

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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# Conventions in the Critical Apparatus

## Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- 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॥

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यत्र तत्र स्थितो वापि सर्वज्ञानमयं जगत्।

य एवं वेत्ति बोधेन सोऽपि ज्ञानाधिकारवान्॥ XXI.2॥

प्राप्नोति शांभवीसत्तां सदाद्वैतपरायणः।

यथा न्यग्रोधबीजं हि क्षितिवुष्टं द्रुमायते॥ XXI.3॥

एकान्तं नैकधा स्वेन दृश्यते दशधा कृता।

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मूलाङ्कुरस्य चोद्गण्डाः शाखाकुसुमपल्लवाः॥ XXI.4॥

स्नेहपुष्पफलं बीजे विस्तारोऽयं स्वभावतः।

तथासौ निर्मलो नित्यो निर्विकारो निरञ्जनः॥ XXI.5॥

**Sources:** 2 cf. YSv (PT p. 835): idānīm jñānayogasya lakṣaṇam kathyate śive | yaj jñātvā jñānasam-pūrṇaḥ śivaḥ syān na punarbhavaḥ | 3-4 ≈ YSv (PT p. 835): ekam eva jagat paśyed viśvātmā viśvabhāvanah | iti kṛtvā tu vai yukto jñānayogaṁ samācāret | 5-6 ≈ YSv (PT p. 835): yatra tatra sthito vāpi sarvajñānamayaṁ jagat | ya evam asti bodhena so'pi jñānādhikāravān | 7-8 ≈ YSv (PT p. 835): prāpnoti śāmbhaviṁmantrān sadā nityaparāyaṇaḥ | yathā nyagrodhaviṁ hi kṣitau vaptur drumāyate | 9-10 ≈ YSv (PT p. 835): ādāv ekas tato 'nekaḥ svabhāvāc chādanādibhiḥ | varddhate 'harniśaṁ vṛkṣaḥ patrapallavavistṛtaḥ | 11-12 ≈ YSv (PT p. 836): snehapuṣpaphalair vijair vistāro 'yaṁ svabhāvataḥ | tathāsau nirmalo nityo nirvikāro nirañjanaḥ |

2 idānīm 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.] viśvāva° E 4 avikalpatayā cett.] āvikalpatayā U<sub>1</sub>U<sub>2</sub> yuktyā cett.] yuktā BL 5 vāpi cett.] himsa° U<sub>2</sub> 6 ya evaṁ cett.] evaṁ U<sub>1</sub>U<sub>2</sub> veti cett.] vette na U<sub>1</sub> ve B jñānādhikāravān cett.] jñānādhikāraṇāt E 7 prāpnoti cett.] om. E śāmbhavisattām em.] śāmbhavisattām DU<sub>1</sub>U<sub>2</sub> śāmbhaviṁ sattām BP śāmbhaviṁ sattān L śāmbhaviṁ satta N<sub>1</sub> śāmbhavisattā N<sub>2</sub> om. E sadādvaita° cett.] sadāmdvaita° U<sub>1</sub> om. E 8 yathā cett.] om. E nyagrodhaviṁ cett.] nyagrodhaviṁ DN<sub>1</sub>N<sub>2</sub> nyagrodhaviṁ L om. E hi cett.] om. E kṣitāv cett.] kṣiti B kṣitāptā U<sub>1</sub> om. E uṇṇam drumāyate cett.] uṇṇam drumāyate likām pa.vāḥ P utpadyate yathā L utpadyate B ukta drumāyate U<sub>1</sub> om. E 9 ekāntam cett.] ekānte BL yekāntam U<sub>1</sub> om. P naikadhā cett.] naikadhā E nekadhā 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] kṛtāḥ EL kṛtā B kṛtiḥ U<sub>2</sub> om. P 10 mūlāṅkurasya E] mūlāṁkurutva cett. om. P coddanḍāḥ EN<sub>1</sub>U<sub>2</sub>] codarāṭṭha DN<sub>2</sub> kudamjāḥ B kudamḍa L om. P śākhākusuma-pallavāḥ U<sub>2</sub>] śākhākunḍalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālavākumapadravā D om. P 11 snehapuṣpaphalam DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala° BL snehapuṣpaṁ phala U<sub>1</sub> snehapuṇyaphalam E bije cett.] bija BL vistāro cett.] vistārā DN<sub>1</sub> 'yaṁ EPN<sub>1</sub>N<sub>2</sub>U<sub>2</sub>] ya BL yaḥ 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 Śāṃbhavi<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 Śāṃbhavi] 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 sap, flower [and] fruit are in the seed. This is the extent [of it] by nature. And so it is pure, eternal, unchanging, and immaculate.

