam	ṛte	ṛtāni	Nominative	bharā	bhare	bharāḥ	Nominative	prajñā	prajñe	prajñāḥ
Vocative	ṛta	ṛte	ṛtāni	Vocative	bhare	bhare	bharāḥ	Vocative	prajñe	prajñe	prajñāḥ
Accusative	ṛtam	ṛte	ṛtāni	Accusative	bharām	bhare	bharāḥ	Accusative	prajñām	prajñe	prajñāḥ
Instrumental	ṛtena	ṛtābhyām	ṛtaiḥ	Instrumental	bharayā	bharābhyām	bharābhiḥ	Instrumental	prajñayā	prajñābhyām	prajñābhiḥ
Dative	ṛtāya	ṛtābhyām	ṛtebhyaḥ	Dative	bharāyai	bharābhyām	bharābhyaḥ	Dative	prajñāyai	prajñābhyām	prajñābhyaḥ
Ablative	ṛtāt	ṛtābhyām	ṛtebhyaḥ	Ablative	bharāyāḥ	bharābhyām	bharābhyaḥ	Ablative	prajñāyāḥ	prajñābhyām	prajñābhyaḥ
Genitive	ṛtasya	ṛtayoḥ	ṛtānām	Genitive	bharāyāḥ	bharayoḥ	bharāṇām	Genitive	prajñāyāḥ	prajñayoḥ	prajñānām
Locative	ṛte	ṛtayoḥ	ṛteṣu	Locative	bharāyām	bharayoḥ	bharāsu	Locative	prajñāyām	prajñayoḥ	prajñāsu

f Abl Du f Nom Sg n Abl Sg śruta-anumāna-prajñābhyām anya-viṣayā viśeṣa-arthatvāt 49 -a a- = -ā - -a a- = -ā-		Element	Type	Meaning
From special motivation, it is a different object from wisdom based on inference and that which is heard.		śruta- श्रुत-	Adj/Noun	that which was heard
		anumāna- अनुमान-	Noun	inference
		prajñā- प्रज्ञा-	Noun	wisdom, judgement
		anya- अन्य-	Noun	other, other than
		viṣayā- विषया-	Noun	the perceived, object of cognitive perception
		viśeṣa- विशेष-	Noun	distinct, special
		arthatva- अर्थत्व-	Noun	motivation, purpose
Notes on Word Formation				
śruta-	(śru)-ta-;(śru) V 'to hear';-ta-[form Past Passive Participle]			
anumāna-	nu-(mā)-ana-;anu-['along'];(mā) III 'to delimit';-ana-[form Adj/Noun]	arthatva-	artha-tva-;artha-[m Noun,'intention'];tva-[expressing quality]	

prajñā-f	Singular	Dual	Plural	viśayā-f	Singular	Dual	Plural	arthatva-n	Singular	Dual	Plural
Nominative	prajñā	prajñe	prajñāḥ	Nominative	viśayā	viśaye	viśayāḥ	Nominative	arthatvam	arthatve	arthatvāni
Vocative	prajñe	prajñe	prajñāḥ	Vocative	viśaye	viśaye	viśayāḥ	Vocative	arthatva	arthatve	arthatvāni
Accusative	prajñām	prajñe	prajñāḥ	Accusative	viśayām	viśaye	viśayāḥ	Accusative	arthatvam	arthatve	arthatvāni
Instrumental	prajñayā	prajñābhyām	prajñābhiḥ	Instrumental	viśayayā	viśayābhyām	viśayābhiḥ	Instrumental	arthatvena	arthatvābhyām	arthatvaiḥ
Dative	prajñāyai	prajñābhyām	prajñābhyaḥ	Dative	viśayāyai	viśayābhyām	viśayābhyaḥ	Dative	arthatvāya	arthatvābhyām	arthatvebhyaḥ
Ablative	prajñāyāḥ	prajñābhyām	prajñābhyaḥ	Ablative	viśayāyāḥ	viśayābhyām	viśayābhyaḥ	Ablative	arthatvāt	arthatvābhyām	arthatvebhyaḥ
Genitive	prajñāyāḥ	prajñayoh	prajñānām	Genitive	viśayāyāḥ	viśayayoh	viśayāṇām	Genitive	arthatvasya	arthatvayoh	arthatvānām
Locative	prajñāyām	prajñayoh	prajñāsu	Locative	viśayāyām	viśayayoh	viśayāsu	Locative	arthatve	arthatvayoh	arthatveṣu

