

*The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
and annotated Translation  
together with a Comparative Analysis of the  
Complex Early Modern Yoga Yaxonomies

By  
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# Contents

<b>Contents</b>	<b>iv</b>
<b>Conventions in the Critical Apparatus</b>	<b>I</b>
Sigla in the Critical Apparatus . . . . .	I
<b>Critical Edition &amp; Annotated Translation</b>	<b>3</b>
<b>Appendix</b>	<b>27</b>
Figures . . . . .	27
<b>Bibliography</b>	<b>31</b>
Printed Editions . . . . .	31
Secondary Literature . . . . .	32
Online Sources . . . . .	33

# **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**



[XL. śarīre navanāḍyah]

इदानीं शरीरे नवनाड्य इष्टिति । तन्मध्ये नवानां नदीनां स्थानानि वर्तन्ते । गङ्गा यमुना वितस्ता चंद्रभागा सरस्वती विपाशा शतरुद्रा इरावती नर्मदा । अपरा नद्योपनदिनिर्द्विराः स्नोतांसि तटाकानि वापीकूपा द्विसप्तिसहस्रनाडीनां मध्ये तिष्ठन्ति ।

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**Sources:** 2-4 cf. YSV(PT p. 843): śarīre navanāḍīsthā narmadā ca maheśvari | iḍāyāṁ yamunā devi piṅgalāyāṁ sarasvatī | susumnāyāṁ vahed gaṅgā cānyonyāsu ca nādiṣu | gaṅgā sarasvatī godā narmadā yamunā tathā | kāverī candrabhāgā ca vitastā ca iḍāvati | dvisaptatisahasreṣu nadinada-parisravah 2-4 cf. SSP 3.II-12 (Ed. p. 57): pīnasā yamunā gaṅgā candrabhāgā sarasvatī | vipāṣā śatarudrā ca śirātriś caiva narmadā | evam navanadyo navanāḍiṣu vasanti | anyā upanadyah kulyopakulyā dvisaptatisahasranādiṣu vasanti |

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2 śarīre cett.] śarīramadhye EU<sub>2</sub>] navanadyas EU<sub>2</sub>] navanadyas BLP navānadyas D ṣaṭvānadyahs U<sub>1</sub> tiṣṭhanti cett.] tiṣṭhati DU<sub>2</sub> navānāṁ nadināṁ cett.] navanadināṁ E vartante cett.] nivartamte U<sub>2</sub> vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU<sub>1</sub> śatarudrā em.] śatāhrdā DPU<sub>1</sub> śatahradā E śāśatāhrdā B śātadrumā U<sub>2</sub> irāvati DE] irāvati BLP U<sub>1</sub> om. U<sub>2</sub> aparā cett.] gamdakī U<sub>1</sub> nadyopanadinirjharāḥ srotāṁsi em.] nadyopanadinair bhurasrota° D nadyūpanadinair bhurasrota° U<sub>1</sub> nadyo nadānirjñārā srotāṁsi P nadyo nadānirjñārāsty etāṁsi BL nadyo nadānirjñārāsrotāsi U<sub>2</sub> nadyo nadāni srotāṁsi E taṭākāni E] taṭāka D taṭāni BLP taṭāga U<sub>1</sub> taṭāhāni U<sub>2</sub> 4 vāpiκūpā cett.] vāpiκupāh D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍīnāṁ cett.] sahaṣraṇāḍī B sahaṣraṇāḍī EU<sub>1</sub> tiṣṭhanti cett.] tiṣṭhamṛti U<sub>1</sub>

[XL. Nine rivers within the body]

Now, within the body, nine rivers<sup>1</sup> are situated. Within it, the courses of the nine rivers exist. Gaṅgā, Yamunā, Vitastā.<sup>2</sup> Candrabhāgā,<sup>3</sup> Sarasvatī,<sup>4</sup> Vipāśā,<sup>5</sup> Śatarudrā,<sup>6</sup> Irāvati<sup>7</sup> und Narmadā.<sup>8</sup> Other rivers and waterfalls near the rivers, streams, lakes, ponds and wells are within the 72000 channels.<sup>9</sup>

<sup>1</sup>The main microcosmic rivers of the yogic body are frequently associated with the main subtle channels, c.f., for example, *Hathapradipikā* 3.108.

<sup>2</sup>The Jhelum river that originates in Kashmir and flows through present-day Pakistan. Cf. SLAJE 2014: 325 and GELDNER 1907: 160.

<sup>3</sup>This is the Cenab River, cf. NANDIKESVARA, COOMARASWAMY, and DUGGIRALA 2017. The river begins at the confluence of the Candrā and Bhāgā rivers near Tandi in the upper Himalayas in the Lahaul and Spiti districts of Himachal Pradesh. The river flows through the Jammu region in the south of the Union Territory of Jammu and Kashmir and the plains of Punjab, where the Jhelam and the Ravi flow into it.

<sup>4</sup>Name of an important river in Vedic times. Cf. WILKE and MOEBUS 2011: 310.

<sup>5</sup>The present-day river Beas in the Punjab, cf. GELDNER 1907: 162.

<sup>6</sup>Probably the Sutlej River. The longest of the rivers that flows through the Punjab.

<sup>7</sup>The Rāvī river of the Punjab, cf. MONIER-WILLIAMS 1899: 168.

<sup>8</sup>The Narmada River flows from east to west in India, rises in the Amarkantak hills in the state of Madhya Pradesh, crosses the central highlands, flows through the states of Maharashtra and Gujarat and finally flows into the Gulf of Khambhat in the Arabian Sea.

<sup>9</sup>The comparison of the lists of the rivers of *Yogatattvabindu*, *Yogasvarodaya* and *Siddhasiddhāntapaddhati* allows conclusions to be drawn about the rough areas of composition of the respective texts, because there are interesting differences between them. I would like to thank MALLINSON for this impulse. Here you can see the three lists in the order given by the texts for comparison.

*Yogatattvabindu*: Gaṅgā, Yamunā, Vitastā (mod. Jhelum), Candrabhāga (mod. Cenab), Sarasvatī, Vipāśā (mod. Beas), Śatarudrā (mod. Sutlej), Irāvati (mod. Rāvī) and Narmadā.

*Yogasvarodaya*: Yamunā, Sarasvatī, Gaṅgā, Godā, Narmadā, Kāverī, Candrabhāgā, Vitastā, Idā-vati.

*Siddhasiddhāntapaddhati*: Piṇasā, Yamunā, Gaṅgā, Candrabhāgā, Sarasvatī, Vipāśā, Śatarudrā, Śrīrātri, Narmadā.

While the *Yogatattvabindu* only mentions North Indian rivers, especially in Kashmir and Punjab, the *Yogasvarodaya* also mentions Godā, today's Godāvari, and even the Kāverī River, two rivers that are located much further south. Therefore, the *Yogasvarodaya* was probably composed in South Indian territory. This is also underpinned by its proximity of content to the *Śivayogapradipikā*. I have not yet identified the two differing rivers of *Siddhasiddhāntapaddhati*. Here, we read of Piṇasā instead of Vitastā and Śrīrātri instead of Irāvati. It is possible that these variants of *Siddhasiddhāntapaddhati* are corruptions. The Lonavla Edition offers no other convincing variants. The consultation of more manuscripts might reveal the original readings.

[XLI. saptavimşatinakşatrāni ...]

सप्तर्विंशतिनक्षत्राणि द्विसप्ततिकोष्ठकाब्यन्तरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मिथु-  
नः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृथिकः ॥ धनुः ॥ मकरः ॥ कुम्भः ॥ मीनः ॥  
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ बुधः ॥ बृहस्पतिः ॥ शुक्रः ॥ शनिः ॥ राहुः ॥ केतुः ॥  
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शारीरमध्ये ऊर्मिनाम लहरी  
भवति ॥ तथा उर्मश्चलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।  
त्रयीस्त्रिशत्कोटयो देवता बाहुरोमध्ये वसन्ति ।

**Sources:** 2-5 cf. YSV (PT p. 843): itas tato dehamadhye ṛksaś ca saptavimśatiḥ | yogāś ca rāśayaś caiva grahāś ca tithayas tathā | 2-5 cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇi | dvādaśa rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvīsaptaśihasra koṣṭheśu vasanti | 2-6 cf. YSV (PT p. 843): lahariṣu minamani cāvāhanam sthāpanam tathā | sarvāṅgeśu ca deveśi samag्रam ṛksaṁḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 5-6 cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipūṇje vasati | trayastrīmśatkoṭidevatā bāhuromakūpeśu vasanti | 6-7 cf. YSV (PT p. 843): sarvāṅgeśu ca deveśi samag्रam ṛksaṁḍalam | trayastrīmśatkoṭay astu nivasanti ca devatāḥ | 6-7 cf. SSP 3.13 (Ed. p. 58): trayastrīmśatkoṭidevatā bāhuromakūpeśu vasanti |

