

# **Samkhya Karika of Ishvarakrishna**

**Translated by  
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# The Translator and the Translation

I am a mostly self-taught Sanskrit enthusiast. I went to a Sanskrit presentation at a yoga studio sometime in the late 1990s. That was my first exposure to any structured Sanskrit class. The studio arranged a second follow-up class, but no one showed up, except me. I took that as an omen. In 2003 I took two Sanskrit workshops that emphasized learning the Sanskrit alphabet and some noun declensions and verb conjunctions. In 2005 I was able to find a Sanskrit mentor to teach me Sanskrit until about mid-2006. For the next year I continued my Sanskrit studies and Sanskrit to English translations. You can see my translation work during this time period and my current work on my academia.edu profile:

<https://independent.academia.edu/MichaelNeely>

In mid-2007 I lost interest in Sanskrit and stopped studying it. In 2014 my interest in Sanskrit was rekindled. I felt a calling to come back to it and started reviewing various Sanskrit primers and textbooks.

In July 2015 I felt confident enough to start translating the *Bhagavad Gita* in order to continue to increase my proficiency in the Sanskrit language. I felt excited to actually read and comprehend the Sanskrit of the *Bhagavad Gita* and to then translate it into English. In addition to the *Bhagavad Gita*, I have started some translation work on the *Brihat Jataka*, the principal Upanishads, major *vyotish* texts, and other Sanskrit works.

I am not a Sanskrit professor nor do I claim to be an expert in the Sanskrit language. Various translations of the *Samkhya Karika*, Sanskrit primers and textbooks, and the Academic Room Sanskrit-English Dictionary app were consulted during this translation. In particular, I consulted the *Samkhya Karika* translations by Swami Niranjanananda Saraswati, Dr. T. G. Mainkar, C. Kunhan Raja, and Henry Thomas Colebrooke, Esq., the *Seven Systems of Indian Philosophy* by Pandit Rajmani Tigunait, Ph.D., and the Sanskrit script for this text was found at [sanskritdocuments.org](http://sanskritdocuments.org) for clarification and guidance in my own translation. I relied heavily on the Sanskrit primer *Devavanipravesika* by Robert and Sally Goldman, *Sanskrit Composition* by Vaman Shivaram Apte, the Sanskrit Reference Manual by William Bucknell, and the app just mentioned in making sure I understood the Sanskrit underlying the translation.

In my prose translations, I tried to be as literal as possible, not adding anything to the translation that was not in the original Sanskrit text. For each verse translated, I show the Sanskrit devanagari text, the transliteration of the Sanskrit into English (IAST format), and the English translation I created. After that, I broke down each word into its pre-*sandhi* form and listed the various grammatical identifiers of each word. Sometimes I also explain why my translation is different from other translations and provide other background information essential to understanding the verses. Every translation has its place in the world. My disagreement with a translation is just an exercise in noticing how it departs from the literal translation.

Some Sanskritists may criticize this book given I am not a credentialed Sanskritist in the guise that I made certain grammar and translation errors. I am not immune to error, but I am definitely confident that I provide a valuable Sanskrit and *Samkhya Karika* resource in this book. If one feels moved to criticize my work, I would appreciate a detailed response in regards to my error and not some off the cuff rebuke from on high. I understand society's tendency to give the benefit of the doubt to a credentialed person over a non-credentialed enthusiast, but just be aware that both credentialed and uncredentialed people make errors all the same. This book is filling a void that has

not been provided by the credentialed Sanskrit community and that rarely engages the Sanskrit enthusiast community in any public outreach beyond the availability of their print and online publications.

# Outline of Main Concepts

(listed as they appear in the text)

## Purpose of this Text

This text presents an alternative method for removing the injury caused by the three kinds of suffering (internal, external, and supernatural). The method is **discernment between the unmanifest and manifest**. As opposed to the traditional means, this method is permanent and does not incur further injury and impurity.

## Method of Discernment

The method of discernment between the unmanifest and manifest begins by listing the 25 major principles of reality, and identifying whether they are unmanifest or manifest and whether or not they have nature and/or change inherent within them as follows:

The Self (also commonly named the Supreme Spirit or directly translated from its Sanskrit name, *Purusha*) is not nature, does not change, and is unmanifest.

*Mula Prakriti* is only nature and is unmanifest.

*Mahat*, ego, and the five subtle elements are nature, change, and are manifest.

The mind, the five instruments of cognition (seeing, hearing, smelling, tasting, and touching), five instruments of action (speech, hands, feet, anus, and genital), and the five gross elements (space, air, fire, water, and earth) change and are manifest.

## Means of Arriving at Correct Knowledge

Before going into more detail about the 25 major principles of reality, this text lists and defines the valid means for arriving at correct knowledge. These valid means are as follows:

**Perception** – makes a determination based on the various objects of the senses.

**Inference** – consists of three parts that are made known attended with the characteristic and that possessed of the characteristic, so there is a process of perceiving the characteristic and that possessed of the characteristic, and then making an inference between the two.

**Valid testimony** – derived from a credible tradition.

## Correct Knowledge of the Imperceptible and Belief

There is a subset of inference called *samanyata* that is a belief based on a perception beyond the senses. Even though this object is inconclusive and remote, the perception based on credible testimony is deemed correct knowledge.

## The Reasons for Imperceptibility

Things may be imperceptible because of great distance or proximity, the weakness of the sense organs, an unstable mind, subtlety, suppression, humiliation, and the intermixture of similar things.

When things in nature are non-perceptible, it is because they are subtle, not because they are unmanifest. Through its effects, they are perceived beginning with *mahat*, which is the combination of the Self (pure consciousness) and Mula Prakriti (pure unconsciousness). In addition, the effects reveal the non-perceptible by in some ways being in the same form as the cause, and in other ways being different from the cause.

## **The Reasons Why the Effect is Inherent in the Cause**

The effect is already existent in nature, regardless of the cause. Below is the reasoning:

Everything that is possible already exists because of the absence of action in the non-existent.

A particular material cause is selected for a particular effect, thus the effect exists before the cause.

Not all causes can produce particular effects, thus the effect exists in spite of causes that are not able to produce a particular effect.

The cause has to fit the effect, so the effect is already there before the chosen cause.

A cause exists for every effect.

## **Definition of the Manifest and the Unmanifest**

Possessed of a cause, transient, limited, active, multiform, dependent, characteristic, having parts, and subordinate is the manifested. The unmanifested is the opposite.

The manifested are the three gunas, possessed of non-discrimination, an object of the sense, commonplace, inanimate, and productive.

Thus, of the 25 principles of Samkhya philosophy, the Self and Mula Prakriti are unmanifest. All the other principles beginning with mahat are manifest.

## **Definition of the Gunas**

The gunas are three in number. They are called *sattva*, *rajas*, and *tamas*. They consist of pleasure, pain, and languor, respectively. Their aims are to illumine, advance, and restrain, respectively. And the existence of their union is supportive and oppositional to each other.

*Sattva* is buoyant and bright.

*Rajas* is desire, stimulation, and unsteadiness.

*Tamas* is heavy and enveloping.

The gunas are like a light, the function is according to the aim.

## **The Gunas Infer What Cannot Be Discriminated**

Indiscriminateness and the such in the manifest and unmanifest are proven from that endowed with the three gunas and their non-existence in the Self. Also, by the state of being composed of the gunas' causes of the effects, even the unmanifested is proven.

## **Reason for the Manifested Cause**

Because there are divisions in reality that can be measured (finiteness), there is mutual connection, there is manifestation according to power, and from the undivided universe the cause distributes the effects. The cause is manifested and occurs according to the three gunas based on their union and according to the change. Like water, the particular resting place of the gunas counter-balance each other.

## **Inference to the Existence of the Self**

There is a Self because there is a condition for another's sake by the multitude and because there is a controller opposite of the three gunas, etc. Also, there is the aim in detachment of the soul from matter and manifestation because there is the existence of the enjoyer.

## **How the Abundance of the Self and that in Contrast to Self is Established**

The abundance of the Self is established from the successive allotment of the action of birth and death and the activity between those moments in life. And also by the contrast of the three gunas.

And from that contrast between the gunas and the Self, the state of being a witness is established as is the detachment of the soul from matter, indifference, seership, and a state of inaction of the Self.

From the union of the Self and Mula Prakriti, nature appears as if it is possessed of consciousness and thus the Self in the character in the condition of being the performer in the gunas, appears as if it were the doer.

## **Reason for Creation**

For the aim of seeing a vision of the Self and also the aim of the soul's detachment from matter of the material world's source, even possessed of both blindness (the Self) and lameness (Nature), creation is performed by that union (between the Self and Nature).



## **Hierarchy of Creation from (Mula)Prakriti**

From *(Mula)Prakriti* comes mahat; from that, comes *ahamkara*; from that, comes five instruments of cognition, five instruments of action, the mind, and the five elements (space, air, fire, water, earth).

*Buddhi*, which is the same as mahat, is effort. *Dharma*, knowledge, indifference, power are endowed with the quality of *sattvic buddhi*. The form consisting of *tamasic buddhi* is the opposite of *sattvic buddhi*.

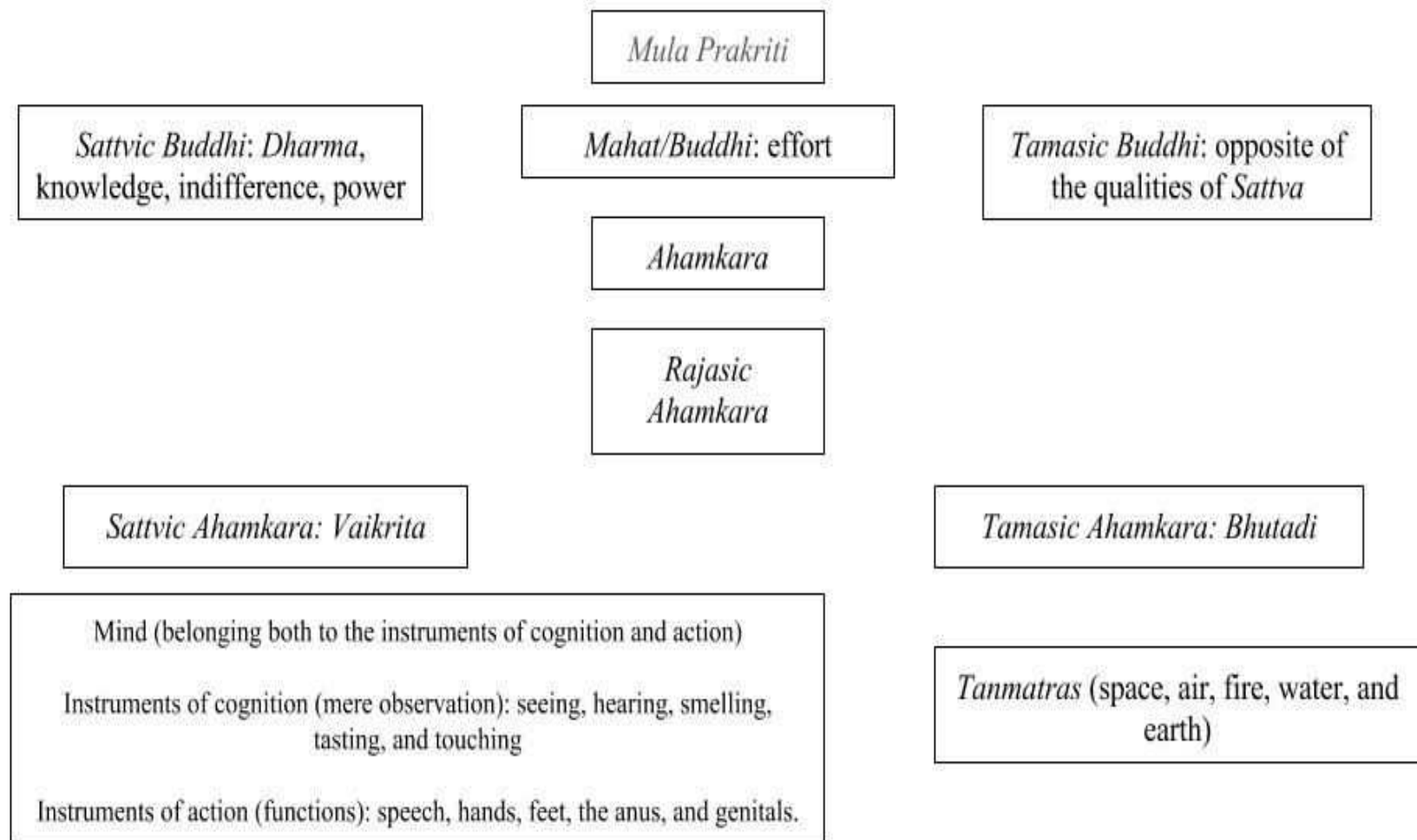
*Ahamkara* is self-conceit. From that, a two-fold creation occurs consisting of the mind, instruments of cognition, instruments of action, and *tanmatras* (space, air, fire, water, and earth).

From *ahamkara* arises *vaikrita* consisting of the mind, instruments of cognition, and instruments of action that consist of *sattva*. From the *bhutadi* are the *tanmatras* (space, air, fire, water, and earth). Those consist of *tamas*. Both of these come from *rajas (ahamkara)*.

The instruments of cognition are known as seeing, hearing, smelling, tasting, and touching. The instruments of action are known as speech, hands, feet, anus, and genital.

See the visual hierarchy on the next page.

# Hierarchy of Creation from *Mula Prakriti*



## **The Nature of the Mind, Instruments of Cognition, and Instruments of Action**

The mind belongs to both sense (instruments of cognition) and will (instruments of action) because it assimilates to the various changes in the gunas and variety of environments it encounters.

The five instruments of cognition are mere observation.

The function of the five instruments of action are speech, grasping, locomotion, elimination, and pleasure.

## **The Common Functions Exclusive to Buddhi, Ahamkara, and the Mind**

Buddhi, ahamkara, and the mind have their own specific characteristics where the verse lists the definition in this text:

Buddhi: effort (verse 23)

Ahamkara: self-conceit (verse 24)

The mind: processes the stimuli from the environment and responds via the instruments of action (verse 27)

The common functions among these instruments are the five *pranas* (*prana, apana, samana, udana, and vyana*).

The *pranas* are usually equated with chi from the Chinese culture, “vital airs,” or life force.

Each of the five *pranas* rules over the *pranic* functions as follows:

*Prana*: the breathing life force

*Apana*: the downward carrying life force

*Samana*: the equalizing life force

*Udana*: the upward carrying life force

*Vyana*: the pervasive life force

## **Instruments Used in the Seen and Unseen**

But the functions of buddhi, ahamkara, mind, and the instruments of cognition are assigned to the seen. The buddhi, ahamkara, mind are also assigned to the unseen.

## **Cause of the Buddhi, Ahamkara, and the Instruments of Cognition**

The Self's aim instigates the functions of buddhi, ahamkara, mind, and the instruments of cognition to produce a mutual purpose for that aim.

By nothing else is the cause made to act. The Self is the prime cause.

## **The Causes and Effects of the Instruments**

The instruments are mahat, ahamkara, mind, seeing, hearing, smelling, tasting, touching, speech, hands, feet, anus, and genital. Those instruments cause inducement, support, and illumination.

The effects of those causes are borne, maintained, and illuminated by the instruments of seeing, hearing, smelling, tasting, and touching, speech, hands, feet, anus, and genital.

## **The Interior and Exterior Categorization of the 13 Instruments**

The interior instruments are three in number (buddhi, ahamkara, mind).

The exterior instruments are ten in number (seeing, hearing, smelling, tasting, and touching, speech, hands, feet, anus, and genital).

These ten instruments are the objects of the three interior instruments (buddhi, ahamkara, mind).

The exterior instruments reside in the present time. The interior instruments reside in the past, present, and future.

## **The Gross and Subtle Objects of the Five Instruments of Cognition**

Of those five instruments of cognition (seeing, hearing, smelling, tasting, and touching), the objects are both gross and subtle. Speech has its object of sound. But all the other instruments of action (hands, feet, anus, and genital) have five objects (sound, touch, form, taste, and smell).

## **The Portal Keepers and Portals Among the 13 Instruments**

Buddhi, ahamkara, and mind absorb all objects. Those three internal instruments are the portal keepers. All the external instruments (the instruments of cognition and action) are the portals.

The mind, ahamkara, instruments of cognition and action, resembling a lamp and different from one another due to the difference between the gunas, offer the entire aim of the Self in the illuminated buddhi.

It is from this that the buddhi accomplishes all for the pleasure of the Self. The buddhi also is able to discriminate the subtle difference between the Pradhana (Mula Prakriti) and the Self.

## **The Subtle and Gross Elements**

The *tanmatras* are the subtle elements: sound, touch, color, taste, and odor. From those are the five gross elements: space, air, fire, water, and earth. The gross elements are experienced as calming, turbulent, and delusional.

The subtle elements together with the gross elements are born of the mother and father, which are manifested with the calm, turbulent, and deluded. The subtle elements are permanent, those born of the mother and father are finite.

## **The Nature of the Subtle Body**

The subtle body is previously existent, unattached, permanent, beginning with mahat and ending with the subtle elements, undergoing transmigration, not experiencing, and clothed with dispositions.

Like a picture without a support, just so a shadow cannot be without a stake. Likewise, a subtle body cannot stand without a support.

The subtle body produces the aim of the Self with the discharge of cause and that derived from the cause (the effect), which is derived from nature and the union with the omnipresent. Like an actor, the subtle body performs.

## **The Dispositions**

The innate and natural dispositions are related to the *sattvic ahamkara* (the mind, instruments of cognition and action) and *dharma*, knowledge, indifference, and power. The seen is related to the cause and effect are the embryo, etc.

## **The Results of Various States of Being**

By dharma, one rises up and by adharma, one falls down.

By knowledge one becomes accomplished, by ignorance one becomes bound.

From dispassion is absorption into nature; from passion arises rajas, which leads to the cycle of existence.

From power comes no impediment, from weakness comes obstacles.

## **Creation which Proceeds from Buddhi**

That creation which proceeds from buddhi is categorized as loss, weakness, contentment, and accomplishment. And from the contact of the diverse gunas, the divisions of that are a mere fifty, as follows:

Five divisions of loss;

Twenty-eight divisions of weakness arising from the weakness of the instruments;

Nine forms of contentment;

Eight forms of accomplishment.

## **The Five Divisions of Loss**

Tamas

Delusion is eightfold. One can be deluded by the eight attainments of being very small in size, very great in size, very light in weight, very heavy in weight, having great lordship, having many possessions, able to reach any place, and manifest anywhere.

Great delusion is tenfold. One can be greatly deluded by the five objects of the senses (sound, touch, form, taste, and smell), which can be of divine or human origin.

Waning light has eighteen total forms mentioned above: delusion and great delusion. These become the eighteen forms by which one is brought down in the form of joy in the experiences of those eighteen.

Darkness also has the same eighteen forms. In darkness, fear strikes a person by being deprived of the eighteen total forms of delusion and great delusion that are supposed to bring joy.

## **The Twenty-eight Divisions of Weakness**

The injuries due to the weakness of the eleven instruments (the mind, five instruments of cognition, and five instruments of action) are deafness, blindness, paralysis, loss of taste, loss of smell, dumbness, mutilation, lameness, constipation, impotence, and insanity.

The injuries due to the weaknesses of the buddhi are seventeen injuries, which are based on the opposite of the nine forms of contentment and the eight forms of accomplishment mentioned next.

## **The Nine Forms of Contentment**

The nine desired contentments are the four related to the Self known as nature, material means, time, and luck. And the five externals based on the cessation of the objects of the senses.



## **The Eight Forms of Accomplishment**

Reasoning, verbal authority, study, the threefold destruction of sorrow (internal, external, and supernatural), the acquisition of friends, and charity are the eight accomplishments.

