

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

नवीनानि पद्मसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा। यस्य मनसि हृषशोको न स्थौ स एव राजयोगः। नगरमध्येऽथ च वनमध्ये उद्वस्याम मध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्ण वा न भवति। सोऽपि राजयोगः॥

[XVIII. caryāyogaḥ]

- ५ इदानीं चर्यायोगः कथ्यते। निराकारो नित्योऽचलोऽभेद्यः स एतादृशा आत्मा। एतादृशो आत्मनि मनो यस्य निश्चलं तिष्ठति तस्यात्मनः पुण्यापस्पर्शो न भवति। उद्कमध्ये स्थितस्य पद्मिनीपत्र-स्य यथोदकस्पर्शो न भवति तथैवात्मनि। यथाकाशमध्ये पवनः स्वेच्छया भ्रमति तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः॥

Sources: २ Cf. YSV (PT p. 835): harśāśokau na jātv eṣām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ५ Cf. YSV (PT p. 835): harśāśokau na jātvesām nodvego lokasaṅgame | nityollāse nirākare nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | ७ cf. YSV (PT p. 835): yathākāśe bhraman vāyur ākāśam vrajate svayam | tathākāśe mano linam rājayogakriyā matā | jagatsaṁsārganirlepaṁ padmapatrajalām yathā |

१ **navināni** cett.] navinīnīr api B navinīnī pī L **patṭa**° BEL] paṭa° DPN₁N₂U₂ pada° U₁ °**mayāni** cett.] °mayā E **dhṛtāni** cett.] tāni U₁ **vastrāni** cett.] om. U₂ **sacchidrāni** DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P **kasturikā** α] kastūri BEPU₂ kastūri L **lepo** cett.] lepari E **vā** cett.] cā L **2 kardamalepo** cett.] kardamalepena E **vā** cett.] om. E **śokau** cett.] °śoka DN₁U₂ °śoka N₂ **sthau** em.] sthāḥ cett. sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamaranaḥ na sthā sukhami na bhavati | kulam na bhavati śilam na bhavati | sthānam na bhavati | E **nagaramadhye** cett.] rājayogaḥ nagaramadhye E sagaramadhye D vā nagaramadhye U₁ 'tha ca PLBU₂] atha ca DEN₁N₂U₁ **udvasa**° U₂] yuddhe sam° E utasam° P udvasta° BL udvesu° DN₁N₂ udassam° U₁ **2-3 grāmamadhye** cett.] grāmam madhye B **3 lokapūrṇagrāmamadhye** U₁]....pūrṇagrāmamadhye N₁ svetapūrṇagrāmamadhye DN₂ **mana** PU₂] manah cett. **ūnam** PN₁N₂U₂] ūnan DN₂ unam BLU₁ bhaya° E **na** DN₁N₂] om. cett. vā cett.] vām PU₂ om. U₁ 'pi em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ **nityo** α] 'calo PU₂ calo BL om. E 'calo α] nityo β 'bhedyah DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** BLP] etādṛśāḥ DEN₁N₂U₁ etādṛśā U₂ **ātmā** cett.] ātmāni EU₂ **etādṛśe** DN₁] sa etādṛśye B sa etādṛśe L etādṛśā N₂ etādṛśo PU₁ om. EU₂ **ātmāni** cett.] om. EU₂ **mano** EP₁U₂] manah DN₁N₂ om. BL **6 yasya** cett.] om. BL **niścalam** cett.] niścalā PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanah** cett.] tasya ātmanah U₁U₂ **punyapāpasparśo** cett.] punyapāsyā sparśo U₁U₂ **6-7 padminipatrasya** cett.] padmanipatrasya BLP padmapatre E **7 yathodakasparśo** U₂] yathā udakasparśo α yathodakasya sparśo EPL yathodakasya sparsā B **bhavati** cett.] bhavati B **yathākāśamadhye** EP] yathā 'kāśamadhye U₂ yathā ākāśamadhye cett.] **pavanah svechayā** cett.] pavanasvachayā DN₁N₂ **bhrāmati** cett.] brahmayati U₁ **yasya manah** cett.] yamanaḥ D pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** β] kriyāyogaḥ α

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. Caryāyoga]

Now, Caryāyoga is explained.¹ Formless, permanent, immovable [and] unsplittable - such is the self. For whose mind remains steady in such a self, his self does not come into contact with sin and merit. Just as contact with water does not arise for the lotus leaf situated in water, likewise in the [case of the] self. When the mind is absorbed into the formless,² in the same way as the wind wanders according to its own will in space, only that is Caryāyoga.³

¹Caryāyoga is not mentioned in YSv (PT and YK). The term is absent in the text and the initial list of fifteen Yogas. Rāmacandra, however, utilizes a passage that in YSv still belongs to the section on Rājayoga to construe this new type of Yoga. Due to its brevity, it might be an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harsāsokau ...samo 'pi ca*))). The passage's content does not explain why Rāmacandra uses the term *caryā*^o to specify this type of Yoga. The introduction of Caryāyoga into the list of fifteen yogas is based on the respective *pāda* among the four *pādas* of the śaivaite Āgamas, which bear the same names as the first four Yogas in Rāmacandra's list of fifteen Yogas (*kriyā-*, *jñāna-*, *caryā-* and *yogapāda*). Perhaps, in this context, the concept of *caryā*^o = *√car + kṛt*-suffix -*yā* f. might express the action, which refers to the meaning "wandering, roaming" of the verbal root *√car*, which Rāmacandra brings up in his description. There is no connection to ritual conduct/discipline of śaivite practices. Since this is mere speculation, I refrain from attempting to translate it.

