

## *The Yogatattvabindu*



योगतत्त्वबिन्दु

# Yogatattvabindu

Critical Edition  
with annotated Translation

Von  
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# Conventions in the Critical Apparatus

## Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587
- N<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: SORI 6082



# **Critical Edition & Annotated Translation**





[XLVI. *kamalānāṃ saṃketam adbhutam*]

- 1 अधुना कमलानां तु शृणु संकेतमद्भुतम् ।  
 2 अनेकाकारभेदोत्थं कं स्वरूपन् तु निर्मलम् ।  
 3 कमलं तेन विख्यातं त्रिविधं तत्त्वदेहकम् ॥ XLVI.1 ॥

[XLVII. *ādhāarakamalam*]

- 4 अथाधः कमलं कथ्यते । आधारकमलं । अस्य कमलमिति संज्ञा कस्मात् । कमलमात्मस्वरूपं । स आत्मनं  
 5 अनेकरूपं पश्यति । तद्वशनं कमलमित्युच्यते । तस्मात् कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं  
 6 चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं तमोगुणस्य ॥ चतुर्थे दले  
 7 मनस्तिष्ठति । एतदलचतुष्टयं संगदात्मा साध्वसाधु करोति । तस्मिन्कमले निश्चली कृते सति पुरुषस्य  
 8 समीपे मरणं न गच्छति ।

**Sources:** 1–8 cf. YSv (PT p. 844): *adhunā kamalānān tu śṛṇu saṅketam adbhutam | anekākārabhedottham kaṃ svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 1–8 cf. YSv (PT p. 844): tatrādhāras catuṣpatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhasādhuvaro bhavet | asmin sati sthira citte yamo vandīva gacchati |*

**1** *śṛṇu* cett.] *nuṣṭre P adbhutam E*] *adbhutam cett.* **2** *anekākārabhedottham EU*] *anekākārabhedocchaṃ BP anekākārabhedāttham L kaṃ cett.*] *kiṃ BL om.* *U<sub>1</sub> svarūpan tu nirmalam em.*] *svārūpātmakaṃ malam BLP svasvarūpātmakaṃ malaṃ U<sub>1</sub> svarūpātmakaṃ paraṃ U<sub>2</sub>* **3** *trividham cett.*] *vividham P tattvadehakam em.*] *tatra dehagaṃ BELU<sub>2</sub> tena dehagaṃ U<sub>1</sub>* **4** *athādhah PU<sub>1</sub> U<sub>2</sub>*] *athādhā° BL om.* *E kamalam cett.] om.* *E kathyate cett.] om.* *E ādhāarakamalam cett.] ārakamalam B saṃjñā cett.] kaṃ E kamalam ātmasvarūpaṃ em.] kamātmā tasmāt kamalam iti saṃjñā E kamātmāsvārūpaṃ P masvarūpaṃ B kāmātmāsvārūpaṃ L kaḥ ātmā U<sub>1</sub> ekam ātmasvarūpaṃ || U<sub>2</sub> sa ātmanam cett.] om.* *E 5 anekarūpaṃ PU<sub>2</sub>] anekarūpaṃ svarūpaṃ U<sub>1</sub> anarūpaṃ BL om.* *E paśyati cett.] paśyate U<sub>1</sub> om.* *E tadṛśanaṃ kamalam em.] tadṛśanaṃ kamala U<sub>1</sub> tadṛśanaṃ mala E tadṛśa na BL tad darśanaṃ malaṃ || U<sub>2</sub> ity ucyate cett.] iti kathyate U<sub>1</sub> kamalam cett.] kamala U<sub>1</sub> saṃjñā cett.] saṃjñāṇ L asyādhārah BLP] *asyādhāra° U<sub>1</sub> U<sub>2</sub>* **5–6** *kamalasya dalaṃ catuṣṭayaṃ BL]* *kamaladalasya E kamalasya P kamalasya dala° U<sub>1</sub> U<sub>2</sub>* **6** *bhavati cett.] bhavati BL prathamadalaṃ U<sub>1</sub>] prathamam BELU<sub>2</sub> om.* *P sattvagunaṣya cett.] satyagunaṣya L rājogunaṣya LU<sub>2</sub>] rājayogasya P rājayogaya E rājogunaḥ B rajoguna U<sub>1</sub> tamogunaṣya PU<sub>1</sub> U<sub>2</sub>] tamogunaḥ EL tamogun B caturthe cett.] caturtho E 6–7 dale mana ELU<sub>2</sub>] *dalam enas P dalaṃ manaḥ U<sub>1</sub>* **7** *tiṣṭhati cett.] tiṣṭhati U<sub>1</sub> etad cett.] etac U<sub>1</sub> dala cett.] om.* *U<sub>1</sub> catuṣṭayaṃ EL]* *catuṣṭaya° PU<sub>1</sub> U<sub>2</sub>* **saṃgād PU<sub>1</sub>] ca saṃgād E saṃjñāgīd L saṃyogād U<sub>2</sub> ātmā cett.] ātma U<sub>1</sub> sādhasādhu U<sub>2</sub>] sādhasādhu U<sub>1</sub> sāvadhasādhu P sādhu EL niścali EPU<sub>2</sub>] *niccali BL 8 na gacchati cett.] nāgacchati U<sub>2</sub>*****