**2** dvisaptatikoṣṭhākāntrābhyaṁtare P] dvisaptatikoṣṭhākāmtrābhyaṁtare B dvisaptatikoṣṭhākāmtrābhyaṁtare L dvisaptatikoṣṭhākābhyañtare E dvisaptatikoṣṭhākāmtrābhyaṁtare U<sub>2</sub> dvisaptatikoṣṭhakāś cāmtrābhyañtare D dvisaptatikoṣṭākāś cāmtrābhyaṁtar U<sub>1</sub> rāśayah cett.] rāśayah B meṣah E] meṣa || U<sub>2</sub> meṣa° cett. vṛṣah E] vṛṣabha || U<sub>2</sub> vṛṣa° cett. **2-3** mithunah E] mithuna || U<sub>2</sub> mithūnah P° mithūna° B° mithuna° cett. **3** karkah cett.] karka° P karka || U<sub>2</sub> karka° cett. simḥah E] simha || U<sub>2</sub> simha° cett. kanyā E] kanya || U<sub>2</sub> kanya° cett. tulā E] tula || U<sub>2</sub> tulā° cett. vṛścikah em.] vṛściko E vṛścika || U<sub>2</sub> vṛścika° cett. dhanuh em.] dhanur E dhana || U<sub>2</sub> dhana° cett. makarāh em.] makara || U<sub>2</sub> makara° cett. kumbhah em.] kumbha || U<sub>2</sub> kumbha° cett. mināh em.] mināh E minah BL mina || U<sub>2</sub> mina cett. **4** navagrahāh cett.] navagrahaḥ P ādityā em.] āditya° cett. ravi || U<sub>2</sub> somah em.] soma° cett. soma | D camdra || U<sub>2</sub> maṅgalah em.] mamgala | D mamgala || U<sub>2</sub> budhah em.] budha || U<sub>2</sub> budha | D budha° cett. bṛhaspatih em.] bṛhaspatih P bṛhaspati | D vrhasyati || U<sub>2</sub> bṛhaspati° cett. śukrah em.] śukra || U<sub>2</sub> śukra° D śukra° cett. śanih em.] śanih P śani || U<sub>2</sub> śani° cett. rāhuḥ P] rāhu || U<sub>2</sub> rāhu° cett. ketuḥ PU<sub>1</sub>U<sub>2</sub>] ketavaḥ E ketu cett. **5** pañcadaśatithayo DEU<sub>1</sub>P] pañcadaśatithayah || L pañcadaśatithih || B padaśatithayo U<sub>2</sub> tra DEPU<sub>2</sub>] atra BL ātra U<sub>1</sub> vasanti cett.] tiṣṭhamti U<sub>2</sub> yathā cett.] piṭhasya romamadhye yathā U<sub>1</sub> samudramadhye cett.] om. P laharī cett.] laharā B om. P tathā cett.] om. P ürmir em.] ürmī D urmī BLPU<sub>2</sub> urmi U<sub>1</sub> kürmī E **6** bhavati cett.] bhavanti U<sub>2</sub> tathā urmeś U<sub>1</sub>] tasyāḥ urmyaḥ D ürmyaś calas E ürmyaś calāś P ürmmīś calāś B ürmyaś calāḥ || U<sub>2</sub> om. L calanāc charire em.] calācharire D calanāśarire U<sub>1</sub> cataḥ || śarire B cataḥ śarire P tataḥ śarira° U<sub>2</sub> tataḥ E om. L dhāvanām bhavati DU<sub>1</sub>] dhāvanām ca cett. om. E samagram cett.] samagrām B samagra° U<sub>2</sub> **7** trayastrīmśatkotayo BL] trayastrīmśatkotyo P trayah trimśatkotyo U<sub>2</sub> trayah striśatakoti U<sub>1</sub> trayastrīsatkotyo D trayastrīmśatkoti° E devatā DU<sub>1</sub>] devatāḥ | cett. vasanti cett.] vasanti DU<sub>1</sub>

[XLI. Twentyseven constellations ...]

Twenty-seven constellations<sup>10</sup> are located inside the intestines in the seventy-two vessels.<sup>11</sup>

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.<sup>12</sup>

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rāhu and Ketu.<sup>13</sup> The fifteen lunar days reside here inside [the body].

Just as the wave resides in the ocean, so does the wave called Ūrmi<sup>14</sup> exists in the body. Thus, from the fluctuation of Ūrmi, movement arises in the body, [and] flowing arises. Within her, the totality of stars exists.

Thirty-three crores of divinities reside within the hairs of the arms.

<sup>10</sup>In *Hathatattvakaumudi* 45.34–35, one of the results of Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'myatas-rāvō bhrūmadhye cātmadarśanam* || 34 || *kampanāt tathā mūrdhni manasaivātmadarśanam | devodyānāni rāmyāni nakṣatrāṇī ca candramāḥ || ṛṣayā siddhagandharvāḥ prakāṣṭān yānti yoginām ||*

<sup>11</sup>The *Siddhasiddhāntapaddhati* reads *dvisaptatisahasrakoṣṭheṣu*, which denotes 72,000, as opposed to Rāmacandra's 72. However, none of the witnesses of the *Yogatattvabindu* preserve this reading. The number 72,000 appears more convincing since *Vivekamārtanda* 16 states that the *kanda*, located between the navel and the penis, is the origin of the 72,000 channels. This number cannot be coincidental, suggesting that this passage might be corrupted.

<sup>12</sup>The twelve zodiac signs are mentioned in the *Vasiṣṭhasaṃhitā Yogakāṇḍa* in 5.30–31. They appear in a larger discussion of the nature of the self, the relation of the self with time and the cycles of breath in the body (5.4–29). From 5.32–33, the text discusses the twelve zodiac signs and their influence on various aspects of human life.

<sup>13</sup>A detailed analysis of the *navagrahas* can be found in KROPF (2005). For an explanation of the concept of Rāhu and Ketu, see KROPF 2005: 142.

<sup>14</sup>This concept of *ūrmi* which Rāmacandra presents here briefly is remarkable. The term *ūrmi* is present in one of his source texts. The SSP 3.13 reads: *anekatāraṇāñdañātūrmiṇipuṇje vasati |* “The totality of stars resides in the mass of the wave(s).” However, this has nothing to do with Rāmacandra's mention of *ūrmi*. Rather, it appears that Rāmacandra's *ūrmi* is a simplified version of the *ūrmi* of the Kashmiri Śaiva exegetes in which *ūrmi* is a synonym for *spandaśakti*. In his commentary to *Spandakārikā* 1.1 Kṣemarāja writes: *sā caiṣā spandaśaktir garbhikrtānantasarasamhāraik-aghanāhantācamatkārānandarūpā niḥśeṣaśuddhāsuddharūpāmātrameyasaṃkocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ kṣityantas�āśeṣasya tattvagrāmaṣya prāksṛṣṭasya saṃhārtṛrūpā yā nimeṣabhūr asāv evodbhaviṣyaddaśāpekṣayā sraṣṭurūponmeṣabhūmīs tathā viśvaniṣmesabhūś cidghanatonmeṣasārā cidghanatānimajjanabhuṁīr api viśvoniṣmesarūpā || yad āgamaḥ | lelihānā sadā devī sadā pūrṇā ca bhāsate || ūrmīr eṣā vibodhābdheḥ śaktir icchātmikā prabhoḥ || iti ||*. For Kṣemarāja *ūrmi* is *spandaśakti* and thus the *śakti* of the lord. *Ūrmi* is the fundamental force that sets in motion the essence of the creation and dissolution of infinite universes.

पृष्ठिरोममध्ये घडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठानि ऊर्ध्वपृष्ठोपरि यानि रोमाणि तन्मध्ये  
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥  
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यवकिन्नरकिंपुरुषाप्सरोवि-  
द्याधरगुह्यकाः । शरीरमध्ये मर्मस्थानेऽनेकतीर्थावली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति ।  
अनन्ताः सिद्ध्यो बुद्ध्याः प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगु-  
ल्मलतातुणानि जङ्घारोममध्ये वसन्ति ।

**Sources:** १-२ cf. YSV (PT p. 843): tathā piṭhāni sarvāni dehamadhye sthitāni ca | १-२ cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhāni romakūpeṣu vasanti | २-३ cf. YSV (PT p. 843): hṛdaye vyomamadhye tu anantādyas tu vāsukih | udare vyomamadhye tu pare nāgā vasanti hi | २-३ cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | ३-४ cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarāḥ sūrā vidyādharaḥpsarādayah | anekatirthavarṇāś ca guhyakāś ca vasanti hi | ३-४ cf. SSP 3.13 (Ed. p. 58): gandharvakinnarakimpuruṣā apsarasām gaṇā udare vasanti | ४-५ cf. YSV (PT p. 843): anantasiddhayo buddhyā prakāśo varttate hṛdi | meghasya maṇḍalam jñeyam aśrūpātē tathaiva ca | cf. SSP 3.13 (Ed. p. 59, in mss. B<sub>1</sub>, W, P<sub>1</sub>, P<sub>3</sub>): anekatirthāni marmasthāne vasanti | anantasiddhā matiprakāse vasanti | ५-६ cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikañcāpi viśvarūpaṁ smaret tataḥ | ५-६ cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛṣalatāgulmatrṇāni jaṅghāromakasthāne vasanti

