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(ii) Secondly, if the authenticity of śākaṭāyana's uṇ-ādi sūtras be accepted then the stem *varēya* will happen to be yoga-rūḥa [having both the pravṛtti-nimitta and the vyutpatti-nimitta senses]. But this process would challenge Pāṇini's (*eti-stu-śās-vr-dr-juṣakḥ kyap*) [*Aṣṭādhyāyī*], 3.1.109.¹

Therefore, the gerundival adjective *varēya* - and its word-forms cannot be derived from Pāṇini's point of view.

*nnatvāśrayaṇam śāstrāntara-mūlakam evēi Śabdenduśekhara prapā-
ñcitam* [*Bālamanoramā* on Bhaṭṭoji-Dikṣita's *Siddhānta-kaumudī*,
op. cit., p. 120]

1. Does Cakradhara derive the stem *varyā*-from \sqrt{vr} [ṇ], a sauv-
ādika ubhaya padin set root meaning *varāṇa*? But this is
questionable.

A NOTE ON YATRAKĀMĀVASĀYITVA – THE EIGHTH SIDDHI OF THE AṆIMĀDI GROUP

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While commenting on the word *aṇimādi* in the *yogasūtra* 3.45, Vyāsa enumerates the eight *siddhis* as : (1) aṇimā, (2) laghimā, (3) mahimā,¹ (4) prāpti, (5) prākāmya, (6) vaśitva, (7) īśitva and (8) yatrakāmāvasāyitva. This group of eight *siddhis*, also called *mahāsiddhis*² is designated as *aśvaraguna*³ and is found almost in all the treatises on yoga and in most of the Purāṇic and Āgamic passages that deal with the *reilehutis*.

There are, however, slight variations in these names; e. g. vaśitā for vaśitva, īśitā for īśitva, and yatrakāmāvasāyitā for yatrakāmāvasāyitva.

The name yatrakāmāvasāyitva (or the variant yatrakāmāvasāyitī) deserves some explanation as its meaning is somewhat obscure. The meanings of the names of the other *siddhis* of this group are sufficiently clear.

It is to be noted in this connection that some read garimā in the place of yatrakāmāvasāyitva while mention-

* Varanasi.

1. These three are masculine words. In the *prātipadika* forms they are to be read as *aṇiman*, *laghiman* and *mahiman* respectively.
2. *Siddhasiddhāntasamgraha* 5.55
3. *Mārkaṇḍeya-purāṇa* 49.30

ing the names of the eight *siddhis*.¹ We have proved elsewhere³ that the inclusion of *garimā* in the *aṣṭasiddhi*-group is not justified, for it is based on the wrong conception of the character of the *siddhis* of this group. It can easily be understood that *yatrakāmāvasāyitva* is the power for creating the *brahmāṇḍa* and as such it cannot be replaced by *garimā*, the power for assuming weight or bulkiness.

Some scholars think that the actual name is *Kāmāvasāyitva*³ (or *kāmāvasāyitā*). These scholars take the word *yatra* used before the word *kāmāvasāyitva* (or *kāmāvasāyitā*) in ancient texts as an indeclinable having no connection with *kāmāvasāyitva*. These scholars seem to explain away the word *yatra* as meaning in the group of the eight *siddhis* and consequently they think that *yatra* has no connection with *Kāmāvasāyitva*.

There are, however, passages that bear the expression *yacca* or *tathā*⁴ before *kāmāvasāyitva* or *kāmāvasāyitā*. In such passages