m Nom Sg m Nom Sg f Nom Sg -t j- = -jj- -ah a=-o'- tat-jah saṃskāraḥ anya-saṃskāra-pratibandhī 50		Element tad- तद्- ja- ज- saṃskāra- संस्कार- anya- अन्य- pratibandhin- प्रतिबन्धिन्-	Type Pronoun Noun Noun Noun Noun	Meaning he, this, so, for this reason, then, [tat- in compounds] born, arisen, produced, engendered impression on the mind of acts done other, other than obstruction, objection, contradiction
The ensuing saṃskāra obstructs other saṃskāra.				
Notes on Word Formation				
saṃskāra-	saṃ-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]			
ja-	agent of (jan); (jan) IV 'to be produced'	pratibandhin-	prati-(badh)-in-;prati-['towards'];(badh) X 'to restrain';in-[regular action of Verb]	

ja-m	Singular	Dual	Plural	saṃskāra-m	Singular	Dual	Plural	pratibandhin-m	Singular	Dual	Plural
Nominative	jaḥ	jau	jāḥ	Nominative	saṃskāraḥ	saṃskārau	saṃskārāḥ	Nominative	pratibandhī	pratibandhinau	pratibandhinaḥ
Vocative	ja	jau	jāḥ	Vocative	saṃskāra	saṃskārau	saṃskārāḥ	Vocative	pratibandhin	pratibandhinau	pratibandhinaḥ
Accusative	jam	jau	jān	Accusative	saṃskāram	saṃskārau	saṃskārān	Accusative	pratibandhinam	pratibandhinau	pratibandhinaḥ
Instrumental	jena	jābhyām	jaiḥ	Instrumental	saṃskāreṇa	saṃskārābhyām	saṃskāraiḥ	Instrumental	pratibandhinā	pratibandhibhyām	pratibandhibhiḥ
Dative	jāya	jābhyām	jebhyaḥ	Dative	saṃskārāya	saṃskārābhyām	saṃskārebhyaḥ	Dative	pratibandhine	pratibandhibhyām	pratibandhibhyaḥ
Ablative	jāt	jābhyām	jebhyaḥ	Ablative	saṃskārāt	saṃskārābhyām	saṃskārebhyaḥ	Ablative	pratibandhinaḥ	pratibandhibhyām	pratibandhibhyaḥ
Genitive	jasya	jayoḥ	jānām	Genitive	saṃskārasya	saṃskārayoḥ	saṃskārāṇām	Genitive	pratibandhinaḥ	pratibandhinoḥ	pratibandhinām
Locative	je	jayoḥ	jeṣu	Locative	saṃskāre	saṃskārayoḥ	saṃskāreṣu	Locative	pratibandhini	pratibandhinoḥ	pratibandhiṣu

m Gen Sg m Loc Sg m Abl Sg m Nom Sg m Nom Sg tasya api nirodhe sarva-nirodhāt nirbījaḥ samādhiḥ 51 -a a=-ā- -t n- = -nn-		Element	Type	Meaning
Upon its stilling too, from the stilling of all, is nirbījaḥ [seedless] samādhi. Notes on Word Formation nirodha- ni-guṇa(rudh)-a-;ni-['down into']; (rudh) VII 'to obstruct';-a-[form Noun/Adj] nirbīja- nir-bīja-;nir-['without'];bīja-[Noun,'seed','cause','origin']		tad- तद्-	Pronoun	he, this, so, for this reason, it is that
		api अपि	Indeclinable	and, also, moreover, besides, assuredly, surely
		nirodha- निरोध-	Noun	control, stilling, restrain
		sarva- सर्व-	Noun	of all sorts, manifold, various, different
		nirbīja- निर्बीज-	Adjective	seedless, impotent
		samādhi- समाधि-	Noun	concentration of mind, contemplation
		samādhi-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]	

tad-m	Singular	Dual	Plural	nirbīja-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	nirbījaḥ	nirbījau	nirbījāḥ
Vocative	-	-	-	Vocative	nirbīja	nirbījau	nirbījāḥ
Accusative	tam	tau	tān	Accusative	nirbījam	nirbījau	nirbījān
Instrumental	tena	tābhyām	taiḥ	Instrumental	nirbījena	nirbījābhyām	nirbījaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	nirbījāya	nirbījābhyām	nirbījebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	nirbījāt	nirbījābhyām	nirbījebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	nirbījasya	nirbījayoḥ	nirbījānām
Locative	tasmin	tayoḥ	teṣu	Locative	nirbīje	nirbījayoḥ	nirbījeṣu
nirodha-m	Singular	Dual	Plural	samādhi-m	Singular	Dual	Plural
Nominative	nirodhaḥ	nirodhau	nirodhāḥ	Nominative	samādhiḥ	samādhī	samādhayaḥ
Vocative	nirodha	nirodhau	nirodhāḥ	Vocative	samādhe	samādhī	samādhayaḥ
Accusative	nirodham	nirodhau	nirodhān	Accusative	samādhim	samādhī	samādhīn
Instrumental	nirodhena	nirodhābhyām	nirodhaiḥ	Instrumental	samādhinā	samādhibhyām	samādhibhiḥ
Dative	nirodhāya	nirodhābhyām	nirodhebhyaḥ	Dative	samādhaye	samādhibhyām	samādhibhyaḥ
Ablative	nirodhāt	nirodhābhyām	nirodhebhyaḥ	Ablative	samādheḥ	samādhibhyām	samādhibhyaḥ
Genitive	nirodhasya	nirodhayoḥ	nirodhānām	Genitive	samādheḥ	samādhyoḥ	samādhīnām
Locative	nirodhe	nirodhayoḥ	nirodheṣu	Locative	samādhau	samādhyoḥ	samādhiṣu