²The term *nirākāra* was already used in the second sentence of this section as an adjective qualifying the self (*ātman*). Here, it is a noun and probably synonymous with the self.

³Parallels to Rāmacandra's innovative Caryāyoga can be identified in the texts with similar taxonomies. In *Yogasiddhāntacandrīkā* (ed. pp. 2, 52-53, 100-101, 150) Nārāyaṇatīrtha presents Caryāyoga in the context of *Yogasūtra* 1.33. According to Nārāyaṇatīrtha's commentary, the practice of this involves the cultivation of specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (compassionate joy) and *upeksā* (equanimity), towards various objects or situations, such as happiness, suffering, merit and demerit. Sundardās, in his *Sarvāṅgayogapradipikā* (2.40-51, ed. pp. 96-98), describes the similar sounding Cārcāyog as a type of *bhaktiyog* that is *bhakti* towards the unmanifest consciousness (*avyakta puruṣa*) in rapturous devotion. According to Sundardās, the unmanifest consciousness (*avyakta puruṣa*) is formless, eternal, etc. (40). However, in Sanskrit and *brājbhāṣā* the term means "discussion". It has nothing to do with *caryā*, and we thus must assume that both types are unrelated. A detailed discussion of Caryāyoga can be examined on ??.

[XIX. **haṭhayogah**]

इदानीं हठयोगः कथ्यते। रेचकपूरककुंभक इत्यादिप्रकारेण पवनस्य साधनं कर्तव्यम्। अथ च धौत्य-आदिषङ्कर्मकारणात् शरीरस्य शुद्धिर्भवति। सूर्यनाडीमध्ये पवनः पूर्णो यदा तिष्ठति तदा मनो निश्चलं भवति। मनसो निश्चलत्वे आनन्दस्वरूपं प्रत्यक्षं भासते। हठयोगकरणात् मनः शून्यमध्ये लीनं भवति।

5 कालः समीपे नागच्छति॥

[XX. **haṭhayogasya dvitiyo bhedah**]

इदानीं हठयोगस्य द्वितीयो भेदः कथ्यते। पादादारभ्य शिरः पर्यन्तं स्वशरीरे कोटिसूर्यतेजः समानं श्वेतं पीतं नीलं रक्तं किञ्चिद्दूषं चिन्त्यते। तत्त्वानकारणात् सकलाङ्गे रोगज्वलनं भवति। आयुर्वृद्धिर्भवति॥

Sources: 2-5 cf. YSV (PT p. 835): idānīm haṭhayogas tu kathyate haṭhasiddhidah | kṛtvāsanam pavanāśām śarire rogaḥārakam | pūrakam kumbhakañcaiva recakam vāyunā bhajet | ittham kramotkramam jñātāv pavanam sādhayet sadā | dhauty ādikarmaṣaṭkañ ca prakuryād haṭhasād-hakah | etan nādyān tu deveśi vāyupūrnām praṭiṣṭhitam | tato mano niścalam syāt tata ānanda eva hi | haṭhayogān na kālah syān manonāśo bhaved yadi | 7-8 cf. YSV (PT p. 835): idānīm haṭhayogasya dvitiyam bhedam accṛṇu | ākāśe nāśikāgre tu sūryakotisamam smaret | śvetam raktam tathā pitam krṣṇam ity ādirūpataḥ | evam dhyātvā cirāyus syād aṅgājananavarjitam ("varjitaḥ YK 12.25) | śivatulyo mahātmāsau haṭhayogaprasādataḥ ("prasaṅgataḥ YK 12.25) | haṭhāj jyotiḥ (haṭha" YK 12.26) mayo bhūtvā hyantareṇa śivo bhavet | ato 'yam haṭhayogaḥ syāt siddhidah siddhasevitah |

Testimonia: 7-8 cf. ≈*Hathasamketacandrikā* (f.125 ll.4-5): pādādārabhya śirāhparyamtaśya śarire koṭisūryatejaḥsadr̄śāmścetam pītam raktam vā kimcidrūpam vicintya tasya dhyānakaraṇāt-sarvāṁge rogajvalanam bhavati ||