The previous three (infirmity, ignorance, complacency) are a restraint on accomplishment.

## **The Twofold Process of Creation**

There is no subtle body without dispositions. There is no accomplishment of dispositions without a subtle body. Therefore, a twofold creation occurs known as the subtle body and dispositions.

## **Origin of Living Beings**

There are eight divine origins: Brahman, Prajapati, Indra, Pitri, Gandharva, Yaksha, Raksha, and Pishaca.

There are five animal origins: cattle, deer, bird, reptile, and immobile things.

And there is One human origin.

## **Regions of the Gunas**

Sattva abounds above.

Tamas abounds in the below.

Rajas is the creation in the middle and abounds in rajas from Brahman down to a blade of grass

## **Sorrow is Inherent in Animate Existence**

The animate Self attains sorrow with the production of old age and death because of the absence of the destruction of the subtle body. Therefore, sorrow is a part of one's own state.

## **All Aim is for the Self**

The accomplished of nature, beginning with mahat down to distinct beings, is the means for the liberation of each soul. The act in another's aim is, as if, in one's own aim.

Like the manifestation of the inanimate milk is for the aim of the growth of the calf, just so, the manifestation of the foremost (*Prakriti*) is for the aim of the liberation of the soul.

Like the world is engages in action for the means of terminating desire, so the unmanifest engages for the means of the liberation of the Self.

## **The Analogy of Engaging and Disengaging in Nature**

Like a female dancer having performed, disengages from the dance of the theater, just so nature having performed in illumination of the soul, disengages.

## **The Benefactor and Malefactor**

With manifold means, nature, the benefactor, is endowed with the gunas. It equally performs, without benefit, the aims of the malefactor, the Self, one without the gunas.

## **The Nature of the Self and Nature**

The notion is that there is nothing more modest than Nature. When Nature realizes, “I am seen,” Nature will not again come near within sight of the Self.

Therefore, the Self is not bound, nor is it abandoned, nor is it ever undergoing transmigration. Nature undergoes the cycle of mundane existence. Wearing different forms, it is bound and released.

## **What Binds and Liberates the Soul**

With seven forms (dharma and adharma, passion and dispassion, supremacy and weakness, and ignorance), nature binds the soul by the soul. And that soul causes one to go towards liberation for the aim of the Self, which has one form, knowledge.

Parallels can be drawn from the eight forms above as follows:

dharma and adharma;

dispassion and passion;

supremacy and weakness; and

knowledge and ignorance.

## **The Non-Existence of the “I”**

“I am not, nothing is mine, nor is there an I,” is the all-encompassing knowledge, pure and absolute, without a doubt this is born through the repeated study of the truth.

## **The Accomplishment of Knowledge**

By that knowledge, the Self, well situated, standing firm, possessed of sight, beholds nature, which has ceased production and discontinued from the seven forms based on the influence of the aim.

The Self, indifferent, thinks, “It is seen by me.” The other, withdrawn, thinks, “I am seen.” Even existing together (the Self and Nature) in union, there is no aim of creation of those two.

## **Attainment of Right Knowledge and the Influence of Memory**

From attaining right knowledge of dharma and adharma, passion and dispassion, supremacy and weakness, and ignorance, one stands in the attainment of the causeless. From the influence of memory, one continues to live in cyclical existence.

When arrived at the dissolution of the body from one’s own aims in acts and when there is cessation of nature, there is attaining both complete and continual detachment of the soul from matter.

## **Origin and Insight from this Secret Knowledge**

This secret knowledge of the Self’s aim was declared by a great sage where the duration, birth, and dissolution of beings were perceived.

## **Lineage of the Tantra Text of Samkhya Philosophy**

That holy, foremost sage gave this tantra (doctrine) to Asuri with pity. Also, Asuri gave it to Pancashika. The tantra was distributed to various places by Pancashikha.

Having thoroughly understood the dogma, the noble-minded Ishavarakrishna handed this short tantra with the *arya* meters down through a lineage of students.

Thus is declared in the 70 (verses) those subjects, which are the subjects of the whole *Shashti Tantra*, omitting the short narratives and controversies.

## Verses

1. Because of the injury from the three kinds of suffering, there is a desire to know that in the means of removal. If that is [considered] useless [because there exists] perceptible [means], it is not so. There is no existence [of the perceptible means of removal] based in permanency and completeness.

2. That one (the perceptible means) is beheld joined to excess loss and impurity, indeed, that one is known from the tradition. The contrary should be better based on the discernment of the knowledge of the manifest and unmanifest.

3. *Mula Prakriti* is the inanimate principle. Beginning with *mahat* are the seven (*mahat*, ego, and the five subtle elements), which are nature and changes. Those consisting of sixteen (the mind, the five senses, the five instruments of action, and the five gross elements) are just change. The Self is not nature nor change.

4. Perception, inference, and valid testimony are the source for establishing all correct knowledge. These three are the desired means to correct knowledge. Indeed, from correct knowledge is the attainment of correct knowledge of an object.

5. Perception is the determination, indeed, based on the various objects of the senses. Inference is of three parts that is made known attended with the characteristic and that possessed of the characteristic. And a credible tradition is a valid testimony.

6. And *samanyata* is based on a perception of those beyond the senses and a belief based on an inference. Therefore, even if it is inconclusive and remote, the perception based on credible testimony is correct knowledge.

7. [Things may be imperceptible] because of great distance and proximity, the weakness of the organs of sense, an unstable mind, subtlety, suppression, humiliation, and the intermixture of similar things.

8. Because of subtlety that (nature) is non-perceptible, and not because it is unmanifest. Through its effects, that is perceived beginning with mahat. And that which is to be done (the effect) is different in form from nature (the cause) and having the same form (as nature, the cause).

9. The necessary existence of an effect (as inherent in a cause) is because of the absence of cause in the non-existent, because of the seizure of material cause (for the effect), because of the non-existence of all cause of the able, because the cause is fit to be capable, and because of the existence of cause.

10. Possessed of a cause, transient, limited, active, multiform, dependent, characteristic, having parts, and subordinate is the manifested. The unmanifested is the opposite.

11. The manifested are the three *gunas*, possessed of non-discrimination, an object of the sense, commonplace, inanimate, and productive. So also is the source of the material world (Mula Prakriti). Contrary to that and yet similar is the Supreme Spirit.

12. The *gunas* consist of pleasure, pain, and languor. The aims are to illumine, advance, and restrain, [respectively]. And the existence of the union is supportive and opposing of each other.

13. *Sattva* is buoyant and bright. *Rajas* is desire, stimulation, and unsteadiness. *Tamas*, indeed, is heavy and enveloping. [The *gunas*] are like a light, the function is according to the aim.

14. Indiscriminateness and the such [in the manifest and unmanifest] are proven from that endowed with the three *gunas*. That is based on the non-existence in the reverse. Based on the state of being composed of the *gunas*' causes of the effects, even the unmanifested is proven.

15. Because of the measure of the divisions, the mutual connection, the manifestation according to the power, and the division of the effect by the cause from the undivided of the universe.

16. The cause is manifested and occurs according to the three *gunas* based on their union and according to the change, like water, the particular resting place of the *gunas* counter-balance.

17. Because there is a condition for another's sake by the multitude and because there is a controller opposite of the three gunas, etc., there is a Self. Because there is the existence of the enjoyer there is the aim in detachment of the soul from matter and manifestation.

18. The abundance of the Self is established from the successive allotment of the action of birth and death and activity, and indeed, the contrast of the three gunas.

19. And from that contrast is established the state of being a witness, the detachment of the soul from matter, indifference, seership, and a state of inaction of the Self.

20. Therefore, from the union, that inanimate [appears] as if possessed of consciousness (the animate). And thus, the character in the state of being the performer in the gunas, the indifferent (Self) appears as if it were the doer.

21. For the aim of seeing a vision of the Self and also the aim of the detachment of the soul from matter of the source of the material world. Even possessed of both blindness (the Self) and lameness (Nature), creation is performed by that union (between the Self and Nature).

22. From (*Mula*)*Prakriti* is the portion of mahat. From that is ahamkara, from that is a set consisting of the 16 (five organs of cognition, five organs of action, and the mind), and also from the five of the 16 divisions are the five elements (space, air, fire, water, earth).

23. *Buddhi* is effort. *Dharma*, knowledge, indifference, power are endowed with the quality of sattva [of *buddhi*]. The form consisting of tamas [of *buddhi*] is the opposite from this (sattva).

24. Ahamkara is self-conceit. From that a two-fold creation occurs consisting of the eleven (mind, organs of cognition, organs of action) and the set of the *tanmatra* (space, air, fire, water, and earth), indeed, consisting of five.



25. From ahamkara arises *vaikrita* consisting of the eleven (mind, organs of cognition, organs of action) that consists of sattva. From the *bhutadi* are the *tanmatras* (space, air, fire, water, and earth). That consists of tamas. Both of these come from rajas.

26. The instruments of cognition are known as seeing, hearing, smelling, tasting, and touching. The instruments of action are known as the speech, hands, feet, the anus, and genital.

27. Here, the mind belongs to both, sense (organs of cognition) and will (organs of action), based on the assimilation to the distinctions in the change of the gunas and the variety based on the division of the environment.

28. Among the sense of hearing, etc. of the five (instruments of cognition) are considered mere observation. The function of the five (instruments of action) are speech, seizure, locomotion, evacuation, and pleasure.

29. The function of the three (buddhi, ahamkara, and mind) have specific characteristics given they are exclusive. The common function of the instruments beginning with *prana*, etc., related to the wind, are the five (*prana, apana, samana, udana, and vyana*).

30. But the functions are simultaneous and successive of the set of four (buddhi, ahamkara, mind, and the instruments of cognition) in regards to that assigned to the seen. And thus, among the unseen is that previous function of the three (buddhi, ahamkara, mind).

31. They (buddhi, ahamkara, mind, and the instruments of cognition) arrive at their respective function producing for a mutual purpose. Indeed, the aim of the Self is the motive. By nothing else is the cause made to act.

32. The instrument is of 13 kinds (mahat, ahamkara, mind, seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital). That causes inducement, support, and illumination. And the effect of that to be borne, maintained, and illuminated is in 10 parts (seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital).

33. The interior instrument is three in number (buddhi, ahamkara, mind). The exterior instrument is ten in number (seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital) is called the object of the three (buddhi, ahamkara, mind). The exterior instrument is in the present time. The interior instrument is in the three times (past, present, and future).

34. Of those five instruments of cognition (seeing, hearing, smelling, tasting, and touching), the objects are gross and subtle. Speech has its object of sound. But all the other (instruments of action) (hands, feet, the anus, and genital) have five objects.

35. From which buddhi together with the internal instrument absorbs all objects, from that the three kinds of instruments (buddhi, ahamkara, and mind) are a portal keepers. All the others (the instruments of cognition and action) are the portals.

36. These (mind, ahamkara, instruments of cognition and action), resembling a lamp and different from one another due to the difference between the gunas, offer the entire aim of the Self in the illuminated buddhi.

37. From which the buddhi accomplishes all for the pleasure of the Self. And indeed, that one again discriminates the subtle difference between the Pradhana (Mula Prakriti) and the Self.

38. The *tanmatras* are the subtle elements (sound, touch, color, taste, and odor). From those are the five gross elements (space, air, fire, water, and earth). From the five are those gross (elements) experienced as calm, turbulent, and deluded.

39. The subtle elements together with the gross elements born of the mother and father arisen with the three kinds (calm, turbulent, and deluded). The subtle elements of those ought to be permanent, those born of the mother and father are finite.

40. The subtle body is previously existent, unattached, permanent, beginning with mahat and ending with the subtle elements, undergoing transmigration, not experiencing, and clothed with dispositions.

41. Like a picture without a support, just so a shadow cannot be without a stake. Likewise, a subtle body cannot stand without a support.

42. This (subtle body) produces the aim of the Self with the discharge of cause and that derived from the cause (the effect) from nature and the union with the omnipresent. Like an actor, the subtle body performs.

43. The innate and natural dispositions are related to the *sattvic ahamkara* (the mind, instruments of cognition and action) and *dharma*, etc. The seen related to cause and effect are the embryo, etc.

44. By *dharma* one goes upwards and by *adharma* one goes below. By knowledge is accomplishment, from the reverse is considered bondage.

45. From dispassion is absorption into nature, from that passion related to rajas is the cycle of existence, from power is no impediment, from the opposite is the opposite.

46. That creation which proceeds from buddhi is categorized as loss, weakness, contentment, and accomplishment. And from the contact of the diverse gunas, the divisions of that are a mere fifty.

47. There are five divisions of loss and twenty-eight divisions of weakness arising from the weakness of the instrument. Contentment has nine forms. Accomplishment has eight forms.

48. From tamas is the eightfold division of delusion and tenfold division of great delusion. Thus, there are eighteen forms of waning light and also [eighteen forms] of darkness.

49. The weakness is the injuries of the eleven instruments together with the injuries of the buddhi declared as the seventeen injuries from the buddhi based on the opposite of accomplishment and contentment.

50. The nine desired contentments are the four related to the Self (the internals) known as nature, material means, time, and luck. And the five externals based on the cessation of the objects of the senses.

51. Reasoning, verbal authority, study, the threefold destruction of sorrow (internal, external, and supernatural), the acquisition of a friends, and charity are the eight accomplishments. The previous three (infirmity, ignorance, complacency) are a restraint on accomplishment.

52. There is no subtle body without dispositions. There is no accomplishment of dispositions without a subtle body. Therefore, a twofold creation occurs known as the subtle body and dispositions.

53. There are eight kinds (Brahman, Prajapati, Indra, Pitri, Gandharva, Yaksha, Raksha, and Pishaca) derived from the divine origin, five forms (cattle, deer, bird, reptile, and immobile things) derived from an animal origin, and one kind derived from a human origin. This is the summary of creation in regards to living beings.

54. Upwards abounds in sattva, from the root abounds tamas, and creation in the middle abounds in rajas from Brahman, etc. down to a blade of grass.

55. There, the animate Self attains sorrow producing old age and death because of the absence of destruction of the subtle body. Therefore, sorrow is a part of one's own state.

56. It is said, that the accomplished of nature beginning with mahat down to distinct beings is the means for the liberation of each soul. The act in another's aim is as if in one's own aim.

57. Like the manifestation of the inanimate milk is for the aim of the growth of the calf, just so the manifestation of the foremost (*Prakriti*) is for the aim of the liberation of the soul.

58. Like the world is engaged in action for the means of terminating desire, so the unmanifest engages for the means of the liberation of the Self.

59. Like a female dancer having performed, disengages from the dance of the theater, just so nature [having performed] in illumination of the soul, disengages.

60. With manifold means the benefactor is endowed with the gunas. It equally performs, without benefit, the aims of that malefactor Self, one without the gunas.

61. My notion is that there is nothing more modest than Nature. When she realizes, "I am seen," she will not again come near within sight of the Self.

62. Therefore, (the Self) is not bound, nor is it abandoned, nor is it ever undergoing transmigration. Nature undergoes the cycle of mundane existence. Wearing different forms, it is bound and released.

63. But indeed, with seven forms (dharma, dispassion, supremacy, adharma, ignorance, passion, weakness), nature binds the soul by the soul, and indeed, that (soul) causes one to go towards liberation for the aim of the Self with one form (knowledge).

64. “I am not, nothing is mine, nor is there an I,” is the all encompassing knowledge, pure and absolute, without a doubt born through the repeated study of the truth.

65. By that (knowledge), the Self, well situated standing firm possessed of sight, beholds nature, which has ceased production and discontinued from the seven forms based on the influence of the aim.

66. The Self, indifferent, thinks, “It is seen by me.” The other, withdrawn, thinks, “I am seen.” Even existing together (the Self and Nature) in union, there is no aim of creation of those two.

67. From attaining, indeed, right knowledge of dharma, etc., one stands in the attainment of the causeless. From the influence of latent dispositions, a body is retained possessed of the nature of a revolving wheel.

68. When arrived at the dissolution of the body from one’s own aims in acts and when there is cessation of Nature, there is attaining both complete and continual detachment of the soul from matter.

69. This secret knowledge of the aim of the Self was declared by a great sage. Where the duration, birth, and dissolution of beings are perceived.

70. That holy, foremost sage with pity gave it to Asuri. Also, Asuri gave it to Pancashika. By him (Pancashikha), the tantra (doctrine) was distributed to various places.

71. And this summary with the Arya meters handed down from a lineage of students through the noble-minded Ishavarakrishna, having thoroughly understood the dogma.

72. Thus is declared in the 70 (verses) are those subjects which are the subjects of the whole *Shashti Tantra*, omitting the short narratives and controversies.

# Grammatical Detail of the Verses

## Verse 1

दुःखत्रयाभिघाताज्जिज्ञासा तदभिघातके हेतौ ।

दृष्टे सापार्था चेन्नैकान्तात्यन्ततोऽभावात् ॥ १ ॥

duḥkhatrayābhighātājijñāsā tadabhighātake hetau ।

dr̥ṣṭe sāpārthā cennaikāntātyantato'bhāvāt ॥ 1 ॥

Because of the injury from the three kinds of suffering, there is a desire to know that in the means of removal. If that is [considered] useless [because there exists] perceptible [means], it is not so. There is no existence [of the perceptible means of removal] based in permanency and completeness.

duḥkha = suffering

traya = three kinds

abhighāta = injury

duḥkhatrayābhighātāt (stem form:

duḥkhatrayābhighāta) (masculine/neuter, ablative, singular) = because of the injury from the three kinds of suffering (internal, external, and divine)

jijñāsā (stem form: jijñāsā) (feminine, nominative, singular) = the desire to know

tad (pronoun, 3rd person, neuter, nominative, singular) = that

abhighātāke (stem form: abhighātaka) (masculine, locative, singular) = in removal

hetau (stem form: hetu) (masculine, locative, singular) = in the means

dr̥ṣṭe (1st class verb root: dr̥ś) (past passive participle, masculine, locative, singular) = in the perceived

sā (pronoun, 3rd person, feminine, nominative, singular) = that

apārthā (stem form: apārthā) (feminine, nominative, singular) = useless

ced (conjunction) (indeclinable) = if

na (particle of negation) (indeclinable) = not

ekānta = completeness

atyanta = permanency

ekāntātyantatas (adverb ending “-tas” with an ablative case connotation) (indeclinable) = based in completeness and permanency

abhāvāt (stem form: abhāva) (masculine/neuter, ablative, singular) = non-existence

This text on Samkhya philosophy states there are three kinds of suffering: internal, external, and supernatural. The internal ones are associated with bodily diseases and malfunctions. External ones are from the environment like accidents and dangers. Supernatural ones are spiritual, such as those from spirits.

Obviously, when there is suffering, people will try to remove suffering with perceivable means such as medicine and surgery for internal suffering, taking precautions and building shelter for external ones, and performing rituals for spiritual ones. But, per this text, these perceivable means are not permanent nor complete. Thus, the reason for expounding the Samkhya philosophy in this text.

