

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

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

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Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
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- L : Lalchand Research Library LRL5876
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Critical Edition & Annotated Translation

पुरुषस्य नृत्यदर्शनात् । गीतश्रवणात् । वल्लभवस्तुनो दर्शनात् । य आनन्द उत्पद्यते सः स्वर्गलो-
कः कथ्यते । रोगपीडादुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्वहुतरं नरकं कथ्यते । अथ च यत्क-
र्मकरणात् सर्वेषां लोकानां स्वमनसि च शुभं न भरते तत्कर्म बन्धनमित्युच्यते । अथ च यत्-
कर्मकरणात्मनोमध्ये शङ्का न भवति तत्कर्म मुक्तिकारणम् ।

5

[XLII. rājayogāc charīre cihnāni]

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

Sources: 1-2 cf. YSv (PT pp. 843-844): samagradarśanān muktaḥ svargabhogaṇ ca matsukham | tad etac cintayā yāti rogaśokavivarjitāḥ | 1-2 cf. SSP 3.14 (Ed. pp. 59-60): yat sukham tat svargaḥ | yad duḥkham tan narakāḥ | yat karma tad bandhanam | yo nirvikalpaḥ sā muktiḥ | svasvarūpajñā-
nadaśāyām nidrādaḥ svātmajāgaraḥ śāntir bhavati | evaṁ sarvadeheṣu viśvarūpaḥ parameśvaraḥ
paramātmā 'khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSv (PT p. 844): yat karmā
karmaṇā śāṅkā manomadhye bhaved vahiḥ | tat karmakaraṇam muktir ity āha bhagavān śivaḥ |
1 cf. YSv (PT p. 844): yasya darśanamātreṇa rogaśokavivarjitāḥ | paramānandacittaḥ syāt tapasvī
caiva kirtitāḥ | saptadvipā bhaved dṛṣṭā tattvajñānam tato bhavet | sarvabhāvaṁ vijānīyād va-
jradeho bhavet tathā | sarpadaṣṭe viṣaṁ na syāt kṣudhā nidrā tṛṣṇā tathā |

1 puruṣasya cett.] puruṣasyāvādyā U₁ nrtyadarśanāt DEP] nityadarśanād D darśanāt || U₂
nrtyod° U₁ gītaśravaṇāt cett.] gītaśravaṇād U₁ darśanāt U₁ ya P] yā U₁ yaḥ
BDEL om. U₂ saḥ E] sa DU₁ U₂ 1-2 svargalokaḥ BELP] svargaloka U₂ bahurānaṁdaḥ svarga-
phulaḥ D bahurānaṁdaḥ svargaphalaḥ U₁ 2 °piḍā° D] °piḍa° U₁ °piḍito E °piḍato BP °piḍāto U₂
°piḍano L durjanebhyāḥ cett.] durjanebhya BLP yad duḥkham L] yat duḥkham E yat duḥkha
B yaduḥkham P duḥkham DU₁ duḥkha U₂ tadbahutaram cett.] tat bahutaram D bahutaram U₁
narakam cett.] nakam U₁ 2-3 atha ca yat karmakaraṇāt sarveṣāṁ lokānām svamanasi ca
śubham na bharate tat karma bandhanam ity ucyate U₁] om. cett. 3-4 yat karmakaraṇān
PU₂] yat karmakaraṇāt cett. 4 manomadhye cett.] manobudhye BL śāṅkā cett.] śākā U₂
bhavati cett.] bhavaṁti U₂ muktikāraṇam cett.] kamuktikāraṇam LB 6 idāni cett.] idāni
BPU₂ rājayogāc charīre DEL] rājayogāc charīre || B rājayogāccharīre U₁ rājayogāccharīre U₂ ro-
gayogāccharīre P etādṛśāni cett.] yādṛśāni E sakalaroganāśaḥ cett.] sakalarogaḥ nāśaḥ U₁
6-7 sakalapṛthviṁ cett.] sakalāṁ pṛthviṁ P 7 tadanantaram cett.] tad āntaram P tad anam-
tara° U₂ tattvaviṣayam DU₁] om. cett. samagrām bhāṣām PDU₁] samagrā bhāṣā EU₂ samagrā
bhāṣa B samagra bhāṣā L 8 °damśo DLU₁ U₂] °damśo P °damśena E °damśema B sati em.] sati
DU₁ om. cett. na cett.] om. L bhavati cett.] bhavati B vati U₂ tataḥ cett.] tat° BL om. U₁
puruṣasya cett.] om. U₁ bubhukṣā EDU₂] bunnukṣā P babhukṣā BL om. U₁ pipāsanidroṣṇatā°
L] pipāsanidroṣṇatā° U₂ pipāsanidrā] uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U₁
°śita° cett.] śitatā P śitoṣṇatā E śita nā D om. U₁ 8-9 bādhā na PBL] bādhām na EDU₂ om. U₁
9 kurvanti cett.] kuroti D om. U₁