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in *Amanaska* 2.7-8 (*cittam buddhir ahaṅkāra ṛtvijaḥ somapaṃ manaḥ | indriyāṇi daśa prāṇāṇ juhōti jyoti-maṇḍale || 7 || ā mūlād bilaparyantaṃ vibhāti jyoti-maṇḍalam | yogibhiḥ sataṃ dhyeyam aṇimādyasīd-dhidam || 8 ||*). These verses precede or introduce *śāṃbhavi 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 (*jyoti-maṇḍala*) 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 *śāṃbhavisattā* 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 *śāṃbhavi* most often appears in the context of a non-physical *mudrā*, the so-called *śāṃbhavi mudrā*. For a detailed discussion of *śāṃbhavi mudrā*, its influence and all references, see BIRCH, 2013:71-79. The usage of the feminine noun *śāṃbhavi* to qualify a state is uncommon. More frequently one finds the masculine adjective *śāṃbhava* in order to qualify an exalted yogic state. See for example *Candrāvalokana* 2, *Haṭhpradīpikā* 4.7, *Anubhavanivedana* 1, *Haṭhatattvakaumudī* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to a meditative state associated with Śambhu (Śiva) (references?).

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

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

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

**Sources:** 1-2 ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitaḥ | pañcatattvamayo buddhimāyāhaṅkāravikriyaḥ | 3-4 ≈YSv (PT p. 836): evaṁ bahuvidham viśvaṁ lokālokasuvistaram | ekam eva na cānvo 'sti yo jānāti sa tattvavit | 5 cf. YSv (PT p. 832): sthāvarāḥ parvatādyā hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ saṁsāraḥ syāt sa īśvaraḥ | 5-7 cf. YSv (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitaḥ | yad dṛṣṭam viśayaṁ vastu tad dṛśyam iti kathyate | yo dṛṣṭātitaḥ so 'dṛśyas tadā dṛṣṭam hi manyate | svatanūbhedam evan tu saṁsāraṁ duḥkhasaṅkulaṁ | yatnād dūraṁ parityajya jñānayogo bhavet sudhīḥ | jñānasamyoga ekas tu ekas tu jñānayogavān | ato hi jñānato 'bhinnam jñeyam jñānāt prthak prthak | dūrikṛtyaiva mā prthvi bhedavākyaena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakaḥ | evaṁ jñānān-maheśāni kālajit śivatām vrajet |

