

12. Karmāśayas or moral merit and demerit which are based on afflictions, become active in this life or in a life to come.
13. As long as Kleśa remains at the root, Karmāśaya produces three consequences in the shape of birth, span of life and experience.
14. Because of virtue and vice they (birth, span and experience) produce pleasurable and painful experiences.
15. On account of the three forms of misery, viz. resultant, afflictive and that due to latent impressions and because of the oppositionist nature of the modifications of the Guṇas, everything (including enjoyment of the pleasurable objects of the senses) is painful to the discriminating person.
16. (That is why) Pain which is yet to come is to be avoided.
17. Identification of the Seer or the subject with the seen or the object, is the cause of the avoidable.
18. The object or knowable is by nature sentient, mutable and inert. It exists in the form of elements and sense-organs and serves the purpose of experience and emancipation.
19. Diversified (Viśeṣa), undiversified (Aviśeṣa), token only (Liṅga), and tokenless (Aliṅga) are the states of the Guṇas.
20. The Seer is absolute knower, although pure, modifications (of Buddhi) are overseen by Him.
21. To serve as object of Puruṣa, is the soul of the knowable.
22. Although ceasing to be in relation to him whose objects are completed, the knowable does not cease to exist on account of being common to others.
23. Alliance is the means of realising the true natures of the object of the Knower and of the Lord the knower (i.e. the sort of alliance which contributes to the realisation of the Seer and the seen is this conjunction).
24. (The alliance has) Avidyā or nescience as the cause.
25. The absence of alliance that arises from want of it (Avidyā) is the escape and that is the state of isolation of the Seer.
26. Clear and distinct (unimpaired) discriminative discernment is the means of escape.
27. Seven kinds of ultimate insight come to him (the Yogin who has acquired discriminating discernment).
28. Through the practice of the different accessories to Yoga, when impurities are destroyed, there arises enlightenment of perception culminating in discriminating discernment.