

*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 ,
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: 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 śivāḥ syān na punarbhavaḥ | 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 'nekaḥ svabhāvāc chādanādibhiḥ | varddhatे 'harmiṣām vṛksaḥ patrapallavavistṛtah | 11-12 ≈YSV (PT p. 836): snehapuṣpaphalair vijair vistāro 'yam svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanāḥ |

2 **idānim** cett.] idāni U<sub>1</sub> **kathyate** EPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] om. BDLN<sub>1</sub> 3 **eva** cett.] evā BL **jagat** cett.]  
cayat P **paśyed** cett.] paśyad B **viśvātmā**° cett.] viśvāvā° E 4 **avikalpatayā** cett.] āvikalpatayā U<sub>1</sub>U<sub>2</sub> **yuktyā** cett.] yuktā BL 5 **vāpi** cett.] himṣa° U<sub>2</sub> 6 **ya evam** cett.] evam U<sub>1</sub>U<sub>2</sub> **vetti** cett.] vette na U<sub>1</sub> ve B **jñānādhikāravān** cett.] jñānādhikārānāt E 7 **prāpnoti** cett.] om.  
E **śāmbhavīm sattām** BP] sāmbhavisattām DU<sub>1</sub>U<sub>2</sub> śāmbhavīm sattān L sāmbhavīm satta N<sub>1</sub> sāmbhavisattā N<sub>2</sub> om. E **sadādvaita**° cett.] sadādvaita° U<sub>1</sub> om. E 8 **yathā** cett.] om. E **hi** cett.] om. E **ksitāv** cett.] kṣiti B kṣitāptā U<sub>1</sub> om. E **uptam̄ drumāyate** cett.] uptoṭam̄ drumāyate likām̄ pa..vāḥ P uptadyate yathā L uptadyate B ukta drumāyate U<sub>1</sub> om. E 9 **ekāntam** cett.] ekānte BL yekāntam U<sub>1</sub> om. P **naikadhā** cett.] naikadā E nekadā BL om. P **svena** cett.] śveta N<sub>1</sub> śvetana DN<sub>2</sub> om. P **drśyate** cett.] drśyamte BL drśyet N<sub>2</sub> om. P **daśadhā** EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadhā N<sub>2</sub>U<sub>1</sub> om. P **kṛtā** α] kṛtaḥ EL kṛptā B kṛtiḥ U<sub>2</sub> om. P 10 **mūlāṅkurasya** E] mūlāṅkurutva cett. om. P **coddāndāḥ** EN<sub>1</sub>U<sub>2</sub>] codarātaḥ DN<sub>2</sub> kudamjaḥ B kudamjaḥ L om. P **śākhākusuma-pallavāḥ** U<sub>2</sub>] śākhākundalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālavākumapadṛtrāvā D om. P 11 **snehapuṣpaphalam** DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala° BL snehapuṣpam phala U<sub>1</sub> srehapunyaphalam E **bije** cett.] bija BL **vistāro** cett.] vistārā DN<sub>1</sub> 'yam EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yah U<sub>1</sub> 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 Śambhu<sup>1</sup>, 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 Amanaska 2.7-8 (*cittam buddhir ahaṅkāra ṛtvijah somapām manah | indriyāṇi daśa prāṇāṇi juhoti jyoti-*  
*māṇḍale || 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 BIRCH, 2013:286 suggests the palate) to the aperture at the top of the head. Yoga practitioners should constantly meditate on it to achieve *siddhis* (2.8).

<sup>1</sup>Rāmacandra 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 BIRCH, 2013:71-79. 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 dṛṣṭām viṣayām vastu tad dṛṣyam iti kathyate | yo dṛṣṭātitāḥ so 'dṛṣyas tadā dṛṣṭām 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 U<sub>1</sub> **naikah** em.] nekaḥ cett. naika U<sub>1</sub> naiko U<sub>2</sub> neka BN<sub>2</sub> **svayambhūś** ca cett.] svayambhūtyā U<sub>1</sub> **svadhāmnā** PU<sub>2</sub>] dhāmnā ca E dhāmnāya B svadhābhāva L svayāmmnā N<sub>1</sub> svadhā..sa D svadhāmnāva N<sub>2</sub> svabhāvā U<sub>1</sub> **sthitāḥ** cett.] sthitāḥ DLP २ °**buddhi**° EPL °buddhir cett. **vikriyāḥ** em.] vikriyāḥ EP<sub>1</sub> vikriyā BDLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> ३ **daśavidhām** viśvam DEPN<sub>1</sub>U<sub>2</sub>] daśavidhā viśvam BLN<sub>2</sub> daśavidhaviśvam U<sub>1</sub> **lokālokasuvistaram** em.] lokālokasavistaram BDELNP<sub>2</sub>U<sub>1</sub> lokālokasavistarām N<sub>1</sub> lokāloke savistaram U<sub>2</sub> ४ **eka** cett.] ekam U<sub>2</sub> **eva** cett.] yeva U<sub>1</sub> ५ **pṛthvī** cett.] pṛthvī U<sub>1</sub> **vanaspati**° EN<sub>2</sub>U<sub>2</sub>] vanaspati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> °**parvatādīsthāvara**° BLPU<sub>2</sub>] parvatādīsthāra E °parvato tyādīsthāmvara° D °parvvate tyādīsthāvara° N<sub>1</sub> °parvate 'thyādīsthāvara' N<sub>2</sub> °parvate iyādīsthāvara' U<sub>1</sub> **rūpāḥ** cett.] rūpā BL rūpā N<sub>2</sub> **sāmsāraḥ** cett.] sāmsāra° EU<sub>1</sub> °**hasteśvapaksity** adiko BL] 'hasty aśvapaksity adiko E °hastiśvapaksity adiko DN<sub>1</sub> °hastipaksity adiko N<sub>2</sub> °hastiśvapaksity adiko U<sub>1</sub> °hastiyāś ca pakṣity adiko U<sub>2</sub> **jamgamarūpāḥ** cett.] jamgamaḥ rūpāḥ D °rūpā L jagad° U<sub>1</sub> **sāmsāraḥ** cett.] sāmsāro U<sub>1</sub> ६ **ca** cett.] vā D °yo cett.] yah U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> °**dṛṣṭi** cett.] °ddṛṣṭi LN<sub>1</sub> °daṣṭi B °dāṛṣṭi D °**dṛṣya** cett.] dṛṣyad N<sub>1</sub> dṛṣy° U<sub>1</sub> **dṛṣṭyā** cett.] dyā N<sub>2</sub> °ity cett.] ty BL śaty N<sub>2</sub> **sāmsārasya** cett.] sāmsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanaḥ α svātmanoḥ U<sub>2</sub> ७ **bhedām** cett.] bheda B bhedām DN<sub>1</sub> °**kṛtya** cett.] °kṛtyam U<sub>2</sub> °kṛty E °**aikyena** P] aikam eva E aikyona BLP ekyena DN<sub>1</sub> ekena N<sub>2</sub> ekānta U<sub>1</sub> ekye U<sub>2</sub> **sa eva** E] om. cett. **jñānayogah** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **karaṇāt** cett.] karaṇāt EP dhyānakaraṇāt U<sub>1</sub> **kālah** cett.] kāla° U<sub>1</sub> **na** cett.] om. N<sub>2</sub>U<sub>2</sub>