## Verse 2

दृष्टवदानुश्रविकः स ह्यविशुद्धिक्षयातिशययुक्तः ।

तद्विपरीतः श्रेयान् व्यक्ताव्यक्तज्ञविज्ञानात् ॥ २ ॥

dr̥ṣṭavadānuśravikaḥ sa hyaviśuddhi

kṣayātiśayayuktaḥ ।

tadviparītaḥ śreyān vyaktāvyaktajñavijñānāt ॥ 2 ॥

That one (the perceptible means) is beheld joined to excess loss and impurity, indeed, that one is known from the tradition. The contrary should be better based on the discernment of the knowledge of the manifest and unmanifest.



dr̥ṣṭavat (1st class verb root: dr̥ś) (past active participle, neuter, nominative, singular) = beheld

ānuśravikas (stem form: ānuśravika) (masculine, nominative, singular) = known from tradition

sas (pronoun, 3rd person, masculine, nominative, singular) = that one

hi (adverb) (indeclinable) = indeed

aviśuddhi = impurity

kṣaya = loss

atiśaya = excess

yuktas = joined

aviśuddhikṣayātiśayayuktas (7th class verb root: yuj) (past passive participle, masculine, nominative, singular) = joined to excess loss and impurity

tad (pronoun, 3rd person, neuter, nominative, singular) = that

viparītas (stem form: viparīta) (masculine, nominative, singular) = contrary

śreyān (stem form: śreyas) (comparative, masculine, nominative, singular) = should be better

vyakta = manifest

avyakta = unmanifest

jñā = knowledge

vijñāna = discernment

vyaktāvyaktajñāvijñānāt (masculine, ablative, singular) = based on the discernment of the knowledge of the manifest and unmanifest

The action of discernment between the manifest and unmanifest is a very common piece of wisdom in ancient Indic literature.

### Verse 3

मूलप्रकृतिरविकृतिर्महदाद्याः प्रकृतिविकृतयः सप्त ।

षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः ॥ ३ ॥

mūlaprakṛtiravikṛtirmahadādyāḥ prakṛtīvikṛtayāḥ

sapta ।

ṣoḍaśakastu vikāro na prakṛtirna vikṛtiḥ puruṣaḥ ॥ 3 ॥

*Mula Prakriti* is the inanimate principle. Beginning with *mahat* are the seven (*mahat*, ego, and the five subtle elements), which are nature and changes. Those consisting of sixteen (the mind, the five senses, the five instruments of action, and the five gross elements) are just change. The Self is not nature nor change.

mūla = root

prakṛtis = nature

mūlaprakṛtis (stem form: mūlaprakṛti) (feminine, nominative, singular) = *Mula Prakṛiti* (the original root out of which matter or all apparent forms are evolved)

avikṛtis (stem form: avikṛti) (feminine, nominative, singular) = the inanimate principle

mahat = *mahat*

ādī = beginning with

mahat (stem form: mahadādī) (feminine, nominative, plural) = beginning with *mahat* (the intellect)

prakṛti = nature

vikṛti = changes

prakṛtīvikṛtayās (stem form: prakṛtīvikṛti) (prakṛti + vikṛtayās) (feminine, nominative, plural) = nature and changes

sapta (cardinal number) = seven

ṣoḍaśakas (cardinal number with nominal derivative “-ka”) = consisting of sixteen (mind, the five senses (seeing, hearing, smelling, tasting, and touching), the five instruments of action (hands, feet, mouth, anus, and genital), and the five gross elements (ether, air, fire, water, and earth))

tu (conjunction) (indeclinable) = are just

vikāras (stem form: vikāra) (masculine, nominative, singular) = change

na (particle of negation) = not

prakṛtis (stem form: prakṛti) (feminine, nominative, singular) = nature (source of the material world)

na (particle of negation) = not

vikṛtis (stem form: vikṛti) (feminine, nominative, singular) = change (the animate principle)

puruṣas (stem form: puruṣa) (masculine, nominative, singular) = the Self

## Verse 4

दृष्टमनुमानमाप्तवचनं च सर्वप्रमाणसिद्धत्वात् ।

त्रिविधं प्रमाणमिष्टं प्रमेयसिद्धिः प्रमाणाद्धि ॥ ४ ॥

dr̥ṣṭamanumānamāptavacanam ca

sarvaprāmāṇasiddhatvāt ।

trividham pramāṇamiṣṭam prameyasiddhiḥ

pramāṇāddhi ॥ 4 ॥

Perception, inference, and valid testimony are the source for establishing all correct knowledge. These three are the desired means to correct knowledge. Indeed, from correct knowledge is the attainment of correct knowledge of an object.

dr̥ṣṭam (1st class verb root: dr̥ś) (past passive participle, neuter, nominative, singular) = perception

anumānam (stem form: anumāna) (neuter, nominative, singular) = inference

āptavacanam (stem form: āptavacana) (neuter, nominative, singular) = valid testimony

ca (conjunction) (indeclinable) = and

sarva = all

pramāṇa = knowledge

siddhatva = establishing

sarvaprāmāṇasiddhatvāt (stem form:

sarvaprāmāṇasiddhatva) (neuter, ablative, singular) = are the source for establishing all correct knowledge

trividham (stem form: trividha) (neuter, nominative, singular) = three kinds

pramāṇam (stem form: pramāṇa) (neuter, nominative, singular) = means to correct knowledge

iṣṭam (6th class verb root: iṣ) (past passive participle, neuter, nominative, singular) = desired

prameya = correct knowledge of an object

siddhi = attainment

prameyasiddhis (stem form: prameyasiddhi)  
(feminine, nominative, singular) = attainment of  
correct knowledge of an object

pramāṇāt (stem form: pramāṇa) (neuter, ablative,  
singular) = from correct knowledge

hi (adverb) (indeclinable) = indeed

## Verse 5

प्रतिविषयाध्यवसायो दृष्टं त्रिविधमनुमानमाख्यातम्।

तल्लिङ्गलिङ्गिपूर्वकमाप्तश्रुतिराप्तवचनं तु ॥ ५॥

prativiṣayādhyavasāyo dṛṣṭam

trividhamanumānamākhyātam ।

talliṅgaliṅgipūrvakamāptaśrutirāptavacanam tu ॥ 5 ॥

Perception is the determination, indeed, based on the various objects of the senses. Inference is of three parts that is made known attended with the characteristic and that possessed of the characteristic. And a credible tradition is a valid testimony.

pratiṣayāt (masculine, ablative, singular) = based on various objects of the senses

hi (adverb) (indeclinable) = indeed

avasāyas (stem form: avasāya) (masculine, nominative, singular) = determination

dr̥ṣṭam (1st class verb root: dr̥ś) (past passive participle, neuter, nominative, singular) = perception

trividham (stem form: trividha) (neuter, nominative, singular) = three parts

anumānam (stem form: anumāna) (neuter, nominative, singular) = inference

ākhyātam (2nd class verb root: khyā) (past passive participle, neuter, nominative, singular) = made known

tad (pronoun, 3rd person, neuter, nominative, singular) = that

liṅga = characteristic

liṅgi = possessed of the characteristic

pūrvaka = attended with

liṅgaliṅgipūrvakam (stem form: liṅgaliṅgipūrvaka) (neuter, nominative, singular) = attended with the characteristic and that possessed of the characteristic

āptaśrutis (stem form: āptaśruti) (feminine, nominative, singular) = a credible tradition

āptavacanam (stem form: āptavacana) (neuter, nominative, singular) = valid testimony

tu (conjunction) (indeclinable) = and

## Verse 6

सामान्यतस्तु दृष्टादतीन्द्रियाणां प्रतीतिरनुमानात् ।

तस्मादपिचासिद्धं परोक्षमाप्तागमात् सिद्धं ॥ ६ ॥

sāmānyatastu dr̥ṣṭādatīndriyāṇāṃ pratītira|numānāt ।

tasmādapicāsiddham paro'kṣamāptāgamāt siddham

॥ 6 ॥

And *samanyata* is based on a perception of those beyond the senses and a belief based on an inference. Therefore, even if it is inconclusive and remote, the perception based on credible testimony is correct knowledge.

sāmānyatas (stem form: sāmānyata) (masculine, nominative, singular) = *samanyata* [a kind of inference (neither deduced from the relation of cause to effect, nor from that of effect to cause) on the connection between the characteristic and the person or thing possessed of the characteristic and is not directly perceptible.]

tu (conjunction) (indeclinable) = and

dr̥ṣṭāt (1st class verb root: dr̥ś) (past passive participle, masculine, ablative, singular) = based on a perception

atīndriyāṇāṃ (stem form: atīndriya) (masculine, genitive, plural) = of those beyond the senses

pratītis (stem form: pratīti) (feminine, masculine, singular) = belief

anumānāt (stem form: anumāna) (neuter, ablative, singular) = based on an inference

tasmāt (adverb) (indeclinable) = therefore

api (adverb) (indeclinable) = even

ca (conjunction) (indeclinable) = and

asiddham (4th class verb root: sidh) (past passive participle, neuter, nominative, singular) = inconclusive

paras (stem form: para) (masculine, nominative, singular) = remote

akṣam (stem form: akṣa) (neuter, nominative, singular) = perception

āptāgamāt (stem form: āptāgama) (masculine, ablative, singular) = based on credible testimony

siddham (4th class verb root: sidh) (past passive participle, neuter, nominative, singular) = correct knowledge

## Verse 7

अतिदूरात् सामीप्यादिन्द्रियघातान् मनोऽनवस्थानात् ।

सौक्ष्म्याद् व्यवधानादभिभवात् समानाभिहाराच्च

॥ ७ ॥

atidūrāt sāmīpyādindriyaghātān mano'navasthānāt ।

saukṣmyād vyavadhānādabhibhavāt

samānābhihārācca ॥ 7 ॥

[Things may be imperceptible] because of great distance and proximity, the weakness of the organs of sense, an unstable mind, subtlety, suppression, humiliation, and the intermixture of similar things.



atidūrāt (stem form: atidūra) (neuter, ablative, singular) = because of a great distance

sāmīpyāt (stem form: sāmīpya) (neuter, ablative, singular) = because of proximity

indriya = instruments

ghāta = injury

indriyaghātāt (stem form: indriyaghāta) (masculine, ablative, singular) = because of the weakness of the instruments

manas (stem form: manas) (neuter, nominative, singular) = mind

anavasthānāt (stem form: anavasthāna) (neuter, ablative, singular) = because of an unstable

saukṣmyāt (stem form: saukṣmya) (neuter, ablative, singular) = because of subtlety

vyavadhānāt (stem form: vyavadhāna) (neuter, ablative, singular) = because of suppression

abhibhavāt (stem form: abhibhava) (masculine, ablative, singular) = because of humiliation

samānābhihārāt (stem form: samānābhihārāt) (neuter, ablative, singular) = because of the intermixture of similar things (ambiguity)

ca (conjunction) (indeclinable) = and

## Verse 8

सौक्ष्म्यात् तदनुपलब्धिर्नाभावात् कार्यतस्तदुपलब्धिः ।

महदादि तच्च कार्यं प्रकृतिविरूपं सरूपं च ॥ ८ ॥

saukṣmyāt tadanupalabdhirnābhāvāt

kāryatastadupalabdhīḥ ।

mahadādi tacca kāryaṃ prakṛtivrūpaṃ sarūpaṃ ca

॥ 8 ॥

Because of subtlety that (nature) is non-perceptible, and not because it is unmanifest. Through its effects, that is perceived beginning with mahat. And that which is to be done (the effect) is different in form from nature (the cause) and having the same form (as nature, the cause).

saukṣmyāt (stem form: sauṣmya) (neuter, ablative, singular) = because of subtlety

tad (pronoun, 3rd person, neuter, nominative, singular) = that

anupalabdhis (stem form: anupalabधि) (feminine, nominative, singular) = non-perceptible

na (particle of negation) (indeclinable) = not

abhāvāt (stem form: abhāva) (masculine/neuter, ablative, singular) = because it is unmanifest

kāryatas (adverb) (indeclinable) = through its effects

tad (pronoun, 3rd person, neuter, nominative, singular) = that

upalabdhis (stem form: upalabधि) (feminine, nominative, singular) = perceived

mahat (stem form: mahat) (neuter, nominative, singular) = mahat

ādi (adverb) (indeclinable) = beginning with  
tad (pronoun, 3rd person, neuter, nominative, singular) = that

ca (conjunction) (indeclinable) = and

kāryam (8th class verb root: kr) (gerundive, neuter, nominative, singular) = which is to be done (the effect)

prakṛti = nature

virūpa = different in form

prakṛtivrūpam (stem form: prakṛtivrūpa) (feminine, nominative, singular) = different in form from nature

sarūpam (stem form: sarūpa) (neuter, nominative, singular) = having the same form

ca (conjunction) (indeclinable) = and

## Verse 9

असदकरणादुपादानग्रहणात् सर्वसम्भवाभावात् ।

शक्तस्य शक्यकरणात् कारणभावाच्च सत्कार्यम् ॥ ९ ॥

asadakaraṇādupādānagrahaṇāt sarvasambhavābhāvāt ।

śaktasya śakyakaraṇāt kāraṇabhāvācca satkāryam

॥ 9 ॥

The necessary existence of an effect (as inherent in a cause) is because of the absence of cause in the non-existent, because of the seizure of material cause (for the effect), because of the non-existence of all cause of the able, because the cause is fit to be capable, and because of the existence of cause.

asad = non-existent

akaraṇa = absence of cause

asadakaraṇāt (stem form: asadakaraṇa) (neuter, ablative, singular) = Because of the absence of cause in the non-existent

upādāna = material cause

grahaṇa = seizure

upādānagrahaṇāt (stem form: upādānagrahaṇa) (neuter, ablative, singular) = because of the seizure of material cause (for the effect)

sarva = all

sambhava = cause

abhāva = non-existence

sarvasambhavābhāvāt (stem form: sarvasambhavābhāva) (masculine, ablative, singular) = because of the non-existence of all cause

śaktasya (5th class verb root: śakta) (past passive participle, masculine, genitive, singular) = of the able

śakyakaraṇāt (stem form: śakyakaraṇa) (masculine, ablative, singular) = because the cause fit to be capable

kāraṇabhāvāt (stem form: kāraṇabhāva) (masculine, ablative, singular) = because of the existence of cause

ca (conjunction) (indeclinable) = and

satkāryam (stem form: satkārya) (neuter, nominative, singular) = the necessary existence of an effect (as inherent in a cause)

## Verse 10

हेतुमदनित्यमव्यापि सक्रियमनेकमाश्रितं लिङ्गम् ।

सावयवं परतन्त्रं व्यक्तं विपरीतमव्यक्तम् ॥ १० ॥

hetumadanityamavyāpi sakriyamanekamāśritam

liṅgam ।

sāvayavaṃ paratantram vyaktam viparītamavyaktam

॥ 10 ॥

Possessed of a cause, transient, limited, active, multiform, dependent, characteristic, having parts, and subordinate is the manifested. The unmanifested is the opposite.

hetumat (stem form: hetumat) (neuter, nominative, singular) = possessed of a cause

anityam (stem form: anitya) (neuter, nominative, singular) = transient

avyāpi (stem form: avyāpin) (neuter, nominative, singular) = limited

sakriyam (stem form: sakriya) (neuter, nominative, singular) = active

anekam (stem form: aneka) (neuter, nominative, singular) = multiform

āśritam (1st class stem form: āśri) (past passive participle, neuter, nominative, singular) = dependent

liṅgam (stem form: liṅga) (neuter, nominative, singular) = characteristic

sāvayavam (stem form: sāvayava) (neuter, nominative, singular) = having parts

paratantram (stem form: paratantra) (neuter, nominative, singular) = subordinate

vyaktam (1st class verb root: aṅg) (past passive participle, neuter, nominative, singular) = manifested

viparītam (2nd class verb root: viparī) (past passive participle, neuter, nominative, singular) = the opposite

avyaktam (1st class verb root: aṅg) (past passive participle, neuter, nominative, singular) = the unmanifested (the primordial element whence all the phenomena of the material world are developed)

## Verse 11

त्रिगुणमविवेकि विषयः सामान्यमचेतनं प्रसवधर्मि ।

व्यक्तं तथा प्रधानं तद्विपरीतस्तथा च पुमान् ॥ ११ ॥

triguṇamaviveki viṣayaḥ sāmānyamacetanam

prasavadharmi ।

vyaktaṃ tathā pradhānaṃ tadviparītastathā ca pumān

॥ 11 ॥

The manifested are the three *gunas*, possessed of non-discrimination, an object of the sense, commonplace, inanimate, and productive. So also is the source of the material world (Mula Prakriti). Contrary to that and yet similar is the Supreme Spirit.

triguṇam (stem form: triguṇa) (neuter, nominative, singular) = the three *gunas* (*sattva, rajas, and tamas*)

aviveki (stem form: avivekin) (neuter, nominative, singular) = possessed of non-discrimination

viṣayas (stem form: viṣaya) (masculine, nominative, singular) = the object of the sense

sāmānyam (stem form: sāmānya) (neuter, nominative, singular) = commonplace

acetanam (stem form: acetana) (neuter, nominative, singular) = inanimate

prasavadharmi (stem form: prasavadharmin) (neuter, nominative, singular) = productive

vyaktam (1st class verb root: aṅ) (past passive participle, neuter, nominative, singular) = manifested

tathā (adverb) (indeclinable) = so also

pradhānam (stem form: pradhāna) (neuter, nominative, singular) = the source of the material world (Mula Prakriti)

tad = that

viparīta = contrary

tadviparītas (stem form: viparīta) (masculine, nominative, singular) = contrary to that

tathā ca (indeclinable) = and yet similar

pumān (stem form: puṃs) (masculine, nominative, singular) = the Supreme Spirit

## Verse 12

प्रीत्यप्रीतिविषादात्मकाः प्रकाशप्रवृत्तिनियमार्थाः ।

अन्योऽन्याभिभवाश्रयजननमिथुनवृत्तयश्च गुणाः ॥ १२ ॥

prītyaprītiviṣādātmakāḥ prakāśapravṛttinīyamārthāḥ ।

anyo'nyābhibhavāśrayajananamithunavṛttayaśca

guṇāḥ ॥ 12 ॥

The gunas consist of pleasure, pain, and languor. The aims are to illumine, advance, and restrain, [respectively]. And the existence of the union is supportive and opposing of each other.

prīti = pleasure

aprīti = pain

viṣāda = languor

ātmakās = consisting of

prītyaprītiviṣādātmakās (stem form:

prītyaprītiviṣādātmaka) (masculine, nominative,

plural) = consisting of pleasure, pain, and languor

prakāśa = illumine

pravṛtti = advance

niyama = restrain

artha = the aim

prakāśapravṛttinīyamārthās (stem form:

prakāśapravṛttinīyamārtha) (masculine, nominative,

plural) = the aims are to illumine, advance, and

restrain, [respectively]

anyo'nya = each other

abhibhava = oppose

āśraya = support

mithuna = union

vṛtti = existence

anyo'nyābhibhavāśrayajananamithunavṛttayas (stem

form: anyo'nyābhibhavāśrayajananamithunavṛtti)

(anyo'nya + abhibhava + āśraya + mithuna + vṛttayas)

(masculine, nominative, plural) = the existence of the

union is supportive and opposing of each other



ca (adverb) (indeclinable) = and

guṇās (stem form: guṇa) (masculine, nominative, plural) = the gunas

## Verse 13

सत्त्वं लघुप्रकाशकमिष्टमुपष्टम्भकं चलं च रजः ।

गुरुवरणकमेव तमः प्रदीपवच्चार्थतो वृत्तिः ॥ १३ ॥

sattvaṃ laghuprakāśakamiṣṭamupaṣṭambhakaṃ

calaṃ ca rajaḥ ।

guruvaraṇakameva tamaḥ pradīpavaccārthato vṛttiḥ

॥ 13 ॥

Sattva is buoyant and bright. Rajas is desire, stimulation, and unsteadiness. Tamas, indeed, is heavy and enveloping. [The gunas] are like a light, the function is according to the aim.

