

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

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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

[XXI. jñānayogasya lakṣaṇam]

इदानीं ज्ञानयोगस्य लक्षणं कथ्यते।

एकमेव जगत्पश्येद्विश्वात्मासुविभास्वरम्।
अविकल्पतया युक्त्या ज्ञानयोगं समाचरेत्॥ XXI.1॥

यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत्।
य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान्॥ XXI.2॥

प्राप्नोति शास्त्रवीं सत्तां सदाद्वैतपरायणः।
यथा न्यग्रोधबीजं हि क्षितावुसं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दश्यते दशधा कृता।
मूलाङ्कुरस्य चोदण्डाः शारवाकुसुमपल्लवाः॥ XXI.4॥

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

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 viśvabhāvanaḥ | iti kṛtvā tu vai yucto jñānayogaṁ samācaren | 5-6 ≈YSV (PT p. 835): yatra tatra sthito vāpi sarvajñānamayam jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈YSV (PT p. 835): prāpnoti śāmbhavimāntrān sadā nityaparāyanāḥ | yathā nyagrodhabijam hi kṣitau vaptur drumāyate | 9-10 ≈YSV (PT p. 835): ādāv ekas tato 'nekah svabhāvāc chādanādibhiḥ | varddhatे 'harmiṣām vṛksaḥ patrapallavavistṛtah | 11-12 ≈YSV (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanah |

2 **idānim** cett.] idāni U₁ **kathyate** EPN₂U₁U₂] om. BDLN₁ 3 **eva** cett.] evā BL **jagat** cett.]
cayat P **paśyed** cett.] paśyad B **viśvātmā**° cett.] viśvāvā° 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.] jñānādhikārānāt E 7 **prāpnoti** cett.] om.
E **śāmbhavīm sattām** BP] sāmbhavisattām DU₁U₂ śāmbhavīm sattān L sāmbhavīm satta N₁ sāmbhavisattā N₂ om. E **sadādvaita**° cett.] sadādvaita° U₁ om. E 8 **yathā** cett.] om. E **hi** cett.] om. E **ksitāv** cett.] kṣiti B kṣitāptā U₁ om. E **uptam̄ drumāyate** cett.] uptoṭam̄ drumāyate likām̄ pa..vāḥ P uptadyate yathā L uptadyate B ukta drumāyate U₁ om. E 9 **ekāntam̄** cett.] ekāntē BL yekānttam U₁ om. P **naikadhā** cett.] naikadā E nekadā BL om. P **svena** cett.] śveta N₁ śvetana DN₂ om. P **drśyate** cett.] drśyamte BL drśyet N₂ om. P **daśadhā** EN₁N₂] daśadhāt BL śadhā N₂U₁ om. P **kṛtā** α] kṛtaḥ EL kṛptā B kṛtiḥ U₂ om. P 10 **mūlāṅkurasya** E] mūlāṅkurutva cett. om. P **coddāndāḥ** EN₁U₂] codarātaḥ DN₂ kudamjaḥ B kudamjaḥ L om. P **śākhākusuma-pallavāḥ** U₂] śākhākundalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N₁U₁ śākhākumbhalapallavā N₂ śālavākumapadṛtrāvā D om. P 11 **snehapuṣpaphalam** DN₁N₂PU₂] snehe puṣpaphala° 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 12 **tathāsau** cett.] yathāsau B tathāpasau P **nirmalo** cett.] nirmalau 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 Alternatively, wherever one dwells, the world is made of all knowledge. He who knows thus by realisation is also qualified for gnosis.

XXI.3 The one who is devoted to non-duality always attains the reality of Śambhu¹, just as the seed of the banyan tree scattered onto the ground [always] becomes a tree.

XXI.4 By nature [the reality of Śambhu] is not only seen as one [but] has been fabricated tenfold. [Just as] the branches, buds and twigs are [held] up by the stem of the roots and shoots. [...]

XXI.5 [...] The resin, flower [and] fruit are in the seed. This is the extent [of it] by nature. And so it is pure, eternal, unchanging, and immaculate.

in **birch2013** 2.7-8 (*cittam buddhir ahankāra rtvijah somapam manah | indriyāni daśa prāṇān juhoti jyoti-*
maṇḍale || 7 || ā mūlād bilaparyantam vibhāti jyotimaṇḍalam | yogibhiḥ satataṁ dhyeyam aṇimādyāṣṭasid-
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 **birch2013** suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

¹Rāmacandra uses the term *śāmbhavīn sattām* as a designation of the ultimate state to be attained by practising Jñānayoga, which he presents as the realization of absolute unity. In medieval Yogatexts, particular in the Rājayoga genre, the feminine noun *śāmbhavī* most often appears in the context of a non-physical *mudrā*, the so-called *śāmbhavī mudrā*. For a detailed discussion of *śāmbhavī mudrā*, its influence and all references, see **birch2013**. The usage of the feminine noun *śāmbhavī* to qualify a state is uncommon. More frequently one finds the masculine adjective *śāmbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Hṛṣiprādīpikā* 4.7, *Anubhavanivedana* 1, *Hṛṣatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śiva.

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः।
पञ्चतत्त्वमनोबुद्धिमायाहंकारविक्रियः॥ XXI.6॥

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

- ५ पृथ्वीवनस्पतिपर्वतादिस्थावररूपः संसारः। मनुष्यहस्तेश्वपक्षीत्यादिको जंगमरूपः संसारः। अथ च यो दृष्टिविषयः स दृश्य उच्यते। यो दृष्ट्या न वीक्ष्यते स अहृष्य इत्युच्यते। एवं संसारस्य स्वात्मनो भेदं दूरीकृत्य ऐक्येन दर्शनं स एव ज्ञानयोगः। तस्य करणात्कालः शरीरनाशं न करोति॥

Sources: १-२ ≈YSv (PT p. 836): eko 'nekaḥ khayaṁ bhūyān sādhanād bahudhā sthitāḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyāḥ | ३-४ ≈YSv (PT p. 836): evam bahuvidham viśvam lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | ५ cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayah | jaṅgamasthāvarākāraḥ sāmsāraḥ syāt sa iśvaraḥ | ५-७ cf. YSv (PT p. 836): svabhāvalilayā bhāti śunye 'sau śunyabuddhitāḥ | yad dṛṣṭam viṣayam vastu tad dṛṣyam iti kathyate | yo dṛṣṭatitāḥ so 'dṛṣyas tadā dṛṣṭam hi manyate | svatanūbhedam evan tu sāmsāram duḥkhasaṅkulam | yatnād dūraṁ parityajya jñānayogo bhavet sudhīḥ | jñānasamyoga ekas tu ekas tu jñānayogavān | ato hi jñānāt 'bhinnam jñeyam jñānāt pṛthak pṛthak | dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānānmaheśāni kālajit sīvatām vrajet |