**XXI.6** [It] is one, [and] not one, self-existing and exists as many things by its own power, [as] five [gross] elements<sup>2</sup> thinking mind, intellect, illusion, individuation, and modifications.<sup>3</sup>

**XXI.7** Thus, everything is tenfold extending<sup>4</sup> as far as the Lokāloka[-mountain].<sup>5</sup> 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.

<sup>2</sup>The term *pañcatattva* refers to the five gross elements. The concept of five gross elements emerging from a supreme god is found in tantric works, cf. e.g. Śivasvarodaya 6-8 (*nirañjano nirākara eko devo maheśvaraḥ* | *tasmād ākāśam utpannam ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ* | *etāni pañcatattvāni vistirṇāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ 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).”

<sup>3</sup>In 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 *ahamkāravikriya* (“transformations of *ahamkāra*”) 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 *ahamkāra*.

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

<sup>5</sup>BIRCH suggested to understand *lokāloka* as the mythical mountain that divides the visible world from the regions of darkness. Cf. and see APTE (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** DN<sub>1</sub>] °bheda N<sub>2</sub> °bhedaḥ cett. **vaṭa**° cett.] vatha° N<sub>2</sub> **\*bijam** DPN<sub>1</sub>N<sub>2</sub>U<sub>1</sub>] °bijam E °bijā° U<sub>2</sub> °bijena BL **vaṭarūpeṇa** cett.] rūpeṇa BL **parinamate** BLU<sub>2</sub>] parinātē P parinatam αE **sa tad em.**] sa tat U<sub>1</sub> sa tu N<sub>2</sub> satr N<sub>1</sub> sat EP śata BL sa DU<sub>2</sub> **daśadhā** cett.] dīśadhā P dasat U<sub>2</sub> **bhedam** cett.] om. U<sub>2</sub> **svabhāvata** cett.] svabhāva BL om. U<sub>2</sub> **eva** cett.] om. U<sub>2</sub> **2-3 pr̄apnoti** cett.] pr̄apnoti BLU<sub>1</sub> **3 mūlañkuratvagdañḍāśākhākalikāpallavapuṣpaphalasneḥā** E] mūla am̄kuratvak-damdaśākhākilpikāpallavā puṣpaphalasneha P mūlam am̄kuratvakdamdaśākhākilakālapallavā || vistāroyam svābhāvataḥ B mūlam am̄kuratvakdamdaśākhākilāpallavā || vistāroyam svābhāvataḥ || L mūlañ am̄kuratvakdamdaśākhām kalikāpallavapuṣpaphalasneha || N<sub>1</sub> mūlañkuratvakdañḍāśākhām kalikāpallavapuṣpaphalasneha || N<sub>2</sub> mūlañkuratvakdañḍāśākhām kalikāpallavapuṣ-paphalasneham D mūlam am̄kuratvakdañḍāśākhākalikāpallavapuṣpaphalasneha U<sub>1</sub> om. U<sub>2</sub> **iti** cett.] om. U<sub>2</sub> **daśabhedān** BELP] bhedo daśadhā α om. U<sub>2</sub> **pr̄apnoti** cett.] pr̄apnotīti P om. U<sub>2</sub> **tathā** cett.] yathā EU<sub>2</sub> **nirmalo** BEL] nirmalaḥ αPU<sub>2</sub> **4 nirañjana** E] niramjanah cett. **eka** cett.] ekaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **etādṛśa** E] etādṛśaḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **ātmasvabhāvād** cett.] ātmā svabhāvād E **4-5 pr̄thvyāpatejovāyvākāśamanobuddhimāyāvikārarūpabhedān** BL] pr̄thvyāpatejovāyvākāśamanobuddhimāyāvikārarūpabhedāt N<sub>1</sub> pr̄thvyāpatejovāyvākāśamanobuddhimāyāvikārarūpabhedāt E pr̄thvyetetejovādvyākāśamanobuddhimāyāvikārarūpabhedāt P pr̄thvīpatejovāyvākāśamanobuddhimāyāvikārarūpabhedāt DN<sub>2</sub> pr̄thakte jīvāyuvākāśamanobuddhimāyāvikārarūpabhedāt P jīvīkāśamanobuddhimāyāvikārarūpabhedāt U<sub>1</sub> pr̄thvyapatejovāyvākāśa || manobuddhimāyāvikārarūpabhedāt U<sub>2</sub> **5 jñānayogaprabhāvād** EU<sub>2</sub>] jñānayogaḥ || prabhbāvād° BL jñānayogaḥ prabhbāvād P **eva** cett.] eka BLP yeva U<sub>1</sub>

