

*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 शांभवीसत्तां 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-pūrṇaḥ 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 nityaparāyaṇaḥ | yathā nyagrodhavijam hi kṣitau vaptur drumāyate | 9-10 ≈YSV (PT p. 835): ādāv ekas tato 'nekah svabhāvāc chādanādibhiḥ | varddhatे 'harmiṣām vṛksaḥ patrapallavavistṛtah | 11-12 ≈YSV (PT p. 836): snehapuspaphalair 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.] 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 evam** cett.] evam U<sub>1</sub>U<sub>2</sub> **vetti** cett.] vette na U<sub>1</sub> ve B **jñānādhikāravān** cett.] jñānādhikāraṇāt E 7 **prāpnoti** cett.] om. E **śāmbhavisattām** em.) sāmbhavisattām DU<sub>1</sub>U<sub>2</sub> sāmbhavim sattām BP sāmbhavim sattān L sāmbhavim satta N<sub>1</sub> sāmbhavasatāt N<sub>2</sub> om. E **sadādvaita**° cett.] sadāmdvaita° U<sub>1</sub> om. E 8 **yathā** cett.] om. E **nyagrodhabijam** cett.] nyagrodhavijam DN<sub>1</sub>N<sub>2</sub> nyagrodhavija L om. E **hi** cett.] om. E **kṣitāv** cett.] kṣiti B kṣitāptā U<sub>1</sub> om. E **uptam** **drumāyate** cett.] uptoṭam drumāyate likām pa..vāḥ P utpadyate yathā L utpadyate B uktā drumāyate U<sub>1</sub> om. E 9 **ekāntam** cett.] ekānte BL yekāmtam U<sub>1</sub> om. P **naikadhā** cett.] naikadā E nekadā BL om. P **svena** cett.] śvetā N<sub>1</sub> śvetana DN<sub>2</sub> om. P **dṛsyate** cett.] dṛsyamte BL dṛsyet N<sub>2</sub> om. P **daśadhā** EN<sub>1</sub>N<sub>2</sub>] daśadhāt BL śadħā N<sub>2</sub>U<sub>1</sub> om. P **kṛtā** α] kṛtaḥ EL kṛpta B kṛtiḥ U<sub>2</sub> om. P 10 **mūlāṅkurasya** E] mūlāṅkurutva cett. om. P **coddandāḥ** EN<sub>1</sub>U<sub>2</sub>] codarātaḥ DN<sub>2</sub> kudamjaḥ B kudamja L om. P **śākhākusumapallavāḥ** U<sub>2</sub>] śākhākundalapallavāḥ E śākhākilekālapallavā BL śāvārakumbhalapallavāḥ N<sub>1</sub>U<sub>1</sub> śākhākumbhalapallavā N<sub>2</sub> śālavākumapadṛtrāv D om. P 11 **snehapuspaphalam** DN<sub>1</sub>N<sub>2</sub>PU<sub>2</sub>] snehe puṣpaphala° BL snehapuspam 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 Śāmbhavī<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 Śāmbhavī] 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 ṛtvijah somapam 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 *śāmbhavisattā* 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, *Hathapradipikā* 4.7, *Anubhavanivedana* 1, *Hathatattvakaumudi* 49.27. The idea has its roots in tantric traditions of Śaivism and refers to an meditative state associated with Śambhu (Śiva) (references?).

एको नैकः स्वयंभूश्च स्वधाम्ना बहुधा स्थितः।  
पञ्चतत्त्वमनोबुद्धिमायाहकारविक्रियः॥ 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 दूरीकृत्यं ऐक्येन दर्शनं स एव ज्ञानयोगः। तस्य कारणात्कालः शरीरनाशं न करोति॥