१ **eko** cett.] yecko U₁ **naikah** em.] nekaḥ cett. naika U₁ naiko U₂ neka BN₂ **svayambhūś** ca cett.] svayambhūtyā U₁ **svadhāmnā** PU₂] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N₁ svadhā..sa D svadhāmnāva N₂ svabhāvā U₁ **sthitāḥ** cett.] sthitāḥ DLP २ °**buddhi**° EPL °**bud-**dhīr cett. **vikriyāḥ** em.] vikriyāḥ EP₁ vikriyā BDLN₁N₂U₂ ३ **daśavidhām** viśvam DEPN₁U₂] daśavidhā viśvam BLN₂ daśavidhaviśvam U₁ **lokālokasuvistaram** em.] lokālokasavistaram BDELNP₂U₁ lokālokasavistarām N₁ lokāloke savistaram U₂ ४ **eka** cett.] ekam U₂ **eva** cett.] yeva U₁ ५ **pṛthvī** cett.] pṛthvī U₁ **vanaśpati**° EN₂U₂] vanaśpati P vanaspati° BDLN₁U₁ °**parvatādīsthāvara**° BLPU₂] parvatādīsthāvara° E °parvato tyādīsthāmvara° D °parvvate tyādīst-**thāvara**° N₁ °parvate 'thyādīsthāvara' N₂ °parvate iyādīsthāvara' U₁ **rūpāḥ** cett.] rūpā BL rūpā N₂ **sāmsāraḥ** cett.] sāmsāra° EU₁ °**hasteśvapaksity** adiko BL] °hasty aśvapaksity adiko E °hastiśvapaksity adiko DN₁ °hastipaksity adiko N₂ °hastiśvapaksity adiko U₁ °hastiyāś ca pakṣity adiko U₂ **jamgamarūpāḥ** cett.] jamgamaḥ rūpāḥ D °rūpā L jagad° U₁ **sāmsāraḥ** cett.] sāmsāro U₁ ६ **ca** cett.] vā D °yo cett.] yah U₁ ya DN₁N₂ °**dṛṣṭi** cett.] °ddṛṣṭi LN₁ °daṣṭi B °dāṛṣṭi D °**dṛṣya** cett.] dṛṣyad N₁ dṛṣy° U₁ **dṛṣṭyā** cett.] dyā N₂ °**ity** cett.] ty BL śaty N₂ **sāmsārasya** cett.] sāmsāra° PLU₂ **svātmano** BELP] svātmanaḥ α svātmanoḥ U₂ ७ **bhedām** cett.] bheda B bhedām DN₁ °**kṛtya** cett.] °kṛtyam U₂ °kṛty E °**aikyena** P] aikam eva E aikyona BLP ekyena DN₁ ekena N₂ ekānta U₁ ekye U₂ **sa eva** E] om. cett. **jñānayogāḥ** cett.] jñānayoga U₂ **tasya** cett.] gatasya U₁ **karaṇāt** cett.] karaṇāt EP dhyānakaraṇāt U₁ **kālaḥ** cett.] kāla° U₁ **na** cett.] om. N₂U₂

XXI.6 [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements² thinking mind, intellect, illusion, individuation, and modifications.³

XXI.7 Thus, everything is tenfold extending⁴ as far as the Lokāloka[-mountain].⁵ There is only one. There is nothing else. One who knows this is a knower of truth.

The stationary circuit of mundane existence consists of earth, trees, mountains, etc. The moving circuit of mundane existence consists of humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the visible. That which is not seen by sight is called the invisible. In this way, through the vision of unity, the distinction of one's self from the circuit of mundane existence is to be removed. Only this is Jñānayoga. From the execution of this, time [as death] does not bring about the destruction of the body.

²The 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. **sivasvarodaya** 6-8 (*nirañjano nirākara eko devo maheśvaraḥ | tasmād ākāśam utpannam ākāśād vāyusambhavah* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavah | etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannam tair eva parivartate | vilīyate 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).”

³In the tantric traditions of Śaivism tenfold *tattva*-systems existed 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 *vikriya* is not a separate *tattva*, but *ahaṅkāravikriya* (“transformations of *ahaṅkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriya* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahaṅkāra*.

⁴The manuscripts read *savistara*, which is nonsensical in this context. Thus, I emended according to the source text's reading.

⁵**birch2013** suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see **apter89opractical** (1980: 933) for further references.

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते। यथा वटबीजं वटरूपेण परिणमते स तदशाधा भेदं स्वभावत एव प्रा
प्नोति। मूलाङ्कुरत्वगदण्डशारखाकलिकापल्लवपुष्पफलस्त्रेहा इति दशभेदान् प्राप्नोति। तथा निर्मलो
निर्विकारः निरञ्जन एक एतादृशा आत्मस्वभावादेव पृथ्व्यापतेजोवाच्याकाशमनोवृद्धिमायाविकारस्तु
पभेदान्त्राप्नोति। ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति।

Sources: 1-3 cf. YSV (PT p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarv-abodhaḥ syāt muktidaḥ siddhivāñchitāḥ | ātmano vā pr̄thivyādyāḥ svabhāvah kiñcid ucyate |

2 idānīm cett.] idānī B **svabhāva**° cett.] svābhāva° BL tasya E ***bhedam** DN₁] °bheda
N₂ °bhedaḥ cett. **vaṭa**° cett.] vatha° N₂ ***bijam** DPN₁N₂U₁] °bijam E °bijā° U₂ °bijena BL
vaṭarūpeṇa cett.] rūpeṇa BL **parinamate** BLU₂] parinātē P parinatam αE **sa tad em.**] sa tat
U₁ sa tu N₂ satr N₁ sat EP śata BL sa DU₂ **daśadhā** cett.] dīśadhā P dasat U₂ **bhedam** cett.] om.
U₂ **svabhāvata** cett.] svabhāva BL om. U₂ **eva** cett.] om. U₂ **2-3 pr̄apnoti** cett.] pr̄apnoti
BLU₁ **3 mūlañkuratvagdañḍāśākhākalikāpallavapuṣpaphalasneḥā** E] mūla am̄kuratvak-
damdaśākhākilpikāpallavā puṣpaphalasneha P mūlam am̄kuratvakdamdaśākhākilakālapallavā ||
vistāroyam svābhāvataḥ B mūlam am̄kuratvakdamdaśākhākilāpallavā || vistāroyam svābhāvataḥ
|| L mūlañ am̄kuratvakdamdaśākhām kalikāpallavapuṣpaphalasneha || N₁ mūlañkuratvakdañ-
daśākhām kalikāpallavapuṣpaphalasneha || N₂ mūlañkuratvakdañḍāśākhām kalikāpallavapu-
ṣpaphalasneham D mūlam am̄kuratvakdañḍāśākhākalikāpallavapuṣpaphalasneha U₁ om. U₂
iti cett.] om. U₂ **daśabhedān** BELP] bhedo daśadhā α om. U₂ **pr̄apnoti** cett.] pr̄apnotīti P
om. U₂ **tathā** cett.] yathā EU₂ **nirmalo** BEL] nirmalaḥ αPU₂ **4 nirañjana** E] niramjanah
cett. **eka** cett.] ekaḥ N₁N₂U₁ **etādṛśa** E] etādṛśaḥ N₁N₂U₁ **ātmasvabhāvād** cett.] ātmā svab-
hāvād E **4-5 pr̄thvyāpatejovāyvākāśamanobuddhimāyāvikārarūpabhedān** BL] pr̄thvyā-
patejovāyvākāśamanobuddhimāyāvikārarūpabhedān N₁ pr̄thvyāpatejovāyvākāśamanobud-
dhimāyāvikārarūpabhedān E pr̄thvyetetejovādvyākāśamanobuddhimāyāvikārarūpabhedān P
pr̄thvīpatejovāyvākāśamanobuddhīr māyāvikārarūpabhedāt DN₂ pr̄thakte jīvāyuvākāśamanobud-
dhīr māyāvikārarūpabhedāt U₁ pr̄thvyapatejovāyvākāśa || manobuddhimāyāvikārarūpabhedā
U₂ **5 jñānayogaprabhāvād** EU₂] jñānayogaḥ || prabhbāvād° BL jñānayogaḥ
prabhbāvād P **eva** cett.] eka BLP yeva U₁

[XXII. Division of the Inherent Being]

Now, the nature of the self and it's distinction⁶ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - just so, due to its nature it attains a tenfold distinction, 'Root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' are the ten distinctions [it] attains. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.⁷ Because of the power of Jñānayoga, the conviction arises that 'the self is only one'.

