

**SAMADHI PADA**  
**sutra 12-16**

**12 abhyasa vaiargyabhyam tan nirodah**  
**= these (vritti) are surrendered through serenity of being present**

**abhyasa = to apply oneself, to be fully present, presence**

**vaiargyabhyam = disinterest, dispassion, serenity**

**tan = these**

**nir = deep within**

**rodah = abstention**

**nirodah = completely abstain, surrender**

**13 tatra sthithau yatnah abhyasa**  
**= presence is in a stable vigilance**

**tatra = in that, there**

**sthithau = stable**

**yatnah = focus, vigilance**

**abhyasa = presence**

**14 sa tu dirgha kala nairantarya satkara asevita drdha bhumi**  
**= but this is firmly grounding in its lengthy, appropriate, spontaneous continuity**

**sa = this**

**tu = but**

**dirgha = long**  
**kala = time**

**nairantarya = continuity**

**satkara = appropriate**

**a = negation**  
**sevitaḥ = cultivation**  
**aḥasevitaḥ = uncultivated, spontaneous**

**drdha = firmly**

**bhumih = earthing, grounding**

**15 drṣṭa anusravikā viśaya vitrṣṇayā vaśikarā samjñā vairāgyam**  
**= serenity is the supreme awareness (coming from) disinterest in objects**  
**seen or revealed**

**drṣṭa = seen**

**anusravikā = revealed**

**viśaya = object**

**vitrṣṇayā = without thirst, disinterest in, disinvolvement from**

**vaśikarā = mastery, supreme**

**samjñā = knowledge, awareness**

**vairāgyam = serenity**

**16 tatparam purusa khyateh guna vaitrsnyam**  
**= the ultimate** (serenity) **is Self-realisation** (which comes from) **disinterest in manifestation**

**tat = that**  
**param = ultimate, highest, supreme**  
**tatparam = the ultimate**

**purusa = Self**  
**khyateh = vision, understanding, realisation**  
**purusha-khyateh = Self-realisation**

**guna = dynamic of consciousness, movement of consciousness, manifestation**

**vaitrsnyam = disinterest**