2 **haṭhayoga** DLPN₁U₁] haṭayoga B grahayoga E haṭhayoga U₂ **ity ādi**° cett.] ity ādhi° N₂ **pavaṇasya sādhanam** cett.] pavaṇasādhanam EP **kartavyam** BEL] kartavyam cett. **ca** cett.] om. U₁ 2-3 **dhautyādi** cett.] dhotyādi B vidhotyādi U₁ 3 **sūryanāḍīmadhye** cett.] sarvasūryānāḍīmadhye B **pavaṇaḥ pūrṇo** cett.] pavaṇapūrṇo BL pavaṇaḥ pūrṇo N₂ **yadā tiṣṭhati** cett.] yadāti BL **mano** β] manah α **niścalam** cett.] niścalo BLP 4 **manaso** β] manasah α **niścalatve** cett.] niścalatvena E **ānandasvarūpam** cett.] ānamdam svarūpam BL ānandam svarūpā° P ānandarūpam E **bhāsate** cett.] bhāsate N₂U₁ **haṭha**° cett.] haṭa° B **yoga**° cett.] yogā° B **karaṇāt** cett.] kāraṇāt BELP **manah** cett.] mana N₂ **linam** cett.] sthānam U₂ 5 **kālah** cett.] kala° B kāla° N₂U₁ kāsaḥ U₂ **nāgacchati** cett.] nāma gacchati B nāgachamti D ti nāgachati U₁ 7 **haṭhayogasya** cett.] hatayogasya BU, haṭhayoga° P **dvitiyo** cett.] dvitiya° DLP dvitiyam B **bhedah** cett.] bhedah BL **kathyate** cett.] kathyante BL **pādādārabhya** cett.] pādādārabhya N₁D **śirah** cett.] śira° BL śiro U₂ **paryantam** cett.] paryentam N₁ pariyataṇam U₁ **svaśarire** cett.] svāśariram U₁ **koṭisūryatejaḥ** cett.] koṭisūryye tejaḥ U₂ **saṁānam** cett.] samāna° BL **śvetam** cett.] śveta° B 8 **pītam** cett.] om. BL **raktam** cett.] laktam N₁ **kimcidrūpam** DN₁U₂] kimdrupam BP timdrupam L cimrūpam U₁ kimcidvarṇam E **cintyate** cett.] cityate P cimtate BL **tad** ELPN₂] tat BU₂ ta DU₁ na N₁ **dhyānakaraṇāt** β] dhyānam karaṇāt α **sakalāṅge** αPU₂] sakalānge BL sakalam E **rogajvalanam** βD] roga N₁N₂ roga kṣataṇam U₁ **bhavati** EU₂] na bhavati BL PDU₁ na bhavati jvalanam na bhavati N₁ na bhavati jvaranam na bhavati N₂ **āyur** cett.] āyu° N₂ om. D **vṛddhir** cett.] om. DEL **bhavati** cett.] bhavati B vardhate EL om. D

[XIX. Haṭhayoga]

⁴ Now, Haṭhayoga is explained. Breath is to be controlled by means of practices such as: "Exhalation, inhalation [and] retention etc.⁵ And then due to the six actions (*saṭkarma*), like *dhauti* etc.⁶, the purification of the body arises. When the full breath abides in the middle of the sun channel⁷, then the mind is unmoving. When the mind is motionless then the nature of bliss immediately appears. Due to Haṭhayoga, the mind becomes absorbed into emptiness. Time [as death] does not approach.

[XX. Second division of Haṭhayoga]

Now, the second division of Haṭhayoga is explained.⁸ Some kind of form being white, yellow, blue [and] red, equal to the shine of ten million suns shall be contemplated in the own body from the feet to the top of the head. Due to meditation on that, the burning of diseases in the entire body arises. The lifespan increases.⁹

⁴The YSv's description of the two types of Haṭhayoga is quoted in *Śabdakalpadruma* p. 501. I would like to thank Franz Veit for providing this reference.

⁵The term *ādi* should refer to the other common practices of Haṭhayoga such as *mudrā*, *āsana* and *nādānusandhāna*. Cf. *Haṭhapradīpikā* 1.56.

⁶See *Haṭhapradīpikā* 2.22-37.

⁷Usually the *suryanāḍi* is the *piṅgalā*-channel or right nostril, as previously declared in III. sentence seven (p. ??, l. 3). Here, it appears more likely that *suryanāḍi* refers to the central channel, the *suṣūmṇā*.

⁸At this point YSv as quoted with reference in YK 12.23 adds a verse not found in the *Prānatoṣinī* (*susthāsanam samāśino nirajayatalocanah | cintayet paramātmānam yo vadet sa bhavīsyati |*).

⁹Cf. YSv (PT p. 835) as presented in **sources** for XX. p.7: "Now, listen to the second variation of Haṭhayoga. Contemplate the space at the tip of the nose as being equal to the radiance of ten million suns in colours such as white, red, yellow, black, and other colours of that nature. By meditating in this way, one can achieve a long life because one is freed from the process of ageing (*aṅgaraṇavarjitā*] em. *aṅgajanavarjitam*). Through the devoted practice of Haṭhayoga, one whose self is great becomes like Śiva. Having become like the light, one truly becomes one with Śiva inside. Therefore, the path of Haṭhayoga will bring forth supernatural abilities and is followed by the Siddhas." Rāmacandras transfer misses various details, but both description remind of Bāhyalakṣya (see section XXIII on p.??). Another light-based technique of Haṭhayoga, which is classified as a technique of *dhyāna* involves visualising equally intense light at the navel, heart and head and results in igniting this light in all six *cakras* and ultimately leading to liberation from the fetters of birth (*mucyante janmabandhanāt*) can be found in *Gorakṣayogaśāstra* 33-50. Another similarity appears in ...