⁶One comes across the term *svabhāvabhedā* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see BALCEROWICZ (2011: 6 ff.). In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. OGAWA (2023: 162). In the *Netratantantra*, the term *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21 (*bhavīṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṁ paramārthaḥ 'yam mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaśat̄ yo mokṣasiddhim abhipsat̄ |*). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

⁷Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like **bhagavadgītā** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyuḥ khaṇi mano buddhir eva cha | ahankāra itīyaṁ me bhinnā prakṛitir aṣṭādhā ||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*, *vikāra* or *rūpa*. The description of *kundalī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Niśvāsatattvasamhitā* in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti, puruṣa, niyati, kāla, māyātattva, vidyā, Iśvara, Sadāśiva, dehavyāpiṇi* and *Śakti*, cf. GOODALL and ISAACSON, 2016: 83–84. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see BIRCH 2019), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

यथैकैः पृथ्वी कचित्कोमलरूपा॥ कचित्मनोहररूपा॥ कचित्परिमलरूपा॥ कचित्परिमलरूपा॥ कचित्सुवर्णरूपा॥ कर्त्त्वरूपा॥ कचिद्रत्नमयी॥ कचिश्वेता॥ कचित्कृष्णा॥ कचिद्रूपा॥ कचित्पृष्ठरूपा॥ कचिदमृतमयी॥ स्वभावत एव भवति॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते।

Sources: 1-4 cf. YSV(PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacid dṛḍhā | kvacin manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśamītamayī sadā | 6-13.3 cf. YSV(PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampinḍito rogi tathaiva kroḍhaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iṣvaraḥ | ātmaikamūrṭtimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

1 **yathaikaikah** एम् [] yathaikaiva E yathā ekaika BLPU₂ yathā ekaiva DN₁ yathā ekam ca N₂ yathā ekai ca U₁ **pr̄thvī** β] pr̄thivī α “**rūpā**” β] rūpa α **kvacit** cett.] om. EPU₁ **manohararūpā** B] manohararūpāḥ L manohararūpā U₂ manoharā DN₁N₂ om. EPU₁ **kvacit** cett.] om. EPU₁ “**parimala**” cett.] om. EPU₁ “**rūpayuktā**” BL] “**rūpā**” DN₁ “**rūpāyuktā**” N₂ om. EPU₁ **kvacit** cett.] om. PU₁ “**parimala**” cett.] “**parimalarūpā**” E om. PU₁ 1-2 **rahita** ELN₁] “**rohitā** BN₂U₂ om. DPU₁ 2 **kvacit** cett.] om. PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpā BD khavarnakupā U₁ om. P **kvacit** cett.] om. BLP **rūpyarūpā** N₁U₁] rūpyarūpā E rūpyarūpā DN₂ rajatarūpā U₂ om. BLP **ratnamayī** cett.] ratnamayī BLB **kvacit** cett.] kvacit ca E om. P **śvetā** EDU₂] śvetā N₁N₂U₁ śvetarūpā L śverūpā B om. P **kvacit** kṛṣṇā cett.] kṛṣṇa N₁ om. EP 2-3 **kvacit raktā** BELU₂] kvacid rakta cett. om. P 3 **kvacit** pītā cett.] om. P **kvacit karburā** cett.] kvacit karpurā U₁ om. P **kvaci** cett.] kvacit U₂ om. P **nānāvidhaphalarūpā** cett.] nānāvidhophalarūpā U₁ nānāvidharūpā E om. P **kvacit** BL] kvacid DN₁U₁ kvacir U₂ om. PN₂ **puṣparūpā** DN₁] viśarūpā BEL viśarūpā U₂ om. U₁P **kvacid** cett.] kvacit U₂ om. U₁ **amṛtamayī** cett.] amṛtarūpamayī E amṛtamai BL om. U₁ 4 **svabhāvata** cett.] om. U₁ **eva** cett.] om. U₁ **bhavati** cett.] bhavataḥ BL om. U₁ 6 **tathaivātmā** β] tathātmā α **manuṣya**° cett.] om. U₁ “**paksi**” cett.] om. U₁ “**harina**” cett.] “**hariṇā**” P om. U₁ “**hasti**” DN₁] hasti cett.] om. U₁ “**pandita**” cett.] pimdata B “**mūrkha**” cett.] “**rmūkha**” P “**mūrvā**” DN₁ “**mūrṣā**” U₁ **rogyarogi** em.] “**rogyarogi**” E “**rogi**” arogi αU₂ “**rogi**” BLP **kroḍhi**” cett.] “**kroḍhi**” EP “**kroḍha**” BL “**śānta**” cett.] “**dhiśānta**” BL “**rūpāḥ**” cett.] “**rūpāḥ**” PL “**rūpa**” 7 **svabhāvād eva** cett.] evam svabhāvam U₁ **bhavati** cett.] bhavati BL bhati N₁ dharati D 9 **jñānayogād vikāra** N₁U₁] jñānayogadhiκāra cett. **jñāyate** cett.] jāyate U₂

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,⁸ at some places appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature.

Through Jñānayoga [the self] without the change of form is known.

⁸The description of the soil at this point is not clear. The colored soil mentioned next suggests a soil in golden color, silver color and in the color of precious stones. However, the parallel formulations in the *Yogasvarodaya* (i.e *svarṇarūpā dhāturiūpā citrā ratnamayī parā* |) rather suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति। अथ च फलस्य गतिर्बहुधा दृश्यते। एकं फलं पृथ्वीमध्ये पतति। शुष्कं भवति। एकस्य फलस्य मकरन्दं भ्रमरः पिवति। एकस्य फलस्य मालां कमिनी तुङ्गकुचमण्डलोपरि दधाति। एकं फलं मृतमनुष्योपरि क्षिप्यते। अयं वस्तुनः स्वभावः। तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति। के तेऽष्टौ भोगाः॥

5 सुवासश्च सुवस्त्रच्च सुशस्या सुनितांविनी।
सुस्थाता चान्नपानान्य अष्टौ भोगाः सुधिष्ठिणम्॥ XXII.1॥

Sources: 3 cf. YSV (PT p. 837): strīpuṁrūpī mahān so hi parasparavimohitaḥ | amanaskah sviyabhāvāt jñānayogī nirākulah | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

1 **phalasyotpatti** cett.] plakṣasyotpattih 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 **gatir** cett.] gati PN₂U₁ **ekam** cett.] eka° U₂ eva N₂ **phalam** cett.] phala° DN₁N₂ **pr̄thvi**° cett.] pr̄thivi° U₁ 2 **śuṣkam** LU₁U₂] śuṣkam cett.] **bhavati** cett.] bhavati B **phalasya** cett.] om. PL **makarandam** ELPN₂U₁U₂] makaramda° LN₁ karamdaṃ B **bhramarāḥ** cett.] bhramaramaḥ BL bhramara N₂ pibati cett.] pibamti P pibati B **phalasya** cett.] phalasyam N₂ **mālāṁ** cett.] māla° N₂ **kāminī** cett.] kāmībi D 3 **tuṅga**° cett.] tuṇ° U₁ **dadhāti** cett.] dadhāvati N₁ dadhovati N₂ **ekam** **phalam** β] ekaphalam α **kṣipyate** cett.] kṣipyate B **eka** cett.] ekam U₂ 4 **evātmā** cett.] eva ātmā U₂ **sviyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāṣṭau N₂U₁ evāṣṭa U₂ **bhogān** cett.] bhogāt N₂U₁ **bhunakti** cett.] ābhunakti N₁ **ke te** cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U₁ **bhogāḥ** cett.] bhobauḥ P bhogā U₁U₂ 5 **suvāsaś ca** cett.] suvāsac ca B **suvastrañ** ca E] suvamsāś ca U₂ **suśayyā** cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U₁ 6 **susthāta** em.] susthātās DN₁U₁ susthānāś PLN₂ susthānāś ca E sudeham U₂ **cānnapānāny** L] vānnapānāny B cānnapānāni E cānpānāng° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānah syād° U₁ sukhasamātānam U₂ **aṣṭau bhogāḥ sudhiṣaṇam** em.] şṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ sudhiṣaṇām U₁ aşṭau bhogāś cā sudhimatām BL şṭau bhogāḥ sudhiṣaṇā° N₁ aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ N₂ abhayādicāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's course is 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 put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.⁹

What are the eight enjoyments?¹⁰

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,¹¹ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

⁹The passage appears to describe a single object's multifaceted nature, using fruit as an example. The author suggests that even though the fruit's origin 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 enjoyments suggests that just as the fruit can have different outcomes and experiences, the self can also have different experiences and enjoyments. The passage emphasizes the multifaceted and diverse nature of things and experiences. Additionally, the passage suggests that the eight enjoyments are perfectly natural to Rāmacandra and his readership.