1 eko cett.] yeko U<sub>1</sub> **naikaḥ** 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 svayāmnā N<sub>1</sub> svadhā.ṣa D svadhāmnāva N<sub>2</sub> svabhāva U<sub>1</sub> **sthitaḥ** cett.] sthitaḥ DLP **2 °buddhi°** EPL] °bud-dhir cett. **vikriyaḥ** em.] vikriyāḥ EPU<sub>1</sub> vikriyā BDLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> **3 daśavidham viśvaṁ** DEPN<sub>1</sub>U<sub>2</sub>] daśavidhā viśvaṁ BLN<sub>2</sub> daśavidhaviśvaṁ U<sub>1</sub> **lokālokasuvistaram** em.] lokālokasuvistaram BDELPN<sub>2</sub>U<sub>1</sub> lokālokasuvistarām N<sub>1</sub> lokāloke savistaram U<sub>2</sub> **4 eka** cett.] ekam U<sub>2</sub> **eva** cett.] yeva U<sub>1</sub> **5 prthvi°** cett.] prthivi° U<sub>1</sub> **°vanaspati°** EN<sub>2</sub>U<sub>2</sub>] vanaśpati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> **°parvatādisthāvara°** BLPU<sub>2</sub>] °parvatādisthāra° E °parvato tyādisthāmvāra° D °parvate tyādis-thāvara° N<sub>1</sub> °parvate 'thyādisthāvara° N<sub>2</sub> °parvate iyādisthāvara° U<sub>1</sub> **rūpaḥ** cett.] rūpā BL rūpa N<sub>2</sub> **saṁsāraḥ** cett.] saṁsāra° EU<sub>1</sub> **°hasteśvapakṣity ādiko** BL] °hasty aśvapakṣity ādiko E °hastiasvapakṣity ādiko DN<sub>1</sub> °hastipakṣity ādiko N<sub>2</sub> °hastiasvapakṣity ādiko U<sub>1</sub> °hasttyaś ca pakṣity ādiko U<sub>2</sub> **jaṅgamarūpaḥ** cett.] jaṅgamaḥ rūpaḥ D °rūpā L jagad° U<sub>1</sub> **saṁsāraḥ** cett.] saṁsāro U<sub>1</sub> **6 ca** cett.] vā D **yo** cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> **°dṛṣṭi** cett.] °ddṛṣṭi LN<sub>1</sub> °daṣṭi B °darṣṭi D **dṛśya** cett.] dṛśyad 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> **saṁsārasya** cett.] saṁsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanaḥ α svātmanoḥ U<sub>2</sub> **7 bhedam** cett.] bheda B bhedam DN<sub>1</sub> **°krtyam** U<sub>2</sub>] °krtya cett. °krty 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. **jñānayogaḥ** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **kāraṇāt** cett.] dhyānakaraṇāt U<sub>1</sub> **kālaḥ** cett.] kāla° U<sub>1</sub> **na** cett.] om. N<sub>2</sub>U<sub>2</sub>

**XXI.6** One, not one, self-existing by its own power, abiding in multiplicity, as five [gross] elements (*tattva*)<sup>2</sup> thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahaṃkāra*), and modifications (*vikriyā*).<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 circuit of mundane existence has the nature of stationary [existences] such as earth, trees, mountains, etc. The circuit of mundane existence has the nature of the mobile [existences] such as humans, elephants, horses, birds, etc. Now, that which is the object of sight is called the seen. That which is not seen by sight is called the unseen. In this way, the removal of the distinction of the own self from the circuit of mundane existence is to be done by means of observation with identity. 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 ākāśād vāyusambhavaḥ || 6 || vayoḥ tejas tataś cāpas tataḥ pṛthvī samudbhavaḥ | etāni pañcatattvāni vistīrṇāni ca pañcadhā || 7 || tebhyo brahmāṇḍam utpannam tair eva parivartate | viliyate ca tatraiva tatraiva ramate punaḥ || 8 ||*) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

<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 *vikriyā* is not a separate *tattva*, but *ahaṃkāravikriyā* (“transformations of *ahaṃkāra*”) refers to lesser *tattvas* like the *jñānendriyas*, *karmendriyas* and *tanmātras*. Here, it seems the term *vikriyā* is taken as a *tattva* on its own, functioning as a placeholder for the modifications of *ahaṃkāra*.

<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 तत्तदशधा भेदं स्वभावत एव प्राप्नोति। मूलाङ्कुरत्वगण्डशाखाकलिकापल्लवपुष्पफलस्नेहा इति भेदो दशधा प्राप्नोति। तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकाररूपभेदान्प्राप्नोति। ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति।

**Sources:** 2-11.3 cf. YSv (PT p. 836): svabhāvabhedam etat śrṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitaḥ | ātmano vā prṥthivyādyāḥ svabhāvaḥ kiñcid ucyate | ātmaiva prṥthivī dhātṛi 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 pitā ca kṛṣṇalā | ūrvarā ūrvarā sā tu viśamṛtamayī sadā |