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते।

एकमेव जगत्पश्येद्विधात्मासुविभास्वरम्।

अविकल्पतया युक्ता ज्ञानयोगं समाचरेत्॥ XXI.1॥

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत्।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान्॥ XXI.2॥

प्राप्नोति शांभवीसत्तां सदाद्वैतपरायणः।

यथा न्यग्रोधवीजं हि क्षितावुसं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दृश्यते दशधात् कृतात्।

मूलाङ्गुरस्य चोदण्डाः शाखाकुसुमपल्लवाः॥ XXI.4॥

Sources: 2 cf. YSV (PT p. 835): idānim jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇah śivah syān na punarbhavah | 3-4 ≈YSV (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogam samācāret | 5-6 ≈YSV (PT p. 835): yatra tatra sthito vāpi sarvajñānamayam jagat | ya evam asti bodhena so'pi jñānādhikāravān | ≈Cf. *Nertratantra* 8.55cd: yatra yatra sthito vāpi yena yena vratena vā | 7-8 ≈YSV (PT p. 835): prāpnōti śāmbhavimāntrān sadā nityaparāyāṇāḥ | yathā nyagrodhavijam hi ksitau vaptur drumāyate | 9-10 ≈YSV (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśam vṛkṣah patrapallavavistṛtah|

2 idānim cett.] idāni U₁ kathyate EPN₂U₁U₂] om. BDLN₁ 3 eva cett.] evā BL jagat cett.] cayat P paśyed cett.] paśyed B viśvātmā cett.] viśvāva° E 4 avikalpatayā cett.] āvikalpatayā U₁U₂ yuktyā cett.] yuktā BL 5 vāpi cett.] himṣa° U₂ 6 ya evam cett.] evam U₁U₂ vetti cett.] vette na U₁ ve B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnōti cett.] om. E śāmbhavisat-tām em.] śāmbhavisattām DU₁U₂ śāmbhavīm sattām BP śāmbhavīm sattān L śāmbhavīm satta N₁ śāmbhavisattā N₂ om. E sadādvaitā cett.] sadādvaitā° U₁ om. E 8 yathā cett.] om. E nyagrodhabijam cett.] nyagrodhavijam DN₁N₂ nyagrodhavijā L om. E hi cett.] om. E ksitāv cett.] ksiti B ksitāptā U₁ om. E uptam drumāyate cett.] uptam drumāyate likām pa..vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U₁ om. E 9 ekāntam cett.] ekānte BL yekāmtam U₁ naikadhā cett.] naikadā E nekadā BL svena cett.] śveta N₁ śvetana DN₂ dr̄syate cett.] dr̄syamte BL dr̄syet N₂ daśadhāt BL] daśadhā EN₁N₂ śadāh N₂U₁ kṛtāt em.] kṛtāt EL kṛtāt DN₂ krptā B kṛtih U₂ 10 mūlāṅkurasya E] mūlāṅkurutva cett.] coddanḍāḥ EN₁U₂] codarāṭah DN₂ kudamjāh B kudamda L sākhākusumapallavāḥ U₂] sākhākundālapallavāḥ E sākhākilekālapallavā BL sāvārakumbhalapallavāḥ N₁U₁ sākhākumbhalapallavā N₂ sālavākumapadṛtravā D

Notes: 9-10 ekāntam ...pallavāḥ: The verse XXIII.4 is omitted in P.

[XXI. The Characteristic of Jñānayoga]

Now, the characteristic of Jñānayoga is explained.

XXI.1 He shall see the world as only one, illumined by the supreme self. By the method of non-dualistic thinking, he shall accomplish *Jñānayoga*.

XXI.2 Wherever one dwells, the world is essentially (*vāpi*) made of all knowledge. He who grasps this in this way, even possesses authority with regard to knowledge through [this] realisation.

XXI.3 The one who is wholly devoted to non-duality always attains the reality of Śāmbhavī¹⁰, just as the seed of the banyan tree¹¹ scattered onto the ground [always] becomes a tree.

XXI.4 The absolute unity (*ekāntam*) is perceived as not uniform by oneself because of being made from ten parts - [like i.e.] the stems, branches, buds and leaves of the original shoot.

in *Amanaska* 2.7-8. (*cittam buddhir ahankāra rtvijaḥ somapam manah | indriyāṇi daśa prāṇāṇi juhoti jyoti-maṇḍale* || 7 || *ā mūlād bilaparyantaṁ vibhāti jyotimaṇḍalam | yogibhiḥ satataṁ dhyeyam anīmādyasṭaśid-dhidam* || 8 ||). These verses precede or introduce śāmbhavī mudrā. Here, thought, intellect and ego are taught to be the officiants, whereas the mind is the sacrificer who sacrifices the senses and the ten vital breaths into the orb of light (2.7). The orb of light (*jyotimaṇḍala*) shines from the root (possibly the root of the body or spine, but BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

¹⁰Rāmacandra uses the term śāmbhavī as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. The term śāmbhavī has its roots in more ancient tantric traditions of Śaivism and refers to an exalted state associated with Śiva a Yogin attains through various practices. In medieval Yogatexts, particularly in the Rājayoga genre, the term śāmbhavī most often appears in the context of a non-physical mudrā, the so-called śāmbhavī mudrā. The two earliest references for śāmbhavī mudrā are *Candrāvalokana* 1 = *Amanaska* 2.10, who share the same verse. The practice of śāmbhavī mudrā involves focusing the mind at an internal orb of light *Amanaska* 2.7-8. At the same time, the gaze is directed outwards without closing and opening the eyes *Amanaska* (2.10). In *Amanaska* 2.14, the practice is said to bring about *siddhis* and the no-mind-state (*unmani*) and according to *Amanaska* 2.14 liberation while alive (*jīvanmukti*). For a detailed discussion of śāmbhavī mudrā, its influence and all references, see BIRCH, 2013:71-79.

