

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3
अप्पेन्दि _x	१७
Fइगुरेस्	१७
बिब्लिओग्रफ्य	२१
चोन्सुल्तेद् मनुस्क्रिप्त्स्	२१
प्रिन्तेद् एदितिओन्स्	२१
सेचोन्दर्य लितेरतुरे	२१

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

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते। यथा वटबीजं वटरूपेण परिणमते स तद्वशात् भेदं स्वभावत एव प्राप्नोति। मूलाङ्कुरत्वगुणदशाखाकलिकापल्लवपुष्पफलस्नेहा इति दशभेदान् प्राप्नोति। तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपभेदान्प्राप्नोति। ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति।

Sources: 1-3 cf. YSv (PT p. 836): svabhāvabhedam etat śrṇu devi prayatnataḥ | yac chrutvā sarv-abodhaḥ syāt muktidaḥ siddhivāñchitaḥ | ātmano vā prthivyaadyāḥ svabhāvaḥ kiñcid ucyate |

2 idāniṃ cett.] idāni B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN₁] °bheda N₂ °bhedaḥ cett. vaṭa° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bija° U₂ °bijena BL vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU₂] pariṇāte P pariṇatam αE sa tad em.] sa tat U₁ sa tu N₂ satr N₁ sat EP śata BL sa DU₂ daśadhā cett.] dṛśadhā P dasat U₂ bhedam cett.] om. U₂ svabhāvata cett.] svabhāva BL om. U₂ eva cett.] om. U₂ 2-3 prāpnoti cett.] prāpnoti BLU₁ 3 mūlāṅkuratvagdaṇḍaśākhākalikāpallavapuṣpaphalasneha E] mūla amkuratvakdamdaśākhākilpikāpallavā puṣpaphalasneha P mūlaṃ amkuratvakdamdaśākhākilakālapallavā || vistāroyaṃ svābhāvataḥ B mūlaṃ amkuratvakdamdaśākhākilāpallavā || vistāroyaṃ svābhāvataḥ || L mūlaṃ amkuratvakdamdaśākhāṃ kalikāpallavapuṣpaphalasneha || N₁ mūlaṃ amkuratvakdamdaśākhāṃ kalikāpallavapuṣpaphalasneha | N₂ mūlaṃ amkuratvakdamdaśākhāṃ kalikāpallavapuṣpaphalasneha U₁ om. U₂ iti cett.] om. U₂ daśabhedān BELP] bheda daśadhā α om. U₂ prāpnoti cett.] prāpnotiti P om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ 4 nirañjana E] nirañjanaḥ cett. eka cett.] ekaḥ N₁N₂U₁ etādṛśa E] etādṛśaḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4-5 prthivyāpatejovāyavākāśamanobuddhimāyāvikārarūpabhedān BL] prthivyāpatejovāyavākāśamanobuddhimāyāvikārarūpabhedān N₁ prthivyāpatejovāyavākāśamanobuddhimāyāvikārarūpabhedān E prthvyetatejovādvākāśamanobuddhimāyāvikārarūpabhedān P prthvipate | jivikāśamanobuddhir māyāvikārarūpabhedāt DN₂ prthakte jivāyuvākāśamanobuddhir māyāvikārarūpabhedāt U₁ prthvyapatejovāyavākāśa || manobuddhimāyāvikārarūpabhedā U₂ 5 jñānayogaprabhāvād EU₂] jñānayogabhavāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U₁

[XXII. Division of the Inherent Being]

Now, the nature of the self and its distinction¹ 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.² Because of the power of Jñānayoga, the conviction arises that 'the self is only one'.

¹One comes across the term *svabhāvabheda* 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 *bhāvabheda* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantantra* 16.20-21 (*bhaviṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaṃ paramārtho 'yaṃ mayā te prakṛtīkṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedenā yaṣṭav yo mokṣasiddhim abhipsatā* ||). Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

²Rāmacandra'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 **bhagavadgita** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmī āpo 'nalo vāyuh khaṃ mano buddhir eva cha | ahankāra iti yaṃ me bhinnā prakṛtir 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*, *vikāra* or *rūpa*. The description of *kuṇḍalīnī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the *Niśvāsātattvasaṃhitā* 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*, *dehavyāpin* 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.