१ pr̄ṣṭhiromamadhye em.] pr̄ṣṭhiromamadhye BLU<sub>1</sub> pr̄ṣṭhiromamadhye PU<sub>2</sub> pīthasya romamadhye D om. E ṣadaśī<sup>o</sup> DU<sub>1</sub>U<sub>2</sub>] ṣadaśati<sup>o</sup> BL ṣadaśati<sup>o</sup> P om. E "sahasra" cett.] om. E divya cett.] om. E "tapasvināḥ BLPU<sub>2</sub>]" tapasvino DU<sub>1</sub> om. E pīṭhopapīṭhāni conj.] pīṭhopapīṭhe LP miṣṭhopapīṭher B pīṭhopapīṭho<sup>o</sup> U<sub>2</sub> pīṭhamahāpīṭhāni DU<sub>1</sub> om. E ०urdhvapṛṣṭhopari em.] ०urdhvapṛṣṭhopari U<sub>1</sub> ०urdhva tuṣṭopari D ०rdhvapari U<sub>2</sub> dvavostopari P dvaiṣṭhopari B dvaiṣṭhipari L om. E yāni BDPU<sub>1</sub>U<sub>2</sub>] yā L om. E romāni BDLPU<sub>2</sub>] romāni U<sub>1</sub> om. E tanmadhye cett.] om. E २ vasanti cett.] santi U<sub>1</sub> om. E hṛdayaromamadhye cett.] om. BL takṣakamahānāgaḥ D] takṣakah mahānāgaḥ EU<sub>2</sub> takṣakamahānāgaḥ P takṣamā nāgaḥ U<sub>1</sub> om. BL karkotakah DPU<sub>2</sub>] karkotah U<sub>1</sub> om. EBL śāṅkhāḥ cett.] om. BL pulakah P] pulikah U<sub>1</sub> pulika D kulakah U<sub>2</sub> takṣakah E om. BL vāsukih EPU<sub>2</sub>] vāsuki DU<sub>1</sub> om. BL anantāḥ P] ananta<sup>o</sup> E ānamat<sup>o</sup> U<sub>1</sub> ānanta DU<sub>2</sub> om. BL ३ śeṣah U<sub>2</sub>] śeṣah E śoṣa P "śoṣa U<sub>1</sub> śeṣā D om. BL ete cett.] om. BL nāgā cett.] nāga E om. BL vasanti cett.] om. BL "madhye cett.] "madhye | D "pare U<sub>1</sub>] apare cett. gaṇā<sup>o</sup> DU<sub>1</sub>] guṇā<sup>o</sup> BELP gamdhā<sup>o</sup> U<sub>2</sub> "kinnarakimpuruṣāpsaro<sup>o</sup> em.] "kiṁnarakimpuruṣā || apsaro<sup>o</sup> D "kinnarapurushāpsaro<sup>o</sup> U<sub>1</sub> "kinnarāpsaro<sup>o</sup> EU<sub>2</sub> "kinnarābhāro<sup>o</sup> BL "kinārā P ३-४ "vidyādhara<sup>o</sup> BELU<sub>1</sub>U<sub>2</sub>] "vidyādhāra | D om. P ५ guhyakāḥ BEL] guhyakāḥ U<sub>2</sub> guhyaka DU<sub>1</sub> om. P śāriramadhye cett.] śārimadhye D madhye P marmasthāne U<sub>1</sub>] karmasthāne D om. cett. 'nekatirthāvali PU<sub>2</sub>] anekatirthāvali BL naikatirthavalli U<sub>1</sub> nenekatirthavalli D anekatirthāni E meghamāṇḍalam cett.] meghamāṇḍala B vasati EPU<sub>2</sub>] vasati L vasamti DU<sub>1</sub> vasamti B ५ anantāḥ DEP] anantā BLU<sub>2</sub> buddhayāḥ em.] buddhayāś ca cett. buddhayac ca B vartante EPU<sub>2</sub>] vartate BLDU<sub>1</sub> "sūryau cett.] "sūryo BDL dvayor DEP] dvaya<sup>o</sup> B dvayo LU<sub>2</sub> om. U<sub>1</sub> netrayor DE] netreyor P netrayo B netrayoh U<sub>2</sub> netradvaya U<sub>1</sub> madhye cett.] om. U<sub>1</sub> vartate cett.] pravartate U<sub>2</sub> vasamti U<sub>1</sub> ५-६ anekavanaspatigulmalatātṛṇāni BELP] anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U<sub>1</sub> anekavana | spatiugulmalatātṛṇāni U<sub>2</sub> ६ "roma<sup>o</sup> cett.] "rora<sup>o</sup> BL madhye cett.] sthāne D vasanti cett.] vasati U<sub>2</sub> varttamte D

Within the hairs of the back, there are 86,000 (*sadasítisahasra*) heavenly ascetics. Seats [of power] and secondary seats [of power]<sup>15</sup> reside within the hairs<sup>16</sup> which are on the upper part of the back.

Within the hairs of the chest: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].<sup>17</sup>

Within the abdominal hair reside other snakes, [as well as] Gaṇas, Gandharvas, Centaurs, Dwarves, Apsaras, Vidyādharaś, and Guhyakas.

Many series of pilgrimage sites are located at vulnerable places within the body. Within the falling tears resides the totality of clouds. Infinite supernatural powers exist within the light of the intellect (*buddhi*).<sup>18</sup>

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.<sup>19</sup>

<sup>15</sup>The emendation to *pīthopapīthāni* is based on the reading of the *Siddhasiddhāntapaddhati*, which reads *anekapīthopapīthākā* (cf. sources). The manuscripts of the *Yogatattvabindu* offer two main readings. The α-group preserves the reading *pīthamahāpīthau*, whose dual form does not align with the final verb *vasanti* preserved in all manuscripts. The β-group retains variants of *pīthopapīthā* with inconsistent case endings. Given that this is the reading of the source text, I preferred the β-variant over the α-variant. Consequently, I corrected the case ending to the grammatically appropriate nominative plural.

<sup>16</sup>In the *Siddhasiddhāntapaddhati*, the macrocosmic elements are in the pores of the skin (*romakūpa*). However, Rāmacandra seems to take a different view by consistently locating the macrocosmic elements within the body hair (*roma*).

<sup>17</sup>Notably, none of the known sources contains the names of the snake demons.

<sup>18</sup>The original reading suggested by the manuscript transmission is: *anantāḥ siddhayo buddhayaś ca prakāśamadhye vartante* | “Infinite supernatural powers and *buddhis* exist within the light.” While a plural of *buddhi* appears in other Sanskrit texts, its meaning in this context is rather ambiguous. Furthermore, the source text suggests a more coherent reading. Emending *buddhi* to the genitive singular form *buddhayāḥ*, supported by the formulation *matiprakāśe* in the *Siddhasiddhāntapaddhati* (cf. sources), resolves nearly all issues within the sentence. Without this emendation, the reference to light in the *Yogatattvabindu* would remain undefined and, therefore, nonsensical in this context, as there is no unspecified *prakāśa* within the body. Additionally, this adjustment avoids the problematic plural form of *buddhi*. The only remaining issue is the *ca*, which likely entered the text during an early stage of transmission once *buddhayāḥ* became *buddhayah*.

<sup>19</sup>Rāmacandra does not explain why he teaches the microcosmic equivalents of the macrocosmic world within the yogic body. Other texts state possible reasons. For example, immediately after the verses on the various contents of the yogic body *Śivasamhitā* 2.5 states: *jānāti yah sarvam idam sa yogi nātra samśayaḥ* |, “One who knows all this is a yogi, in this, there is no doubt.” SSP 3.1 explains: *piṇḍamadhye carācaram yo jānāti sa yogi piṇḍasamvittir bhavati* || 1 || “He who knows the movable and immovable within the body is a yogi who has the realization of the body.”

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग-  
लोकः कथ्यते । रोगपीडाहुर्जनेभ्यः पुरुषस्य यहुःखं उत्पद्यते । तद्धुतरं नरकं कथ्यते । अथ च  
यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मबन्धनमित्युच्यते । अथ च यत्क-  
र्मकरणान्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम् ।

[XLII. rājayogaśarire cihnāni]

5

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकल-  
पृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो  
वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुझापिपासनिद्रोष्णाशीतबाधा  
न कुर्वन्ति ।

**Sources:** 1-2 cf. YSV (PT pp. 843-844): samagradarśanān muktaḥ svargabhogañ ca matsukham |  
tad etac cintayā yāti rogaśokavivarjitaḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukhām tat svargaḥ |  
yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktih | svasvarūpajñā-  
nadaśāyām̄ nidrādau svātmajāgarah̄ śāntir bhavati | evam̄ sarvadeheṣu viśvarūpah̄ paramēśvarah̄  
paramātmā “khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā  
karmanā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇam̄ muktir ity āha bhagavān śivah̄ |  
1 cf. YSV (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitaḥ | paramānandacittah̄ syāt tapasvi  
caiva kīrttitah̄ | saptadvipā bhaved drṣṭā tattvajñānam̄ tato bhavet | sarvabhāvam̄ vijñānyād va-  
jradeho bhavet tathā | sarpadāṣṭe viṣam̄ na syāt kṣudhā nidrā tṛṣā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U<sub>1</sub> nr̄tyadarśanāt DEP] nityadarśanād D darśanāt || U<sub>2</sub>  
nr̄tyod° U<sub>1</sub> gītaśravaṇāt cett.] gītaśravaṇād U<sub>1</sub> darśanāt U<sub>1</sub>] darśanād U<sub>1</sub> ya P] yā U<sub>1</sub> yah̄  
BDEL om. U<sub>2</sub> sah E] sa DU<sub>1</sub>U<sub>2</sub> 1-2 svargalokaḥ BELP] svargaloka U<sub>2</sub> bahuṛānamdaḥ svarga-  
phulaḥ D bahuṛānamdaḥ svargaphalaḥ U<sub>1</sub> 2 °piḍā° D] °piḍā° U<sub>1</sub> °piḍito E °piḍato BP °piḍāto U<sub>2</sub>  
°piḍano L durjanebhyaḥ cett.] durjanebhya BLP yadduḥkham̄ L] yat duḥkham E yat duḥkha  
B yaduḥkham P duḥkham DU<sub>1</sub> duḥkha U<sub>2</sub> tadbhutaram̄ cett.] tat bahutaram̄ D bahutaram̄ U<sub>1</sub>  
narakam cett.] nakam U<sub>1</sub> 2-3 atha ca yat karmakaraṇāt sarveṣām lokānām svamanasi ca śub-  
ham̄ na bharate tat karma bandhanam ity ucye U<sub>1</sub>] om. cett. 3-4 yatkarmakaraṇān PU<sub>2</sub>]  
yatkarmakaraṇāt cett. 4 manomadhye cett.] manobudhye BL śāṅkā cett.] śāṅkā U<sub>2</sub> bhavati  
cett.] bhavanti U<sub>2</sub> muktikāraṇam cett.] kamuktikāraṇam LB 6 idānīm̄ cett.] idānī BP<sub>2</sub> rā-  
jayogāccharire DEL] rājayogāccharire || B rājayogāccharire U<sub>1</sub> rājayogaśarire U<sub>2</sub> rogayogāccharire P  
etādrśāni cett.] yādrśāni E sakalaroganāsāḥ cett.] sakalarogah̄ nāśah U<sub>1</sub> 6-7 sakalapṛthvīm̄  
cett.] sakalām̄ pṛthvīm P 7 tadanantaram̄ cett.] tad amṛtaram̄ P tad anaṁtara° U<sub>2</sub> tattvav-  
iṣayam̄ DU<sub>1</sub>] om. cett. samagrām̄ bhāṣām̄ PDU<sub>1</sub>] samagrā bhāṣā EU<sub>2</sub> samagrā bhāṣā B samagra  
bhāṣā L 8 °damśena E] °damśo P °damśema B °damśe DLU<sub>1</sub>U<sub>2</sub> sati DU<sub>1</sub>] om. cett. na cett.]  
om. L bhavati cett.] bhavati B vati U<sub>2</sub> tataḥ cett.] tat° BL om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub>  
bubhukṣā EDU<sub>2</sub>] bunukṣā P babhukṣā BL om. U<sub>1</sub> pipāsanidroṣṇatā° L] pipāsanidroṣṇatā°  
U<sub>2</sub> pipāsanidrā | usṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U<sub>1</sub> °śīta° cett.] śītā  
P śītōṣṇatā E śīta nā D om. U<sub>1</sub> 8-9 bādhā na PBL] bādhām̄ na EDU<sub>2</sub> om. U<sub>1</sub> 9 kurvanti cett.]  
kuroti D om. U<sub>1</sub>

Whatsoever bliss is generated as a result of witnessing dance, listening to songs, [and] viewing beloved objects, that is called heaven. The suffering of a person that arises as a result of the pain caused by disease and wicked people is considered to be a great hell. Moreover, as a result of performing actions that do not bring about happiness in all worlds and in one's own mind, is it said that this [very] action is binding.<sup>20</sup> Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.<sup>21</sup>

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.<sup>22</sup> They are described. The eradication of all diseases occurs, [and] he sees the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, the person's body becomes as strong as a diamond, and even with the bite of a snake, death does not occur. Then, the troubles of hunger, thirst, drowsiness, and heat do not arise for the person.