¹¹In rituals the banyan tree (*nygarodha*) is associated with the kṣatriya class (SMITH, 1998:27).

स्वेहपुष्पफलं वीजे विस्तारोऽयं स्वभावतः।
तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः॥ XXI.5॥

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थिताः।
पञ्चतत्त्वमनोबुद्धिमायाहकारविक्रियाः॥ XXI.6॥

५ एवं दशविधं विश्वं लोकालोकसुविस्तरम्।
एक एव न चान्योऽस्ति यो जानाति स तत्त्ववित्॥ XXI.7॥

पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः। मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः। अथ च यो दृष्टिविषयः स दृश्य उच्यते। यो दृष्ट्या न वीक्ष्यते स अदृश्य इत्युच्यते। एवं संसारस्य स्वात्मनो भेदं दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः। तस्य कारणात्कालः शरीरनाशं न करोति॥

Sources: १-२ ≈YSv (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ | ३-४ ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | ५-६ ≈YSv (PT p. 836): evam bahuvidhami viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānātī sa tattvavit | ७ cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syat sa iśvaraḥ | ८-९ cf. YSv (PT p. 836): svabhāvalilayā bhati śunye 'sau śūnyabuddhitāḥ | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭatitāḥ so 'drṣyas tadā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam |

१ **snehapuṣpaphalam** DN₁N₂PU₂] snehe puṣpaphalaḥ BL snehapuṣpam phala U₁ srehapunyaphalam E **bije** cett.] bija BL **vistāro** cett.] vistārā DN₁ 'yam EPN₁N₂U₂] ya BL yah U₁ yasya D **svabhāvataḥ** cett.] svabhāvataḥ BL bhāvataḥ D २ **tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau P ३ **eko** cett.] yecko U₁ **naikaḥ** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayaṁbhūś ca** cett.] svayaṁbhūtya U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayaṁgnmā N₁ svadhā..ṣa D svadhāmnāva N₂ svabhāvā U₁ **sthitāḥ** DLP] sthitāḥ cett. ४ **"buddhi"** EPL] "buddhir cett. **"vikriyāḥ** EP₁] "vikriyāḥ cett. ५ **daśavidham viśvam** DEPN₁U₂] daśavidhā viśvam BLN₂ daśavidhaviśvam U₁ **lokālokasuvistaram** em.] lokālokasavistaram BDELPN₂U₁ lokālokasavistarāṇi N₁ lokāloke savistaram U₂ ६ **eka** cett.] ekam U₂ **eva** cett.] yeva U₁ ७ **pṛthvi** cett.] pṛthivi^o U₁ **"vanaspati"** EN₂U₂] vanaspati P vanaspati^o BDLN₁ **"parvatādisthāvara"** BLPU₂] "parvatādisthāvara" E "parvato tyādisthāmvāra" D "parvvate tyādisthāvara" N₁ "parvate 'thyādisthāvara" N₂ "parvate iyādisthāvara" U₁ **rūpaḥ** cett.] rūpā BL rūpa N₂ **samsāraḥ** cett.] samsāra^o EU₁ **"hasteśvapakṣity ādiko** BL] "hasty aśvapakṣity ādiko E "hastiśvapakṣity ādiko DN₁ "hastipakṣity ādiko N₂ "hastiśvapakṣity ādiko U₁ "hastyaś ca pakṣity ādiko U₂ **jaṅgamarūpāḥ** cett.] jaṅgamaḥ rūpāḥ D "rūpā L jagad^o U₁ **samsāraḥ** cett.] samsāra^o U₁ **ca** cett.] vā D ८ **yo** cett.] yaḥ U₁ ya DN₁N₂ **drṣṭi** cett.] ddrṣṭi LN₁ dasṭi B dārṣṭi D **drṣya** cett.] drṣyad N₁ drṣy^o U₁ **drṣṭyā** cett.] dyā N₂ **ity** cett.] ty BL śaty N₂ **samsārasya** cett.] samsāra^o PLU₂ **svātmano** BELP] svātmanah α svātmanoh U₂ **bhedam** cett.] bheda B bhedām DN₁ ९ **"kṛtyam** U₂] "kṛtya cett. **"kṛtye** aikyena P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogaḥ** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **kāraṇāt** cett.] dhyānakaraṇāt U₁ **kālaḥ** cett.] kāla^o U₁ **na** cett.] om. N₂U₂

XXI.5 By virtue of its inherent nature, this branch of a tree with its new shoots (*vistāra*), being the fruit of the flower of love, is in the seed. Certainly, that [the inherent nature?] is pure, eternal, unchanging, and immaculate.

XXI.6 One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)¹² thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), and modifications (*vikriyā*).¹³

XXI.7 Thus, everything is tenfold encompassing the world and non-world. There is only one. There nothing else. One who knows this is a knower of the truth.

Transmigration (*samsāra*) exists in the form of stationary [existances] such as earth, trees, mountains and so on. Transmigration (*samsāra*) [also] exists in the form of the mobile [existances] such as humans, animals, birds and so on. Now, that which is the object of sight is called the seen. That which is not seen by sight is called the unseen. In this way, the removal of the distinction of the own self from transmigration is to be done by means of unity, only this perception is Jñānayoga. From the execution of this, time does not bring about the destruction of the body.