यथैकैकः पृथ्वी कचित्कोमलरूपा॥ कचित्मनोहररूपा॥ कचित्परिमलरूपयुक्ता॥ कचित्परिमलर
हिता॥ कचित्सुवर्णरूपा॥ कचिरूप्यरूपा॥ कचिद्रत्नमयी॥ कचिश्रेता॥ कचित्कृष्णा॥ कचिद्र
क्ता॥ कचित्पिता॥ कचित्कर्बुरा॥ कचिन्नानाविधफलरूपा॥ कचित्पुष्परूपा॥ कचिदमृतमयी॥
स्वभावादेव भवति॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः
स्वभावादेव भवति॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते।

Sources: 1-4 cf. YSv (PT p. 836): ātmaiva prthivī dhātrī komalā ca kvacid dṛḍhā | kvacin manoharā
sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā
dhātūrūpā citrā ratnamayī parā | kvacit śvetā kvacid raktā kvacit pītā ca kṛṣṇalā | ūrvarā ūrvarā sā
tu viśāmr̥tamayī sadā | 6-9.3 cf. YSv (PT p. 836): tathā ca devagandharvakinnarādyaḥ khagādayaḥ
| sukhāsampiṇḍito rogi tathāiva krodhaśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam |
devatattvaṃ bhūtaśaktyā jivasamjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ |
ātmaikamūrttimān bhūtvā nirvikalpo nirañjanaḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhā-
vataḥ |

1 yathaikaikaḥ एम्[1] yathaikaiva E yathā ekaika BLP₂ yathā ekaiva DN₁ yathā ekaṃ ca N₂ yathā
ekai ca U₁ **prthivī** β] prthivī α °rūpā β] °rūpa α **kvacit** cett.] om. EPU₁ **manohararūpā**
B] manohararūpāḥ L manohararūpa U₂ manoharā DN₁N₂ om. EPU₁ **kvacit** cett.] om. EPU₁
°parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpā DN₁ °rūpayuktaḥ N₂ om. EPU₁ **kvacit**
cett.] om. PU₁ °parimala cett.] °parimalarūpa° E om. PU₁ **1-2 rahitā** ELN₁] °rohitā BN₂U₂
om. DPU₁ **2 kvacit** cett.] om. PU₁ **suvarṇarūpā** ELN₂U₂] suvarṇarūpa BD khavarṇakupa U₁
om. P **kvacit** cett.] om. BLP **rūpyarūpā** N₁U₁] raupyarūpā E rūpyarūpa DN₂ rajatarūpā U₂
om. BLP **ratnamayī** cett.] ratnamai BLP **kvacit** cett.] kvacit ca E om. P **śvetā** EDU₂] śveta
N₁N₂U₁ śvetarūpā L śverūpā B om. P **kvacit kṛṣṇā** cett.] kṛṣṇa N₁ om. EP **2-3 kvacid 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] viṣarūpā
BEL viṣarūpā 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 °pakṣi° cett.] om. U₁
°haraṇa° cett.] °haraṇā° P om. U₁ °hasti° DN₁] hasti cett. om. U₁ °paṇḍita° cett.] piṇḍata B
°mūrkha° cett.] °rmūkha° P °mūrva° DN₁ °mūrṣa° U₁ **rogyarogī** em.] °rogyarogī E °rogī arogi
αU₂ °rogī BLP °krodhi° cett.] °krodhi° EP °krodha° BL °śānta° cett.] °dhiśānta° BL °rūpaḥ
cett.] °rūpāḥ PL °rūpa α **7 svabhāvad eva** cett.] evaṃ svabhāvaṃ U₁ **bhavati** cett.] bhavati BL
bhati N₁ dharati D **9 jñānayogād vikāra** N₁U₁] jñānayogadhikāra 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 withput fragrance, at some places [it contains] gold, at some places silver, at some places [it contains] gems,³ 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.

³The 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 dhāturūpā 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 पिबति। एकस्य फलस्य मालां कामिनी तुङ्गकुचमण्डलोपरि दधाति। एकं फलं मृतमनुष्योपरि क्षिप्यते। अयं वस्तुनः स्वभावः। तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुङ्क्ति। के तेऽष्टौ भोगाः॥

- 5 सुवासश्च सुवस्त्रश्च सुशय्या सुनितंबिनी।
सुस्थाता चान्नपानान्य अष्टौ भोगाः सुधिषणम्॥ XXII.1॥

Sources: 3 cf. YSv (PT p. 837): stripūmrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ sviyabhāvāt jñānayogī nirākulaḥ | srakcandanādivāmāsu svabhāvād bhogam icchukaḥ |