**Philological Commentary:** **3** *svārūpan tu nirmalam*: 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. **3–7** *caturthe ...tiṣṭhati*: The sentence is omitted in B. **7** *etad dalaṃ catuṣṭayaṃ ...karoti*: The sentence is omitted in B. **7–8** *tasmin kamale ...na gacchati*: The sentence is omitted in U<sub>1</sub>.

## [XLVI. Mysterious Convention of the Lotusflower]

**XLVI.1** Now, carefully listen to the mysterious convention of the lotus flower. Arising from the divisions of the manifold forms, the nature of the own true form is spotless. Because of this, the lotus flower is generally known as the threefold body of reality.<sup>1</sup>

## [XLVII. Lotus of Support]

Now, the lower lotus is described, known as the lotus of support. Why is it called a lotus (*kamala*)? Because the lotus represents the true form of the self. One perceives the self in various forms. Thus, it is termed the 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>2</sup>

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<sup>1</sup> Considering the evident Śaiva background of this section, perhaps this verse alludes to that which in Kashmir Śaivism is sometimes called the “triadic heart doctrine”. It represents the three aspects or dimensions of reality, which are often described as follows: *para*, *parāpara* and *āpara*, cf. MULLER-ORTEGA, 1989.

<sup>2</sup> Mentioning this part of the yogic body again seems redundant, as it has already been mentioned as the first *cakra* (cf. p. ??) within the detailed treatment of the *cakras*. The main difference, however, is that this time, this passage is described as a lotus (*kamala*) and not as a *cakra*. Interestingly, this passage implies a practice contrary to the meditation technique on the first *cakra*, which is supposed to delay the death of the practitioner through an unspecified practice that leads to bringing about the motionlessness of this lotus.

## [XLVIII. hr̥dayakamalasya bhedaḥ]

- 1 इदानीं हृदयकमलस्य भेदः कथ्यते । द्वादशदलानि सिद्धपुरुषाः कथ्यन्ते । †तथा द्विषाणां दलानामष्ट  
 2 दलं मध्ये एकं कठिनं भवति † तदष्टदलं कमलं हृदये तिष्ठति । ते उभे हृदये तिष्ठतः । प्रथमे दले शब्द  
 3 स्तिष्ठति । द्वितीये दले स्पर्श स्तिष्ठति । तृतीये दले रूपं तिष्ठति । चतुर्थे दले रसस्तिष्ठति । पञ्चमे दले  
 4 गन्धस्तिष्ठति । षष्ठे दले चित्तं तिष्ठति । सप्तमे दले बुद्धिस्तिष्ठति । अष्टमे दले उहंकारस्तिष्ठति । एतदष्टद-  
 5 लमध्ये समग्रपृथिव्याकारो वर्तते । अथ च तत्कमलं अधोमुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो  
 6 भवति । प्रकाशादनन्तरं कमलमूर्ध्वमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये कमलं विक  
 7 सति ।

**Sources:** 1–2 cf. YSv (PT p. 844): anāhato dvitīyaṃ yatkaṭhyate śṛṇu śraddhaya | anāhate mahāpiṭhe caturasrasamanvitaṃ | varttate 'ṣṭadalaṃ padmaṃ adhovaktraṇ tu satpuraṃ | 2–5 cf. YSv (PT p. 844): sparśaśabdarūparasagandhā buddhir manas tathā | ahaṅkāraḥ kramād ete tatrāṣṭadalasaṃsthitāḥ | 5–6 cf. YSv (PT p. 844): saparyā prthag ākāra varttate tatra niścitaṃ | dhyānād ātmaprakāśo 'sya prakāśaṃ kamalaṃ tataḥ | 6–7 cf. YSv (PT p. 845): yathā sūryaparakāśena ūrdhvavaktraṃ prakāśitaṃ | ātma-dhyānāt sadā tatra āyur vṛddhir dine dine |