The person's bliss that is generated as a result of seeing dance, listening to songs, [and] viewing beloved objects, that [bliss] is called heaven. The person's suffering that arises as a result of the pain caused by disease, and wicked people, that great [suffering] is called hell. Moreover, an action that does not bring goodness to all people and one's mind, that action is said to be bondage.¹ And also, the action that does not create fear in the mind that action is the cause of liberation.²

[XLII. Signs in the body as a result of Rājayoga]

Now, such signs manifest in the body as a result of Rājayoga.³ They are described. The eradication of all diseases occurs. He sees the entire world. Subsequently, knowledge whose range is the principles arises. He understands all languages. Then, the person's body becomes as hard as a diamond. After a snake bite has taken place, death does not occur. Then, the troubles of hunger, thirst, sleep, heat and cold do not arise for the person.

¹This sentence is only preserved in U₁ (N₁ and N₂ have a *lacunae* here and the other manuscript of the α -group omits the sentence, too). 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 in the other witnesses can easily be explained here as a haplography of the following sentence, as they begin similarly. A similar statement is found in Rāmacandra's source text, the *Siddhasiddhāntapaddhati* (cf. sources).

²Structurally, lacking any introductory statement, these sentences at first sight do not convincingly align with the context of the yogic body's contents. However, the structure is consistently preserved across all witnesses. Furthermore, this sequence corresponds to the presentation of contents in the *Siddhasiddhāntapaddhati*, as well as the *Yogasvarodaya* (cf. sources). Both source texts conclude the chapter with information about the contents of the yogic body. Rāmacandra's formulations are a synthesis of the two source texts. Gharote and Pai (Ed. p. 60, cf. sources) notes the following regarding the corresponding passage in the *Siddhasiddhāntapaddhati*: "Thus, the Supreme Lord of universal nature exists in every manifestation in the form of *cit*. Heaven and hell are not two worlds which the souls visit after leaving the body, but only mental states of happiness or sorrow."

³The 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 and bliss resulting from Rājayoga were emphasized. Here, the focus shifts to physical results such as health, strength, supernatural abilities or resilience.

वाक्सिद्धिर्भवति । विद्युत्पाते शरीरे काचिधानिर्न भवति । तदनन्तरं पवनयोगी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्वा पश्यति । अणिमाद्यष्टसिद्धिर्भवति ।

श्रीपद्मश्च महापद्मः शङ्खो मकरकच्छपौ ।

मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥XLII.॥

5

महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेछा भवति । तत्र लोके गच्छति । आज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणे हरणे सामर्थ्यं भवति ।

Sources: 1 cf. YSv (PT p. 844): uṣṇatā śitatā ceti vāksiddhiḥ syān na saṁśayaḥ | vidyutpāte 'pi dehasya kvacid hānir na jāyate | 1-7 cf. YS (PT p. 844): tato 'sau vāyuyogī syād dr̥ṣṭvā pr̥thvikulān-vitaḥ | aṇimādyasṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samīpe ca nidhayo nātra saṁśayaḥ | 3-7 ≈ *Amarakośa* I.1.165-I.1.166: mahāpadmaś ca padmaś ca śaṅkho makarakacchapau | mukundakundanilāś ca kharvaś ca nidhayo nava || 7-9 cf. YSv (PT p. 844): yatreccā gamanaṁ tatra svarge marttye rasātale | sphuraty ājñākhyāḥ sarvatra samīpe paramēśvaraḥ | kāraṇe hāraṇe śakto rakṣaṇe 'pi ca pārvati | ātmamādhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmamanasor aikyaṁ prāpnoti paramaṁ padam |

