



साधन-पादः

ॐ साधन-पादः ॐ
तपः-स्वाध्याय-ईश्वर-प्रणिधानानि क्रिया-योगः ॥१॥
tapah svādhyāya-īśvara-praṇidhānāni kriyā-yogaḥ 1
Austerity, self-study, and dedication to īśvara are kriyā-yoga.
समाधि-भावन-अर्थः क्लेश-तनू-करण-अर्थः च ॥२॥
samādhi-bhāvana-arthaḥ kleśa-tanū-karaṇa-arthaḥ ca 2
For the purpose of cultivating samādhi and weakened afflictions.
अविद्या-अस्मिता-राग-द्वेष-अभिनिवेशाः क्लेशाः ॥३॥
avidyā-asmitā-rāga-dveṣa-abhiniveśāḥ kleśāḥ 3
Ignorance, egoism, attachment, aversion, clinging to existence are the afflictions.
अविद्या क्षेत्रम् उत्तरेषाम् प्रसुप्त-तनु-विच्छिन्न-उदाराणाम् ॥४॥
avidyā kṣetram uttareṣām prasupta-tanu-vicchinna-udārāṇām 4
Ignorance is the field of others: of the dormant, feeble, interrupted, active.
अनित्य-अशुचि-दुःख-अनात्मसु नित्य-शुचि-सुख-आत्म-ख्यातिः अविद्या ॥५॥
anitya-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātma-khyātiḥ avidyā 5
Ignorance is the view as permanent, pure, joyful, self, in the transient, impure, sorrowful, non-self.
दृक्-दर्शन-शक्त्योः एक-आत्मता-इव अस्मिता ॥६॥
dr̥k-darśana-śaktyoḥ eka-ātmata-iva asmitā 6
Egoism is as if in the power of the seer and seeing is one essence.
सुख-अनुशयी रागः ॥७॥
sukha-anuśayī rāgaḥ 7
Ensuing pleasure is attachment.
दुःख-अनुशयी द्वेषः ॥८॥
duḥkha-anuśayī dveṣaḥ 8
Ensuing misery is aversion.
स्व-रस-वाही विदुषः अपि तथा रूढः अभिनिवेशः ॥९॥
sva-rasa-vāhī viduṣaḥ api tathā rūḍhaḥ abhiniveśaḥ 9
Flowing in their own essence, thus also for the wise, clinging to existence is arisen.

ॐ साधन-पादः ॐ
ते प्रतिप्रसव-हेयाः सूक्ष्माः ॥१०॥
te pratiprasava-heyāḥ sūkṣmāḥ 10
These, in subtle form, are to be eliminated by returning to the original state.
ध्यान-हेयाः तद-वृत्तयः ॥११॥
dhyāna-heyāḥ tad-vṛttayaḥ 11
The turnings are to be eliminated by meditation.
क्लेश-मूलः कर्म-आशयो दृष्ट-अदृष्ट-जन्म-वेदनीयः ॥१२॥
kleśa-mūlaḥ karma-āśayaḥ dṛṣṭa-adṛṣṭa-janma-vedanīyaḥ 12
The residue of karma, rooted in afflictions, is experienced in seen and unseen births.
सति मूले तद-विपाकः जाति-आयुः भोगाः ॥१३॥
sati mūle tad-vipākāḥ jāti-āyuh bhogāḥ 13
When the root exists, the resulting fruition are birth, life, and experience.
ते ह्लाद-परिताप-फलाः पुण्य-अपुण्य-हेतुत्वात् ॥१४॥
te hlāda-paritāpa-phalāḥ puṇya-apuṇya-hetutvāt 14
These fruits are joyful and painful from meritorious and demeritorious causation.
परिणाम-ताप-संस्कार-दुःखैः गुण-वृत्ति-विरोधात् च दुःखम् एव सर्वं विवेकिनः ॥१५॥
pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāt ca duḥkham eva sarvaṃ vivekinaḥ 15
All is indeed misery for a discriminative discernor, caused by the sorrows of anguish of changes and their saṃskāra and from dissonance between guṇa and turnings.
हेयम् दुःखम् अनागतम् ॥१६॥
heyam duḥkham anāgatam 16
Sorrow not yet experienced is to be avoided.
द्रष्टृ-दृश्ययोः सयोगे हेय-हेतुः ॥१७॥
draṣṭṛ-dṛśyayoḥ saṃyoge heyā-hetuḥ 17
The cause of the avoidable is in the conjunction between the seer and seen.
प्रकाश-क्रिया-स्थिति-शीलम् भूत-इन्द्रिय-आत्मकम् भोग-अपवर्ग-अर्थम् दृश्यम् ॥१८॥
prakāśa-kriyā-sthiti-śīlam bhūta-indriya-ātmakam bhoga-apavarga-arthaṃ dṛśyam 18
The seen, having the nature of illumination, activity and inertia, belonging to the elements and sense power, is for the purpose of experience and liberation.

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विशेष-अविशेष-लिङ्ग-मात्र-अलिङ्गानि गुण-पर्वणि ॥१९॥
viśeṣa-aviśeṣa-liṅga-mātra-aliṅgāni guṇa-parvāṇi 19
Particular, without particularity, merely a designator and unmanifest are divisions of the guṇas.
द्रष्टा दृशि-मात्रः शुद्धः अपि प्रत्यय-अनुपश्यः ॥२०॥
draṣṭā dṛśi-mātraḥ śuddhaḥ api pratyaya-anupaśyaḥ 20
The seer is the mere faculty of seeing, albeit pure, witnesses cognition.
तद-अर्थः एव दृश्यस्य आत्मा ॥२१॥
tad-arthaḥ eva dṛśyasya-ātmā 21
For its purpose only is the essence of the seen.
कृत-अर्थम् प्रति नष्टम् अपि अनष्टम् तत् अन्य-साधारणत्वात् ॥२२॥
kr̥ta-artham prati naṣṭam api anaṣṭam tat anya-sādhāraṇatvāt 22
Although destroyed with regard to the accomplished, it is not destroyed from commonality with others.
स्व-स्वामि-शक्त्योः स्वरूप-उपलब्धि-हेतुः संयोगः ॥२३॥
sva-svāmi-śaktyoḥ svarūpa-upalabdhi-hetuḥ saṃyogaḥ 23
Conjunction is the cause of perceiving the essence of the powers of owner and owned.
तस्य हेतुः अविद्या ॥२४॥
tasya hetuḥ avidyā 24
Its cause is ignorance.
तद-अभावात् संयोग-अभावः हानम् तद-दृशेः कैवल्यम् ॥२५॥
tad-abhāvāt saṃyoga-abhāvaḥ hānam tad-dṛśeḥ kaivalyam 25
Without that arises absence of conjunction, relinquishment from that faculty of sight, kaivalya.
विवेक-ख्यातिः अविप्लवा हान-उपायः ॥२६॥
viveka-khyātiḥ aviṣlavā hāna-upāyaḥ 26
Unwavering discriminative discernment is the means of relinquishment.
तस्य सप्तधा प्रान्त-भूमिः प्रज्ञा ॥२७॥
tasya saptadhā prānta-bhūmiḥ prajñā 27
Its final state wisdom is seven-fold.

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योग-अङ्ग-अनुष्ठानात् अशुद्धि-क्षये ज्ञान-दीप्तिः आ विवेक-ख्यातेः ॥२८॥
yoga-aṅga-anuṣṭhānāt aśuddhi-kṣaye jñāna-dīptiḥ ā viveka-khyāteḥ 28
From the observance of the limbs of Yoga, upon the destruction of impurities, is the splendor of knowledge, culminating in discriminative discernment.
यम-नियम-आसन-प्राणायाम-प्रत्याहार-धारणा-ध्यान-समाधयः अष्टौ-अङ्गानि ॥२९॥
yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayaḥ aṣṭau-aṅgāni 29
The eight limbs are yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi.
अहिंसा-सत्य-अस्तेय-ब्रह्मचर्य-अपरिग्रहाः यमाः ॥३०॥
ahiṃsā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ 30
Yamās are ahiṃsā, satya, asteya, brahmacarya, aparigrahā.
जाति-देश-काल-समय-अनवच्छिन्नाः सार्वभौमा महा-व्रतम् ॥३१॥
jāti-deśa-kāla-samaya-anavacchinnāḥ sārva-bhau-mā mahā-vratam 31
The great vow is universally grounded, not limited by birth, country, time, circumstance.
शौच-सतोष-तपस्-स्वाध्याय-ईश्वर-प्रणिधानानि नियमाः ॥३२॥
śauca-samtoṣa-tapas-svādhyāya-īśvara-praṇidhānāni niyamāḥ 32
Niyamas are purity, contentment, austerity, self-study, devotion to īśvara.
वितर्क-बाधने प्रतिपक्ष-भावनम् ॥३३॥
vitarka-bādhane pratipakṣa-bhāvanam 33
Cultivating opposing upon obstructing discursive thoughts.
वितर्काः हिंसा-आदयः कृत-कारित-अनुमोदिताः लोभ-क्रोध-मोह-पूर्वकाः मृदु-मध्य-अधिमात्राः दुःख-अज्ञान-अनन्त-फलाः इति प्रतिपक्ष-भावनम् ॥३४॥
vitarkāḥ hiṃsā-ādayaḥ kṛta-kārita-anumoditāḥ lobha-krodha-moha-pūrvakāḥ mṛdu-madhyā-adhimātrāḥ duḥkha-ajñāna-ananta-phalāḥ iti pratipakṣa-bhāvanam 34
Discursive thoughts are violence, etc., performed, caused to performed, or encouraged, are preceded by greed, anger, delusion, that are mild, medium, or intense, fruits of which are endless misery and ignorance, hence cultivation of counteracting thoughts.
अहिंसा-प्रतिष्ठायाम् तत्-सनिधौ वैर-त्यागः ॥३५॥
ahiṃsā-pratiṣṭhāyām tat-saṃnidhau vaira-tyāgaḥ 35
When one is established in absence of desire to hurt, in their presence there is abandonment of hostility.

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सत्य-प्रतिष्ठायाम् क्रिया-फल-आश्रयत्वम् ॥३६॥
satya-pratiṣṭhāyām kriyā-phala-āśrayatvam 36
When established in reality, there is proximity between actions and results.
अस्तेय-प्रतिष्ठायाम् सर्व-रत्न-उपस्थानम् ॥३७॥
asteya-pratiṣṭhāyām sarva-ratna-upasthānam 37
When established in non-stealing all jewels manifest.
ब्रह्मचर्य-प्रतिष्ठायाम् वीर्य-लाभः ॥३८॥
brahmacarya-pratiṣṭhāyam vīrya-lābhaḥ 38
When established in brahmacarya valor is obtained.
अपरिग्रह-स्थैर्ये जन्म-कथता-संबोधः ॥३९॥
aparigraha-sthairye janma-kathamtā-sambodhaḥ 39
In firm non-possession is understanding of how and what of birth.
शौचात् स्व-अङ्ग-जुगुप्सा परैः असंसर्गः ॥४०॥
śaucāt sva-aṅga-jugupsā paraiḥ asaṁsargaḥ 40
From purity arises aversion for one's body and non-contact with others.
सत्त्व-शुद्धि-सौमनस्य-एक-अग्र्य-इन्द्रिय-जय-आत्म-दर्शन-योग्यत्वानि च ॥४१॥
sattva-śuddhi-saumanasya-eka-agrya-indriya-jaya-ātma-darśana-yogyatvāni ca 41
Also, purity of essence, cheerfulness, one pointedness, control over senses, fitness for perception of self.
सतोषात् अनुत्तमः सुख-लाभः ॥४२॥
saṁtoṣāt anuttamaḥ sukha-lābhaḥ 42
From contentment, unsurpassed gain of happiness.
काय-इन्द्रिय-सिद्धिः अशुद्धि-क्षयात् तपसः ॥४३॥
kāya-indriya-siddhiḥ aśuddhi-kṣayāt tapasaḥ 43
From the elimination of impurities, from austerity, the body and senses are perfected.
स्वाध्यायात् इष्ट-देवता-संप्रयोगः ॥४४॥
svādhyāyāt iṣṭa-devatā-saṁprayogaḥ 44
From self-study, contact with chosen brilliant being.
समाधि-सिद्धिः ईश्वर-प्रणिधानात् ॥४५॥
samādhi-siddhiḥ īśvara-praṇidhānāt 45
Perfection of samādhi from devotion to īśvara.

ॐ साधन-पादः ॐ
स्थिर-सुखम् आसनम् ॥४६॥
sthira-sukham āsanam 46
An āsana is stable and comfortable.
प्रयत्न-शैथिल्य-अनन्त-समापत्तिभ्याम् ॥४७॥
prayatna-śaithilya-ananta-samāpattibhyām 47
By relaxation of effort and coming together with the eternal.
ततस् द्वन्द्व-अनभिघातः ॥४८॥
tataḥ dvandva-anabhighātaḥ 48
Thus not hurting by duality.
तस्मिन् सति श्वास-प्रश्वासयोः गति-विच्छेदः प्राणायामः ॥४९॥
tasmin sati śvāsa-prāśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ 49
When that occurs, breaking of the flow of outbreath and inbreath is prāṇāyāma.
बाह्य-अभ्यन्तर-स्तम्भ-वृत्तिः देश-काल-संख्याभिः परिदृष्टः दीर्घ-सूक्ष्मः ॥५०॥
bāhya-abhyantara-stambha-vṛttiḥ deśa-kāla-saṁkhyābhiḥ paridṛṣṭaḥ dīrgha-sūkṣmaḥ 50
External, internal, and restrained movements, long and short, known by location duration, and count.
बाह्य-अभ्यन्तर-विषय-आक्षेपी चतुर्थः ॥५१॥
bāhya-abhyantara-viṣaya-ākṣepī caturthaḥ 51
Transcending the internal and external domain is the fourth.
ततः क्षीयते प्रकाश-आवरणम् ॥५२॥
tataḥ kṣīyate prakāśa-āvaraṇam 52
Then the veil over illumination is destroyed.
धारणासु च योग्यता मनसः ॥५३॥
dhāraṇāsu ca yogyatā manasaḥ 53
And fitness of mind in dhāraṇā.
स्व-विषय-असंप्रयोगे चित्तस्य स्वरूप-अनुकारः इव इन्द्रियाणां प्रत्याहारः ॥५४॥
sva-viṣaya-asamprayoge cittasya svarūpa-anukāraḥ iva indriyāṇāṁ pratyāhāraḥ 54
Detaching from their object of perception, as if resembling the essence of the mind, is Pratyāhāra of the senses.
ततः परमा वश्यता इन्द्रियाणाम् ॥५५॥
tataḥ paramā vaśyatā indriyāṇām 55
Then follows supreme control of the senses.

n Nom Sg n Nom Pl m Nom Sg tapas- -s s->ḥ s- svādhyāya- -a ī- = -e- īśvara- praṇidhānāni kriyā-yogaḥ 1		Element	Type	Meaning
Austerity, self-study, and dedication to īśvara are kriyā-yoga.		tapas- तपस्-	Noun	austerity, self-discipline, penance, heat
		svādhyāya- स्वाध्याय-	Noun	self study
		īśvara- ईश्वर-	Noun	enveloping/chosen powerful, supreme soul
		praṇidhāna- प्रणिधान-	Noun	dedication, devotion
		kriyā- क्रिया-	Noun	action, execution, performance
		yoga- योग-	Noun	union, junction, concentration of mind
Notes on Word Formation				
tapas-	(tap)-as-;(tap) I 'to be hot';-as-[form Noun]	praṇidhāna-	pra-ni-(dhā)-ana;pra-['forward'];-ni-['down'];(dhā) III 'to install';-ana-[form Adj/Noun]	
svādhyāya-	sva-adhi-vṛddhi(i)-a;-sva-['one's own'];-adhi-['above'];(i) II 'to go';-a-[form Noun/Adj]	kriyā-	*(kr)-i-yā-;(kr) IV 'to do';-i-yā-[form f Noun]	
īśvara-	īś-vara-;īś-[Noun,'powerful'];vara-[Noun,'enveloping';'chosen']	yoga-	guṇa(yuj)-a-;(yuj) VII 'to join';-a-[form Noun/Adj]	

tapas-n	Singular	Dual	Plural	praṇidhāna-n	Singular	Dual	Plural	yoga-m	Singular	Dual	Plural
Nominative	tapah	tapasī	tapāṃsi	Nominative	praṇidhānam	praṇidhāne	praṇidhānāni	Nominative	yogaḥ	yogau	yogāḥ
Vocative	tapah	tapasī	tapāṃsi	Vocative	praṇidhāna	praṇidhāne	praṇidhānāni	Vocative	yoga	yogau	yogāḥ
Accusative	tapah	tapasī	tapāṃsi	Accusative	praṇidhānam	praṇidhāne	praṇidhānāni	Accusative	yogam	yogau	yogān
Instrumental	tapasā	tapobhyām	tapobhiḥ	Instrumental	praṇidhānena	praṇidhānābhyām	praṇidhānaiḥ	Instrumental	yogena	yogābhyām	yogaiḥ
Dative	tapase	tapobhyām	tapobhyaḥ	Dative	praṇidhānāya	praṇidhānābhyām	praṇidhānebhyaḥ	Dative	yogāya	yogābhyām	yogebhyaḥ
Ablative	tapasaḥ	tapobhyām	tapobhyaḥ	Ablative	praṇidhānāt	praṇidhānābhyām	praṇidhānebhyaḥ	Ablative	yogāt	yogābhyām	yogebhyaḥ
Genitive	tapasaḥ	tapasoḥ	tapasām	Genitive	praṇidhānasya	praṇidhānayoḥ	praṇidhānānām	Genitive	yogasya	yogayoḥ	yogānām
Locative	tapasi	tapasoḥ	tapāḥsu	Locative	praṇidhāne	praṇidhānayoḥ	praṇidhāneṣu	Locative	yoge	yogayoḥ	yogeṣu

m Nom Sg samādhi-bhāvana-arthah kleśa-tanū-karaṇa-arthah ca 2 -ḥ c- = -śc-		Element		Type	Meaning
		samādhi- समाधि-		Noun	meditative absorption
For the purpose of cultivating samādhi and weakened afflictions.		bhāvana- भावन-		Noun	cultivating, producing, developing
		artha- अर्थ-		Noun	meaning, aim, purpose,
		kleśa- क्लेश-		Noun	torment, difficulty, suffering, affliction
		tanū- तनू-		Noun	thinned, diminished, weakened
		karaṇa- करण-		Noun	the act of making, doing, producing
		ca च		Indeclinable	and, also, as well as, but, on the other hand
Notes on Word Formation					
samādhi-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]				
bhāvana-	vṛddhi(bhū)-ana-;(bhū) I 'to be';-ana-[form Noun/Adj]				
artha-	guṇa(r)-tha-; (r) I 'to go towards'; -tha-[substantification]				
kleśa-	guṇa(kliś)-a-;(kliś) IX 'to afflict';-a-[form Noun/Adj]				
		tanū-	(tan)-ū-;(tan) VIII 'to stretch';-ū-[form f noun]		
		karaṇa-	guṇa(kṛ)-ana-;(kṛ) V to do;-ana-[form Adj/Noun]		

artha-n	Singular	Dual	Plural
Nominative	arthah	arthau	arthāḥ
Vocative	artha	arthau	arthāḥ
Accusative	artham	arthau	arthān
Instrumental	arthena	arthābhyām	arthaiḥ
Dative	arthāya	arthābhyām	arthebhyaḥ
Ablative	arthāt	arthābhyām	arthebhyaḥ
Genitive	arthasya	arthayoḥ	arthānām
Locative	arthe	arthayoḥ	artheṣu

avidyā-asmitā-rāga-dveṣa-abhiniveśāḥ kleśāḥ 3 Ignorance, I-amness, attachment, aversion, clinging to existence are the afflictions.		Element	Type	Meaning
		avidyā- अविद्या-	Noun	ignorance, illusion
		asmitā- अस्मिता-	Noun	egoism, I-amness
		rāga- राग-	Noun	attachment, passion
		dveṣa- द्वेष-	Noun	aversion
		abhiniveśa- अभिनिवेश-	Noun	adherence; clinging to existence
		kleśa- क्लेश-	Noun	torment, difficulty, suffering, affliction
Notes on Word Formation				
avidyā-	a-(vid)-yā-;a-['non','un','not']; (vid) II 'to know'; -yā-[form f Noun/Adj possessive]	dveṣa-	guṇa(dviṣ)-a-; dviṣ) II to hate;-a-[form Noun/Adj]	
asmitā-	asmi-tā-;asmi[Active Present Sg 1st of (as) II 'to exist'];tā-[form asbtract Noun]	abhiniveśa-	abhi-ni-guṇa(viś)-a-;abhi-['toward'];-ni-['into'];(viś) VI 'to enter';-a-[form Noun/Adj]	
rāga-	vṛddhi(rañj)-a-; (rañj) IV 'to be colored';-a-[form Noun/Adj]	kleśa-	guṇa(kliś)-a-;(kliś) IX 'to afflict';-a-[form Noun/Adj]	

abhiniveśa-m	Singular	Dual	Plural	kleśa-m	Singular	Dual	Plural
Nominative	abhiniveśaḥ	abhiniveśau	abhiniveśāḥ	Nominative	kleśaḥ	kleśau	kleśāḥ
Vocative	abhiniveśa	abhiniveśau	abhiniveśāḥ	Vocative	kleśa	kleśau	kleśāḥ
Accusative	abhiniveśam	abhiniveśau	abhiniveśān	Accusative	kleśam	kleśau	kleśān
Instrumental	abhiniveśena	abhiniveśābhyām	abhiniveśaiḥ	Instrumental	kleśena	kleśābhyām	kleśaiḥ
Dative	abhiniveśāya	abhiniveśābhyām	abhiniveśebhyaḥ	Dative	kleśāya	kleśābhyām	kleśebhyaḥ
Ablative	abhiniveśāt	abhiniveśābhyām	abhiniveśebhyaḥ	Ablative	kleśāt	kleśābhyām	kleśebhyaḥ
Genitive	abhiniveśasya	abhiniveśayoḥ	abhiniveśānām	Genitive	kleśasya	kleśayoḥ	kleśānām
Locative	abhiniveśe	abhiniveśayoḥ	abhiniveśeṣu	Locative	kleśe	kleśayoḥ	kleśeṣu

f Nom Sg n Noun Sg m Gen Pl m Gen Pl avidyā kṣetram uttareṣām prasupta-tanu-vicchinna-udārāṇām 4 -m p=-ṃ p- -a u=-o-		Element	Type	Meaning
Ignorance is the field of others: of the dormant, feeble, interrupted, active.		avidyā- अविद्या-	Noun	ignorance about one's true nature
		kṣetra- क्षेत्र-	Noun	property, domain, field, plain, ground
		uttara- उत्तर-	Noun	other
		prasupta- प्रसुप्त-	Adjective	dormant, latent
		tanu- तनु-	Adjective	thin, slender, feeble
		vicchinna- विच्छिन्न-	Adjective	interrupted
		udāra- उदार-	Adjective	energetic, active
Notes on Word Formation				
avidyā-	a-(vid)-yā-;a-['non','un','not']; (vid) II 'to know'; -yā-[form f Noun/Adj possesive]			
kṣetra-	guṇa(kṣi)-tra-(kṣi) VI 'to reside';-tra-[agent Noun]	tanu-	(tan)-u-;(tan) VIII 'to stretch';-u-[form Noun]	
uttara-	ut-tara-;ut-['out'];tara-[form a comparative]	vicchinna-	vi-(chid)-ta-;vi-['asunder'];(chid) VII to split;-ta-[form Past Pass. Pcpl.]	
prasupta-	pra-*(svap)-ta-;pra-['forward'];(svap) II 'to sleep';-ta-[form Past Pass. Pcpl.]	udāra-	ut-vṛddhi(r)-a-;ut-['up', 'out of'];(r) I 'to advance';-a-[form Noun/Adj]	