**1 hr̥dayakamalasya bhedaḥ** BLP] hr̥dayakamalasya dvitīyo bhedaḥ U<sub>1</sub> hr̥dayakamalasya bhedaḥ U<sub>2</sub> hr̥yakamalabhedāḥ E kathyate cett.] kathyamte E dvādaśadalāni βU<sub>1</sub>] om. DN<sub>1</sub>N<sub>2</sub> siddhapa-  
 ruṣāḥ cett.] siddhāḥ puruṣāḥ U<sub>2</sub> kathyante BLU<sub>1</sub>] kathyamti EP kathyamti U<sub>2</sub> tathā BLP<sub>U2</sub>] tathāpi U<sub>1</sub> om. E dviṣāṇām conj.] dviṣāṇām PU<sub>2</sub> dviṣāṇā BL varṇa° U<sub>1</sub> anuparṇa° E dalānām  
 EPU<sub>1</sub>U<sub>2</sub>] dalānā BL 1–2 aṣṭadalaṃ conj.] aṣṭadalānām EPU<sub>2</sub> aṣṭadalā U<sub>1</sub> 2 madhye PU<sub>2</sub>] madhya  
 BEL ekam cett.] eva U<sub>1</sub> kaṭhinaṃ E] kaṭhinaṃ BLP<sub>U2</sub> kaṭitaṃ U<sub>1</sub> tadaṣṭadalaṃ cett.] tata  
 aṣṭadalaṃ U<sub>1</sub> te ubhe PLU<sub>1</sub>] te ubha BU<sub>2</sub> te ubhaye E hr̥daye cett.] pi U<sub>1</sub> tiṣṭhataḥ cett.] kathyate  
 U<sub>1</sub> prathame dale EU<sub>1</sub>] prathamadale P prathamadale | BL prathamadala° U<sub>2</sub> śabdaḥ cett.] śabdaḥ  
 U<sub>1</sub> 3 tiṣṭhati cett.] tiṣṭhati U<sub>1</sub> dvitīye dale PU<sub>1</sub>] dvitīyadale cett. sparśas cett.] sparśaḥ EU<sub>1</sub>  
 tiṣṭhati cett.] om. E tṛtīye E] tritīya° BL tritīya° PU<sub>1</sub>U<sub>2</sub> rūpaṃ cett.] rūpaḥ U<sub>1</sub> caturthe dale  
 EP] caturthadale BLU<sub>1</sub> caturthadala° U<sub>2</sub> rasas cett.] rasaḥ U<sub>1</sub> pañcame dale EU<sub>1</sub>U<sub>2</sub>] pañcamadale  
 cett. 4 gaṇdhas cett.] gaṇdha BP gaṇdhaḥ U<sub>1</sub> tiṣṭhati cett.] tiṣṭhati 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 cittam EPU<sub>2</sub>] citta B citta L cittaḥ U<sub>1</sub> tiṣṭhati  
 cett.] tiṣṭhati U<sub>1</sub> saptame dale EU<sub>1</sub>U<sub>2</sub>] saptamadale cett. buddhis cett.] budhiḥ U<sub>1</sub> aṣṭame  
 dale EPU<sub>1</sub>U<sub>2</sub>] aṣṭamadale BL 'haṃkāra EP] ahaṃkāras BL ahaṃkāraḥ U<sub>1</sub>U<sub>2</sub> 4–5 etad aṣṭadala-  
 madhye cett.] etad aṣṭadale madhye P etat tatadalamadhye U<sub>1</sub> 5 samagraprthivyākāro BPLU<sub>2</sub>] samagryā prthivākāro U<sub>1</sub> prthivyākāro E tatkamalaṃ U<sub>1</sub>] tatkamalamadhye cett. adhomukhaṃ U<sub>1</sub>] mukhaṃ cett. dhyānād ātmaprakāśo U<sub>1</sub>] dhyānākāśo BPL dhyānād ātmaprakāśo U<sub>2</sub> nādāt prakāśo E  
 6 prakāśād cett.] prakāśāvan L prakāśā° E anantaram PU<sub>1</sub>U<sub>2</sub>] anantara | B antaram L °namtaram  
 E kamalaṃ cett.] kamalaṃ B ūrdhvamukhaṃ cett.] mūrdhvaṃ mukhaṃ B tathā cett.] yathā  
 U<sub>1</sub> sūryaparakāśād anantaram U<sub>2</sub>] sūryo prakāśānamtaram | B sūryaparakāśānamtaram EPLU<sub>1</sub> tadā  
 kamalamadhye BPL] tadā malamadhye U<sub>2</sub> tadā saromadhye E tadā U<sub>1</sub> 6–7 vikasati cett.] visati P

**Philological Commentary:** 1–2 tathā dviṣāṇām ...kaṭhinaṃ 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. 1–2 tathā dviṣāṇām ...kaṭhinaṃ bhavati: The passage is possibly corrupt. I conjectured, according to the descriptions found for the fourth *cakra* as described on p.??, It presents an eight-petalled lotus within the twelve-petalled lotus.