1 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 gati cett.] gati PN₂ U₁ ekam cett.] eka° U₂ eva N₂ phalam cett.] phala° DN₁ N₂ prthvi° cett.] prthivi° U₁ 2 śuṣkam LU₁ U₂] śuklam cett. bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂ U₁ U₂] makaranda° LN₁ karaṇḍam B bhramarah cett.] bhramarāḥ BL bhramara N₂ pibati cett.] pibaṃti P pibati B phalasya cett.] phalasyam N₂ mālām cett.] mālā° N₂ kāmīnī cett.] kāmīnī D 3 tuṅga° cett.] tuṅ° U₁ dadhāti cett.] dadhāvati N₁ dadhōvati N₂ ekam phalam β] ekaphalam α kṣipyate cett.] kṣapyate B eka cett.] ekam U₂ 4 evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣtau N₂ U₁ evāṣṭa U₂ bhogān cett.] bhogāt N₂ U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aṣtau BL ṣṭe U₁ bhogāḥ cett.] bhobauḥ P bhogā U₁ U₂ 5 suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvaṃsaś ca U₂ suśayyā cett.] suśayyā ca U₁ suśayyāḥ BL suyyā P sunitāmbinī cett.] sunitāmbiniḥ P sunitavinīta U₁ 6 susthātā em.] susthātās DN₁ U₁ susthānās PLN₂ susthānāḥ ca E sudeham U₂ cānnapānāny L] vānnapānāny B cānnapānāni E cānpanānp° P cātmapanasyā° N₁ cānmanasyā° DN₂ cānnapānāḥ syād° U₁ sukhasaṃtānam U₂ aṣṭau bhogāḥ sudhiṣaṇam em.] ṣṭau bhogāḥ sudhiṣaṇa° D aṣṭau bhogāḥ sudhiṣaṇām U₁ aṣṭau bhogāś ca sudhimatām BL ṣṭau bhogāḥ sudhiṣaṇa° N₁ aṣṭau bhogāś ca dhimatām EP aṣṭau 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.⁴

What are the eight enjoyments?⁵

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,⁶ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

⁴The 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.

⁵I 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.

⁶Several 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 *sudhiṣaṇam* ('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.

पट्सूत्रमयानि वस्त्राणि १॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि २॥ अतिविपुला मृदूत्तरछ
दवती शय्या ३॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४॥ साध्वासनं ५॥
अतिमूल्योऽश्वश्च ६॥ मनोरममन्त्रं ७॥ तथा विधं पानं ८॥ एतेऽष्टौ भोगाः कथ्यन्ते। एते दुःखं
भजन्ते। भिक्षां याचन्ते च।

- 5 यथा सूर्यस्य तेजः॥ दुग्धस्य घृतं॥ अग्नेर्दाहः॥ विषान्मूर्छा॥ तिलात्तैलं॥ वृक्षाच्छाया॥ फलात्प
रिमलः॥ काष्ठादग्निः॥ शार्करादिभ्यो मधुरो रसः॥ हिमानीभ्यः शैत्यं॥ इत्यादिपदार्थस्वभाव एव॥
तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति॥ परमेश्वरोऽखण्डपरिपूर्णश्च॥

Sources: 1-4 cf. YSv (PT p. 837): ātmāvivēkam āgamyā calac cittam mahākulam | viṣayāndhatamo
dṛṣṭvā no veti paramātmanah | amāyātmā tattvātitaḥ satsandhānavivarjitaḥ | sukhi dukkhi jan-
mamṛtyuṃ yāti satyaṃ punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavaḥ duḥkhakṛddhiyah |
koṭisūryasamātmēti jñānayogād vimucyate | 5-7 cf. YSv (PT p. 837): ravi tejo ghṛtaṃ dugdhe tile
tailam svabhāvataḥ | śaśam indau kule śākhaṃ kṣāre ca lavaṇam yathā | tathā brahmaṇi saṃsāro
hyakhaṇḍaparipūrvake |