avidyā-f	Singular	Dual	Plural	uttara-m	Singular	Dual	Plural
Nominative	avidyā	avidye	avidyāḥ	Nominative	uttaraḥ	uttarau	uttare uttarāḥ
Vocative	avidye	avidye	avidyāḥ	Vocative	uttara	uttarau	uttarāḥ
Accusative	avidyām	avidye	avidyāḥ	Accusative	uttaram	uttarau	uttarān
Instrumental	avidyāyā	avidyābhyām	avidyābhiḥ	Instrumental	uttareṇa	uttarābhyām	uttaraiḥ
Dative	avidyāyai	avidyābhyām	avidyābhyaḥ	Dative	uttarasmai	uttarābhyām	uttarebhyaḥ
Ablative	avidyāyāḥ	avidyābhyām	avidyābhyaḥ	Ablative	uttarāt uttarasmāt	uttarābhyām	uttarebhyaḥ
Genitive	avidyāyāḥ	avidyayoḥ	avidyānām	Genitive	uttarasya	uttarayoḥ	uttareṣām
Locative	avidyāyām	avidyayoḥ	avidyāsu	Locative	uttare uttarasmin	uttarayoḥ	uttareṣu
kṣetra-n	Singular	Dual	Plural	udāra-m	Singular	Dual	Plural
Nominative	kṣetram	kṣetre	kṣetrāṇi	Nominative	udāraḥ	udārau	udārāḥ
Vocative	kṣetra	kṣetre	kṣetrāṇi	Vocative	udāra	udārau	udārāḥ
Accusative	kṣetram	kṣetre	kṣetrāṇi	Accusative	udāram	udārau	udārān
Instrumental	kṣetreṇa	kṣetrābhyām	kṣetraiḥ	Instrumental	udāreṇa	udārābhyām	udāraiḥ
Dative	kṣetrāya	kṣetrābhyām	kṣetrebhyaḥ	Dative	udārāya	udārābhyām	udārebhyaḥ
Ablative	kṣetrāt	kṣetrābhyām	kṣetrebhyaḥ	Ablative	udārāt	udārābhyām	udārebhyaḥ
Genitive	kṣetrasya	kṣetrayoḥ	kṣetrāṇām	Genitive	udārasya	udārayoḥ	udārāṇām
Locative	kṣetre	kṣetrayoḥ	kṣetreṣu	Locative	udāre	udārayoḥ	udāreṣu

m Loc Pl m Nom Sg f Nom Sg anitya-aśuci-duḥkha-anātmasu nitya-śuci-sukha-ātma-khyātiḥ avidyā 5 -ḥ a- = -ra-		Element	Type	Meaning										
Ignorance is the view as permanent, pure, joyful, self, in the transient, impure, sorrowful, non-self. Notes on Word Formation <table><tr><td>nitya-</td><td>ni-tya-;ni-['cessation of'];-tya-[form Adj from Particle]</td></tr><tr><td>śuci-</td><td>(śuc)-i-; (śuc) I 'to shine';-i-[form Noun/Adj]</td></tr><tr><td>sukha-</td><td>su-kha-;su-['good';'much'];-kha-['space']</td></tr><tr><td>duḥkha-</td><td>(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']</td></tr><tr><td>ātman-</td><td>From (an) II 'to breathe'</td></tr></table>		nitya-	ni-tya-;ni-['cessation of'];-tya-[form Adj from Particle]	śuci-	(śuc)-i-; (śuc) I 'to shine';-i-[form Noun/Adj]	sukha-	su-kha-;su-['good';'much'];-kha-['space']	duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']	ātman-	From (an) II 'to breathe'	anitya- अनित्य-	Adjective	perishable, destructible, ephemeral, impermanent
		nitya-	ni-tya-;ni-['cessation of'];-tya-[form Adj from Particle]											
		śuci-	(śuc)-i-; (śuc) I 'to shine';-i-[form Noun/Adj]											
		sukha-	su-kha-;su-['good';'much'];-kha-['space']											
		duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']											
		ātman-	From (an) II 'to breathe'											
		aśuci- अशुचि-	Adjective	impure										
		duḥkha- दुःख-	Adjective	sorrowful										
		anātman- अनात्मन्-	Noun	non-self, not soul										
		nitya- नित्य-	Adjective	permanent, continuous, essential, perpetual, eternal										
śuci- शुचि-	Adjective	pure, clean, purified												
sukha- सुख-	Adjective	joyful												
ātman- आत्मन्-	Noun	self, soul												
khyāti- ख्याति-	Noun	opinion, view, idea, assertion												
		avidyā- अविद्या-	Noun	ignorance										
khyāti-	(khyā)-ti-;(khyā) II 'to make known';ti-[form f Past Pass. Pcpl.]													
vidyā-	(vid)-yā;(vid) II to know;-yā-[forms f Noun/Adj possessive]													

anātman-m	Singular	Dual	Plural	khyāti-f	Singular	Dual	Plural	avidyā-f	Singular	Dual	Plural
Nominative	anātmā	anātmānau	anātmānaḥ	Nominative	khyātiḥ	khyātī	khyātayaḥ	Nominative	avidyā	avidye	avidyāḥ
Vocative	anātman	anātmānau	anātmānaḥ	Vocative	khyāte	khyātī	khyātayaḥ	Vocative	avidye	avidye	avidyāḥ
Accusative	anātmānam	anātmānau	anātmanaḥ	Accusative	khyātim	khyātī	khyātiḥ	Accusative	avidyām	avidye	avidyāḥ
Instrumental	anātmanā	anātmabhyām	anātmabhiḥ	Instrumental	khyātyā	khyātibhyām	khyātibhiḥ	Instrumental	avidyayā	avidyābhyām	avidyābhiḥ
Dative	anātmane	anātmabhyām	anātmabhyaḥ	Dative	khyātyai khyātaye	khyātibhyām	khyātibhyaḥ	Dative	avidyāyai	avidyābhyām	avidyābhyaḥ
Ablative	anātmanaḥ	anātmabhyām	anātmabhyaḥ	Ablative	khyātyāḥ khyāteḥ	khyātibhyām	khyātibhyaḥ	Ablative	avidyāyāḥ	avidyābhyām	avidyābhyaḥ
Genitive	anātmanaḥ	anātmanoḥ	anātmanām	Genitive	khyātyāḥ khyāteḥ	khyātyoḥ	khyātīnām	Genitive	avidyāyāḥ	avidyayoḥ	avidyānām
Locative	anātmani	anātmanoḥ	anātmasu	Locative	khyātyām khyātau	khyātyoḥ	khyātiṣu	Locative	avidyāyām	avidyayoḥ	avidyāsu

f Loc Du f Nom Sg f Nom Sg -k d- = -gd- -ḥ e- = -re- -ā i= -e- dṛk-darśana-śaktyoḥ eka-ātmatā iva asmitā 6		Element	Type	Meaning
Egoism is as if in the power of the seer and seeing is one essence.		dṛś- दृक्-	Adjective	who observes, who knows; [dṛk- in compound]
		darśana- दर्शन-	Noun	seeing, observing, looking, noticing
		śakti- शक्ति-	Noun	ability, force
		eka एक	Pronoun	one, unique
		ātmatā- आत्मता-	Noun	essence, nature
		iva इव	Indeclinable	as, as if, just as, which looks like, it seems
		asmitā- अस्मिता-	Noun	I-amness, egoism
Notes on Word Formation				
dṛś-	Agent of (dṛś) IV 'to see'			
darśana-	guṇa(dṛś)-ana-;(dṛś) IV 'to see';-ana-[form Noun/Adj]	ātmatā-	ātman-tā-;ātman-[m Noun, 'self'];-tā-[forms abstract f Noun]	
śakti-	(śak)-ti-;(śak) V 'to be able to';-ti-[form f Noun]	asmitā-	asmi-tā-;asmi[Active Present Sg 1st of (as) II 'to exist'];tā-[form asbtract Noun]	

śaktī-f	Singular	Dual	Plural	ātmatā-f	Singular	Dual	Plural	asmitā-f	Singular	Dual	Plural
Nominative	śaktiḥ	śaktī	śaktayaḥ	Nominative	ātmatā	ātmate	ātmataḥ	Nominative	asmitā	asmite	asmitāḥ
Vocative	śakte	śaktī	śaktayaḥ	Vocative	ātmate	ātmate	ātmataḥ	Vocative	asmite	asmite	asmitāḥ
Accusative	śaktim	śaktī	śaktiḥ	Accusative	ātmatām	ātmate	ātmataḥ	Accusative	asmitām	asmite	asmitāḥ
Instrumental	śaktyā	śaktibhyām	śaktibhiḥ	Instrumental	ātmatayā	ātmatābhyām	ātmatābhiḥ	Instrumental	asmitayā	asmitābhyām	asmitābhiḥ
Dative	śaktyai śaktaye	śaktibhyām	śaktibhyaḥ	Dative	ātmatāyai	ātmatābhyām	ātmatābhyaḥ	Dative	asmitāyai	asmitābhyām	asmitābhyaḥ
Ablative	śaktyāḥ śakteḥ	śaktibhyām	śaktibhyaḥ	Ablative	ātmatāyāḥ	ātmatābhyām	ātmatābhyaḥ	Ablative	asmitāyāḥ	asmitābhyām	asmitābhyaḥ
Genitive	śaktyāḥ śakteḥ	śaktyoḥ	śaktinām	Genitive	ātmatāyāḥ	ātmatayoḥ	ātmatānām	Genitive	asmitāyāḥ	asmitayoḥ	asmitānām
Locative	śaktyām śaktau	śaktyoḥ	śaktiṣu	Locative	ātmatāyām	ātmatayoḥ	ātmatāsu	Locative	asmitāyām	asmitayoḥ	asmitāsu

m Nom Sg m Nom Sg sukha-anuśayī rāgaḥ 7 Ensuing pleasure is attachment.	Element		Type	Meaning
	sukha-	सुख-	Noun/Adj	comfort, happiness, pleasure
	anuśayin-	अनुशयिन्-	Noun/Adj	ensuing
	rāga-	राग-	m Noun	attachment, passion
	Notes on Word Formation			
	sukha-	su-kha-;su-['good';'much'];-kha-['space']		
	anuśayin-	anu-guṇa(sī)-in;anu-['following'];(sī) II to rest;-in-[possessive or regular action Noun/Adj]		
	rāga-	vṛddhi(rañj)-a-; (rañj) IV 'to be colored';-a-[form Noun/Adj]		

anuśayin-m	Singular	Dual	Plural	rāga-m	Singular	Dual	Plural
Nominative	anuśayī	anuśayinau	anuśayinaḥ	Nominative	rāgaḥ	rāgau	rāgāḥ
Vocative	anuśayin	anuśayinau	anuśayinaḥ	Vocative	rāga	rāgau	rāgāḥ
Accusative	anuśayinam	anuśayinau	anuśayinaḥ	Accusative	rāgam	rāgau	rāgān
Instrumental	anuśayinā	anuśayibhyām	anuśayibhiḥ	Instrumental	rāgeṇa	rāgābhyām	rāgaiḥ
Dative	anuśayine	anuśayibhyām	anuśayibhyaḥ	Dative	rāgāya	rāgābhyām	rāgebhyaḥ
Ablative	anuśayinaḥ	anuśayibhyām	anuśayibhyaḥ	Ablative	rāgāt	rāgābhyām	rāgebhyaḥ
Genitive	anuśayinaḥ	anuśayinoḥ	anuśayinām	Genitive	rāgasya	rāgayoḥ	rāgāṇām
Locative	anuśayini	anuśayinoḥ	anuśayiṣu	Locative	rāge	rāgayoḥ	rāgeṣu

m Nom Sg m Nom Sg duḥkha-anuśayī dveṣaḥ 8 Ensuing misery is aversion.	Element		Type	Meaning
	duḥkha- दुःख-		Adjective	sorrow, pain, misery
	anuśayin- अनुशयिन्-		Noun/Adj	ensuing
	dveṣa- द्वेष-		Noun	aversion
	Notes on Word Formation			
	duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']		
	anuśayin-	anu-guṇa(sī)-in;anu-['following'];(sī) II to rest;-in-[possessive or regular action Noun/Adj]		
	dveṣa-	guṇa(dviṣ)-a-; dviṣ) II to hate;-a-[form Noun/Adj]		

anuśayin-m	Singular	Dual	Plural	dveṣa-m	Singular	Dual	Plural
Nominative	anuśayī	anuśayinau	anuśayinaḥ	Nominative	dveṣaḥ	dveṣau	dveṣāḥ
Vocative	anuśayin	anuśayinau	anuśayinaḥ	Vocative	dveṣa	dveṣau	dveṣāḥ
Accusative	anuśayinam	anuśayinau	anuśayinaḥ	Accusative	dveṣam	dveṣau	dveṣān
Instrumental	anuśayinā	anuśayibhyām	anuśayibhiḥ	Instrumental	dveṣeṇa	dveṣābhyām	dveṣaiḥ
Dative	anuśayine	anuśayibhyām	anuśayibhyaḥ	Dative	dveṣāya	dveṣābhyām	dveṣebhyaḥ
Ablative	anuśayinaḥ	anuśayibhyām	anuśayibhyaḥ	Ablative	dveṣāt	dveṣābhyām	dveṣebhyaḥ
Genitive	anuśayinaḥ	anuśayinoḥ	anuśayinām	Genitive	dveṣasya	dveṣayoḥ	dveṣāṇām
Locative	anuśayini	anuśayinoḥ	anuśayiṣu	Locative	dveṣe	dveṣayoḥ	dveṣeṣu

vāhin-m	Singular	Dual	Plural	rūḍha-m	Singular	Dual	Plural
Nominative	vāhī	vāhinau	vāhinaḥ	Nominative	rūḍhaḥ	rūḍhau	rūḍhāḥ
Vocative	vāhin	vāhinau	vāhinaḥ	Vocative	rūḍha	rūḍhau	rūḍhāḥ
Accusative	vāhinam	vāhinau	vāhinaḥ	Accusative	rūḍham	rūḍhau	rūḍhān
Instrumental	vāhinā	vāhibhyām	vāhibhiḥ	Instrumental	rūḍhena	rūḍhābhyām	rūḍhaiḥ
Dative	vāhine	vāhibhyām	vāhibhyaḥ	Dative	rūḍhāya	rūḍhābhyām	rūḍhebhyaḥ
Ablative	vāhinaḥ	vāhibhyām	vāhibhyaḥ	Ablative	rūḍhāt	rūḍhābhyām	rūḍhebhyaḥ
Genitive	vāhinaḥ	vāhinoḥ	vāhinām	Genitive	rūḍhasya	rūḍhayoḥ	rūḍhānām
Locative	vāhini	vāhinoḥ	vāhiṣu	Locative	rūḍhe	rūḍhayoḥ	rūḍheṣu
vidvas-m	Singular	Dual	Plural	abhiniveśa-m	Singular	Dual	Plural
Nominative	vidvān	vidvāṃsau	vidvāṃsaḥ	Nominative	abhiniveśaḥ	abhiniveśau	abhiniveśāḥ
Vocative	vidvan	vidvāṃsau	vidvāṃsaḥ	Vocative	abhiniveśa	abhiniveśau	abhiniveśāḥ
Accusative	vidvāṃsam	vidvāṃsau	viduṣaḥ	Accusative	abhiniveśam	abhiniveśau	abhiniveśān
Instrumental	viduṣā	vidvadbhyām	vidvadbhiḥ	Instrumental	abhiniveśena	abhiniveśābhyām	abhiniveśaiḥ
Dative	viduṣe	vidvadbhyām	vidvadbhyaḥ	Dative	abhiniveśāya	abhiniveśābhyām	abhiniveśebhyaḥ
Ablative	viduṣaḥ	vidvadbhyām	vidvadbhyaḥ	Ablative	abhiniveśāt	abhiniveśābhyām	abhiniveśebhyaḥ
Genitive	viduṣaḥ	viduṣoḥ	viduṣām	Genitive	abhiniveśasya	abhiniveśayoḥ	abhiniveśānām
Locative	viduṣi	viduṣoḥ	vidvatsu	Locative	abhiniveśe	abhiniveśayoḥ	abhiniveśeṣu

m Nom Pl m Nom Pl m Nom Pl te pratiprasava-heyāḥ sūkṣmāḥ 10 These, in subtle form, are to be eliminated by returning to the original state.	Element	Type	Meaning
	tad- तद्-	Pronoun	3rd Person: he, this
	pratiprasava- प्रतिप्रसव-	Noun	return to the original state
	heya- हेय-	Adjective	to be eliminated
	sūkṣma- सूक्ष्म-	Adjective	thin, slender, subtle
	Notes on Word Formation		
	pratiprasava-	prati-pra-guṇa(sū)-a-;prati-['back'];-pra-[intensifier];(sū) I 'to incite';-a-[form Noun/Adj]	
	heya-	Future Passive Participle of (hā) III 'to get rid of'	
	sūkṣma-	From sūci- f Noun 'needle'	

tad-m	Singular	Dual	Plural	heya-m	Singular	Dual	Plural	sūkṣma-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	heyaḥ	heyau	heyāḥ	Nominative	sūkṣmaḥ	sūkṣmau	sūkṣmāḥ
Vocative	-	-	-	Vocative	heya	heyau	heyāḥ	Vocative	sūkṣma	sūkṣmau	sūkṣmāḥ
Accusative	tam	tau	tān	Accusative	heyam	heyau	heyān	Accusative	sūkṣmam	sūkṣmau	sūkṣmān
Instrumental	tena	tābhyām	taiḥ	Instrumental	heyena	heyābhyām	heyaiḥ	Instrumental	sūkṣmeṇa	sūkṣmābhyām	sūkṣmaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	heyāya	heyābhyām	heyebhyaḥ	Dative	sūkṣmāya	sūkṣmābhyām	sūkṣmebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	heyāt	heyābhyām	heyebhyaḥ	Ablative	sūkṣmāt	sūkṣmābhyām	sūkṣmebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	heyasya	heyayoḥ	heyānām	Genitive	sūkṣmasya	sūkṣmayoḥ	sūkṣmāṇām
Locative	tasmin	tayoḥ	teṣu	Locative	heye	heyayoḥ	heyeṣu	Locative	sūkṣme	sūkṣmayoḥ	sūkṣmeṣu

m Nom Plm Nom Pl dhyāna-heyāḥ tad-vṛttayaḥ 11 -ḥ t- = -st- The turnings are to be eliminated by meditation.	Element	Type	Meaning
	dhyāna- ध्यान-	Noun	meditation, contemplation
	heyā- हेय-	Adjective	to be eliminated
	tad- तद्-	Pronoun	3rd Person: he, this
	vṛtti- वृत्ति-	Noun	turnings, fluctuations
	Notes on Word Formation		
	dhyāna-	(dhyai)-ana-;(dhyai) I 'to meditate';-ana-[form Noun/Adj]	
	heyā-	Future Passive Participle of (hā) III 'to get rid of'	
	vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]	

heya-m	Singular	Dual	Plural	vṛtti-f	Singular	Dual	Plural
Nominative	heyaḥ	heyau	heyāḥ	Nominative	vṛtṭiḥ	vṛtṭī	vṛttayaḥ
Vocative	heya	heyau	heyāḥ	Vocative	vṛtte	vṛtṭī	vṛttayaḥ
Accusative	heyam	heyau	heyān	Accusative	vṛttim	vṛtṭī	vṛtṭiḥ
Instrumental	heyena	heyābhyām	heyaiḥ	Instrumental	vṛtṭyā	vṛttibhyām	vṛttibhiḥ
Dative	heyāya	heyābhyām	heyebhyaḥ	Dative	vṛtṭyai vṛttaye	vṛttibhyām	vṛttibhyaḥ
Ablative	heyāt	heyābhyām	heyebhyaḥ	Ablative	vṛtṭyāḥ vṛtteḥ	vṛttibhyām	vṛttibhyaḥ
Genitive	heyasya	heyayoḥ	heyānām	Genitive	vṛtṭyāḥ vṛtteḥ	vṛtṭyoḥ	vṛtṭīnām
Locative	heye	heyayoḥ	heyeṣu	Locative	vṛtṭyām vṛttau	vṛtṭyoḥ	vṛtṭiṣu

m Nom Sg m Nom Sg m Nom Sg kleśa-mūlaḥ karma-āśayaḥ dr̥ṣṭa-adr̥ṣṭa-janma-vedanīyaḥ 12 -aḥ d- = -o d-		Element		Type	Meaning	
The residue of karma, rooted in afflictions, is experienced in seen and unseen births.		kleśa-		क्लेश-	Noun	torment, difficulty, suffering, affliction
		mūla-		मूल-	Noun	root, the foot or lowest part or bottom of anything
		karman-		कर्म-	Noun	action, work
		āśaya-		अशय-	Noun	bed, place of rest, retreat, asylum, receptacle, heart, spirit, intent
		dr̥ṣṭa-		दृष्ट-	Adjective	seen, observed, noticed, perceived, visible, apparent, manifest
		adr̥ṣṭa-		अदृष्ट-	Adjective	unnoticed, not yet seen, new, unobserved, unattested, unknown
		janman-		जन्मन्-	Noun	birth, origin, existence, life
		vedanīya-		वेदनीय-	Noun	to be understood, to be experienced
Notes on Word Formation						
kleśa-	guṇa(kliś)-a-;(kliś) IX 'to afflict';-a-[form Noun/Adj]					
karman-	guṇa(kṛ)-man-;(kṛ) V 'to do';-man-[form of primary nouns, action names n; agent names m]					
āśaya-	ā-guṇa(śī)-a;-ā-'to', 'toward'];(śī) II 'to rest';-a-[to form Noun/Adj]					
dr̥ṣṭa-	(dr̥ṣ)-ta-;(dr̥ṣ) II 'to see';-ta-[form Past Passive Participle]					
adr̥ṣṭa-	a-(dr̥ṣ)-ta-';a-['un']; (dr̥ṣ) II 'to see';-ta-[Past Pass. Pcpl.]					
janman-	(jan)-man-; (jan) IV 'to be born';-man-[form of primary nouns,action names n, agent names m]					
vedanīya-	Future Passive Participle of (vid) II 'to know'					

mūla-m	Singular	Dual	Plural	āśaya-m	Singular	Dual	Plural	vedanīya-m	Singular	Dual	Plural
Nominative	mūlaḥ	mūlau	mūlāḥ	Nominative	āśayaḥ	āśayau	āśayāḥ	Nominative	vedanīyaḥ	vedanīyau	vedanīyāḥ
Vocative	mūla	mūlau	mūlāḥ	Vocative	āśaya	āśayau	āśayāḥ	Vocative	vedanīya	vedanīyau	vedanīyāḥ
Accusative	mūlam	mūlau	mūlān	Accusative	āśayam	āśayau	āśayān	Accusative	vedanīyam	vedanīyau	vedanīyān
Instrumental	mūlena	mūlābhyām	mūlaiḥ	Instrumental	āśayena	āśayābhyām	āśayaiḥ	Instrumental	vedanīyena	vedanīyābhyām	vedanīyaiḥ
Dative	mūlāya	mūlābhyām	mūlebhyaḥ	Dative	āśayāya	āśayābhyām	āśayebhyaḥ	Dative	vedanīyāya	vedanīyābhyām	vedanīyebhyaḥ
Ablative	mūlāt	mūlābhyām	mūlebhyaḥ	Ablative	āśayāt	āśayābhyām	āśayebhyaḥ	Ablative	vedanīyāt	vedanīyābhyām	vedanīyebhyaḥ
Genitive	mūlasya	mūlayoḥ	mūlānām	Genitive	āśayasya	āśayayoḥ	āśayānām	Genitive	vedanīyasya	vedanīyayoḥ	vedanīyānām
Locative	mūle	mūlayoḥ	mūleṣu	Locative	āśaye	āśayayoḥ	āśayeṣu	Locative	vedanīye	vedanīyayoḥ	vedanīyeṣu