sattvam (stem form: sattva) (neuter, nominative, singular) = sattva (the quality of equilibrium, purity, and goodness)

laghu = buoyant

prakāśakam = bright

laghuprakāśakam (stem form: laghuprakāśaka) (neuter, nominative, singular) = buoyant and bright

iṣṭam (stem form: iṣṭa) (neuter, nominative, singular) = desire

upaṣṭambhakam (stem form: upaṣṭambhaka) (neuter, nominative, singular) = stimulation

calam (stem form: cala) (neuter, nominative, singular) = unsteadiness

ca (conjunction) (indeclinable) = and

rajas = rajas

guru = heavy

varaṇakam = enveloping

guruvaraṇakam (stem form: guruvaraṇaka) (neuter, nominative, singular) = heavy and enveloping

eva (adverb) (indeclinable) = indeed

tamas = tamas

pradīpavat (stem form: pradīpavat) (pradīpa + vat) (adverb) (indeclinable) = like a lamp

ca (conjunction) (indeclinable) = and

arthatas (artha + tas) (adverb) (indeclinable) = according to the aim

vṛttis (stem form: vṛtti) (feminine, nominative, singular) = the function

## Verse 14

अविवेक्यादिः सिद्धस् त्रैगुण्यात् तद्विपर्ययाभावात् ।

कारणगुणात्मकत्वात् कार्यस्याव्यक्तमपि सिद्धम् ॥ १४ ॥

avivekyādiḥ siddhas traiguṇyāt tadviparyayābhāvāt ।

kāraṇaguṇātmakatvāt kāryasyāvvyaktamapi siddham

॥ 14 ॥

Indiscriminateness and the such [in the manifest and unmanifest] are proven from that endowed with the three gunas. That is based on the non-existence in the reverse. Based on the state of being composed of the gunas' causes of the effects, even the unmanifested is proven.

avivekī = indiscriminateness

ādi = and the such

avivekyādis (stem form: avivekyādi) (feminine, nominative, singular) = indiscriminateness and the such

siddhas (4th class verb root: sidh) (past passive participle, masculine, nominative, singular) = is proven

traiguṇyāt (stem form: traiguṇya) (neuter, ablative, singular) = from that endowed with the three gunas

tad (pronoun, 3rd person, neuter, nominative, singular) = that

viparyaya = the reverse

abhāva = non-existence

viparyayābhāvāt (stem form: viparyayābhāva) (neuter, ablative, singular) = based on the non-existence in the reverse

kāraṇa = cause  
guṇa = guna  
ātmakatva = state of being composed of  
kāraṇaguṇātmakatvāt (stem form:  
kāraṇaguṇātmakatva) (neuter, ablative, singular) =  
based on the state of being composed of the gunas'  
causes

kāryasya (8th class verb root: kr) (gerundive, neuter,  
genitive, singular) = of what should be done (the  
effects)

avyaktam (1st class verb root: aṅ) (past passive  
participle, neuter, nominative, singular) = the  
unmanifested (the primordial element whence all the  
phenomena of the material world are developed)

api (adverb) (indeclinable) = even

siddham (4th class verb root: sidh) (past passive  
participle, neuter, nominative, singular) = the proven

## Verse 15

भेदानां परिमाणात् समन्वयाच्छक्तितः प्रवृत्तेश्च ।

कारणकार्यविभागादविभागाद् वैश्वरूपस्य ॥१५॥

bhedānāṃ parimāṇāt samanvayācchaktitah

pravṛtteśca ।

kāraṇakāryavibhāgādavibhāgād vaiśvarūpasya ॥ 15 ॥

Because of the measure of the divisions, the mutual  
connection, the manifestation according to the power,  
and the division of the effect by the cause from the  
undivided of the universe.

bhedānām (stem form: bheda) (neuter, genitive, plural) = of the divisions

parimāṇāt (stem form: parimāṇa) (neuter, ablative, singular) = based on the measure

samanvayāt (stem form: samanvaya) (masculine, ablative, singular) = based on the mutual connection

śaktitas (adverb) (indeclinable) = according to the power

pravṛttes (stem form: pravṛtti) (feminine, ablative, singular) = from the manifestation

ca (conjunction) (indeclinable) = and

kāraṇa = the cause

kārya = the effect

vibhāga = the division

kāraṇakāryavibhāgāt (stem form: kāraṇakāryavibhāga) (masculine, ablative, singular) = based on the division of what ought to be done (the effect) by the cause

avibhāgāt (stem form: avibhāga) (masculine, ablative, singular) = from the undivided

vaiśvarūpasya (stem form: vaiśvarūpa) (neuter, genitive, singular) = of the universe

## Verse 16

कारणमस्त्यव्यक्तं प्रवर्तते त्रिगुणतः समुदयाच्च ।

परिणामतः सलिलवत् प्रतिप्रतिगुणाश्रयविशेषात्

॥ १६ ॥

kāraṇamastyavyaktaṃ pravartate triguṇataḥ

samudayācca ।

pariṇāmataḥ salilavat pratipratiguṇāśrayaviśeṣāt

॥ 16 ॥

The cause is manifested and occurs according to the three gunas based on their union and according to the change, like water, the particular resting place of the gunas counter-balance.

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = the cause

asti (2nd class verb root: as) (present indicative, *parasmaipada*, 3rd person, singular) = it is

vyaktaṃ (1st class verb root: aṅ) (past passive participle, neuter, nominative, singular) = manifested

pravartate (1st class verb root: vṛt) (present indicative, *ātmanepada*, 3rd person, singular) = occurs

triguṇatas (triguṇa + tas) (adverb) (indeclinable) = according to the three gunas

samudayāt (stem form: samudaya) (masculine, ablative, singular) = based on the union

ca (conjunction) (indeclinable) = and

pariṇāmatas (pariṇāma + tas) (adverb) (indeclinable) = according to the change

salilavat (salila + vat) (adverb) (indeclinable) = like water

pratiprati = counter-balancing  
guṇa = guna  
āśraya = resting place  
viśeṣa = particular  
pratipratiguṇāśrayaviśeṣāt (stem form:  
pratipratiguṇāśrayaviśeṣa) (neuter, ablative, singular)  
= the particular resting place of the gunas  
counter-balancing

## Verse 17

सङ्घातपरार्थत्वात् त्रिगुणादिविपर्ययादधिष्ठानात् ।

पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ १७ ॥

saṅghātaparārthatvāt triguṇādiviparyayādadhīṣṭhānāt ।

puruṣo'sti bhoktr̥bhāvāt kaivalyārthaṃ pravṛtṭeśca

॥ 17 ॥

Because there is a condition for another's sake by the multitude and because there is a controller opposite of the three gunas, etc., there is a Self. Because there is the existence of the enjoyer there is the aim in detachment of the soul from matter and manifestation.

saṅghāta = the multitude  
para = the other  
ārthatva = a condition for the sake  
saṅghātaparārthatvāt (stem form: saṅghātaparārthatva)  
(neuter, ablative, singular) = because there is a  
condition for another's sake by the multitude

triguṇa = three gunas  
ādi = et cetera  
viparyaya = the opposite  
triguṇādiviparyayāt (stem form: triguṇādiviparyaya)  
(neuter, ablative, singular) = because it is opposite of  
the three gunas, etc.

adhiṣṭhānāt (stem form: adhiṣṭhāna) (neuter, ablative,  
singular) = because there is a controller

puruṣas (stem form: puruṣa) (masculine, nominative,  
singular) = the Self

asti (2nd class verb root: as) (present indicative,  
*parasmaipada*, 3rd person, singular) = it is

bhokṭṛ = the enjoyer  
bhāva = the existence  
bhokṭṛbhāvāt (stem form: bhokṭṛbhāva) (masculine,  
ablative, singular) = because there is the existence of  
the enjoyer

kaivalya = detachment of the soul from matter  
artha = the aim  
kaivalyārtham (stem form: kaivalyārtha) (neuter,  
nominative, singular) = the aim in detachment of the  
soul from matter

pravṛttes (stem form: pravṛtti) (feminine, ablative,  
singular) = from the manifestation

ca (conjunction) (indeclinable) = and



## Verse 18

जननमरणकरणानां प्रतिनियमादयुगपत् प्रवृत्तेश्च ।

पुरुषबहुत्वं सिद्धं त्रैगुण्यविपर्ययाच्चैव ॥ १८ ॥

jananamaraṇakaraṇānām pratiniyamādayugapat

pravṛtṭeśca ।

puruṣabahutvaṃ siddhaṃ traiguṇyaviparyayāccaiva

॥ 18 ॥

The abundance of the Self is established from the successive allotment of the action of birth and death and activity, and indeed, the contrast of the three gunas.

janana = birth

maraṇa = death

karaṇa = the action

jananamaraṇakaraṇānām (stem form:

jananamaraṇakaraṇa) (neuter, genitive, plural) = of the action of birth and death

pratiniyamāt (stem form: pratiniyama) (masculine, ablative, singular) = from the allotment

ayugapat (adverb) (indeclinable) = successiveness

pravṛtṭes (stem form: pravṛtṭi) (feminine, ablative, singular) = from activity

ca (conjunction) (indeclinable) = and

puruṣa = the Self

bahutva = the abundance

puruṣabahutvam (stem form: puruṣabahutva) (neuter, nominative, singular) = the abundance of the Self

siddham (4th class verb root: sidh) (past passive participle, neuter, nominative, singular) = established

traiguṇya = that consisting of the three qualities  
viparyaya = the contrast  
traiguṇyaviparyayāt (stem form: traiguṇyaviparyaya)  
(masculine, ablative, singular) = from the contrast of  
that consisting of the three gunas

ca (conjunction) (indeclinable) = and

eva (adverb) (indeclinable) = indeed

## Verse 19

तस्माच्च विपर्यासात् सिद्धं साक्षित्वमस्य पुरुषस्य ।

कैवल्यं माध्यस्थ्यं द्रष्टृत्वमकर्तृभावश्च ॥ १९ ॥

tasmācca viparyāsāt siddham sākṣitvamasya

puruṣasya ।

kaivalyaṃ mādhyaस्थ्यam draṣṭṛtvamakartṛbhāvaśca

॥ 19 ॥

And from that contrast is established the state of being  
a witness, the detachment of the soul from matter,  
indifference, seership, and a state of inaction of the  
Self.

tasmāt (pronoun, 3rd person, masculine, ablative, singular) = from that

ca (conjunction) (indeclinable) = and

viparyāsāt (stem form: viparyāsa) (masculine, ablative, singular) = from the contrast

siddham (4th class verb root: sidh) (past passive participle, neuter, nominative, singular) = established

sākṣitvam (stem form: sākṣitva) (neuter, nominative, singular) = the state of being a witness

asya (pronoun, 3rd person, neuter, genitive, singular) = of it

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

kaivalyam (neuter, nominative, singular) = detachment of the soul from matter

mādhyasthyam (stem form: mādhyasthya) (neuter, nominative, singular) = indifference

draṣṭṛtvam (stem form: draṣṭṛtva) (neuter, nominative, singular) = seership

akartṛbhāvas (stem form: akartṛbhāva) (masculine, nominative, singular) = state of inaction.

ca (conjunction) (indeclinable) = and

## Verse 20

तस्मात् तत्संयोगादचेतनं चेतनावदिव लिङ्गम् ।

गुणकर्तृत्वे च तथा कर्तेव भवत्युदासीनः ॥ २० ॥

tasmāt tatsaṃyogādacetanaṃ cetanāvadiva liṅgam ।

guṇakartṛtve ca tathā karteva bhavatyudāsīnaḥ ॥ 20 ॥

Therefore, from the union, that inanimate [appears] as if possessed of consciousness (the animate). And thus, the character in the state of being the performer in the gunas, the indifferent (Self) appears as if it were the doer.

tasmāt (pronoun, 3rd person, neuter, ablative, singular) = therefore

tat (pronoun, 3rd person, neuter, nominative, singular) = that

saṃyogāt (stem form: saṃyoga) (masculine, ablative, singular) = from the union

acetanam (stem form: acetana) (neuter, nominative, singular) = inanimate

cetanāvat (stem form: cetanāvat) (cetanā + vat) (neuter, nominative, singular) = possessed of consciousness (animate)

iva (adverb) (indeclinable) = as if

liṅgam (stem form: liṅga) (neuter, nominative, singular) = character

guṇa = guna

kartṛtva = the state of being the performer

guṇakartṛtve (stem form: guṇakartṛtva) (neuter, locative, singular) = in the state of being the performer in the gunas

ca (conjunction) (indeclinable) = and

tathā (adverb) (indeclinable) = thus

kartā (stem form: karṭr) (masculine, nominative, singular) = the doer

iva (adverb) (indeclinable) = as if

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = appears

udāsīnas (2nd class verb root: udās) (present participle, *ātmanepada*, masculine, nominative, singular) = the indifferent (Self)

## Verse 21

पुरुषस्य दर्शनार्थं कैवल्यार्थं तथा प्रधानस्य ।

पङ्गवन्धवदुभयोरपि संयोगस्तत्कृतः सर्गः ॥ २१ ॥

puruṣasya darśanārthaṃ kaivalyārthaṃ tathā

pradhānasya ।

paṅgvandhavadubhayorapi saṃyogastatkṛtaḥ sargaḥ

॥ 21 ॥

For the aim of seeing a vision of the Self and also the aim of the detachment of the soul from matter of the source of the material world. Even possessed of both blindness (the Self) and lameness (Nature), creation is performed by that union (between the Self and Nature).

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

darśana = seeing a vision

artha = the aim

darśanārtham (stem form: darśanārtha) (neuter, nominative, singular) = the aim of seeing a vision

kaivalya = detachment of the soul from matter

artha = the aim

kaivalyārtham (stem form: kaivalyārtha) (neuter, nominative, singular) = the aim of detachment of the soul from matter

tathā (conjunction) (indeclinable) = and also

pradhānasya (stem form: pradhāna) (neuter, genitive, singular) = of the source of the material world

paṅgu = lameness

andha = blindness

vat = possessed of

ubhaya = both

paṅgvandhavadubhayor (stem form: paṅgvandhavatubhaya) (masculine, nominative, dual) = both possessed of blindness and lameness

api (adverb) (indeclinable) = even

saṃyogas (stem form: saṃyoga) (masculine, nominative, singular) = union

tat = that

kṛta = performed

tatkṛtas (8th class verb root: kṛ) (past passive participle, masculine, nominative, singular) = performed by that

sargas (stem form: sarga) (masculine, nominative, singular) = creation

## Verse 22

प्रकृतेर्महांस्ततोऽहङ्कारस्तस्माद् गणश्च षोडशकः ।

तस्मादपि षोडशकात् पञ्चभ्यः पञ्च भूतानि ॥ २२ ॥

prakṛtermahāṃstato'haṅkārastasmād gaṇaśca

ṣoḍaśakaḥ ।

tasmādapi ṣoḍaśakāt pañcabhyaḥ pañca bhūtāni ॥ 22 ॥

From (*Mula*)*Prakriti* is the portion of mahat. From that is *ahamkara*, from that is a set consisting of the 16 (five organs of cognition, five organs of action, and the mind), and also from the five of the 16 divisions are the five elements (space, air, fire, water, earth).

prakṛteḥ (stem form: prakṛti) (feminine, ablative, singular) = from (*Mula*)*Prakriti*

mahāṃs (stem form: mahāṃs) (mahat + aṃs) = is the portion of mahat

tatas (adverb) (indeclinable) = from that

ahaṅkāras (stem form: ahaṅkāra) (masculine, nominative, singular) = *ahamkara* (egotism)

tasmāt (adverb) (indeclinable) = from that

gaṇas (stem form: gaṇa) (masculine, nominative, singular) = a set

ca (conjunction) (indeclinable) = and

ṣoḍaśakas (stem form: ṣoḍaśaka) (cardinal number, masculine, nominative, singular) = consisting of the 16

tasmāt (adverb) (indeclinable) = from that

api (adverb) (indeclinable) = also

ṣoḍaśakāt (stem form: ṣoḍaśaka) (cardinal number, masculine, ablative, singular) = from the 16 divisions

pañcabhyas (cardinal number, masculine, ablative, singular) = from the five

pañca (cardinal number, nominative, singular) = five

bhūtāni (1st class verb root: bhū) (past passive participle, neuter, nominative, plural) = elements

## Verse 23

अध्यवसायो बुद्धिर्धर्मो ज्ञानं विराग ऐश्वर्यम् ।

सात्त्विकमेतद्रूपं तामसमस्माद् विपर्यस्तम् ॥ २३ ॥

adhyavasāyo buddhirdharmo jñānaṃ virāga

aiśvaryam ।

sāttvikametadrūpaṃ tāmasasmād viparyastam

॥ 23 ॥

*Buddhi* is effort. *Dharma*, knowledge, indifference, power are endowed with the quality of sattva [of *buddhi*]. The form consisting of tamas [of *buddhi*] is the opposite from this (sattva).



adhyavasāyas (stem form: adhyavasāya) (masculine, nominative, singular) = effort

buddhis (stem form: buddhi) (feminine, nominative, singular) = *buddhi* (another name for mahat)

dharmas (stem form: dharma) (masculine, nominative, singular) = *dharma*

jñānam (stem form: jñāna) (neuter, nominative, singular) = knowledge

virāgas (stem form: virāga) (masculine, nominative, singular) = indifference

aiśvaryam (stem form: aiśvarya) (neuter, nominative, singular) = power

sāttvikam (stem form: sāttvika) (neuter, nominative, singular) = endowed with the quality of sattva

etad (pronoun, 3rd person, neuter, nominative, singular) = the

rūpam (stem form: rūpa) (neuter, nominative, singular) = form

tāmasam (stem form: tāmasa) (neuter, nominative, singular) = consisting of tamas

asmād (pronoun, 3rd person, neuter, ablative, singular) = from this

viparyastam (stem form: viparyasta) (neuter, nominative, singular) = opposite

## Verse 24

अभिमानोऽहङ्कारस्तस्माद् द्विविधः प्रवर्तते सर्गः ।

एकादशकश्च गणस्तन्मात्रः पञ्चकश्चैव ॥ २४ ॥

abhimāno'haṅkārastasmād dvividhaḥ pravartate

sargaḥ ।

ekādaśakaśca gaṇastanmātraḥ pañcakaścaiva ॥ 24 ॥

Ahamkara is self-conceit. From that a two-fold creation occurs consisting of the eleven (mind, organs of cognition, organs of action) and the set of the *tanmatra* (space, air, fire, water, and earth), indeed, consisting of five.

abhimānas (stem form: abhimāna) (masculine, nominative, singular) = self-conceit

ahaṅkāras (stem form: ahaṅkāra) (masculine, nominative, singular) = ahamkara

tasmād (pronoun, 3rd person, neuter, nominative, singular) = from that

dvividhas (stem form: dvividha) (masculine, nominative, singular) = two-fold

pravartate (1st class verb root: vṛt) (present indicative, active, *ātmanepada*, 3rd person, singular) = occurs

sargas (stem form: sarga) (masculine, nominative, singular) = creation

ekādaśakas (stem form: ekādaśaka) (cardinal number, masculine, nominative, singular) = consisting of eleven

ca (conjunction) (indeclinable) = and

gaṇas (stem form: gaṇa) (masculine, nominative, singular) = set

tanmātras (stem form: tanmātra) (masculine, nominative, singular) = *tanmatra* (the rudimentary elements)

pañcakas (stem form: pañcaka) (masculine, nominative, singular) = consisting of five

ca (conjunction) (indeclinable) = and

eva (adverb) (indeclinable) = indeed

## Verse 25

सात्त्विकैकादशकः प्रवर्तते वैकृतादहङ्कारात् ।

भूतादेस्तन्मात्रः स तामसस्तैजसादुभयम् ॥ २५ ॥

sāttvikaikādaśakaḥ pravartate vaikṛtādahaṅkāraṭ ।

bhūtādestanmātraḥ sa tāmasastaijasādubhayam ॥ 25 ॥

From ahamkara arises *vaikrita* consisting of the eleven (mind, organs of cognition, organs of action) that consists of sattva. From the *bhutadi* are the *tanmatras* (space, air, fire, water, and earth). That consists of tamas. Both of these come from rajas.