1 śārīre DU₁] om. cett. kācid hānir na U₂] kācid glānir na BL na kiṁcid glānir D kvācid glānir na U₁ kācid bādāpi E °yogī U₁] °rūpi PU₂ °rūpi BL °yopi D °rūṣi E puruṣo cett.] puruṣi E 2 pr̥thvīm cett.] pr̥thvi B dr̥ṣṭyā DEP] dr̥ṣṭā BL dr̥ṣṭvā U₁U₂ aṇimādyasṭasiddhir cett.] aṇimāmahimāgarimālādhimā tathā U₂ bhavati cett.] prātikāmyamiśatvaṁ || viśitvaṁ || ity āṣṭasiddhayaḥ || U₂ 4 śrīpadmaś ca mahāpadmaḥ E] śrīpadmaś ca mahāpadmaṁ PB padmaś ca mahāpadmaś ca U₂ om. DELU₁ śaṅkho BLU₂] saṁkho P om. DU₁ makarakacchapau em.] makarakachapaḥ BLU₂ makarakachapa° P om. DU₁ 5 mukundakundanilāś ca em.] mukunḍo kuṁdaś ca nilāś ca U₂ kuṁdonukuṁdanilāś ca P kuṁdonukuṁdoś ca nilāś ca BL om. DU₁ kharvaś ca nidhayo nava em.] vijñeyā nidhayonava P vajrayoni cidātmakā BL vajrayo navanidhi U₂ om. DU₁ 7 mahāpadmādyā EDU₁] mahāpadmājñā BL mahāpadmā P nava nidhyayaḥ E] nava nidhapa U₁ nidhyayaḥ D nanidhyayaḥ || L navinidhyayaḥ || B dhānavanidhaya P samīpa E] samīpe cett. āgacchanti cett.] āgacchati U₂ āgacchati || nava nidhayaḥ samīpa āgacchanti | B ākāśamādhye cett.] ākāśa° U₁ daśasu cett.] °daśa U₂ dikṣu cett.] dikṣumādhye DU₁ gamanāgamanabalaṁ DPU₁U₂] gamanāgamanavallabhaṁ BL gamanāgamane bhavataḥ balaṁ E bhavati cett.] bhavati B 8 yatra cett.] om. E loke cett.] om. E gamaneccā cett.] om. E bhavati cett.] bhavati U₁ om. E tatra cett.] yatra BPU₁ om. E loke cett.] om. E gacchati cett.] om. E ājñā DU₁U₂] ajñā BLP sarvatra cett.] om. E sphurati cett.] om. E paśyati cett.] paśyaṁti BU₂ 9 karaṇe cett.] karaṇaṁ D haraṇe cett.] taraṇe U₂ sāmārthyaṁ cett.] ca sāmārthyaṁ U₁marthyaṁ D

Perfection of speech arises. When struck by lightning, there is no damage whatsoever to the body.⁴ Subsequently, the person becomes a yogin of the wind.⁵ He sees the entire earth with [his] gaze. The eight supernatural powers beginning with “becoming infinitely small” etc. (*aṇimādi*) arise.

XLII.1 1. Śrīpadma (“glorious lotus”), and 2. Mahāpadma (“great lotus”), 3. Śaṃkha (“conch”), 4. Makara (“crocodile”), and 5. Kacchapa (“turtle”), 6. Mukunda (“gem”), 7. Kunda (“jasmine”), and 8. Nīla (“sapphire”), as well as 9. Kharva (“[another type of] gem”) are the nine treasures.⁶

The nine treasures, beginning with the Mahāpadma, are near at hand. The power of coming and going within the ten cardinal points in space arises. Wherever one desires to go in the world, one goes there. Unlimited force manifests everywhere. One sees the Supreme Lord nearby. The capability to create and destroy arises.

⁴ An *api* as in *Yogasvarodaya* (cf. sources) would refine the sentence.