m Loc Sgm Nom Sgm Nom Pl sati mūle tad-vipākaḥ jāti-āyuh-bhogāḥ 13 -aḥ j- = -o j- -s bh->-ḥ bh=-rbh-		Element	Type	Meaning
When the root exists, the resulting fruition are birth, life, and experience.		sat- सत्-	Adjective	existing, present, real, true
		mūla- मूल-	Noun	root, the foot or lowest part
		tad- तद्-	Pronoun	3rd Person: he, this
		vipāka- विपाक-	Noun	maturing, fruition
		jāti- जाति-	Noun	birth, genus, species
		āyus- आयुस्-	Noun	life, age, longevity
		bhoga- भोग-	Noun	experience, enjoy
Notes on Word Formation				
sat-	Past Active Participle of (as) II 'to be'			
vipāka-	vi-vṛddhi(pac)-a-;vi-['apart from'];(pac) I 'to cook',a-[form Adj/Noun]	āyus-	ā-yus-;ā-['hither','unto'];yus-[Abstract form of (i) II 'to go']	
jāti-	vṛddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]	bhoga-	guṇa(bhuj)-a-;(bhuj) VII 'to enjoy';-a-[form Adj/Noun]	

sat-m	Singular	Dual	Plural	vipāka-m	Singular	Dual	Plural
Nominative	san	santau	santaḥ	Nominative	vipākaḥ	vipākau	vipākāḥ
Vocative	san	santau	santaḥ	Vocative	vipāka	vipākau	vipākāḥ
Accusative	santam	santau	sataḥ	Accusative	vipākam	vipākau	vipākān
Instrumental	satā	sadbhyām	sadbhiḥ	Instrumental	vipākena	vipākābhyām	vipākaiḥ
Dative	sate	sadbhyām	sadbhyaḥ	Dative	vipākāya	vipākābhyām	vipākebhyaḥ
Ablative	sataḥ	sadbhyām	sadbhyaḥ	Ablative	vipākāt	vipākābhyām	vipākebhyaḥ
Genitive	sataḥ	satoḥ	satām	Genitive	vipākasya	vipākayoḥ	vipākānām
Locative	sati	satoḥ	satsu	Locative	vipāke	vipākayoḥ	vipākeṣu
mūla-m	Singular	Dual	Plural	bhoga-m	Singular	Dual	Plural
Nominative	mūlaḥ	mūlau	mūlāḥ	Nominative	bhogaḥ	bhogau	bhogāḥ
Vocative	mūla	mūlau	mūlāḥ	Vocative	bhoga	bhogau	bhogāḥ
Accusative	mūlam	mūlau	mūlān	Accusative	bhogam	bhogau	bhogān
Instrumental	mūlena	mūlābhyām	mūlaiḥ	Instrumental	bhogena	bhogābhyām	bhogaiḥ
Dative	mūlāya	mūlābhyām	mūlebhyaḥ	Dative	bhogāya	bhogābhyām	bhogebyaḥ
Ablative	mūlāt	mūlābhyām	mūlebhyaḥ	Ablative	bhogāt	bhogābhyām	bhogebyaḥ
Genitive	mūlasya	mūlayoḥ	mūlānām	Genitive	bhogasya	bhogayoḥ	bhogānām
Locative	mūle	mūlayoḥ	mūleṣu	Locative	bhoge	bhogayoḥ	bhogeṣu

m Nom Plm Nom Pln Abl Sg te hlāda-paritāpa-phalāḥ puṇya-apuṇya-hetutvāt 14 -ā ā- = -ā-		Element	Type	Meaning
		tad- तद्-	Pronoun	3rd person: he, this
		hlāda- ह्लाद-	Noun	joyful
		paritāpa- परिताप-	Noun	painful
		phala- फल-	Noun	fruit, harvest, result
		puṇya- पुण्य-	Adjective	auspicious, favorable, merit
		apuṇya- अपुण्य-	Adjective	inauspicious, unfavorable, demerit
		hetutva- हेतुत्व-	Noun	causation
Notes on Word Formation				
hlāda-	(hlād)-a-;(hlād) I 'to rejoice';-a-[forms Noun/Adj]	phala-	((phal)-a-;(phal) I 'to burst/bear fruit';-a-[form Noun/Adj]	
paritāpa-	pari-vṛddhi(tap)-a-;pari['around'];(tap) I 'to heat';-a-[form Noun/Adj]	hetutva-	hetu-tva-;hetu-[m Noun,'impulse','cause'];-tva-[form abstract n Noun]	

tad-m	Singular	Dual	Plural	phala-m	Singular	Dual	Plural	hetutva-n	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	phalaḥ	phalau	phalāḥ	Nominative	hetutvam	hetutve	hetutvāni
Vocative	-	-	-	Vocative	phala	phalau	phalāḥ	Vocative	hetutva	hetutve	hetutvāni
Accusative	tam	tau	tān	Accusative	phalam	phalau	phalān	Accusative	hetutvam	hetutve	hetutvāni
Instrumental	tena	tābhyām	taiḥ	Instrumental	phalena	phalābhyām	phalaiḥ	Instrumental	hetutvena	hetutvābhyām	hetutvaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	phalāya	phalābhyām	phalebhyaḥ	Dative	hetutvāya	hetutvābhyām	hetutvebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	phalāt	phalābhyām	phalebhyaḥ	Ablative	hetutvāt	hetutvābhyām	hetutvebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	phalasya	phalayoḥ	phalānām	Genitive	hetutvasya	hetutvayoḥ	hetutvānām
Locative	tasmin	tayoḥ	teṣu	Locative	phale	phalayoḥ	phaleṣu	Locative	hetutve	hetutvayoḥ	hetutveṣu

pariṇāma-tāpa-saṃskāra-duḥkhaiḥ guṇa-vṛtti-virodhāt ca duḥkham eva sarvam vivekinaḥ 15		Element		Type	Meaning
		pariṇāma- परिणाम-	Noun	change, alteration, transformation	
All is indeed misery for a discriminative discerner, caused by the sorrows of anguish of changes and their saṃskāra and from dissonance between guṇa and turnings.		tāpa- ताप-	Noun	angst, anguish	
		saṃskāra- संस्कार-	Noun	impression on the mind of acts done	
		duḥkha- दुःख-	Adjective	sorrow, pain, misery	
		guṇa- गुण-	Noun	essential quality [sattva (truth), rajas (passion), tamas (inertia)]	
		vṛtti- वृत्ति-	Noun	turnings, fluctuations	
		virodha- विरोध-	Noun	opposition, dissonance	
		ca च	Indeclinable	and, also, as well as, but, on the other hand, although	
		eva एव	Indeclinable	so, just so, exactly so , indeed, thus	
		sarva- सर्व-	Pronoun	everything, entire, universal	
		vivekin- विवेकिन्-	Noun	one with discriminative discernment	
Notes on Word Formation					
pariṇāma-	pari-vṛddhi(nam)-a-;pari[intensifier];(nam) I 'to bend';-a-[form Noun/Adj]				
tāpa-	vṛddhi(tap)-a-;(tap) I 'to heat';-a-[form Noun/Adj]				
saṃskāra-	saṃ-vṛddhi(kṛ)-a-;sam-['together'];(kṛ) V,VIII 'to do';-a-[form Noun/Adj]				
duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']				
vṛtti-	(vṛt)-ti-;(vṛt) I 'to turn';-ti-[form f Noun/Adj]				
virodha-	vi-guṇa(rudh)-a-;vi-['separated from'];(rudh) VII to obstruct;-a-[form Noun/Adj]				
eva	ā-iva;ā-['towards'];-iva['as if']				
vivekin-	vi-guṇa(vic)-in-;vi-['separated from'];(vic) VI 'to discern';-in-[repeated action]				

duḥkha-n	Singular	Dual	Plural	sarva-n	Singular	Dual	Plural
Nominative	duḥkham	duḥkhe	duḥkhāni	Nominative	sarvam	sarve	sarvāṇi
Vocative	duḥkha	duḥkhe	duḥkhāni	Vocative	sarva	sarve	sarvāṇi
Accusative	duḥkham	duḥkhe	duḥkhāni	Accusative	sarvam	sarve	sarvāṇi
Instrumental	duḥkhena	duḥkhābhyām	duḥkhaiḥ	Instrumental	sarveṇa	sarvābhyām	sarvaiḥ
Dative	duḥkhāya	duḥkhābhyām	duḥkhebhyaḥ	Dative	sarvasmai	sarvābhyām	sarvebhyaḥ
Ablative	duḥkhāt	duḥkhābhyām	duḥkhebhyaḥ	Ablative	sarvāt sarvasmāt	sarvābhyām	sarvebhyaḥ
Genitive	duḥkhasya	duḥkhayoḥ	duḥkhānām	Genitive	sarvasya	sarvayoḥ	sarveṣām
Locative	duḥkhe	duḥkhayoḥ	duḥkheṣu	Locative	sarve sarvasmin	sarvayoḥ	sarveṣu
virodha-m	Singular	Dual	Plural	vivekin-m	Singular	Dual	Plural
Nominative	virodhaḥ	virodhau	virodhāḥ	Nominative	vivekī	vivekinau	vivekinaḥ
Vocative	virodha	virodhau	virodhāḥ	Vocative	vivekin	vivekinau	vivekinaḥ
Accusative	virodham	virodhau	virodhān	Accusative	vivekinam	vivekinau	vivekinaḥ
Instrumental	virodhena	virodhābhyām	virodhaiḥ	Instrumental	vivekinā	vivekibhyām	vivekibhiḥ
Dative	virodhāya	virodhābhyām	virodhebhyaḥ	Dative	vivekine	vivekibhyām	vivekibhyaḥ
Ablative	virodhāt	virodhābhyām	virodhebhyaḥ	Ablative	vivekinaḥ	vivekibhyām	vivekibhyaḥ
Genitive	virodhasya	virodhayoḥ	virodhānām	Genitive	vivekinaḥ	vivekinoḥ	vivekinām
Locative	virodhe	virodhayoḥ	virodheṣu	Locative	vivekini	vivekinoḥ	vivekiṣu

n Nom Sg n Nom Sg n Nom Sg heyam duḥkham anāgatam 16 -m d- = -ṃ d- Sorrow not yet experienced is to be avoided.	Element		Type	Meaning
	heya-	हेय-	Adjective	that which is to be avoided
	duḥkha-	दुःख-	Adjective	sorrow, pain, misery
	anāgata-	अनागत-	Adjective	not yet arrived, to come
	Notes on Word Formation			
	heya-	Future Passive Participle of (hā) III 'to avoid'		
	duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']		
	anāgata-	an-ā-(gam)-ta-;an-['not'];ā-['unto'];(gam) I 'to go';-ta-[Past Pass. Participle]		

heya-n	Singular	Dual	Plural	duḥkha-n	Singular	Dual	Plural	anāgata-n	Singular	Dual	Plural
Nominative	heyam	heye	heyāni	Nominative	duḥkham	duḥkhe	duḥkhāni	Nominative	anāgatam	anāgate	anāgatāni
Vocative	heya	heye	heyāni	Vocative	duḥkha	duḥkhe	duḥkhāni	Vocative	anāgata	anāgate	anāgatāni
Accusative	heyam	heye	heyāni	Accusative	duḥkham	duḥkhe	duḥkhāni	Accusative	anāgatam	anāgate	anāgatāni
Instrumental	heyena	heyābhyām	heyaiḥ	Instrumental	duḥkhena	duḥkhābhyām	duḥkhaiḥ	Instrumental	anāgatena	anāgatābhyām	anāgataiḥ
Dative	heyāya	heyābhyām	heyebhyaḥ	Dative	duḥkhāya	duḥkhābhyām	duḥkhebhyaḥ	Dative	anāgatāya	anāgatābhyām	anāgatebhyaḥ
Ablative	heyāt	heyābhyām	heyebhyaḥ	Ablative	duḥkhāt	duḥkhābhyām	duḥkhebhyaḥ	Ablative	anāgatāt	anāgatābhyām	anāgatebhyaḥ
Genitive	heyasya	heyayoḥ	heyānām	Genitive	duḥkhasya	duḥkhayoḥ	duḥkhānām	Genitive	anāgatasya	anāgatayoḥ	anāgatānām
Locative	heye	heyayoḥ	heyeṣu	Locative	duḥkhe	duḥkhayoḥ	duḥkheṣu	Locative	anāgate	anāgatayoḥ	anāgateṣu

m Gen DIm Loc Sgm Nom Sg draṣṭṛ-dṛśyayoḥ saṃyoge heya-hetuḥ 17		Element	Description	Meaning
The cause of the avoidable is in the conjunction between the seer and seen.		draṣṭṛ- द्रष्टृ-	Adjective	seer
		dṛśya- दृश्य-	Adjective	seen
		saṃyoga- संयोग-	m Noun	union, combination, conjunction
		heya- हेय-	Adjective	that which is to be avoided
		hetu- हेतु-	m Noun	impulse, cause
Notes on Word Formation				
draṣṭṛ-	guṇa(dṛṣ)-ṭṛ-; (dṛṣ) IV 'to see'; ṭṛ-[form Agent adjective]	saṃyoga-	sam-guṇa(yuj)-a-;sam-['together'];(yuj) VII 'to link';-a-[form Noun/Adj]	
dṛśya-	(dṛś)-ya-;(dṛś) IV 'to see';-ya-[forms Future Pass. Pcpl.]	heya-	Future Passive Participle of (hā) III 'to avoid'	
		hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action, instrument; possession]	

dṛśya-m	Singular	Dual	Plural	saṃyoga-m	Singular	Dual	Plural	hetu-m	Singular	Dual	Plural
Nominative	dṛśyaḥ	dṛśyau	dṛśyāḥ	Nominative	saṃyogaḥ	saṃyogau	saṃyogāḥ	Nominative	hetuḥ	hetū	hetavaḥ
Vocative	dṛśya	dṛśyau	dṛśyāḥ	Vocative	saṃyoga	saṃyogau	saṃyogāḥ	Vocative	heto	hetū	hetavaḥ
Accusative	dṛśyam	dṛśyau	dṛśyān	Accusative	saṃyogam	saṃyogau	saṃyogān	Accusative	hetum	hetū	hetūn
Instrumental	dṛśyena	dṛśyābhyām	dṛśyaiḥ	Instrumental	saṃyogena	saṃyogābhyām	saṃyogaiḥ	Instrumental	hetunā	hetubhyām	hetubhiḥ
Dative	dṛśyāya	dṛśyābhyām	dṛśyebhyaḥ	Dative	saṃyogāya	saṃyogābhyām	saṃyogebhyaḥ	Dative	hetave	hetubhyām	hetubhyaḥ
Ablative	dṛśyāt	dṛśyābhyām	dṛśyebhyaḥ	Ablative	saṃyogāt	saṃyogābhyām	saṃyogebhyaḥ	Ablative	hetoḥ	hetubhyām	hetubhyaḥ
Genitive	dṛśyasya	dṛśyayoḥ	dṛśyānām	Genitive	saṃyogasya	saṃyogayoḥ	saṃyogānām	Genitive	hetoḥ	hetvoḥ	hetūnām
Locative	dṛśye	dṛśyayoḥ	dṛśyeṣu	Locative	saṃyoge	saṃyogayoḥ	saṃyogeṣu	Locative	hetau	hetvoḥ	hetuṣu

prakāśa-kriyā-sthiti-śīlam bhūta-indriya-ātmakam bhoga-apavarga-artham dṛśyam 18		n Nom Sg		n Nom Sg	
		-m bh=- -ṃ bh- -a i- = -e-		-m b=- -ṃ b- -m d=- -ṃ d-	
The seen, having the nature of illumination, activity and inertia, belonging to the elements and sense power, is for the purpose of experience and liberation.					
Notes on Word Formation					
prakāśa-	pra-(kāś)-a-;pra-['in front of'];(kāś) I 'to shine/appear';-a-[form Noun/Adj]				
kriyā-	*(kṛ)-i-yā-;(kṛ) IV 'to do';-i-yā-[form f Noun]				
sthiti-	Active Participle of (sthā) I 'to remain still'				
śīla-	(śīl)-a-;(śīl) I 'to practice';-a-[form Noun/Adj]				
bhūta-	(bhū)-ta-;(bhū) I 'to be ';-ta-[forms Past Pass. Pcpl.]				
indriya-	(ind)-*ra-ia-;(ind) I 'to be powerful';-ra-[form Noun];-iya-[form possessive]				
ātmaka-	ātman-ka-;ātman- ātman-[m Noun 'self'];-ka-[belonging to]				
bhoga-	guṇa(bhuj)-a-;(bhuj) VII 'to enjoy';-a-[form Adj/Noun]				
Element		Type	Meaning		
prakāśa- प्रकाश-		Adjective	illumination, elucidation		
kriyā- क्रिया-		Noun	action, activity, execution		
sthiti- स्थिति-		Noun	situation, standing, inertia		
śīlam शीलम्		Adverb	having the nature		
bhūta- भूत-		Adjective	become, which existed, element		
indriya- इन्द्रिय-		Noun	sense power, faculty of perception		
ātmaka- आत्मक-		Adjective	belonging to, in the domain of		
bhoga- भोग-		Noun	experience, enjoyment		
apavarga- अपवर्ग-		Noun	completion, liberation		
artham अर्थम्		Adverb	for the purpose		
dṛśya- दृश्य-		Adjective	that which may be seen, seen, knowable		
apavarga-		apa-guṇa(vṛj)-a-;apa-['out of'];(vṛj) VII 'to renounce';-a-[form Noun/Adj]			
artha-		guṇa(r)-tha-; (r) I 'to go towards'; -tha-[substantification]			
dṛśya-		Future Pass. Pcpl. of (dṛś) IV 'to see'			

śīla-n	Singular	Dual	Plural	artha-n	Singular	Dual	Plural
Nominative	śīlam	śīle	śīlāni	Nominative	artham	arthe	arthāni
Vocative	śīla	śīle	śīlāni	Vocative	artha	arthe	arthāni
Accusative	śīlam	śīle	śīlāni	Accusative	artham	arthe	arthāni
Instrumental	śīlena	śīlābhyām	śīlaiḥ	Instrumental	arthena	arthābhyām	arthaiḥ
Dative	śīlāya	śīlābhyām	śīlebhyaḥ	Dative	arthāya	arthābhyām	arthebhyaḥ
Ablative	śīlāt	śīlābhyām	śīlebhyaḥ	Ablative	arthāt	arthābhyām	arthebhyaḥ
Genitive	śīlasya	śīlayoḥ	śīlānām	Genitive	arthasya	arthayoḥ	arthānām
Locative	śīle	śīlayoḥ	śīleṣu	Locative	arthe	arthayoḥ	artheṣu
ātmaka-n	Singular	Dual	Plural	dṛśya-n	Singular	Dual	Plural
Nominative	ātmakam	ātmake	ātmakāni	Nominative	dṛśyam	dṛśye	dṛśyāni
Vocative	ātmaka	ātmake	ātmakāni	Vocative	dṛśya	dṛśye	dṛśyāni
Accusative	ātmakam	ātmake	ātmakāni	Accusative	dṛśyam	dṛśye	dṛśyāni
Instrumental	ātmakena	ātmakābhyām	ātmakaiḥ	Instrumental	dṛśyena	dṛśyābhyām	dṛśyaiḥ
Dative	ātmakāya	ātmakābhyām	ātmakebhyaḥ	Dative	dṛśyāya	dṛśyābhyām	dṛśyebhyaḥ
Ablative	ātmakāt	ātmakābhyām	ātmakebhyaḥ	Ablative	dṛśyāt	dṛśyābhyām	dṛśyebhyaḥ
Genitive	ātmakasya	ātmakayoḥ	ātmakānām	Genitive	dṛśyasya	dṛśyayoḥ	dṛśyānām
Locative	ātmake	ātmakayoḥ	ātmakeṣu	Locative	dṛśye	dṛśyayoḥ	dṛśyeṣu

viśeṣa-aviśeṣa-linga-mātra-aliṅgāni guṇa-parvāṇi 19		Element	Type	Meaning
Particular, without particularity, merely a designator and unmanifest are divisions of the guṇas.		viśeṣa- विशेष-	Noun	special, particular
		aviśeṣa- अविशेष-	Noun	without specificity, without particularity
		liṅga- लिङ्ग-	Noun	designator, indicator, mark
		mātra- मात्र-	Noun	measure or quantity, measure of; entirely, only
		aliṅga- अलिङ्ग-	Adjective	without mark, unmanifest
		guṇa- गुण-	Noun	essential quality [sattva (truth), rajas (passion), tamas (inertia)]
		parvan- पर्वन्-	Noun	division, stage
Notes on Word Formation				
viśeṣa-	vi-guṇa(śiṣ)-a-;vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]	mātra-	(mā)-tra-;(mā) III 'to measure';-tra-[mechanisn to effect an action, instrument, n Noun]	
aviśeṣa-	a-vi-guṇa(śiṣ)-a-;a-['non'];vi-['away'];(śiṣ) I 'to distinguish';-a-[form Noun/Adj]	aliṅga-	a-(liṅg)-a-;a-['un'];(liṅg) X 'to mark';-a-[form Adj/Noun]	
liṅga-	(liṅg)-a-;(liṅg) X 'to paint/mark';-a-[form Noun/Adj]	parvan-	guṇa(pṛ)-van-; (pṛ) IX, III 'to fill';-van-[form Noun]	

aliṅga-n	Singular	Dual	Plural	parvan-n	Singular	Dual	Plural
Nominative	aliṅgam	aliṅge	aliṅgāni	Nominative	parva	parvṇī parvaṇī	parvāṇi
Vocative	aliṅga	aliṅge	aliṅgāni	Vocative	parvan parva	parvṇī parvaṇī	parvāṇi
Accusative	aliṅgam	aliṅge	aliṅgāni	Accusative	parva	parvṇī parvaṇī	parvāṇi
Instrumental	aliṅgena	aliṅgābhyām	aliṅgaiḥ	Instrumental	parvaṇā	parvabhyām	parvabhiḥ
Dative	aliṅgāya	aliṅgābhyām	aliṅgebhyaḥ	Dative	parvaṇe	parvabhyām	parvabhyaḥ
Ablative	aliṅgāt	aliṅgābhyām	aliṅgebhyaḥ	Ablative	parvaṇaḥ	parvabhyām	parvabhyaḥ
Genitive	aliṅgasya	aliṅgayoḥ	aliṅgānām	Genitive	parvaṇaḥ	parvaṇoḥ	parvaṇām
Locative	aliṅge	aliṅgayoḥ	aliṅgeṣu	Locative	parvaṇi	parvaṇoḥ	parvasu

m Nom Sgm Nom Sgm Nom Sgm Nom Sg draṣṭā dṛśi-mātraḥ śuddhaḥ api pratyaya-anupaśyaḥ 20 -aḥ a-= -o '-		Element	Type	Meaning
The seer is the mere faculty of seeing, albeit pure, witnesses cognition.		draṣṭṛ- द्रष्टृ-	Adjective	seer, spectator, contemplator, eyewitness
		dṛśi- दृशि-	Noun	vision, faculty of sight
		mātra- मात्र-	Noun	only, just after, barely, merely
		śuddha- शुद्ध-	Adjective	pure, clear, purified, immaculate, unaltered
		api अपि	Indeclinable	and, also, again, same, yet, however, albeit
		pratyaya- प्रत्यय-	Noun	cognition, understanding
		anupaśya- अनुपश्य-	Adjective	witnesses
Notes on Word Formation				
draṣṭṛ-	guṇa(dṛṣ)-ṭṛ-; (dṛṣ) IV 'to see'; ṭṛ-[form Agent adjective]	śuddha-	(śudh)-ta-;(śudh) IV 'to purify';-ta-[form Past Pass. Pcpl.]	
dṛśi-	(dṛśi)-i-;(dṛś) IV to see;-i-[form Active Present Pcpl.]	pratyaya-	prati-guṇa(i)-a-;prati-['against','back'];(i) I 'to go';-a-[form Noun/Adj]	
mātra-	(mā)-tra-;(mā) III 'to measure';-tra-[mechanisn to effect an action, instrument, n Noun]	anupaśya-	anu-paśya-;anu-['following'];paśya-[Present Act. Pcpl. of (paś) IV 'to see']]	