**Sources:** १-२ ≈YSv (PT p. 836): eko 'nekaḥ khayam bhūyān sādhanād bahudhā sthitah | pañcatattvamayo buddhimāyāhaṅkāravikriyah | 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 parvatādy hi jaṅgamāḥ khecarādayaḥ | jaṅgamasthāvarākāraḥ samsāraḥ syāt sa iṣvaraḥ | ५-७ cf. YSV (PT p. 836): svabhāvalilayā bhāti śūnye 'sau śūnyabuddhitah | yad drṣṭam viśayam vastu tad drṣyam iti kathyate | yo drṣṭātitah so 'drṣyas tadā drṣṭam hi manyate | svatanūbhedam evan tu samsāram duḥkhasaṅkulam | yatnād dūram parityajya jñānayogo bhavet sudhiḥ | jñānasamānyaoga ekas tu ekas tu jñānayogavān | ato hi jñānat 'bhinnam jñeyam jñānat prthak prthak dūrikṛtyaiva mā pṛthvi bhedavākyena darśanāt | jñānayogi bhaved yena jñānayogas tu caikakah | evam jñānān-mahesāni kālajit śivatām 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> **sthitaḥ** cett.] sthitah DLP २ °**buddhi**° EPL °buddhi cett. **vikriyah** em.] vikriyāh EPU<sub>1</sub> vikriyā BDLN<sub>1</sub>N<sub>2</sub>U<sub>2</sub> ३ **daśavidham viśvam** DEPN<sub>1</sub>U<sub>2</sub>] daśavidhā viśvam BLN<sub>2</sub> daśavidhaviśvam U<sub>1</sub> **lokālokasuvistaram** em.] lokālokasuvistaram BDELPN<sub>2</sub>U<sub>1</sub> lokālokasavistarāṇi U<sub>1</sub> lokāloke savistarāṇi U<sub>2</sub> ४ **eka** cett.] ekam U<sub>2</sub> **eva** cett.] yevo U<sub>1</sub> ५ **pṛthvi**° cett.] pṛthivi° U<sub>1</sub> °**vanaspati**° EN<sub>2</sub>U<sub>2</sub>] vanaspati P vanaspati° BDLN<sub>1</sub>U<sub>1</sub> °**parvatādisthāvara**° BLPU<sub>2</sub>] °parvatādisthāvara° E °parvato tyādisthāmṇvara° D °parvvate tyādi-thāvara° N<sub>1</sub> °parvate 'thyādisthāvara° N<sub>2</sub> °parvate iyādisthāvara° U<sub>1</sub> **rūpaḥ** cett.] rūpā BL rūpā N<sub>2</sub> **samsāraḥ** cett.] samsāra° EU<sub>1</sub> °**hasteśvapakṣity ādiko** BL] °hasty aśvapakṣity ādiko E °hastiśvapakṣity ādiko DN<sub>1</sub> °hastipakṣity ādiko N<sub>2</sub> °hastiśvapakṣity ādiko U<sub>1</sub> °hastiyā ca pakṣity ādiko U<sub>2</sub> **jaṅgamarūpah** cett.] jaṅgamaḥ rūpah D °rūpā L jagad° U<sub>1</sub> **samsāraḥ** cett.] samsāro U<sub>1</sub> ६ **ca** cett.] vā D °yo cett.] yaḥ U<sub>1</sub> ya DN<sub>1</sub>N<sub>2</sub> °**drṣti** cett.] °drṣti LN<sub>1</sub> °daṣti B °dārṣti D **drṣya** cett.] drṣyad N<sub>1</sub> drṣy° U<sub>1</sub> **drṣṭyā** cett.] dyā N<sub>2</sub> °ity cett.] ty BL śaty N<sub>2</sub> **samsārasya** cett.] samsāra° PLU<sub>2</sub> **svātmano** BELP] svātmanah α svātmanoh U<sub>2</sub> ७ **bhedam** cett.] bheda B bhedām DN<sub>1</sub> °**kṛtyam** U<sub>2</sub>] °kṛtya cett. °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. **jñānayogaḥ** cett.] jñānayoga U<sub>2</sub> **tasya** cett.] gatasya U<sub>1</sub> **kāraṇat** 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** [not one, self-existing] own power, abiding in multiplicity, as five [gross] elements (*tattva*)<sup>2</sup> thinking mind (*manas*), intellect (*buddhi*), illusion (*māya*), individuation (*ahamkāra*), 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 [stances] such as earth, trees, mountains, etc. The circuit of mundane existence has the nature of the mobile [existances] 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 existance 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 ākāśad vāyusambhavaḥ* || 6 || *vayos tejas tataś cāpas tataḥ prthvi samudbhavaḥ* | *etāni pañcatattvāni vistirnāni ca pañcadhā* || 7 || *tebhyo brahmāṇḍam utpannaṁ tair eva parivartate* | *viliyate ca tatraiva tatraiva ramate punaḥ* || 8 ||) “Faultless and without a body is the one god, the great supreme ruler. From him, the ether element (*ākāśa*) originated, and from the ether element, the air element came into existence (6). From the air element, the fire element and from the fire element, the water element and from the water element, the earth element. These five elements unfold in a fivefold manner (7). From these five elements, the universe has arisen, evolves and dissolves. [Then] right here, right there [it] enjoys again (8).”