¹²The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. *Śivasvarodaya* 6-8 (*nirañjano nirākara eko devo maheśvaraḥ* | *tasmād ākāśam utpannam ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ pṛthvi samudbhavaḥ* | *etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ tair eva parivartate* | *viliyate ca tatraiva tatraiva ramate punaḥ* || 8 ||) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).” In *Kumbhakapaddhati* 122, a technique of breath retention is dedicated to the five *tattvas* (*tatvādau pūreyed vāyum tat tatvānte virecayet* | *tatvakumbhaḥ sa gaditaḥ pañcadhā tatvabhedataḥ* || 122 ||) “One shall inhale before [the rise] of a particular *tattva* and exhale at the end of that *tattva*. This is called *tatvakumbha* being five-fold according to the five divisions of *tattva*. The *Śivasvarodaya* discusses the rise, duration, properties and application of the *tattvas* in greater detail. An overview of this can be seen in GHAROTE and DEVNATH, 2021: Appendix-iii.

¹³In the tantric traditions of Śaivism tenfold *tattva*-systems existed

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते। यथा वर्तीजं वर्टूपेण परिणमते स तत्त्वशाधा भेदं स्वभावत एव प्राप्नोति। मूलांकुरत्वगदण्डशास्वाकलिकापल्लवपुष्पफलस्तेहा इति भेदो दशधा प्राप्नोति। तथा निर्मले निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्यापतेजोवाय्बाकाशमनोबुद्धिमायाविकाररूपाभेदान्वाप्रोति। ५ ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति। यथैकैकः पृथ्यी कचित्कोमलरूपा॥। कचित्मनोहर-रूपा॥। कचित्परिमलरूपयुक्ता॥। कचित्परिमलरहिता॥। कचित्सुवर्णरूपा॥। कचित्रौप्यरूपा॥। कचिद्रत्नमयी॥। कचित्शेता॥। कचित्कृष्णा॥। कचिद्रक्ता॥। कचित्पीता॥।

Sources: २-७ cf. YSv (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitah | ātmano vā pr̄thivyādyāḥ svabhāvaḥ kiñcid ucyate | ātmaiva pr̄thivi dhātri komalā ca kvacid dṛḍhā | kvacī manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohinī | svarṇarūpā dhāturuṇpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pitā ca kr̄ṣnalā | ūrvārā ūrvārā sā tu viśāmr̄tamayī sadā |

2 idāniṁ cett.] idāni B **svabhāvā**° cett.] svābhāvā° BL tasya E **“bhedam** DN₁] “bheda N₂ °bhedaḥ cett. **vāta**° cett.] vatha° N₂ **“bijam** DPNI₁N₂U₁] “bijam E **“bija**° U₂ °bijena BL **vaṭarūpeṇa** cett.] rūpeṇa BL **pariṇamatē** BLU₂] pariṇatē P pariṇatam αE **sa tat** U₁] sa tu N₂ satr N₁ sat EP śata BL sa DU₂ **daśadā** cett.] dṛśadā P dasat U₂ **bhedam** cett.] om. U₂ **svabhāvata** cett.] svabhāvā BL om. U₂ **eva** cett.] om. U₂ **prāpnōti** cett.] prāpnōti BLU₁ **3 mūlāmku-ratvagdāṇḍāśākhāklikāpallavapuṣpaphalasneḥā** E] mūla amkuratvakdamdaśākhākilkipikā-pallavā puṣpaphalasneḥā P mūlam amkuratvakdamdaśākhākilkālapallavā || vistāroyam svābhāvataḥ B mūlam amkuratvakdamdaśākhākilkālapallavā || vistāroyam svābhāvataḥ || L mūlam amkuratvakdamdaśākhām kalikāpallavapuṣpaphalasneḥā || N₁ mūlām kuratvakdāṇḍāśākhām kalikā-pallavapuṣpaphalasneḥā | N₂ mūlām kuratvakdāṇḍāśākhām kalikāpallavapuṣpaphalasneḥā D mūlām amkuratvakdāṇḍāśākhāklikāpallavapuṣpaphalasneḥā U₁ om. U₂ **iti** cett.] om. U₂ **bhedo daśadā** α] daśabhedān BELP om. U₂ **prāpnōti** cett.] prāpnōtītī P om. U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ **4 nirañjana** E] niramjanāḥ cett. **eka** cett.] ekaḥ N₁N₂U₁ **etādṛśa** E] etādṛśaḥ N₁N₂U₁ **ātmāsvabhāvād** cett.] ātmā svabhāvād E **pr̄thvyā-patejovāyābākāśamanobuddhimāyāvīkārārūpābhedān** BLN₁] pr̄thivyapāpatejovāyābākāśa-manobuddhimāyāvīkārārūpābhedān E pr̄thvyetetejovāvīyākāśamanobuddhimāyāvīkārārūpābhedān P pr̄thvīpatejovāvīyākāśamanobuddhimāyāvīkārārūpābhedāt DN₂ pr̄thakte jīvāyuvākāśa-manobuddhīr māyāvīkārārūpābhedāt U₁ pr̄thvyapatejovāyāyākāśā || manobuddhimāyāvīkārārūpābhedāt U₂ **5 jñānayogaprabhāvād** EU₂] jñānayogaḥ bhāvāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P **eva** cett.] eka BLP yeva U₁ **yathaikaikaḥ** em.] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekaī ca U₁ **pr̄thvi** β] pr̄thivī α **“rūpā** β] **“rūpā** α **kvacit** cett.] om. EPU₁ **5-6 manoharārūpā** B] manoharārūpā L manoharārūpā U₂ manoharā DN₁N₂ om. EPU₁ **6 kvacit** cett.] om. EPU₁ **“parimala** cett.] om. EPU₁ **“rūpayukta** BL] **“rūpā** DN₁ **“rūpayuktaḥ** N₂ om. EU₁ **kvacit** cett.] om. PU₁ **“parimala** cett.] **“parimala** rūpā E om. PU₁ **“rahitā** ELN₁] rohitā BN₂U₂ om. DPU₁ **kvacit** cett.] om. PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpā BD khavarṇakupā U₁ om. P **kvacit** cett.] om. BLP **raupyarūpā** E] rūpyarūpā N₁U₁ rūpyarūpā DN₂ rajatarūpā U₂ om. BLP **6-7 ratnamayī** cett.] ratnamai BL **7 kvacit** cett.] kvacit ca E **“śvetā** EDU₂] śvetā N₁N₂U₁ śvetarūpā L śverūpā B **kvacit kr̄ṣṇā** cett.] kr̄ṣṇā N₁ om. E **raktā** BELU₂] raktā cett.