draṣṭṛ-m	Singular	Dual	Plural	śuddha-m	Singular	Dual	Plural
Nominative	draṣṭā	draṣṭārau	draṣṭāraḥ	Nominative	śuddhaḥ	śuddhau	śuddhāḥ
Vocative	draṣṭaḥ	draṣṭārau	draṣṭāraḥ	Vocative	śuddha	śuddhau	śuddhāḥ
Accusative	draṣṭāram	draṣṭārau	draṣṭṛṇ	Accusative	śuddham	śuddhau	śuddhān
Instrumental	draṣṭrā	draṣṭṛbhyām	draṣṭṛbhiḥ	Instrumental	śuddhena	śuddhābhyām	śuddhaiḥ
Dative	draṣṭre	draṣṭṛbhyām	draṣṭṛbhyaḥ	Dative	śuddhāya	śuddhābhyām	śuddhebhyaḥ
Ablative	draṣṭuḥ	draṣṭṛbhyām	draṣṭṛbhyaḥ	Ablative	śuddhāt	śuddhābhyām	śuddhebhyaḥ
Genitive	draṣṭuḥ	draṣṭroḥ	draṣṭṛṇām	Genitive	śuddhasya	śuddhayoḥ	śuddhānām
Locative	draṣṭari	draṣṭroḥ	draṣṭṛṣu	Locative	śuddhe	śuddhayoḥ	śuddheṣu
mātra-m	Singular	Dual	Plural	anupaśya-m	Singular	Dual	Plural
Nominative	mātraḥ	mātrau	mātrāḥ	Nominative	anupaśyaḥ	anupaśyau	anupaśyāḥ
Vocative	mātra	mātrau	mātrāḥ	Vocative	anupaśya	anupaśyau	anupaśyāḥ
Accusative	mātram	mātrau	mātrān	Accusative	anupaśyam	anupaśyau	anupaśyān
Instrumental	mātreṇa	mātrābhyām	mātraiḥ	Instrumental	anupaśyena	anupaśyābhyām	anupaśyaiḥ
Dative	mātrāya	mātrābhyām	mātrebhyaḥ	Dative	anupaśyāya	anupaśyābhyām	anupaśyebhyaḥ
Ablative	mātrāt	mātrābhyām	mātrebhyaḥ	Ablative	anupaśyāt	anupaśyābhyām	anupaśyebhyaḥ
Genitive	mātrasya	mātrayoḥ	mātrāṇām	Genitive	anupaśyasya	anupaśyayoḥ	anupaśyānām
Locative	mātre	mātrayoḥ	mātreṣu	Locative	anupaśye	anupaśyayoḥ	anupaśyeṣu

m Nom Sg n Gen Sg m Nom Sg tad-arthaḥ eva dṛśyasya ātmā 21 -aḥ e- = -a e- -a a-=-ā-		Element	Type	Meaning
For its purpose only is the essence of the seen.		tad- तद्-	Pronoun	3rd Person: he, this
		artha- अर्थ-	Noun	meaning, aim, purpose,
		eva एव	Indeclinable	only, however; just, barely
		dṛśya- दृश्य-	Adjective	that which may be seen, seen, knowable
		ātman- आत्मन्-	Noun	nature, essence, self
Notes on Word Formation				
artha-	guṇa(r)-tha-; (ṛ) I 'to go towards'; -tha-[substantification]	dṛśya-	Future Pass. Pcpl. of (dṛś) IV 'to see'	
eva	ā-iva;ā-['towards'];-iva['as if']	ātman-	From (an) II 'to breathe'	

artha-m	Singular	Dual	Plural	drśya-n	Singular	Dual	Plural	ātman-m	Singular	Dual	Plural
Nominative	arthah	arthau	arthāḥ	Nominative	drśyam	drśye	drśyāni	Nominative	ātmā	ātmānau	ātmānaḥ
Vocative	artha	arthau	arthāḥ	Vocative	drśya	drśye	drśyāni	Vocative	ātman	ātmānau	ātmānaḥ
Accusative	artham	arthau	arthān	Accusative	drśyam	drśye	drśyāni	Accusative	ātmānam	ātmānau	ātmānaḥ
Instrumental	arthena	arthābhyām	arthaiḥ	Instrumental	drśyena	drśyābhyām	drśyaiḥ	Instrumental	ātmanā	ātmabhyām	ātmabhiḥ
Dative	arthāya	arthābhyām	arthebhyaḥ	Dative	drśyāya	drśyābhyām	drśyebhyaḥ	Dative	ātmane	ātmabhyām	ātmabhyaḥ
Ablative	arthāt	arthābhyām	arthebhyaḥ	Ablative	drśyāt	drśyābhyām	drśyebhyaḥ	Ablative	ātmanaḥ	ātmabhyām	ātmabhyaḥ
Genitive	arthasya	arthayoḥ	arthānām	Genitive	drśyasya	drśyayoḥ	drśyānām	Genitive	ātmanaḥ	ātmanoḥ	ātmanām
Locative	arthe	arthayoḥ	artheṣu	Locative	drśye	drśyayoḥ	drśyeṣu	Locative	ātmani	ātmanoḥ	ātmasu

n Nom Sg n Nom Sg n Nom Sg n Nom Sg n Abl Sg kṛta-artham prati naṣṭam api anaṣṭam tat anya-sādhāraṇatvāt 22 -m p=-ṃ p- -i a=-ya- -m t=-ṃ t- -t a=-d a-		Element	Description	Meaning
		kṛta- कृत-	Adjective	done, accomplished
		artha- अर्थ-	Noun	meaning, aim, purpose
		prati- प्रति-	indeclinable	with regard to, vis-à-vis
		naṣṭa- नष्ट-	Adjective	damaged, destroyed
		api अपि	indeclinable	and, also, again; although
		anaṣṭa- अनष्ट-	Adjective	not damaged, not destroyed
		tad- तद्-	Pronoun	3rd Person: he, this
		anya- अन्य-	Pronoun	other, other than, another
		sādhāraṇatva- साधारणत्व-	n Noun	commonality, being common
Notes on Word Formation				
kṛta-	(kṛ)-ta-;(kṛ) V 'to do';-ta-[form Past Pass. Pcpl.]			
naṣṭa-	(naś)-ta-;(naś) IV 'to perish';-ta-[form Past Pass. Pcpl.]			
sādhāraṇatva-	sa-ā-vṛddhi(dhṛ)-ana-tva-;sa-['together'];ā-['to'];(dhṛ) I 'to support';-ana-[form Adj];-tva-[essence]			

artha-n	Singular	Dual	Plural	tad-n	Singular	Dual	Plural
Nominative	artham	arthe	arthāni	Nominative	tat	te	tāni
Vocative	artha	arthe	arthāni	Vocative	-	-	-
Accusative	artham	arthe	arthāni	Accusative	tat	te	tāni
Instrumental	arthena	arthābhyām	arthaiḥ	Instrumental	tena	tābhyām	taiḥ
Dative	arthāya	arthābhyām	arthebhyaḥ	Dative	tasmai	tābhyām	tebhyaḥ
Ablative	arthāt	arthābhyām	arthebhyaḥ	Ablative	tasmāt	tābhyām	tebhyaḥ
Genitive	arthasya	arthayoḥ	arthānām	Genitive	tasya	tayoḥ	teṣām
Locative	arthe	arthayoḥ	artheṣu	Locative	tasmin	tayoḥ	teṣu
naṣṭa-n	Singular	Dual	Plural	sādhāraṇatva-n	Singular	Dual	Plural
Nominative	naṣṭam	naṣṭe	naṣṭāni	Nominative	sādhāraṇatvam	sādhāraṇatve	sādhāraṇatvāni
Vocative	naṣṭa	naṣṭe	naṣṭāni	Vocative	sādhāraṇatva	sādhāraṇatve	sādhāraṇatvāni
Accusative	naṣṭam	naṣṭe	naṣṭāni	Accusative	sādhāraṇatvam	sādhāraṇatve	sādhāraṇatvāni
Instrumental	naṣṭena	naṣṭābhyām	naṣṭaiḥ	Instrumental	sādhāraṇatvena	sādhāraṇatvābhyām	sādhāraṇatvaiḥ
Dative	naṣṭāya	naṣṭābhyām	naṣṭebhyaḥ	Dative	sādhāraṇatvāya	sādhāraṇatvābhyām	sādhāraṇatvebhyaḥ
Ablative	naṣṭāt	naṣṭābhyām	naṣṭebhyaḥ	Ablative	sādhāraṇatvāt	sādhāraṇatvābhyām	sādhāraṇatvebhyaḥ
Genitive	naṣṭasya	naṣṭayoḥ	naṣṭānām	Genitive	sādhāraṇatvasya	sādhāraṇatvayoḥ	sādhāraṇatvānām
Locative	naṣṭe	naṣṭayoḥ	naṣṭeṣu	Locative	sādhāraṇatve	sādhāraṇatvayoḥ	sādhāraṇatveṣu

f Gen DI m Nom Sg m Nom Sg sva-svāmi-śaktyoḥ svarūpa-upalabdhi-hetuḥ saṃyogaḥ 23 -a u- = -o- Conjunction is the cause of perceiving the essence of the powers of owner and owned.		Element		Type	Meaning
		sva- स्व-		Pronoun	own
		svāmin- स्वामिन्-		Noun	owner, master
		śakti- शक्ति-		Noun	power, ability, strength, might, capability
		svarūpa- स्वरूप-		Noun	essence, essential property of an object
		upalabdhi- उपलब्धि-		Noun	perceiving, perception
		hetu- हेतु-		Noun	impulse, agent, cause, means
		saṃyoga- संयोग-		Noun	association, conjunction, contact
		Notes on Word Formation			
svāmin-	vr̥ddhi(sva)-min-;sva-['ones own'];-min-['who possesses']				
śakti-	(śak)-ti-;(śak) V 'to be able to';-ti-[form f Noun]				
upalabdhi-	upa-(labh)-ti-;upa-['near'];(labh) l 'to obtain';-ti-[form f Noun/Adj]				
		hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]		
		saṃyoga-	sam-guṇa(yuj)-a-;sam-['together'];(yuj) VII 'to link';-a-[form Noun/Adj]		

śaktī-f	Singular	Dual	Plural	hetu-m	Singular	Dual	Plural	saṃyoga-m	Singular	Dual	Plural
Nominative	śaktiḥ	śaktī	śaktayaḥ	Nominative	hetuḥ	hetū	hetavaḥ	Nominative	saṃyogaḥ	saṃyogau	saṃyogāḥ
Vocative	śakte	śaktī	śaktayaḥ	Vocative	heto	hetū	hetavaḥ	Vocative	saṃyoga	saṃyogau	saṃyogāḥ
Accusative	śaktim	śaktī	śaktiḥ	Accusative	hetum	hetū	hetūn	Accusative	saṃyogam	saṃyogau	saṃyogān
Instrumental	śaktyā	śaktibhyām	śaktibhiḥ	Instrumental	hetunā	hetubhyām	hetubhiḥ	Instrumental	saṃyogena	saṃyogābhyām	saṃyogaiḥ
Dative	śaktyai śaktaye	śaktibhyām	śaktibhyaḥ	Dative	hetave	hetubhyām	hetubhyaḥ	Dative	saṃyogāya	saṃyogābhyām	saṃyogebhyaḥ
Ablative	śaktyāḥ śakteḥ	śaktibhyām	śaktibhyaḥ	Ablative	hetoḥ	hetubhyām	hetubhyaḥ	Ablative	saṃyogāt	saṃyogābhyām	saṃyogebhyaḥ
Genitive	śaktyāḥ śakteḥ	śaktyoḥ	śaktīnām	Genitive	hetoḥ	hetvoḥ	hetūnām	Genitive	saṃyogasya	saṃyogayoḥ	saṃyogānām
Locative	śaktyām śaktau	śaktyoḥ	śaktiṣu	Locative	hetau	hetvoḥ	hetuṣu	Locative	saṃyoge	saṃyogayoḥ	saṃyogeṣu

m Gen Sgm Nom Sgf Nom tasya hetuḥ avidyā 24 -ḥ a- = -ra- Its cause is ignorance.	Element	Type	Meaning
	tad- तद्-	Pronoun	3rd Person: he, this
	hetu- हेतु-	Noun	impulse, agent, cause, cause of, reason for
	avidyā- अविद्या-	Noun	ignorance; lack of understanding of self
	Notes on Word Formation		
	hetu-	guṇa(hi)-tu-;(hi) V 'to set in motion';tu-[action; instrument; possession]	
	avidyā-	a-(vid)-yā-;a-['non'];(vid) II 'to know';-yā-[form f Noun/Adj possesive]	

tad-m	Singular	Dual	Plural	hetu-m	Singular	Dual	Plural	avidyā-f	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	hetuḥ	hetū	hetavaḥ	Nominative	avidyā	avidye	avidyāḥ
Vocative	-	-	-	Vocative	heto	hetū	hetavaḥ	Vocative	avidye	avidye	avidyāḥ
Accusative	tam	tau	tān	Accusative	hetum	hetū	hetūn	Accusative	avidyām	avidye	avidyāḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	hetunā	hetubhyām	hetubhiḥ	Instrumental	avidyayā	avidyābhyām	avidyābhiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	hetave	hetubhyām	hetubhyaḥ	Dative	avidyāyai	avidyābhyām	avidyābhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	hetoḥ	hetubhyām	hetubhyaḥ	Ablative	avidyāyāḥ	avidyābhyām	avidyābhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	hetoḥ	hetvoḥ	hetūnām	Genitive	avidyāyāḥ	avidyayoḥ	avidyānām
Locative	tasmin	tayoḥ	teṣu	Locative	hetau	hetvoḥ	hetuṣu	Locative	avidyāyām	avidyayoḥ	avidyāsu

m Abl Sg m Nom Sg n Nom Sg f Abl Sg n Nom Sg tad-abhāvāt saṃyoga-abhāvaḥ hānam tad-dṛśeḥ kaivalyam 25 -aḥ h- = -o h- -m t- = -ṃ t-		Element		Description	Meaning
Without that arises absence of conjunction, relinquishment from that faculty of sight, kaivalya.		tad- तद्-	Pronoun	3rd Person: he, this	
		abhāva- अभाव-	Noun	non existence, absence	
		saṃyoga- संयोग-	Noun	union, association, conjunction	
		hāna- हान-	Adjective	abandonment, relinquishment	
		dṛśi- दृशि-	Noun	vision, faculty of sight.	
Notes on Word Formation		kaivalya- कैवल्य-	Noun	isolation, detachment, liberation	
abhāva-	a-vṛddhi(bhū)-a-;a-['non'];(bhū) I 'to become';a-[form Noun/Adj]	dṛśi-	(dṛśi)-i-;(dṛś) IV to see;-i-[form Active Present Pcpl.]		
saṃyoga-	saṃ-guṇa(yuj)-a-;saṃ-['together'];(yuj) VII 'to link';-a-[form Noun/Adj]	kaivalya-	kevala-ya-;kevala-[Adj,'alone'];-ya-[forms possessive]		
hāna-	Past Passive Participle of (hā) III 'to abandon'				

abhāva-m	Singular	Dual	Plural	ḍṛśi-f	Singular	Dual	Plural
Nominative	abhāvaḥ	abhāvau	abhāvāḥ	Nominative	ḍṛśiḥ	ḍṛśī	ḍṛśayaḥ
Vocative	abhāva	abhāvau	abhāvāḥ	Vocative	ḍṛśe	ḍṛśī	ḍṛśayaḥ
Accusative	abhāvam	abhāvau	abhāvān	Accusative	ḍṛśim	ḍṛśī	ḍṛśīḥ
Instrumental	abhāvena	abhāvābhyām	abhāvaiḥ	Instrumental	ḍṛśyā	ḍṛśibhyām	ḍṛśibhiḥ
Dative	abhāvāya	abhāvābhyām	abhāvebhyaḥ	Dative	ḍṛśyai ḍṛśaye	ḍṛśibhyām	ḍṛśibhyaḥ
Ablative	abhāvāt	abhāvābhyām	abhāvebhyaḥ	Ablative	ḍṛśyāḥ ḍṛśeḥ	ḍṛśibhyām	ḍṛśibhyaḥ
Genitive	abhāvasya	abhāvayoḥ	abhāvānām	Genitive	ḍṛśyāḥ ḍṛśeḥ	ḍṛśyoḥ	ḍṛśīnām
Locative	abhāve	abhāvayoḥ	abhāveṣu	Locative	ḍṛśyām ḍṛśau	ḍṛśyoḥ	ḍṛśīṣu
hāna-n	Singular	Dual	Plural	kaivalya-n	Singular	Dual	Plural
Nominative	hānam	hāne	hānāni	Nominative	kaivalyam	kaivalye	kaivalyāni
Vocative	hāna	hāne	hānāni	Vocative	kaivalya	kaivalye	kaivalyāni
Accusative	hānam	hāne	hānāni	Accusative	kaivalyam	kaivalye	kaivalyāni
Instrumental	hānena	hānābhyām	hānaiḥ	Instrumental	kaivalyena	kaivalyābhyām	kaivalyaiḥ
Dative	hānāya	hānābhyām	hānebhyaḥ	Dative	kaivalyāya	kaivalyābhyām	kaivalyebhyaḥ
Ablative	hānāt	hānābhyām	hānebhyaḥ	Ablative	kaivalyāt	kaivalyābhyām	kaivalyebhyaḥ
Genitive	hānasya	hānayoḥ	hānānām	Genitive	kaivalyasya	kaivalyayoḥ	kaivalyānām
Locative	hāne	hānayoḥ	hāneṣu	Locative	kaivalye	kaivalyayoḥ	kaivalyeṣu

f Nom Sgf Nom Sgm Nom Sg viveka-khyātiḥ aviṣlavā hāna-upāyaḥ 26 -ḥ a- = -ra- -a u- = -o-		Element	Type	Meaning
Unwavering discriminative discernment is the means of relinquishment.		viveka- विवेक-	Noun	discernment, reasoning, discrimination
		khyāti- ख्याति-	Noun	déclaration, assertion, opinion, perception
		aviṣlavā- अविप्लवा-	Noun	unfaltering, unwavering
		hāna- हान-	Adjective	abandonment, relinquishment, liberation
		upāya- उपाय-	Noun	approach, effective means, process
Notes on Word Formation				
viveka-	vi-guṇa(vic)-a-;vi-['separated from'];(vic) VI 'to discern';-a-[form Noun]	aviṣlavā-	a-vi-guṇa(plu)-ā-;a-['non'];vi-['asunder'];(plu) I 'to hover';-ā-[form f Noun]	
khyāti-	(khyā)-ti-;(khyā) II 'to make known';ti-[form f Past Pass. Pcpl.]	hāna-	Past Passive Participle of (hā) III 'to abandon'	
		upāya-	guṇa(upe)-a-;(upe) II 'to approach';-a-[form Noun]	

khyāti-f	Singular	Dual	Plural	aviplavā-f	Singular	Dual	Plural	upāya-m	Singular	Dual	Plural
Nominative	khyātiḥ	khyātī	khyātayaḥ	Nominative	aviplavā	aviplave	aviplavāḥ	Nominative	upāyaḥ	upāyau	upāyāḥ
Vocative	khyāte	khyātī	khyātayaḥ	Vocative	aviplave	aviplave	aviplavāḥ	Vocative	upāya	upāyau	upāyāḥ
Accusative	khyātim	khyātī	khyātīḥ	Accusative	aviplavām	aviplave	aviplavāḥ	Accusative	upāyam	upāyau	upāyān
Instrumental	khyātyā	khyātibhyām	khyātibhiḥ	Instrumental	aviplavayā	aviplavābhyām	aviplavābhiḥ	Instrumental	upāyena	upāyābhyām	upāyaiḥ
Dative	khyātyai khyātaye	khyātibhyām	khyātibhyaḥ	Dative	aviplavāyai	aviplavābhyām	aviplavābhyaḥ	Dative	upāyāya	upāyābhyām	upāyebhyaḥ
Ablative	khyātyāḥ khyāteḥ	khyātibhyām	khyātibhyaḥ	Ablative	aviplavāyāḥ	aviplavābhyām	aviplavābhyaḥ	Ablative	upāyāt	upāyābhyām	upāyebhyaḥ
Genitive	khyātyāḥ khyāteḥ	khyātyoḥ	khyātīnām	Genitive	aviplavāyāḥ	aviplavayoḥ	aviplavānām	Genitive	upāyasya	upāyayoḥ	upāyānām
Locative	khyātyām khyātau	khyātyoḥ	khyātiṣu	Locative	aviplavāyām	aviplavayoḥ	aviplavāsu	Locative	upāye	upāyayoḥ	upāyeṣu

m Gen Sg f Nom Sg f Nom Sg tasya saptadhā prānta-bhūmiḥ prajñā 27		Element	Description	Meaning
Its final state wisdom is seven-fold.*		tad- तद्-	Pronoun	3rd Person: he, this
		saptadhā- सप्तधा-	Indeclinable	seven-fold
		prānta- प्रान्त-	Noun	edge, border, end, limit, final
		bhūmi- भूमि-	Noun	terrain, position, state
		prajñā- प्रज्ञा-	Noun	knowledge, wisdom, judgment, intuition
Notes on Word Formation				
saptadhā-	saptan-dhā-;saptan-[the number seven];dhā-[Adjective,'which places']			
prānta-	pra-anta;pra-['forward'];anta-[Noun,'end']	prajñā-	pra-jñā-;pra-[intensifier];jñā-[Noun from (jñā) IX 'to know']	

*(1) that which is to be known is known; (2) that which is to be avoided is avoided; (3) that which is to be attained has been attained; (4) discriminative discernment has been attained; (5) intellect has completed its purpose of providing experience & liberation; (6) the activities of guṇa have ceased; (7) the Self abides in isolation.

tad-m	Singular	Dual	Plural	bhūmi-f	Singular	Dual	Plural	prajñā-f	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	bhūmiḥ	bhūmī	bhūmayāḥ	Nominative	prajñā	prajñe	prajñāḥ
Vocative	-	-	-	Vocative	bhūme	bhūmī	bhūmayāḥ	Vocative	prajñe	prajñe	prajñāḥ
Accusative	tam	tau	tān	Accusative	bhūmim	bhūmī	bhūmīḥ	Accusative	prajñām	prajñe	prajñāḥ
Instrumental	tena	tābhyām	taiḥ	Instrumental	bhūmyā	bhūmibhyām	bhūmibhiḥ	Instrumental	prajñayā	prajñābhyām	prajñābhiḥ
Dative	asmai	tābhyām	tebhyaḥ	Dative	bhūmyai bhūmaye	bhūmibhyām	bhūmibhyaḥ	Dative	prajñāyai	prajñābhyām	prajñābhyaḥ
Ablative	asmāt	tābhyām	tebhyaḥ	Ablative	bhūmyāḥ bhūmeḥ	bhūmibhyām	bhūmibhyaḥ	Ablative	prajñāyāḥ	prajñābhyām	prajñābhyaḥ
Genitive	asya	tayoḥ	teṣām	Genitive	bhūmyāḥ bhūmeḥ	bhūmyoḥ	bhūmīnām	Genitive	prajñāyāḥ	prajñāyoḥ	prajñānām
Locative	tasmin	tayoḥ	teṣu	Locative	bhūmyām bhūmau	bhūmyoḥ	bhūmiṣu	Locative	prajñāyām	prajñāyoḥ	prajñāsu

n Abl Sg n Loc Sg f Nom Sg f Abl Sg yoga-aṅga-anuṣṭhānāt aśuddhi-kṣaye jñāna-dīptiḥ ā viveka-khyāteḥ 28 -t a- = -da- -iḥ ā = -irā		Element	Type	Meaning
		yoga- योग-	Noun	link, focus-on, concentration of mind
		aṅga- अङ्ग-	Noun	member, part of body, portion
		anuṣṭhāna- अनुष्ठान-	Noun	accomplishment, execution, observance
		aśuddhi- अशुद्धि-	Noun	impurity
		kṣaya- क्षय-	Noun	ruin, loss, destruction, misfortune
		jñāna- ज्ञान-	Noun	knowledge, insight, intelligence
		dīpti- दीप्ति-	Noun	brilliance, shine, splendour, beauty
		ā आ	Indeclinable	up to, as far as, culminating in
		viveka- विवेक-	Noun	reasoning, distinction, discrimination
		khyāti- ख्याति-	Noun	déclaration, assertion, opinion, perception
		dīpti-	(dīp)-ti-;(dīp) IV 'to shine';-ti- [forms action f Noun]	
		viveka-	vi-guṇa(vic)-a-;vi-['separated from'];(vic) VI 'to discern';-a-[form Noun]	
		khyāti-	(khyā)-ti-;(khyā) II 'to make known';ti-[form f Past Pass. Pcpl.]	