2 idānīm cett.] idāni 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 °bija° U<sub>2</sub> °bijena BL vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU<sub>2</sub>] pariṇāte P pariṇataḥ αE sa tat U<sub>1</sub>] sa tu N<sub>2</sub> satṛ N<sub>1</sub> sat EP śata BL sa DU<sub>2</sub> daśadhā cett.] dṛśadhā 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 prāpnoti cett.] prāpnoti BLU<sub>1</sub> 3 mūlāṅkuratvagdaṇḍaśākhākālikāpallavapuṣpaphalasneha E] mūla amkuratvakdamdaśākhākālikāpallavā puṣpaphalasneha P mūlaṃ amkuratvakdamdaśākhākālikāpallavā || vistāroyaṃ svābhāvataḥ B mūlaṃ amkuratvakdamdaśākhākālikāpallavā || vistāroyaṃ svābhāvataḥ || L mūlaṃ amkuratvakdamdaśākhāḥ kalikāpallavapuṣpaphalasneha || N<sub>1</sub> mūlaṃkuratvakdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasneha || N<sub>2</sub> mūlaṃkuratvakdaṇḍaśākhāḥ kalikāpallavapuṣpaphalasnehaḥ D mūlaṃ amkuratvakdaṇḍaśākhākālikāpallavapuṣpaphalasneha U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub> bheda daśadhā α] daśabhedān BLP om. U<sub>2</sub> prāpnoti cett.] prāpnotiti P om. U<sub>2</sub> tathā cett.] yathā EU<sub>2</sub> nirmalo BEL] nirmalaḥ αPU<sub>2</sub> 4 nirañjana E] nirañjanaḥ 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 prṥthvyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān BLN<sub>1</sub>] prṥthivyāpatejovāyābākāśamanobuddhimāyāvikārarūpābhedān E prṥthvyetetejovāyābākāśamanobuddhimāyāvikārarūpābhedān P prṥthvipate | jivikāśamanobuddhir māyāvikārarūpābhedāt DN<sub>2</sub> prṥthakte jivāyuvākāśamanobuddhir māyāvikārarūpābhedāt U<sub>1</sub> prṥthvyāpatejovāyābākāśa || manobuddhimāyāvikārarūpābhedā U<sub>2</sub> 5 jñānayogaprabhāvād EU<sub>2</sub>] jñānayogabhāvāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U<sub>1</sub>

## [XXII. Division of the Inherent Being]

Now, the division of the inherent being<sup>6</sup> is described. Just as the seed of the banyan tree ripens into the shape of the banyan tree, [and] because of its own inherent being develops such a tenfold division – root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. The division develops [those] ten parts. In the same way, the pure, unchanging, unblemished [one] attains such [a division] precisely because of the inherent being of the self. [Namely], the division: earth, water, fire, wind, space, mind, intellect, illusion, transformations and form.<sup>7</sup> Because of the power of Jñānayoga, the conviction arises that ‘the self is only one’.

<sup>6</sup>The term *svabhāvabheda* is a popular term 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 used to signify 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 prakāṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedenā yaṣṭavyo mokṣasiddhim abhīpsatā* |).

<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 **bhagavadgita** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmir āpo 'nalo vāyur kṣaṃ 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*, *vikriyā* or *rūpā*. The description of *kuṇḍalinī* in *Yogayājñavalkya* 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 – 1.13 of the *Nīśvāsātattvasaṃhitā* 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॥ कचित्परिमलरूपा हिता॥ कचित्सुवर्णरूपा॥ कचित्रौष्यरूपा॥ कचिद्रत्नमयी॥ कचिश्वेता॥ कचित्कृष्णा॥ कचिद्रक्ता॥ कचित्पीता॥ कचित्कर्बुरा॥ कचिन्नानाविधफलरूपा॥ कचित्पुष्परूपा॥ कचिदमृतमयी॥ स्वभावत एव भवति॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते।