ॐ समाधि-पादः ॐ	ॐ समाधि-पादः ॐ
अथ योगानुशासनम् ॥१॥	atha yogānuśāsanam 1
योगश्चित्तवृत्तिनिरोधः ॥२॥	yogaścittavṛttinirodhaḥ 2
तदा द्रष्टुः स्वरूपेऽवस्थानम् ॥३॥	tadā draṣṭuḥ svarūpe'vasthānam 3
वृत्तिसारूप्यम् इतरत्र ॥४॥	vṛttisārūpyam itaratra 4
वृत्तयः पञ्चतय्यः क्लिष्टाक्लिष्टाः ॥५॥	vṛttayaḥ pañcatayyaḥ kliṣṭākliṣṭāḥ 5
प्रमाणविपर्ययविकल्पनिद्रास्मृतयः ॥६॥	pramāṇaviparyayaṅvikalpanidrāsmṛtayaḥ 6
प्रत्यक्षानुमानागमाः प्रमाणानि ॥७॥	pratyakṣānumānāgamāḥ pramāṇāni 7
विपर्ययो मिथ्याज्ञानमतद्रूपप्रतिष्ठम् ॥८॥	viparyayo mithyājñānamatadrūpapraṭiṣṭham 8
शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः ॥९॥	śabdajñānānupātī vastuśūnyo vikalpaḥ 9
अभावप्रत्ययालम्बना वृत्तिर्निद्रा ॥१०॥	abhāvapratyayāḷambanā vṛttirnidrā 10
अनुभूतविषयासम्प्रमोषः स्मृतिः ॥११॥	anubhūtavīṣayaśampramoṣaḥ smṛtiḥ 11
अभ्यासवैराग्याभ्यां तन्निरोधः ॥१२॥	abhyāsavairāgyābhyāṃ tannirodhaḥ 12
तत्र स्थितौ यत्नोऽभ्यासः ॥१३॥	tatra sthitau yatno'bhyaśaḥ 13
स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥१४॥	sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ 14
दृष्टानुश्रविकविषयवितृष्णस्य वशीकारसंज्ञा वैराग्यम् ॥१५॥	dṛṣṭānuśravikaviṣayavitṛṣṇasya vaśīkārasaṃjñā vairāgyam 15
तत्परं पुरुषख्यातेर्गुणवैतृष्ण्यम् ॥१६॥	tatparaṃ puruṣakhyāterguṇavaitṛṣṇyam 16
वितर्कविचारानन्दास्मितारूपानुगमात् संप्रज्ञातः ॥१७॥	vitarkavicārānandāsmitārūpānugamāt saṃprajñātaḥ 17