Notes on Word Formation	
yoga-	guṇa(yuj)-a-;(yuj) VII 'to join';-a-[form Noun/Adj]
yoga-	guṇa(yuj)-a-;(yuj) VII 'to join';-a-[form Noun/Adj]
anuṣṭhāna-	anu-(sthā)-ana-;anu-['along'];(sthā) I 'to stand';-ana-[form Adj/Noun]
aśuddhi-	a-(śuddh)-i-;a-['non'];(śuddh) VI 'to purify';-i-[form f Noun]
kṣaya-	guṇa(kṣi)-a-;(kṣi) V 'to destroy';-a-[form Adj/Noun]
jñāna-	(jñā)-ana-;(jñā) IX 'to know';-ana-[form Noun/Adj]

anuṣṭhāna-n	Singular	Dual	Plural	dīpti-f	Singular	Dual	Plural
Nominative	anuṣṭhānam	anuṣṭhāne	anuṣṭhānāni	Nominative	dīptiḥ	dīptī	dīptayaḥ
Vocative	anuṣṭhāna	anuṣṭhāne	anuṣṭhānāni	Vocative	dīpte	dīptī	dīptayaḥ
Accusative	anuṣṭhānam	anuṣṭhāne	anuṣṭhānāni	Accusative	dīptim	dīptī	dīptiḥ
Instrumental	anuṣṭhānena	anuṣṭhānābhyām	anuṣṭhānaiḥ	Instrumental	dīptyā	dīptibhyām	dīptibhiḥ
Dative	anuṣṭhānāya	anuṣṭhānābhyām	anuṣṭhānebhyaḥ	Dative	dīptyai dīptaye	dīptibhyām	dīptibhyaḥ
Ablative	anuṣṭhānāt	anuṣṭhānābhyām	anuṣṭhānebhyaḥ	Ablative	dīptyāḥ dīpteḥ	dīptibhyām	dīptibhyaḥ
Genitive	anuṣṭhānasya	anuṣṭhānayoḥ	anuṣṭhānānām	Genitive	dīptyāḥ dīpteḥ	dīptyoḥ	dīptīnām
Locative	anuṣṭhāne	anuṣṭhānayoḥ	anuṣṭhāneṣu	Locative	dīptyām dīptau	dīptyoḥ	dīptiṣu
kṣaya-n	Singular	Dual	Plural	khyāti-f	Singular	Dual	Plural
Nominative	kṣayam	kṣaye	kṣayāṇi	Nominative	khyātiḥ	khyātī	khyātayaḥ
Vocative	kṣaya	kṣaye	kṣayāṇi	Vocative	khyāte	khyātī	khyātayaḥ
Accusative	kṣayam	kṣaye	kṣayāṇi	Accusative	khyātim	khyātī	khyātīḥ
Instrumental	kṣayeṇa	kṣayābhyām	kṣayaiḥ	Instrumental	khyātyā	khyātibhyām	khyātibhiḥ
Dative	kṣayāya	kṣayābhyām	kṣayebhyaḥ	Dative	khyātyai khyātaye	khyātibhyām	khyātibhyaḥ
Ablative	kṣayāt	kṣayābhyām	kṣayebhyaḥ	Ablative	khyātyāḥ khyāteḥ	khyātibhyām	khyātibhyaḥ
Genitive	kṣayasya	kṣayayoḥ	kṣayāṇām	Genitive	khyātyāḥ khyāteḥ	khyātyoḥ	khyātīnām
Locative	kṣaye	kṣayayoḥ	kṣayeṣu	Locative	khyātyām khyātau	khyātyoḥ	khyātiṣu

yama-niyama-āsana-prāṇāyāma-pratyāhāra-dhāraṇā-dhyāna-samādhayaḥ aṣṭau-aṅgāni 29		m Nom Pl		n Nom Pl	
		-aḥ a--o '-		-au a--āva-	
The eight limbs are yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna, samādhi.					
Notes on Word Formation					
yama-	(yam)-a-;(yam) I 'to hold';-a-[form action Noun]				
niyama-	ni-(yam)-a-;ni-['down','into'];(yam) I 'to hold';-a-[form action Noun]				
āsana-	(ās)-ana-;(ās) I 'to sit';-ana-[form Noun/Adj]				
prāṇāyāma-	pra-(an)-ā-vṛddhi(yam)-a-;pra-['before'];(an) II 'to breathe';-ā-[towards];(yam) II 'to hold';-a-[form Noun]				
pratyāhāra-	prati-ā-vṛddhi(hṛ)-a-;prati-['against'];-ā-['towards'];(hṛ) II 'to hold';-a-[form Noun]				
dhāraṇā-	vṛddhi(dhṛ)-anā-;(dhṛ) 'to retain'; -anā-[form f Noun]				
dhyāna-		(dhyai)-ana-;(dhyai) I 'to meditate';-ana-[form Noun/Adj]			
samādhi-		sam-ā-*(dhā)-i-;sam-['together'];-ā-['towards'];(dhā) III 'to place';i-[action Noun]			

samādhi-m	Singular	Dual	Plural	aṅga-n	Singular	Dual	Plural
Nominative	samādhiḥ	samādhi	samādhayaḥ	Nominative	aṅgam	aṅge	aṅgāni
Vocative	samādhe	samādhi	samādhayaḥ	Vocative	aṅga	aṅge	aṅgāni
Accusative	samādhim	samādhi	samādhīn	Accusative	aṅgam	aṅge	aṅgāni
Instrumental	samādhinā	samādhibhyām	samādhibhiḥ	Instrumental	aṅgena	aṅgābhyām	aṅgaiḥ
Dative	samādhaye	samādhibhyām	samādhibhyaḥ	Dative	aṅgāya	aṅgābhyām	aṅgebhyaḥ
Ablative	samādheḥ	samādhibhyām	samādhibhyaḥ	Ablative	aṅgāt	aṅgābhyām	aṅgebhyaḥ
Genitive	samādheḥ	samādhyoḥ	samādhīnām	Genitive	aṅgasya	aṅgayoḥ	aṅgānām
Locative	samādhau	samādhyoḥ	samādhiṣu	Locative	aṅge	aṅgayoḥ	aṅgeṣu

ahimṣā-satya-asteya-brahmacarya-aparigrahāḥ yamāḥ 30 -a a- = -ā- -a a- = -ā- -āḥ y-=-ā y-		m Nom Plm Nom Pl		
Yamās are ahimṣā, satya, asteya, brahmacarya, aparigrahā.				
Notes on Word Formation				
ahimṣā-	a-(himṣ)-ā-;a-['non'];(himṣ) VII 'to desire to hurt';-ā-[form f Noun]			
satya-	sat-ya-;sat-[Present. Act. Pcpl. of (as) II 'to be'];-ya-[form possessive]			
asteya-	a-(stai)-ya-;a-['non'];(stai) I 'to take property';-ya-[form n Noun]			
brahmacarya-	brahma-(car)-ya-;brahma-[Noun,'Universal Soul'];(car) I 'to walk';-ya-[abstract Noun]			
		Element	Type	Meaning
		ahimṣā- अहिंसा-	Noun	absence of desire to hurt
		satya- सत्य-	Adjective	reality, veracity, truth
		asteya- अस्तेय-	Noun	non stealing
		brahmacarya- ब्रह्मचर्य-	Noun	engaged in search for brahman
		aparigraha- अपरिग्रह-	Adjective	renunciation
		yama- यम-	Noun	self control, penance, restraint
		aparigraha-	a-pari-(grah)-a-;a-['un'];pari-['around'];(grah) I 'to grasp';-a- [form Noun/Adj]	
		yama-	(yam)-a-;(yam) I 'to hold';-a-[form action Noun]	

aparigraha-m	Singular	Dual	Plural	yama-m	Singular	Dual	Plural
Nominative	aparigrahaḥ	aparigrahau	aparigrahāḥ	Nominative	yamaḥ	yamau	yamāḥ
Vocative	aparigraha	aparigrahau	aparigrahāḥ	Vocative	yama	yamau	yamāḥ
Accusative	aparigraham	aparigrahau	aparigrahān	Accusative	yamam	yamau	yamān
Instrumental	aparigraheṇa	aparigrahābhyām	aparigrahaiḥ	Instrumental	yamena	yamābhyām	yamaiḥ
Dative	aparigrahāya	aparigrahābhyām	aparigrahebhyaḥ	Dative	yamāya	yamābhyām	yamebhyaḥ
Ablative	aparigrahāt	aparigrahābhyām	aparigrahebhyaḥ	Ablative	yamāt	yamābhyām	yamebhyaḥ
Genitive	aparigrahasya	aparigrahayoḥ	aparigrahāṇām	Genitive	yamasya	yamayoh	yamānām
Locative	aparigrahe	aparigrahayoḥ	aparigraheṣu	Locative	yame	yamayoh	yameṣu

m Nom Plf Nom Sgn Nom Sg jāti-deśa-kāla-samaya-anavacchinnāḥ sārvabhaumā mahā-vratam 31 -a a- = -ā-		Element	Type	Meaning
The great vow is universally grounded, not limited by birth, country, time, circumstance.		jāti- जाति-	Noun	birth, genus, species
		deśa- देश-	Noun	place, region, province, country
		kāla- काल-	Noun	moment, time, day
		samaya- समय-	Noun	circumstance, coming together
		anavacchinna- अनवच्छिन्न-	Adjective	unlimited, unbounded
		sārvabhauma- भौम-	Adjective	universally grounded
		mahat- महत्-	Adjective	vast, important; mahā- in compound
Notes on Word Formation		vrata- व्रत-	Adjective	vow, decision, resolve
jāti-	vr̥ddhi(jan)-ti-;(jan) IV 'to be born';-ti-[form f Noun]	sārvabhauma-	*[sarva-bhūmi-];sarva-[Pronoun,'universal'];bhūmi-[Noun,'ground']	
deśa-	guṇa(diś)-a-;(diś) VI 'to show';-a-[form Noun]	mahat-	(mah)-at-;(mah) I 'to amplify';-at-[form Present Pass. Pcpl.]	
kāla-	vr̥ddhi(kal)-a-;(kal) X 'to drive forward';-a-[form Noun/Adj]	vrata-	(vr̥)-ta-;(vr̥) IX 'to choose';-ta-[form Past Pass. Pcpl.]	
samaya-	sam-guṇa(i)-a-;sam-['together'];(i) II 'to go';-a-[form Noun]			
anavacchinna-	an-ava-(chid)-ta-;an-['not'];-ava-['down'];(chid) VII 'to cut out';-ta-[form Past. Pass. Pcpl.]			

anavacchinna-m	Singular	Dual	Plural	sārvabhauma-f	Singular	Dual	Plural	vrata-n	Singular	Dual	Plural
Nominative	anavacchinnaḥ	anavacchinnau	anavacchinnāḥ	Nominative	sārvabhaumā	sārvabhaume	sārvabhaumāḥ	Nominative	vratam	vrate	vratāni
Vocative	anavacchinna	anavacchinnau	anavacchinnāḥ	Vocative	sārvabhaume	sārvabhaume	sārvabhaumāḥ	Vocative	vrata	vrate	vratāni
Accusative	anavacchinnam	anavacchinnau	anavacchinnān	Accusative	sārvabhaumāṃ	sārvabhaume	sārvabhaumāḥ	Accusative	vratam	vrate	vratāni
Instrumental	anavacchinnena	anavacchinnābhyām	anavacchinnaiḥ	Instrumental	sārvabhaumayā	sārvabhaumābhyām	sārvabhaumābhiḥ	Instrumental	vratena	vratābhyām	vrataiḥ
Dative	anavacchinnāya	anavacchinnābhyām	anavacchinnebhyaḥ	Dative	sārvabhaumāyai	sārvabhaumābhyām	sārvabhaumābhyaḥ	Dative	vratāya	vratābhyām	vratebhyaḥ
Ablative	anavacchinnāt	anavacchinnābhyām	anavacchinnebhyaḥ	Ablative	sārvabhaumāyāḥ	sārvabhaumābhyām	sārvabhaumābhyaḥ	Ablative	vratāt	vratābhyām	vratebhyaḥ
Genitive	anavacchinnyasya	anavacchinnayoḥ	anavacchinnānām	Genitive	sārvabhaumāyāḥ	sārvabhaumayoḥ	sārvabhaumāṇām	Genitive	vratasya	vratayoḥ	vratānām
Locative	anavacchinne	anavacchinnayoḥ	anavacchinneṣu	Locative	sārvabhaumāyām	sārvabhaumayoḥ	sārvabhaumāsu	Locative	vrate	vratayoḥ	vrateṣu

śauca-saṁtoṣa-tapaḥ-svādhyāya-īśvara-praṇidhānāni niyamāḥ 32 -ś s->-ḥ s- -a ī- = -e- Niyamas are purity, contentment, austerity, self-study, devotion to īśvara.		Element		Type	Meaning
		śauca- शौच-		Noun	purity, cleanliness
		saṁtoṣa- संतोष-		Noun	satisfaction, contentment, serenity
		tapas- तपस्-		Noun	heat, suffering, penances, asceticism, austerity
		svādhyāya- स्वाध्याय-		Noun	self study
		īśvara- ईश्वर-		Noun	enveloping/chosen powerful, supreme soul
		praṇidhāna- प्रणिधान-		Noun	respect, submission, devotion
		niyama- नियम-		Noun	discipline, observance
Notes on Word Formation					
śauca-	guṇa(śuc)-a-; (śuc) I 'to shine';-a- [form noun/adj]				
saṁtoṣa-	sam-guṇa(tuṣ)-a-; sam-[together]; (tuṣ) IV 'to be joyful'; -a-[form noun/adj]				
tapas-	(tap)-as-;(tap) I 'to be hot';-as-[form Noun]				
svādhyāya-	sva-adhi-vṛddhi(i)-a-;sva-['one's own'];-adhi-['above'];(i) II 'to go';-a-[form Noun/Adj]				
	īśvara-	īś-vara-;īś-[Noun,'powerful'];vara-[Noun,'enveloping';'chosen']			
	praṇidhāna-	pra-ni-(dhā)-ana;pra-['forward'];-ni-['down'];(dhā) III 'to install';-ana-[form Adj/Noun]			
	niyama-	ni-(yam)-a-;ni-['down','into'];(yam) I 'to hold';-a-[form action Noun]			

praṇidhāna-n	Singular	Dual	Plural	niyama-m	Singular	Dual	Plural
Nominative	praṇidhānam	praṇidhāne	praṇidhānāni	Nominative	niyamaḥ	niyamau	niyamāḥ
Vocative	praṇidhāna	praṇidhāne	praṇidhānāni	Vocative	niyama	niyamau	niyamāḥ
Accusative	praṇidhānam	praṇidhāne	praṇidhānāni	Accusative	niyamam	niyamau	niyamān
Instrumental	praṇidhānena	praṇidhānābhyām	praṇidhānaiḥ	Instrumental	niyamena	niyamābhyām	niyamaiḥ
Dative	praṇidhānāya	praṇidhānābhyām	praṇidhānebhyaḥ	Dative	niyamāya	niyamābhyām	niyamebhyaḥ
Ablative	praṇidhānāt	praṇidhānābhyām	praṇidhānebhyaḥ	Ablative	niyamāt	niyamābhyām	niyamebhyaḥ
Genitive	praṇidhānasya	praṇidhānayoḥ	praṇidhānānām	Genitive	niyamasya	niyamayoḥ	niyamānām
Locative	praṇidhāne	praṇidhānayoḥ	praṇidhāneṣu	Locative	niyame	niyamayoḥ	niyameṣu

m Loc Sg		n Nom Sg		vitarka-bādhane pratipakṣa-bhāvanam 33			
Cultivating opposing upon obstructing discursive thoughts.				vitarka-	वितर्क-	Noun	discursive thought
				bādhana-	बाधन-	Noun	obsttructing, inhibiting
				pratipakṣa-	प्रतिपक्ष-	Adjective	opposing, dissenting
				bhāvana-	भावन-	Noun	cultivating; imagining
Notes on Word Formation				pratipakṣa-	prati-pakṣa-;prati-['against'];pakṣa-[m Noun, 'flank','wing']		
vitarka-	vi-(tark)-a-;vi-['apart'];(tark) X 'to assess';-a-[form Noun/Adj]			bhāvana-	vṛddhi(bhū)-ana-;(bhū) I 'to be';-ana-[form Noun/Adj]		
bādhana-	(bādh)-ana-;(bādh) I 'to torment';-ana-[form Adj/Noun]						

bādhana-m	Singular	Dual	Plural	bhāvana-n	Singular	Dual	Plural
Nominative	bādhanaḥ	bādhanau	bādhanāḥ	Nominative	bhāvanam	bhāvane	bhāvanāni
Vocative	bādhana	bādhanau	bādhanāḥ	Vocative	bhāvana	bhāvane	bhāvanāni
Accusative	bādhanam	bādhanau	bādhanān	Accusative	bhāvanam	bhāvane	bhāvanāni
Instrumental	bādhanena	bādhanābhyām	bādhanaiḥ	Instrumental	bhāvanena	bhāvanābhyām	bhāvanaiḥ
Dative	bādhanāya	bādhanābhyām	bādhanebhyaḥ	Dative	bhāvanāya	bhāvanābhyām	bhāvanebhyaḥ
Ablative	bādhanāt	bādhanābhyām	bādhanebhyaḥ	Ablative	bhāvanāt	bhāvanābhyām	bhāvanebhyaḥ
Genitive	bādhanasya	bādhanayoḥ	bādhanānām	Genitive	bhāvanasya	bhāvanayoḥ	bhāvanānām
Locative	bādhane	bādhanayoḥ	bādhaneṣu	Locative	bhāvane	bhāvanayoḥ	bhāvaneṣu

m Nom Pl vitarkāḥ -āḥ h- = -ā h- m Nom Pl hiṃsā-ādayaḥ -ā ā- = -ā- m Nom Pl kr̥ta-kārita-anumoditāḥ - āḥ l- = -ā l- m Nom Pl lobha-krodha-moha-pūrvakāḥ -āḥ m- = -ā m- m Nom Pl mṛdu-madhya-adhimātrāḥ -āḥ d- = -ā d- m Nom Pl duḥkha-ajñāna-ananta-phalāḥ -āḥ i- = -ā i- n Nom Sg iti pratipakṣa-bhāvanam 34		<table><tr><th>Element</th><th>Type</th><th>Meaning</th></tr><tr><td>vitarka-</td><td>वितर्क-</td><td>Noun</td><td>discursive thought</td></tr><tr><td>hiṃsā-</td><td>हिंसा-</td><td>Noun</td><td>willingness to hurt, act of causing harm</td></tr><tr><td>ādi-</td><td>आदि-</td><td>Adjective</td><td>starting with, etcetra, and the rest</td></tr><tr><td>kr̥ta-</td><td>कृत-</td><td>Adjective</td><td>done, accomplished</td></tr><tr><td>kārita-</td><td>कारित-</td><td>Adjective</td><td>caused to be done</td></tr><tr><td>anumodita-</td><td>अनुमोदित-</td><td>Adjective</td><td>permitted, approved, encouraged</td></tr><tr><td>lobha-</td><td>लोभ-</td><td>Noun</td><td>envy, desire, covetousness</td></tr><tr><td>krodha-</td><td>क्रोध-</td><td>Noun</td><td>anger, wrath</td></tr><tr><td>moha-</td><td>मोह-</td><td>Noun</td><td>illusion, bewilderment, confusion</td></tr><tr><td>pūrvaka-</td><td>पूर्वक-</td><td>Adjective</td><td>previous, earlier, preceded by</td></tr><tr><td>mṛdu-</td><td>मृड-</td><td>Adjective</td><td>mild, tender, delicate</td></tr><tr><td>madhya-</td><td>मध्य-</td><td>Adjective</td><td>medium, centre</td></tr><tr><td>adhimātra-</td><td>अधिमात्र-</td><td>Adjective</td><td>intense</td></tr><tr><td>duḥkha-</td><td>दुःख-</td><td>Adjective</td><td>misery, sorrow, painful</td></tr><tr><td>ajñāna-</td><td>अज्ञान-</td><td>Noun</td><td>ignorance</td></tr><tr><td>ananta-</td><td>अनन्त-</td><td>Adjective</td><td>infinite, unlimited, eternal</td></tr><tr><td>phala-</td><td>फल-</td><td>Noun</td><td>fruit, consequence, effect, result</td></tr><tr><td>iti</td><td>इति</td><td>Indeclinable</td><td>so, there it is, it is said (closing an implied quote)</td></tr><tr><td>pratipakṣa-</td><td>प्रतिपक्ष-</td><td>Adjective</td><td>opposing, dissenting</td></tr><tr><td>bhāvana-</td><td>भावन-</td><td>Noun</td><td>cultivation</td></tr></table>	Element	Type	Meaning	vitarka-	वितर्क-	Noun	discursive thought	hiṃsā-	हिंसा-	Noun	willingness to hurt, act of causing harm	ādi-	आदि-	Adjective	starting with, etcetra, and the rest	kr̥ta-	कृत-	Adjective	done, accomplished	kārita-	कारित-	Adjective	caused to be done	anumodita-	अनुमोदित-	Adjective	permitted, approved, encouraged	lobha-	लोभ-	Noun	envy, desire, covetousness	krodha-	क्रोध-	Noun	anger, wrath	moha-	मोह-	Noun	illusion, bewilderment, confusion	pūrvaka-	पूर्वक-	Adjective	previous, earlier, preceded by	mṛdu-	मृड-	Adjective	mild, tender, delicate	madhya-	मध्य-	Adjective	medium, centre	adhimātra-	अधिमात्र-	Adjective	intense	duḥkha-	दुःख-	Adjective	misery, sorrow, painful	ajñāna-	अज्ञान-	Noun	ignorance	ananta-	अनन्त-	Adjective	infinite, unlimited, eternal	phala-	फल-	Noun	fruit, consequence, effect, result	iti	इति	Indeclinable	so, there it is, it is said (closing an implied quote)	pratipakṣa-	प्रतिपक्ष-	Adjective	opposing, dissenting	bhāvana-	भावन-	Noun	cultivation
Element	Type	Meaning																																																																																			
vitarka-	वितर्क-	Noun	discursive thought																																																																																		
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anumodita-	अनुमोदित-	Adjective	permitted, approved, encouraged																																																																																		
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iti	इति	Indeclinable	so, there it is, it is said (closing an implied quote)																																																																																		
pratipakṣa-	प्रतिपक्ष-	Adjective	opposing, dissenting																																																																																		
bhāvana-	भावन-	Noun	cultivation																																																																																		
Notes on Word Formation																																																																																					
vitarka-	vi-(tark)-a-;vi-['apart'];(tark) X 'to assess';-a-[form Noun/Adj]																																																																																				
hiṃsā-	(hiṃs)-ā-; (hiṃs) VII 'to desire to hurt'; -ā-;form f Noun]																																																																																				
ādi-	ā-(dā)-i-;ā-['towards'];(dā) III 'to give';-i-[form Adj/Noun]																																																																																				
kr̥ta-	(kr̥)-ta-;(kr̥) V 'to do';-ta-[form Past Pass. Pcpl.]																																																																																				
kārita-	Past Pass. Pcpl. of causative of (kr̥) V 'to do'																																																																																				
anumodita-	anu-modita-;anu-['along'];modita-[Past Pass. Pcpl. of (mud) I 'to be joyful']																																																																																				
lobha-	guṇa(lubh)-a-;(lubh) IV 'to desire';-a-[form Noun]																																																																																				
krodha-	guṇa(krudh)-a-; (krudh) II 'to be angry'; -a-[transform to Noun]																																																																																				
moha-	guṇa(muh)-a-; (muh) IV 'to be misled';-a-[transform to Noun]																																																																																				
pūrvaka-	pūrva-ka-;pūrva-[adj,'prior','traditional'];-ka-[descriptive agent]																																																																																				
mṛdu-	(mṛd)-u-;(mṛd) IX 'to grind';-u-[form Adjective]																																																																																				
adhimātra-	adhi-(mā)-tra-;adhi-['over'];(mā) III 'to delimit';-tra-[describes instrument]																																																																																				
duḥkha-	(duṣ)-kha-;(duṣ) IV 'to become bad';-kha-['space']																																																																																				
ajñāna-	a-(jñā)-ana-;a-['un'];(jñā) IX 'to know';-ana-[form Noun/Adj]																																																																																				
phala-	(phal)-a-;(phal) I 'to burst/bear fruit';-a-[form Noun/Adj]																																																																																				
pratipakṣa-	prati-pakṣa-;prati-['against'];pakṣa-[m Noun, 'flank','wing']																																																																																				
bhāvana-	vṛddhi(bhū)-ana-;(bhū) I 'to be';-ana-[form Noun/Adj]																																																																																				