**Sources:** 4-13.4 cf. YSv (PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhāsampiṇḍito rogī tathaiḥ krodhāśāntadhiḥ | aśeṣarūpabalito nānābuddhirataḥ svayam | devatattvaṃ bhūtaśaktyā jīvasaṃjñā bhramātmikā | jñānayogī nirvikāro nistāpa eka īśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo nirañjanaḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvatāḥ |

**1 yathaikaikaḥ** एम्[ ] yathaikaiva E yathā ekaika BLP<sub>2</sub> yathā ekaiva DN<sub>1</sub> yathā ekaṃ ca N<sub>2</sub> yathā ekai ca U<sub>1</sub> **pr̥thivī** β] p̥r̥thivī α °rūpā β] °rūpa α **kvacit** cett.] om. EPU<sub>1</sub> **manohararūpā** B] manohararūpāḥ L manohararūpa 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> °rūpāyuktaḥ N<sub>2</sub> om. EPU<sub>1</sub> **kvacit** cett.] om. PU<sub>1</sub> °parimala cett.] °parimalarūpa° E om. PU<sub>1</sub> **1-2 °rahitā** 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>] suvarṇarūpa BD khavarṇakupa U<sub>1</sub> om. P **kvacit** cett.] om. BLP **raupyarūpā** E] rūpyarūpā N<sub>1</sub>U<sub>1</sub> rūpyarūpa DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP **ratnamayī** cett.] ratnamai BLP **kvacit** cett.] kvacī ca E om. P **śvetā** EDU<sub>2</sub>] śveta 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>] kvacīd 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] kvacīd DN<sub>1</sub>U<sub>1</sub> kvacir U<sub>2</sub> om. PN<sub>2</sub> **puṣparūpā** DN<sub>1</sub>] viṣarūpā BEL viṣarūpā U<sub>2</sub> om. U<sub>1</sub>P **kvacit** 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> **tathaiḥvātmā** β] tathātmā α **manuṣya**° cett.] om. U<sub>1</sub> °pakṣi° cett.] om. U<sub>1</sub> °hariṇa° cett.] °hariṇā° P om. U<sub>1</sub> °hasti° DN<sub>1</sub>] hasti cett. om. U<sub>1</sub> °paṇḍita° cett.] piṇḍata B °mūrkha° cett.] °rmūrkha° P °mūrva° DN<sub>1</sub> °mūrṣa° U<sub>1</sub> **4-5 rogyarogī** em.] °rogyarogī E °rogī arogī α U<sub>2</sub> °rogī BLP **5 °krodhi**° cett.] °krodhi° EP °krodha° BL °śānta° cett.] °dhiśānta° BL °rūpaḥ cett.] °rūpāḥ PL °rūpa α **svabhāvād eva** cett.] evaṃ svabhāvaṃ U<sub>1</sub> **bhavati** cett.] bhavati BL bhati N<sub>1</sub> dharati D **jñānayogād vikāra** N<sub>1</sub>U<sub>1</sub>] jñānayogadhikāra cett. **jñāyate** cett.] jāyate U<sub>2</sub>



Just as some particular soil sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, is sometimes made of precious stone, sometimes appearing white, sometimes black, sometimes copper, sometimes yellow, sometimes mottled, sometimes like various fruit, sometimes like flowers, sometimes like the nectar of immortality, [and that only] because of its inherent being. In this way, the self also takes the form of a human, a bird, a gazelle, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy, an angry or peaceful person, by virtue of its inherent nature. Through Jñānayoga he realises the emptiness of the mutability of form.