ॐ समाधि-पादः ॐ	ॐ समाधि-पादः ॐ
विरामप्रत्ययाभ्यासपूर्वः संस्कारशेषोऽन्यः ॥१८॥	virāmapratyayābhyāsapūrvah saṁskāraśeṣo nyah 18
भवप्रत्ययो विदेहप्रकृतिलयानाम् ॥१९॥	bhavapratyayo videhaprakṛtilayānām 19
श्रद्धावीर्यस्मृतिसमाधिप्रज्ञापूर्वक इतरेषाम् ॥२०॥	śraddhāvīryasmṛtisamāhiprajñāpūrvaka itareṣām 20
तीव्रसंवेगानामासन्नः ॥२१॥	tīvrasaṁvegānāmāsannah 21
मृदुमध्याधिमात्रत्वात् ततोऽपि विशेषः ॥२२॥	mṛdumadhyādhimātratvāt tatō pi viśeṣah 22
ईश्वरप्रणिधानाद्वा ॥२३॥	īśvarapraṇidhānādvā 23
क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेष ईश्वरः ॥२४॥	kleśakarmavipākāśayairaparāmṛṣṭaḥ puruṣaviśeṣa īśvaraḥ 24
तत्र निरतिशयं सर्वज्ञबीजम् ॥२५॥	tatra niratiśayaṁ sarvajñabījam 25
पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥२६॥	pūrveṣāmapi guruḥ kālenānavacchedāt 26
तस्य वाचकः प्रणवः ॥२७॥	tasya vācakaḥ praṇavaḥ 27
तज्जपस्तदर्थभावनम् ॥२८॥	tajjapastadarthabhāvanam 28
ततः प्रत्यक्चेतनाधिगमोऽप्यन्तरायाभावश्च ॥२९॥	tataḥ pratyakcetanādhigamo'pyantarāyābhāvaśca 29
व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शन- आलब्धभूमिकत्वानवस्थितत्वानि चित्तविक्षेपास्तेऽन्तरायाः ॥३०॥	vyādhistyānasamśayaḥpramādālasyaāvīratibhrāntidarśan- ālabdhabhūmikatvānavasthitatvāni cittavikṣepāste'ntarāyāḥ 30
दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥३१॥	duḥkhadaurmanasyāṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvah 31
तत्प्रतिषेधार्थमेकतत्त्वाभ्यासः ॥३२॥	tatpratiṣedhārthamekatattvābhyāsaḥ 32
मैत्रीकरुणामुदितोपेक्षाणां सुखदुःखपुण्यापुण्यविषयाणां भावनातश्चित्तप्रसादनम् ॥३३॥	maitrīkaruṇāmuditopekṣāṇāṁ sukhaduḥkhaḥpuṇyāpuṇyaviṣayāṇāṁ bhāvanātaścittaprasādanam 33
प्रच्छर्दनविधारणाभ्यां वा प्राणस्य ॥३४॥	pracchardanavidhāraṇābhyāṁ vā prāṇasya 34

ॐ समाधि-पादः ॐ	ॐ समाधि-पादः ॐ
विषयवती वा प्रवृत्तिरुत्पन्ना मनसः स्थितिनिबन्धिनी ॥३५॥	viṣayavatī vā pravṛttirutpannā manasaḥ sthitinibandhini 35
विषोका वा ज्योतिष्मती ॥३६॥	viṣokā vā jyotiṣmatī 36
वीतरागविषयं वा चित्तम् ॥३७॥	vītarāgaviṣayaṃ vā cittam 37
स्वप्ननिद्राज्ञानालम्बनं वा ॥३८॥	svapnanidrājñānālambanaṃ vā 38
यथाभिमतध्यानाद्वा ॥३९॥	yathābhimatadhyānādvā 39
परमाणुपरममहत्वान्तोऽस्य वर्षीकारः ॥४०॥	paramāṇuparamamahatvānto sya vaṣīkāraḥ 40
क्षीणवृत्तेरभिजातस्येव मणेर्ग्रहीतुग्रहणग्राह्येषु तत्स्थतदञ्जनता समापत्तिः ॥४१॥	kṣīṇavṛtterabhijātasyeva maṇergrahītrgrahaṇagrāhyeṣu tatsthatadañjanatā samāpattiḥ 41
तत्र शब्दार्थज्ञानविकल्पैः संकीर्णां सवितर्कां समापत्तिः ॥४२॥	tatra śabdārthajñānavikalpaiḥ saṃkīrṇā savitarkā samāpattiḥ 42
स्मृतिपरिशुद्धौ स्वरूपशून्येवार्थमात्रनिर्भासा निर्वितर्का ॥४३॥	smṛtipariśuddhau svarūpaśūnyevārthamātranirbhāsā nirvitarkā 43
एतयैव सविचारा निर्विचारा च सूक्ष्मविषया व्याख्याता ॥४४॥	etayaiva savicārā nirvicārā ca sūkṣmaviṣayā vyākhyātā 44
सूक्ष्मविषयत्वं चालिङ्गपर्यवसानम् ॥४५॥	sūkṣmaviṣayatvaṃ cāliṅgaparyavasānam 45
ता एव सबीजः समाधिः ॥४६॥	tā eva sabījaḥ samādhiḥ 46
निर्विचारवैशारद्येऽध्यात्मप्रसादः ॥४७॥	nirvicāravaiśāradye'dhyātmaprasādaḥ 47
ऋतंभरा तत्र प्रज्ञा ॥४८॥	ṛtaṃbharā tatra prajñā 48
श्रुतानुमानप्रज्ञाभ्यामन्यविषया विशेषार्थत्वात् ॥४९॥	śrutānumānaprajñābhyāmanyaviṣayā viśeṣārthatvāt 49
तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी ॥५०॥	tajjaḥ saṃskāro'nyasaṃskārapratibandhī 50
तस्यापि निरोधे सर्वनिरोधान्निर्बीजस्समाधिः ॥५१॥	tasyāpi nirodhe sarvanirodhānnirbījassamādhiḥ 51

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