¹⁰I 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 exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

¹¹Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ('a good site') would be a simple and plausible solution, the stemma suggests the reading *susthātā* ('a good charioteer'). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣāṇam* ('a good dwelling-place'), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पद्मसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्ष्याणि २ ॥ अतिविपुला मृदूत्तरछ द्वती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४ ॥ साक्षासनम् ५ ॥ अतिमूल्योऽश्वश्रू ६ ॥ मनोरममन्नं ७ ॥ तथा विष्ठं पानम् ८ ॥ एतेऽष्टौ भोगाः कथ्यन्ते । एते दुःखं भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुधधर्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थं स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्दपरिपूर्णश्च ॥

Sources: १-४ cf. YSV (PT p. 837): ātmāvivekam āgama calac cittam mahākulam | viṣayāndhatamo dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātitah satsandhānavarjitah | sukhi duḥkhi janmamṛtyum yati satyam punah punah | vairāgyādīdhanam tyaktvā viśavat duḥkhakṛddhiyah | koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSV (PT p. 837): ravi tejo gṛhtam dugdhe tile tailam svabhāvatah | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro hyakhaṇdapariṇavake |

१ **paṭṭa^o** DEN₁N₂] paṭa^o BLU₂ pada^o PU₁ °sūtra^o cett.] °sūtrā^o BL °mayāni cett.] °yāni DN₁N₂ vastrāni PL] vasrāni cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.] dṛālikā EN₁ dṛāmlikā D dadhikā P dātikā BL tālikā N₂ dālikā U₁ yuktāni cett.] saudhāni U₂ harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni vāsāya kecīt U₂ ativipula^o cett.] ativapulā^o DN₁ ativipulām U₁ aşṭau bhogān āha || U₂ mṛḍutara^o em.] mṛḍutara^o BELP mṛḍu | uttara^o α sugraham || U₂ १-२ °chadavati^o P] °chandavati^o DN₁N₂ chadavati^o U₁ suvastram | U₂ २ °śayyā cett.] suśayā sustri U₂ padmīni cett.] padmani N₁ om. U₂ tārunyavatī em.] tārunyavatī cett. tārūrayavatī N₂ om. U₂ tatropaviṣṭā E] tatopaviṣṭā P tatropavistā or tatrāpavistā B om. U₂ kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU₂ sādhvāsanam DN₁N₂ ३ atimūlyo śvaś ca em.] amūlyo svāś ca α atimūlyā ca E atimūlo 'śvaḥ P atimūlyo asvam BL suśvah U₂ manoramam annam cett.] manoramayam attam B manoramayam annam L manoramam attam DN₁ suṣṭu annam U₂ vidham pānam cett.] vidhapānam BLN₂ vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau β] aşṭau α bhogāḥ cett.] bhoga N₁N₂ ghoga U₁ kathyante D] kathyate N₁N₂U₁ kathitāh EU₂ kathitā P om. BL ete DN₂U₁] eke EPN₁ eka BL ekām U₂ duḥkham^o DEN₁U₁U₂] duḥkha P duḥkha BL duḥkhatam N₂ ४ bhajante cett.] bhajate N₂U₁ bhiksām^o EPN₂U₁] bhiksā BLU₂ yācante cett.] yāmcate P yāmcate BL yācete N₂ pācate U₁ ca cett.] kiñca E ५ sūryasya cett.] sūryā ca U₁ tejaḥ cett.] tejāḥ BL dugdhasya DEPN₁U₂] dugdha^o BL dusya N₂ dugdhasyā U₁ gṛhtam cett.] gṛhtah BLP agner E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N₁ dadhi N₂ dadhiḥ D dārham U₁ dāhīḥ U₂ jvalanam E viṣāṇ cett.] viṣāt U₁ tilāt cett.] titilāt P tila N₂ tilā U₁ vrksat EN₁] vrksat P vrksā BDLN₂U₂ vraksā U₁ ६ phalāt cett.] phalā BL parimalah cett.] sarimalah BL palāt parimalah D kāṣṭhād cett.] kāṣṭād PU₂ kāṣṭād BL agnih_β] agnih_α sākarādibhyo em.] arkādibhyo E śarkvarādibhyo P śarkadibhyo LB rasah cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānitpa N₂ śaityam DU₁] śaityām N₁ śityām U₂ śaityās N₂ śitam EP śitah BL ६-७ ity ādipadārthaśvabhāva DN₁P] ityādipadārtha^o U₂ ityādi-padārthaśvabhāvataḥ B atyādipadārthaśvabhāva N₂ ityādisvabhāvah U₁ ityādipadārthaḥ svabhāvataḥ L ityādipadārthānām svabhāvah E ७ eva cett.] evā N₁ ravaḥ U₁ om. E tathā cett.] tathā vā U₁ parameśvarasvarūpamadhye cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U₂ 'khanḍa^o cett.] 'ṣamda^o DN₁ yarānda^o N₂ khamḍah U₁ °paripūrṇaś ca cett.] paripūrṇah E

1. Clothes made from silk thread;¹² 2. Mansions endowed with five or seven rooms.¹³ 3. A very large bed with a soft and lovely blanket;¹⁴ 4. [on which] there is seated a wife belonging to the Padminī-class¹⁵ of women - youthful, beautiful and virtuous;¹⁶ 5. An excellent seat;¹⁷ 6. An exceptional valuable horse;¹⁸ 7. Appetising food;¹⁹ 8. Various drinks.²⁰ The eight enjoyments are described. They impart suffering and [make one] beg for their sustenance.

Like the rays of the sun, the butter of milk, the burning of fire, the stupor of poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a wood log, the sweet sap of Śārkara and so on, the cold of piles of snow, and so on is the nature of things. In the same way, the circuit of mundane existance is within the highest God's own nature. Moreover, the highest God is indivisible and all-filling.

¹²Within the twenty *upabhogas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* or the "enjoyment of garments". Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming (SHRIGONDEKAR, 1939:14).

¹³The first *adhyāya* of the third *vimśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. Here houses with one to four *śālās* are described (SHRIGONDEKAR, 1939:6-7).

¹⁴This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steeds are described (SHRIGONDEKAR, 1939:21).

¹⁵Cf. *Ratirahasya*, Ed. p. 6.

¹⁶This is resembled as *yosidupabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: a) Padminī, b) Citriṇī, c) Śaṅkhīni, and d) Hastini, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 1935:21.)

¹⁷The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

¹⁸This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

¹⁹This is resembled as *annabhoga* within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of great food and the directions as to the preparations of various dishes (SHRIGONDEKAR, 1939:21).

²⁰This is resembled as *pāniyabhoga* within the *Mānasollāsa*. In this chapter, everything related to drinking and drinks is described (SHRIGONDEKAR, 1939:23). Instead of following his source text closely, Rāmacandra modifies the passage's meaning. The original ascetic ideal of his source text, which emphasizes renunciation and detachment from wealth, is weakened by introducing the eight enjoyments. Instead of radically abandoning wealth, as we can see in the formulations of the source,...