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  
5 स्वभावः। तथा एक एवात्मा स्वीयभावादेवाष्टौ भोगान्भुनक्ति। के तेऽष्टौ भोगाः॥

सुवासश्च सुवस्त्रञ्च सुशय्या सुनितंबिनी।

सुस्थानञ्चान्नपानान्यष्टौ भोगाश्च धीमताम्॥ XXII.1॥

**Sources:** 4 cf. YSv (PT p. 837): stripuṃrūpī mahān so hi parasparavimohitaḥ | amanaskaḥ sviyabhāvāt jñānayogī nirākulaḥ | srakcandanādivāmāsu svabhāvād bhogam icchukaḥ |

1 phalasyotpatti cett.] plakṣasyotpattiḥ 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> gati cett.] gati PN<sub>2</sub> U<sub>1</sub> 3 ekam cett.] eka° U<sub>2</sub> eva N<sub>2</sub> phalam cett.] phala° DN<sub>1</sub> N<sub>2</sub> prthvi° cett.] prthivi° U<sub>1</sub> śuṣkam LU<sub>1</sub> U<sub>2</sub>] śuklam 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> karamdam B bhramarah cett.] bhramaram BL bhramara N<sub>2</sub> pibati cett.] pibamti P pibati B 3-4 phalasya cett.] phalasyam N<sub>2</sub> 4 mālām cett.] mālā° N<sub>2</sub> kāmīni cett.] kāmīni D tuṅga° cett.] tuṅg° U<sub>1</sub> dadhāti cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> ekam phalam β] ekaphalam α kṣipyate cett.] kṣapyate B 5 eka cett.] ekam U<sub>2</sub> evātmā cett.] eva ātmā U<sub>2</sub> sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣtau 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.] aṣṭau BL ṣṭe U<sub>1</sub> bhogaḥ cett.] bhobauḥ P bhoga U<sub>1</sub> U<sub>2</sub> 6 suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvaṃśaś ca U<sub>2</sub> suśayyā cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā P sunitambini cett.] sunitambiniḥ P sunitavinīta U<sub>1</sub> 7 susthānañ ca E] susthānās PLN<sub>2</sub> susthātās DN<sub>1</sub> U<sub>1</sub> sudeham U<sub>2</sub> °ānnapānāny L] vānnapānāny B cānnapānāni E cānpanānp° P cātmapanasyā° N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānaḥ syād° U<sub>1</sub> sukhasamtānam U<sub>2</sub> aṣṭau bhogaś ca dhīmatām EP] aṣṭau bhogaś cā sudhīmatām BL ṣṭau bhogaḥ sudhipaṇa° N<sub>1</sub> ṣṭau bhogaḥ sudhiṣaṇa° D aṣṭau bhogaḥ sudhiṣaṇam U<sub>1</sub> aṣṭau bhogaḥ 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 actions and outcomes are seen as manifold.

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

8

What are the eight enjoyments?<sup>9</sup>

**XXII.1** A good perfume, fine clothing, a good bed, a beautiful woman, a good dwelling (*susthāna*) food and drink.<sup>10</sup> Those are the eight enjoyments of the wise.<sup>11</sup>

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<sup>8</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>9</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.

<sup>10</sup>Surprisingly, the verse only gives seven enjoyments. The horse is lacking compared to the list given a little later.

<sup>11</sup>Right after the list presented on the next page, Rāmacandra teaches that the eight enjoyments cause suffering and attachment. However, the end of the verse with *aṣṭau bhogāś ca dhimatām*, "the eight enjoyments of the wise/clever person" suggests a rather positive connotation.

पट्सूत्रमयानि वस्त्राणि १॥ पंच वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २॥ अतिविपुलाम्  
दूत्तरछदवतीशय्या ३॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविस्ता कान्ता ४॥ साध्वासनं  
५॥ अतिमूल्योऽश्वः ६॥ मनोरममन्त्रं ७॥ तथा विधं पानं ८॥ एतेऽष्टौ भोगाः कथिताः। एते  
दुःखं भजन्ते। भिक्षां याचन्ते च। यथा सूर्यस्य तेजः॥ दुग्धस्य घृतं॥ अग्नेर्दाहः॥ विषान्मूर्छा॥  
5 तिलात्तैलं॥ वृक्षाच्छाया॥ फलात्परिमलः॥ काष्ठादग्निः॥ शार्करादिभ्यो मधुरो रसः॥ हिमानी  
भ्यः शैत्यं॥ इत्यादिपदार्थस्वभाव एव॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति॥ परमे  
श्वरोऽखण्डपरिपूर्णश्च॥

