JOURNAL
OF THE
GANANATHA JHA
KENDRIYA SANSKRIT VIDYAPEETHA
ALLAHABAD

ADITYA NATHA JHA
Commemoration Volume

GANANATHA JHA KENDRIYA
SANSKRIT VIDYAPEETHA
ALLAHABAD
(ii) Secondly, if the authenticity of gākāśayana's un-ādi sūtras be accepted then the stem vareṣṭya will happen to be yogarūḍha [having both the pravṛtti-nimitta and the vyutpatti-nimitta senses]. But this process would challenge Pāṇini's (eti-stutajas-or-dr-juṣṭab kṣet) [Aśāhāvyāya], 3.1.109.1

Therefore, the gerundival adjective vareṣṭya - and its wordforms cannot be derived from Pāṇini's point of view.

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

Ram Shankar Bhattacharya

While commenting on the word aṭimādi in the yogasūtra 3.45, Vyāsa enumerates the eight siddhis as: (1) aṭimā, (2) laghimā, (3) mahimā,1 (4) prāpti, (5) prākāmya, (6) vaśītva, (7) īṣītva and (8) yatraṁāvasāyitva. This group of eight siddhis, also called mahāsiddhis2 and is designated as aśvadāgūna3 and is found almost in all the treatises on yoga and in most of the Purāṇic and Āgamic passages that deal with the reitehutis.

There are, however, slight variations in these names; e.g. vaśītva for vaśītva, īṣītva or īṣītā for ī-ītva, and yatraṁāvasāyitā for yatakāmāvasāyitva.

The name yatraṁāvasāyitva (or the variant yatra-kāmāvaśāyitā) 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 garimā3 in the place of yatra-kāmāvasāyitva while mention-

1. Does Cakradhara derive the stem varyā-from \( \sqrt{\text{vr}} [\text{r}] \), a sauvaśādika ubhaya padin set root meaning varāṇa? But this is questionable.

- Varanasi.

1. These three are masculine words. In the prātiṣṭhāpadaika forms they are to be read as anīman, laghiman and mahīman respectively.
2. Siddhasiddhāntasamgraha 5.55
3. Mārkendeya-purāṇa 49.30
Yatrakāmāvasāyitva

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 aṣtāsiddhi group, we are of opinion that yatra must be read with kāmāvasāyitva (or kāmāvasāyitā). Owing to the obscurity of the word yatrakāmāvasāyitva, 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 residing. We firmly believe that this obscurity compelled some teachers to coin

1. Bhīku regards the word as a technical term of the yoga school (विन्यासश्रवण पूर्णबर्त्तमानां) In most of the Purānic chapters on yoga the word occurs. The names of these eight siddhis are to be known as ‘पृथिब्धितको शब्दो’ and this is why they are to be taken in the senses as desired by the teachers of the ancient yoga school, e. g. Ajīmā, though expressive of the sense of a quality (साधृष्ठिन्य: अभिन्न) is to be taken as a power, that creates (अशुल).

2. कामेन इश्वरा अस्वरूपेऽपि वस्त्र यथा यथा कामवासायित्रयो तथा राम: यथा कामवासायित्रयो तथा कामवासायित्रयो

1. Vide Mōnasollāsa (10.8) by Sureśvara on the Dakṣīṇa-nārīśṭotra; yogic power and God realization, p.282; The “Nāgojihatā ṛṣṭī” and the “Maṇiprabhāṣṭī” on Yogaśūtra 3.15; S. N. Sastri and R. Phukan in their English commentaries on Śōm. kārikā 23.

2. Vide my forthcoming paper entitled ‘Is it justified to read garimā in the list of the eight siddhis’?

3. E. g. Kṣemānāth Nyāyapancānana in his commentary on the Tatvākṣara after quoting Māraṇāya 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 Māraṇāya has palatal ś which must be taken as a printing mistake.