1 paṭṭa° DEN₁N₂] paṭa° BLU₂ pada° PU₁ °sūtra° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂
vastrāni PL] vastrāni cett. **paṃca vā sapta vā** α] paṃcasaptā EP paṃcasatyā LB śālikā 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 kecit U₂ **ativipulā°** cett.] ativapulā° DN₁ ativipulām U₁ aṣṭau bhogān āha || U₂ **mṛdūt-
tara°** em.] mṛdūtara° BELP mṛdu | uttara° α sugrahaṃ || U₂ **1-2 °chadavati°** P] °chandavati°
DN₁N₂ °chadavati° U₁ suvastraṃ || U₂ **2 °śayyā** cett.] suśayā sustrī U₂ **padmini** cett.] pad-
mani N₁ om. U₂ **tāruṇyavati** em.] tāruṇyavati cett. tāruṇyavati N₂ om. U₂ **tatropaviṣṭā** E]
tatopaviṣṭā P tatropaviṣṭā α tatrapaviṣṭā B om. U₂ **kāntā** BELP] om. cett. **sādhvāsanam** em.]
sādhū āsanam E sādhu āsanam BLP U₂ sādhyāsanam DN₁N₂ **3 atimūlyo °śvaś ca** em.] amūlyo
svaś ca α atimūlyān ca E atimūlo °śvaḥ P atimūlyo asvaṃ BL suśvaḥ U₂ **manoramam annam**
cett.] manoramyam attam B manoramyam annam L manoramam attam DN₁ suṣṭu annam U₂
vidham pānam cett.] vidhapānam BLN₂ vidhayānam U₂ **ete** cett.] rāte U₁ °ṣṭau β] aṣṭau α
bhogāḥ cett.] bhogā DN₁N₂ ghogā U₁ **kathyante** D] kathyate N₁N₂U₁ kathitāḥ EU₂ kathitā P
om. BL **ete** DN₂U₁] eke EPN₁ eka BL ekaṃ U₂ **duḥkham** DEN₁U₁U₂] duḥkha P duḥkhā BL
duḥkhatam N₂ **4 bhajante** cett.] bhajate N₂U₁ **bhikṣām** EPN₂U₁] bhikṣyām DN₁ bhikṣā BLU₂
yācante cett.] yāmcante P yāmcate BL yācate N₂ pācate U₁ **ca** cett.] kiñca E **5 sūryasya** cett.]
sūryaś ca U₁ **tejaḥ** cett.] tejāḥ BL **dugdhasya** DEPN₁U₂] dugdha° BL dusya N₂ dugdhasy U₁
ghṛtaṃ cett.] ghṛtaḥ BLP **agner** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dahiḥ N₁ dadhi N₂
dadhiḥ D dārhaṃ U₁ dāhiḥ U₂ jvalanam E **viṣān** cett.] viṣāt U₁ **tilāt** cett.] titilāt P tila N₂ tilā
U₁ **vṛkṣāt** EN₁] vṛkṣāt P vṛkṣā BDLN₂U₂ vṛkṣā U₁ **phalāt** cett.] phalā BL **5-6 parimalaḥ**
cett.] sarimalaḥ BL palāt parimalaḥ D **6 kāṣṭhād** cett.] kāṣṭhād PU₂ kaṣṭhād BL **agnih** β] āgnih
α **sārkārādibhyo** em.] arkarādibhyo E sārkvarādibhyo P sarkadibhyo LB **rasaḥ** cett.] om.
BL **himānibhyaḥ** cett.] sahimānibhyaḥ BL himānitpa N₂ **śaityaṃ** DU₁] śaityām N₁ śityam
U₂ śaityāś N₂ śitam EP śitaḥ BL **ity ādipadārthasvabhāva** DN₁P] ityādipadārthā° U₂ ityādi-
padārthāsvabhāvataḥ B atyādipadārtharhasvabhāva N₂ ityādisvabhāvaḥ U₁ ityādipadārthāḥ
svabhāvataḥ L ityādipadārthānām svabhāvaḥ E **eva** cett.] evā N₁ ravaḥ U₁ om. E **7 tathā**
cett.] tathā vā U₁ **parameśvarasvarūpamadye** cett.] paremesvara svarūpasya madhye BL
parameśvararūpamadye U₁ **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U₂ **°khaṇḍa°** cett.] °śaṃḍa°
DN₁ yarānda° N₂ khaṃḍaḥ U₁ **°paripūrṇaś ca** cett.] paripūrṇaḥ E

1. Clothes made from silk thread;⁷ 2. Mansions endowed with five or seven rooms.⁸ 3. A very large bed with a soft and lovely blanket;⁹ 4. [on which] there is seated a wife belonging to the Padminī-class¹⁰ of women - youthful, beautiful and virtuous;¹¹ 5. An excellent seat;¹² 6. An exceptional valuable horse;¹³ 7. Appetising food;¹⁴ 8. Various drinks.¹⁵ 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 scabbard, the sweet sap of Śārkara and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the circuit of mundane existence is within the highest God's own nature. Moreover, the highest God is indivisible and all-filling.

⁷ Within the twenty *upabhoga*s 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).

⁸ The first *adhyāya* of the third *viṃśati* 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).

⁹ This is found as *Śayyābhoga* within the *Mānasollāsa*. In this section, seven kinds of beds and eight kinds of bed-steads are described (SHRIGONDEKAR, 1939:21).

¹⁰ Cf. *ratirahasya*, Ed. p. 6.

¹¹ This 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) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 1935:21.).

¹² The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

¹³ This is resembled as *yānopabhoga* within the *Mānasollāsa*. In this chapter, King Someśvara lists nine kinds of vehicles, including horses (SHRIGONDEKAR, 1939:24).

¹⁴ This 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).