[XXIII. bāhyalakṣyam]

इदानीं बाह्यलक्ष्यं कथ्यते। नासाग्रादारभ्याङुलचतुष्यप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य षडङुलप्रमाणं पवनतत्त्वं धूम्भाकारं लक्ष्यं कर्तव्यम्। अथ वा नासा ग्रादारभ्याष्टङुलप्रमाणमितरक्तं तेजो लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य दशाङुलप्रमाणं शुद्धं चच्चलमुदकं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य द्वादशाङुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। अथवा नासाग्रादारभ्य कोटिसूर्यसम्प्रभं तेजःपूर्णमाकाशतत्त्वं लक्ष्यं कर्तव्यम्।

Sources: 2 cf. YSv (PT. p. 837): idānīm vāhyalakṣaṇi siddhidāni śṛṇu priye | dhāraṇākhyā tu caitāni jñātavyāni viśesataḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahirlakṣyam kathyate | nāsāgrād bahiraṅgulacatuṣṭaya nilajyotiḥsamkāśam lakṣayet | 3 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād ṣaḍaṅgulam adhovāyutattvam dhūmravarṇam lakṣayet | cf. YSv (PT p. 837): lilayā bhāvayel linam jyotiḥpūrṇam mahāparam | athavā tatra devesi dhūmrākāram ṣaḍaṅgulam | cf. YSv (PT p. 837): athavāṣṭaṅgulam raktam nāsikopari lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): athavā ḍaśāṅgula āraktam tejas tattvam lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): athavā ḍaśāṅgule kallolavad āpas tattvam lakṣayet | 5-19.2 cf. YSv (PT p. 837): dvādaśāṅgulamānam vā prīthvitattvan tu pītabham | lakṣayed athavā tatra koṭisūryasamaprabham | tejaḥ puṇjām mahākāśam tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dṛṣṭis usthiram | kṛtvā dhyānād vinā śuryam canḍasüryan tu paśyati | athavā lakṣam etat tu karttuv vahih śivopari | 5-6 cf. SSP 2.28 (Ed. p. 39): athavā nāsāgrād dvādaśāṅgule pītavarnam pārthivitatvvam lakṣayet |

Testimonia: 2-4 ≈*Hathasamketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyam nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvam dhūmrākāram lakṣyah kartavyam | athavā nāsāgrād ārabhyāṅguṣṭāṅgulapramāṇam iti raktam tatvam lakṣyam kartavyam |

2 bāhyalakṣyam P] lakṣyam E ṣāhyalakṣa B bāhyalakṣa L “lakṣam N₁ “lakṣaṇa DN₂ “lakṣyaḥ U₁ lakṣaṇam U₂ “catuṣṭaya” cett.] catuṣṭayam BL “nilākāram cett.] nilākāram BLP nirākāram N₂ teja° DN₁N₂] tejaḥ cett. jaḥ B “pūrṇam cett.] pūrnakām U₂ “ākāśa° cett.] ākāśam EPLU₁ lakṣyam EPU₁U₂] lakṣam BDLN₁ lakṣaṇam N₂ 3 nāsāgrādārabya cett.] nāsāgrād ābhya DN₁ nāsāgrārābhyā N₂ om. L “ṣaḍaṅgulapramāṇam cett.] ṣaḍamgulam pramāṇam B dvādaśāṅgulapramāṇam U₂ om. L “pavanatattvam cett.] l. n. B om. L “dhūmrākāram cett.] l. n. B lakṣyam cett.] lakṣam DN₁U₂ lakṣaṇam N₂ om. L “karttavyam cett.] om. L “atha cett.] om. BELP vā cett.] om. BELPU₁ 4 “ārabhyāṣṭaṅgulapramāṇam U₁] ārabhyā ṣaḍamgulapramāṇam N₁ ārabhyā ṣaḍamgulapramāṇam D ārabhyā ṣtāṅgulapramāṇam N₂ ārabhyā ṣtāṅgulapramāṇam U₂ om. BELP “atiraktam N₁N₂] atirattam D itiriktaṁ U₁ matiraktam U₂ om. BELP “tejo cett.] teja° U₂ om. BELP lakṣyam U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ om. BELP “karttavyam cett.] om. BELP “cañicalam cett.] camdrākāram U₁ om. BELP “udakam cett.] om. BELP lakṣyam U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ om. BELP “karttavyam cett.] om. BELP “dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā ṣaḍamgulapramāṇam U₁ lakṣyam EPU₁] lakṣaṇam N₂ lakṣam cett. 6 samaprabham cett.] “prabhām L “tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ lakṣyam DEPN₁U₁] lakṣam BLU₂ lakṣaṇam N₂

[XXIII. Bāhyalakṣya]

Now, the outer target is taught. Beginning at a four-finger wide distance from the tip of the nose, the space-element, appearing blue, being full of light, shall be made the target. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target. Or, beginning at the tip of the nose²¹ the space-element full of fire shining like ten million suns shall be made the target.²²

the YSV(PT p. 837) 'Having gained discrimination of the self, one calms the restless mind. Having seen the darkness of ignorance caused by sense objects, one knows the supreme soul and becomes a soul beyond illusion, free from attachment to worldly pleasures, and goes through birth and death in truth, again and again. Abandoning aversion etc. [and] riches, which increase suffering like poison, one is liberated by Jñānayoga, which is as powerful as millions of suns.', - Rāmacandra only states that they cause suffering and craving. This observation perfectly suits the initial definition of Rājayoga (cf. I. ll. 1-2, p.??) in which it is defined as a practice that works even if the practitioner is leading an exuberant wealthy lifestyle.

²¹Given the explicit instructions of the respective distance of the exercise in the previous sentences, it is surprising that this instruction is lacking the mention of the distance. Moreover, the space-element is mentioned twice.

²²In Sarvāṅgoyogapradīpikā 3.29-33 (*bāhya lakṣa aura puni jāmnahūṁ | pañca tatva kī lakṣa su ṭhānahūṁ | agra nāsikā amṛgula cāri | nila varṇa nabha deśi bicārī || 29 || nāsā agra amṛgula chaha deśaiṁ | dhūmrahi varṇa vāyu tat peśai | amṛgul aṣṭā nāsikā āgai | rakta varṇa su vahni tata jāgai || 30 || nāsā agra amṛgula daśa tāmī | śveta varṇa jala deśi tahāmī | nāsā agra su amṛgula bārā | pita varṇa bhū deśi apārā || 31 || bāhya lakṣa aur bahuterī | so jānain jo pāvai serī | sataguru krpā karai jau kabahi | dei batāi chinaka maiṁ sabahī || 32 ||), the first five outer targets, associated with the five elements can also be identified: '(29) Contemplate the external target repeatedly, focusing on the five elements. Four fingers above the tip of the nose; contemplate the blue-coloured space-element. (30) Six fingers from the tip of the nose visualize the smoke-coloured air element. Eight fingers in front of the nose visualize the red-coloured fire element. (31) Ten fingers from the tip of the nose visualize the white-coloured water element. Twelve fingers in front of the nose visualize the earth element with a yellow colour. (32) Many external targets exist, but only a few can attain the ultimate goal. If the true guru shows mercy at any time, they reveal the secret within.'*

आकाशमध्ये आकाशोपरि वा दृष्टि कृत्वा ध्यानकारणात्सूर्य विना सूर्यसम्बन्धिनी सहस्रकिरणावलीं पश्यति। अथवा शिरोपर्युर्द्ध्वं सप्तदशाङ्गुलप्रमाणं तेजः पुंजलक्ष्यं कर्तव्यम्। अथवा दृष्टेरये तस्मवर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्। उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति। अङ्गरोगा विनोषधं दूरे भवन्ति। समग्राः स्वप्रेषापि मित्रतामयान्ति। स ५ हस्तवर्षपर्यंतमायुषं वर्धते। अपठितं शास्त्रं जिह्वाग्रणोच्चरते। एतादृशं बहुतं फलं भवति।