4. The Tatvākṣaraudhy with the “Vamśādhari” commentary reads: यथा कामवासायित्रयो तथा कामवासायित्रयो (on kārikā 23). The same reading is found in the edition by Dr. G. N. Jha, Amaṇakośa, according to the commentary “Vyākhyaśudhā”, reads in I. 1.36. (with palatal ś तथा कामवासायित्रयो)

5. Vide Ābhīṣṭa on the Suśūtra, p. 60.


8. Vide the commentary on the Atiśaya by Pārśvaśāstra, p. 104.
a new word as 'yatra' from 'yatra' which enables one to create the brahma-vrata. Kāmāvāsāyita, technically speaking, is the same as Kāmāvāsāyita which comes under the state of nīka-nīkalpa citta and as such Kāmāvāsāyita can hardly comes under the category of the supernormal power of the aforesaid kind. Creation presupposes the existence of Kāma which again has its source in sankalpa (vide Manu 2.3).

The foregoing discussion shows that yatra must be attached to Kāmāvāsāyita, so that the compound word yatrakāmāvāsāyita would yield the sense of some supernormal power, which has direct control over the bhūtabhūta. The word 'yatra kāmāvāsāyita' clearly expresses the sense of a siddhi of the aforesaid kind if analysed properly.3 Without yatra the word kāmāvāsāyita would mean either determination or completion. It may mean end or termination also.1

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

The foregoing discussion shows that yatra must be attached to Kāmāvāsāyita, so that the compound word yatrakāmāvāsāyita would yield the sense of some supernormal power, which has direct control over the bhūtabhūta. The word 'yatra kāmāvāsāyita' clearly expresses the sense of a siddhi of the aforesaid kind if analysed properly. Without yatra the word kāmāvāsāyita would mean either determination or completion. It may mean end or termination also.1

1. The word कामावासायित्व is explained by कणानाथ in his commentary on सूत्र. का 23 as: कामात्मक सूत्रम् कर्तव्यम् मद्वा भवत्य वा इवादि कर्तव्यम् जनसाध्विनै साधनानं स्वतन्त्रते कल्याणिन्ता व्रतस्त्री स्वत: वै. Similarly Gurupāda Haldrar in his Vīddhatrataye remarks: काम स्वभावतः अवस्थायेतु प्रस्थानते कामावासायित्व: कामावासायित्व: (p.241)

Even these explanations, which were afforded to make Kāmāvāsāyita as equal to satyasankalpāta show that Kāmāvāsāyita cannot possess the same character as yatrakāmāvāsāyita. Yatrakāmāvāsāyita has its direct touch over the bhūtabhūta, while Kāmāvāsāyita as explained by the later commentators consists in the fulfilment of desires only.

2. विषयन्ति विषयेकार्यः इन्द्रायन्ति विषयेन विषयिनः अवस्थायाः सम्बन्धिताः निर्माणार्थविषयाः: (Bhoja on yogasātra 3.45) वर्णन कामावासायित्वं विषयेण विषयिनेन वर्णनावतार्थस्वभावस्वभावाय स्वतन्त्रतेऽपि वाचरितम् (Gau'apāda on सूत्र. का, 23)

1. Brahmanavartapūrṇa I. 6. 18
2. Vide Yogasātra 3.44; Tatvasaikalā and Yogavartika on 3.45
the particular state of citta as stated above. While with *yattra* the word would clearly express the sense of the power in the form of *saṃkalpa-siddhi*.

Though the verse of this *siddhi* quoted by Bhikṣu, in his *yogaśāstra-saṅgraha* (p. 58) from some ancient texts, does not bear the very name of the *siddhi*, yet it clearly alludes to this name. The expression ‘yatākāmyacyadaya’ stated to describe the character of this *siddhi* means ‘the desire, whatever it may be, is fully achieved (by the yogin)’

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

1 Vidē the definitions and illustrations as given in the *Vyāsabhāṣya* 3.45.
2 Bhikṣu defines *yatra-kāma-vastya* as _yatracāma-sāyaitya_. _yatra_ *yatracāma-sāyaitya* is a quarter of a verse quoted by Bhikṣu in his *Vārttika* on _yogasūtra_ 3.45. Nāgaṇa also reads *satyasamkalpatā* as a separate *siddhi* coming under *aśimādi*. This shows that according to Nāgaṇa, more than *siddhis* are enumerated in the *aśimādi* group.