1. Vide *Mānasollāsa* (10.8) by Sureśvara on the *Dakṣiṇāmūrtistotra*; yogic power and God realization, p.282; The “*Nāgojibhaṭṭa vṛtti*” and the “*Maṇiḥprabhāvṛtti*” on *Yogasūtra* 3.45; S. N. Sastri and R. Phukan in their English commentaries on *Sāṃ. kārikā* 23.
2. Vide my forthcoming paper entitled ‘Is it justified to read *garimā* in the list of the eight *siddhis*.?’
3. E. g. Kṛṣṇanāth Nyāyapañcānana in his commentary on the *Tattvakaumudī* after quoting *Mārkaṇḍeya Purāṇa* 40.29-30 (in which the expression *yatrakāmāvasāyitva* is used) explains the word *kāmāvasāyitva* and not *yatrakāmāvasāyitva*. The printed reading of the name in the *Mārkaṇḍeya* has palatal *ś* which must be taken as a printing mistake.
4. The *Tattvakaumudī* with the “*Vaṃśīdhurī*” commentary reads : यच्च कामावसायित्वम् सा सत्यसङ्कल्पता (on *kārikā* 23). The same reading is found in the edition by Dr. G. N. Jha, *Amarakośa*, according to the commentary “*Vyākhyāsudhā*”, reads in I. 1.36. (with palatal *ś* तथा कामावसायिता)

yacca (i. e. *yat + ca*) would mean : ‘and the *siddhi*’ (known as *kāmāvasāyitva*); similarly *tathā* would mean ‘and also’ (the *siddhi* known as *kāmāvasāyitva*).

Having made a careful study of the ancient passages on the *aṣṭasiddhi* group, we are of opinion that *yatra* must be read with *kāmāvasāyitva* (or *kāmāvasāyitā*). Owing to the obscurity of the word *yatrakāmāvasāyitva*¹, later commentators failed to understand the import of the word and the significance of *yatra* as well. Consequently these commentators explained the word in a wrong way. It appears that owing to this obscurity some commentators read the word with palatal *ś* and derived the word from the root *śī* (to lie) bearing sense of remaining or residing². We firmly believe that this obscurity compelled some teachers to coin

1. Bhikṣu regards the word as a technical term of the yoga school (तान्त्रिकी परिभाषा पुराणेष्वेवमवगमात्) In most of the Purāṇic chapters on yoga the word occurs. The names of these eight *siddhis* are to be known as ‘*pāribhāṣika śabda*’ and this is why they are to be taken in the senses as desired by the teachers of the ancient yoga school, e. g. *Aṇimā*, though expressive of the sense of a quality (अणोभावः अणिमा) is to be taken as a power, that creates (अणुत्व).
2. कामेन इच्छया अवशेतुं शीलं यस्य स यत्र कामावसायी तस्य भावः यत्र कामावसायित्वम् । अनेकार्थत्वाद् धातूनां शीतिष्ठतौ वर्तते । येन गुणेन दिव्यन्तरिक्षे भूमौ वा अवसायित्वम् Vyākhyāsudhā on *Amara* I. I. 36 deserves कामावसायिता and explains कामानवशेते शीडो णि निः कामावसायिनो भावः सत्यसंकल्पता स्यते णिनिनादन्त्यमदयं कश्चिन् मन्यते । (i. e. the name is कामावसायिता) । The *Trikṣṇḍa Cintāmaṇi* on *Amara* (Svargavarga verse 27). comments कामेन इच्छया स्मरं अवसायितुं शीलमस्य, तस्य भावः । अनेकार्थत्वाद् धातूनामिति शीडः तिष्ठत्यर्थ इति सुभूः येन गुणेन दिव्यन्तरिक्षे भूमिषु अवसायित्वम् ।

a new word as 'samyakāmāvasāyitā' for 'yatrakāmāvasāyitā'.¹ Owing to this obscurity the easy word *satyasamkalpatā*, originally used in the *Vyāsabhāṣya* 3.45 to express the character of this *siddhi*, came to be used as another name of this *siddhi* in later period.

Following arguments are advanced to justify the reading *yatrakāmāvasāyitva* (or *yatrakāmāvasāyitā*) as one word. The import of the word will also be discussed in the sequel.

(1) Almost all the authoritative passages (either in verse or in prose) that enumerate the eight *siddhis* the word *yatra* is invariably read before *kāmāvasāyitva* or *kāmāvasāyitvā*. The expressions like *yacca* etc. read before this word in some texts are to be deemed as corrupt as will be proved later. It deserves grave consideration as to why *kāmāvasāyitva* or *kāmāvasāyitā* is always preceded by words like *yatra*, *yacca* and the like. The invariable existence of *yatra* before *kāmāvasāyitva* or *kāmāvasāyitā* in all texts edited critically or properly undoubtedly proves that *yatra* is a part of the name of the eighth *siddhi*.