Sources: २-४ cf. YSV (PT p. 837): *ürddhvam saptadaśāṅgulyam pramāṇam tejasā prabhām | athavā pṛthivītattvam taptakāñcanasannibham | drṣṭiragre tu karttavyam lakṣam etad yat ātmanām | uktānām yasya kasyaiva ekaśah karaṇam priye | balipalitahināḥ syād ausadhenā vinā tathā |* ४-५ cf. YSV (PT p. 837): *sarvarogāṇi naśyanti mitravac ca vaśi ripuh | jived varṣasahasran tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |*

Testimonia: १-२ cf. SSP 2.28 (Ed. p. 40): *athavā ākāśamukham drṣṭvā lakṣayat kiraṇākulitam paṣyati | evam nirmalikaraṇam | athavordhvadṛṣṭayāntarālam lakṣayet | jyotiḥ mukhāni paṣyati | athavā yatra tatrākāśam lakṣayet | ākāśasadrśam cittam muktipradam bhavati |* २-४ cf. SSP 2.28 (Ed. p. 40): *athavā dṛṣṭyā taptakāñcanasannibhām bhūmīm lakṣayet | drṣṭih sthīrā bhavati | ity anekavidham bahirlaksyam |* ३-४ ≈*Hathasamketacandrikā* (ORI B220 folio 24or): *uttānām tatvānām madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamteśtegarogānām vilayo bhavati ||* ayurvedhati ca ||

१ **ākāśamadhye** cett.] om. BLP **ākāśopari** cett.] **ākāśopari** N₁ vā cett.] om. BELP **drṣṭim** cett.] drṣṭi B om. L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **suryam** cett.] surya N₂ U₂ **sūryasambandhinī** cett.] **sūryasambandhiniḥ** P **1-2 sahasrakiraṇāvalīm** P] sahasrakiraṇāvalīm U₂ sahasrakiraṇāvalī BL sahasrakiraṇāpāṇītī E sahasrāṇy api kiraṇāni N₁ U₁ sahasrāṇapi kiraṇāni DN₂ **2 paṣyati** ELU₂] paṣyati BDN₁ paṣyate N₂ pati P paṣyamti U₁ **athavā** cett.] atha kā N₁ om. P **śiroपरि em.**] śiropari cett. śivopari E śiroparir B om. P **ürddhvam** cett.] ürdhvā° L urning B ürdham U₁ U₂ urning E om. P **saptadaśāṅgulapramāṇam** cett.] saptadaśāṅgulam parāṇam N₂ saptadaśāṅgulapramāṇa° U₂ om. P **tejaḥpumjalakṣyam** E] tejaḥpumjam lakṣaṇam P tejaḥpumjam lakṣam L tejā pumjalakṣam N₁ tejā pumjalakṣyam D tejaḥpumjalakṣaṇam N₂ tejaḥpumjakam lakṣyam U₁ tejaḥpumjam lakṣyam U₂ **agre** cett.] agne BLP **2-3 taptasvarṇavarnākāram** U₂] **taptasvarṇavarnākāram** P **tatparam svarnākāram** E **taptasuvartavarnava** BL **taptavarnākāram** α **3 pṛthivītattvam** αEP] pṛthivītattvam B pṛthivītattvam L pṛthivītattvam U₂ **lakṣyam** EPU₁] lakṣam BDLN₁ U₁ lakṣaṇam N₂ **karttavyam** cett.] om. P **lakṣyānām** E] lakṣaṇām U₁ N₁ lakṣaṇām D lakṣaṇānām P lakṣaṇam BL lakṣaṇā° N₂ lakṣam U₂ **kasyāpy** cett.] kasyāpi BLU₁ kasyāp° D lasyāp° N₂ **ekasya** cett.] kasya BLU₁ elasya N₂ **lakṣyā** cett.] lakṣa° BL lakṣasya DN₁ lakṣaṇasya N₂ lakṣasya U₁ °**karaṇāt** cett.] karaṇā U₁ **4 valitapalitā dūre** E] valitam palitādi dūre BL valitapalitādidūre cett. **bhavanti** EU₂] bhavati B bhavati cett. **aṅgarogā** cett.] amgarogāḥ E amgirogādi BL **dūre** cett.] dūri E dūro BL **bhavanti** DEN₁ U₂] bhavati PLN₂ U₁ bhavati B **saṃagrāḥ** cett.] samagrā N₂ samagra° U₂ **svapne** cett.] svapin N₁ N₂ U₁ svacan D **'pi** U₂] pya BELP eva DN₁ U₁ evan N₂ **mitratām** BLPU₂] mitran E mityam DN₁ nityam N₂ mitevam U₁ **ayānti** PB] ayāmti L ayāmti N₂ nāyāmti E nāyāti DN₁ N₂ naiyati U₁ **4-5 sahasravarṣaparyamitam** α] sahasravarṣam β **5 āyusam** DN₁ N₂] āyusyam U₁ āyur β **apāthitam** cett.] apāthitam N₂ U₁ U₂ °**rate** α] °rati BELU₂ °rati B **etādṛśam** cett.] etādṛśyam U₁ mitratāmāyāmti sahasravarṣam āyur vardhate apāthitam śastram jihvāgrenoccarati etādṛśam P **butaram phalam** α] phalam butaram β **bhavati** cett.] bhavati B bhavanti L

After having fixed the gaze on the space-element or above the space-element, due to meditation, he sees the sun without the row of thousand rays connected to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the target. Or, at the uppermost part of the [previously mentioned] target, the earth element appearing in the colour of molten gold shall be made the target. Because of targeting onto any of the discussed targets, wrinkles, grey hair, etc., are removed. Diseases of the limbs are removed without medical herbs. All enemies become friends while sleeping. The lifespan increases up to 1000 years. The non-recited [sacred] scripture is uttered by the tip of the tongue. Such are the manifold results.²³²⁴²⁵

²³A variant of the practice with little differences can also be found in *Advayatārakopaniṣat* 6 (Ed. p. 4): 'Now, the characteristics of the external target. If one sees a space endowed with two colours, a twinkling yellow breaking into a red which resembles the blackness of profound azure radiance, at [a distance of] four, six, eight, ten and twelve finger breadths, in that order, from the tip of a nose, he becomes a yogin. With the fluctuating gaze of one who looks at the portions of space, luminous rays manifest in front of the observer's visions. By seeing that, one becomes a yogin. [Once] he sees luminous rays appearing like molten gold at the corner of his eye or on the ground, his gaze becomes stable. For one who sees [this phenomenon] twelve finger breadths above the head, the state of immortality ensues. If the light of space is seen in the head by one who is situated anywhere, he is a yogin.' (*atha bahirlakṣyalakṣanam | nāśikāgre caturbhiḥ sadbhīr aśtabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgisphuratpītavānadvayopetam vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣitūḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasāmṛkāśajyotir mayūkhā apāngāntē bhūmau vā paśyati taddrṣṭih sthirā bhavati | śīropari dvādaśāṅgulasamikṣitūḥ amṛtavām bhavati | yatra kutra sthitasya śīrasī vyomajyotir dṛṣṭaṇ cet sa tu yogī bhavati || 6 ||*)

²⁴Also Cf. *Śivayogapradipikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatārakopaniṣat*.

²⁵The *Hathasamkētacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva's text is corrupted. Moreover, he selected only some of the techniques presented here, cf. **sources** on pp. 17-19.