[XXII. Division of the Inherent Being]

Now, the nature of the self and it's distinction<sup>6</sup> 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.<sup>7</sup> Because of the power of Jñānayoga, the conviction arises that 'the self is only one'.

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<sup>6</sup>One 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.

<sup>7</sup>Rāmacandra'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 *Yogayājñavalkyā* 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 | aśeśarūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrṭtimān bhūtvā nirikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

1 **yathaikaikah** एम् [ ] yathaikaiva E yathā ekaika BLPU<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekam ca N<sub>2</sub> yathā ekai ca U<sub>1</sub> **pr̄thvī** β] pr̄thivī α “**rūpā**” β] rūpa α **kvacit** cett.] om. EPU<sub>1</sub> **manohararūpā** B] manohararūpāḥ L manohararūpā U<sub>2</sub> manoharā DN<sub>1</sub>N<sub>2</sub> om. EPU<sub>1</sub> **kvacit** cett.] om. EPU<sub>1</sub> “**parimala**” cett.] om. EPU<sub>1</sub> “**rūpayuktā**” BL] “**rūpā**” DN<sub>1</sub> “**rūpāyuktā**” N<sub>2</sub> om. EPU<sub>1</sub> **kvacit** cett.] om. PU<sub>1</sub> “**parimala**” cett.] “**parimalarūpā**” E om. PU<sub>1</sub> 1-2 **rahita** ELN<sub>1</sub>] “**rohitā** BN<sub>2</sub>U<sub>2</sub> om. DPU<sub>1</sub> 2 **kvacit** cett.] om. PU<sub>1</sub> **suvarṇarūpā** ELN<sub>2</sub>U<sub>2</sub>] suvarṇarūpā BD khavarnakupā U<sub>1</sub> om. P **kvacit** cett.] om. BLP **rūpyarūpā** N<sub>1</sub>U<sub>1</sub>] rūpyarūpā E rūpyarūpā DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP **ratnamayī** cett.] ratnamayī BLB **kvacit** cett.] kvacit ca E om. P **śvetā** EDU<sub>2</sub>] śvetā N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> śvetarūpā L śverūpā B om. P **kvacit** kṛṣṇā cett.] kṛṣṇa N<sub>1</sub> om. EP 2-3 **kvacit raktā** BELU<sub>2</sub>] kvacid rakta cett. om. P 3 **kvacit** pītā cett.] om. P **kvacit karburā** cett.] kvacit karpurā U<sub>1</sub> om. P **kvaci** cett.] kvacit U<sub>2</sub> om. P **nānāvidhaphalarūpā** cett.] nānāvidhophalarūpā U<sub>1</sub> nānāvidharūpā E om. P **kvacit** BL] kvacid DN<sub>1</sub>U<sub>1</sub> kvacir U<sub>2</sub> om. PN<sub>2</sub> **puṣparūpā** DN<sub>1</sub>] viśarūpā BEL viśarūpā U<sub>2</sub> om. U<sub>1</sub>P **kvacid** cett.] kvacit U<sub>2</sub> om. U<sub>1</sub> **amṛtamayī** cett.] amṛtarūpamayī E amṛtamai BL om. U<sub>1</sub> 4 **svabhāvata** cett.] om. U<sub>1</sub> **eva** cett.] om. U<sub>1</sub> **bhavati** cett.] bhavataḥ BL om. U<sub>1</sub> 6 **tathaivātmā** β] tathātmā α **manuṣya**° cett.] om. U<sub>1</sub> “**paksi**” cett.] om. U<sub>1</sub> “**harina**” cett.] “**hariṇā**” P om. U<sub>1</sub> “**hasti**” DN<sub>1</sub>] hasti cett.] om. U<sub>1</sub> “**pandita**” cett.] pimdata B “**mūrkha**” cett.] “**rmūkha**” P “**mūrvā**” DN<sub>1</sub> “**mūrṣā**” U<sub>1</sub> **rogyarogi** em.] “**rogyarogi**” E “**rogi**” arogi αU<sub>2</sub> “**rogi**” BLP **kroḍhi**” cett.] “**kroḍhi**” EP “**kroḍha**” BL “**śānta**” cett.] “**dhiśānta**” BL “**rūpāḥ**” cett.] “**rūpāḥ**” PL “**rūpa**” 7 **svabhāvād eva** cett.] evam svabhāvam U<sub>1</sub> **bhavati** cett.] bhavati BL bhati N<sub>1</sub> dharati D 9 **jñānayogād vikāra** N<sub>1</sub>U<sub>1</sub>] jñānayogadhiκāra cett. **jñāyate** cett.] jāyate U<sub>2</sub>

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,<sup>8</sup> 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.