(2) If *yatra* is not taken as part of the name, it must be explained as expressive of the sense 'in that passage' (*yatra* in the sense of *yasmin*). Such a sense in the passage in question is quite inapplicable, for we do not get any plausible answer to the question: Why is the word *yatra* used after making mention of the seven *siddhis* or before making mention of the eighth *siddhi*'s?

(3) Moreover if *yatra* is not regarded as a part of the name of the eighth *siddhi*, the name would be *kāmāvasāyitva* or *kāmāvasāyitā*. Can *kāmāvasāyitva* be supposed as a *siddhi* that arises from the *samnyama* on the *arthavattva*—aspect of the five *bhūtas*?² *Kāmāvasāyitva* means the state or quality of being *kāmāvasāyin*. *Kāmāvasāyin* means one who possesses *kāmāvasāya*. *Avasāya* means

1. *Brahmavaiyartapurāṇa* I. 6. 18

2. Vide *Yogasūtra* 3.44; *Tattvavaiśāradī* and *Yogavārttika* on 3.45

either determination or completion. It may mean end or termination also.¹

Taking all these meanings into consideration we may say that *Kāmāvasāya* cannot be regarded as a 'siddhi' which enables one to create the *brahmāṇḍa*. *Kāmāvasāyitva*, technically speaking, is the same as *Kāmāvasāya* which comes under the state of *nīḥsamkalpa citta* and as such *Kāmāvasāyitva* can hardly come under the category of the supernormal power of the aforesaid kind. Creation presupposes the existence of *Kāma* which again has its source in *samkalpa* (vide Manu 2.3).

The foregoing discussion shows that *yatra* must be attached to *Kāmāvasāyitva*, so that the compound word *yatrakāmāvasāyitva* would yield the sense of some supernormal power, which has direct control over the *bhūtaprakṛtis*. The word 'yatra *kāmāvasāyitva*' clearly expresses the sense of a *siddhi* of the aforesaid kind if analysed properly.² Without *yatra* the word *kāmāvasāya* would mean

1. The word कामावसायित्व is explained by Kṛṣṇanātha in his commentary on *Sūm. kō.* 23 as: कामान् मयैतत् कर्तव्यं मयैतद् भवितव्यं वा इत्यादि कल्पात् अवसातुं निश्चेतुं सत्यान् कर्तुमिति यावत् शीलं येषां तत्त्वम् । Similarly Gurupāda Haldar in his *Viddhatraye* remarks: कामं स्वेच्छया अवसायितुं शीलमस्येति कामावसायी तद्भावः कामावसायिता (p.241) Even these explanations, which were afforded to make *Kāmāvasāya* as equal to *satyasamkalpatā* show that *Kāmāvasāya* cannot possess the same character as *yatrakāmāvasāyitva*. *Yatrakāmāvasāyitva* has its direct touch over the *bhūtaprakṛtis*, while *Kāmāvasāya* as explained by the later commentators consists in the fulfilment of desires only.

2. यस्मिन् विषयेऽस्य कामः इच्छा भवति, यस्मिन् विषये योगिनो व्यवसायो भवति तं विषयं स्वीकारद्वारेण अभिलाषासमाप्तिपर्यन्तं नयन्तीत्यर्थः । (Bhoja on *yogasūtra* 3.45) यत्र कामावसायित्वं ब्रह्मादिस्तम्भपर्यन्तं यत्र कामस्तत्र वास्य स्वेच्छया स्थानासनविहारान् आचरतीति (Gauḥapāda on *Sūm. Kō.* 23)

the particular state of *citta* as stated above. While with *yatra* the word would clearly express the sense of the power in the form of *samkalpasiddhi*.

Though the verse of this *siddhi* quoted by Bhikṣu, in his *yogasārasaṅgraha* (p. 58) from some ancient texts, does not bear the very name of the *siddhi*, yet it clearly alludes to this name. The expression '*yatkāmāstadavasyati*' stated to describe the character of this *siddhi* means 'the desire, whatever it may be, is fully achieved (by the yogin)'. This is why this *siddhi* is also known by the name '*satyasamkalpatā*' (true-willedness) in the later period¹. It is the state of the yogin whose will always takes effect irresistibly and indefeasibly.