Notes: ५-७ **kvacit manoharārūpā ...kvacit pitā:** Section is omitted in P.

[XXII. Division of the Inherent Being]

Now, the division of the inherent being is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division. [Namely]: root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In this way, the pure, unchanging, unblemished [one] attains such [a division] precisely because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.¹⁴ Because of the power of Jñānayoga, there arises the conviction that “the self is truly one”. Just as some particular soil (*ekaika*) sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, ...

from an very early age, cf. GOODALL and ISAACSON, 2016:82-85. Rāmacandra, as can be seen in the sources of the edition for this passage, is faithful to his source text. However, the exact origin of this specific arrangement of *tattvas* remains unknown. Usually *vikriyā* is not a separate *tattva*, but *ahamkāravikriya* (“transformations of *ahamkāra*”) refers to lesser *tattvas* like the *jñānen-driyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahamkāra*.

¹⁴ Rāmacandra’s tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahamkāra* is replaced with *rūpa* and the order of the other elements are changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra’s systems exactly. Taxonomies of *tattvas* like **bhagavadgīta** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo’ nalo vāyuḥ khaṇ mano buddhir eva cha | ahankāra itiyan me bhinnā prakritir aṣṭadhā* ||7.4||). “Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature.” In this list, we find most of the elements of Rāmacandra’s list, except terms like *māyā*, *vikriyā* or *rūpā*. The description of *kundalinī* in *Yogayāñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the *Niśvāsatattvasaṃhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpiṇ* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83-84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is deeply rooted in ancient Śaivism (see BIRCH) 2019, but Rāmacandra’s usually tends to present simplified and transsectarian systems. However, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

कवित्कर्वुरा॥ कचिन्नानाविधफलरूपा॥ कचित्युष्परूपा॥ कचिदमृतमयी॥ स्वभावत एव भवति॥
 तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगार्द्धकिन्नरमहापणितमहामूर्खरोग्यरोगीकोशीशान्तरूपः स्व-
 भावादेव भवति॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते। यथा फलस्योत्पत्तिस्थानमेकमेव भवति। अथ च
 फलस्य गतिर्बहुधा दृश्यते॥ एकं फलं पृथ्वीमध्ये पतति। शुष्कं भवति। एकस्य फलस्य मकरन्दं भ्रमरः
 पिबति। एकस्य फलस्य मालां कामिनी तुङ्गकुचमण्डलोपरि दधाति। एकं फलंमृतमनुष्योपरि क्षिप्यते।
 ५ अयं वस्तुनः स्वभावः। तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति। के ते इष्टौ भोगाः॥

सुवासश्च सुवस्त्रश्च सुशश्या सुनितंविनी।
 सुस्थानश्चान्नपानान्यष्टौ भोगाश्च धीमताम्॥ XXII.1॥

Sources: २-५ cf. YSV (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampīṇḍito rogi tathaiva kroḍhaśāntadhiḥ | aśesarūpabaliṭo nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvarah | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanāḥ | sukhi duḥkhi mohayukto 'nantacetāḥ svabhāvataḥ |

Testimonia: ५ cf. YSV (PT p. 837): stripumṛūpi mahān so hi parasparavimohitaḥ | amanaskah sviyabhāvāt jñānayogī nirākulāḥ | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