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<sup>20</sup>This sentence is only preserved in U<sub>1</sub>. Nevertheless, this sentence significantly improves the meaning of the entire paragraph. Therefore, it is likely that the sentence belongs to the original text. This error can easily be explained here as a haplography of the following sentence, as they begin similarly. However, the source text does not support this assertion, so a grayscale representation has been provided as a precaution.

<sup>21</sup>Structurally, lacking any introductory statement, these sentences do not align with the context concerning the contents of the yogic body. However, this structure is consistently preserved across all witnesses. The alienation of the content from the passage's context, along with the particularly strong emphasis on the aspect of action (*karma*), is striking. That suggests that the original *Yugasvarodaya* contained a description of Karmayoga, which is lost in the quotations of the *Prāṇatosinī*. Rāmacandra, in turn, seems to have used a recension of the *Yugasvarodaya* as a source text, which was extremely close to the quotations of the *Prāṇatosinī*. The phenomenon could also stem from the interchange or loss of folios of an archetype of one of the two texts. In any case, this abrupt change of topic, without indication by a new section, suggests a short treatise on Karmayoga rather than a continuation of the chapter on the contents of the yogic body, potentially occurring early in the transmission of one of the texts.

<sup>22</sup>The repeated mention of the effects of Rājayoga seems redundant since the topic has been covered extensively already in section XVI-XVII. Nevertheless, these specific results have not been mentioned so far. In the descriptions of previous chapters, the unhinderedness, equanimity, bliss and unhinderedness resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काच्छानिर्न भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रं पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ ।

५ मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

महापद्माद्या नव निधयः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषा भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

**Sources:** १ cf. YSV (PT p. 844): uṣṇatā śitatā ceti vāksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | २-७ cf. YS (PT p. 844): tato 'sau vāyuyogi syād dṛṣṭvā pṛthvikulān-vitah | anīmādyo aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | ३-७ = *Amarakośa* I.I.165-I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava || ७-९ cf. YSV (PT p. 844): yatreccchā gamanam tatra svarge martyerasātale | sphurati ājñākhyāḥ sarvatra samipe parameśvarah | kāraṇe hāraṇe śakto rakṣaṇe'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnoti paramam padam |

१ śarīre DU<sub>1</sub>] om. cett. **k**vācid glānir na U<sub>1</sub>] kācid glānir na BL na kimcid glānir D kācidbādhāpi E kācid dhānir na U<sub>2</sub> °rūpi PU<sub>2</sub>] °rūpi BL °yogī U<sub>1</sub> °yopī D °rūsi E **p**uruṣo cett.] puruṣi E **2** pṛthvīm cett.] pṛthvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U<sub>1</sub>U<sub>2</sub> **a**nīmādyo aṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U<sub>2</sub> **b**havati cett.] prātikāmyamisātvam || viśītvam || ity aṣṭasiddhayah || U<sub>2</sub> **4** mahāpadmāś ca padmaś ca em.] padmaś ca mahāpadmāś ca U<sub>2</sub> śripadmaś ca mahāpadmaṇī PB om. DĒLU<sub>1</sub> śāṅkho BLU<sub>2</sub>] samkho P om. DU<sub>1</sub> makarakacchapau em.] makarakachapah BLU<sub>2</sub> makarakachapa° P **5** mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U<sub>2</sub> kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL **k**harvaś ca nidhayo nava em.] vijñeyāni dhyonava P vajrayoni cīdātmakā BL vajrayo nayanidhi U<sub>2</sub> **7** mahāpadmādyā EDU<sub>1</sub>] mahāpadmajñā BL mamaḥāpadmā P **n**ava **n**idhyayaḥ E] nava nidhapa U<sub>1</sub> nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P **s**amipa E] samipe cett. āgacchanti cett.] āgacchatī U<sub>2</sub> āgacchatī || nava nidhyayaḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U<sub>1</sub> daśasū cett.] °daśa U<sub>2</sub> **d**ikṣu cett.] dikṣumadhye DU<sub>1</sub> **g**amanāgamanabalaṁ DPU<sub>1</sub>U<sub>2</sub>] **g**amanāgamanavallabhāṁ BL **g**amanāgamanē bhavataḥ balaṁ E **b**havati cett.] bhavati B **8** bhavati cett.] bhavati U<sub>1</sub> **t**atra cett.] yatra BPU<sub>1</sub> **p**āsyati cett.] pāsyamti BU<sub>2</sub> **9** kāraṇe cett.] kāraṇam D **h**araṇe cett.] tarāne U<sub>2</sub> sāmarthyam cett.] ca sāmarthyam U<sub>1</sub>....marthyam D

Perfection of speech arises. Within the moment of a thunderstrike, fatigue does not occur in the body at any time. Subsequently, the person assumes the nature of the wind. He sees the entire earth with a glance. The eight supernatural powers beginning with “becoming infinitely small” etc. (*anīmādi*) arise.

**XLII.1** 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śamkha (conch), 4. Makara (crocodile), 5. Kacchapa (turtle), 6. Mukunda (gem), 7. Kunda (jasmine), 8. Nila (saphire) und 9. Kharva (another gem) are the nine treasures.<sup>23</sup>

The nine treasures beginning with the Mahāpadma, approach nearby. Within the ten cardinal points in space, the power over death and rebirth arises. Wherever one desires to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

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<sup>23</sup>These so-called nine treasures of god Kubera are mentioned i.e. in *Śivapurāṇa* 2.3.15. I emendend according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in *Sarvāṅgayogapradipikā* 3.21 (jākaim saba baiṭhe hi sūjñai | asa sabahimna kī bhāṣā būjñai | sakala siddhi ājñā mahim jākai | navanidhi sadā rahaim ḥim̄ga tākai || 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradipikā* is vajrolimudrā). Furthermore, they are mentioned in *Jogpradipyakā* 601 (nātika chānda sahajahi pāvai aṣṭasidha navanidha cali āvai | prāṇāyāma ādi vasi hoī dasavai dvāra pahautai soī || 601 ||) in the context of the so-called *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajroli-section* of the *Jog Manjari*: jākaum saba dehi ko sūjhāi aura sakala jiva kī bhāṣā būjhāi | sarva siddhi āgyā maiṁ jākai navanidhi rahai sadā ḥim̄ga tākai |

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं  
मनः करणीयम् । अभ्यासवलात्परमप्राप्तिः ।

तेन स्वस्य मनसः समरसं कर्तव्यम् । चन्द्रसूर्यौ यावतिपिण्डो निश्चलो भवति । श्लोकः ॥

5 सम्यक्स्वभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति  
ग्रस्ते स्ववेगनिचये पदपिंडमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥XLIV.॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं

10 योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.॥

**Sources:** 4 cf. YSV (PT p. 844): candraḥ sūryaḥ sthiro yāvat tāvad dehasthitis tathā | tāvad  
ekam samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavītā dhirā niścalā sāntir eva ca | gurupā-  
dprasādena tad aikyam yāti siddhibhāk 4-6 cf. SSP 5.79 (Ed. p. 105): samyvitkriyāvikaraṇoday-  
acidvilāsaviśrāntim eva bhajatām svayam eva bhāti | graste svaveganicaye padapiṇḍam aikyam  
satyam bhavet samarasam guruvatsalānām | 9 ≈SSP 6.10 (Ed. p. III): yasya dhairyamayo daṇḍah  
parākāśam ca kharparam | yogapatiṭam nijāsaktih so 'vadhūto 'bhidhiyate |

2 **gurubhakteḥ** cett.] gurubhaktaiḥ P phalam cett.] phalam bhavati U<sub>2</sub> viśrāmaṅkaraṇam cett.]  
viśrāmaṁ karamṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.]  
sadguruḥ DU<sub>1</sub> kṛtvā cett.] kṛtā D kṛtvā || U<sub>2</sub> sāvadhanām cett.] māvadhanām U<sub>2</sub> 3 karāṇiyam  
cett.] kṛtvā karāṇiyam L kṛtvā karāṇiyam B abhyāsabalāt cett.] abhyāsabalāt || L paramaprāp-  
tiḥ cett.] paramapadaprāptiḥ U<sub>2</sub> 4 tena cett.] tena saha DU<sub>1</sub> svasya manasaḥ BLPU<sub>2</sub>] svasya  
manah D svascha manah U<sub>1</sub> svaśisyamanasah E samarasam L] samarasayam DPU<sub>2</sub> svāsthayam  
E om. BU<sub>1</sub> karttavyam cett.] om. B candrasūryau yāvat EPU<sub>1</sub>] candrasūryau yāvit D cam-  
drasūryayat L camdrasūryavat U<sub>2</sub> om. B piṇḍo PLU<sub>2</sub>] piṇḍe DĒ piṇḍau U<sub>1</sub> om. B niścalo  
PLU<sub>1</sub>U<sub>2</sub>] niścalau DE om. B bhavati cett.] bhavatih D bhavataḥ E ślokaḥ DU<sub>2</sub>] śloka LU<sub>1</sub>  
5 samyak° cett.] samyagaḥ U<sub>1</sub> "kiraṇodaya° cett.] karaṇotdṛdi U<sub>2</sub> °cidvilāsa° cett.] samarad  
vilāsa || B cidvilāsam | D cidvilāsam U<sub>1</sub> °grastasamagra° em.] grastasamagram U<sub>1</sub> grastam cett.  
°svaśānti° cett.] saśānti U<sub>1</sub> mahatām U<sub>1</sub>] bhavatām U<sub>2</sub> mavatām D samatām E manasā BLP  
svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U<sub>2</sub> svaveganicaye cett.]  
svavegam̄ nicaye D svaveganīcaye U<sub>1</sub> sveramgaṇicaye U<sub>2</sub> padapiṇḍamaikyam cett.] padapiṇḍa-  
maikyam D yada piṇḍam aikyam U<sub>2</sub> satyam cett.] satam B satām L guruvatsalānām DPU<sub>2</sub>]  
guruvatsalābham BL guruvatsalām ca E guruvatchalānām U<sub>1</sub> 8 lakṣaṇam cett.] lakṣaṇam BLDU<sub>1</sub>  
kathyate cett.] āha BL 9 haste cett.] hastai U<sub>2</sub> kharparam cett.] kharaparam DU<sub>1</sub> śūnyam  
āsanām cett.] śūnyabhāsanam B śūnyanāmakam U<sub>1</sub> 10 yogaiśvaryena cett.] yogaiśvaryai B  
yogaiśvarye L sampannaḥ cett.] sampanna P sapannaḥ U<sub>2</sub> sovadhūta cett.] sovadhūtam BL  
udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.<sup>24</sup> Within the self resides the mind's longing for achieving inner peace. The individual who has served the teacher should nurture an attentive mind. Through the power of practice, one attains the supreme state. By means of this [practice], one should harmonise one's own mind, until the sun and the moon remain unchanging [and] an unchanging body emerges. [There is a] verse:

**XLIII. i** In those who are wholeheartedly devoted to the teacher, the cumulative activity of one's mind is abruptly taken [by the Guru], and true identification, the union with the internal and external universe, emerges: the own true nature, the manifestation of beams of light, the divine play, complete ecstasy, inner peace, and power are attained effortlessly.

[XLIV. Characteristic of an Avadhūta person]

Now, the characteristic of an Avadhūta-person is taught.<sup>25</sup>

**XLIV. i** He, who has the staff of courage<sup>26</sup> in [his] hand, whose begging bowl is the empty seat<sup>27</sup>, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

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<sup>24</sup> *Guru* worship is strongly embedded in Hindu culture. Suppose Rāmacandra was the teacher of young princes hired by the king at the royal court. In that case, it must have been his definitive interest to make sure the students attended his classes since successful education was rewarded greatly with "with cows, towns or even villages", cf. SHRIGONDEKAR 1939: 20.

<sup>25</sup> According to KANAMARLAPUDI, the spectrum of meaning of the term *avadhūta* has shifted considerably from the original concept of the antinomian ascetic (cf. KANAMARLAPUDI, 2023) across texts over the centuries. The Avadhūta was integrated into the Brahmanical *āśrama* system, its unconventional traits and unorthodox practice was tamed, and the Avadhūta was thereby elevated, according to KANAMARLAPUDI, to a legitimate and finally even to the highest class of *samnyāsa āśrama*. In KANAMARLAPUDIS words, the Avadhūta became a sanitised *samnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

<sup>26</sup> Alternatively, the term *danda* could be understood as a scepter and *dhairyā*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

<sup>27</sup> Regarding the reasons mentioned above, the term *āsana* could alternatively be translated as "throne".

भेदाभेदौ यस्य भीक्षाभरणं जागरं तथा  
एतादशोऽपि पुरुषः सोऽवधूत उदाहृतः ॥ XLIV.2॥

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।  
घूत तत्कंपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

अकारार्थो जीवभूतो वकारार्थोऽथ वासना ।  
एतद्वयं यः जानति सोऽवधूत उदाहृतः ॥ XLIV.4॥

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चलभावं न  
दधाति सोऽवधूतः कथ्यते । यन्न दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति ।  
यर्त्किञ्चित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

१० आवधूततनुः सोमा निराकारपदे स्थितः ।  
सर्वेषां दर्शनानां च स्वस्वरूपं प्रकाशते ॥ XLIV.5॥

**Sources:** १-२ ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhiksām krtvā sāsvādane rataḥ | jarānam tanmayibhāvah so 'vadhūta 'bhidiyate | ३-५ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur yogi nirākārapade sthitah | sarvesām darśanānām ca svasvarūpam prakāsate |

१ bhedābheda cett.] bhedābhedo U<sub>2</sub> bhiksābharaṇam cett.] bhiksābhakṣaṇam DU<sub>1</sub> jāgarām P] jāraṇam BDELU<sub>1</sub> jiraṇam U<sub>2</sub> २ etādṛśo 'pi cett.] tādr̄śopi BL so'vadhūta cett.] sovadhūtam BL ३ ātmā EPD] ātmāt B ātmār U<sub>1</sub> ā U<sub>2</sub> hy akārō cett.] dyukārō BL vijñeyo cett.] vijñoyau B vakārō cett.] vikārō BL ४ dhūtas cett.] dhūtam E dhūtasa D tatkampāpanam cett.] samtāpanam E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U<sub>1</sub> ५ vakārārtho cett.] vikāradīrsthor BL 'tha cett.] ya BU<sub>1</sub> U<sub>2</sub> ६ etad dvayam P] etad dūyam E etadvayam cett. yaḥ jānatī BL] jaṇam kuryat E yaṁ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U<sub>1</sub> jayati yaḥ U<sub>2</sub> udāhṛtaḥ cett.] udāhṛttā B udāhṛtāḥ L udārataḥ U<sub>1</sub> ८ dvitiyam cett.] dvitiya P paśyati cett.] paśyati || U<sub>2</sub> paśyamti B paśyati cett.] tiṣṭhati DU<sub>1</sub> °vā cett.] °vo E °cā DU<sub>1</sub> manas cett.] manah DU<sub>1</sub> cañcalā° cett.] camcalām BL camcali U<sub>2</sub> bhāvam cett.] bhāva B bhāve U<sub>1</sub> ९ dadhāti cett.] dhadhāti | BD so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om. BL yan na EPU<sub>1</sub>] yanma D athavā kasyase panna BL om. U<sub>2</sub> dr̄ṣyate cett.] iṣyate B om. U<sub>2</sub> tad cett.] °d BL tad avyaktam cett.] tad avyakta° DU<sub>1</sub> paśyati cett.] yasyati BL paśyati U<sub>1</sub> १० yatkīncit DU<sub>1</sub> U<sub>2</sub>] yatkīmcid BELP paśyati DU<sub>1</sub>] dr̄ṣyate PLU<sub>2</sub> ṛṣyate EB tatsarvam cett.] tatatsarvam P tatsarva L gr̄asati P] gr̄asati DU<sub>1</sub> gr̄asamti U<sub>2</sub> gr̄astāti E muktam cett.] muktim U<sub>2</sub> jñāyate cett.] jñāyate || U<sub>2</sub> jñānam paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U<sub>2</sub> ११ tanuh BEU<sub>1</sub>] tanu PLD rutu U<sub>2</sub> somā L] somo cett. sthitah cett.] sthita U<sub>1</sub> १२ darśanānām cett.] darpaṇānām U<sub>2</sub> prakāsate BLP] prakāsyate cett.

**XLIV. 2** Whose alms are “difference and non-difference”<sup>28</sup> whose ornament is vigilance<sup>29</sup>, such a person is called an Avadhūta.

**XLIV.3** The letter *a* is, in fact, to be known as the self and the letter *va* as the impressions of [mundane] existence; *dhūta* (‘shaking off’) is said to be the special weapon; he is called an Avadhūta.<sup>30</sup>

**XLIV. 4** The meaning of the letter *a* is the being of the embodied soul, the meaning of the letter *va* then impressions. He who knows this couple is declared to be an Avadhūta.<sup>31</sup>

The person who does not see an enemy [but] sees the own essential nature alone; is an Avadhūta. Or, whose mind does not create the unsteady state, he is said to be an Avadhūta. What is not seen, it is said, is the unmanifest. He sees that unmanifest by means of direct perception. Whatever he sees, all that he completely encompasses. This is known to be liberation. He is said to be an Avadhūta.<sup>32</sup>

**XLIV.5** The one who prepares the Soma, who is manifested as an Avadhūta, who is situated place of the universal spirit, all philosophical views reveal themselves in his own essential nature.

<sup>28</sup>The *bhedābheda*-Vedānta schools hold the belief that the individual self is both distinct and inseparable from the ultimate reality, Brahman, bridging the gap between Advaita’s monistic view of complete identity and Dvaita’s dualistic perspective of absolute distinction. See NICHOLSON, 2023 for a description of the concept of *bhedābheda*.

<sup>29</sup>Only the manuscript P preserves the reading “*jāgaram*”, which is the word of the source text and according to BRUNNER, 1963:134f. means vigilance in śaivaite traditions. The other manuscripts present following variants: *jāraṇam*, and *jīraṇam*. The other options do not make good sense. Another possibility would be to understand *jāgaram* as “armor”. This option is only convincing if one is willing to consider that Rāmacandra addresses an audience of *kṣatriyas*.

<sup>30</sup>I could not identify this verse’s source. Thus, the verse could be authorial.

<sup>31</sup>I could not identify this verse’s source. Thus, this verse could be authorial, too.