¹⁵ This is resembled as *pāṇiyabhoga* 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। नासाग्रादारभ्याङ्गुलचतुष्टयप्रमाणं नीलाकारं तेजपूर्णमाकाशलक्ष्यं कर्तव्यं। अथवा नासाग्रादारभ्य षडङ्गुलप्रमाणं पवनतत्त्वं धूम्राकारं लक्ष्यं कर्तव्यं। अथ वा नासाग्रादारभ्याष्टङ्गुलप्रमाणमतिरक्तं तेजो लक्ष्यं कर्तव्यं। कर्तव्यं। अथवा नासाग्रादारभ्य दशाङ्गुलप्रमाणं शुक्लं चञ्चलम् उदकं लक्ष्यं कर्तव्यं। अथवा नासाग्रादारभ्य द्वादशाङ्गुलप्रमाणं पीतवर्णं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं। अथवा नासाग्रादारभ्य कोटिसूर्यसमप्रभं तेजःपूर्णमाकाशलक्ष्यं कर्तव्यं।

Sources: 2 cf. YSv (PT. p. 837): idānīm vāhyalakṣāṇi siddhidāni śrṇu priye | dhārānakhyā tu caitāni jñātavyāni viśeṣataḥ | 2-3 cf. SSP 2.28 (Ed. p. 39): atha bahiralakṣyaṃ kathyate | nāsāgrād bahiraṅgulacatuṣṭaye nilajyotiḥsaṃkāśaṃ lakṣayet | 3 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād ṣaḍaṅgulam adhovāyutattvaṃ dhūmravarṇaṃ lakṣayet | cf. YSv (PT p. 837): līlayā bhāvayel lināṃ jyotiḥpūrṇaṃ mahāpamam | atha vā tatra deveśi dhūmrākāraṃ ṣaḍaṅgulam | cf. YSv (PT p. 837): atha vāṣṭāṅgulam raktaṃ nāsikopari lakṣayet | 3-4 cf. SSP 2.28 (Ed. p. 39): atha vā aṣṭāṅgula āraktaṃ tejas tattvaṃ lakṣayet | 4-5 cf. SSP 2.28 (Ed. p. 39): atha vā daśaṅgule kallolavad āpas tattvaṃ lakṣayet | 5-15.2 cf. YSv (PT p. 837): dvādaśaṅgulamānaṃ vā prthivatattvaṃ tu pītabham | lakṣayed atha vā tatra koṭisūryasamaprabham | tejaḥ puñjaṃ mahākāśaṃ tattad dhyānāc chivo bhavet | ākāśamadhye ākāśoparito dr̥ṣṭis usthiram | kṛtvā dhyānād vinā sūryaṃ caṇḍasūryaṃ tu paśyati | atha vā lakṣam etat tu karttur vahiḥ śivopari | 5-6 cf. SSP 2.28 (Ed. p. 39): atha vā nāsāgrād dvādaśaṅgule pītavarnaṃ pāṛthivatattvaṃ lakṣayet | 6-15.2 cf. SSP 2.28 (Ed. p. 40): atha vā ākāśamukhaṃ dr̥ṣṭvā lakṣayat kiraṇākulitaṃ paśyati |

Testimonia: 2-4 ≈ *Haṭhasaṃketacandrikā* (GOML R 3239 p. 259 ll. 14-17): atha bāhyalakṣyaṃ nirūpyate || nāsāgrād ārabhyāṅgulacatuṣṭaya 4 pramāṇapavanatattvaṃ dhūmrā karam lakṣyaḥ kartavyaṃ | athavā nāsāgrād ārabhyāṅguṣṭāṅgulapramāṇam iti raktaṃ tatvaṃ lakṣyaṃ kartavyaṃ |

2 bāhyalakṣyaṃ P] lakṣyaṃ E sāhyalakṣa B bāhyalakṣa L °lakṣam N₁ °lakṣaṇa DN₂ °lakṣyaḥ U₁ lakṣaṇam U₂ **catuṣṭaya°** cett.] catuṣṭayaṃ BL **nilākāraṃ** cett.] nilākaraṃ BLP nirākaraṃ N₂ **teja°** DN₁N₂] tejaḥ cett. jaḥ B **pūrṇam** cett.] pūrṇakāṃ U₂ **ākāśa°** cett.] ākāśam EPLU₁ **lakṣyaṃ** EPU₁U₂] lakṣam BDLN₁ lakṣaṇam N₂ **3 nāsāgrādārabhya** cett.] nāsāgrād ābhya DN₁ nāsāgrārabhya N₂ om. L **ṣaḍaṅgulapramāṇam** cett.] ṣaḍaṅgulam pramāṇam B dvādaśaṅgulapramāṇam U₂ om. L **pavanatattvaṃ** cett.] l.n. B om. L **dhūmrākāraṃ** cett.] l.n. B **lakṣyaṃ** cett.] lakṣam DN₁U₂ lakṣaṇam N₂ om. L **karttavyaṃ** cett.] om. L **atha** cett.] om. BLP **vā** cett.] om. BLP U₁ **3-4 ārabhyāṣṭāṅgulapramāṇam** U₁] ārabhyā ṣaḍaṅgulapramāṇam N₁ ārabhya ṣaḍaṅgulapramāṇam D ārabhyaṃ ṣṭāṅgulapramāṇam N₂ ārabhyaṃ ṣṭāgulapramāṇam U₂ om. BLP **4 atiraktaṃ** N₁N₂] atiraktaṃ D itiraktaṃ U₁ matiraktaṃ U₂ om. BLP **tejo** cett.] teja° U₂ om. BLP **lakṣyaṃ** U₁U₂] lakṣam N₁N₂ lakṣaṇam N₂ om. BLP **karttavyaṃ** cett.] om. BLP **athavā nāsāgrād-ārabhya daśaṅgulapramāṇam śuklaṃ** cett.] om. BLP **5 cañcalam** cett.] caṇḍrākāraṃ U₁ om. BLP **udakaṃ** cett.] om. BLP **lakṣyaṃ** U₁] lakṣya N₁D lakṣaṇam N₂ lakṣam U₂ om. BLP **kartavyaṃ** cett.] om. BLP **dvādaśaṅgulapramāṇam** cett.] tattvaṃ dvādaśaṅgulapramāṇam E dvādaśa ṅgulapramāṇam U₁ **lakṣyaṃ** EPU₁] lakṣaṇam N₂ lakṣam cett. **6 samaprabham** cett.] °prabhām L **tejaḥpūrṇam** cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N₂ **lakṣyaṃ** DEP₁U₁] lakṣam BLU₂ lakṣaṇam N₂