vitarka-m	Singular	Dual	Plural	anumodita-m	Singular	Dual	Plural	adhimātra-m	Singular	Dual	Plural
Nominative	vitarkaḥ	vitarkau	vitarkāḥ	Nominative	anumoditaḥ	anumoditau	anumoditāḥ	Nominative	adhimātraḥ	adhimātrau	adhimātrāḥ
Vocative	vitarka	vitarkau	vitarkāḥ	Vocative	anumodita	anumoditau	anumoditāḥ	Vocative	adhimātra	adhimātrau	adhimātrāḥ
Accusative	vitarkam	vitarkau	vitarkān	Accusative	anumoditam	anumoditau	anumoditān	Accusative	adhimātram	adhimātrau	adhimātrān
Instrumental	vitarkaṇa	vitarkābhyām	vitarkaiḥ	Instrumental	anumoditena	anumoditābhyām	anumoditaiḥ	Instrumental	adhimātreṇa	adhimātrābhyām	adhimātraiḥ
Dative	vitarkāya	vitarkābhyām	vitarkebhyaḥ	Dative	anumoditāya	anumoditābhyām	anumoditebhyaḥ	Dative	adhimātrāya	adhimātrābhyām	adhimātrebhyaḥ
Ablative	vitarkāt	vitarkābhyām	vitarkebhyaḥ	Ablative	anumoditāt	anumoditābhyām	anumoditebhyaḥ	Ablative	adhimātrāt	adhimātrābhyām	adhimātrebhyaḥ
Genitive	vitarkasya	vitarkayoḥ	vitarkāṇām	Genitive	anumoditasya	anumoditayoḥ	anumoditānām	Genitive	adhimātrasya	adhimātrayoḥ	adhimātrāṇām
Locative	vitarke	vitarkayoḥ	vitarkeṣu	Locative	anumodite	anumoditayoḥ	anumoditeṣu	Locative	adhimātre	adhimātrayoḥ	adhimātreṣu
ādi-m	Singular	Dual	Plural	pūrvaka-m	Singular	Dual	Plural	phala-m	Singular	Dual	Plural
Nominative	ādiḥ	ādī	ādayaḥ	Nominative	pūrvakaḥ	pūrvakau	pūrvakāḥ	Nominative	phalaḥ	phalau	phalāḥ
Vocative	āde	ādī	ādayaḥ	Vocative	pūrvaka	pūrvakau	pūrvakāḥ	Vocative	phala	phalau	phalāḥ
Accusative	ādim	ādī	ādīn	Accusative	pūrvakam	pūrvakau	pūrvakān	Accusative	phalam	phalau	phalān
Instrumental	ādinā	ādibhyām	ādibhiḥ	Instrumental	pūrvakeṇa	pūrvakābhyām	pūrvakaiḥ	Instrumental	phalena	phalābhyām	phalaiḥ
Dative	ādaye	ādibhyām	ādibhyaḥ	Dative	pūrvakāya	pūrvakābhyām	pūrvakebhyaḥ	Dative	phalāya	phalābhyām	phalebhyaḥ
Ablative	ādeḥ	ādibhyām	ādibhyaḥ	Ablative	pūrvakāt	pūrvakābhyām	pūrvakebhyaḥ	Ablative	phalāt	phalābhyām	phalebhyaḥ
Genitive	ādeḥ	ādyoḥ	ādīnām	Genitive	pūrvakasya	pūrvakayoḥ	pūrvakāṇām	Genitive	phalasya	phalayoḥ	phalānām
Locative	ādau	ādyoḥ	ādīṣu	Locative	pūrvake	pūrvakayoḥ	pūrvakeṣu	Locative	phale	phalayoḥ	phaleṣu
								bhāvana-n	Singular	Dual	Plural
								Nominative	bhāvanam	bhāvane	bhāvanāni
								Vocative	bhāvana	bhāvane	bhāvanāni
								Accusative	bhāvanam	bhāvane	bhāvanāni
								Instrumental	bhāvanena	bhāvanābhyām	bhāvanaiḥ
								Dative	bhāvanāya	bhāvanābhyām	bhāvanebhyaḥ
								Ablative	bhāvanāt	bhāvanābhyām	bhāvanebhyaḥ
								Genitive	bhāvanasya	bhāvanayoḥ	bhāvanānām
								Locative	bhāvane	bhāvanayoḥ	bhāvaneṣu

m Loc Sg f Loc Sg m Nom Sg ahimsā-pratiṣṭhāyām tat-saṃnidhau vaira-tyāgaḥ 35 -m t- = -ṃ t-				
When one is established in absence of desire to hurt, in their presence there is abandonment of hostility.				
Notes on Word Formation				
ahimsā-	a-(hiṃs)-ā-;a-['non'];(hiṃs) VII 'to desire to hurt';-ā-[form f Noun]			
pratiṣṭhā-	prati-(sthā)-a-;prati-['against'];(sthā) I 'to stand still';-a-[form Noun/Adj]			
saṃnidhi-	saṃ-ni-dhi-;saṃ-['together'];-ni-['into'];dhi-[m Noun,'receptacle']			
		Element	Type	Meaning
		ahimsā- अहिंसा-	Noun	absence of desire to hurt
		pratiṣṭhā- प्रतिष्ठा-	Noun	base, foundation, support
		tad- तद्-	Pronoun	3rd Person: he, this
		saṃnidhi- संनिधि-	Noun	proximity, presence
		vaira- वैर-	Adjective	hostility, enmity
		tyāga- त्याग-	m Noun	abandonment, act of quitting
		vaira-	*(vī)-ra-;(vī)- II 'to seize';-ra-[forms possessive:'who does']	
		tyāga-	vṛddhi(tyaj)-a-;(tyaj) I 'to let go';-a-[form Adj]	

pratiṣṭhā-f	Singular	Dual	Plural	saṃnidhi-m	Singular	Dual	Plural	tyāga-m	Singular	Dual	Plural
Nominative	pratiṣṭhā	pratiṣṭhe	pratiṣṭhāḥ	Nominative	saṃnidhiḥ	saṃnidhī	saṃnidhayaḥ	Nominative	tyāgaḥ	tyāgau	tyāgāḥ
Vocative	pratiṣṭhe	pratiṣṭhe	pratiṣṭhāḥ	Vocative	saṃnidhe	saṃnidhī	saṃnidhayaḥ	Vocative	tyāga	tyāgau	tyāgāḥ
Accusative	pratiṣṭhām	pratiṣṭhe	pratiṣṭhāḥ	Accusative	saṃnidhim	saṃnidhī	saṃnidhīn	Accusative	tyāgam	tyāgau	tyāgān
Instrumental	pratiṣṭhayā	pratiṣṭhābhyām	pratiṣṭhābhiḥ	Instrumental	saṃnidhinā	saṃnidhibhyām	saṃnidhibhiḥ	Instrumental	tyāgena	tyāgābhyām	tyāgaiḥ
Dative	pratiṣṭhāyai	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Dative	saṃnidhaye	saṃnidhibhyām	saṃnidhibhyaḥ	Dative	tyāgāya	tyāgābhyām	tyāgebhyaḥ
Ablative	pratiṣṭhāyāḥ	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Ablative	saṃnidheḥ	saṃnidhibhyām	saṃnidhibhyaḥ	Ablative	tyāgāt	tyāgābhyām	tyāgebhyaḥ
Genitive	pratiṣṭhāyāḥ	pratiṣṭhayoḥ	pratiṣṭhānām	Genitive	saṃnidheḥ	saṃnidhyoḥ	saṃnidhīnām	Genitive	tyāgasya	tyāgayoḥ	tyāgānām
Locative	pratiṣṭhāyām	pratiṣṭhayoḥ	pratiṣṭhāsu	Locative	saṃnidhau	saṃnidhyoḥ	saṃnidhiṣu	Locative	tyāge	tyāgayoḥ	tyāgeṣu

m Loc Sg n Nom Sg satya-pratiṣṭhāyām kriyā-phala-āśrayatvam 36 -ṁ k- = -ṁ k- -a ā- = -ā-		Element	Type	Meaning
When established in reality, there is proximity between actions and results.		satya- सत्य-	Adjective	reality, veracity, truth
		pratiṣṭhā- प्रतिष्ठा-	Noun	base, foundation, support
		kriyā- क्रिया-	Noun	action, execution, performance
		phala- फल-	Noun	fruit, harvest, result
		āśrayatva- आश्रयत्व-	Noun	dependence, proximity
Notes on Word Formation		kriyā-	*(kr)-i-yā-;(kr) IV 'to do';-i-yā-[form f Noun]	
satya-	sat-ya-;sat-[Present. Act. Pcpl. of (as) II 'to be'];-ya-[form possessive]	phala-	(phal)-a-;(phal) I 'to burst/bear fruit';-a-[form Noun/Adj]	
pratiṣṭhā-	prati-(sthā)-a-;prati-['against'];(sthā) I 'to stand still';-a-[form Noun/Adj]	āśrayatva-	ā-guṇa(śri)-a-tva-;ā-['unto'];(śri) II 'to depend on';a-[form Noun];-tva-[essence]	

pratiṣṭhā-f	Singular	Dual	Plural	āśrayatva-n	Singular	Dual	Plural
Nominative	pratiṣṭhā	pratiṣṭhe	pratiṣṭhāḥ	Nominative	āśrayatvam	āśrayatve	āśrayatvāni
Vocative	pratiṣṭhe	pratiṣṭhe	pratiṣṭhāḥ	Vocative	āśrayatva	āśrayatve	āśrayatvāni
Accusative	pratiṣṭhām	pratiṣṭhe	pratiṣṭhāḥ	Accusative	āśrayatvam	āśrayatve	āśrayatvāni
Instrumental	pratiṣṭhayā	pratiṣṭhābhyām	pratiṣṭhābhiḥ	Instrumental	āśrayatvena	āśrayatvābhyām	āśrayatvaiḥ
Dative	pratiṣṭhāyai	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Dative	āśrayatvāya	āśrayatvābhyām	āśrayatvebhyaḥ
Ablative	pratiṣṭhāyāḥ	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Ablative	āśrayatvāt	āśrayatvābhyām	āśrayatvebhyaḥ
Genitive	pratiṣṭhāyāḥ	pratiṣṭhayoḥ	pratiṣṭhānām	Genitive	āśrayatvasya	āśrayatvayoḥ	āśrayatvānām
Locative	pratiṣṭhāyām	pratiṣṭhayoḥ	pratiṣṭhāsu	Locative	āśrayatve	āśrayatvayoḥ	āśrayatveṣu

m Loc Sg n Nom Sg asteya-pratiṣṭhāyām sarva-ratna-upasthānam 37 -ṃ s- = -ṃ s- -a u- = -o- When established in non-stealing all jewels manifest.		Element		Type	Meaning
		asteya- अस्तेय-		Noun	non stealing
		pratiṣṭhā- प्रतिष्ठा-		Noun	base, foundation, support
		sarva- सर्व-		Pronoun	everything, all
		ratna- रत्न-		Noun	jewel, gem, precious stone
upasthāna- उपस्थान-		Noun	appearance, presence		
Notes on Word Formation		pratiṣṭhā-	prati-(sthā)-a-;prati-['against'];(sthā) I 'to stand still';-a-[form Noun/Adj]		
asteya-	a-(stai)-ya-;a-['non'];(stai) I 'to take property';-ya-[form n Noun]	upasthāna-	upa-guṇa(sthā)-ana-;upa-['to'];(sthā) I 'to be present';-ana-[form Adj/Noun]		

pratiṣṭhā-f	Singular	Dual	Plural	upasthāna-n	Singular	Dual	Plural
Nominative	pratiṣṭhā	pratiṣṭhe	pratiṣṭhāḥ	Nominative	upasthānam	upasthāne	upasthānāni
Vocative	pratiṣṭhe	pratiṣṭhe	pratiṣṭhāḥ	Vocative	upasthāna	upasthāne	upasthānāni
Accusative	pratiṣṭhām	pratiṣṭhe	pratiṣṭhāḥ	Accusative	upasthānam	upasthāne	upasthānāni
Instrumental	pratiṣṭhayā	pratiṣṭhābhyām	pratiṣṭhābhiḥ	Instrumental	upasthānena	upasthānābhyām	upasthānaiḥ
Dative	pratiṣṭhāyai	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Dative	upasthānāya	upasthānābhyām	upasthānebhyaḥ
Ablative	pratiṣṭhāyāḥ	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Ablative	upasthānāt	upasthānābhyām	upasthānebhyaḥ
Genitive	pratiṣṭhāyāḥ	pratiṣṭhayoḥ	pratiṣṭhānām	Genitive	upasthānasya	upasthānayoḥ	upasthānānām
Locative	pratiṣṭhāyām	pratiṣṭhayoḥ	pratiṣṭhāsu	Locative	upasthāne	upasthānayoḥ	upasthāneṣu

brahmacarya-pratiṣṭhāyam vīrya-lābhaḥ 38 -m v- = -ṃ v-		Element	Type	Meaning
		brahmacarya- ब्रह्मचर्य-	Noun	journey in pursuit of brahman
When established in brahmacarya valor is obtained.		pratiṣṭhā- प्रतिष्ठा-	Noun	base, foundation, support
		vīrya- वीर्य-	Noun	valor, heroism, virility
		lābha- लाभ-	Noun	acquisition, obtention, gain
Notes on Word Formation				
brahmacarya-	brahma-(car)-ya-;brahma-[Noun,'Universal Soul'];(car) I 'to walk';-ya-[abstract Noun]	vīrya-	(vīr)-ya-;(vīr) X 'to be heroic';-ya-[form abstract Noun]	
pratiṣṭhā-	prati-(sthā)-a-;prati-['against'];(sthā) I 'to stand still';-a-[form Noun/Adj]	lābha-	vṛddhi(labh)-a-;(labh) I 'to acquire';-a-[form Noun]	

pratiṣṭhā-f	Singular	Dual	Plural	lābha-m	Singular	Dual	Plural
Nominative	pratiṣṭhā	pratiṣṭhe	pratiṣṭhāḥ	Nominative	lābhaḥ	lābhau	lābhāḥ
Vocative	pratiṣṭhe	pratiṣṭhe	pratiṣṭhāḥ	Vocative	lābha	lābhau	lābhāḥ
Accusative	pratiṣṭhām	pratiṣṭhe	pratiṣṭhāḥ	Accusative	lābham	lābhau	lābhān
Instrumental	pratiṣṭhayā	pratiṣṭhābhyām	pratiṣṭhābhiḥ	Instrumental	lābhena	lābhābhyām	lābhaiḥ
Dative	pratiṣṭhāyai	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Dative	lābhāya	lābhābhyām	lābhebhyaḥ
Ablative	pratiṣṭhāyāḥ	pratiṣṭhābhyām	pratiṣṭhābhyaḥ	Ablative	lābhāt	lābhābhyām	lābhebhyaḥ
Genitive	pratiṣṭhāyāḥ	pratiṣṭhayoḥ	pratiṣṭhānām	Genitive	lābhasya	lābhayoḥ	lābhānām
Locative	pratiṣṭhāyām	pratiṣṭhayoḥ	pratiṣṭhāsu	Locative	lābhe	lābhayoḥ	lābheṣu

m Loc Sgm Nom Sg aparigraha-sthairye janma-kathaṃtā-saṃbodhaḥ 39		Element	Type	Meaning
In firm non-possession is understanding of how and what of birth.		aparigraha- अपरिग्रह-	Adjective	non-possession
		sthairya- स्थैर्य-	Noun	firmness, durability
		janman- जन्मन्-	Noun	birth, origin, existence, life
		kathaṃtā- कथंता-	Noun	how and what, questions
		saṃbodha- संबोध-	Noun	understanding
Notes on Word Formation				
aparigraha-	a-pari-(grah)-a-;a-['un'];pari-['around'];(grah) I 'to grasp';-a-[form Noun/Adj]	janman-	(jan)-man-;(jan) IV 'to be born';-man-[form primary Noun,action n, agent m]	
sthairya-	(sthā)-ira-ya-;(sthā) II 'to persist';ira-[euphonic];-ya-[form Adj/n Noun]	kathaṃtā-	katham-tā-; katham-[indeclinable, how, what]; -tā-[form f abstract noun]	
		saṃbodha-	sam-guṇa(budh)-a-;sam-[together];(budh) I 'to awaken';-a-[form Noun]	

sthairya-n	Singular	Dual	Plural	sambodha-m	Singular	Dual	Plural
Nominative	sthairyam	sthairye	sthairyāṇi	Nominative	sambodhaḥ	sambodhau	sambodhāḥ
Vocative	sthairya	sthairye	sthairyāṇi	Vocative	sambodha	sambodhau	sambodhāḥ
Accusative	sthairyam	sthairye	sthairyāṇi	Accusative	sambodham	sambodhau	sambodhān
Instrumental	sthairyeṇa	sthairyābhyām	sthairyaiḥ	Instrumental	sambodhena	sambodhābhyām	sambodhaiḥ
Dative	sthairyāya	sthairyābhyām	sthairyebhyaḥ	Dative	sambodhāya	sambodhābhyām	sambodhebhyaḥ
Ablative	sthairyāt	sthairyābhyām	sthairyebhyaḥ	Ablative	sambodhāt	sambodhābhyām	sambodhebhyaḥ
Genitive	sthairasya	sthairyayoḥ	sthairyāṇām	Genitive	sambodhasya	sambodhayoḥ	sambodhānām
Locative	sthairye	sthairyayoḥ	sthairyeṣu	Locative	sambodhe	sambodhayoḥ	sambodheṣu

n Abl Sg f Nom Sg m Inst Pl m Nom Sg śaucāt sva-aṅga-jugupsā paraiḥ asaṃsargaḥ 40 -iḥ a- = -ira-		Element	Type	Meaning
From purity arises aversion for one's body and non-contact with others.		śauca- शौच-	Noun	purity, cleanliness personal member, part of the body aversion the other, the stranger non-union, non-association, non-contact
		sva- स्व-	Pronoun	
		aṅga- अङ्ग-	Noun	
		jugupsā- जुगुप्सा-	Noun	
		para- पर-	Pronoun	
		asaṃsarga- असंसर्ग-	Noun	
Notes on Word Formation				
śauca-	guṇa(śuc)-a-;(śuc) I 'to shine';-a-[form Noun/Adj]	jugupsā-	Action Noun of causative (gup) X 'to shun'	
aṅga-	(aṅg)-a-;(aṅg) I 'to move';-a-[form Noun]	asaṃsarga-	a-sam-guṇa(srj)-a-;a-['non'];sam-['together'];(srj) VI 'to emit';-a-[form Noun]	

śauca-n	Singular	Dual	Plural	para-m	Singular	Dual	Plural
Nominative	śaucam	śauce	śaucāni	Nominative	paraḥ	parau	pare parāḥ
Vocative	śauca	śauce	śaucāni	Vocative	para	parau	parāḥ
Accusative	śaucam	śauce	śaucāni	Accusative	param	parau	parān
Instrumental	śaucena	śaucābhyām	śaucaiḥ	Instrumental	pareṇa	parābhyām	paraiḥ
Dative	śaucāya	śaucābhyām	śaucebhyaḥ	Dative	parasmai	parābhyām	parebhyaḥ
Ablative	śaucāt	śaucābhyām	śaucebhyaḥ	Ablative	parāt parasmāt	parābhyām	parebhyaḥ
Genitive	śaucasya	śaucayoḥ	śaucānām	Genitive	parasya	parayoḥ	pareṣām
Locative	śauce	śaucayoḥ	śauceṣu	Locative	pare parasmin	parayoḥ	pareṣu
jugupsā-f	Singular	Dual	Plural	asamsarga-m	Singular	Dual	Plural
Nominative	jugupsā	jugupse	jugupsāḥ	Nominative	asamsargaḥ	asamsargau	asamsargāḥ
Vocative	jugupse	jugupse	jugupsāḥ	Vocative	asamsarga	asamsargau	asamsargāḥ
Accusative	jugupsām	jugupse	jugupsāḥ	Accusative	asamsargam	asamsargau	asamsargān
Instrumental	jugupsayā	jugupsābhyām	jugupsābhiḥ	Instrumental	asamsargeṇa	asamsargābhyām	asamsargaiḥ
Dative	jugupsāyai	jugupsābhyām	jugupsābhyaḥ	Dative	asamsargāya	asamsargābhyām	asamsargebhyaḥ
Ablative	jugupsāyāḥ	jugupsābhyām	jugupsābhyaḥ	Ablative	asamsargāt	asamsargābhyām	asamsargebhyaḥ
Genitive	jugupsāyāḥ	jugupsayoḥ	jugupsānām	Genitive	asamsargasya	asamsargayoḥ	asamsargāṇām
Locative	jugupsāyām	jugupsayoḥ	jugupsāsu	Locative	asamsarge	asamsargayoḥ	asamsargeṣu

sattva-śuddhi-saumanasya-eka-agrya-indriya- jaya-ātma-darśana-yogyatvāni ca 41 Also, purity of essence, cheerfulness, one pointedness, control over senses, fitness for perception of self.		Element		Type	Meaning												
		sattva- सत्त्व-		Noun	truthfulness, essence of reality, true essence												
Notes on Word Formation <table><tr><td>sattva-</td><td>sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]</td></tr><tr><td>śuddhi-</td><td>(śuddh)-i-; (śuddh) VI 'to purify';-i-[form f Noun]</td></tr><tr><td>saumanasya-</td><td>guṇa(su)-manas-ya-;su-['good'];manas-[Noun,'mind','thought'];-ya-[form Adj]</td></tr><tr><td>agrya-</td><td>agra-ya-;agra-[Noun,'point','vertex'];-ya-[form Adj]</td></tr><tr><td>indriya-</td><td>(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]</td></tr><tr><td>jaya-</td><td>guṇa(ji)-a-; (ji) I 'to win'; -a-[form noun]</td></tr></table>		sattva-	sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]	śuddhi-	(śuddh)-i-; (śuddh) VI 'to purify';-i-[form f Noun]	saumanasya-	guṇa(su)-manas-ya-;su-['good'];manas-[Noun,'mind','thought'];-ya-[form Adj]	agrya-	agra-ya-;agra-[Noun,'point','vertex'];-ya-[form Adj]	indriya-	(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]	jaya-	guṇa(ji)-a-; (ji) I 'to win'; -a-[form noun]	śuddhi- शुद्धि-		Noun	purity
		sattva-	sat-tva-;sat-[Present Active Participle of (as) II 'to be'];-tva-[essence]														
		śuddhi-	(śuddh)-i-; (śuddh) VI 'to purify';-i-[form f Noun]														
		saumanasya-	guṇa(su)-manas-ya-;su-['good'];manas-[Noun,'mind','thought'];-ya-[form Adj]														
		agrya-	agra-ya-;agra-[Noun,'point','vertex'];-ya-[form Adj]														
		indriya-	(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]														
		jaya-	guṇa(ji)-a-; (ji) I 'to win'; -a-[form noun]														
		saumanasya- सौमनस्य-		Adjective	cheerfullness												
		eka एक		Pronoun	one, unique												
		agrya- अग्र्य-		Adjective	who is in the lead, the best, prominent												
indriya- इन्द्रिय-		Noun	sense, faculty of perception														
jaya- जय-		Noun	victory														
ātman- आत्मन्-		Noun	soul, self; [ātma- in compound]														
darśana- दर्शन-		Noun	sight, vision perception, realization														
yogyatva- योग्यत्व-		Noun	fitness, suitability														
ca च		Indeclinable	and, also, as well as, but, on the other hand														
		ātman-	From (an) II 'to breathe'														
		darśana-	guṇa(dṛś)-ana-;(dṛś) IV 'to see';-ana-[form Noun/Adj]														
		yogyatva-	yogya-tva-;yogya-[Future Passive Participle of (yuj) VII 'to connect'];-tva-[essence]														