<sup>32</sup>I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

यत्किञ्चिदैक्येन पश्यति स स एकः ।

तस्य मनसो जानाति न नाशो न तादृशां पदार्थं ज्ञात्वा काले चेष्टा भवति स सत्यवादी कथ्यते ।

5 प्रसरं भासते शक्तिः संकोचं भासतेऽपि च ।

तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विस्वातिता तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्ध्योगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

10 स भवेत्सिद्ध्यसिद्धान्ते सिद्ध्योगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्ध्योगेन सिद्ध्योगी स कथ्यते ॥ XLIV.10॥

**Sources:** 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cakṣayam dhruvam | jñātvā yas tu vaded dhiraḥ satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartā yah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātītam yathā viśvām ekam eva virājate | samyogena sadā yas tu siddhayogi bhavet tu saḥ || 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtit bhajate layam | sa bhavet siddhasiddhānte siddhayogi mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśināḥ sadā śāntah svastho 'ntarnijabhaśakah | mahānandamayo dhiraḥ sa bhavet siddhayogirat |

1 ekam cett.] ekām DU<sub>1</sub> ajam cett.] ja D nityam BELP] nityam cett. anantam BELP] manam tam DU<sub>1</sub> U<sub>2</sub> 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hi .... D hy astam U<sub>1</sub> vaded cett.] vadet U<sub>2</sub> satyavādi cett.] om. L sa cett.] om. U<sub>2</sub> 3 yatkimcid DPU<sub>1</sub>] yatkimcīn E yatkim BL om. U<sub>2</sub> aikyena D] aikena U<sub>1</sub> kena BL yena P na E om. U<sub>2</sub> paśyati DEP] paśyati U<sub>1</sub> paśyamti BL om. U<sub>2</sub> sa sa D] sa cett. om. U<sub>2</sub> ekaḥ cett.] eko E om. U<sub>2</sub> 4 tasya cett.] hy evam E om. U<sub>2</sub> manaso BELP] mano DU<sub>1</sub> om. U<sub>2</sub> jānāti L] vijānāti E na jānāti P jānātir B jātītā D jnānāmti U<sub>1</sub> om. U<sub>2</sub> na nāśo na BLP] nāśo na D nāśā na E tādr̄śot U<sub>1</sub> om. U<sub>2</sub> tādr̄śām cett.] om. U<sub>2</sub> padārtham cett.] padārtha P om. U<sub>2</sub> jñātvā cett.] jñā BL om. U<sub>2</sub> kāle cett.] kāla DU<sub>1</sub> om. U<sub>2</sub> ceṣṭā cett.] om. U<sub>2</sub> bhavati cett.] om. U<sub>2</sub> sa satyavādi kathyate cett.] om. U<sub>2</sub> 5 prasaram conj.] vāsare PLU<sub>2</sub> vāsvare E vāsvre B vasare DU<sub>1</sub> bhāsate conj.] bhāsvare BDEPU<sub>2</sub> bhāskare LU<sub>1</sub> śaktih cett.] śaktih ] DU<sub>2</sub> om. BL samkocam conj.] samkoco DEPU<sub>1</sub> U<sub>2</sub> om. BL bhāsate conj.] bhāsvare DEPU<sub>2</sub> bhāskare U<sub>1</sub> om. BL 6 tayoḥ cett.] om. BLU<sub>1</sub> samyogakartā yah cett.] sayogaḥ kartavyaḥ B samyogaḥ karttā yah L sa bhavet cett.] bhavat B samvit svabhāvat U<sub>1</sub> 7 viśvātīta BL] viśvātīta DU<sub>2</sub> viśvānīta EP viśvāso viśvātīta U<sub>1</sub> 8 samyogena D] samyogo na cett. gadyate cett.] kathyate PU<sub>1</sub> 9 nijavṛttinām cett.] bijavṛttinām BL vismr̄tim U<sub>1</sub> U<sub>2</sub>] vismr̄tim L vismr̄ti BP vismr̄tir E 10 siddhānte cett.] siddhasiddhānto E 11 udāśināḥ cett.] udāśina U<sub>1</sub> om. L sadā śānto cett.] om. L mahānandamayo BU<sub>1</sub>] mahānamdamayā U<sub>2</sub> brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogi sa kathyate cett.] om. L

**Notes:** 9 sarvāśām .... Right after the first word of this verse a huge gap starts in D. Omissions will not be recorded. The reader will be notified once the evidence from D resumes.

**XLIV.6** One truth, unborn, eternal, infinite, imperishable [and] changeless, the wise one who has realized [and] proclaims it, is said to be a speaker of truth.

Whatever he sees with unity, it is one. His mind knows. Having realized that there is neither destruction nor such a thing corresponding to that word, at this moment, actions become meaningful. He is said to be a speaker of truth.

**XLIV.7** Śakti shines forth in expansion and also in contraction. He who unites these two becomes the practitioner of the true Yoga.<sup>33</sup> He who is devoted to their union, he is a proponent of Satyayoga.<sup>34</sup>

**XLIV.8** By her [Śakti?], who transcends the universe, the entire world shines as one. He who is always united with this is called a perfected Yogi.

**XLIV.9** He who obtains oblivion from all inherent fluctuations [of the mind]<sup>35</sup>, he is called a Siddhayogin according to the doctrine of the Siddhas.

**XLIV.10** One who is always indifferent, peaceful and immersed in great bliss by means of Siddhayoga<sup>36</sup> is said to be a Siddhayogin.

<sup>33</sup>Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and then redacted the verse. However, the transmission of the manuscripts does not make googs sense. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

<sup>34</sup>The term *satyayoga* is absent from the source text of this verse. The term *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. Due to the problematic nature of the first half of the verse, it is not easy to make a final judgement on the term *satyayoga*. In the light of the source text, it could be a corruption of the term *siddhayoga* which could have arisen from the homoioteleutic ending of the preceding verse. Furthermore, no other medieval or premodern Yoga texts use the term to designate a distinct type of Yoga. On the other hand, all manuscripts read *satyayogabhāk*. For this reason, Rāmcandra may also have regarded Satyayoga as a synonym for Siddhayoga.

<sup>35</sup>SSP (cf. sources) glosses the state with *laya* instead of *vismṛti*: “[When] the flow of all one’s fluctuations [of the mind] assumes [the state of] absorption, one is called a mighty Siddhayogin accoring to the doctrine of the Siddhas.” In *Hathapradipikā* 4.25\*25 (4.34 in the Vulgate of the *Hathapradipikā*) *laya* is defined as *viṣayavismṛti*: *apunarvāsanothānāl layo viṣayavismṛtiḥ* |

<sup>36</sup>Besides the mention of *siddhakundaliniyoga* in section III. (p. ??) and the occurrence within the fifteen yoga taxonomy in section I. (p. ??.) this verse marks the only description of Siddhayoga in the whole text. It is not introduced within its own section and seems to be part of Rāmacandra’s description of the Avadhūta.

## [XLV. kamalānām saṅketam adbhitam]

अधुना कमलानां तु शृणु संकेतमद्भूतम्।  
 अनेकाकारभेदोत्थं कं स्वरूपन्तु निमलम्।  
 कमलं तेन विस्वातं त्रिविधं तत्त्वदेहकम्॥ XLVI.1॥

5

## [XLVI. ādhārakamalam]

अथाधः कमलं कथ्यते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं अनेकरूपं पश्यति । तद्वशनं कमलमित्युच्यते । तस्मात्कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थं दले मनस्तिष्ठति । एतद्वलचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले नि 10 श्लोके कृते सति पुरुषस्य समीपे मरणं न गच्छति कृते ।

**Sources:** 2-4 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7-8 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhwasādhu karo bhavet | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU<sub>1</sub>] anekākārabhedoccham BP anekākārabhedāttham L kām cett.] kiṇi BL om. U<sub>1</sub> svarūpan tu em.] svarūpātmakam malam BELP svavarūpātmakam malam U<sub>1</sub> svarūpātmakam param U<sub>2</sub> 4 trividham cett.] vividham P tattvadehakam em.] tatra dehagam BELU<sub>2</sub> tena dehagam U<sub>1</sub> 6 athādhah PU<sub>1</sub>U<sub>2</sub>] athādhā BL om. E kamalam cett.] om. E kathyate cett.] om. E ādhārakamalam cett.] ārakamalam B samjñā cett.] kām E kamalam ātmasvarūpam em.] kamātmā tasmāt kamalam iti samjñā E kamātmasvarūpam P masvarūpam B kamātmasvarūpam L kām ātmā U<sub>1</sub> ekam ātmasvarūpam || U<sub>2</sub> 6-7 sa ātmanam cett.] om. E 7 anekarūpam PU<sub>2</sub>] anekarūpam svarūpam U<sub>1</sub> anarūpam BL om. E paśyate cett.] paśyate U<sub>1</sub> om. E tadṛśanam kamalam em.] tadṛśanam kamala U<sub>1</sub> tadṛśanam mala E tadṛśa na BL tad darśanam malam || U<sub>2</sub> ity ucyate cett.] iti kathyate U<sub>1</sub> kamalam cett.] kamala U<sub>1</sub> samjñā cett.] samjñām L asyādhārah BELP] asyādhāra<sup>o</sup> U<sub>1</sub>U<sub>2</sub> 8 kamalasya dalaṁ BL] kamaladalasya E kamalasya P kamalasya dalaṁ<sup>o</sup> U<sub>1</sub>U<sub>2</sub> bhavati cett.] bhavati BL prathamadalam U<sub>1</sub>] prathamam BELU<sub>2</sub> om. P sattvagunasya cett.] satyagunasya L rājogunasya LU<sub>2</sub>] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U<sub>1</sub> 8-9 tamogunasya PU<sub>1</sub>U<sub>2</sub>] tamoguṇaḥ EL tamoguṇa B 9 caturthe cett.] caturtha E om. B dala mana ELU<sub>2</sub>] dala enas P dalam manah U<sub>1</sub> om. B tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> om. B etad cett.] etac U<sub>1</sub> om. B dala cett.] om. BU<sub>1</sub> catuṣṭayam EL] catuṣṭaya<sup>o</sup> PU<sub>1</sub>U<sub>2</sub> om. B samgād PU<sub>1</sub>] ca samgād E samjñāgīd L samyogād U<sub>2</sub> om. B ātmā cett.] ātma U<sub>1</sub> om. B sādhwasādhu U<sub>2</sub>] sādhwasādhu U<sub>1</sub> sāvadhwasādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U<sub>1</sub> kamale cett.] om. U<sub>1</sub> 9-10 niścali EPU<sub>2</sub>] niccali BL om. U<sub>1</sub> 10 kr̄te cett.] om. U<sub>1</sub> sati cett.] om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> samipe cett.] om. U<sub>1</sub> maraṇam cett.] om. U<sub>1</sub> na gacchati cett.] nāgacchati U<sub>2</sub> om. U<sub>1</sub> kr̄te cett.] om. U<sub>1</sub>

[XLV. Mysterious convention of the lotusflower]

**XLV.I** Now, carefully listen to the mysterious convention of the lotus flowers. Arising from the blossoming of the manifold appearances [of the world], the nature of its own form is spotless.<sup>37</sup> Because of this, the lotus flower is generally known as the threefold body of reality.<sup>38</sup>

[XLVI. Lotus of support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus? Because the lotus represents the own true form of the self. One perceives the self in manifold forms. Thus, its technical designation is “*kamala*” (Lotus). The support of the lotus consists of four petals. The first petal represents the *sattva*-quality. The second represents the *rajas*-quality, the third represents the *tamas*-quality and the fourth petal is the *manas*. Because of the interplay of the four petals, the self performs virtuous and non-virtuous actions. While having made the state within the lotus motionless, the person’s death does not approach.<sup>39</sup>

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<sup>37</sup> Since the version of the fourth and sixth *pāda* preserved in the witnesses of the *Yogattavabindu* is not convincing content-wise, I decided to emend according to the source text.