sāttvika = consisting of sattva  
ekādaśaka = consisting of eleven  
sāttvikaikādaśakas (stem form: sāttvikaikādaśaka)  
(masculine, nominative, singular) = consisting of  
eleven that consists of sattva

pravartate (1st class verb root: vṛt) (present indicative,  
*ātmanepada*, 3rd person, singular) = arises

vaikṛtāt (stem form: vaikṛta) (neuter, ablative,  
singular) = from *vaikṛita*

ahaṅkārāt (stem form: ahaṅkāra) (masculine, ablative,  
singular) = from ahamkara

bhūtādes (stem form: bhūtādi) (masculine,ablative,  
singular) = from the *bhutadi*

tanmātras (stem form: tanmātra) (masculine,  
nominative, singular) = *tanmatra* (the rudimentary  
element)

sas (pronoun, 3rd person, masculine, nominative,  
singular) = that

tāmasas (stem form: tāmasa) (masculine, nominative,  
singular) = consisting of tamas

taijasāt (stem form: taijasa) (neuter, ablative, singular)  
= coming from that possessed of *tejas* (the guna of  
rajas)

ubhayam (stem form: ubhaya) (neuter, nominative,  
singular) = both

## Verse 26

बुद्धीन्द्रियाणि चक्षुःश्रोत्रघ्राणरसनत्वगाख्यानि ।

वाक्पाणिपादपायूपस्थान् कर्मेन्द्रियान्याहुः ॥ २६ ॥

buddhīndriyāṇi cakṣuḥśrotraghrāṇarasanatvagākhyāni

|

vākpāṇipādapāyūpasthān karmendriyānyāhuḥ ॥ 26 ॥

The instruments of cognition are known as seeing, hearing, smelling, tasting, and touching. The instruments of action are known as the speech, hands, feet, the anus, and genital.

buddhi = cognition

indriya = instrument

buddhīndriyāṇi (stem form: buddhīndriya) (buddhi + indriyāṇi) (neuter, nominative, plural) = the instruments of cognition

cakṣus = eye

śrotra = ear

ghrāṇa = nose

rasana = tongue

tvac = skin

ākhyā = known as

cakṣuḥśrotraghrāṇarasanatvagākhyāni (stem form: cakṣuḥśrotraghrāṇarasanatvagākhyā) (neuter, accusative, plural) = known as the eyes, ears, nose, tongue, and skin

vāk = speech

pāṇi = hand

pāda = foot

pāyu = anus

upastha = genital

vākpāṇipādapāyūpasthān (stem form:

vākpāṇipādapāyūpastha) (masculine, accusative,

plural) = speech, hands, feet, the anus, and the genital

karma = action

indriya = instrument  
karmendriyāni (stem form: karmendriya) (neuter,  
nominative, plural) = the instrument of action

āhus (1st class verb root: ah) (irregular perfect,  
*parasmaipada*, 3rd person, plural) = they are known  
as

## Verse 27

उभयात्मकमत्र मनः सङ्कल्पकमिन्द्रियं च साधर्म्यात् ।

गुणपरिणामविशेषान् नानात्वं बाह्यभेदाच्च ॥ २७ ॥

ubhayātmakamatra manaḥ saṅkalpakamindriyaṃ ca

sādharmyāt ।

guṇapariṇāmaviśeṣān nānātvam bāhyabhedācca ॥ 27 ॥

Here, the mind belongs to both, sense (organs of cognition) and will (organs of action), based on the assimilation to the distinctions in the change of the gunas and the variety based on the division of the environment.

ubhayātmakam (stem form: ubhayātmaka) (neuter, nominative, singular) = belongs to both natures

atra (adverb) (indeclinable) = here

manas (stem form: manas) (neuter, nominative, singular) = mind

saṅkalpakam (stem form: saṅkalpaka) (neuter, nominative, singular) = will

indriyam (stem form: indriya) (neuter, nominative, singular) = sense

ca (conjunction) (indeclinable) = and

sādharmyāt (stem form: sādharmya) (neuter, ablative, singular) = based on the assimilation to

guṇa = guna

pariṇāma = change

viśeṣa = distinction

guṇapariṇāmaviśeṣān (masculine, accusative, plural)  
= distinctions in the change of the gunas

nānātvam (stem form: nānātva) (neuter, nominative, singular) = the variety

bāhya = environment

bheda = division

bāhyabhedāt (stem form: bāhyabheda) (masculine, ablative, singular) = based on the division of the environment

ca (conjunction) (indeclinable) = and

## Verse 28

शब्दादिषु पञ्चानामालोचनमात्रमिष्यते वृत्तिः ।

वचनादानविहरणोत्सर्गानन्दाश्च पञ्चानाम् ॥ २८ ॥

śabdādiṣu pañcānāmālocanamātramīṣyate vṛtṭiḥ ।

vacanādānaviharaṇotsargānandāśca pañcānām ॥ 28 ॥

Among the sense of hearing, etc. of the five (instruments of cognition) are considered mere observation. The function of the five (instruments of action) are speech, seizure, locomotion, evacuation, and pleasure.

śabda = sense of hearing

ādi = et cetera

śabdādiṣu (stem form: śabdādi) (masculine, locative, plural) = among the sense of hearing, etc.

pañcānām (cardinal number, ablative, plural) = of the five

ālocanamātram (stem form: ālocana) (neuter, nominative, singular) = mere observation

iṣyate (6th class verb root: miṣ) (present indicative, passive, *ātmanepada*, 3rd person, singular) = considered

vṛtṭis (stem form: vṛtti) (feminine, nominative, singular) = function

vacana = speech

ādāna = seizure

viharaṇa = locomotion

utsarga = evacuation

ānanda = please

vacanādānaviharaṇotsargānandās (stem form: vacanādānaviharaṇotsargānanda) (neuter, ablative, singular) = speech, seizure, locomotion, excrement, and pleasure



ca (conjunction) (indeclinable) = and

pañcānām (cardinal number, ablative, plural) = of the five

## Verse 29

स्वालक्षण्यं वृत्तिस्त्रयस्य सैषा भवत्यसामान्या ।

सामान्यकरणवृत्तिः प्राणाद्या वायवः पञ्च ॥ २९ ॥

svālakṣaṇyaṃ vṛttistrayasya saiṣā bhavatyasāmānyā ।

sāmānyakaraṇavṛttiḥ prāṇādyā vāyavaḥ pañca ॥ 29 ॥

The function of the three (buddhi, ahamkara, and mind) have specific characteristics given they are exclusive. The common function of the instruments beginning with *prana*, etc., related to the wind, are the five (*prana*, *apana*, *samana*, *udana*, and *vyana*).

svālakṣaṇyam (stem form: svālakṣaṇya) (neuter, nominative, singular) = specific characteristics

vṛttis (stem form: vṛtti) (feminine, nominative, singular) = function

trayasya (stem form: traya) (neuter, genitive, singular) = of the three (ahamkara, buddhi, mind)

saiṣā (preposition) (indeclinable) = given

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = it is

asāmānyā (stem form: asāmānyā) (feminine, nominative, singular) = exclusive

sāmānya = common

karaṇa = instrument

vṛtti = function

sāmānyakaraṇavṛttis (stem form: sāmānyakaraṇavṛtti) (feminine, nominative, singular) = the common function of instruments

prāṇa = *prana*

ādya = beginning with

prāṇādyās (stem form: prāṇādyā) (masculine, nominative, plural) = beginning with *prana*, etc.

vāyavas (stem form: vāyava) (masculine, nominative, singular) = related to the wind

pañca (cardinal number, masculine, nominative, singular) = five

## Verse 30

युगपच्चतुष्टयस्य तु वृत्तिः क्रमशश्च तस्य निर्दिष्टा ।

दृष्टे तथाप्यदृष्टे त्रयस्य तत्पूर्विका वृत्तिः ॥ ३० ॥

yugapaccatuṣṭayasya tu vṛttiḥ kramaśāśca tasya

nirdiṣṭā ।

dr̥ṣṭe tathāpyadr̥ṣṭe trayasya tatpūrvikā vṛttiḥ ॥ 30 ॥

But the functions are simultaneous and successive of the set of four (buddhi, ahamkara, mind, and the instruments of cognition) in regards to that assigned to the seen. And thus, among the unseen is that previous function of the three (buddhi, ahamkara, mind).

yugapad (adverb) (indeclinable) = simultaneously

catuṣṭayasya = of the set of four

tu (conjunction) (indeclinable) = but

vṛttis (stem form: vṛtti) (feminine, nominative, singular) = function

kramaśas (adverb) (indeclinable) = successively

ca (conjunction) (indeclinable) = and

tasya (pronoun, 3rd person, genitive, singular) = of that

nirdiṣṭā (6th class verb root: nirdiś) (past passive participle, feminine, nominative, singular) = assigned

dr̥ṣṭe (1st class verb root: dr̥ś) (past passive participle, neuter, locative, singular) = among the seen

tathā (adverb) (indeclinable) = thus

api (adverb) (indeclinable) = and

adr̥ṣṭe (verb root: dr̥ś) (past passive participle, neuter, locative, singular) = among the unseen

trayasya (stem form: traya) (neuter, genitive, singular)  
= of the three

tat (pronoun, 3rd person, neuter, nominative, singular)  
= that

pūrvikā (stem form: pūrvikā) (feminine, nominative,  
singular) = the previous

vṛttis (stem form: vṛtti) (feminine, nominative,  
singular) = function

## Verse 31

स्वां स्वां प्रतिपद्यन्ते परस्पराकूतहेतुकां वृत्तिम् ।

पुरुषार्थैव हेतुर्न केनचित् कार्यते करणम् ॥ ३१ ॥

svāṃ svāṃ pratipadyante parasparākūtahetukāṃ

vṛttim ।

puruṣārthaiva heturna kenacit kāryate karaṇam ॥ 31 ॥

They (buddhi, ahamkara, mind, and the instruments of cognition) arrive at their respective function producing for a mutual purpose. Indeed, the aim of the Self is the motive. By nothing else is the cause made to act.

svām svām (pronoun, 3rd person, feminine, accusative, singular) = to their respective

pratipadyante (4th class verb root: pratipad) (present indicative, *ātmanepada*, 3rd person, plural) = to arrive at

paraspara = mutual

ākūta = purpose

hetuka = production

parasparākūtahetukām (stem form: hetuka) (feminine, accusative, singular) = producing for mutual purpose

vṛttim (stem form: vṛtti) (feminine, accusative, singular) = the function

puruṣārthas (stem form: puruṣārtha) (masculine, nominative, singular) = the aim of the Supreme Spirit

eva (adverb) (indeclinable) = indeed

hetus (stem form: hetu) (masculine, nominative, singular) = motive

na (particle of negation) (indeclinable) = not

kenacit (abstract particle) (indeclinable) = whatsoever

kāryate (8th verb root: kr) (present indicative, causative, passive, *ātmanepada*, 3rd person, singular) = made to act

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = the cause

## Verse 32

करणं त्रयोदशविधं तदाहरणधारणप्रकाशकरम् ।

कार्यं च तस्य दशधाहार्यं धार्यं प्रकाश्यं च ॥ ३२ ॥

karaṇam trayodaśavidham

tadāharaṇadhāraṇaparakāśakaram ।

kāryam ca tasya daśadhāhāryam dhāryam prakāśyam

ca ॥ 32 ॥

The instrument is of 13 kinds (mahat, ahamkara, mind, seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital). That causes inducement, support, and illumination. And the effect of that to be borne, maintained, and illuminated is in 10 parts (seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital).

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = the instrument

trayodaśavidham (stem form: trayodaśavidha) (neuter, nominative, singular) = 13 kinds (mahat, ahamkara, mind, seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital)

tad (pronoun, 3rd person, neuter, nominative, singular) = that

āharaṇa = inducement

dhāraṇa = support

prakāśa = illumination

kara = causes

āharaṇadhāraṇaparakāśakaram (stem form: āharaṇadhāraṇaparakāśakara) (neuter, nominative, singular) = causes inducement, support, and illumination

kāryam (stem form: kārya) (gerundive, neuter, nominative, singular) = to be done (the effect)

ca (conjunction) (indeclinable) = and

tasya (pronoun, 3rd person, neuter, genitive, singular) = of that

daśadhā (adverb) (indeclinable) = in ten parts

hāryam (stem form: hārya) (neuter, nominative, singular) = to be borne

dhāryam (stem form: dhārya) (neuter, nominative, singular) = to be maintained

prakāśyam (stem form: prakāśya) (neuter, nominative, singular) = to be illuminated

ca (conjunction) (indeclinable) = and

## Verse 33

अन्तःकरणं त्रिविधं दशधा बाह्यं त्रयस्य विषयाख्यम् ।

साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम् ॥ ३३ ॥

antaḥkaraṇaṃ trividhaṃ daśadhā bāhyaṃ trayasya

viṣayākhyam ।

sāmpratākālaṃ bāhyaṃ trikālamābhyantaraṃ

karaṇam ॥ 33 ॥

The interior instrument is three in number (buddhi, ahamkara, mind). The exterior instrument is ten in number (seeing, hearing, smelling, tasting, and touching, speech, hands, feet, the anus, and genital) is called the object of the three (buddhi, ahamkara, mind). The exterior instrument is in the present time. The interior instrument is in the three times (past, present, and future).

antas (stem form: anta) (masculine, nominative, singular) = interior

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = instrument

trividham (stem form: trividha) (neuter, nominative, singular) = three in number

daśadhā (adverb) (indeclinable) = ten in number

bāhyam (stem form: bāhya) (neuter, nominative, singular) = exterior

trayasya (stem form: traya) (neuter, genitive, singular) = of the three (ahamkara, buddhi, mind)

viṣayas (stem form: viṣaya) (neuter, nominative, singular) = the object

ākhyam (stem form: ākhya) (neuter, nominative, singular) = is called

sāmpratakālam (stem form: sāmpratakāla) (neuter, nominative, singular) = the present time

bāhyam (stem form: bāhya) (neuter, nominative, singular) = exterior

trikālam (stem form: trikāla) (neuter, nominative, singular) = the three times (past, present, and future)

ābhyantaram (stem form: ābhyantara) (neuter, nominative, singular) = interior

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = the instrument



## Verse 34

बुद्धीन्द्रियाणि तेषां पञ्च विशेषाविशेषविषयाणि ।

वाग्भवति शब्दविषया शेषाणि तु पञ्चविषयाणि ॥ ३४ ॥

buddhīndriyāṇi teṣāṃ pañca viśeṣāviśeṣaviṣayāṇi ।

vāgbhavati śabdaviṣayā śeṣāṇi tu pañcaviṣayāṇi ॥ 34 ॥

Of those five instruments of cognition (seeing, hearing, smelling, tasting, and touching), the objects are gross and subtle. Speech has its object of sound. But all the other (instruments of action) (hands, feet, the anus, and genital) have five objects.

buddhi = cognition

indriya = instruments

buddhīndriyāṇi (stem form: buddhīndriya) (neuter, nominative, plural) = the instruments of cognition

teṣāṃ (pronoun, 3rd person, neuter, genitive, plural) = of those

pañca (cardinal number, masculine, nominative, singular) = five

viśeṣa = gross

aviśeṣa = subtle

viṣaya = an object

viśeṣāviśeṣaviṣayāṇi (stem form: viśeṣāviśeṣaviṣaya) (neuter, nominative, plural) = the objects are gross and subtle

vāk (stem form: vāk) (feminine, nominative, singular) = speech

bhavati (1st class verb root: bhū) (present tense, *parasmaipada*, 3rd person, singular) = it is

śabda = sound

viṣayā = an object

śabdaviṣayā (stem form: śabdaviṣayā) (feminine, nominative, singular) = the object of sound

śeṣāṇi (stem form: śeṣa) (neuter, nominative, plural) =  
all the others

tu (conjunction) (indeclinable) = but

pañca = five

viṣaya = an object

pañcaviṣayāṇi (stem form: pañcaviṣaya) (neuter,  
nominative, plural) = five objects

## Verse 35

सान्तःकरणा बुद्धिः सर्वं विषयमवगाहते यस्मात् ।

तस्मात् त्रिविधं करणं द्वारि द्वाराणि शेषाणि ॥ ३५ ॥

sāntaḥkaraṇā buddhiḥ sarvaṃ viṣayamavagāhate

yasmāt ।

tasmāt trividhaṃ karaṇaṃ dvāri dvārāṇi śeṣāṇi ॥ 35 ॥

From which buddhi together with the internal instrument absorbs all objects, from that the three kinds of instruments (buddhi, ahamkara, and mind) are a portal keepers. All the others (the instruments of cognition and action) are the portals.

sa = together with

anta = the internal

sāntas (stem form: sānta) (masculine, nominative, singular) = together with the internal

karaṇā (stem form: karaṇā) (feminine, nominative, singular) = instrument

buddhis (stem form: buddhi) (feminine, nominative, singular) = buddhi

sarvam (stem form: sarva) (neuter, accusative, singular) = all

viṣayam (stem form: viṣaya) (neuter, accusative, singular) = object

avagāhate (1st class verb root: avagāh) (present indicative, *ātmanepada*, 3rd person, singular) = is absorbs

yasmāt (relative pronoun, 3rd person, masculine/neuter, ablative, singular) = from which

tasmāt (correlative pronoun, 3rd person, masculine/neuter, ablative, singular) = from that

trividham (stem form: trividha) (neuter, nominative, singular) = three kinds

kāraṇam (stem form: kāraṇa) (neuter, nominative, singular) = the instrument

dvāri (stem form: dvārin) (neuter, nominative, singular) = a gatekeeper

dvārāṇi (stem form: dvāra) (neuter, nominative, plural) = portals

śeṣāṇi (stem form: śeṣa) (neuter, nominative, plural) = all the others

## Verse 36

एते प्रदीपकल्पाः परस्परविलक्षणा गुणविशेषाः ।

कृत्स्नं पुरुषस्यार्थं प्रकाश्यबुद्धौ प्रयच्छन्ति ॥ ३६ ॥

ete pradīpakalpāḥ parasparavilakṣaṇā guṇaviśeṣāḥ ।

kṛtsnaṃ puruṣasyārthaṃ prakāśyabuddhau

prayacchanti ॥ 36 ॥

These (mind, ahamkara, instruments of cognition and action), resembling a lamp and different from one another due to the difference between the gunas, offer the entire aim of the Self in the illuminated buddhi.

ete (pronoun, 3rd person, masculine, nominative, plural) = these

pradīpa = a lamp

kalpa = resembling

pradīpakalpās (stem form: pradīpakalpa) (masculine, nominative, plural) = resembling a lamp

paraspara = one another

vilakṣaṇa = different

parasparavilakṣaṇās (stem form: parasparavilakṣaṇa) (masculine, nominative, plural) = different from one another

guṇa = guna

viśeṣa = the difference

guṇaviśeṣās (stem form: guṇaviśeṣa) (masculine, nominative, plural) = the difference between the gunas

kṛtsnam (stem form: kṛtsna) (neuter, accusative, singular) = the entire

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

artham (stem form: artha) (neuter, accusative, singular) = the aim

prakāśya = illuminated

buddhi= buddhi

prakāśyabuddhau (stem form: buddhi) (feminine, locative, singular) = in the illuminated buddhi

prayacchanti (1st class verb root: prayam) (present indicative, *parasmaipada*, 3rd person, plural) = they offer

## Verse 37

सर्वं प्रत्युपभोगं यस्मात् पुरुषस्य साधयति बुद्धिः ।

सैव च विशिनष्टि पुनः प्रधानपुरुषान्तरं सूक्ष्मम् ॥ ३७ ॥

sarvaṃ pratyupabhogaṃ yasmāt puruṣasya sādhayati

buddhiḥ ।

saiva ca viśinaṣṭi punaḥ pradhānapuruṣāntaraṃ

sūkṣmam ॥ 37 ॥

From which the buddhi accomplishes all for the pleasure of the Self. And indeed, that one again discriminates the subtle difference between the Pradhana (Mula Prakriti) and the Self.