<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 *ahamkāravikriya* (“transformations of *ahamkāra*”) 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 *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 तत्दशधा भेदं स्वभावत एव प्रा  
प्नोति। मूलाङ्कुरत्वगदण्डशारवाकलिकापल्लवपुष्पफलस्त्रेहा इति भेदो दशधा प्राप्नोति। तथा निर्मलो  
निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापत्तेजोवाच्याकाशमनोवृद्धिमायाविकारसु  
पाभेदान्प्राप्नोति। 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 siddhivāñchitah | ātmano vā prthivyādyāḥ svabhāvah kiñcid ucyate |

**2 idānīm** cett.] idānī B **svabhāva**° cett.] svābhāva° BL tasya E °**bhedam** DN<sub>1</sub>] °bheda N<sub>2</sub> °bhedah cett. **vata**° 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 **vatārupena** cett.] rūpeṇa BL **parināamate** BLU<sub>2</sub>] pariṇātē P pariṇātam αE **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.] 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 prāpnōti** cett.] prāpnōti BLU<sub>1</sub> **3 mūlāñkuratvagdandaśākhālikāpallavapuspaphalasneha** E] mūla amkuratvak-damdaśākhālikāpallavā puṣpaphalasneha P mūlam amkuratvakdamdaśākhālikālapallavā || vistāroyam svābhāvataḥ B mūlam amkuratvakdamdaśākhālikāpallavā || vistāroyam svābhāvataḥ || L mūlam amkuratvakdamdaśākhām kalikāpallavapuspaphalasneha| N<sub>1</sub> mūlāñkuratvakdandaśākhām kalikāpallavapuspaphalasneham D mūlam amkuratvakdandaśākhālikāpallavapuspaphalasneha U<sub>1</sub> om. U<sub>2</sub> iti cett.] om. U<sub>2</sub> **bhedo daśadhā** α] **daśabhedān** BELP **om.** U<sub>2</sub> **prāpnōti** cett.] prāpnōtiti P om. U<sub>2</sub> **tathā** cett.] yathā EU<sub>2</sub> **nirmalo** BEL] nirmalaḥ αPU<sub>2</sub> **4 mirāñjana** E] niramjanah cett. **eka** cett.] ekah N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **etādṛśā** E] etādṛśāḥ N<sub>1</sub>N<sub>2</sub>U<sub>1</sub> **ātmasvabhāvād** cett.] ātmā svabhāvād E **4-5 prthvyāpatejovāyyvākāśamanobuddhimāyāvikārarūpābhedān** BLN<sub>1</sub>] prthvyāpatejovāyybākāśamanobuddhimāyāvikārarūpābhedān P prthvīpate | jīvikāśamanobuddhir māyāvikārarūpābhedāt DN<sub>2</sub> prthakte jīvyuvākāśamanobuddhir māyāvikārarūpābhedāt U<sub>1</sub> prthvyāpatejovāyyākāśa || manobuddhimāyāvikārarūpābhedāt U<sub>2</sub> **5 jñānayogaprabhāvād** EU<sub>2</sub>] jñānayogaḥ prabhāvāt 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 - just so, due to its inherent being it reaches the tenfold division - root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and nectar. **The division reaches ten parts.** In the same way, the pure, unchanging, immaculate one attains as such precisely because of **the inherent being** 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’.