It cannot be argued that *satyasamkalpatā* (i. e. the eighth *siddhi* known as *yatrakāmāvasāyitva*) is the same as *prakāmya*, for *satyasamkalpatā* is the power that gives rise to creation, while *prakāmya*

यस्मिन् कामस्तत्रैव तदवसानं तदन्तं गच्छति । (Vivaraṇa on *Yogasūtra* 3.45) यस्मिन् विषयेऽस्य कामः इच्छा जायते तस्मिन्नेवास्य अवसायो भवतीति सत्यसंकल्पता एव यत्र कामावसायित्वम् । Note by Kalivara Vedāntavāgīśa on *Y. S.* 3.45). The *Līṅgapurāṇa* (I. 88.22-23) showed the character of *yatrakāmāvasāyitva* as :

इच्छया तस्य रूपाणि भवन्ति न भवन्ति च ।

यत्र कामावसायित्वं त्रैलोक्ये सचराचरे ॥२२॥

शब्दस्पर्शा रसो गन्धो रूपं चैव मनस्तथा ।

प्रवर्तन्तेऽस्य चेच्छातो न भवन्ति यथेच्छया ॥२३॥

1. Some teachers think that the name of the eight *siddhi* is *satyasamkalpatā*; ep. the comment by Bhāvagopaśa : सत्यसंकल्पत्वं तु "यत् कामस्तदवस्यति" इत्यनेनोक्तम्, अवस्यति प्राप्नोतीत्यर्थः । (on *y. Sūtra* 3.45) यत् कामस्तदवस्यति is a quarter of a verse quoted by Bhikṣu in his *Vārttika* on *yogasūtra* 3.45. Nāgeśa also reads *satyasamkalpatā* as a separate *siddhi* coming under *aṇimādi*; This shows that according to Nāgeśa, more than eight *siddhis* are enumerated in the *aṇimādi* group.

has nothing to do with creation¹ and in other words on yoga. Similarly it cannot be held that the *siddhi* known as *kriyāphalāśrayatva* (in *yogasūtra* 2.36) is the same as the *satyasamkalpatā*².

It is gratifying to note that the word *yatrakāmā* (in accusative case) is used in *Bṛhadāraṇyaka Up.* 4.3.12 (*sa iyate amṛto yatrakāmā*). That *yatrakāmā* is one word is clear from the *Sāṅkharabhāṣya* also.

It should be noted in passing that the ancient Sāṅkhya teacher Devala discussed the nature of *yatrakāmāvasāyitva* with its three sub-divisions, viz. *chāyāveśa*, *avadhyānāveśa* and *aṅgapraveśa* (*Mokṣakāṇḍa*, p. 216-217). The definitions of these three as given here are not quite clear.

As to what factors led the scholars to take *yatra* as not being compounded with *kāmāvasāyitva*, we venture to say that the expressions like '*yatra kāmō vasyate*' (*Bhāgavata* XI. 15-17) used to refer to this *siddhi* are the cause for taking *yatra* as separated from *kāmāvasāyitva*.

1. Vide the definitions and illustrations as given in the *Vyāsa-bhāṣya* 3.45.
2. Bhikṣu defines यत्रकामावसायित्वं as यद् यदर्थतया यद् वस्तु संकल्पयति तद् तद् वस्तु तदर्थकमेव भवति (*yogavārttika*). यद् यदर्थतया संकल्पयति तत् तस्मै प्रयोजनाय कल्पते (*Tattvavaiśārādī* 3.45). यत्र कामावसायित्वसंज्ञा तु अष्टमीसिद्धिः, विषयापि स्वेच्छया रूपा । अमृतीकरण सामर्थ्यम् । अमृतस्यापि विषीकरण-सामर्थ्यम् इत्यादि (*yogasārasaṅgraha*, p. 58). These definitions show the essence of *yatrakāmāvasāyitā* in *satyasamkalpatā*.