sarvam (stem form: sarva) (neuter, accusative, singular) = all

prati = towards

upabhoga = pleasure

pratyupabhogam (stem form: pratyupabhoga) (neuter, accusative, singular) = for the pleasure

yasmāt (relative pronoun, 3rd person, masculine/neuter, ablative, singular) = from which

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

sādhayati (4th class verb root: sādḥ) (present indicative, *parasmaipada*, 3rd person, singular) = accomplishes

buddhis (stem form: buddhi) (feminine, nominative, singular) = buddhi

sas (pronoun, 3rd person, masculine, nominative, singular) = that one

eva (adverb) (indeclinable) = indeed

ca (conjunction) (indeclinable) = and

viśinaṣṭi (7th class verb root: viśiṣ) (present indicative, *parasmaipada*, 3rd person, singular) = one discriminates

punar (adverb) (indeclinable) = again

pradhāna = Pradhana (Mula Prakriti)

puruṣa = the Self

antara = the difference between

pradhānapuruṣāntaram (stem form:

pradhānapuruṣāntara) (neuter, nominative, singular) = difference between the Pradhana (Mula Prakriti) and the Self

sūkṣmam (stem form: sūkṣma) (neuter, nominative, singular) = subtle

## Verse 38

तन्मात्राण्यविशेषास्तेभ्यो भूतानि पञ्च पञ्चभ्यः ।

एते स्मृता विशेषाः शान्ता घोराश्च मूढाश्च ॥ ३८ ॥

tanmātrāṇyaviśeṣāstebhyo bhūtāni pañca pañcabhyaḥ

ete smṛtā viśeṣāḥ śāntā ghorāśca mūḍhāśca ॥ 38 ॥

The *tanmatras* are the subtle elements (sound, touch, color, taste, and odor). From those are the five gross elements (space, air, fire, water, and earth). From the five are those gross (elements) experienced as calm, turbulent, and deluded.

tanmātrāṇi (stem form: tanmātra) (neuter, nominative, plural) = *tanmatras*

aviśeṣās (stem form: aviśeṣa) (masculine, nominative, plural) = subtle elements

tebhyas (pronoun, 3rd person, ablative, plural) = from those

bhūtāni (1st class verb root: bhū) (past passive participle, neuter, nominative, plural) = gross elements

pañca (cardinal number, masculine, nominative, singular) = five

pañcabhyas (cardinal number, masculine, ablative, singular) = from the five

ete (pronoun, 3rd person, masculine, nominative, plural) = those

smṛtās (5th class verb root: smṛ) (past passive participle, masculine, nominative, plural) = experienced

viśeṣās (stem form: viśeṣa) (masculine, nominative, plural) = gross

śāntās (4th class verb root: śam) (past passive participle, masculine, nominative, plural) = the calm

ghorās (stem form: ghora) (masculine, nominative, plural) = turbulent

ca (conjunction) (indeclinable) = and  
mūḍhās (4th class verb root: muh) (past passive participle, masculine, nominative, plural) = deluded

ca (conjunction) (indeclinable) = and

## Verse 39

सूक्ष्मा मातापितृजाः सह प्रभूतैस्त्रिधा विशेषाः स्युः ।

सूक्ष्मास्तेषां नियता मातापितृजा निवर्तन्ते ॥ ३९ ॥

sūkṣmā mātāpitrjāḥ saha prabhūtaistridhā viśeṣāḥ

syuḥ ।

sūkṣmāsteṣāṃ niyatā mātāpitrjā nivartante ॥ 39 ॥

The subtle elements together with the gross elements born of the mother and father arisen with the three kinds (calm, turbulent, and deluded). The subtle elements of those ought to be permanent, those born of the mother and father are finite.



sūkṣmās (stem form: sūkṣma) (masculine, nominative, plural) = subtle elements

mātāpitrjās (stem form: mātāpitrja) (masculine, nominative, plural) = born of the mother and father

saha (preposition) (indeclinable) = together with

prabhūtais (1st class verb root: bhū) (prabhūtais) (neuter, instrumental, plural) = with the arisen

tridhā (adverb) (indeclinable) = three kinds

viśeṣās (stem form: viśeṣa) (masculine, nominative, plural) = gross elements

syus (2nd class verb root: as) (optative, *parasmaipada*, 3rd person, plural) = ought to be

sūkṣmās (stem form: sūkṣma) (masculine, nominative, plural) = subtle elements

teṣām (pronoun, 3rd person, neuter, genitive, plural) = of those

niyatās (1st class verb root: yam) (past passive participle, masculine, nominative, plural) = permanent

mātāpitrjās (stem form: mātāpitrja) (masculine, nominative, plural) = born of the mother and father

nivartante (1st class verb root: vṛt) (present indicative, *ātmanepada*, 3rd person, plural) = finite

## Verse 40

पूर्वोत्पन्नमसक्तं नियतं महदादिसूक्ष्मपर्यन्तम् ।

संसरति निरुपभोगं भावैरधिवासितं लिङ्गम् ॥ ४० ॥

pūrvotpannamasaktaṃ niyataṃ

mahadādisūkṣmaparyantaṃ ।

saṃsarati nirupabhogaṃ bhāvairadhivāsitaṃ liṅgam

॥ 40 ॥

The subtle body is previously existent, unattached, permanent, beginning with mahat and ending with the subtle elements, undergoing transmigration, not experiencing, and clothed with dispositions.

pūrvotpannam (stem form: pūrvotpanna) (neuter, nominative, singular) = previously existent

asaktaṃ (stem form: asakta) (neuter, nominative, singular) = unattached

niyataṃ (1st class verb root: yam) (past passive participle, neuter, nominative, singular) = permanent

mahat = mahat

ādi = beginning with

sūkṣma = subtle elements

paryanta = ending

mahadādisūkṣmaparyantaṃ (stem form: mahadādisūkṣmaparyanta) (neuter, nominative, singular) = beginning with mahat and ending with the subtle elements

saṃsarati (1st class verb root: saṃsṛ) (present indicative, *parasmaipada*, 3rd person, singular) = undergoing transmigration

nirupabhogaṃ (stem form: nirupabhoga) (neuter, nominative, singular) = not experiencing

bhāvair (stem form: bhāva) (neuter, instrumental, plural) = with dispositions

adhivāsitam (stem form: adhvāsita) (neuter, nominative, singular) = clothed

liṅgam (stem form: liṅga) (neuter, nominative, singular) = the subtle body

## Verse 41

चित्रं यथाश्रयमृते स्थाण्वादिभ्यो विना यथा छाया ।

तद्वद् विना विशेषेर्न तिष्ठति निराश्रयं लिङ्गम् ॥ ४१ ॥

citram yathāśrayamṛte sthāṅvādibhyo vinā yathā

chāyā ।

tadvad vinā viśeṣairna tiṣṭhati nirāśrayam liṅgam

॥ 41 ॥

Like a picture without a support, just so a shadow cannot be without a stake. Likewise, a subtle body cannot stand without a support.

citram (stem form: citra) (neuter, nominative, singular) = a picture

yathā (adverb) (indeclinable) = like

āśraya = support

mṛte = without

āśrayamṛte (6th class verb root: mṛ) (past passive participle, neuter, locative, singular) = without a support

sthāṇu = a stake

ādi = et cetera

sthāṇvādibhyas (stem form: sthāṇvādi) (neuter, ablative, singular) = from a stake, etc.

vinā (preposition) (indeclinable) = without

yathā (adverb) (indeclinable) = just so

chāyā (stem form: chāyā) (feminine, nominative, singular) = shadow

tadvad (adverb) (indeclinable) = likewise

vinā (preposition) (indeclinable) = without

viśeṣais (stem form: viśeṣa) (neuter, instrumental, plural) = by differences

na (particle of negation) (indeclinable) = not

tiṣṭhati (1st class verb root: sthā) (present indicative, *parasmaipada*, 3rd person, singular) = standing

nirāśrayam (stem form: nirāśraya) (neuter, accusative, singular) = without support

liṅgam (stem form: liṅga) (neuter, nominative, singular) = the subtle body

## Verse 42

पुरुषार्थहेतुकमिदं निमित्तनैमित्तिकप्रसङ्गेन ।

प्रकृतेर्विभुत्वयोगान् नटवद् व्यवतिष्ठते लिङ्गम् ॥ ४२ ॥

puruṣārthahetukamidaṃ nimittanaimittikaprasaṅgena ।

prakṛtervibhutvayogān naṭavad vyavatiṣṭhate liṅgam

॥ 42 ॥

This (subtle body) produces the aim of the Self with the discharge of cause and that derived from the cause (the effect) from nature and the union with the omnipresent. Like an actor, the subtle body performs.

puruṣa = the Self

artha = the aim

hetuka = producing

puruṣārthahetukam (stem form: puruṣārthahetuka)  
(neuter, nominative, singular) = produces the aim of  
the Self

idam (pronoun, 3rd person, neuter, nominative,  
singular) = this

nimitta = cause

naimittika = derived from a cause (an effect)

prasaṅga = the discharge

nimittanaimittikaprasaṅgena (stem form:  
nimittanaimittikaprasaṅga) (neuter, instrumental,  
singular) = with the discharge of cause and that  
derived from a cause (an effect)

prakṛtes (stem form: prakṛti) (feminine, ablative,  
singular) = from nature

vibhutva = omnipresent

yoga = the union

vibhutvayogāt (stem form: vibhutvayoga) (neuter,  
ablative, singular) = from the union with the  
omnipresent

naṭavad (stem form: naṭavat) (neuter, nominative, singular) = like an actor

vyavatiṣṭhate (1st class verb root: vyavasthā) (present indicative, *ātmanepada*, 3rd person, singular) = performs

liṅgam (stem form: liṅga) (neuter, nominative, singular) = the subtle body

## Verse 43

सांसिद्धिकाश्च भावाः प्राकृतिका वैकृताश्च धर्माद्याः ।

दृष्टाः करणाश्रयिणः कार्याश्रयिणश्च कललाद्याः ॥ ४३ ॥

sāmsiddhikāśca bhāvāḥ prakṛtikā vaikṛtāśca

dharmādyāḥ ।

dr̥ṣṭāḥ karaṇāśrayiṇaḥ kāryāśrayiṇaśca kalalādyāḥ

॥ 43 ॥

The innate and natural dispositions are related to the *sattvic ahamkara* (the mind, instruments of cognition and action) and dharma, etc. The seen related to cause and effect are the embryo, etc.

sāmsiddhikās (stem form: sāmsiddhika) (masculine, nominative, plural) = innate

ca (conjunction) (indeclinable) = and

bhāvās (stem form: bhāva) (masculine, nominative, plural) = dispositions

prākṛtikās (stem form: prākṛtika) (masculine, nominative, plural) = natural

vaikṛtās (stem form: vaikṛta) (masculine, nominative, plural) = related to the *sattvic ahamkara* (the mind, instruments of cognition and action)

ca (conjunction) (indeclinable) = and

dharma = dharma

ādi = et cetera

dharmādyās (stem form: dharmādyā) (masculine, nominative, plural) = dharma, etc.

dr̥ṣṭās (1st class verb root: dr̥ś) (past passive participle, masculine, nominative, plural) = the seen

karaṇāśrayiṇas (stem form: karaṇāśrayin) (masculine, nominative, plural) = related to the cause

kāryāśrayiṇas (stem form: kāryāśrayin) (masculine, nominative, plural) = related to effect

ca (conjunction) (indeclinable) = and

kalala = the embryo

ādi = et cetera

kalalādyās (stem form: kalalādyā) (masculine, nominative, plural) = the embryo, etc.

## Verse 44

धर्मेण गमनमूर्ध्वं गमनमधस्ताद् भवत्यधर्मेण ।

ज्ञानेन चापवर्गो विपर्ययादिष्यते बन्धः ॥ ४४ ॥

dharmeṇa gamanamūrdhvaṃ gamanamadhastād

bhavatyadharmeṇa ।

jñānena cāpavargo viparyayādiṣyate bandhaḥ ॥ 44 ॥

By dharma one goes upwards and by adharmā one goes below. By knowledge is accomplishment, from the reverse is considered bondage.

dharmeṇa (stem form: dharma) (masculine, instrumental, singular) = by dharma

gamanam (stem form: gamana) (neuter, nominative, singular) = one goes

ūrdhvam (stem form: ūrdhva) (neuter, nominative, singular) = upwards

gamanam (stem form: gamana) (neuter, nominative, singular) = one goes

adhastāt (adverb) (indeclinable) = below

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = it is

adharmeṇa (stem form: adharmā) (masculine, instrumental, singular) = by adharmā

jñānena (stem form: ) (neuter, instrumental, singular) = by knowledge

ca (conjunction) (indeclinable) = and

apavargas (stem form: apavarga) (masculine, nominative, singular) = accomplishment



viparyayāt (stem form: viparyaya) (neuter, ablative, singular) = from the reverse

iṣyate (6th class verb root: miṣ) (present indicative, passive, *ātmanepada*, 3rd person, singular) = considered

bandhas (stem form: bandha) (masculine, nominative, singular) = bondage

## Verse 45

वैराग्यात् प्रकृतिलयः संसारो भवति राजसाद् रागात् ।

ऐश्वर्यादविघातो विपर्ययात् तद्विपर्यासः ॥ ४५ ॥

vairāgyāt prakṛtilayaḥ saṃsāro bhavati rājasād rāgāt ।

aiśvaryādaviḡhāto viparyayāt tadviparyāsaḥ ॥ 45 ॥

From dispassion is absorption into nature, from that passion related to rajas is the cycle of existence, from power is no impediment, from the opposite is the opposite.

vairāgyāt (stem form: vairāgya) (neuter, ablative, singular) = from dispassion

prakṛti = nature

laya = absorption

prakṛtilayas (stem form: prakṛtilaya) (masculine, nominative, singular) = absorption into nature

saṃsāras (stem form: saṃsāra) (masculine, nominative, singular) = cycle of existence

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = it is

rājasāt (stem form: rājasa) (masculine, ablative, singular) = from that related to rajas

rāgāt (stem form: rāga) (masculine, ablative, singular) = from passion

aiśvaryāt (stem form: aiśvarya) (neuter, ablative, singular) = from power

avighātas (stem form: avighāta) (masculine, nominative, singular) = no impediment

viparyayāt (stem form: viparyaya) (masculine, ablative, singular) = from the opposite

tad (pronoun, 3rd person, neuter, nominative, singular) = that

viparyāsas (stem form: viparyāsa) (masculine, nominative, singular) = opposite

## Verse 46

एष प्रत्ययसर्गो विपर्ययाशक्तितुष्टिसिद्ध्याख्यः ।

गुणवैषम्यविमर्दात् तस्य च भेदास्तु पञ्चाशत् ॥ ४६ ॥

eṣa pratyayasargo viparyayāśaktitūṣṭisiddhyākhyah ।

guṇavaiṣamyavimardāt tasya ca bhedāstu pañcāśat

॥ 46 ॥

That creation which proceeds from buddhi is categorized as loss, weakness, contentment, and accomplishment. And from the contact of the diverse gunas, the divisions of that are a mere fifty.

eṣas (pronoun, 3rd person, masculine, nominative, singular) = that

pratyayasargas (stem form: pratyayasarga) (masculine, nominative, singular) = creation which proceeds from buddhi

viparyaya = loss

aśakti = weakness

tūṣṭi = contentment

siddhi = accomplishment

ākhyas = is categorized

viparyayāśaktitūṣṭisiddhyākhyas (stem form: viparyayāśaktitūṣṭisiddhyākhyas) (masculine, nominative, singular) = is categorized as loss, weakness, contentment, and accomplishment

guṇa = guna

vaiṣamya = derived from the solitary (diverse)

vimarda = contact

guṇavaiṣamyavimardāt (stem form:

guṇavaiṣamyavimarda) (masculine, ablative, singular)

= from the contact of the diverse gunas

tasya (pronoun, 3rd person, neuter, genitive, singular) = of that

ca (conjunction) (indeclinable) = and

bhedās (stem form: bheda) (masculine, nominative, plural) = divisions

tu (adverb) (indeclinable) = a mere

pañcāśat (cardinal number) = fifty

## Verse 47

पञ्च विपर्ययभेदा भवन्त्यशक्तिश्च करणवैकल्यात् ।

अष्टाविंशतिभेदास्तुष्टिर्नवधाष्टधा सिद्धिः ॥ ४७ ॥

pañca viparyayabhedā bhavantyaśaktiśca

karaṇavaikalyāt ।

aṣṭāviṃśatibhedāstuṣṭirnavadhāṣṭadhā siddhiḥ ॥ 47 ॥

There are five divisions of loss and twenty-eight divisions of weakness arising from the weakness of the instrument. Contentment has nine forms. Accomplishment has eight forms.

pañca = five

viparyaya = loss

bheda = division

pañcaviparyayabhedās (stem form:  
pañcaviparyayabheda) (masculine, nominative, plural)  
= five divisions of loss

bhavanti (1st class verb root: bhū) (present indicative,  
*parasmaipada*, 3rd person, plural) = there are

aśaktis (stem form: aśakti) (feminine, nominative,  
singular) = weakness

ca (conjunction) (indeclinable) = and

karaṇa = instrument

vaikalya = weakness

karaṇavaikalyāt (stem form: karaṇavaikalya)  
(masculine, ablative, singular) = arising from the  
weakness of the instrument

aṣṭāviṃśati = 28

bheda = division

aṣṭāviṃśatibhedās (stem form: aṣṭāviṃśatibheda)  
(masculine, nominative, plural) = 28 divisions

tuṣṭis (stem form: tuṣṭi) (feminine, nominative,  
singular) = contentment

navadhā (adverb) (indeclinable) = nine forms

aṣṭadhā (adverb) (indeclinable) = eight forms

siddhis (stem form: siddhi) (feminine, nominative,  
singular) = accomplishment

## Verse 48

भेदस्तमसोऽष्टविधो मोहस्य च दशविधो महामोहः ।

तामिस्रोऽष्टादशधा तथा भवत्यन्धतामिस्रः ॥ ४८ ॥

bhedastamaso'ṣṭavidho mohasya ca daśavidho

mahāmohaḥ ।

tāmisro'ṣṭādaśadhā tathā bhavatyandhatāmisraḥ ॥ 48 ॥

From *tamas* is the eightfold division of delusion and tenfold division of great delusion. Thus, there are eighteen forms of waning light and also [eighteen forms] of darkness.

bhedas (stem form: bheda) (masculine, nominative, singular) = division

tamasas (stem form: tamas) (masculine, ablative, singular) = from *tamas*

aṣṭavidhas (stem form: aṣṭavidha) (masculine, nominative, singular) = eightfold

mohasya (stem form: moha) (masculine, genitive, singular) = of delusion

ca (conjunction) (indeclinable) = and

daśavidhas (stem form: daśavidha) (masculine, nominative, singular) = tenfold

mahā = great

moha = delusion

mahāmohas (stem form: mahāmoha) (masculine, nominative, singular) = great delusion

tāmisras (stem form: tāmisra) (masculine, nominative, singular) = (waning of the moon) waning light

aṣṭādaśadhā (adverb) (indeclinable) = eighteen forms

tathā (adverb) (indeclinable) = and also

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = it is

andhatāmisras (stem form: andhatāmisra) (masculine, nominative, singular) = darkness

## Verse 49

एकादशेन्द्रियवधाः सह बुद्धिवधैरशक्तिरुद्दिष्टा ।

सप्तदश वधा बुद्धेर्विपर्ययात् तुष्टिसिद्धीनाम् ॥ ४९ ॥

ekādaśendriyavadhāḥ saha

buddhivadhairāśaktiruddiṣṭā ।

saptadaśavadhā buddherviparyayāt tuṣṭisiddhīnām

॥ 49 ॥

The weakness is the injuries of the eleven instruments together with the injuries of the buddhi declared as the seventeen injuries from the buddhi based on the opposite of accomplishment and contentment.

ekādaśa = eleven

indriya = instrument

vadha = injury

ekādaśendriyavadhās (masculine, nominative, plural)  
= the injuries of the eleven instruments

saha (preposition) (indeclinable) = together with

buddhi = buddhi

vadha = injury

buddhivadhais (stem form: buddhivadha) (masculine,  
instrumental, plural) = with the injuries of the buddhi

aśaktis (stem form: aśakti) (feminine, nominative,  
singular) = weakness

uddiṣṭās (6th class verb root: uddiś) (past passive  
participle, masculine, nominative, plural) = declared

saptadaśa = 17

vadha = injury

saptadaśavadhās (stem form: saptadaśavadha)  
(masculine, nominative, plural) = the seventeen  
injuries

buddhes (stem form: buddhi) (feminine, ablative,  
singular) = from the buddhi

viparyayāt (stem form: viparyaya) (masculine/neuter,  
ablative, singular) = based on the opposite

tuṣṭisiddhīnām (stem form: tuṣṭisiddhi) (tuṣṭi +  
siddhīnām) (feminine, genitive, plural) = of  
accomplishment and contentment



## Verse 50

आध्यात्मिकाश्चतस्रः प्रकृत्युपादानकालभाग्याख्याः ।

बाह्या विषयोपरमाच्च पञ्च नव तुष्टयोऽभिमताः ॥ ५० ॥

ādhyātmikāścatasraḥ

prakṛtyupādānakālabhāgyākhyāḥ ।

bāhyā viṣayoparamācca pañca nava tuṣṭayo'bhimatāḥ

॥ 50 ॥

The nine desired contentments are the four related to the Self (the internals) known as nature, material means, time, and luck. And the five externals based on the cessation of the objects of the senses.