[XXIV. antaralakṣyāḥ]

इदानीमन्तरलक्ष्यं कथ्यते। मूलकन्दस्थाने ब्रह्मदण्डादुत्पन्ना श्वेतवर्णा ब्रह्मरन्धपर्यंतं एका ब्रह्मनाडी वर्तते। ब्रह्मनाडीमध्ये कमलतन्तुसमानाकारा कोटिसूर्यविद्युत्समप्रभा ऊर्च्छ्वं चलति। एतादृश्येका मूर्तीर्वतते। तस्या मूर्तीर्ध्यानकारणाअणिमाद्यष्टसिद्धिः पुरुषस्य समीपे आगत्य तिष्ठति।

Sources: 2 cf. YSV (PT p. 838): mūlakandothatalato brahmaṇāḍīsamudbhavā | śvetavarṇā brahmaṇandhṛaparyantam eva tiṣṭhati | eṣā tu brahmaṇandhṛākhyā tanmadhye varttate parā | 3-4 cf. YSV (Ed. p. 838): padmatantusamākārā koṭisūryataḍītprabhā | calaty ūrddham mahāmūrttir asya dhyānād bhavec chivāḥ | anīmādy aṣṭasiddhis tu samagreṇa prasidati |

Testimonia: 2-4 ≈*Hathasamiketacandrikā* (ORI Mysore B220 fol. 240r - fol. 240v): athāṁtaralakṣyam nirūpyate || mūlakāṁdasthāne brahmaṇadād utpannā śvetavarṇā brahmaṇāḍīdhraparyamtam ekābrahmaṇāḍī vartate || brahmaṇāḍī madhye kamalataṁtumānākārakoṭisūryavidiyutprabhā tulya ūrdhvam calati || ekādr̄śi ekamūrttir vartate || tasya mūrter dhyānākaraṇād anīmādisiddhayassamīpa upatiṣṭhamte || cf. SSP 2.26 (Ed. pp. 37-38): tatra tāvad antaralakṣyam kathyate | mūlakandād dāndalagnām brahmaṇāḍīm śvetavarnām brahmaṇandhṛaparyantam gatām saṁsmaret | tanmadhye kamalatantunibhām vidyutkotīprabhām ūrdhvagāminīm tām mūrtīm manasā laksayet | sarvasiddhipradā bhavati |

2 **idānīm** EU₂] idānīm cett. **antaralakṣyam** D] anyataram laksyam E amtaram laksyam P antaralakṣam BL antaralakṣyakam N₁ antaralakṣyanam N₂ U₁ ataram laksyam U₂ **kathyate** cett.] kartavyam BL **mūlakandasthāne** cett.] mūlakāṁ sthāne P **brahmaṇāḍīdutpannā** cett.] brahmaṇāḍīdutpannā nādī E brahmaṇadād ityannā N₁ brahmaṇāḍād utpannā N₂ brahmaṇāḍād utpannāḥ U₁ **brahmaṇandhṛaparyamtam** cett.] brahmaṇāḍīdāparyantam E **ekā brahmaṇāḍī** cett.] ekā nādī B ekanādī L 3 **brahmaṇāḍīmādhye** cett.] om. N₂ **kamalatantusamānākārā** cett.] kamalataṁtum samānākārā P om. N₂ **koṭisūryavidiyut-samaprabhā** cett.] koṭisūryavidiyutsabhpārhabhā BL om. N₂ **ūrdhvam** cett.] ūrdhvam U₁ urdhvam U₂ om. N₂ **calati** cett.] om. N₂ **etādr̄śyekā** cett.] etādr̄śi ekā N₁D om. U₁N₂ 4 **mūrttir** cett.] om. U₁N₂ **vartate** cett.] om. U₁N₂ **tasyā** cett.] tasyāḥ N₁ tan E om. U₁ **mūrter** cett.] mūrte B om. U₁ **dhyāna°** cett.] om. U₁ ***kāraṇād** em.] *kāraṇāt cett. °kāraṇāc° N₂ om. U₁ **anīmādyāṣṭasiddhiḥ** DU₁] anīmādisiddhiḥ N₁ aṣṭamahāsiddhayo anīmādyāḥ || U₂ aṣṭamahāsiddhayo 'nimādayas tasya E aṣṭamahāsiddhayo || anīmādyāḥ || anīmāmahimālaghimāgirimā dure vā yadi vā yadi vā dure śrutvā parakāyāpraveśitā || B aṣṭamahāsiddhayo anīmādyāḥ || anīmāmahimālaghimāgarimā dure vā yadi vā dure śrutvā parakāyāpraveśitā L aṣṭamahāsiddhayo nimādyāḥ anīmāmahimālaghimāgirimādure diya vā dure stutvā parakāyāpraveśitā P **puruṣasya** cett.] om. N₂ **samīpe** N₁D] sāmīpe U₁ samīpem B samīpam ELU₂ samim P om. N₂ **āgatyā** cett.] āgamyā U₂ om. N₂ **tiṣṭhati** cett.] tiṣṭhanti EPN₁ om. N₂

[XXIV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)²⁶ originating from the staff of Brahma²⁷, being white, extending up to the aperture of Brahma exists the single Brahma-channel²⁸ Within the Brahma channel, having the shape of a stalk of a lotus flower [and] shining like ten million suns it goes upwards. Only one such manifestation exists. Due to meditation on this manifestation²⁹, the accomplishment of the eight supernatural powers of humans beginning with 'becoming as small as the smallest particle of matter' etc.³⁰ is abtainable by the person having reached into the presence [of the manifestation].

²⁶ Various concepts of the location of the *kanda* exist in yogic literature. In the *Yogayājñavalkya* 4.16-27 (*kandasthānām manusyāṇām dehamadhyān navāṅgulam | caturaṅgulam utsedham āyāmaś ca tathāvidhah ||16||aṇḍākṛtivad ākāraṇ bhūṣitaṇ tattvagādhibhiḥ | catuṣpadāṇ tiraścāṇ ca dvijānām tun-damadhyame ||17||*) one reads: 'The location of the bulb (*kanda*) of humans is nine finger widths from the waist. [It is] four finger widths in height and has the same [measure in] length. It appears like an egg, and [it is] ornamented with the five elements of creation and sustenance. In quadrupeds, birds and other beings, it is in the centre of the belly.' *Hathapradipikā* 3.64cd (*gulphadeśasamīpe ca kandām tatra prapidayet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyāṇabandha*, which could imply that the *kanda* is in the genital region (except one assumes the very complex and challenging posture termed *kandapiḍāsana*, cf. *Encyclopedia of Traditional Asanas* Ed. pp. 143-144). Sundaradeva, in *Yuktabhavadeva* 7.224 and Bhavadevamiśra in *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 36r) argue that the *kanda* is near the navel. In *Yogacūḍāmanyupaniṣad* 14cd the *kanda* is in between penis and navel (*ürdhvam meḍhrādadho nābhēḥ kande yoniḥ khagāṇḍavat*).

²⁷ The term *brahmadaṇḍa* in this context refers to the spinal column, which is usually identified with Mt. Meru in tantric texts, cf. SNODGRASS, 1988: 360.

²⁸ The term *brahmaṇādi* is a synonym for the *susūmnā*, cf., e.g. *Hathapradipikā* 2.67, "The Original Gorakṣaśataka" 47, *Yogakuṇḍalinīyopaniṣad* 37c-38b, *Yogacintāmaṇi* (*Śivānandasaravati*) (Ed. pp. 46, 112, 116, 140, 191), *Haṭharatnāvalī* 2.8, 2.25, 2.65, 2.69.

²⁹Cf. *Vijñānabhairava* 35: 'The central channel, which is situated within the centre of the body [is endowed] with a form resembling the stalk of a lotus. By meditation upon its empty inner space, god becomes revealed by the goddess [of the middle].' (*madhyanādi madhyasamsthā bisasūtrābharūpayā/dhyātāntarvyomayā devyā tayā devaḥ prakāśate* |)

³⁰For an extensive discussion about the yogic supernatural powers (*siddhis*), see JACOBSEN (2017).