[XXIII. *Bāhyalakṣya*]

Now, the outer fixation 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 [of fixation]. Or, beginning at a six-finger wide distance from the tip of the nose, the wind element, appearing greyish, shall be made the target [of fixation]. Or, beginning at an eight-finger wide distance from the tip of the nose, the very red fire element shall be made the target [of fixation]. Or, beginning at a ten-finger wide distance from the tip of the nose, the white fickle water element shall be made the target [of fixation]. Or, beginning at a twelve-finger wide distance from the tip of the nose, the yellow-coloured earth element shall be made the target [of fixation]. Or, beginning at the tip of the nose¹⁶ the space-element full of fire shining like ten million suns shall be made the target [of fixation].¹⁷

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.

¹⁶Given 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.

¹⁷The first five outer targets, associated with the five elements can also be identified within *Sarvāṅgayogapradīpikā* 3.29-33 (Ed. pp. 104-105): (*bāhya lakṣa aur puni jāṁnahūṁ | pañca tatva ki lakṣa su thānahūṁ | agra nāsikā aṁgula cārī | nīla varṇa nabha deṣi bicārī || 29 || nāsā agra aṁgul chah deṣaim | dhūmrahi varṇ vāyu tat peśai | aṁgul aṣṭa nāsikā āgai | rakta varṇ su vahni tat jāgai || 30 || nāsā agra aṁgul daś tāṁī | śvet varṇ jal deṣi tahāṁī | nāsā agra su aṁgul bārā | pīta varṇ bhū deṣi apārā || 31 || bāhya lakṣa aur bahuterī | so jānaṁ jo pāvai serī | sata guru kṛpā karai jau kabahī | dei batāi chinak maiṁ sabahī || 32 ||*) '(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.'

- 5 आकाशमध्ये आकाशोपरि वा दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसंबंधीनीं सहस्रकिरणावलीं पश्यति। अथ वा शिरोपर्यूर्ध्वं सप्तदशांगुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यं। अथ वा दृष्टेरे तप्तस्व र्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यं। उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति। अङ्गोरोगा विनौषधं दूरे भवन्ति। समग्राः स्वप्ने ऽपि मित्रतामयान्ति। सहस्रवर्षपर्यन्तमायुषं वर्धते। अपठितं शास्त्रं जिह्वाग्रेणोच्चरते। एतादृशं बहुतरं फलं भवति।

Sources: 2-4 cf. YSV (PT p. 837): ūrddhvaṃ saptadaśāṅgulyaṃ pramāṇaṃ tejaśā prabham | athavā prthivitattvaṃ taptakāñcanasannibham | dr̥ṣṭiragre tu kartavyaṃ lakṣaṃ etad yat ātmanāṃ | uktānāṃ yasya kasyaiva ekaśaḥ karaṇaṃ priye | balipalitahinaḥ syād auśadhena vinā tathā | 4-5 cf. YSV (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuḥ | jived varṣasahasraṇ tu sarvalokeṣu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

Testimonia: 1-2 cf. SSP 2.28 (Ed. p. 40): evaṃ nirmalikaraṇaṃ | atha vordhvadr̥ṣṭayāntarālaṃ lakṣayet | jyotir mukhāni paśyati | atha vā yatra tatrākāśaṃ lakṣayet | ākāśasadr̥ṣaṃ cittaṃ muktipradaṃ bhavati | 2-4 cf. SSP 2.28 (Ed. p. 40): atha vā dr̥ṣṭyā taptakāñcanasannibhām bhūmiṃ lakṣayet | dr̥ṣṭiḥ sthirā bhavati | ity anekavidhaṃ bahirlakṣyaṃ | 3-4 ≈ *Haṭhasaṃketacandrikā* (ORI B22o folio 24or): uttānāṃ tatvānāṃ madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamṛtemgarogāṇāṃ vilayo bhavati || āyurvedhatī ca ||