१ karburā cett.] karpurā U₁ **kvaci** cett.] kvacit U₂ om. P **nānāvidhaphalarūpā** cett.] nānāvidhophalarūpā U₁ nānāvidharūpā E om. P **kvacit** BL] kvacid DN₁ U₁ kvacir U₂ om. PN₂ **puṣparūpā** DN₁] viśarūpā BEL vśarūpā U₂ om. U₁ **kvacid** cett.] kvacit U₂ om. U₁ **amṛtamayī** cett.] amṛtarūpamayī E amṛtamaī BL om. U₁ **svabhāvata** cett.] om. U₁ **eva** cett.] om. U₁ **bhavati** cett.] bhavataḥ BL om. U₁ २ **tathaiवात्मा** β tathātmā α **manuṣyā** cett.] om. U₁ **pakṣī** cett.] om. U₁ **°harinā** cett.] °harinā° P om. U₁ **°hasti** D₁ hasti cett. om. U₁ **°pandita** cett.] pīḍata B **°mūrkhā** cett.] °rmūkha° P °mūrvā° DN₁ °mūrṣā° U₁ **rogyarogi** em.] °rogyarogi E **°rogī arogī** αU₂ **°rogī** BLP **°krodhī** cett.] °krodhi° EP **°krodhā** BL **°śānta** cett.] °dhiśānta° BL **°rūpāḥ** cett.] °rūpāḥ PL °rūpa α २-३ **svabhāvād eva** cett.] evam svabhāvam U₁ ३ **bhavati** cett.] bhavati BL bhati N₁ dharati D **jñānayogād vikāra** N₁ U₁] jñānayogadhiकारा cett. **jñāyate** cett.] jāyate U₂ **phalasyotpatti** cett.] plakṣasyotpattiḥ E **°sthānam** cett.] sthānam E **°sthāna** U₁ **ekam** cett.] ekas D eva N₂ om. E **eva** cett.] kam eva N₂ **bhavati** cett.] bhavati B ti U₁ ४ **gatī** cett.] gati PN₂ U₁ **ekam** cett.] eka° U₂ eva N₂ **phalam** cett.] phala° DN₁ N₂ **prthvi** cett.] prthivi° U₁ **śuṣkam** LU₁ U₂] śuṣkam cett. **bhavati** cett.] bhavati B **phalasya** cett.] om. PL **makaṛandā** ELPN₂ U₁ U₂] makaramda° LN₁ karamdaṁ B **bhramaraḥ** cett.] bhramarama BL bhrarama N₂ ५ **pibati** cett.] pibamī P pibati B **phalasya** cett.] phalasyam N₂ **mālāṁ** cett.] mālā° N₂ **kāminī** cett.] kāmībi D **tuṅga** cett.] tuṅ° U₁ **dadhāti** cett.] dadhāvati N₁ dadhovati N₂ **ekam phalam** BELPU₂] ekaphalam α **ksipyate** cett.] ksipyate B ६ **eka** cett.] ekam U₂ **evātmā** cett.] eva ātmā U₂ **sviyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau N₂ U₁ evāṣṭa U₂ **bhogān** cett.] bhogāt N₂ U₁ **bhunakti** cett.] abhunakti N₁ **ke te** cett.] om. BL **'ṣṭau** cett.] aşṭau BL şte U₁ **bhogāḥ** cett.] bhobauḥ P bhogā U₁ U₂ ७ **suvāsaḥ ca** cett.] suvāsac ca B **suvāstraḥ ca** E] suvāmāśas ca U₂ **suśayyā** cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U₁ ८ **susthānāḥ ca** E] susthānāś PLN₂ susthātāś DN₁ U₁ sudehami U₂ **°ānnapānāny** L] vānnapānāny B cānnapānāni E cānpānānp° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānāḥ syād° U₁ sukahsamātānam U₂ **aṣṭau bhogāś ca dhimatām** EP] aşṭau bhogāś cā sudhimatām BL şṭau bhogāḥ sudhipaṇa° N₁ şṭau bhogāḥ sudhiṣaṇā° D aşṭau bhogāḥ sudhiṣaṇām U₁ aşṭau bhogāḥ N₂ abhayādicāṣṭakam U₂

...sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent being. In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy, an angry or peaceful person, by virtue of its inherent nature. Through Jñānayoga he realizes the emptiness of the mutability of form. Just as the place of origin of the fruit is only one, but the fruit's actions and outcomes are seen as manifold.

One fruit falls onto the ground and becomes dry: A bee drinks the fruit's juice; [or] a woman places a garland made of the fruit over her voluptuous bosom; [or] the fruit is thrown onto a dead person. This is the inherent being of the thing. Thus [in the same way], due to its being, the one self enjoys eight enjoyments.¹⁵

What are the eight pleasures?¹⁶

XXII.1 A good perfume, fine clothing, a good bed, a beautiful women, a good dwelling (*susthāna*) food and drink.¹⁷ Those are the eight enjoyments of the wise.¹⁸

¹⁵The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the origin of the fruit is singular, the actions and outcomes that can arise from it are many and diverse. This can be seen in the various examples, such as the fruit falling onto the ground, a bee drinking the fruit's juice, a woman adorning herself with a garland made of the fruit, or the fruit being thrown onto a dead person. The final statement about the self enjoying eight pleasures suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. Overall, the passage emphasizes the multifaceted and diverse nature of things and experiences. Additionally, the passage suggests that the eight pleasures are perfectly natural to Rāmacandra and his readership.

¹⁶I was not able to allocate the source of the *aṣṭau bhogāḥ* yet. In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, includes all of the eight pleasures in greater detail (G. K. SHRIGONDEKAR, ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939, 5). This alludes to the possibility of an exceptional wealthy lifestyle of Rāmacandra's audience.

¹⁷Surprisingly, the verse only gives seven enjoyments. What is lacking in comparison to the list given a little later is the horse.

¹⁸Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhimatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

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