ādhyātmikās (masculine, nominative, plural) = related to the Self (the internals)

catasras (cardinal number, feminine, nominative, plural) = four

prakṛti = nature

upādāna = material means

kāla = time

bhāgya = luck

ākhyā = known

prakṛtyupādānakālabhāgyākhyās (masculine, nominative, plural) = called nature, material means, time, and luck

bāhyās (stem form: bāhya) (masculine, nominative, plural) = exterior

viṣaya = object of the senses

uparama = cessation

viṣayoparamāt (stem form: viṣayoparama) (masculine, ablative, singular) = based on the cessation of the objects of the senses

ca (conjunction) (indeclinable) = and

pañca (cardinal number, nominative, singular) = five

nava (cardinal number) = nine

tuṣṭayas (stem form: tuṣṭi) (feminine, nominative, plural) = contentments

abhimatās (stem form: abhimatā) (past passive participle, feminine, nominative, plural) = those desired

## Verse 51

ऊहः शब्दोऽध्ययनं दुःखविघातास्त्रयः सुहृत्प्राप्तिः ।

दानं च सिद्धयोऽष्टौ सिद्धेः पूर्वोऽङ्कुशस्त्रिविधः ॥ ५१ ॥

ūhaḥ śabdo'dhyayanam duḥkhavighātāstrayaḥ

suhṛtprāptiḥ ।

dānaṃ ca siddhayo'sṭau siddheḥ

pūrvo'ṅkuśastrividhaḥ ॥ 51 ॥

Reasoning, verbal authority, study, the threefold destruction of sorrow (internal, external, and supernatural), the acquisition of a friends, and charity are the eight accomplishments. The previous three (infirmity, ignorance, complacency) are a restraint on accomplishment.

ūhas (stem form: ūha) (masculine, nominative, singular) = reasoning

śabdas (stem form: śabda) (masculine, nominative, singular) = verbal authority

adhyayanam (stem form: adhyayana) (neuter, nominative, singular) = study

duḥkha = sorrow

vighāta = destruction

duḥkhavighātās (stem form: duḥkhavighāta) (masculine, nominative, plural) = destruction of sorrow

trayas (cardinal number) (masculine, nominative, plural) = threefold

suhṛtprāptis (stem form: suhṛtprāpti) (feminine, nominative, singular) = the acquisition of friends

dānam (stem form: dāna) (neuter, nominative, singular) = charity

ca (conjunction) (indeclinable) = and

siddhayas (stem form: siddhi) (feminine, nominative, plural) = accomplishments

aṣṭau (cardinal number) = eight

siddhes (stem form: siddhi) (feminine, ablative, singular) = from accomplishment

pūrvas (stem form: pūrva) (masculine, nominative, singular) = previous

aṅkuśas (stem form: aṅkuśa) (masculine, nominative, singular) = a restraint

trividhas (stem form: trividha) (masculine, nominative, singular) = threefold

## Verse 52

न विना भावैर्लिङ्गं न विना लिङ्गेन भावनिर्वृतिः ।

लिङ्गाख्यो भावाख्यस्तस्माद् द्विविधाः प्रवर्तते सर्गः

॥ ५२ ॥

na vinā bhāvairliṅgaṃ na vinā liṅgena bhāvanirvṛtīḥ ।

liṅgākhyo bhāvākhyastasmād dvividhāḥ pravartate

sargaḥ ॥ 52 ॥

There is no subtle body without dispositions. There is no accomplishment of dispositions without a subtle body. Therefore, a twofold creation occurs known as the subtle body and dispositions.

na (particle of negation) (indeclinable) = not

vinā (preposition) (indeclinable) = without

bhāvais (stem form: bhāva) (masculine, instrumental, plural) = with dispositions

liṅgam (stem form: liṅga) (neuter, nominative, singular) = subtle body

na (particle of negation) (indeclinable) = not

vinā (preposition) (indeclinable) = without

liṅgena (stem form: liṅga) (neuter, instrumental, singular) = with a subtle body

bhāva = disposition

nirvṛti = cessation

bhāvanirvṛtis (stem form: bhāvanirvṛti) (feminine, nominative, singular) = accomplishment of the dispositions

liṅgākhyas (stem form: liṅgākhya) (liṅga + ākhyas) (masculine, nominative, singular) = known as a subtle body

bhāva = disposition

ākhyā = known as

bhāvākhyas (stem form: bhāvākhyā) (masculine, nominative, singular) = known as dispositions

tasmāt (adverb) (indeclinable) = therefore

dvividhas (stem form: dvividha) (masculine, nominative, singular) = twofold

pravartate (1st class verb root: vṛt) (pra + vartate)  
(present indicative, ātmanepada, 3rd person, singular)  
= occurs

sargas (stem form: sarga) (masculine, nominative, singular) = creation

## Verse 53

अष्टविकल्पो दैवस्तइर्यग्योनश्च पञ्चधा भवति ।

मानुष्यश्चैकविधः समासतो भौतिकः सर्गः ॥ ५३ ॥

aṣṭavikalpo daivastairyagyonaśca pañcadhā bhavati ।

mānuṣyaścaikavidhaḥ samāsato bhautikaḥ sargaḥ

॥ 53 ॥

There are eight kinds (Brahman, Prajapati, Indra, Pitri, Gandharva, Yaksha, Raksha, and Pishaca) derived from the divine origin, five forms (cattle, deer, bird, reptile, and immobile things) derived from an animal origin, and one kind derived from a human origin. This is the summary of creation in regards to living beings.

aṣṭa = eight

vikalpa = kinds

aṣṭavikalpas (stem form: aṣṭavikalpa) (aṣṭa + vikalpas)  
(masculine, nominative, singular) = eight kinds

daivas (stem form: daiva) (masculine, nominative,  
singular) = derived from the divine origin

tairyagyona (stem form: tairyagyona) (masculine,  
nominative, singular) = derived from an animal origin

ca (adverb) (indeclinable) = and

pañcadhā (adverb) (indeclinable) = five forms

bhavati (1st class verb root: bhū) (present indicative,  
*parasmaipada*, 3rd person, singular) = it is

mānuṣyas (stem form: mānuṣya) (masculine,  
nominative, singular) = derived from a human origin

ca (adverb) (indeclinable) = and

ekavidhas (stem form: ekavidha) (masculine,  
nominative, singular) = of one kind

samāsatas (adverb) (indeclinable) = in summary

bhautikas (stem form: bhautika) (masculine,  
nominative, singular) = in regards to living beings

sargas (stem form: sarga) (masculine, nominative,  
singular) = creation

## Verse 54

ऊर्ध्वं सत्त्वविशालस्तमोविशालश्च मूलतः सर्गः ।

मध्ये रजोविशालो ब्रह्मादिस्तम्बपर्यन्तः ॥ ५४ ॥

ūrdhvam sattvaviśālastamoviśālaśca mūlataḥ sargaḥ ।

madhye rajoviśālo brahmādistambaparyantaḥ ॥ 54 ॥

Upwards abounds in sattva, from the root abounds  
tamas, and creation in the middle abounds in rajas  
from Brahman, etc. down to a blade of grass.

ūrdhvam (stem form: ūrdhva) (neuter, nominative,  
singular) = upwards

sattva = sattva

viśāla = abounds in

sattvaviśālas (stem form: sattvaviśāla) (masculine,  
nominative, singular) = abounds in sattva

tamas = tamas

viśāla = abounds in

tamoviśālas (stem form: tamoviśāla) (masculine,  
nominative, singular) = abounds in tamas

ca (conjunction) (indeclinable) = and

mūlatas (adverb) (indeclinable) = from the root

sargas (stem form: sarga) (masculine, nominative,  
singular) = creation

madhye (adverb) (indeclinable) = in the middle

rajas = rajas

viśāla = abounds in

rajoviśālas (stem form: rajoviśāla) (masculine,  
nominative, singular) = abounds in rajas

brahma = Brahman  
ādi = et cetera  
stamba = blade of grass  
paryanta = down to a  
brahmādistambaparyantas (stem form:  
stambaparyanta) (masculine, nominative, singular) =  
from Brahman, etc. down to a blade of grass

## Verse 55

तत्र जरामरणकृतं दुःखं प्राप्नोति चेतनः पुरुषः ।

लिङ्गस्याविनिवृत्तेस्तस्माद् दुःखं स्वभावेन ॥ ५५ ॥

tatra jarāmaraṇakṛtaṃ duḥkhaṃ prāpnoti cetanaḥ

puruṣaḥ ।

liṅgasyāvinivṛttestasmād duḥkhaṃ svabhāvena ॥ 55 ॥

There, the animate Self attains sorrow producing old age and death because of the absence of destruction of the subtle body. Therefore, sorrow is a part of one's own state.



tatra (adverb) (indeclinable) = there

jarā = old age

maraṇa = death

kṛta = produced

jarāmaraṇakṛtam (8th class verb root: kṛ) (past passive participle, neuter, accusative, singular) = produced old age and death

duḥkham (stem form: duḥkha) (neuter, accusative, singular) = sorrow

prāpnoti (5th class verb root: prāp) (present indicative, *parasmaipada*, 3rd person, singular) = attains

cetanas (stem form: cetana) (masculine, nominative, singular) = animate

puruṣas (stem form: puruṣa) (masculine, nominative, singular) = Self

liṅgasya (stem form: liṅga) (neuter, genitive, singular) = of the subtle body

avinivṛttes (stem form: avinivṛtti) (feminine, ablative, singular) = from absence of destruction

tasmāt (adverb) (indeclinable) = therefore

duḥkham (stem form: duḥkha) (neuter, nominative, singular) = sorrow

svabhāvena (stem form: svabhāva) (masculine, instrumental, singular) = with one's own state

## Verse 56

इत्येष प्रकृतिकृतो महदादिविशेषभूतपर्यन्तः ।

प्रतिपुरुषविमोक्षार्थं स्वार्थैव परार्थारम्भः ॥ ५६ ॥

ityeṣa prakṛtikṛto mahadādiviśeṣabhūtaparyantaḥ ।

pratipuruṣavimokṣārthaṃ svārthaiva parārhārambhaḥ

॥ 56 ॥

It is said, that the accomplished of nature beginning with mahat down to distinct beings is the means for the liberation of each soul. The act in another's aim is as if in one's own aim.

iti = it is said

eṣas (pronoun, 3rd person, masculine, nominative, singular) = that

prakṛti = nature

kṛta = accomplished

prakṛtikṛtas (8th class verb root: kṛ) (past passive participle, masculine, nominative, singular) = the accomplished of nature

mahat = mahat

ādi = beginning with

viśeṣa = distinct

bhūta = being

paryanta = the end

mahadādiviśeṣabhūtaparyantas (stem form: mahadādiviśeṣabhūtaparyanta) (masculine, nominative, singular) = beginning with mahat down to distinct beings

pratipuruṣa = each soul

vimokṣa = liberation

artha = the means

pratipuruṣavimokṣārthaṃ (stem form: pratipuruṣavimokṣārtha) (neuter, nominative, singular) = the means for the liberation of each soul

svārthe (stem form: svārtha) (masculine, locative, singular) = in one's own aim

iva (adverb) (indeclinable) = as if

parārthe (stem form: parārtha) (masculine, locative, singular) = in another's aim

ārambhas (stem form: ārambha) (masculine, nominative, singular) = the act

## Verse 57

वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरजस्य ।

पुरुषविमोक्षनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ ५७ ॥

vatsavivṛddhinimittam kṣīrasya yathā

pravṛttirajñasya ।

puruṣavimokṣanimittam tathā pravṛttiḥ pradhānasya

॥ 57 ॥

Like the manifestation of the inanimate milk is for the aim of the growth of the calf, just so the manifestation of the foremost (*Prakṛiti*) is for the aim of the liberation of the soul.

vatsa = a calf

vivṛddhi = growth

nimitta = the aim

vatsavivṛddhinimittam (stem form:  
vatsavivṛddhinimitta) (neuter, nominative, singular) =  
the aim of the growth of the calf

kṣīrasya (stem form: kṣīra) (neuter, genitive, singular)  
= of the milk

yathā (adverb) (indeclinable) = like

pravṛttis (stem form: pravṛtti) (feminine, nominative,  
singular) = the manifestation

ajñasya (stem form: ajña) (neuter, genitive, singular) =  
of the inanimate

puruṣa = the soul

vimokṣa = liberation

nimitta = the aim

puruṣavimokṣanimittam (stem form:  
puruṣavimokṣanimitta) (neuter, nominative, singular)  
= the aim of the liberation of the soul

tathā (adverb) (indeclinable) = just so

pravṛttis (stem form: pravṛtti) (feminine, nominative,  
singular) = the manifestation

pradhānasya (stem form: pradhāna) (neuter, genitive,  
singular) = of the foremost (*Prakṛiti*)

## Verse 58

औत्सुक्यनिवृत्त्यर्थं यथा क्रियासु प्रवर्तते लोकः ।

पुरुषस्य विमोक्षार्थं प्रवर्तते तद्वदव्यक्तम् ॥ ५८ ॥

autsukyanivṛttiyartham yathā kriyāsu pravartate lokaḥ ।

puruṣasya vimokṣārtham pravartate tadvadavyaktam

॥ 58 ॥

Like the world is engages in action for the means of terminating desire, so the unmanifest engages for the means of the liberation of the Self.

autsukya = desire

nivṛtti = termination

artha = the means

autsukyanivṛttiyartham (stem form:

autsukyanivṛttiyartha) (neuter, accusative, singular) = the means of terminating desire

yathā (adverb) (indeclinable) = like

kriyāsu (stem form: kriyā) (feminine, locative, plural) = in actions

pravartate (1st class verb root: vṛt) (present indicative, *ātmanepada*, 3rd person, singular) = engages

lokas (stem form: loka) (masculine, nominative, singular) = the world

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

vimokṣa = liberation

artha = the means

vimokṣārtham (stem form: vimokṣārtha) (neuter, accusative, singular) = means of the liberation

pravartate (1st class verb root: vṛt) (present indicative, *ātmanepada*, 3rd person, singular) = engages

tadvat (adverb) (indeclinable) = so

avyaktam (stem form: avyakta) (neuter, nominative, singular) = the unmanifest

## Verse 59

रङ्गस्य दर्शयित्वा निवर्तते नर्तकी यथा नृत्यात् ।

पुरुषस्य तथात्मानं प्रकाश्य विनिवर्तते प्रकृतिः ॥ ५९ ॥

raṅgasya darśayitvā nivartate nartakī yathā nṛtyāt ।

puruṣasya tathātmānaṃ prakāśya vinivartate prakṛtiḥ

॥ 59 ॥

Like a female dancer having performed, disengages from the dance of the theater, just so nature [having performed] in illumination of the soul, disengages.

raṅgasya (stem form: raṅga) (masculine, genitive, singular) = of the theater

darśayitvā (1st class verb root: dṛś) (gerund) (indeclinable) = having performed

nivartate (1st class verb root: nivṛt) (present indicative, *ātmanepada*, 3rd person, singular) = she disengages

nartakī (stem form: nartakī) (feminine, nominative, singular) = female dancer

yathā (adverb) (indeclinable) = like

nṛtyāt (stem form: nṛtya) (neuter, ablative, singular) = from the dance

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

tathā (adverb) (indeclinable) = just so

ātmānam (stem form: ātman) (masculine, genitive, plural) = of the soul

prakāśye (stem form: prakāśya) (masculine/neuter, locative, singular) = in illumination

vinivartate (1st class verb root: nivivṛt) (vi + ni + vartate) (present indicative, *ātmanepada*, 3rd person, singular) = it disengages

prakṛtis (stem form: prakṛti) (feminine, nominative, singular) = nature (source of the material world)

## Verse 60

नानाविधैरुपायैरुपकारिण्यनुपकारिणः पुंसः ।

गुणवत्यगुणस्य सतस्तस्यार्थमपार्थकं चरति ॥ ६० ॥

nānāvidhairupāyairupakāriṇyanupakāriṇaḥ puṃsaḥ ।

guṇavatyaḡuṇasya satastasyārthamapārthakaṃ carati

॥ 60 ॥

With manifold means the benefactor is endowed with the gunas. It equally performs, without benefit, the aims of that malefactor Self, one without the gunas.

nānāvidhais (stem form: nānāvidha)  
(masculine/neuter, instrumental, plural) = with manifold

upāyais (stem form: upāya) (masculine/neuter, instrumental, plural) = with means

upakāriṇī (stem form: upakārin) (feminine, nominative, singular) = endowed with beneficence (a benefactor)

anupakāriṇas (stem form: anupakārin) (masculine, genitive, singular) = those not endowed with beneficence (malefactors)

puṃsas (stem form: puṃs) (masculine, genitive, singular) = of the Self

guṇavati (stem form: guṇavat) (neuter, locative, singular) = endowed with the gunas

aguṇasya (stem form: aguṇa) (masculine/neuter, genitive, singular) = of without the gunas

satas (adverb) (indeclinable) = equally

tasya (pronoun, 3rd person, masculine/neuter, genitive, singular) = of that



artham (stem form: artha) (neuter, accusative, singular) = the aims

apārthakam (stem form: apārthaka) (neuter, accusative, singular) = without benefit

carati (1st class verb root: car) (present indicative, *parasmaipada*, 3rd person, singular) = it performs

## Verse 61

प्रकृतेः सुकुमारतरं न किञ्चिदस्तीति मे मतिर्भवति ।

या दृष्टास्मीति पुनर्न दर्शनमुपैति पुरुषस्य ॥ ६१ ॥

prakṛteḥ sukumārataraṃ na kiñcidastīti me

matirbhavati ।

yā dr̥ṣṭāsmīti punarna darśanamupaiti puruṣasya

॥ 61 ॥

My notion is that there is nothing more modest than Nature. When she realizes, “I am seen,” she will not again come near within sight of the Self.