⁵ Rāmacandra employs *pavanayogī* as a synonym for *vāyuyogī* of his source text *Yogasvarodaya*. The following sentences suggest that the *pavanayogī* is so-called because the yogin can move freely through space, just like the wind. That reminds us of *Amanaska* 1.65: *dvādaśāhalayenāpi bhūcaratvaṃ hi sidhyati | nimiṣārdhapramāṇena paryataty eva bhūtaḥ* || 65 || Birch (213: 243) translates: “By means of absorption for a period of twelve days, the state of moving across the earth is achieved. Within half the time [it takes to] blink an eyelid, [the yogin can] travel [anywhere] around the world.” An e-text search for *pavanayogī* yielded no hits, in contrast to *vāyuyogī*. However, the term seems to be mostly associated with *prāṇāyāma* in other texts, as in the case of *Rudrayamalatantra* 61.177: *pavaneśaś cānilasthā paramātmā nirantarā* (em.] *nināntarā*) || *vāyupūrakakārī ca vāyukumbhakavadhīnī* || 175 || *vāyucchidrakaro vātā vāyunirgamamudrikā | kumbhakastho recakasthā pūrakasthātīpūrīnī* || 176 || *vāyūkāśādharārūpī vāyusañcārakārīnī | vāyusiddhikaro dātri vāyuyogī ca vāyugā* || 177 || “ (175) The lord of the breath, residing in breath, the supreme self, uninterruptedly he is one who inhales the breath and one who defeats the retention of the breath. (176) He is one who pierces with the breath, the blower, he who seals the leakage of the breath, the one who engages in breath retention, in exhalation, in inhalation, and the one who intensively engages in inhalation. (177) The one who has the form of a receptacle of space and breath, the one who directs the movement of the breath, the one accomplishes the breath, the giver and the yogin of the wind, the one who moves the wind.”

⁶ The verse is absent in the α -group and therefore greyscaled. A scribe must have added this verse. The verse might stem from the *Amarakośa*. The nine treasures traditionally belong to the god Kubera, the lord of the riches, the wealthiest god. I emend the edition according to the traditional list. The nine treasures that an virtuous emperor possesses are also mentioned in ...

[XLIII. gurubhakteḥ phalam]

इदं गुरुभक्तेः फलम्। आत्ममध्ये मनसो विश्रामकरणमिच्छता पुरुषेण सद्गुरोः सेवां कृत्वा साव
धानं मनः करणीयम्। अभ्यासबलात्परमप्राप्तिः। तेन स्वस्य मनसः समरसं कर्तव्यं। चन्द्रसूर्यौ
यावपिण्डो निश्चलो भवति। श्लोकः॥

- 5 सम्यक् स्वभावकिरणोदयचिद्विलासे।
ग्रस्ते स्वशान्तिमहतां स्वयमेव याति।
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यं।
सत्यं भवेत्समरसं गुरुवत्सलानाम्॥XLIV.॥

Sources: 3 cf. YSv (PT p. 844): candraḥ sūryaḥ sthīro yāvat tāvad dehasthitis tathā | tāvad
ekaṁ samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavita dhīrā nīścalā śāntir eva ca | gurupā-
daprasādena tad aikyaṁ yāti siddhibhāk | 5-8 ≈ SSP 5.79 (Ed. p. 105): saṁvitkriyā vikaraṇoday-
acidvilāsavīśrāntim eva bhajatām svayam eva bhāti | graste svaveganīcaye padapiṇḍam aikyaṁ
satyaṁ bhavet samarasam guruvatsalānām |

2 gurubhakteḥ cett.] gurubhaktaiḥ P phalam cett.] phalam bhavati U₂ viśrāmakaraṇam
cett.] viśrāmaṁ karaṇaṁ B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ
cett.] sadguroḥ DU₁ kṛtvā cett.] kṛ.. D kṛtvā || U₂ 2-3 sāvadhānam cett.] māvadhānam U₂
3 karaṇīyam cett.] kṛtvā karaṇīyam L kṛtvā karaṇīyam B abhyāsabalāt cett.] abhyāsabalāt ||
L paramaprāptiḥ cett.] paramapadaprāptiḥ U₂ tena cett.] tena saha DU₁ svasya manasaḥ
BLPU₂] svasya manaḥ D svascha manaḥ U₁ svaśiṣyamanasaḥ E samarasam L] samarasyaṁ
DPU₂ svāsthyaṁ E om. BU₁ kartavayaṁ DLU₁U₂] kartavyam EP om. B 3-4 candrasūryau
yāvat EPU₁] caṁdrasūryau yāvit D caṁdrasūryayāt L caṁdrasūryavat U₂ om. B 4 piṇḍo PLU₂] piṇḍe
DE piṇḍau U₁ om. B niścalo PLU₁U₂] niścalau DE om. B bhavati PLU₁U₂] bhavataḥ
E bhavati D ślokaḥ DU₂] śloka LU₁ 5 samyak° cett.] samyagaḥ U₁ °kīraṇodaya° cett.]
karaṇotdṛḍi U₂ cidvilāse em.] cidvilāsam DU₁ cidvilāsa ELPU₂ cidvilāsam U₁ samarad vilāsa ||
unm. B 6 graste em.] °grastaṁ BDELPU₂ grastasamagraṁ unm. U₁ svaśānti° cett.] saśānti
U₁ mahatām U₁] manasā BLP bhavatām U₂ mavatām D samatām E svayam cett.] svam B
yāti cett.] yāmi P śānti BL 7 graste cett.] grāme U₂ svaveganīcaye cett.] svavegaṁ nicaye D
svaveganīcaye U₁ sveramganīcaye U₂ padapiṇḍam aikyaṁ cett.] padapiṇḍam aikyaṁ D yada
piṇḍam aikyaṁ U₂ 8 satyaṁ cett.] satam B satām L guruvatsalānām em.] guruvatsalānām
DPU₂ guruvatsalābham BL guruvatsalām ca E guruvatsalānām U₁