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<sup>8</sup>The 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 U<sub>1</sub> **ekam** cett.] ekas D eva N<sub>2</sub> om. E **eva** cett.] kam eva N<sub>2</sub> **bhavati** cett.] bhavati B ti U<sub>1</sub> **gatir** cett.] gati PN<sub>2</sub>U<sub>1</sub> **ekam** cett.] eka° U<sub>2</sub> eva N<sub>2</sub> **phalam** cett.] phala° DN<sub>1</sub>N<sub>2</sub> **pr̄thvi**° cett.] pr̄thivi° U<sub>1</sub> 2 **śuṣkam** LU<sub>1</sub>U<sub>2</sub>] śuṣkam cett.] **bhavati** cett.] bhavati B **phalasya** cett.] om. PL **makarandam** ELPN<sub>2</sub>U<sub>1</sub>U<sub>2</sub>] makaramda° LN<sub>1</sub> karamdaṃ B **bhramarāḥ** cett.] bhramaramaḥ BL bhramara N<sub>2</sub> pibati cett.] pibamti P pibati B **phalasya** cett.] phalasyam N<sub>2</sub> **mālāṁ** cett.] māla° N<sub>2</sub> **kāminī** cett.] kāmībi D 3 **tuṅga**° cett.] tuṇ° U<sub>1</sub> **dadhāti** cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> **ekam** **phalam** β] ekaphalam α **kṣipyate** cett.] kṣipyate B **eka** cett.] ekam U<sub>2</sub> 4 **evātmā** cett.] eva ātmā U<sub>2</sub> **sviyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāṣṭau N<sub>2</sub>U<sub>1</sub> evāṣṭa U<sub>2</sub> **bhogān** cett.] bhogāt N<sub>2</sub>U<sub>1</sub> **bhunakti** cett.] ābhunakti N<sub>1</sub> **ke te** cett.] om. BL 'ṣṭau cett.] aşṭau BL şte U<sub>1</sub> **bhogāḥ** cett.] bhobauḥ P bhogā U<sub>1</sub>U<sub>2</sub> 5 **suvāsaś ca** cett.] suvāsac ca B **suvastrañ** ca E] suvamsāś ca U<sub>2</sub> **suśayyā** cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinīta U<sub>1</sub> 6 **susthāta** em.] susthātās DN<sub>1</sub>U<sub>1</sub> susthānāś PLN<sub>2</sub> susthānāś ca E sudeham U<sub>2</sub> **cānnapānāny** L] vānnapānāny B cānnapānāni E cānpānāng° P cātmapanasyā° N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānah syād° U<sub>1</sub> sukhasamātānam U<sub>2</sub> **aṣṭau bhogāḥ sudhiṣaṇam** em.] şṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ sudhiṣaṇām U<sub>1</sub> aşṭau bhogāś cā sudhimatām BL şṭau bhogāḥ sudhiṣaṇā° N<sub>1</sub> aşṭau bhogāś ca dhimatām EP aşṭau bhogāḥ N<sub>2</sub> abhayādicāṣṭakam U<sub>2</sub>

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.<sup>9</sup>

What are the eight enjoyments?<sup>10</sup>

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

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<sup>9</sup>The 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.

<sup>10</sup>I 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.

<sup>11</sup>Several 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.