<sup>6</sup>The term *svabhāvabhedā* 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 *bhāvabhedā* occurs frequently in a similar sense as in this passage of the *Yogatattvabindu*. For example cf. *Netratantra* 16.20–21 (*bhaviṣyanti mahādevi kaliḥ kaṣṭataro yataḥ | tadarthaḥ paramārthaḥ ‘yam mayā te prakaṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedena yaṣṭavyo mokṣasiddhim abhipsatā |*).

<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 itiyan me bhinnā prakṛitir 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 *kundalini* in *Yogayāñnavalkya* 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.

**यथैकः** पृथ्वी कचित्कोमलरूपा॥ कचित्मनोहररूपा॥ कचित्परिमलरूपयुक्ता॥ कचित्परिमलरूपहिता॥ कचित्सुवर्णरूपा॥ कचित्रौद्यरूपा॥ कचिद्रत्नमयी॥ कचिश्वेता॥ कचिकृष्णा॥ कचिद्रूपा॥ कचित्कर्बुरा॥ कचिन्नानाविघफलरूपा॥ कचित्पुष्परूपा॥ कचिदमृतमयी॥ स्वभावत एव भवति॥

5

तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापण्डितमहामूर्खरोग्यरोगीक्रोधीशान्तरूपः स्वभावादेव भवति॥

ज्ञानयोगाद्विकाररूपरहितो ज्ञायते।

**Sources:** 1-4 cf. YSV(PT p. 836): ātmaiva pr̄thivī dhātri komalā ca kvacit dṛḍhā | kvacit manoharā sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nirgandhā gandhamohini | svarṇarūpā **dhā-turūpā** citrā ratnamayī parā | kvacit śvetā kvacit raktā kvacit pītā ca kṛṣṇalā | ūrvārā ūrvārā sā tu viśāmītamayī sadā | 6-13.4 cf. YSV(PT p. 836): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampīndito rogi tathaiva krodhasāntadhiḥ | aśesārūpabalito nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān 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> °rūpāyuktāḥ 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 **raupyarūpā** E] °rūpyarūpā N<sub>1</sub>U<sub>1</sub> rūpyarūpā DN<sub>2</sub> rajatarūpā U<sub>2</sub> om. BLP **ratnamayī** cett.] ratnamayī BLP **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.] kṛṣṇā 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 **tathāvātmā** 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 α 7 **svabhāvād eva** cett.] evam svabhāvām 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 some particular soil sometimes appears soft, sometimes appears beautiful, sometimes fragrant, sometimes unscented, sometimes golden, sometimes silver, 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<sup>५</sup> मृतमनुष्योपरि क्षिप्यते। अयं वस्तुनः स्वभावः। तथा एक एवात्मा स्वीयभावादेवाणौ भोगान्मुनक्ति। के तेऽष्टौ भोगाः॥