yogyatva-n	Singular	Dual	Plural
Nominative	yogyatvam	yogyatve	yogyatvāni
Vocative	yogyatva	yogyatve	yogyatvāni
Accusative	yogyatvam	yogyatve	yogyatvāni
Instrumental	yogyatvena	yogyatvābhyām	yogyatvaiḥ
Dative	yogyatvāya	yogyatvābhyām	yogyatvebhyaḥ
Ablative	yogyatvāt	yogyatvābhyām	yogyatvebhyaḥ
Genitive	yogyatvasya	yogyatvayoḥ	yogyatvānām
Locative	yogyatve	yogyatvayoḥ	yogyatveṣu

m Abl Sg n Nom Sg m Nom Sg saṃtoṣāt anuttamaḥ sukha-lābhaḥ 42 -t a- = -da-		Element	Type	Meaning
From contentment, unsurpassed gain of happiness.		saṃtoṣa- संतोष-	Noun	contentment
		anuttama- अनुत्तम-	Adjective	unsurpassed
		sukha- सुख-	Adjective	happiness
		lābha लाभ-	Noun	gain
Notes on Word Formation				
saṃtoṣa-	saṃ-guṇa(tuṣ)-a-;saṃ-['together'];(tuṣ) IV 'to be joyful';-a-[form Noun/Adj]	sukha-	su-kha-;su-['good';'much'];-kha-['space']	
anuttama-	an-ud-tama-;an-['not'];ud-['up'];tama-[form superlative]	lābha-	vṛddhi(labh)-a-;(labh) I 'to acquire';-a-[form Noun]	

saṃtoṣa-m	Singular	Dual	Plural	anuttama-m	Singular	Dual	Plural	lābha-m	Singular	Dual	Plural
Nominative	saṃtoṣaḥ	saṃtoṣau	saṃtoṣāḥ	Nominative	anuttamaḥ	anuttamau	anuttamāḥ	Nominative	lābhaḥ	lābhau	lābhāḥ
Vocative	saṃtoṣa	saṃtoṣau	saṃtoṣāḥ	Vocative	anuttama	anuttamau	anuttamāḥ	Vocative	lābha	lābhau	lābhāḥ
Accusative	saṃtoṣam	saṃtoṣau	saṃtoṣān	Accusative	anuttamam	anuttamau	anuttamān	Accusative	lābham	lābhau	lābhān
Instrumental	saṃtoṣeṇa	saṃtoṣābhyām	saṃtoṣaiḥ	Instrumental	anuttamena	anuttamābhyām	anuttamaiḥ	Instrumental	lābhena	lābhābhyām	lābhaiḥ
Dative	saṃtoṣāya	saṃtoṣābhyām	saṃtoṣebhyaḥ	Dative	anuttamāya	anuttamābhyām	anuttamebhyaḥ	Dative	lābhāya	lābhābhyām	lābhebhyaḥ
Ablative	saṃtoṣāt	saṃtoṣābhyām	saṃtoṣebhyaḥ	Ablative	anuttamāt	anuttamābhyām	anuttamebhyaḥ	Ablative	lābhāt	lābhābhyām	lābhebhyaḥ
Genitive	saṃtoṣasya	saṃtoṣayoḥ	saṃtoṣāṇām	Genitive	anuttamasya	anuttamayoh	anuttamānām	Genitive	lābhasya	lābhayoḥ	lābhānām
Locative	saṃtoṣe	saṃtoṣayoḥ	saṃtoṣeṣu	Locative	anuttame	anuttamayoh	anuttameṣu	Locative	lābhe	lābhayoḥ	lābheṣu

f Nom Sg n Abl Sg m Abl Sg kāya-indriya-siddhiḥ aśuddhi-kṣayāt tapasaḥ 43 -a ī- -e- -iḥ a- = -ira-		Element	Type	Meaning
From the elimination of impurities, from austerity, the body and senses are perfected.		kāya- काय-	Noun	body, assemblage
		indriya- इन्द्रिय-	Noun	sense, faculty of perception
		siddhi- सिद्धि-	Noun	accomplishment, acquired perfection
		aśuddhi- अशुद्धि-	Noun	impurity
		kṣaya- क्षय-	Noun	ruin, loss, destruction
		tapas- तपस्-	Noun	heat, penance, asceticism, austerity
Notes on Word Formation				
kāya-	vṛddhi(ci)-a-; (ci) V 'to gather; -a-[form Noun]	aśuddhi-	a-(śuddh)-i-;a-['non'];(śuddh) VI 'to purify';-i-[form f Noun]	
indriya-	(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]	kṣaya-	guṇa(kṣi)-a-;(kṣi) V 'to destroy';-a-[form Adj/Noun]	
siddhi-	(sidh)-i-; (sidh) IV 'to succeed'; -ti-[form f Noun]	tapas-	(tap)-as-;(tap) I 'to be hot';-as-[form Noun]	

siddhi-f	Singular	Dual	Plural	kṣaya-n	Singular	Dual	Plural	tapas-m	Singular	Dual	Plural
Nominative	siddhiḥ	siddhī	siddhayaḥ	Nominative	kṣayam	kṣaye	kṣayāṇi	Nominative	tapāḥ	tapasau	tapasaḥ
Vocative	siddhe	siddhī	siddhayaḥ	Vocative	kṣaya	kṣaye	kṣayāṇi	Vocative	tapaḥ	tapasau	tapasaḥ
Accusative	siddhim	siddhī	siddhiḥ	Accusative	kṣayam	kṣaye	kṣayāṇi	Accusative	tapasam	tapasau	tapasaḥ
Instrumental	siddhyā	siddhibhyām	siddhibhiḥ	Instrumental	kṣayeṇa	kṣayābhyām	kṣayaiḥ	Instrumental	tapasā	tapobhyām	tapobhiḥ
Dative	siddhyai siddhaye	siddhibhyām	siddhibhyaḥ	Dative	kṣayāya	kṣayābhyām	kṣayebhyaḥ	Dative	tapase	tapobhyām	tapobhyaḥ
Ablative	siddhyāḥ siddheḥ	siddhibhyām	siddhibhyaḥ	Ablative	kṣayāt	kṣayābhyām	kṣayebhyaḥ	Ablative	tapasaḥ	tapobhyām	tapobhyaḥ
Genitive	siddhyāḥ siddheḥ	siddhyoḥ	siddhīnām	Genitive	kṣayasya	kṣayayoḥ	kṣayāṇām	Genitive	tapasaḥ	tapasoḥ	tapasām
Locative	siddhyām siddhau	siddhyoḥ	siddhiṣu	Locative	kṣaye	kṣayayoḥ	kṣayeṣu	Locative	tapasi	tapasoḥ	tapasṡu

m Abl Sg svādhyāyāt iṣṭa-devatā-saṃprayogaḥ 44 -t i- = -di- m Nom Sg		Element	Type	Meaning
		svādhyāya- स्वाध्याय-	Noun	self study
From self-study, contact with chosen brilliant being.		iṣṭa- इष्ट-	Adjective	desired, desirable, loved, chosen, preferred
		devatā- देवता-	Noun	brilliant being, deity
		saṃprayoga- संप्रयोग-	Noun	conjunction, contact with
Notes on Word Formation				
svādhyāya-	sva-adhi-vṛddhi(i)-a-;sva-['one's own'];-adhi-['above'];(i) II 'to go';-a-[form Noun/Adj]	devatā-	deva-tā- deva-[Adj,'brilliant'];-tā-[form f abstract Noun]	
iṣṭa-	(iṣ)-ta-;(iṣ) VI ' to desire';-ta-[from Past Pass. Pcpl.]	saṃprayoga-	sam-pra-guṇa(yuj)-a-;sam-['together'];pra-['forward'];(yuj) VII 'to join';-a-[form Noun/Adj]	

svādhyāya-m	Singular	Dual	Plural
Nominative	svādhyāyaḥ	svādhyāyau	svādhyāyāḥ
Vocative	svādhyāya	svādhyāyau	svādhyāyāḥ
Accusative	svādhyāyam	svādhyāyau	svādhyāyān
Instrumental	svādhyāyena	svādhyāyābhyām	svādhyāyaiḥ
Dative	svādhyāyāya	svādhyāyābhyām	svādhyāyebhyaḥ
Ablative	svādhyāyāt	svādhyāyābhyām	svādhyāyebhyaḥ
Genitive	svādhyāyasya	svādhyāyayoḥ	svādhyāyānām
Locative	svādhyāye	svādhyāyayoḥ	svādhyāyeṣu
saṃprayoga-m	Singular	Dual	Plural
Nominative	saṃprayogaḥ	saṃprayogau	saṃprayogāḥ
Vocative	saṃprayoga	saṃprayogau	saṃprayogāḥ
Accusative	saṃprayogam	saṃprayogau	saṃprayogān
Instrumental	saṃprayogena	saṃprayogābhyām	saṃprayogaiḥ
Dative	saṃprayogāya	saṃprayogābhyām	saṃprayogebhyaḥ
Ablative	saṃprayogāt	saṃprayogābhyām	saṃprayogebhyaḥ
Genitive	saṃprayogasya	saṃprayogayoḥ	saṃprayogānām
Locative	saṃprayoge	saṃprayogayoḥ	saṃprayogeṣu

m Nom Sg samādhi-siddhiḥ īśvara-praṇidhānāt 45 -ḥ ī = -rī- Perfection of samādhi from devotion to īśvara.		Element		Type	Meaning
		samādhi- समाधि-		Noun	contemplation, meditative absorption
		siddhi- सिद्धि-		Noun	accomplishment, acquired perfection
		īśvara- ईश्वर-		Noun	special soul, supreme soul
		praṇidhāna- प्रणिधान-		Noun	respect, submission, devotion
Notes on Word Formation					
samādhi-	sam-ā-*(dhā)-i-;sam-['together'];ā-['towards'];(dhā) III 'to place';i-[action Noun]			īśvara-	īś-vara-;īś-[Noun,'powerful'];vara-[Noun,'enveloping';'chosen']
siddhi-	(sidh)-i-; (sidh) IV 'to succeed'; -ti-[form f Noun]			praṇidhāna-	pra-ni-(dhā)-ana;pra-['forward'];-ni-['down'];(dhā) III 'to install';-ana-[form Adj/Noun]

siddhi-f	Singular	Dual	Plural
Nominative	siddhiḥ	siddhī	siddhayaḥ
Vocative	siddhe	siddhī	siddhayaḥ
Accusative	siddhim	siddhī	siddhiḥ
Instrumental	siddhyā	siddhibhyām	siddhibhiḥ
Dative	siddhyai siddhaye	siddhibhyām	siddhibhyaḥ
Ablative	siddhyāḥ siddheḥ	siddhibhyām	siddhibhyaḥ
Genitive	siddhyāḥ siddheḥ	siddhyoḥ	siddhīnām
Locative	siddhyām siddhau	siddhyoḥ	siddhiṣu
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

n Nom Sg n Nom Sg sthira-sukham āsanam 46		Element	Description	Meaning
An āsana is stable and comfortable.		sthira- स्थिर-	Adjective	stable, motion-less
		sukha- सुख-	Adjective	comfortable, joyful, happy
		āsana- आसन-	Noun	posture
Notes on Word Formation				
sthira-	zero-grd(sthā)-ira-;(sthā) I 'to stand';-ira-[transform to Adj]	sukha-	su-kha-;su-['good';'much'];-kha-['space']	
		āsana-	(ās)-ana-;(ās) I 'to sit';-ana-[form Noun/Adj]	

sukha-n	Singular	Dual	Plural
Nominative	sukham	sukhe	sukhāni
Vocative	sukha	sukhe	sukhāni
Accusative	sukham	sukhe	sukhāni
Instrumental	sukhena	sukhābhyām	sukhaiḥ
Dative	sukhāya	sukhābhyām	sukhebhyaḥ
Ablative	sukhāt	sukhābhyām	sukhebhyaḥ
Genitive	sukhasya	sukhayoḥ	sukhānām
Locative	sukhe	sukhayoḥ	sukheṣu
āsana-n	Singular	Dual	Plural
Nominative	āsanam	āsane	āsanāni
Vocative	āsana	āsane	āsanāni
Accusative	āsanam	āsane	āsanāni
Instrumental	āsanena	āsanābhyām	āsanaiḥ
Dative	āsanāya	āsanābhyām	āsanebhyaḥ
Ablative	āsanāt	āsanābhyām	āsanebhyaḥ
Genitive	āsanasya	āsanayoḥ	āsanānām
Locative	āsane	āsanayoḥ	āsaneṣu

f Inst Du		prayatna-śaithilya-ananta-samāpattibhyām 47		
By relaxation of effort and coming together with the eternal.		Element	Type	Meaning
		prayatna- प्रयत्न-	Noun	effort, perseverance
		śaithilya- शैथिल्य-	Adjective	looseness, relaxation
		ananta- अनन्त-	Adjective	infinite, unlimited, eternal
		samāpatti- समापत्ति-	Noun	coming together, agreement, congruence
Notes on Word Formation				
prayatna-	pra-yatna-;pra-[intensifier];yatna-[Action Noun of (yat) I 'to persevere']	śaithilya-	*śithila-ya-;śithila-[Adj,'loose'];-ya-[form abstraction]	
		ananta-	an-anta-; an-[un,non]; anta-[m Noun, 'end']	
		samāpatti-	sam-ā-(pad)-ti-;sam-['together'];ā-['to'];(pad) IV 'to go/walk';-ti-[form f Noun]	

samāpatti-f	Singular	Dual	Plural
Nominative	samāpattiḥ	samāpattī	samāpattayaḥ
Vocative	samāpatte	samāpattī	samāpattayaḥ
Accusative	samāpattim	samāpattī	samāpattiḥ
Instrumental	samāpattyā	samāpattibhyām	samāpattibhiḥ
Dative	samāpattyai samāpattaye	samāpattibhyām	samāpattibhyaḥ
Ablative	samāpattyāḥ samāpatteḥ	samāpattibhyām	samāpattibhyaḥ
Genitive	samāpattyāḥ samāpatteḥ	samāpattyoḥ	samāpattīnām
Locative	samāpattyām samāpattau	samāpattyoḥ	samāpattiṣu

m Nom Sg tataḥ dvandva-anabhighātaḥ 48 s > ḥ; -ḥ d- = -o d- Thus not hurting by duality.	Element			Type	Meaning
	tatas ततस्		Indeclinable		therefore, thus, it follows that
	dvandva- द्वन्द्व-		Noun		pair, couple duality
	anabhighāta- अनभिघात-		m Noun		non-hurting
	Notes on Word Formation				
	dvandva-	dva-n-dva-; dva-[identical to dvi, '2']; -n- [euphonic/sandhi]			
	anabhighāta-	an-abhi-ghāta-;an-['un'];abhi-['towards'];ghāta-[m Noun,'hurting']			

anabhighāta-m	Singular	Dual	Plural
Nominative	anabhighātāḥ	anabhighātau	anabhighātāḥ
Vocative	anabhighāta	anabhighātau	anabhighātāḥ
Accusative	anabhighātam	anabhighātau	anabhighātān
Instrumental	anabhighātena	anabhighātābhyām	anabhighātaiḥ
Dative	anabhighātāya	anabhighātābhyām	anabhighātebhyaḥ
Ablative	anabhighātāt	anabhighātābhyām	anabhighātebhyaḥ
Genitive	anabhighātasya	anabhighātayoḥ	anabhighātānām
Locative	anabhighāte	anabhighātayoḥ	anabhighāteṣu

n Loc Sg n Loc Sg m Gen Du m Nom Sg m Nom Sg tasmin sati śvāsa-praśvāsayoḥ gati-vicchedaḥ prāṇāyāmaḥ 49 -ḥ g- = -rg- When that occurs, breaking of the flow of outbreath and inbreath is prāṇāyāma.		Element	Type	Meaning
		tad- तद्-	Pronoun	3rd Person: he, this, so, for this reason, then
		sat- सत्-	Adjective	existing, present, real, true
		śvāsa- श्वास-	Noun	inbreath, inhalation
		praśvāsa- प्रश्वास-	Noun	outbreath, exhalation
		gati- गति-	Noun	motion, walk, gait, flow
		viccheda- विच्छेद-	Noun	cutting off, separation, breaking, segmentation
		prāṇāyāma- प्राणायाम-	Noun	breath control
Notes on Word Formation				
sat-	Past Active Participle of (as) II 'to be'	gati-	(gam)-ti-; (gam) I 'to go'; -ti-[form abstract f Noun]	
śvāsa-	vṛddhi(śvas)-a-;(śvas) II 'to breathe';-a-[form Noun]	viccheda-	vi-guṇa(chid)-a-; vi-['asunder', 'away']; (chid) VII to split; -a-[form Noun]	
praśvāsa-	pra-vṛddhi(śvas)-a-;pra-['forward'];(śvas) II 'to breathe';-a-[form Noun]	prāṇāyāma-	prāṇa-ā-yāma-;prāṇa-[Noun,'breath'];ā-['towards'];yāma-[Noun,'control']	

tad-m	Singular	Dual	Plural	praśvāsa-m	Singular	Dual	Plural	prāṇāyāma-m	Singular	Dual	Plural
Nominative	saḥ sa	tau	te	Nominative	praśvāsaḥ	praśvāsau	praśvāsāḥ	Nominative	prāṇāyāmaḥ	prāṇāyāmau	prāṇāyāmāḥ
Vocative	-	-	-	Vocative	praśvāsa	praśvāsau	praśvāsāḥ	Vocative	prāṇāyāma	prāṇāyāmau	prāṇāyāmāḥ
Accusative	tam	tau	tān	Accusative	praśvāsam	praśvāsau	praśvāsān	Accusative	prāṇāyāmam	prāṇāyāmau	prāṇāyāmān
Instrumental	tena	tābhyām	taiḥ	Instrumental	praśvāsena	praśvāsābhyām	praśvāsaiḥ	Instrumental	prāṇāyāmena	prāṇāyāmābhyām	prāṇāyāmaiḥ
Dative	tasmai	tābhyām	tebhyaḥ	Dative	praśvāsāya	praśvāsābhyām	praśvāsebhyaḥ	Dative	prāṇāyāmāya	prāṇāyāmābhyām	prāṇāyāmebhyaḥ
Ablative	tasmāt	tābhyām	tebhyaḥ	Ablative	praśvāsāt	praśvāsābhyām	praśvāsebhyaḥ	Ablative	prāṇāyāmāt	prāṇāyāmābhyām	prāṇāyāmebhyaḥ
Genitive	tasya	tayoḥ	teṣām	Genitive	praśvāsasya	praśvāsayoḥ	praśvāsānām	Genitive	prāṇāyāmasya	prāṇāyāmayoḥ	prāṇāyāmānām
Locative	tasmin	tayoḥ	teṣu	Locative	praśvāse	praśvāsayoḥ	praśvāseṣu	Locative	prāṇāyāme	prāṇāyāmayoḥ	prāṇāyāmeṣu
sat-m	Singular	Dual	Plural	viccheda-m	Singular	Dual	Plural				
Nominative	san	santau	santaḥ	Nominative	vicchedaḥ	vicchedau	vicchedāḥ				
Vocative	san	santau	santaḥ	Vocative	viccheda	vicchedau	vicchedāḥ				
Accusative	santam	santau	sataḥ	Accusative	vicchedam	vicchedau	vicchedān				
Instrumental	satā	sadbhyām	sadbhiḥ	Instrumental	vicchedena	vicchedābhyām	vicchedaiḥ				
Dative	sate	sadbhyām	sadbhyaḥ	Dative	vicchedāya	vicchedābhyām	vicchedebhyaḥ				
Ablative	sataḥ	sadbhyām	sadbhyaḥ	Ablative	vicchedāt	vicchedābhyām	vicchedebhyaḥ				
Genitive	sataḥ	satoḥ	satām	Genitive	vicchedasya	vicchedayoḥ	vicchedānām				
Locative	sati	satoḥ	satsu	Locative	vicchede	vicchedayoḥ	vicchedeṣu				

f Nom Sg 	
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vṛtti-f	Singular	Dual	Plural	paridṛṣṭa-m	Singular	Dual	Plural
Nominative	vṛttiḥ	vṛttī	vṛttayaḥ	Nominative	paridṛṣṭaḥ	paridṛṣṭau	paridṛṣṭāḥ
Vocative	vṛtte	vṛttī	vṛttayaḥ	Vocative	paridṛṣṭa	paridṛṣṭau	paridṛṣṭāḥ
Accusative	vṛttim	vṛttī	vṛttiḥ	Accusative	paridṛṣṭam	paridṛṣṭau	paridṛṣṭān
Instrumental	vṛttyā	vṛttibhyām	vṛttibhiḥ	Instrumental	paridṛṣṭena	paridṛṣṭābhyām	paridṛṣṭaiḥ
Dative	vṛttyai vṛttaye	vṛttibhyām	vṛttibhyaḥ	Dative	paridṛṣṭāya	paridṛṣṭābhyām	paridṛṣṭebhyaḥ
Ablative	vṛttyāḥ vṛtteḥ	vṛttibhyām	vṛttibhyaḥ	Ablative	paridṛṣṭāt	paridṛṣṭābhyām	paridṛṣṭebhyaḥ
Genitive	vṛttyāḥ vṛtteḥ	vṛttyoḥ	vṛttīnām	Genitive	paridṛṣṭasya	paridṛṣṭayoḥ	paridṛṣṭānām
Locative	vṛttyām vṛttau	vṛttyoḥ	vṛttiṣu	Locative	paridṛṣṭe	paridṛṣṭayoḥ	paridṛṣṭeṣu
saṃkhyā-f	Singular	Dual	Plural	sūkṣma-m	Singular	Dual	Plural
Nominative	saṃkhyā	saṃkhye	saṃkhyāḥ	Nominative	sūkṣmaḥ	sūkṣmau	sūkṣmāḥ
Vocative	saṃkhye	saṃkhye	saṃkhyāḥ	Vocative	sūkṣma	sūkṣmau	sūkṣmāḥ
Accusative	saṃkhyām	saṃkhye	saṃkhyāḥ	Accusative	sūkṣmam	sūkṣmau	sūkṣmān
Instrumental	saṃkhyayā	saṃkhyābhyām	saṃkhyābhiḥ	Instrumental	sūkṣmeṇa	sūkṣmābhyām	sūkṣmaiḥ
Dative	saṃkhyāyai	saṃkhyābhyām	saṃkhyābhyaḥ	Dative	sūkṣmāya	sūkṣmābhyām	sūkṣmebhyaḥ
Ablative	saṃkhyāyāḥ	saṃkhyābhyām	saṃkhyābhyaḥ	Ablative	sūkṣmāt	sūkṣmābhyām	sūkṣmebhyaḥ
Genitive	saṃkhyāyāḥ	saṃkhyayoḥ	saṃkhyānām	Genitive	sūkṣmasya	sūkṣmayoḥ	sūkṣmāṇām
Locative	saṃkhyāyām	saṃkhyayoḥ	saṃkhyāsu	Locative	sūkṣme	sūkṣmayoḥ	sūkṣmeṣu

bāhya-abhyantara-viṣaya-ākṣepī caturthaḥ 51		Element	Type	Meaning
Transcending the internal and external domain is the fourth.		bāhya- बाह्य-	Adjective	located outside
		abhyantara- अभ्यन्तर-	Adjective	contained in, interior
		viṣaya- विषय-	Noun	domain, territory, space, field of perception
		ākṣepin- आक्षेपिन्-	Adjective	transcending, throwing away
		caturtha- चतुर्थ-	Adjective	fourth
Notes on Word Formation				
bāhya-	*bahis-ya-;bahis[Indeclinable,'outwards'];-ya-[forms possessive]			
abhyantara-	abhi-antara-;abhi-['towards'];antara-[Adj,'internal']	ākṣepin-	ā-guṇa(kṣip)-in-;ā- ['towards'];(kṣip) VI 'to throw';-in-[repetitive action]	
viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]	caturtha-	catur-tha-;catur-['four'];-tha-[forms Noun/Adj denoting order in a series]	