**Sources:** 1-4 cf. YSv (PT p. 837): ātmāvivēkam āgamyā calac cittam mahākulam | viṣayāndhatamo  
dṛṣṭvā no vetti paramātmānaḥ | amāyātmā tattvātitaḥ satsandhānavarjitaḥ | sukhī duḥkhi  
janma mṛtyum yāti satyaṃ punaḥ punaḥ | vairāgyādīdhanam tyaktvā viṣavad duḥkhakṛddhiyaḥ  
| koṭisūryasamātmēti jñānāyogād vimucyate | 4-7 cf. YSv (PT p. 837): ravi tejo ghr̥tam dugdhe tile  
tailam svabhāvataḥ | śaśam indau kule śākham kṣāre ca lavaṇam yathā | tathā brahmaṇi saṃsāro  
hyakhaṇḍaparipūrvake |

**1 paṭṭa°** पम्।] paṭa° BLU<sub>2</sub> padr° αE pada° P **sūtra°** cett.] sūtrā BL **°mayāni** cett.] °yāni DN<sub>1</sub>N<sub>2</sub>  
**vastrāni** PL] vastrāni cett. **pañca vā sapta vā**] pañcasaptā EP pañcasatyā LB **śālikā** em.]  
dṛālikā EN<sub>1</sub> dṛāṃlikā D dadhikā P dātikā BL tālikā N<sub>2</sub> dālikā U<sub>1</sub> **yuktāni** cett.] saudhāni U<sub>2</sub>  
**teṣu vāstu** LB] teṣu vāsaḥ E teṣu cāsaḥ P vāsāya kecit U<sub>2</sub> om. cett. **ativipulā°** cett.] ativapulā°  
DN<sub>1</sub> ativipulām U<sub>1</sub> aṣṭau bhogān āha || U<sub>2</sub> **1-2 mṛdūttara** em.] mṛdutarā° BELP mṛdu | uttara°  
α sugrahaṃ || U<sub>2</sub> **2 °chadavati°** P] °chandavati° DN<sub>1</sub>N<sub>2</sub> °chadavati° U<sub>1</sub> suvastraṃ || U<sub>2</sub> **°śāyā**  
cett.] suśāyā sūtri U<sub>2</sub> **padmini** cett.] padmanī N<sub>1</sub> om. U<sub>2</sub> **tāruṇyavati** em.] tāruṇyavati cett.  
tāruṇyavati N<sub>2</sub> om. U<sub>2</sub> **manoharā guṇavati** cett.] om. U<sub>2</sub> **tatropavistā** cett.] tatopavistā  
P tatrapavistā B om. U<sub>2</sub> **kāntā** BELP] om. cett. **sādhvāsanam** em.] sādhu āsanam E sādhu  
āsanam BLP U<sub>2</sub> sādhyāsanam DN<sub>1</sub>N<sub>2</sub> **3 atimūlyo°śvaḥ** em.] atimūlyāḥ ca E atimūlo °śvaḥ P  
atimūlyo asvaṃ BL amūlyo svaś ca α suśvaḥ U<sub>2</sub> **manoramam annam** cett.] manoramyam  
attam B manoramyam 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**] aṣṭau α **bhogāḥ** cett.]  
bhogā N<sub>1</sub>N<sub>2</sub> ghogā U<sub>1</sub> **kathitāḥ** EU<sub>2</sub>] kathitā P kathyate N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> kathyamte D om. BL **ete**  
DN<sub>2</sub>U<sub>1</sub>] eke EPN<sub>1</sub> eka BL ekaṃ U<sub>2</sub> **4 duḥkham** DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkhā BL duḥkhatam N<sub>2</sub>  
**bhajante** cett.] bhajate N<sub>2</sub>U<sub>1</sub> **bhikṣām** EPN<sub>2</sub>U<sub>1</sub>] bhikṣyām DN<sub>1</sub> bhikṣā BLU<sub>2</sub> **yācante** cett.]  
yāmcamte P yāmcate BL yācate N<sub>2</sub> pācate U<sub>1</sub> **ca** cett.] kiñca E **sūryasya** cett.] sūryaś ca U<sub>1</sub>  
**tejah** cett.] tejāḥ BL **dugdhasya** DEPN<sub>1</sub>U<sub>2</sub>] dugdha° BL dusya N<sub>2</sub> dugdhasy U<sub>1</sub> **ghṛtam** cett.]  
ghṛtaḥ BLP **agner** E] agne cett. **dāhaḥ** em.] dvāhaḥ BLP dahiḥ N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārham  
U<sub>1</sub> dāhiḥ U<sub>2</sub> jvalanaṃ E **viśān** cett.] viśāt U<sub>1</sub> **5 tilāt** cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> **vṛkṣāt** EN<sub>1</sub>] vṛkṣāt P vṛkṣā BDLN<sub>2</sub>U<sub>2</sub> vṛkṣā U<sub>1</sub> **phalāt** cett.] phalā BL **parimalaḥ** cett.] sarimalaḥ BL  
palāt parimalaḥ D **kāṣṭhād** cett.] kāṣṭād PU<sub>2</sub> kaṣṭād BL **agnih β**] āgñih α **śārkarādibhyo**  
em.] arkarādibhyo E śārkarādibhyo P śarkadibhyo LB **rasaḥ** cett.] om. BL **5-6 himānib-**  
**hyaḥ** cett.] sahimānibhyaḥ BL himānitpa N<sub>2</sub> **6 śaityaṃ** DU<sub>1</sub>] śaityām N<sub>1</sub> śityam U<sub>2</sub> śaityāś N<sub>2</sub>  
śitam EP śitaḥ BL **ityādipadārthasvabhāva** DN<sub>1</sub>P] ityādipadārthā° U<sub>2</sub> ityādipadārthāsvab-  
hāvataḥ B atyādipadārtharthaśvabhāva N<sub>2</sub> ityādisvabhāvaḥ U<sub>1</sub> ityādipadārthāḥ svabhāvataḥ  
L ityādipadārthānam svabhāvaḥ E **eva** cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> om. E **tathā** cett.] tathā vā U<sub>1</sub>  
**paramēśvarasvarūpamadye** cett.] paremesvara svarūpasya madhye BL paramēśvararūpa-  
madhye U<sub>1</sub> **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> **7 °khaṇḍa°** cett.] °ṣaṃḍa° DN<sub>1</sub> yarāṇḍa° N<sub>2</sub>  
khaṇḍaḥ U<sub>1</sub> **°paripūrṇaś ca** cett.] paripūrṇaḥ E