1 ākāśamadhye cett.] om. BLP ākāśopari cett.] ākāśopari N₁ vā cett.] om. BLP dr̥ṣṭim cett.] dr̥ṣṭi B om. L kṛtvā cett.] kṛtvā ākāśamadhye B ākāśamadhye L sūryaṃ cett.] sūrya N₂ U₂ sūryasambamdhiniṃ P] sūryasambamdhini cett. sahasrakiraṇāvaliṃ P] sahasrakiraṇāvaliṃ U₂ sahasrakiraṇāvali BL sahasrakiraṇapaṅktiḥ E sahasrāṇy api kiraṇāṇi N₁ U₁ sahasrāṇapi kiraṇāṇi DN₂ 2 paśyati ELU₂] paśyati BDN₁ paśyate N₂ pati P paśyanti U₁ atha vā cett.] atha kā N₁ om. P śiropary em.] śiropari cett. śivopari E śiroparir B om. P ūrddhvaṃ cett.] ūrdhva° L urdhvam B ūrddham U₁ U₂ vṛddham E om. P saptadaśāṅgulapramāṇaṃ cett.] saptadaśāṅgulaṃ parāṇaṃ N₂ saptadaśāṅgulapramāṇa° U₂ om. P tejaḥpumjalakṣyaṃ E] tejaḥpumjaṃ lakṣaṇaṃ P tejaḥpumjaṃ lakṣaṃ L tejā pumjalakṣyaṃ N₁ tejā pumjalakṣyaṃ D tejaḥpumjalakṣaṇaṃ N₂ tejaḥpumjakaṃ lakṣyaṃ U₁ tejaḥpumjaṃ lakṣyaṃ U₂ agre cett.] agne BLP 2-3 taptasvarṇavarṇākāraṃ U₂] taptasvarṇavarṇākāraṃ P tatparaṃ svarṇākāraṃ E taptasvarṇavarṇa BL taptavarṇākāraṃ α 3 prthivitattvaṃ αEP] prthivitattvaṃ B prthitattvaṃ L prthviṃ tatvaṃ U₂ lakṣyaṃ EPU₁] lakṣaṃ BDLN₁ U₂ lakṣaṇaṃ N₂ kartavyaṃ cett.] om. P lakṣyāṇāṃ E] lakṣyaṇāṃ U₁ N₁ lakṣyaṇaṃ D lakṣaṇāṇāṃ P lakṣaṇaṃ BL lakṣāṇā° N₂ lakṣāṃ U₂ kasyāpy cett.] kasyāpi BLU₁ kasyāp° D lasyāpy N₂ ekasya cett.] kasya BLU₁ elasya N₂ lakṣya° cett.] lakṣa° BL lakṣasya DN₁ lakṣaṇasya N₂ lakṣyasya U₁ karaṇāt cett.] karaṇā U₁ 4 valitapalitā dūre E] valitaṃ palitādi dūre BL valitapalitādidūre cett. bhavanti EU₂] bhavati B bhavati cett. aṅgarogā cett.] aṅgarogāḥ E aṅgirogādi BL dūre cett.] dūri E dūro BL bhavanti DEN₁ U₂] bhavati PLN₂ U₁ bhavati B samagrāḥ cett.] samagrā N₂ samagra° U₂ svapne cett.] svapi DN₁ N₂ U₁ svacan D 'pi U₂] pya BLP eva DN₁ U₁ evan N₂ mitratām BLPU₂] mitran E mityaṃ DN₁ nityaṃ N₂ mitevaṃ U₁ ayānti PB] ayānti L āyānti N₂ nāyānti E nāyānti DN₁ N₂ naiyati U₁ 5 sahasravarṣaparyamtam α] sahasravarṣam β āyuṣaṃ DN₁ N₂] āyuṣyaṃ U₁ āyur β apāthitaṃ cett.] apathitaṃ N₂ U₁ U₂ °rate α] °rati BELU₂ °rati B etādr̥ṣaṃ cett.] etādr̥ṣyaṃ U₁ mitratāmāyānti sahasravarṣam āyur varddhate apāthitaṃ śāstraṃ jihvāgreṇocarati etādr̥ṣaṃ P bahutaraṃ phalaṃ α] phalaṃ bahutaraṃ β bhavati cett.] bhavati B bhavanti L