पट्टसूत्रमयानि 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<sup>o</sup>** DEN<sub>1</sub>N<sub>2</sub>] paṭa<sup>o</sup> BLU<sub>2</sub> pada<sup>o</sup> PU<sub>1</sub> °sūtra<sup>o</sup> cett.] °sūtrā<sup>o</sup> BL °mayāni cett.] °yāni DN<sub>1</sub>N<sub>2</sub> vastrāni PL] vasrāni cett. pañca vā sapta vā α] pamcasaptā EP pamcasatyā LB sālikā em.] dṛālikā EN<sub>1</sub> dṛāmlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> yuktāni cett.] saudhāni U<sub>2</sub> harmyāni α] harmyāni teṣu vāstu LB harmyāni teṣu vāsaḥ E harmyāni teṣu cāsaḥ P harmyāni vāsāya kecīt U<sub>2</sub> ativipula<sup>o</sup> cett.] ativapulā<sup>o</sup> DN<sub>1</sub> ativipulām U<sub>1</sub> aşṭau bhogān āha || U<sub>2</sub> mṛḍutara<sup>o</sup> em.] mṛḍutara<sup>o</sup> BELP mṛḍu | uttara<sup>o</sup> α sugraham || U<sub>2</sub> १-२ °chadavati<sup>o</sup> P] °chandavati<sup>o</sup> DN<sub>1</sub>N<sub>2</sub> chadavati<sup>o</sup> U<sub>1</sub> suvastram | U<sub>2</sub> २ °śayyā cett.] suśayā sustri U<sub>2</sub> padmīni cett.] padmāni N<sub>1</sub> om. U<sub>2</sub> tārunyavatī em.] tārunyavatī cett. tārūrayavatī N<sub>2</sub> om. U<sub>2</sub> tatropaviṣṭā E] tatopaviṣṭā P tatropavistā or tatrāpavistā B om. U<sub>2</sub> kāntā BELP] om. cett. sādhvāsanam em.] sādhu āśanam E sādhu āśanam BLPU<sub>2</sub> sādhvāsanam DN<sub>1</sub>N<sub>2</sub> ३ atimūlyo śvaś ca em.] amūlyo svāś ca α atimūlyā ca E atimūlo 'śvaḥ P atimūlyo asvam BL suśvah U<sub>2</sub> manoramam annam cett.] manoramayam attam B manoramayam annam L manoramam attam DN<sub>1</sub> suṣṭu annam U<sub>2</sub> vidham pānam cett.] vidhapānam BLN<sub>2</sub> vidhayānam U<sub>2</sub> ete cett.] rāte U<sub>1</sub> 'ṣṭau β] aşṭau α bhogāḥ cett.] bhoga N<sub>1</sub>N<sub>2</sub> ghoga U<sub>1</sub> kathyante D] kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathitāh EU<sub>2</sub> kathitā P om. BL ete DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekām U<sub>2</sub> duḥkham<sup>o</sup> DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkha BL duḥkhatam N<sub>2</sub> ४ bhajante cett.] bhajate N<sub>2</sub>U<sub>1</sub> bhiksām<sup>o</sup> EPN<sub>2</sub>U<sub>1</sub>] bhiksā BLU<sub>2</sub> yācante cett.] yāmcate P yāmcate BL yācete N<sub>2</sub> pācate U<sub>1</sub> ca cett.] kiñca E ५ sūryasya cett.] sūryā ca U<sub>1</sub> tejaḥ cett.] tejāḥ BL dugdhasya DEPN<sub>1</sub>U<sub>2</sub>] dugdha<sup>o</sup> BL dusya N<sub>2</sub> dugdhasyā U<sub>1</sub> gṛhtam cett.] gṛhtah BLP agner E] agne cett. dāhāḥ em.] dvāhāḥ BLP dahih N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārham U<sub>1</sub> dāhīḥ U<sub>2</sub> jvalanam E viṣāṇ cett.] viṣāt U<sub>1</sub> tilāt cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> vṛksat EN<sub>1</sub>] vṛksat P vṛksā BDLN<sub>2</sub>U<sub>2</sub> vṛaksā U<sub>1</sub> ६ phalāt cett.] phalā BL parimalah cett.] sarimalah BL palāt parimalah D kāṣṭhād cett.] kāṣṭād PU<sub>2</sub> kāṣṭād BL agnih<sub>β</sub>] agnih<sub>α</sub> sākarādibhyo em.] arkārādibhyo E śarkvarādibhyo P śarkadibhyo LB rasah cett.] om. BL himānībhyaḥ cett.] sahimānībhyaḥ BL himānitpa N<sub>2</sub> śaityam DU<sub>1</sub>] śaityām N<sub>1</sub> śityām U<sub>2</sub> śaityās N<sub>2</sub> śitam EP śitah BL ६-७ ity ādipadārthaśvabhāva DN<sub>1</sub>P] ityādipadārtha<sup>o</sup> U<sub>2</sub> ityādi-padārthaśvabhāvataḥ B atyādipadārthaśvabhāva N<sub>2</sub> ityādisvabhāvāḥ U<sub>1</sub> ityādipadārthaḥ svabhāvataḥ L ityādipadārthānām svabhāvāḥ E ७ eva cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> om. E tathā cett.] tathā vā U<sub>1</sub> parameśvarasavarūpamadhye cett.] paremesvara svarūpasya madhye BL parameśvararūpamadhye U<sub>1</sub> tiṣṭhati cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> 'khanḍa<sup>o</sup> cett.] 'ṣamda<sup>o</sup> DN<sub>1</sub> yarānda<sup>o</sup> N<sub>2</sub> khamḍaḥ U<sub>1</sub> °paripūrṇaś ca cett.] paripūrṇaḥ E

1. Clothes made from silk thread;<sup>12</sup> 2. Mansions endowed with five or seven rooms.<sup>13</sup> 3. A very large bed with a soft and lovely blanket;<sup>14</sup> 4. [on which] there is seated a wife belonging to the Padminī-class<sup>15</sup> of women - youthful, beautiful and virtuous;<sup>16</sup> 5. An excellent seat;<sup>17</sup> 6. An exceptional valuable horse;<sup>18</sup> 7. Appetising food;<sup>19</sup> 8. Various drinks.<sup>20</sup> 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.

<sup>12</sup>Within 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).

<sup>13</sup>The 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).

<sup>14</sup>This 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).

<sup>15</sup>Cf. *Ratirahasya*, Ed. p. 6.

<sup>16</sup>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) Śaṅkhīni, and d) Hastini, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 1935:21.)

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

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

<sup>19</sup>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).

<sup>20</sup>This 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): athavāṣṭāṅgulaṁ raktam nāsikopari lakṣayet | 3-4 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 caṇḍasüryan 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 ṣaḍaṅgulapramāṇam cett.] ṣaḍaṅgulam pramāṇam B dvādaśāṅgulapramāṇam U<sub>2</sub> om. L ṣaḍaṅgulapramāṇam cett.] ṣaḍaṅgulam pramāṇam B dvādaśāṅgulapramāṇam U<sub>2</sub> om. L pavanatattvam cett.] l. n. B om. L dhūmrākāram cett.] l. n. B lakṣyam cett.] lakṣam DN<sub>1</sub>U<sub>2</sub> lakṣaṇam N<sub>2</sub> om. L karttavyam cett.] om. L atha cett.] om. BELP vā cett.] om. BELPU<sub>1</sub> 4 ārabhyāṣṭāṅgulapramāṇam U<sub>1</sub>] ārabhyā ṣaḍaṅgulapramāṇam N<sub>1</sub> ārabhyā ṣaḍaṅgulapramāṇam D ārabhyā ṣtāṅgulapramāṇam N<sub>2</sub> ārabhyā ṣtāṅgulapramāṇam U<sub>2</sub> om. BELP atiraktam N<sub>1</sub>N<sub>2</sub>] atirattam D itiriktaṁ U<sub>1</sub> matiraktam U<sub>2</sub> om. BELP tejo cett.] teja° U<sub>2</sub> om. BELP lakṣyam U<sub>1</sub>U<sub>2</sub>] lakṣam N<sub>1</sub>N<sub>2</sub> lakṣaṇam N<sub>2</sub> om. BELP karttavyam cett.] om. BELP 5 cañicalam cett.] camdrākāram U<sub>1</sub> om. BELP udakam cett.] om. BELP lakṣyam U<sub>1</sub>] lakṣya N<sub>1</sub>D lakṣanam N<sub>2</sub> lakṣam U<sub>2</sub> om. BELP karttavyam cett.] om. BELP dvādaśāṅgulapramāṇam cett.] tattvam dvādaśāṅgulapramāṇam E dvādaśā ṣaḍaṅgulapramāṇam U<sub>1</sub> lakṣyam EP<sub>1</sub>] lakṣaṇam N<sub>2</sub> lakṣam cett. 6 samaprabham cett.] °prabhām L tejaḥpūrṇam cett.] tejaḥ | pūrṇam EB pūrṇam α pūrṇa N<sub>2</sub> lakṣyam DEPN<sub>1</sub>U<sub>1</sub>] lakṣam BLU<sub>2</sub> lakṣaṇam N<sub>2</sub>