## [XLVIII. Division of the Heart Lotus]

Now, the division of the lotus of the heart is taught. The accomplished persons teach eight leaves of it. †Likewise, in the middle of the twelve petals is a solid eight-petalled unit.†<sup>3</sup> This eight-leaved lotus is situated in the heart. They are both situated in the heart.<sup>4</sup>

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

At that point, the lotus remains facing downward. Because of the meditation on that lotus, the light of the self arises. From the light immediately afterwards, the lotus faces upwards. Thus, immediately afterwards, from the light, which is like the sun, the lotus within the lotus blooms.

<sup>3</sup>Rāmacandra mentions the concept of an eight-petalled lotus within the twelve-petalled lotus in the heart already in chapter VII on pp. 77. The statement *ekaṃ kaṭhinam bhavati* is odd. However, since this second lotus within the lotus is facing downwards and is caused to face up and bloom by means of meditation, it seems reasonable 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 *ekaṃ* as an expression of a unit in the sense of petals of a closed lotus bud and *kaṭhinam* in the literal sense of hard, referring to the respective property of a closed lotus bud. The expression is strange, indeed, but judging by the quality of Sanskrit in the rest of the text, it is not surprising that he was not able to express himself in a better way.

<sup>4</sup>Related ideas of a distinguished space within the lotus [of the heart] (*hṛdayākāśa*), 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 Śāktitantra division of the Vidyāpīṭha. 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 *maṇḍala* comprising a twelve-spoked *cakra* in which an eight-petalled lotus is embedded. The practitioner is instructed to mentally visualize this *maṇḍala* in their heart in a protected place without wind and meditate on the divine internally. Here, one shall worship the lord and still the mind, cf. *Siddhayogeśvarīmata* 20,8-22. For a depiction of the *maṇḍala* 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.

## [XLIX. ūrdhvamukhaṃ [kalam] vikasati]

- 1 तथेदमप्यात्मप्रकाशानन्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहं सोऽहं स  
 2 इति संज्ञा । तस्या मध्ये स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । †शक्तिश्चित्तय  
 3 लोकान्तः सम्यक् मुद्रा च खेचरी † चिदानन्दादयश्चन्द्रिका चेतनाविता । परमात्माहासूर्यरश्मिपुञ्जः  
 4 प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं । निरन्तरं स्वयमग्निर्महाज्योतिराभाति परमं पदं । सदोदितमनश्च  
 5 न्द्रः सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः सोऽपि लीनः स्वयं पदे । पदमेव महानग्निर्येन ग्रस्तं कलामयं ।  
 6 एवं चन्द्रार्कवह्नीनां संकेतः परमार्थतः ।

**Sources:** 2–3 cf. YSv (PT p. 845): śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyāsaśālī samyak siddhā ca khecarī | 3–5 cf. YSv (PT p. 845): cidānandamayam cittam cetanā candrikānvitā | paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṃ karttavyaṃ ca niranantaram | dīptas tathā mahājyotir avirbhāti param padam | 5 cf. YSv (PT p. 845): sadoditam manasūryam candrajyotir ivekṣate |

