

16. Indifference to the Guṇas or the constituent principles, achieved through a knowledge of the nature of the Puruṣa, is called Para-vairāgya (extreme detachment).
17. When concentration is reached with the help of Vitarka, Vichāra, Ānanda and Asmitā, it is called Samprajñāta Samādhi.
18. Asamprajñāta Samādhi is the other kind of Samādhi which arises through constant practice of Para-vairāgya which brings about the disappearance of all fluctuations of the mind, wherein only the latent impressions remain in a dormant state.
19. While in the case of the Videhas or the discarnates and of the Prakṛti-layas or those subsisting in their elemental constituents, it is caused by objective existence born of nescience.
20. Others (who follow the path of the prescribed effort) adopt the means of reverential faith, energy, repeated recollection, concentration and real knowledge (and thus attain Asamprajñāta Samādhi).
21. Yogins with vehement intensity get concentration and the result thereof, quickly.
22. On account of the methods being slow, medium and speedy, even among those Yogins who have vehement intensity, there are differences.
23. From special devotion to Īśvara also concentration becomes imminent.
24. Īśvara is a particular Puruṣa unaffected by affliction, deed, result of action or the latent impressions thereof.
25. In Him the seed of omniscience has reached a limit which cannot be exceeded.
26. (He is) The teacher of former teachers because with Him there is no limitation by time (of His omniscience).
27. The sacred word designating Him is Praṇava or the mystic syllable OM.
28. (Yogins) Repeat it and contemplate upon its meaning.
29. From that comes realisation of the individual self and the obstacles are prevented.
30. Sickness, incompetence, doubt, delusion, sloth, non-abstention, erroneous conception, non-attainment of any Yogic stage, and instability to stay in a Yogic state—these distractions of the mind are the impediments.
31. Sorrow, dejection, restlessness, inhalation and exhalation arise from (previous) distractions.