[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 nose<sup>21</sup> the space-element full of fire shining like ten million suns shall be made the target.<sup>22</sup>

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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.

<sup>21</sup>Given 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.

<sup>22</sup>In 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 दृष्टिं कृत्वा ध्यानकारणात्सूर्यं विना सूर्यसम्बन्धिनी सहस्रकिरणावलीं पश्यति। अथवा शिरोपर्युर्ध्वं सप्तदशाङ्गुलप्रमाणं तेजःपुंजलक्ष्यं कर्तव्यम्। अथवा दृष्टेरप्रे तस्मिन्वर्णवर्णाकारं पृथ्वीतत्त्वं लक्ष्यं कर्तव्यम्।

उक्तानां लक्ष्याणां मध्ये यस्य कस्याप्येकस्य लक्ष्यकरणात् वलितपलिता दूरे भवन्ति। अङ्गरेगा विनौषधं दूरे भवन्ति। समग्राः स्वप्रेऽपि मित्रतामयान्ति। सहस्रवर्षपर्यंतमायुषं वर्धते। अपठितं शास्त्रं जिह्वाग्रेणोच्चरते। एतादृशं बहुतरं फलं भवति।

**Sources:** 2-4 cf. YSV (PT p. 837): ūrddhvam saptadaśāṅgulyam pramāṇam tejasā̄ prabhām | athavā pṛthivītattvam taptakāñcanasannibham | drṣṭiragre tu karttavyam lakṣam etad yat ātmanām | uktānām yasya kasyaiva ekaśah karaṇam priye | balipalitahināḥ syād ausadhenā vinā tathā | 4-6 cf. YSV (PT p. 837): sarvarogāṇi naśyanti mitravac ca vaśi ripuh | jived varṣasahasranām tu sarvalokeśu pūjitaḥ | jihvāgre prabhaved vidyā vinā śāstrāvalokanāt |

**Testimonia:** 1-2 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 | 2-4 cf. SSP 2.28 (Ed. p. 40): athavā dṛṣṭyā taptakāñcanasannibhām bhūmim lakṣayet | drṣṭih sthirā bhavati | ity anekavidham bahirlakṣyam | 4-5 ≈*Hathasamketacandrikā* (ORI B220 folio 24or): uttānām tatvānām madhye yasya kasyāpyekasya lakṣyasya karaṇādvalipalitādi dūre bhavati || atāśadhamteśtegarogānām vilayo bhavati || āyurvedhati ca ||