1 tatheda EPU<sub>2</sub>] tathā idam U<sub>1</sub> tam BL apy EU<sub>1</sub>] api cett. ātmaprakāśānamtaram PU<sub>2</sub>] ātmaprakāśānataram U<sub>1</sub> ātmaprakāśānantaram E ūrdhvamukhaṃ ELU<sub>1</sub>U<sub>2</sub>] ūrdhvaṃ mukhaṃ P mūrdhvaṃ mukhaṃ B tanmadhye cett.] tanamadhye U<sub>2</sub> \*rūpābhūmir cett.] \*rūpo bhūmir L bhavati cett.] bhavati U<sub>1</sub> \*ham sa cett.] ham E 2 tasyā PU<sub>1</sub>U<sub>2</sub>] tasya BL svātmano cett.] svātmanas U<sub>1</sub> dhyānād cett.] dhyād BU<sub>2</sub> āyūr cett.] hy āyur E vardhayati BL] varddhati U<sub>1</sub>U<sub>2</sub> varddhate EP rogā cett.] rogo E dūre cett.] dūro P dūrā L bhavanti cett.] bhavati BE śaktis BLP U<sub>1</sub>U<sub>2</sub>] tathā dviśaśaktis E 2–3 tritayalokāntaḥ U<sub>2</sub>] tritayalokānta° P trītyalokāntaḥ E tritaya lokānta° BL trīvali kṛtaṃ U<sub>1</sub> 3 mudrā cett.] samudrā E ca khecarī PLU<sub>2</sub>] ca khecarī B bhavati khecarī U<sub>1</sub> khecarī E cidānandādayaḥ P] cidānamdādayaḥ U<sub>2</sub> cidānamdodayaḥ U<sub>1</sub> cidānamdādayoḥ BL cidānandādvayaḥ E candrikā° L] caḍrikā B caḍriś caḍrikā P candracandrikā E camdraḥś cetanāś U<sub>1</sub> camdraś caḍrikā U<sub>2</sub> cetanānvitā em.] veti nāmānvitāḥ E cetanānvitāḥ P cetanvitāḥ BL camdrakānvitā U<sub>1</sub> cetanānvitāḥ U<sub>2</sub> paramātmamahāsūryaraśmipūṃjaḥ U<sub>1</sub>] paramātmamahāsūryaraśmipūṃja° BLP U<sub>2</sub> paramātmanāśaharaśmipūṃja° E 4 prakāśakaḥ cett.] prakāśaḥ E agnir cett.] manasi E mahājyotir cett.] mahājyotiś U<sub>1</sub> ābhāti cett.] abhāti U<sub>1</sub> paramaṃ padam EPLU<sub>1</sub>] paramapadam B parammapadam U<sub>2</sub> sadoditamanaś BEL] sadoditamanaś U<sub>1</sub> sadoditam manas PU<sub>2</sub> 4–5 candraḥ cett.] candraḥ B 5 sūryodayam E] sūryodaya BPLU<sub>2</sub> sūryodaye U<sub>1</sub> ivekṣate cett.] avekṣate E ca lakṣyate U<sub>1</sub> grasto cett.] graste U<sub>1</sub>U<sub>2</sub> manas cett.] manas B candraḥ cett.] ścamdraḥ B linaḥ P] lina B linaḥ LU<sub>1</sub> lipyaḥ EU<sub>2</sub> padam cett.] m P mahānagnir cett.] mahānagnih L yena PU<sub>1</sub>U<sub>2</sub>] yame E sūrya° BL kalāmayam cett.] kalāmayā U<sub>1</sub> 6 candrārkavahninām EPU<sub>2</sub>] camdrārkavahninām L camdrārkavahninām B camdrārkavatām U<sub>1</sub> samketāḥ cett.] samketanam BL paramārthataḥ cett.] paramārthataḥ vā U<sub>1</sub>

**Philological Commentary:** 2 rogā dūre .... Evidence of E resumes at this point and resynchronizes with the structure of the other witnesses.

## [XLIX. Blooming of the Upward Facing Lotus]

For thus, immediately after the light of the self [arises], the upward-facing [one] blooms. Within it, the place having the form of the highest 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<sup>5</sup>, the force of life is caused to grow day by day. Diseases are remote. †...†<sup>6</sup> The non-duality consisting of bliss and consciousness is consciousness endowed with illumination. The highest 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. The own fire is the great light that illumines the highest place. The constantly active mind being the moon, perceives how the sun rises. Because of this, the mind, which is the moon, is devoured, although it disappears in its own place. The place, however, made of digits, is devoured by the sun, the great fire. Thus, there is an agreement between the fires and the beams of the moon with the highest reality.

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<sup>5</sup>Probably within the lotus.

<sup>6</sup>It is not possible to make sense of the Sanskrit based on what is handed down in the manuscripts of the *Yogatattvabindu*. However, we have to assume that the passage probably tries to express what was written in the source text *Yogasvarodaya* (*Prāṇatoṣiṇī* p. 845): *śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyāsaśālī samyak siddhā ca khecarī* |. "Purification of the energy and freedom from diseases arises for one who is abundantly engaged in the practice of Mudrā. He is truly becomes a Siddha and a Sky-roamer."

# Appendix

## Figures





Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



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



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