अथवा ललाटोपर्याकाशमध्ये शुक्रसदृशस्य तेजसो ध्यानकारणाच्छरीरसम्बन्धिनः कुष्ठादयो रोगा नश्यन्ति। आयुर्वृद्धिर्भवति। अथवा भ्रुवार्मध्येऽतिरक्तवर्णस्यातिस्थूलस्य तेजसो ध्यानकरणात्सका लानां पार्थिवपुरुषाणां वृद्धभोभवति। तं पुरुषं दृष्ट्वा सर्वेषां दृष्टिस्थिरा भवति॥

Sources: १ cf. YSV (PT p. 838): lalātopari vā dhyātvā candram vā jyotir iśvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śivah parah | २ cf. YSV(PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja iśvaram | sthiradṛṣṭau rājapūjyo jīvanmuktaḥ śivo yathā | ātmānam ātmarūpam hi dhyātvā yo niśkriyo bhavet | nirāśiryatattvo 'yam itaro na nr̄pasthitih |

Testimonia: १ cf. SSP 2.27 (Ed. p. 38): athavā lalātordhve gollātamandape sphurattārakāram lakṣayet | १-३ ≈ *Hāthasamkētacandrīkā* (ORI Mysore B220 fol. 240v): athavā lalātopari ākāśamadhye śukladrśasya tejasodhyānakaraṇāc charirāḥ kuṣṭhādiroga naśyampti || athavā bhruvormadhye atiriktaśavarṇasyātiriktasthūlasya tejasodhyānakaraṇāt k alānām pārthivapuruṣānām vallabho bhavati || tam puruṣam dr̄ṣṭvā sarveṣām puruṣānām dr̄ṣṭih sthirābhavatiti ||

१ lalātopary E] lalātopari cett. **dhyānakaraṇāc** em.] dhyānakāraṇāt cett. **śarīra°** BL] śarīra° cett. **sambandhinaḥ** α] °sambandhi DN₁U₁ **kuṣṭhādayo** cett.] kuṣṭādayo DN₂ **rogā** cett.] rogāḥ DPN₁N₂ **२ naśyanti** cett.] naśyampti BP **athavā** cett.] om. E **bhruvor** cett.] bṛvor U₂ **'tirakta°** cett.] atirakta° U₂ tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthalasya U₁ 'tisthūlasyah U₂ **dhyānakaraṇāt** cett.] dhyānam karaṇāt B dhyānakāraṇād E **२-३ sakālānām** cett.] sakalānā D bahulānām E **५ pārthivapuruṣānām** cett.] parthivānām tatpuruṣānām ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **tam** cett.] asya E **puruṣam dr̄ṣṭvā** DN₁U₁] puruṣam dr̄ṣṭā N₂ puruṣam BP puruṣa° L puruṣasyāvalokanena E **zarveṣām** αE] pratisarveṣām cett. **dr̄ṣṭisṭhirā** cett.] dr̄ṣṭih sthirā EP **bhavati** cett.] bhavati B

Or, from the execution of meditation onto the bright light within the space above the forehead: diseases related to the body, beginning with leprosy, vanish.³¹³² The lifespan increases. Alternatively, because of executing meditation on the very subtle red light in the middle of the eyebrows, he becomes one who is beloved among all royal people. After having seen this person, everybody's gaze becomes fixed [onto the person].³³

³¹The *Siddhasiddhāntapaddhati* 2.27 (Ed. p. 38) includes three techniques of *antaralakṣya* which are unparalleled in Rāmacandra's system: 'Or, one should target the form of a very red bee within the *bhr̥ahmaraguhā*. Or, one should close both ears with the index fingers and listen to the *dhūm* *dhūm*-sound in the head. Or, one should target the form of a doll appearing in blue light within the eyes.' (*athavā bhr̥amaraṇghāmadhye āraktabhr̥amaraṇkāraṇ lakṣayet | athavā karnadvayāṇ tarjanibhyāṁ nirodhayet tataḥ śiromadhye dhūm dhūm kāraṇ nādaṇ śṛṇoti | athavā cakṣurmadhye nilajyotirūpaṁ putalyākāraṇ lakṣayed |*)

³²Śivayogapradipikā 4.32-41 describes the main practice of *Antaralakṣya* in very similar ways along with two alternatives in 4.40-41 which resemble those in the *Siddhasiddhāntapaddhati* 2.27: '(40) Alternatively, one should block the opening of the ears with the index fingers. At the crown of the head, at the *śrihaṭṭa*, one hears the sound which makes "ghuṇ ghuṇ". (41) Likewise, within the eyes, one should visualize the form of blue light. Thus, it is known as the internal vision. Now listen to the external fixation.' (*athavā karṇayor dvāre tarjanibhyāṁ nirodhayet / śrihaṭṭamastake nādaṇ ghuṇghuṇkāraṇ śṛṇoti ca || 40 || cakṣurmadhye 'thavā nilajyotirūpaṇ vilokayet / antarlakṣyam iti jñeyam bahirlakṣyam atha śṛṇu || 41 ||*)

³³Examining the current context, it is puzzling why Rāmacandra, as well as the unknown author of the *Yogaśvarodaya*, introduce the ten main channels and ten vital winds immediately after *antaralakṣya* instead of *madhyalakṣya*. The only one verse dedicated to *antaralakṣa* in the *Sarvāṅgaya-* *gapradipikā* 3.33 (*amtar lakṣa ju sunahum prakāśā | brahma nāṇikā karahu abhyāsā | aṣṭasiddhi nava niddhi jahāṇlaum | ṭarahim na kabahūm jivai jahāṇ laum || 33 ||*) might provide a possible hint to an answer: 'Listen about the light of the inner target. Practice locating the channels within the body. There, you will attain the eight siddhis and nine treasures and never again have to return to the mortal world.' In Sundardās's discussion of Laksayayoga, the channels become the targets of its practice. According to Sundardās, the practice bestows *siddhis*. Even though not directly introduced as a practice, the unknown author of the *Yogaśvarodaya* also informs the reader about the *siddhi*-bestowing nature of the channels without any practical instructions (*idāniṁ śṛṇu nāṇināṁ bhedam vakyāmī siddhidam*). It seems that in the *Yogaśvarodaya*, the ten channels are possibly part of the practice of *Antaralakṣya*, too. However, this is not directly expressed. Rather they are presented in textbook style to inform about their existence, in the same way, the *Siddhasiddhāntapaddhati* 1.66 presents them.

Appendix

Figures



Figure O.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.

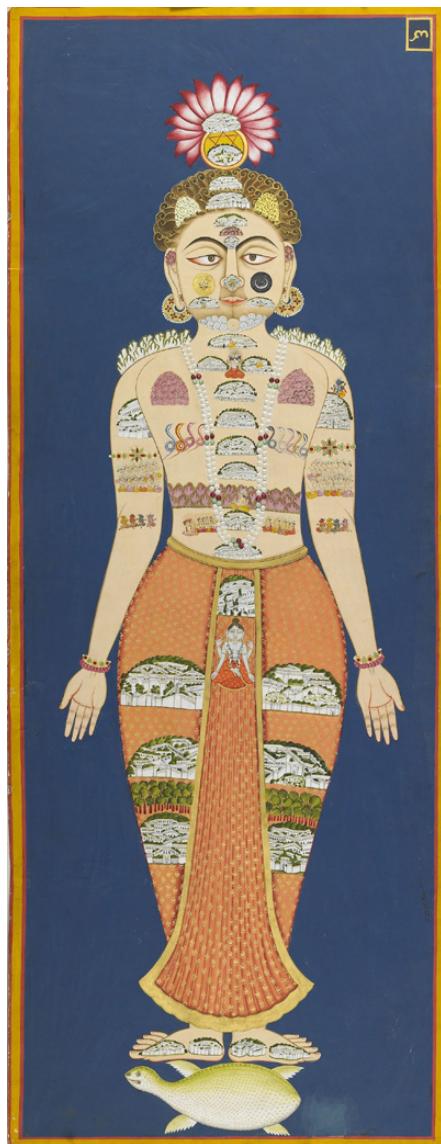


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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