1 **ākāśamadhye** cett.] om. BLP **ākāśopari** cett.] ākāśopari N<sub>1</sub> vā cett.] om. BELP **drṣṭim** cett.] drṣṭi B om. L **kṛtvā** cett.] kṛtvā ākāśamadhye B ākāśamadhye L **suryam** cett.] surya N<sub>2</sub> U<sub>2</sub> **sūryasambandhinī** cett.] sūryasambandhiniḥ P **1-2 sahasrakiraṇāvalīm** P] sahasrakiraṇāvalīm U<sub>2</sub> sahasrakiraṇāvalī BL sahasrakiraṇāpāñktih E sahasrāny api kiraṇāni N<sub>1</sub> U<sub>1</sub> sahasrānapi kiraṇāni DN<sub>2</sub> **2 paṣyati** ELU<sub>2</sub>] paṣyati BDN<sub>1</sub> paṣyate N<sub>2</sub> pati P paṣyamti U<sub>1</sub> **athavā** cett.] atha kā N<sub>1</sub> om. P **śiroपary em.**] śiropari cett. śivopari E śiroparir B om. P **ūrddhvam** cett.] ūrdhvā<sup>o</sup> L urdhvam B ūrddham U<sub>1</sub> U<sub>2</sub> vrddham E om. P **saptadaśāṅgulapramāṇam** cett.] saptadaśāṅgulam parāṇam N<sub>2</sub> saptadaśāṅgulapramāṇa<sup>o</sup> U<sub>2</sub> om. P **tejaḥpumjalakṣyam** E] tejaḥpumjam lakṣaṇam P tejaḥpumjam lakṣam L tejā pumjalakṣam N<sub>1</sub> tejā pumjalakṣyam D tejaḥpumjalakṣaṇam N<sub>2</sub> tejaḥpumjakam lakṣyam U<sub>1</sub> tejaḥpumjam lakṣyam U<sub>2</sub> **agre** cett.] agne BLP **2-3 taptasvarṇavarnākāram** U<sub>2</sub>] taptasvarṇavarnākāram P tatparam svarṇākāram E taptasvarṇavarnāra BL taptasvarṇākāram α **3 pṛthivītattvam** αEP] pṛthivītattvam B pṛthivītattvam L pṛthivītattvam U<sub>2</sub> **lakṣyā** EP<sub>1</sub>] lakṣam BDLN<sub>1</sub> U<sub>2</sub> lakṣaṇam N<sub>2</sub> **karttavyam** cett.] om. P **4 lakṣyānām** E] lakṣyaṇām U<sub>1</sub> N<sub>1</sub> lakṣyaṇām D lakṣaṇānām PLakṣaṇām BL lakṣānā<sup>o</sup> N<sub>2</sub> lakṣānām U<sub>2</sub> kasyāpy cett.] kasyāpi BLU<sub>1</sub> kasyāp<sup>o</sup> D laksyāpy N<sub>2</sub> **ekasya** cett.] kasya BLU<sub>1</sub> elasya N<sub>2</sub> **laksyā** cett.] laksyā BL laksasya DN<sub>1</sub> laksasya N<sub>2</sub> laksyasya U<sub>1</sub> **\*karaṇāt** cett.] karaṇā U<sub>1</sub> **valitapalitā dūre** E] valitam palitādi dūre BL valitapalitādidūre cett. **bhavanti** EU<sub>2</sub>] bhavatī B bhavati cett. **aṅgarogā** cett.] amgarogāḥ E amgirogādi BL **5 dūre** cett.] dūri E dūro BL **bhavanti** DEN<sub>1</sub> U<sub>2</sub>] bhavati PLN<sub>2</sub> U<sub>1</sub> bhavati B **samagrāḥ** cett.] samagrā N<sub>2</sub> samagra<sup>o</sup> U<sub>2</sub> **svapne** cett.] svapin N<sub>1</sub> N<sub>2</sub> U<sub>1</sub> svacan D **'pi** U<sub>2</sub>] pya BELP eva DN<sub>1</sub> U<sub>1</sub> evan N<sub>2</sub> **mitratām** BLPU<sub>2</sub>] mitrai E mityam DN<sub>1</sub> nityam N<sub>2</sub> mitevam U<sub>1</sub> **ayānti** PB] ayāmti L ayāmti N<sub>2</sub> nāyāmti E nāyāti DN<sub>1</sub> N<sub>2</sub> naiyatī U<sub>1</sub> **sahasravarṣaparyāṁtam** α] sahasravarṣam β **āyuṣam** DN<sub>1</sub> N<sub>2</sub>] āyuṣyam U<sub>1</sub> āyur β **apāthitām** cett.] apāthitam N<sub>2</sub> U<sub>1</sub> U<sub>2</sub> **6 °rate** α] ratī BELU<sub>2</sub> °ratī B **etādṛṣam** cett.] etādṛṣyam U<sub>1</sub> mitratāmāyāmti sahasravarṣam āyur vardhate apāthitam śāstraṁ jihvāgreṇoccarati etādṛṣam P **bahutaram phalam** α] phalam bahutaram β **bhavati** cett.] bhavatī 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.<sup>23</sup><sup>24</sup><sup>25</sup>

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<sup>23</sup>A 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 bahirlakṣyalakṣṇam | nāśikāgre caturbhiḥ sadbhīr aṣṭabhiḥ daśabhiḥ dvādaśabhiḥ kramāt aṅgulānte niladyutiśyāmatvasadṛgraktabhaṅgisphuratpītavānadvayopetam vyoma yadi paśyati sa tu yogī bhavati | caladṛṣṭyā vyomabhāgavikṣitūḥ puruṣasya dṛṣṭyagre jyotirmayūkhā vartante | taddarśanena yogī bhavati | taptakāñcanasamkāśajyotir mayūkhā apāṅgānte bhūmau vā paśyati taddrṣṭiḥ sthirā bhavati | śirsopari dvādaśāṅgulasamikṣitūḥ amṛtatvāṁ bhavati | yatra kutra sthitasya śirasī vyomajyotiḥ dṛṣṭaṁ cet sa tu yogī bhavati || 6 ||*)

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

<sup>25</sup>The *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 śvetavarṇām brahmaṇandhṛaparyantam gatām saṁsmaret | tanmadhye kamalatantunibhām vidyutkotīprabhām ūrdhvagāminīm tām mūrtīm manasā laksayet | sarvasiddhipradā bhavati |

2 **idānīm** EU<sub>2</sub>] idānīm cett. **antaralakṣyam** D] anyataram laksyam E amtaram laksyam P antaralakṣam BL antaralakṣyakam N<sub>1</sub> antaralakṣyanam N<sub>2</sub> U<sub>1</sub> ataram laksyam U<sub>2</sub> **kathyate** cett.] kartavyam BL **mūlakandasthāne** cett.] mūlakāṁ sthāne P **brahmaṇāḍīdutpannā** cett.] brahmaṇāḍīdutpannā nādī E brahmaṇadād ityannā N<sub>1</sub> brahmaṇāḍād utpannā N<sub>2</sub> brahmaṇāḍād utpannāḥ U<sub>1</sub> **brahmaṇandhṛaparyamtam** cett.] brahmaṇāḍīdāparyantam E **ekā brahmaṇāḍī** cett.] ekā nādī B ekanādī L 3 **brahmaṇāḍīmādhye** cett.] om. N<sub>2</sub> **kamalatantusamānākārā** cett.] kamalataṁtum samānākārā P om. N<sub>2</sub> **koṭisūryavidiyut-samaprabhā** cett.] koṭisūryavidiyutsabhpārhabhā BL om. N<sub>2</sub> **ūrdhvam** cett.] ūrdhvam U<sub>1</sub> urdhvam U<sub>2</sub> om. N<sub>2</sub> **calati** cett.] om. N<sub>2</sub> **etādr̄śyekā** cett.] etādr̄śi ekā N<sub>1</sub>D om. U<sub>1</sub>N<sub>2</sub> 4 **mūrttir** cett.] om. U<sub>1</sub>N<sub>2</sub> **vartate** cett.] om. U<sub>1</sub>N<sub>2</sub> **tasyā** cett.] tasyāḥ N<sub>1</sub> tan E om. U<sub>1</sub> **mūrter** cett.] mūrte B om. U<sub>1</sub> **dhyāna°** cett.] om. U<sub>1</sub> **\*kāraṇād** em.] \*kāraṇāt cett. °kāraṇāc° N<sub>2</sub> om. U<sub>1</sub> **anīmādyāṣṭasiddhiḥ** DU<sub>1</sub>] anīmādisiddhiḥ N<sub>1</sub> aṣṭamahāsiddhayo anīmādyāḥ || U<sub>2</sub> 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. N<sub>2</sub> **samīpe** N<sub>1</sub>D] sāmīpe U<sub>1</sub> samīpem B samīpam ELU<sub>2</sub> samim P om. N<sub>2</sub> **āgatyā** cett.] āgamyā U<sub>2</sub> om. N<sub>2</sub> **tiṣṭhati** cett.] tiṣṭhanti EPN<sub>1</sub> om. N<sub>2</sub>