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

**Sources:** 4 cf. YSV (PT p. 837): strīpumrūpī 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> 3 **ekam** cett.] eka° U<sub>2</sub> eva N<sub>2</sub> **phalam** cett.] phala° DN<sub>1</sub>N<sub>2</sub> **prthvī**° cett.] prthivī° U<sub>1</sub> **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> karamda° B **bhramaraḥ** 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> **kāminī** cett.] kāmī D **tuṅga**° cett.] tum° U<sub>1</sub> **dadhāti** cett.] dadhāvati N<sub>1</sub> dadhovati N<sub>2</sub> **ekam phalam** β] ekaphalam α **ksipyate** cett.] ksipyate B 5 **eka** cett.] ekam U<sub>2</sub> **evātmā** cett.] eva ātmā U<sub>2</sub> **sviyabhāvād** cett.] svabhāvād BL **evāṣṭau** cett.] evāstau 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> 6 **suvāsaś ca** cett.] suvāsac ca B **suvastrañ** ca E] suvamśāś ca U<sub>2</sub> **suśayyā** cett.] suśayyā ca U<sub>1</sub> suśayyāḥ BL suyyā P **sunitāmbini** cett.] sunitāmbiniḥ P sunitavinita U<sub>1</sub> 7 **susthānañ ca** E] susthānāś PLN<sub>2</sub> susthātāś DN<sub>1</sub>U<sub>1</sub> sudeham U<sub>2</sub> °ānnapānāny L] vānnapānāny B cānnapānāni E cānpānānp° P cātmpanasyā° N<sub>1</sub> cānmanasyā° DN<sub>2</sub> cānnapānah syād° U<sub>1</sub> sukhasamtānam U<sub>2</sub> **aṣṭau bhogāś ca dhimatām** EP] aşṭau bhogāś cā sudhimatām BL şṭau bhogāḥ sudhipaṇa° N<sub>1</sub> şṭau bhogāḥ sudhiṣaṇa° D aşṭau bhogāḥ sudhiṣaṇām U<sub>1</sub> 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 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.

<sup>8</sup>

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.

पृष्ठसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्म्याणि तेषु वास्तु २ ॥ अतिविपुलामृ  
दूतरछदवतीशास्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रापाविस्ता कान्ता ४ ॥ साध्वासनं  
५ ॥ अतिमूल्योऽश्वः ६ ॥ मनोरममन्नं ७ ॥ तथा विधं पानं ८ ॥ एतेऽष्टौ भोगाः कथिताः । एते  
दुःखं भजन्ते । भिक्षां याचन्ते च । यथा सूर्यस्य तेजः ॥ दुग्धस्य घृतं ॥ अम्रदाहः ॥ विषान्मूर्छा ॥  
५ तिलात्तेलं ॥ वृक्षाच्छाया ॥ फलात्परिमलः ॥ काषादग्निः ॥ शर्करादिभ्यो मधुरो रसः ॥ हिमानी  
भ्यः शैत्यं ॥ इत्यादिपदार्थस्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति ॥ परमे  
श्वरोऽखण्डपरिपूर्णश्च ॥

**Sources:** १-४ cf. YSV (PT p. 837): ātmāvivekam āgama calac cittam mahākulam | viśayāndhatamo  
dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātitaḥ satsandhānavivarjitaḥ | sukhī duḥkhī<sup>5</sup>  
janma mṛtyum yāti satyam punaḥ punaḥ | vairāgyādīdhanaṁ tyaktvā viśavad duḥkhakṛddhiyah  
| koṭisūryasamātmeti jñānayogād vimucyate | ५-७ cf. YSV (PT p. 837): ravi tejo gṛhtam dugdhe tile  
tailam svabhāvataḥ | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro  
hyakhaṇaparipūrake |