[XLIII. Result of devotion towards the teacher]

This is the reward for devotion to the teacher. By the person desiring to bring about peace of mind within the self, after having frequented the teacher, an attentive mind should be cultivated. As a result of the power of practice, one attains the supreme [state]. By that, he shall cultivate the homogeneity of one's own mind.⁷ As long as the moon and sun are motionless,⁸ the body remains motionless. [There is a] verse:

XLIII. 1 ⁹When the play of consciousness,¹⁰ which naturally arises like the sun, is wholly devoured, one automatically reaches the greatness of innate peace. When the mass of the inherent agitation [of the play of consciousness] is devoured, there is unity of the body and [supreme] plain.¹¹ True homogeneity arises for those who are affectionate to the teacher.

Sarvāṅgayogapradīpikā 3.21 (*jākaiṃ saba baiṭhe hi sūñnai | asa sabahiṃna ki bhāṣā būñnai | sakala siddhi āññ mahiṃ jākai | navanidhi sadā rahaiṃ ḍhiṃga tākai ||* 21 ||) as one of the result of Rājayoga (Rājayoga in the *Sarvāṅgayogapradīpikā* is *vajrolimudrā*). Furthermore, they are mentioned in *Jogpradīpyakā* 601 (*nāṭika chaṃḍa sahaḥaḥi pāvai aṣṭasidha navanidha cali āvai | prāñāyāma ādi vasi hoī dasavai dvāra pahautai soī ||* 601 ||) in the context of the *mahābandhamudrā*. Furthermore, the *navanidhis* occur in the *vajrolī*-section of the *Jog Manjari*: *jākaum saba dehi ko sūñhai aura sakala jīva ki bhāṣā būñhai | sarva siddhi āgyā maiṃ jākai navanidhi rahai sadā ḍhiṃga tākai |*

⁷ In the *Haṭhapradīpikā* 4.70 (= *Vivekamārtaṇḍa* 163; ≈ *Yuktabhavadēva* 11.30; ≈ *Haṭhasaṅketacandrikā* f. 117v), the word *samarasatvam* is used to gloss the state called *samādhi*: *yadā saṃkṣīyate prāṇo mānasaṃ ca viliyate | tadā samarasatvaṃ yat samādhiḥ so' bhidhiyate ||* When the breath is destroyed and the mind dissolves, all experience is the same (*samarasatva*). That is called *samādhi*. In this context, I propose to understand *samarasa*, which literally means “same taste,” in the sense of homogeneous, which is defined as uniformly constructed; uniform, composed of similar things.

⁸ The term *candrasūryau* here refers to the movement of breath that takes place through the two nostrils, namely *idā*, the left channel associated with the moon, and *piṅgalā*, the right channel associated with the sun. See *Amṛtasiddhi* 3.2, 4.2 and 11.5.

⁹ The metre is *Vasantatilaka*.

¹⁰ The accusatives in *pāda* ab are strange. Ideally, *cidvilāsa* would be the subject of the sentence. However, the word *cidvilāsa* is masculine. Otherwise, one would expect a Locativus Absolutus construction as in *pāda* c, i.e., *cidvilāse | graste*. My current best guess is to emend the accusatives to their locative singular forms. Alternatively, the sentence can also be forcefully constructed in a more cumbersome way with the reading of B and L by substituting *mahatām* with *manasā* and keeping the accusatives.

¹¹ Within the *Siddhasiddhāntapaddhati*, *piṇḍa* and *pada* refer to the body and the supreme plane. The *piṇḍa* is discussed in chapters two and three. This conclusion is mainly drawn from the ...