[XXIV. Antaralakṣya]

Now, the inner target is explained. Starting from the location of the root-bulb (*mūlakanda*)<sup>26</sup> originating from the staff of Brahma<sup>27</sup>, being white, extending up to the aperture of Brahma exists the single Brahma-channel<sup>28</sup> 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 manifestation<sup>29</sup>, the accomplishment of the eight supernatural powers of humans beginning with 'becoming as small as the smallest particle of matter' etc.<sup>30</sup> is abtainable by the person having reached into the presence [of the manifestation].

<sup>26</sup> 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 tathāvidhāḥ || 16 || arṇḍākṛtivad ākāraṁ bhūṣitan tattvagādhibhiḥ | catuśpadām tiraścāṁ 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 prapidyet*) instructs the yogin to press the *kanda* with the feet in the context of *uddiyānabandha*, 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*).

<sup>27</sup> 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.

<sup>28</sup> 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.

<sup>29</sup>Cf. *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 devah prakāśate* |)

<sup>30</sup>For 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 īsvaram | nāśayet kuṣṭharogādīn mahāyuṣmān śivah parah | २ cf. YSV(PT p. 832): bhruvor madhye 'thavā dhyātvā arkantu teja īsvaram | 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 DN<sub>1</sub>U<sub>1</sub> **kuṣṭhādayo** cett.] kuṣṭādayo DN<sub>2</sub> **rogā** cett.] rogāḥ DPN<sub>1</sub>N<sub>2</sub> **२ naśyanti** cett.] naśyampti BP **athavā** cett.] om. E **bhruvor** cett.] bṛvor U<sub>2</sub> **'tirakta°** cett.] atirakta° U<sub>2</sub> tirikta° E **varṇasyātisthūlasya** cett.] varṇasyāti sthalasya U<sub>1</sub> 'tisthūlasyah U<sub>2</sub> **dhyānakaraṇāt** cett.] dhyānam karaṇāt B dhyānakāraṇād E **२-३ sakālānām** cett.] sakalānā D bahulānām E **३ pārthivapuruṣānām** cett.] parthivānām tatpuruṣānām ca E **bhavati** cett.] bhavati | jagad vallabho pi bhavati E **tam** cett.] asya E **puruṣam dr̄ṣṭvā** DN<sub>1</sub>U<sub>1</sub>] puruṣam dr̄ṣṭā N<sub>2</sub> puruṣam BP puruṣa° L puruṣasyāvalokanena E **sarveṣām** 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.<sup>31</sup><sup>32</sup> 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].<sup>33</sup>

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<sup>31</sup>The *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 |*)

<sup>32</sup>Śivayogapradipikā 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 ||*)

<sup>33</sup>Examining 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.

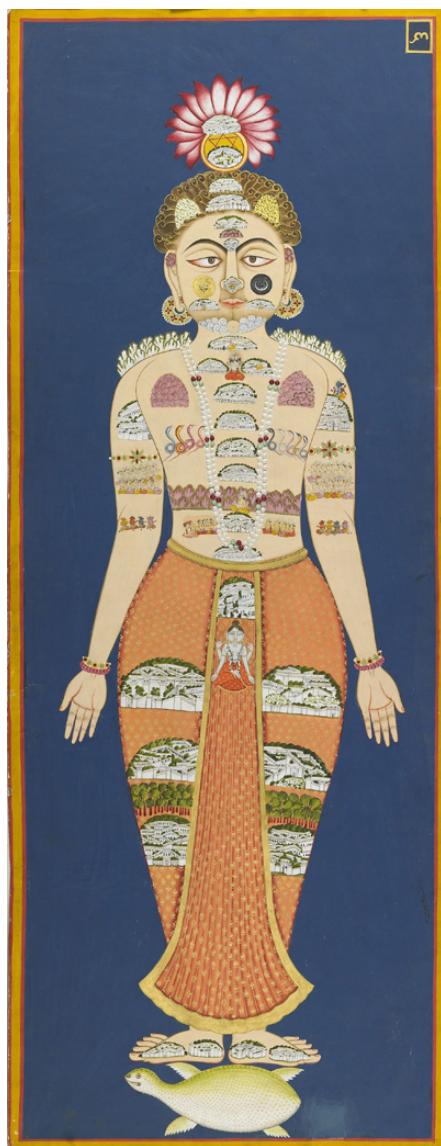


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.



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