After having fixed the gaze on the space-element or above the space-element, due to the execution of meditation [on either target], he sees the sun without the group of thousand rays related to the sun. Or, the mass of light situated seventeen-finger wide distance above the head shall be made the fixation object. Or, at the uppermost part of the [previously mentioned] focal point, the earth element appearing in the colour of molten gold shall be made the target [of fixation]. From the execution of [the yoga of] targets 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 scripture is uttered by the tip of the tongue. Such [practice] yields numerous fruits.¹⁸¹⁹²⁰

¹⁸ A variant of the practice with little differences can also be found in *Advayatāraṅkopaniṣat* 6 (Ed. p. 4): (*atha bahirlakṣyalakṣaṇam | nāsikāgre caturbhiḥ ṣaḍbhir aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte nīladyutiśyāmatvasadrgrakṭabhaṅgiṣphuratpitavarṇadvayopetaṃ vyoma yadi paśyati sa tu yogi bhavati | caladrṣṭyā vyomabhāgavikṣituḥ puruṣasya drṣṭyagre jyotirmayūkhā vartante | taddarśanena yogi bhavati | taptakāñcanasaṃkāśajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddrṣṭiḥ sthīrā bhavati | śīrṣopari dvādaśaṅgulasamikṣituḥ amṛtatvaṃ bhavati | yatra kutra sthitasya śīrasi vyomajyotir drṣṭam cet sa tu yogi bhavati || 6 ||*) ‘Now, the characteristics of the external fixation. 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.’

¹⁹ Also Cf. *Śivayogapradīpikā* 4.41cd-47ab for a description of Bāhyalakṣya closely resembling the one in *Advayatāraṅkopaniṣat*.

²⁰ The *Haṭhasaṃketacandrikā* (manuscripts checked: ORI B220, GOML R3239, HSC 2244) most likely quotes the Bāhyalakṣya passage from the *Yogatattvabindu* without reference. Yet, it appears that the Sundaradeva’s text is one the one hand corrupted and that he selected only same of the various techniques presented here, cf. **sources** on pp. 13-15.

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, Mehragarh Museum Trust.

Bibliography

Consulted Manuscripts

- SUNDARADEVA. *Haṭhasaṃketacandrikā*. Ms. No. R3239. Government Oriental Manuscript Library, Chennai.
- *Haṭhasaṃketacandrikā*. Ms. No. B220. Oriental Research Institute, University of Mysore.

Printed Editions

- Advayatāraṅkopaniṣat*. see Yoga Upaniṣads.
- GOODALL, Dominic, ed. *Niśvāsataṭṭvasaṃhitā. The Niśvāsataṭṭvasaṃhitā: The Earliest Surviving Śaiva Tantra*. Vol. I. Collection Indologie 128, Early Tantra Series I. Pondicherry: Institut Français de Pondichéry / Ecole française d'Extrême-Orient / Sri Aurobindi Ashram Press, 2015.
- MISRA, R.C., ed. *Sarvāṅgayogapradīpikā. Sarvāṅgayogapradīpikā in the Sundar-granthāvalī*. Delhi: Kitabghar, 1992.
- MOHAN, A. G. and Ganesh MOHAN, eds. *Yogayājñavalkya*. Svastha Yoga Pte Ltd., 2013.
- POWELL, Seth David, ed. *Śivayogapradīpikā. A Lamp on Śivayoga: The Union of Yoga, Ritual, and Devotion in the Śivayogapradīpikā*. Dissertation as submitted on April 2023. Cambridge, Massachusetts: Harvard University, 2023.
- SHRIGONDEKAR, G. K., ed. *Mānasollāsa. Mānasollāsa of King Someśvara*. Baroda Oriental Institute. Mumbai: Bombay Vaibhav Press, 1939.

Secondary Literature

- BALCEROWICZ, Piotr. "Dharmakīrti's Criticism of the Jaina Doctrine of Multiplicity of Reality (*anekāntavāda*)". In: *Religion and Logic in Buddhist Philosophical Analysis: Proceedings of the Fourth International Dharmakīrti Conference, Vienna, August 23–27, 2005*. Ed. by Helmut KRASSER et al. Vol. 424. Österreichische Akademie der Wissenschaften Philosophisch-Historische

- Klasse, Denkschriften. Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2011, pp. 1–33.
- BIRCH, Jason. “The Tantric Śaiva Origins of Rājayoga”. In: (2019). https://www.academia.edu/40467193/The_Tantric_Śaiva_Origins_of_Rājayoga; Zugriff: 04.05.2023.
- GOODALL, Dominic and Harunaga ISAACSON. *Tantric Studies: Fruits of a Franco-German Project on Early Tantra*. Pondicherry: Institut Français de Pondichéry / Ecole française d’Extrême-Orient, 2016.
- OGAWA, Hideyo. “The Perception of the Self in the Nyāya Tradition: From a Kāraka Point of View”. In: *Tetsugaku: The Journal of Hiroshima Philosophical Society* 75 (2023), pp. 155–170.