1. Clothes made from silk;<sup>12</sup> 2. A site of the palace in which there are mansions endowed with five or seven rooms.<sup>13</sup> 3. A huge and soft bed with an excellent blanket;<sup>14</sup> 4. [on which] there is seated an excellent, youthful, charming and virtuous wife;<sup>15</sup> 5. An excellent seat;<sup>16</sup> 6. An exceptional valuable horse;<sup>17</sup> 7. Food that pleases the senses;<sup>18</sup> 8. Various drinks.<sup>19</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 scabbard, the sweet sap of Śārkara<sup>20</sup> and so on, the cold of piles of snow, and so on is the inherent essence of things. In the same way, the course of the world is also in the centre of the highest God's own form. Moreover, the highest God is indivisible and all-filling.

<sup>12</sup> 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).

<sup>13</sup> 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).

<sup>14</sup> 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).

<sup>15</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) Citrīṇī, c) Śaṅkhinī, and d) Hastinī, he suggests that the latter two kinds are not worth enjoying (SHRIGONDEKAR, 21.)

<sup>16</sup> The *āsanopabhoga* or "the enjoyment of seats" within the *Mānasollāsa* describe various kinds of royal seats (SHRIGONDEKAR, 1939:15).

<sup>17</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>18</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>19</sup> 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 ...

<sup>20</sup> A liquor prepared from Dhātakī with sugar. Beleg?

# 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.





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