<sup>38</sup> This verse introduces the following sections which describe the bodily *kamalas*. The first *kamala* appears to be the four petalled lotus of the *mūlādhāra*. The second *kamala* the twelve-petalled lotus of the heart. The third *kamala* one is eight-petalled and situated within the twelve-petalled *kamala*.

<sup>39</sup> Mentioning this part of the yogic body again seems redundant, as this was done already in the context of the first *cakra* (cf. p. ??) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this location is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, the passage implies a yogic practice contrary to the meditation technique in the context of the first *cakra*. In order to delay death, the unspecified practice instructs to cause stillness within the *kamala*.

## [XLVII. hrdayakamalasya bhedah]

इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । तथा द्विषाणां दलानाम एष्टदलं मध्ये एकं कठिनं भवति । तदैष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्दस्तिष्ठति । द्वितीये दले स्पर्शस्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले गन्धस्तिष्ठति । सष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दलेऽहंकारस्तिष्ठति । एतदैष्टदलमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं कमलमूर्खमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं विकसति ।

**Sources:** 2-3 cf. YSV (PT p. 844): anāhato dvitiyam yatkathyate śrūṇu śraddhayā | anāhate mahāpiṭhe caturasrasamanvitam | varttate 'ṣṭadalām padmam adhovaktran tu satpuram | 3-6 cf. YSV (PT p. 844): sparśasabdārūparasagandhā buddhir manas tathā | ahaṅkārah kramād ete tatrāṣṭadalasamsthitāḥ | 6-7 cf. YSV (PT p. 844): saparyā prthag ākārā varttate tatra niścittam | dhyānād ātmaprakāśo 'syā prakāśam kamalam tataḥ | 7-8 cf. YSV (PT p. 845): yathā sūryaprakāśena ūrddhvavaktram prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine |

**2 hrdayakamalasya bhedah BLP]** hrdayakamalasya dvitiyo bhedah U<sub>1</sub> hrdayakamalasya bhedāḥ U<sub>2</sub> hryakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU<sub>1</sub>] om. DN<sub>1</sub>N<sub>2</sub> sid-dhapuruṣāḥ cett.] siddhāḥ puruṣāḥ U<sub>2</sub> kathyante BLU<sub>1</sub>] kathayamti EP kathayamti U<sub>2</sub> tathā BLPU<sub>2</sub>] tathāpi U<sub>1</sub> om. E dvīṣāññām em.] dvīṣāññām PU<sub>2</sub> dvīṣāññām BL varṇā° U<sub>1</sub> anuparṇā° E dalānām EP<sub>1</sub>U<sub>2</sub>] dalānām BL 2-3 aṣṭadalām conj.] astadalānām EP<sub>2</sub> aṣṭadalā U<sub>1</sub> 3 madhye PU<sub>2</sub>] madhyā BEL ekaṁ cett.] eva U<sub>1</sub> kaṭhiṇam E] kaṭhiṇam BLPU<sub>2</sub> kaṭitam U<sub>1</sub> tadaṣṭadalām cett.] tata aṣṭadalām U<sub>1</sub> te ubhe PLU<sub>1</sub>] te ubha BU<sub>2</sub> te ubhaye E hrdaye cett.] pi U<sub>1</sub> tiṣṭhatāḥ cett.] kathyate U<sub>1</sub> prathame dale EU<sub>1</sub>] prathamadale P prathamadale | BL prathamadala° U<sub>2</sub> 3-4 śābdas cett.] śābdāḥ U<sub>1</sub> 4 tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> dvitiye dale PU<sub>1</sub>] dvitiyadale cett. sparśas cett.] sparśāḥ EU<sub>1</sub> tiṣṭhati cett.] om. E trītye E] trītyā° BL trītyā° PU<sub>1</sub>U<sub>2</sub> rūpam cett.] rūpāḥ U<sub>1</sub> caturthe dale EP] caturthadale BLU<sub>1</sub> caturthadala° U<sub>2</sub> rasas cett.] rasāḥ U<sub>1</sub> 4-5 pañcame dale EU<sub>1</sub>U<sub>2</sub>] pañcamadale cett. 5 gaṇḍhas cett.] gaṇḍha BP gaṇḍhāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saṣṭhe dale U<sub>1</sub>U<sub>2</sub>] saṣṭhadale BPL saṣṭhe dale U<sub>1</sub>U<sub>2</sub> paṣṭhadale E cittām EP<sub>2</sub>] cīmṭa B cīmṭta L cīttāḥ U<sub>1</sub> tiṣṭhati cett.] stiṣṭhati U<sub>1</sub> saṭpame dale EU<sub>1</sub>U<sub>2</sub>] saṭpamadale cett. buddhis cett.] budhiḥ U<sub>1</sub> aṣṭāme dale EP<sub>1</sub>U<sub>2</sub>] aṣṭamadale BL 'hamkāra EP] ahamkāras BL ahamkāraḥ U<sub>1</sub>U<sub>2</sub> 6 etad aṣṭadalāmadhye cett.] etad aṣṭadale madhye P etat tatadalāmadhye U<sub>1</sub> samagrapṛthivyākāro BPLU<sub>2</sub>] samagryā prthvākāro U<sub>1</sub> prthivyākāro E tatkalamālā U<sub>1</sub>] tatkalamālādhya cett. adhomukham U<sub>1</sub>] mukham cett. 7 dhyānād ātmaprakāśo U<sub>1</sub>] dhyānākāśo BPL dhyānād ātmaprakāśo U<sub>2</sub> nādāt prakāśo E prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU<sub>1</sub>U<sub>2</sub>] anamtara | B amtaram L °namtaram E kamalam cett.] kamalam B ūrdhvamukham cett.] mūrdhvamukham B tathā cett.] yathā U<sub>1</sub> sūryaprakāśād anantaram U<sub>2</sub>] sūryo prakāśānamtaram | B sūryaprakāśānamtaram EPLU<sub>1</sub> 7-8 tadā kamalamadhye BPL] tadā malamadhye U<sub>2</sub> tadā saromadhye E tadā U<sub>1</sub> 8 vikasati cett.] visati P

**Notes:** 2-3 tathā dvīṣāññām ...kaṭhiṇam bhavati: The next twenty-one sentences of XLVII are transposed in E. In order to preserve important readings, I collated the evidence of E according to the structure of all other witnesses.

[XLVII. Division of the heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach twelve leaves of it. So too, in the middle of the twelve petals is a solid eight-petalled unit.<sup>40</sup> This eight-leaved lotus is situated in the heart. They are both situated in the heart.<sup>41</sup>

Speech is situated in the first leaf. Touch is situated in the second leave. The form is situated in the third leave. The taste is situated in the fourth leave. The smell is situated in the fifth leaf. The mental faculty (*citta*) is situated in the sixth leave. The intellect (*buddhi*) is situated in the seventh leaf. The principle of individuation (*ahamkara*) is situated in the eighth leaf. The form of the entire world (*samagrapṛthyākāro*) exists within the eight leaves.<sup>42</sup>

At that point, the lotus remains facing downward. As a result of the meditation on that lotus, the light of the self arises. Because of the light the lotus faces upwards without delay. Thus, immediately after, as a result of the sun-like light, the lotus within the lotus blooms.

<sup>40</sup>Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. ?. The statement *ekam kāthinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to be facing upwards and bloom using meditation, it seems reasonable that the author initially wants the reader to know that before the lotus flower blooms, its petals are closed, thus forming a firm or hard unit at first. Because of that, my best guess is to understand *ekam* as an expression of a unit in the sense of petals of a closed lotus bud and *kāthinam* in the literal sense of hard, referring to the property of hardness a closed lotus bud.

<sup>41</sup>Related ideas of a distinguished space within the lotus [of the heart] (*hrdayākāśa*), where the self (*ātman*) resides, can be traced back to early *The Early Upanishads*, notably cf. *Chāndogya-Upaniṣad* 8.1 1-5. The specific concept of a twelve-petalled lotus within an eight-petalled lotus is picked up in the tradition of the non-Saiddhāntika Śaiva exegetes of Kashmir, particularly in the Trika division, a subdivision of the Śaktitantra division of the Vidyāpiṭha. The concept of the two lotuses can be found in the *Siddhayogeśvarīmata* 17 and 20. Within the context of physical descriptions of possession and the rites associated with it and worship and adoration of a very complex circle of deities, the text describes an equally intricate *mandala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. For a depiction of the *mandala* of *Siddhayogeśvarīmata* 20 see TÖRZSÖK, 2022:117-124. For a more concise account of the meditation method focusing on the two lotuses within the heart, refer to *Vijñānabhairava* 49.

<sup>42</sup>For the Śaiva exegetes of Kashmir, the heart is the binding force of all conscious experiences. The individual person is a *kula* composed of eight elements: five senses, ego, the mental faculty and the intellect. These eight are a unified, interrelated *kaula* based on consciousness as their common substrate. Cf. MULLER-ORTEGA 1989, p. 59 and PANDEY 1963, p. 594-97.