ākṣepin-m	Singular	Dual	Plural
Nominative	ākṣepī	ākṣepīṇau	ākṣepīṇaḥ
Vocative	ākṣepin	ākṣepīṇau	ākṣepīṇaḥ
Accusative	ākṣepīṇam	ākṣepīṇau	ākṣepīṇaḥ
Instrumental	ākṣepīṇā	ākṣepibhyām	ākṣepibhiḥ
Dative	ākṣepīṇe	ākṣepibhyām	ākṣepibhyaḥ
Ablative	ākṣepīṇaḥ	ākṣepibhyām	ākṣepibhyaḥ
Genitive	ākṣepīṇaḥ	ākṣepīṇoḥ	ākṣepīṇām
Locative	ākṣepīṇi	ākṣepīṇoḥ	ākṣepīṣu
caturtha-m	Singular	Dual	Plural
Nominative	caturthaḥ	caturthau	caturthāḥ
Vocative	caturtha	caturthau	caturthāḥ
Accusative	caturtham	caturthau	caturthān
Instrumental	caturthena	caturthābhyām	caturthaiḥ
Dative	caturthāya	caturthābhyām	caturthebhyaḥ
Ablative	caturthāt	caturthābhyām	caturthebhyaḥ
Genitive	caturthasya	caturthayoḥ	caturthānām
Locative	caturthe	caturthayoḥ	caturtheṣu

3rd Sg Pres Passn Nom Sg tataḥ kṣīyate prakāśa-āvaraṇam 52 s > h		Element	Type	Meaning
Then the veil over illumination is destroyed.		tatas ततस् (kṣī) (क्षी)	Indeclinable Verb IX	next, therefore, thus to destroy
		prakāśa- प्रकाश-	Adjective	illumination
		āvaraṇa- आवरण-	Adjective	veil, cover
Notes on Word Formation				
prakāśa-	pra-(kāś)-a-;pra-[intensifier];(kāś) I 'to shine/appear';-a-[form Noun/Adj]	āvaraṇa-	ā-guṇa(vṛ)-ana-;ā-['to'];(vṛ) V 'to cover';-ana-[form Adj/n Noun]	

(kṣī)	IX	Primary	Present
Passive	Singular	Dual	Plural
First	kṣīye	kṣīyāvahe	kṣīyāmahe
Second	kṣīyase	kṣīyethe	kṣīyadhve
Third	kṣīyate	kṣīyete	kṣīyante
āvaraṇa-n	Singular	Dual	Plural
Nominative	āvaraṇam	āvaraṇe	āvaraṇāni
Vocative	āvaraṇa	āvaraṇe	āvaraṇāni
Accusative	āvaraṇam	āvaraṇe	āvaraṇāni
Instrumental	āvaraṇena	āvaraṇābhyām	āvaraṇaiḥ
Dative	āvaraṇāya	āvaraṇābhyām	āvaraṇebhyaḥ
Ablative	āvaraṇāt	āvaraṇābhyām	āvaraṇebhyaḥ
Genitive	āvaraṇasya	āvaraṇayoḥ	āvaraṇānām
Locative	āvaraṇe	āvaraṇayoḥ	āvaraṇeṣu

n Loc Pl dhāraṇāsu ca yogyatā manasaḥ 53 And fitness of mind in dhāraṇā.		Element		Type	Meaning
		dhāraṇā- धारणा-		Noun	holding a steady state of mind
		ca च		Indeclinable	and
		yogyatā- योग्यता-		Noun	fitness, suitability, proximity
		manas- मनस्-		Noun	mind
Notes on Word Formation					
dhāraṇā-	vṛddhi(dhṛ)-anā-;(dhṛ) 'to retain'; -anā-[form f Noun]		manas-	(man)-as-;(man) IV 'to think';-as-[form abstract Noun]	
yogyatā-	yogya-tā-;yogya-[Fut. Pass. Pcpl. of (yuj) VII 'to connect'];-tā-[form f abstract Noun]				

dhāraṇā-f	Singular	Dual	Plural	yogyatā-f	Singular	Dual	Plural	manas-n	Singular	Dual	Plural
Nominative	dhāraṇā	dhāraṇe	dhāraṇāḥ	Nominative	yogyatā	yogyate	yogyatāḥ	Nominative	manaḥ	manasī	manāṃsi
Vocative	dhāraṇe	dhāraṇe	dhāraṇāḥ	Vocative	yogyate	yogyate	yogyatāḥ	Vocative	manaḥ	manasī	manāṃsi
Accusative	dhāraṇām	dhāraṇe	dhāraṇāḥ	Accusative	yogyatām	yogyate	yogyatāḥ	Accusative	manaḥ	manasī	manāṃsi
Instrumental	dhāraṇayā	dhāraṇābhyām	dhāraṇābhiḥ	Instrumental	yogyatayā	yogyatābhyām	yogyatābhiḥ	Instrumental	manasā	manobhyām	manobhiḥ
Dative	dhāraṇāyai	dhāraṇābhyām	dhāraṇābhyaḥ	Dative	yogyatāyai	yogyatābhyām	yogyatābhyaḥ	Dative	manase	manobhyām	manobhyaḥ
Ablative	dhāraṇāyāḥ	dhāraṇābhyām	dhāraṇābhyaḥ	Ablative	yogyatāyāḥ	yogyatābhyām	yogyatābhyaḥ	Ablative	manasaḥ	manobhyām	manobhyaḥ
Genitive	dhāraṇāyāḥ	dhāraṇayoḥ	dhāraṇānām	Genitive	yogyatāyāḥ	yogyatayoḥ	yogyatānām	Genitive	manasaḥ	manasoḥ	manasām
Locative	dhāraṇāyām	dhāraṇayoḥ	dhāraṇāsu	Locative	yogyatāyām	yogyatayoḥ	yogyatāsu	Locative	manasi	manasoḥ	manaḥsu

m Loc Sgm Nom Sgm Nom Sgn Gen Plm Nom Sg sva-viṣaya-asamprayoge cittasya svarūpa-anukāraḥ iva indriyāṇām pratyāhāraḥ 54 -a a- = -ā- -a i- = -e-		ElementDescriptionMeaning sva- स्व- viṣaya- विषय- asamprayoga- असंप्रयोग- citta- चित्त- svarūpa- स्वरूप- anukāra- अनुकार- iva इव indriya- इन्द्रिय- pratyāhāra- प्रत्याहार- Pronoun Noun Noun Noun Noun Indeclinable Noun Noun own, one's own domain, territory, space, field of perception disengagement mind, thought natural, essence of, essential property of an object taking resemblance, following as, as if, just as, which looks like, it seems, therefore sense, faculty of perception concentration by retraction of the senses	
Detaching from their object of perception, as if resembling the essence of the mind, is Pratyāhāra of the senses.			
Notes on Word Formation			
viṣaya-	vi-guṇa(si)-a-;vi-['away','out'];(si) V 'to bind';-a-[form Noun/Adj]		
asamprayoga-	a-sam-pra-guṇa(yuj)-a-;a-['non'];sam-['together'];pra-[intensifier];(yuj) VII 'to join';-a-[form Noun/Adj]		
citta-	(cit)-ta-;(cit) I 'to perceive/understand';-ta-[form Passive Past Participle]		
svarūpa-	sva-(rūp)-a-;sva-[Pronoun,'one's own'];(rūp) X 'to represent';-a-[form Noun/Adj]		
anukāra-	anu-vṛddhi(kṛ)-a-;anu-['following'];(kṛ) VIII 'to do';-a-[form Adj/Noun]		
indriya-	(ind)-*ra-īya-;(ind) I 'to be powerful';-ra-[form Noun];-īya-[form possessive]		
pratyāhāra-	prati-ā-vṛddhi(hṛ)-a-;prati-['against'];-ā-['towards'];(hṛ) II 'to hold';-a-[form Noun]		

asamprayoga-m	Singular	Dual	Plural	indriya-m	Singular	Dual	Plural
Nominative	asamprayogaḥ	asamprayogau	asamprayogāḥ	Nominative	indriyaḥ	indriyau	indriyāḥ
Vocative	asamprayoga	asamprayogau	asamprayogāḥ	Vocative	indriya	indriyau	indriyāḥ
Accusative	asamprayogaṃ	asamprayogau	asamprayogān	Accusative	indriyam	indriyau	indriyān
Instrumental	asamprayogeṇa	asamprayogābhyām	asamprayogaiḥ	Instrumental	indriyeṇa	indriyābhyām	indriyaiḥ
Dative	asamprayogāya	asamprayogābhyām	asamprayogebhyaḥ	Dative	indriyāya	indriyābhyām	indriyebhyaḥ
Ablative	asamprayogāt	asamprayogābhyām	asamprayogebhyaḥ	Ablative	indriyāt	indriyābhyām	indriyebhyaḥ
Genitive	asamprayogasya	asamprayogayoḥ	asamprayogāṇām	Genitive	indriyasya	indriyayoḥ	indriyāṇām
Locative	asamprayoge	asamprayogayoḥ	asamprayogeṣu	Locative	indriye	indriyayoḥ	indriyeṣu
citta-m	Singular	Dual	Plural	pratyāhāra-m	Singular	Dual	Plural
Nominative	cittaḥ	cittau	cittāḥ	Nominative	pratyāhāraḥ	pratyāhārau	pratyāhārāḥ
Vocative	citta	cittau	cittāḥ	Vocative	pratyāhāra	pratyāhārau	pratyāhārāḥ
Accusative	cittam	cittau	cittān	Accusative	pratyāhāram	pratyāhārau	pratyāhārān
Instrumental	cittena	cittābhyām	cittaiḥ	Instrumental	pratyāhāreṇa	pratyāhārābhyām	pratyāhāraiḥ
Dative	cittāya	cittābhyām	cittebhyaḥ	Dative	pratyāhārāya	pratyāhārābhyām	pratyāhārebhyaḥ
Ablative	cittāt	cittābhyām	cittebhyaḥ	Ablative	pratyāhārāt	pratyāhārābhyām	pratyāhārebhyaḥ
Genitive	cittasya	cittayoḥ	cittānām	Genitive	pratyāhārasya	pratyāhārayoḥ	pratyāhārāṇām
Locative	citte	cittayoḥ	citteṣu	Locative	pratyāhāre	pratyāhārayoḥ	pratyāhāreṣu
anukāra-m	Singular	Dual	Plural				
Nominative	anukāraḥ	anukārau	anukārāḥ				
Vocative	anukāra	anukārau	anukārāḥ				
Accusative	anukāram	anukārau	anukārān				
Instrumental	anukāreṇa	anukārābhyām	anukāraiḥ				
Dative	anukārāya	anukārābhyām	anukārebhyaḥ				
Ablative	anukārāt	anukārābhyām	anukārebhyaḥ				
Genitive	anukārasya	anukārayoḥ	anukārāṇām				
Locative	anukāre	anukārayoḥ	anukāreṣu				

f Nom Sg f Nom Sg n Gen Pl tataḥ paramā vaśyatā indriyāṇām 55 s > ḥ -ā i- = -e-		Element	Type	Meaning
		tatas ततस्	Indeclinable	from here, now, thus, it follows that
Then follows supreme control of the senses.		parama- परम-	Adjective	highest, best, excellent, supreme, extreme
		vaśyatā- वश्यता-	Adjective	subjugation, docility, obedience, modesty
		indriya- इन्द्रिय-	Noun	sense, faculty of perception
Notes on Word Formation				
vaśyatā-	vaśya-tā-;vaśya-[Fut. Pass. Pcpl. of (vaś) II 'to command'];-tā-[form abstract f Noun]	indriya-	(ind)-*ra-ia-;(ind) I 'to be powerful';-ra-[form Noun];-ia-[form possessive]	

parama-f	Singular	Dual	Plural	vaśyatā-f	Singular	Dual	Plural	indriya-n	Singular	Dual	Plural
Nominative	paramā	parame	paramāḥ	Nominative	vaśyatā	vaśyate	vaśyatāḥ	Nominative	indriyam	indriye	indriyāṇi
Vocative	parame	parame	paramāḥ	Vocative	vaśyate	vaśyate	vaśyatāḥ	Vocative	indriya	indriye	indriyāṇi
Accusative	paramām	parame	paramāḥ	Accusative	vaśyatām	vaśyate	vaśyatāḥ	Accusative	indriyam	indriye	indriyāṇi
Instrumental	paramayā	paramābhyām	paramābhiḥ	Instrumental	vaśyatayā	vaśyatābhyām	vaśyatābhiḥ	Instrumental	indriyeṇa	indriyābhyām	indriyaiḥ
Dative	paramāyai	paramābhyām	paramābhyaḥ	Dative	vaśyatāyai	vaśyatābhyām	vaśyatābhyaḥ	Dative	indriyāya	indriyābhyām	indriyebhyaḥ
Ablative	paramāyāḥ	paramābhyām	paramābhyaḥ	Ablative	vaśyatāyāḥ	vaśyatābhyām	vaśyatābhyaḥ	Ablative	indriyāt	indriyābhyām	indriyebhyaḥ
Genitive	paramāyāḥ	paramayoḥ	paramāṇām	Genitive	vaśyatāyāḥ	vaśyatayoḥ	vaśyatānām	Genitive	indriyasya	indriyayoḥ	indriyāṇām
Locative	paramāyām	paramayoḥ	paramāsu	Locative	vaśyatāyām	vaśyatayoḥ	vaśyatāsu	Locative	indriye	indriyayoḥ	indriyeṣu

ॐ साधन-पादः ॐ	ॐ साधन-पादः ॐ
तपःस्वाध्यायेश्वरप्रणिधानानि क्रियायोगः ॥१॥	tapah svādhyāyēśvarapranidhānāni kriyāyogaḥ 1
समाधिभावनार्थः क्लेशतनूकरणार्थश्च ॥२॥	samādhībhāvanārthaḥ kleśatanūkarṇārthaśca 2
अविद्यास्मितारागद्वेषाभिवेशाः क्लेशाः ॥३॥	avidyāsmītārāgadveṣābhīniveśāḥ kleśāḥ 3
अविद्या क्षेत्रमुत्तरेषा प्रसुप्ततनुविच्छिन्नोदाराणाम् ॥४॥	avidyā kṣetramuttareṣāṃ prasuptatanuvicchinnodārāṇām 4
अनित्याशुचिदुःखानात्मसु नित्यशुचिसुखात्मख्यातिरविद्या ॥५॥	anityāśuciduḥkhānātmasu nityaśucisukhātmakhyātiravidyā 5
दृग्दर्शनशक्त्योरेकात्मतेवास्मिता ॥६॥	dr̥gdarśanaśaktyorekātmatevāsmitā 6
सुखानुशयी रागः ॥७॥	sukhānuśayī rāgaḥ 7
दुःखानुशयी द्वेषः ॥८॥	duḥkhānuśayī dveṣaḥ 8
स्वसवाही विदुषोऽपि तथा रूढोऽभिविवेशः ॥९॥	svarasavāhī viduṣo'pi tathā rūḍho'bhiniveśaḥ 9
ते प्रतिप्रसवहेयाः सूक्ष्माः ॥१०॥	te pratiprasavaheyāḥ sūkṣmāḥ 10
ध्यानहेयास्तद्वृत्तयः ॥११॥	dhyānaheyāstadvṛttayaḥ 11
क्लेशमूलः कर्माशयो दृष्टादृष्टजन्मवेदनीयः ॥१२॥	kleśamūlaḥ karmāśayo dṛṣṭādṛṣṭajanmavedanīyaḥ 12
सति मूले तद्विपाकोजात्यायुर्भोगाः ॥१३॥	sati mūle tadvipākōjatyāyurbhogāḥ 13
ते ह्लादपरितापफलाः पुण्यापुण्यहेतुत्वात् ॥१४॥	te hlādaparitāpaphalāḥ puṇyāpuṇyahetutvāt 14
परिणामतापसस्कारदुःखैर्गुणवृत्ति विरोधाच्च दुःखमेव सर्वं विवेकिनः ॥१५॥	pariṇāmatāpasamskāraduḥkhairguṇavṛtti virodhācca duḥkhameva sarvaṃ vivekināḥ 15
हेयं दुःखमनागतम् ॥१६॥	heyam duḥkhamanāgatam 16
द्रष्टृदृश्ययोः संयोगे हेयहेतुः ॥१७॥	draṣṭṛdṛśyayoḥ saṃyoge heya-hetuḥ 17
प्रकाशक्रियास्थितिशील भूतेन्द्रियात्मक भोगापवर्गार्थं दृश्यम् ॥१८॥	prakāśakriyāsthitiśīlaṃ bhūteन्द्रियात्मकṃ bhogāpavargārthaṃ dṛśyam 18
विशेषाविशेषलिङ्गमात्रालिङ्गानि गुणपर्वणि ॥१९॥	viśeṣāviśeṣaṅgamātrāliṅgāni guṇaparvaṇi 19
द्रष्टा दृशिमात्रः शुद्धोऽपि प्रत्ययानुपश्यः ॥२०॥	draṣṭā dṛśimātraḥ śuddho'pi pratyayānupaśyaḥ 20
तदर्थ एव दृश्यस्यात्मा ॥२१॥	tadartha eva dṛśyasyātmā 21
कृतार्थं प्रति नष्टमप्यनष्ट तदन्यसाधारणत्वात् ॥२२॥	kṛtārthaṃ prati naṣṭamapyanaṣṭaṃ tadanyasādhāraṇatvāt 22
स्वस्वामिशक्त्योः स्वरूपोपलब्धिहेतुः संयोगः ॥२३॥	svasvāmīśaktyoḥ svarūpopalabdhihetuḥ saṃyogaḥ 23
तस्य हेतुरविद्या ॥२४॥	tasya heturavidyā 24
तदभावात् संयोगाभावो हानं तद्वशः कैवल्यम् ॥२५॥	tadabhāvāt saṃyogābhāvo hānaṃ taddṛśeḥ kaivalyam 25
विवेकख्यातिरविप्लवा हानोपायः ॥२६॥	vivekakhyātiravīplavā hānopāyaḥ 26
तस्य सप्तधा प्रान्तभूमिः प्रज्ञा ॥२७॥	tasya sapṭadhā prāntabhūmiḥ prajñā 27
योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिरा विवेकख्यातेः ॥२८॥	yogāṅgānuṣṭhānādaśuddhikṣaye jñānadīptirā vivekakhyāteḥ 28

ॐ साधन-पादः ॐ	ॐ साधन-पादः ॐ
यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गानि ॥२९॥	yamaniyamāsanaprāṇāyāmapratyāhāradhāraṇādhyanāsamādhayo'ṣṭāvaṅgāni 29
अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥३०॥	ahiṃsāsatyāsteyabrahmacaryāparigrahā yamāḥ 30
जातिदेशकालसमयानवच्छिन्नाः सार्वभौमा महाव्रतम् ॥३१॥	jātideśakālasamayānavacchinnāḥ sārvaḥbhaumā mahāvratam 31
शौचसतोषतपस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥३२॥	śaucasaṃtoṣatapahsvādhyaēśvarapraṇidhānāni niyamāḥ 32
वितर्कबाधने प्रतिपक्षभावनम् ॥३३॥	vitarkabādhane pratipakṣabhāvanam 33
वितर्का हिंसादयः कृतकारितानुमोदिता लोभक्रोधमोहपूर्वका मृदुमध्याधिमात्रा दुःखाज्ञानानन्तफला इति प्रतिपक्षभावनम् ॥३४॥	vitarkā hiṃsādayaḥ kṛtakāritānumoditā lobhakrodhamohapūrvakā mṛdumadhyādhimātrā duḥkhājñānānantaphalā iti pratipakṣabhāvanam 34
अहिंसाप्रतिष्ठाया तत्सनिधौ वैरत्यागः ॥३५॥	ahiṃsāpratiṣṭhāyām tatsaṃnidhau vairatyāgaḥ 35
सत्यप्रतिष्ठाया क्रियाफलाश्रयत्वम् ॥३६॥	satyapraṣṭhāyām kriyāphalāśrayatvam 36
अस्तेयप्रतिष्ठाया सर्वरत्नोपस्थानम् ॥३७॥	asteyapraṣṭhāyām sarvaratnopasthānam 37
ब्रह्मचर्यप्रतिष्ठाय वीर्यलाभः ॥३८॥	brahmacaryapraṣṭhāyām vīryalābhaḥ 38
अपरिग्रहस्थैर्ये जन्मकथंतासंबोधः ॥३९॥	aparigrahaṣṭhairye janmakathamtāsambodhaḥ 39
शौचात् स्वाङ्गजुगुप्सा परैरसर्गः ॥४०॥	śaucāt svāṅgajugupsā parairasaṃsargaḥ 40
सत्त्वशुद्धिसौमनस्यैकाग्र्येन्द्रियजयात्मदर्शनयोग्यत्वानि च ॥४१॥	sattvaśuddhisaumanasyaikaāgryendriyajāyātmadarśanayogyatvāni ca 41
सतोषादनुत्तमः सुखलाभः ॥४२॥	saṃtoṣādanuttamaḥ sukhālābhaḥ 42
कायेन्द्रियसिद्धिरशुद्धिक्षयात् तपसः ॥४३॥	kāyendriyasiddhiraśuddhikṣayāt tapasaḥ 43
स्वाध्यायादिष्टदेवतासंप्रयोगः ॥४४॥	svādhyayādiṣṭadevatāsaṃprayogaḥ 44
समाधिसिद्धिरीश्वरप्रणिधानात् ॥४५॥	samādhisiddhirīśvarapraṇidhānāt 45
स्थिरसुखमासनम् ॥४६॥	sthirasukhamāsanam 46
प्रयत्नशैथिल्यानन्तसमापत्तिभ्याम् ॥४७॥	prayatnaśaithilyānantasamāpattibhyām 47
ततो द्वन्द्वानभिघातः ॥४८॥	tato dvandvānabhighātaḥ 48
तस्मिन्सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ॥४९॥	tasminsati śvāsapraśvāsayorgativicchedaḥ prāṇāyāmaḥ 49
बाह्याभ्यन्तरस्तम्भवृत्तिर्देशकालसंख्याभिः परिदृष्टो दीर्घसूक्ष्मः ॥५०॥	bāhyābhyantarastambhavṛttirdeśakālasaṃkhyābhiḥ paridṛṣṭo dīrghasūkṣmaḥ 50
बाह्याभ्यन्तरविषयाक्षेपी चतुर्थः ॥५१॥	bāhyābhyantaraviṣyākṣepī caturthaḥ 51
ततः क्षीयते प्रकाशावरणम् ॥५२॥	tataḥ kṣīyate prakāśāvaraṇam 52
धारणासु च योग्यता मनसः ॥५३॥	dhāraṇāsu ca योग्यता manasaḥ 53
स्वविषयासंप्रयोगे चित्तस्य स्वरूपानुकारः इवेन्द्रियाणां प्रत्याहारः ॥५४॥	svaviṣyāsaṃprayoge cittasya svarūpānukāraḥ ivendriyāṇāṃ pratyāhāraḥ 54
ततः परमा वश्यतेन्द्रियाणाम् ॥५५॥	tataḥ paramā vaśyatendriyāṇām 55

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