१ **paṭṭa°** एम् ॥ paṭa° BLU<sub>2</sub> padṛ° αE pada° P **sūtra°** cett.] sūtrā BL **mayāni** cett.] °yāni DN<sub>1</sub>N<sub>2</sub>  
vastrāni PL] vasrāni cett. **pamca vā sapta vā** α] pamcasaptā EP pamcasatyā LB **śalikā** 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>  
**teṣu vāstu** LB] teṣu vāsaḥ E teṣu cāṣaḥ P vāsāya kecīt U<sub>2</sub> om. cett. **ativipula°** cett.] ativapulā°  
DN<sub>1</sub> ativipulām U<sub>1</sub> aṣṭau bhogān āha || U<sub>2</sub> १-२ **mṛḍuttara** em.] mṛḍutara° BELP mṛḍu | uttara°  
α sugrahaḥ || U<sub>2</sub> २ °**chadavatī** P] chandavatī° DN<sub>1</sub>N<sub>2</sub> °chadavatī° U<sub>1</sub> suvastram || U<sub>2</sub> °**śayā**  
cett.] suśayā sustri U<sub>2</sub> **padminī** cett.] padmani N<sub>1</sub> om. U<sub>2</sub> **tārunyavatī** em.] tārunyavatī cett.  
tārunyavatī N<sub>2</sub> om. U<sub>2</sub> **manohara** **guṇavatī** cett.] om. U<sub>2</sub> **tatropavistā** cett.] tatopavistā  
P tatrapavistā B om. U<sub>2</sub> **kāntā** BELP] om. cett. **sādhvāsanam** em.] sādhu āśanam E sādhu  
āśanam BLPU<sub>2</sub> sādhyāsanam DN<sub>1</sub>N<sub>2</sub> ३ **atimūlyo** śvah em.] atimūlyāñ ca E atimūlo śvah P  
atimūlyo asvam BL amūlyo svaś ca α 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] 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 ekam U<sub>2</sub> ४ **duḥkham** DEN<sub>1</sub>U<sub>1</sub>U<sub>2</sub>] duḥkha P duḥkhataḥ N<sub>2</sub>  
**bhajante** cett.] bhajate N<sub>2</sub>U<sub>1</sub> **bhiksām** EPN<sub>2</sub>U<sub>1</sub>] bhikṣyām DN<sub>1</sub> bhiksā BLU<sub>2</sub> **yācante** cett.]  
yāmcante 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>  
**tejāḥ** 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 **agnē** E] agne cett. **dāḥaḥ** em.] dvāḥaḥ BLP dāhiḥ N<sub>1</sub> dadhi N<sub>2</sub> dadhiḥ D dārhan  
U<sub>1</sub> dāhiḥ U<sub>2</sub> jvalanam E **viśān** cett.] viśāt U<sub>1</sub> ५ **tilāt** cett.] titilāt P tila N<sub>2</sub> tilā U<sub>1</sub> **vṛksāt** EN<sub>1</sub>]  
vṛksāt P vṛksā BDLN<sub>2</sub>U<sub>2</sub> vṛaksā U<sub>1</sub> **phalāt** cett.] phalā BL **parimalaḥ** cett.] sarimalah BL  
palāt parimalaḥ D **kāṣṭhād** cett.] kāṣṭād PU<sub>2</sub> kāṣṭād BL **agnīḥ** β] agnīḥ α **sārkārādibhyo**  
em.] arkārādibhyo E śarkvarādibhyo P śarkadibhyo LB **rasaḥ** cett.] om. BL ५-६ **himāni-**  
**hyāḥ** cett.] sahimāniḥhyāḥ BL himānipta N<sub>2</sub> ६ **śaityam** DU<sub>1</sub>] śaityām N<sub>1</sub> śityām U<sub>2</sub> śaityāś N<sub>2</sub>  
śitām EP śitāh BL **ityādipadārthaśvabhāva** DN<sub>1</sub>P] ityādipadārthāḥ U<sub>2</sub> ityādipadārthāḥ svabhāvataḥ  
B atyādipadārthaśvabhāva N<sub>2</sub> ityādisvabhāvah U<sub>1</sub> ityādipadārthāḥ svabhāvataḥ  
L ityādipadārthānām svabhāvah E **eva** cett.] evā N<sub>1</sub> ravaḥ U<sub>1</sub> om. E **tathā** cett.] tathā vā U<sub>1</sub>  
**parameśvarasvarūpamadhye** cett.] paremesvara svarūpasya madhye BL parameśvararūpa-  
madhye U<sub>1</sub> **tiṣṭhati** cett.] tiṣṭhati B tiṣṭhamti U<sub>2</sub> ७ **'khanḍa°** cett.] 'ṣamḍa° DN<sub>1</sub> yarānda° N<sub>2</sub>  
khamḍaḥ 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 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 *vīṇśati* 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> 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) Padmini, b) Citriṇi, c) Śaṅkhini, and d) Hastini, 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 *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 ...

<sup>20</sup> A liquor prepared from Dhātaki 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, Mehrangarh Museum Trust.



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