तथेदमप्यात्मप्रकाशानन्तरमूर्खमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सो  
 ५ हं स इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानाद्विने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । +श  
 क्लिखिशली कृता सम्यक्गुद्रा भवति खेचरी ।† चिदानन्दाद्वयश्वन्द्रचंद्रिका चेतनान्विता । परमात्मा  
 महासूररश्मिपुंजः प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरन्तरं स्वयमग्निर्महाज्योतिराभाति  
 परमं पदं । सदादितमनश्वन्दः सूर्योदयमिवक्षते तेन ग्रस्तो मनश्वन्दः सोऽपि लीनः स्वयं पदे ।  
 पदमेव महानग्निर्येन ग्रस्तं कलामयं । एवं चन्द्रार्कवहीनां सङ्केतः परमार्थतः ।

**Sources:** २-३ cf. YSV (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrāb-  
 hyāsaśāli samyak siddhā ca khecarī | ३-६ cf. YSV (PT p. 845): cidānandamayaṁ cittaṁ cetanā  
 candrikānvitā | paramātmā mahāsuryaḥ surya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṁ kart-  
 tavyaṁ ca nirantaram | diptas tathā mahājyotiḥ avirbhāti param padam | ६ cf. YSV (PT p. 845):  
 sadoditam manahsuryam candrajyotir iveskate |

१ tatheda EPU<sub>2</sub>] tathā idam U<sub>1</sub> tam BL apy EU<sub>1</sub>] api cett. ātmaprakāśānāmṛtaram PU<sub>2</sub>] ātmaprakāśānātaram U<sub>1</sub> ātmāprakāśānāntaram E ūrdhvamukham̄ ELU<sub>1</sub>U<sub>2</sub>] ūrdhvam̄ mukham̄ P mūrdhvam̄ mukham̄ B tanmadhye cett.] tanamadhye U<sub>2</sub> °rūpābhūmir cett.] °rūpo bhūmir L bhavati cett.] bhavati U<sub>1</sub> २ ham̄ sa cett.] ham E tasyā PU<sub>1</sub>U<sub>2</sub>] tasya BL svātmano cett.] svātmanah̄ U<sub>1</sub> dhyānād cett.] dhyād BU<sub>2</sub> °ayur cett.] hy ayur E vārdhayati BL] vārdhati U<sub>1</sub>U<sub>2</sub> vārdhatte EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE २-३ śaktis BLPU<sub>1</sub>U<sub>2</sub>] tathā dviśāśaktis E ३ trivalī kṛtā conj.] trivali kṛtaṁ U<sub>1</sub> trityalokāntaḥ U<sub>2</sub> trityalokāmata° P trityalokāmataḥ E trityayo lokāmata° BL mudrā cett.] samudrā E bhavati khecarī U<sub>1</sub>] ca khecarī PLU<sub>2</sub> ca khecarī B khecarī E cidānandādvaya E] cidānandādayaś P cidā-  
 nāmdādayaḥ U<sub>2</sub> cidānāmdādayaṁ U<sub>1</sub> cidānāmdādayoś BL ś-ca-ndracāmṛdrikā E] candrikā L caṛrikā B caṛriṣ caṛrikā P caṛdraḥ cetanāś U<sub>1</sub> caṛdraś caṛrikā U<sub>2</sub> cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ BL caṛdrakānvitā U<sub>1</sub> cetanānvitāḥ U<sub>2</sub> ३-४ paramā-  
 māmāhāsuryaraśmiपुम्जः U<sub>1</sub>] paramātmāmāhāsuryaraśmiपुम्जः BPLU<sub>2</sub> paramātmānaśa-  
 haraśmiपुम्जः E ४ prakāśakah cett.] prakāśah E agnī cett.] manasi E mahājyotir cett.]  
 mahājyotiś U<sub>1</sub> abhāti cett.] abhāti U<sub>1</sub> ५ paramam̄ padam̄ EPLU<sub>1</sub>] paramapadam B parama-  
 padam̄ U<sub>2</sub> sadoditamanaś BEL] sadoditamanaḥ U<sub>1</sub> sadoditamanaś PU<sub>2</sub> candraḥ cett.]  
 candraḥ B suryodayam E] suryodaya BPLU<sub>2</sub> suryodaye U<sub>1</sub> iveskate cett.] aveksate E ca lakṣyate  
 U<sub>1</sub> grasto cett.] graste U<sub>1</sub>U<sub>2</sub> manaś cett.] manah̄ | B candraḥ cett.] ścaṁdraḥ B līnaḥ P]  
 līna B līnam̄ LU<sub>1</sub> lipyaḥ EU<sub>2</sub> ६ padam̄ cett.] m P mahānagnir cett.] mahānagnih L yena  
 PU<sub>1</sub>U<sub>2</sub>] yame E surya° BL kalāmayāḥ cett.] kalāmayah̄ U<sub>1</sub> candrārkavahninām̄ EPU<sub>2</sub>] caṁ-  
 drārkavahninām̄ L caṁdrārkavahninām̄ B caṁdrārkavatām̄ U<sub>1</sub> sañketāḥ cett.] samketanām̄  
 BL paramārthataḥ cett.] paramārthataḥ vā U<sub>1</sub>

**Notes:** २ rogā dūre .... Evidence of E resumes at this point and resynchronizes with the structure  
 of the other witnesses.

Likewise, immediately after this, the light of the self [arises], the upward-facing [one] blooms. Within it, the level which has nature of the supreme bliss arises. The technical designation of it is “I am he, he is I”. Because of meditation on the own self, which exists within it, the force of life is caused to grow day by day. Diseases are remote. † By accomplishing the Śakti which is connected with the three [sun, fire and moon]<sup>45</sup> correctly, the seal (*mudrā*) [which is known as] Khecari<sup>44</sup> arises. †<sup>45</sup> The unity of bliss and consciousness (*cit*) is the splendour of the moon endowed with awareness (*cetanā*). The supreme self, the great sun [and] the mass of rays of the sun is the light. Both bliss and light shall be brought into unity uninterruptedly. Constantly, one's own fire is the great light that illuminates the supreme place. The ever-existing mind being the moon, perceives how the sun rises, [and] by that, the mind being the moon, is devoured, it even disappears in its own place. The great fire, however is that by which the place made of digits, is devoured. Thus, in reality there is a convention between the moon, the sun and the fire.<sup>46</sup>

<sup>45</sup>In this context sun, moon and fire represent the intertwined knower, the process of knowing and the object of knowledge. Cf. MULLER-ORTEGA 1989, p. 157.

<sup>44</sup>In the Haṭha- and Rājayogacorpus *Khecarimudrā* usually refers either to a physical practice in which the yogin inserts his tongue into the nasopharyngeal cavity (cf. MALLINSON 2010) or to *sāmbhavimudrā*, like in *Śivayogapradipikā* 5.3, *Haṭhapradipikā* 4.5-7 or *Candrāvalokana* 2, which equate *khecari* and *sāmbhavi*. Here, however, both is not the case. This passage draws on the concept of *khecarimudrā* of the Kashmiri Śaiva exegetes of the Trika division. They describe *khecarimudrā* as “the ability of consciousness to freely move (*carati*) about in the space (*kha*) of the heart”. Cf. MULLER-ORTEGA 1989, pp. 142-146 and SINGH, JOO, and BAUMER, p. 5.

<sup>46</sup>It is difficult to make unquestionable sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we know that Rāmacandra must have modified the respective passage of the *Yogasvarodaya* (PT Ed. p. 845). I conjecture that the original reading was *śaktis triśalī*, which points to the power of the sun, fire and moon and picked up in the following sentences. However, this is based on a rather bold conjecture which uses the reading of manuscript *U1* and refines it with parts of the passage of the *Yogasvarodaya*.

<sup>46</sup>Abhinavagupta describes a largely identical practice is in *Tantrāloka* 5.19b-25a: *tatra dhyānamayam tāvad anuttaram ihotcye | yah prakāśah svatantra 'yam citsvabhāvo hrdi sthitāḥ | sarvatattvamayaḥ proktam etac ca triśiromate | kadaṁlīsamṝtākāraṇam sambhāyābhyan tarantaram ikṣate hrdayāntaḥstam̄ tatpuṣpam iva tattvavit somasūryāgnisamṝghaṭṭam̄ tatra dhyāyed ananyadhiḥ taddhyānāraṇisaṁkṣobhāḥ mahābhāra vahavyabbhuk hrdayākhye mahākuṇḍe jāvalan sphittām̄ vrajet | tasya śaktimataḥ sphitaśakteḥ bhairavatejasāḥ mātṛmānaprameyākhyāṇam dhāmabhedena bhāvayet / vahnyarkasomaśaktinām tad eva tri-tayāṇ bhavet | parā parāparā ceyam aparā ca sadoditā |* MULLER-ORTEGA (1989: 157) translates: “Now as for the Supreme, as it is called here, there is meditation on it. ....

# **Appendix**

## **Figures**



Figure O.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.

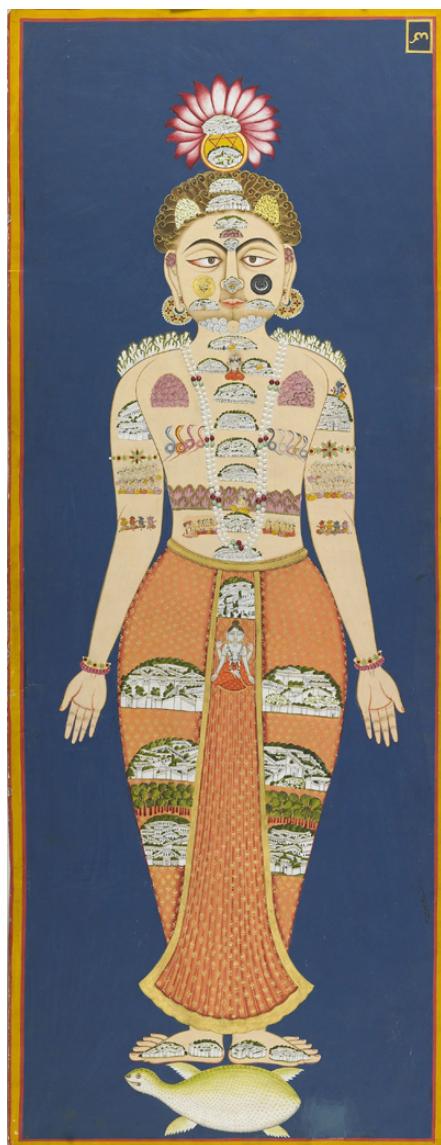


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.



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