prakṛtes (stem form: prakṛti) (feminine, ablative, singular) = than nature

sukumārataram (stem form: sukumāratara) (sukumāra + taram) (comparative, neuter, nominative, singular) = more modest

na (particle of negation) = not

kiñcid (abstract construction) (indeclinable) = whatever

asti (2nd class verb root: as) (present indicative, *parasmaipada*, 3rd person, singular) = it is

iti (punctuation) (indeclinable) = (close quotes)

me (pronoun, 1st person, genitive, singular) = my

matī (stem form: mati) (feminine, nominative, singular) = the notion

bhavati (1st class verb root: bhū) (present indicative, *parasmaipada*, 3rd person, singular) = is

yā (relative pronoun, 3rd person, feminine, nominative, singular) = who

dṛṣṭā (1st class verb root: dṛś) (past passive participle, feminine, nominative, singular) = realized

asmi (2nd class verb root: as) (present indicative, *parasmaipada*, 1st person, singular) = I

iti (punctuation) (indeclinable) = (close quotes)

punar (adverb) (indeclinable) = again

na (particle of negation) = not

darśanam (stem form: darśana) (neuter, accusative, singular) = within sight

upaiti (2nd class verb root: upe) (present indicative, *parasmaipada*, 3rd person, singular) = comes near

puruṣasya (stem form: puruṣa) (masculine, genitive, singular) = of the Self

## Verse 62

तस्मान् न बध्यतेऽद्धा न मुच्यते नापि संसरति कश्चित् ।  
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

tasmān na badhyate'ddhā na mucyate nāpi saṃsarati  
kaścit ।

saṃsarati badhyate mucyate ca nānāśrayā prakṛtiḥ  
॥ 62 ॥

Therefore, (the Self) is not bound, nor is it abandoned,  
nor is it ever undergoing transmigration. Nature  
undergoes the cycle of mundane existence. Wearing  
different forms, it is bound and released.

tasmāt (adverb) (indeclinable) = therefore

na (particle of negation) = not

badhyate (1st class verb root: badh) (present  
indicative, passive, *ātmanepada*, 3rd person, singular)  
= it is bound

addhā (adverb) (indeclinable) = truly

na (particle of negation) = not

mucyate (1st class verb root: muc) (present indicative,  
passive, *ātmanepada*, 3rd person, singular) = it is  
abandoned

na (particle of negation) = not

api (adverb) (indeclinable) = also

saṃsarati (1st class verb root: saṃsṛ) (present  
indicative, *parasmaipada*, 3rd person, singular) = it  
undergoes the cycle of mundane existence

kaścīd (abstract construction) (indeclinable) =  
whenever

samsarati (1st class verb root: saṃsṛ) (present indicative, *parasmaipada*, 3rd person, singular) = it undergoes the cycle of mundane existence

badhyate (1st class verb root: badh) (present indicative, passive, *ātmanepada*, 3rd person, singular) = it is bound

mucyate (1st class verb root: muc) (present indicative, passive, *ātmanepada*, 3rd person, singular) = it is released

ca (conjunction) (indeclinable) = and

nānāśrayā (feminine, nominative, singular) = wearing different forms

prakṛtis (stem form: prakṛti) (feminine, nominative, singular) = nature (source of the material world)

## Verse 63

रूपैः सप्तभिरेव तु बध्नात्यात्मानमात्मना प्रकृतिः ।

सैव च पुरुषार्थं प्रतिविमोचयत्येकरूपेण ॥ ६३ ॥

rūpaiḥ saptabhireva tu badhnātyātmānamātmanā  
prakṛtiḥ ।

saiva ca puruṣārthaṃ prativimocayatyekarūpeṇa

॥ 63 ॥

But indeed, with seven forms (dharma, dispassion, supremacy, adharma, ignorance, passion, weakness), nature binds the soul by the soul, and indeed, that (soul) causes one to go towards liberation for the aim of the Self with one form (knowledge).

rūpais (stem form: rūpa) (masculine/neuter, instrumental, plural) = with forms

saptabhis (cardinal number, masculine/neuter, instrumental, plural) = with seven

eva (adverb) (indeclinable) = indeed

tu (conjunction) (indeclinable) = but

badhnāti (9th class verb root: badh) (present indicative, *parasmaipada*, 3rd person, singular) = it binds

ātmānam (stem form: ātman) (masculine, accusative, singular) = the soul

ātmanā (stem form: ātman) (masculine, instrumental, singular) = by the soul

prakṛtis (stem form: prakṛti) (feminine, nominative, singular) = nature (source of the material world)

sas (pronoun, 3rd person, masculine, nominative, singular) = that

eva (adverb) (indeclinable) = indeed

ca (conjunction) (indeclinable) = and

puruṣa = the Self

artha = the aim

puruṣārtham (stem form: puruṣārtha) (neuter, accusative, singular) = aim of the Self

prativimocyati (6th class stem form: vimuc) (present indicative, *parasmaipada*, causative, 3rd person, singular) = causes one to go towards liberation

ekarūpeṇa (stem form: ekarūpa) (masculine/neuter, instrumental, singular) = with one form

## Verse 64

एवं तत्त्वाभ्यासान् नास्मि न मे नाहमित्यपरिशेषम् ।

अविपर्ययाद् विशुद्धं केवलमुत्पद्यते ज्ञानम् ॥ ६४ ॥

evaṃ tattvābhyāsān nāsmi na me

nāhamityapariśeṣam ।

aviparyayād viśuddhaṃ kevalamutpadyate jñānam

॥ 64 ॥

“I am not, nothing is mine, nor is there an I,” is the all encompassing knowledge, pure and absolute, without a doubt born through the repeated study of the truth.

evam (adverb) (indeclinable) = indeed

tattva = the truth

abhyāsa = repeated practice

tattvābhyāsān (stem form: tattvābhyāsa) (masculine, accusative, plural) = repeated study of the truth

na (particle of negation) = not

asmi (2nd class verb root: as) (present indicative, *parasmaipada*, 1st person, singular) = I am

na (particle of negation) = not

me (pronoun, 1st person, genitive, singular) = mine

na (particle of negation) = not

aham (pronoun, 1st person, nominative, singular) = I

iti (punctuation) (indeclinable) = (close quotes)

apariśeṣam (stem form: apariśeṣa) (neuter, nominative, singular) = all encompassing

aviparyayāt (adverb) (indeclinable) = without a doubt

viśuddham (4th class verb root: śudha) (past passive participle, neuter, nominative, singular) = pure

kevalam (stem form: kevala) (neuter, nominative, singular) = absolute

utpadyate (4th class verb root: utpad) (present indicative, passive, *ātmanepada*, 3rd person, singular) = born

jñānam (stem form: jñāna) (neuter, nominative, singular) = knowledge

## Verse 65

तेन निवृत्तप्रसवामर्थवशात् सप्तरूपविनिवृत्ताम् ।

प्रकृतिं पश्यति पुरुषः प्रेक्षकवदवस्थितः सुस्थः ॥ ६५ ॥

tena nivṛttaprasavāmarthavaśāt saptarūpavinivṛttām ।

prakṛtiṃ paśyati puruṣaḥ prekṣakavadavasthitaḥ

susthaḥ ॥ 65 ॥

By that (knowledge), the Self, well situated standing firm possessed of sight, beholds nature, which has ceased production and discontinued from the seven forms based on the influence of the aim.

tena (pronoun, 3rd person, masculine/neuter, instrumental, singular) = by that

nivṛtta = ceased

prasavā = production

nivṛttaprasavām (stem form: nivṛttaprasavā)  
(feminine, accusative, singular) = ceased production

artha = the aim

vaśa = influenced by

arthavaśāt (stem form: arthavaśa) (masculine/neuter, ablative, singular) = based on the influence of the aim

sapta = seven

rūpa = form

vinivṛttā = discontinued

saptarūpavinivṛttām (stem form: saptarūpavinivṛttā)  
(feminine, accusative, singular) = ceased the seven forms

prakṛtim (stem form: prakṛti) (feminine, accusative, singular) = nature

paśyati (1st class verb root: dṛś) (present indicative, *parasmaipada*, 3rd person, singular) = beholds

puruṣas (stem form: puruṣa) (masculine, nominative, singular) = the Self

prekṣakavat = possessed of sight

avasthita = standing firm

prekṣakavadavasthitas (1st class verb root: avasthā)  
(past passive participle, masculine, nominative, singular) = standing firm possessed of sight

susthas (stem form: sustha) (masculine, nominative, singular) = well situated



## Verse 66

दृष्टा मयेत्युपेक्षकैको दृष्टाहमित्युपरतान्या ।

सतिसंयोगेऽपि तयोः प्रयोजनं नास्ति सर्गस्य ॥ ६६ ॥

dr̥ṣṭā mayetyupekṣakaiko dr̥ṣṭāhamityuparatānyā ।

satisamyoge'pi tayoh prayojanam nāsti sargasya

॥ 66 ॥

The Self, indifferent, thinks, “It is seen by me.” The other, withdrawn, thinks, “I am seen.” Even existing together (the Self and Nature) in union, there is no aim of creation of those two.

dr̥ṣṭā (1st class verb root: dr̥ś) (past passive participle, feminine, nominative, singular) = seen

mayā (pronoun, 1st person, instrumental, singular) = by me

iti (punctuation) (indeclinable) = (close quotes)

upekṣakas (stem form: upekṣakaika) (masculine, nominative, singular) = losses interest

ekas (stem form: eka) (masculine, nominative, singular) = one (the Self in this context)

dr̥ṣṭā (1st class verb root: dr̥ś) (past passive participle, feminine, nominative, singular) = seen

aham (pronoun, 1st person, nominative, singular) = I

iti (punctuation) (indeclinable) = (close quotes)

uparatā (stem form: uparata) (past passive participle, feminine, nominative, singular) = withdrawn

anyā (stem form: ānyā) (feminine, nominative, singular) = the other (nature in this context)

sati (stem form: sat) (masculine, locative, singular) = existing

saṃyoge (stem form: saṃyoga) (masculine, locative, singular) = together in union

api (adverb) (indeclinable) = even

tayos (pronoun, 3rd person, masculine/neuter/feminine, genitive, dual) = of those two

prayojanam (stem form: prayojana) (neuter, accusative, singular) = object

na (particle of negation) (indeclinable) = not

asti (2nd class verb root: as) (present indicative, *parasmaipada*, 3rd person, singular) = it is

sargasya (stem form: sargas) (masculine, genitive, singular) = of creation

## Verse 67

सम्यग्ज्ञानाधिगमाद् धर्मादीनामकारणप्राप्तौ ।

तिष्ठति संस्कारवशाच्चक्रभ्रमवद् धृतशरीरः ॥ ६७ ॥

samyagjñānādhiḡamād dharmādīnāmakāraṇaprāptau ।

tiṣṭhati saṃskāravaśāccakrabhramavad dhṛtaśarīraḡ

॥ 67 ॥

From attaining, indeed, right knowledge of dharma, etc., one stands in the attainment of the causeless. From the influence of latent dispositions, a body is retained possessed of the nature of a revolving wheel.

samyagjñānāt (stem form: samyagjñāna) (neuter, ablative, singular) = from right knowledge

hi (adverb) (indeclinable) = indeed

gamāt (stem form: gama) (neuter, ablative, singular) = from attaining

dharmādīnām (stem form: dharmādi) (masculine/neuter, genitive, plural) = of dharma, etc.

akāraṇa = the causeless

prāpti = attainment

akāraṇaprāptau (stem form: akāraṇaprāpti) (feminine, locative, singular) = in attainment of the causeless

tiṣṭhati (1st class verb root: sthā) (present indicative, *parasmaipada*, 3rd person, singular) = one stands

saṃskāra = latent dispositions

vaśa = influenced by

saṃskāravaśāt (stem form: saṃskāravaśa) (masculine, ablative, singular) = from the influence of memory

cakra = a wheel  
bhrama = revolving  
vat = possessed of  
cakrabhramavat (stem form: cakrabhramavat) (neuter,  
nominative, singular) = possessed of the nature of a  
revolving wheel (living in cyclical existence)

dhṛtaśarīras (stem form: dhṛtaśarīra) (masculine,  
nominative, singular) = a body is retained (continues  
to live)

## Verse 68

प्राप्ते शरीरभेदे चरितार्थत्वात् प्रधानविनिवृत्तौ ।

ऐकान्तिकमात्यन्तिकमुभयं कैवल्यमाप्नोति ॥ ६८ ॥

prāpte śarīrabhede caritārthatvāt pradhānavinivṛttau ।

aikāntikamātyantīkamubhayaṃ kaivalyamāpnoti

॥ 68 ॥

When arrived at the dissolution of the body from  
one's own aims in acts and when there is cessation of  
Nature, there is attaining both complete and continual  
detachment of the soul from matter.

prāpte (5th class verb root: prāp) (past passive participle, neuter, locative, singular) = when arrived

śarīra = the body

bhede = dissolution

śarīrabhede (stem form: śarīrabheda) (neuter, locative, singular) = at the dissolution of the body

carita = acts

artha = an aim

tva = one's own

caritārthatvāt (stem form: caritārthatva) (neuter, ablative, singular) = from one's own aims in acts

pradhāna = nature

vinivṛtti = cessation

pradhānavinivṛttau (stem form: pradhānavinivṛtti) (feminine, locative, singular) = when there is cessation of nature

aikāntikam (stem form: aikāntika) (neuter, accusative, singular) = complete

ātyantikam (stem form: ātyantika) (neuter, accusative, singular) = continual

ubhayam (stem form: ubhaya) (neuter, accusative, singular) = both

kaivalyam (neuter, accusative, singular) = detachment of the soul from matter

āpnoti (5th class verb root: āp) (present indicative, *parasmaipada*, 3rd person, singular) = attaining

## Verse 69

पुरुषार्थज्ञानमिदं गुह्यं परमर्षिणा समाख्यातम् ।

स्थित्युत्पत्तिप्रलयाश्चिन्त्यन्ते यत्र भूतानाम् ॥ ६९ ॥

puruṣārthajñānamidaṃ guhyaṃ paramarṣiṇā

samākhyātam ।

sthityutpattipralayāścintyante yatra bhūtānām ॥ 69 ॥

This secret knowledge of the aim of the Self was declared by a great sage. Where the duration, birth, and dissolution of beings are perceived.

puruṣa = the Self

artha = aim

jñāna = knowledge

puruṣārthajñānam (stem form: puruṣārthajñāna)

(neuter, nominative, singular) = knowledge of the aim of the Self

idam (pronoun, 3rd person, neuter, nominative, singular) = this

guhyam (stem form: guhya) (neuter, nominative, singular) = secret

parama = great

rṣi = sage

paramarṣiṇā (stem form: paramarṣi) (masculine, instrumental, singular) = by a great sage

samākhyātam (2nd class verb root: khyā) (past passive participle, neuter, nominative, singular) = declared

sthi = duration

utpatti = birth

pralaya = dissolution

sthityutpattipralayās (stem form: sthityutpattipralaya) (masculine, nominative, plural) = duration, birth, and dissolution

cintyante (1st class verb root: cit) (present indicative, *ātmanepada*, passive, 3rd person, plural) = they are perceived

yatra (adverb) (indeclinable) = where

bhūtānām (1st class verb root: bhū) (past passive participle, masculine, genitive, plural) = of the beings

## Verse 70

एतत् पवित्रमग्र्यं मुनिरासुरयेऽनुकम्पया प्रददौ ।

आसुरिरपि पञ्चशिखाय तेन बहुधाकृतं तन्त्रम् ॥ ७० ॥

etat pavitramagryaṃ munirāsuraye'nukampayā

pradadau ।

āsurirapi pañcaśikhāya tena bahudhākṛtaṃ tantram

॥ 70 ॥

That holy, foremost sage with pity gave it to Asuri.  
Also, Asuri gave it to Pancashika. By him  
(Pancashikha), the tantra (doctrine) was distributed to  
various places.

etad (pronoun, 3rd person, neuter, nominative, singular) = that

pavitram (stem form: pavitra) (neuter, nominative, singular) = holy

agryam (stem form: agrya) (neuter, nominative, singular) = foremost

munis (stem form: muni) (masculine, nominative, singular) = sage

āsuraye (stem form: )āsuri) (masculine, dative, singular) = to Asuri (a pupil of Kapila)

anukampayā (stem form: anukampā) (feminine, instrumental, singular) = with pity

pradadau (3rd class verb root: dā) (perfect, *parasmaipada*, 3rd person, singular) = gave

āsuris (stem form: āsuri) (masculine, nominative, singular) = Asuri (a pupil of Kapila)

api (adverb) (indeclinable) = also

pañcaśikhāya (stem form: pañcaśikha) (masculine, dative, singular) = to Pancashikha

tena (pronoun, 3rd person, masculine/neuter, instrumental, singular) = by him

bahudhā = various places

kṛta = distributed

bahudhākṛtam (8th class verb root: kṛ) (neuter, nominative, singular) = distributed to various places

tantram (stem form: tantra) (neuter, nominative, singular) = the tantra (the doctrine)



## Verse 71

शिष्यपरम्परयागतमीश्वरकृष्णेन चैतदार्याभिः ।

सङ्क्षिप्तमार्यमतिना सम्यग्विज्ञाय सिद्धान्तम् ॥ ७१ ॥

śiṣyaparamparayāgatamīśvarakṛṣṇena caitadāryābhiḥ ।

saṅkṣiptamāryamatinā samyagvijñāya siddhāntam

॥ 71 ॥

And this summary with the Arya meters handed down from a lineage of students through the noble-minded Ishavarakrishna, having thoroughly understood the dogma.

śiṣya = student

paramparaya = lineage

āgata = handed down

śiṣyaparamparayāgatam (1st class verb root: āgam)

(past passive participle, neuter, nominative, singular)

= handed down from a lineage of students

īśvarakṛṣṇena (stem form: īśvarakṛṣṇa) (masculine, instrumental, singular) = through Ishavarakrishna

ca (conjunction) (indeclinable) = and

etad (pronoun, 3rd person, neuter, nominative, singular) = this

āryābhis (stem form: ārya) (feminine, instrumental, plural) = with the Arya meters

saṅkṣiptam (6th class verb root: saṅkṣip) (past passive participle, neuter, nominative, singular) = summary

ārya = noble

mati = a mind

āryamatinā (stem form: āryamati) (feminine, instrumental, singular) = by the noble-minded

samyag = thoroughly  
vijñā = understood  
samyagvijñāya (9th class verb root: vijñā) (gerund)  
(indeclinable) = having thoroughly understood

siddhāntam (stem form: siddhānta) (neuter,  
accusative, singular) = dogma

## Verse 72

सप्तत्यां किल येऽर्थास्तेऽर्थाः कृत्स्नस्य षष्टितन्त्रस्य ।

आख्यायिकाविरहिताः परवादविवर्जिताश्चाऽपि ॥ ७२ ॥

saptatyāṃ kila ye'rthāste'rthāḥ kṛtsnasya

ṣaṣṭitantrasya ।

ākhyāyikāviraḥitāḥ paravādavivarjitāścā'pi ॥ 72 ॥

Thus is declared in the 70 (verses) are those subjects  
which are the subjects of the whole *Shashti Tantra*,  
omitting the short narratives and controversies.

saptatyām (stem form: saptatī) (feminine, locative, singular) = in 70

kila (adverb) (indeclinable) = thus is declared

ye (relative pronoun, 3rd person, masculine, nominative, plural) = those which

arthās (stem form: artha) (masculine, nominative, plural) = subjects

te (correlative pronoun, 3rd person, masculine, nominative, plural) = those

arthās (stem form: artha) (masculine, nominative, plural) = subjects

kṛtsnasya (stem form: kṛtsna) (masculine/neuter, genitive, singular) = of the whole

ṣaṣṭitantrasya (stem form: ṣaṣṭitantra) (neuter, genitive, singular) = of the Shashti Tantra

ākhyāyikā = short narratives

virahita = excluded

ākhyāyikāvirahitās (1st class verb root: rah) (past passive participle, masculine, nominative, plural) = the excluded short narratives

paravāda = controversy

vivarjita = excluded

paravādavivarjitās (stem form: paravādavivarjita) (past passive participle, masculine, nominative, plural) = excluded controversies

ca (conjunction) (indeclinable) = and

api (adverb) (indeclinable) = also