

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
Nils Jacob Liersch

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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 ,
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[XLIII. gurubhakṭeḥ phalam]

इदं गुरुभक्तेः फलं । आत्ममध्ये मनसो विश्रामकरणमिच्छता । पुरुषेण सद्गुरोः सेवां कृत्वा सावधानं मनः करणीयं । अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यौ यावत्पिण्डो निश्चलो भवति । श्लोकः ॥

5 सम्यक्सवभावकिरणोदयचिद्विलासग्रस्तसमग्रस्वशान्तिमहतां स्वयमेव याति
ग्रस्ते स्ववेगनिचये पदपिण्डमैक्यं सत्यं भवेत्समरसं गुरुवत्सलानां ॥ XLIV.1॥

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

10 यस्य हस्ते धैर्यदण्डः खर्परं शून्यमासनं
योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.1॥

Sources: 3–9.10 cf. YSv (PT p. 844): candraḥ sūryaḥ sthīro yāvat tāvad dehasthitis tathā | tāvad ekaṁ samābhāṣya prāpnoti ca sadāgatiḥ | sa bhavet kavitā dhīrā niścālā śāntir eva ca | gurupādaprasādena tad aikyaṁ yāti siddhibhāk | 4–6 cf. SSP 5.79 (Ed. p. 105): samvitkriyāvikaraṇodayacidvilāsavīśrāntim eva bhajatām svayam eva bhāti | graste svaveganīcaye padapiṇḍam aikyaṁ satyaṁ bhavet samarasam guruvatsalānām | 9 ≈ SSP 6.10 (Ed. p. 111): yasya dhairyamayo daṇḍaḥ parākāśam ca kharparam | yogapaṭṭam nijāsaktiḥ so 'vadhūto 'bhidhiyate |

2 gurubhakṭeḥ cett.] gurubhaktaiḥ P phalam cett.] phalam bhavati U₂ viśrāmakaraṇam cett.] viśrāmaṁ karaṇam B viśrāmaṁ karaṇam L icchatā cett.] icchatām BL sadguroḥ cett.] sadguroḥ DU₁ kṛtvā cett.] kṛ.. D kṛtvā || U₂ 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 BLP U₂ svasya manaḥ D svascha manaḥ U₁ svaśiṣyamaṇasaḥ E samarasam L] samarasam DPU₂ svāsthyam E om. BU₁ karttavyam cett.] om. B candrasūryau yāvat EPU₁ camdrasūryau yāvit D camdrasūryayāt L camdrasūryavat U₂ om. B piṇḍo PLU₂] piṇḍe DE piṇḍau U₁ om. B 4 niścālo PLU₁ U₂] niścālu DE om. B bhavati cett.] bhavatiḥ D bhavataḥ E ślokaḥ DU₂] śloka LU₁ 5 samyak° cett.] samyagaḥ U₁ °kīraṇodaya° cett.] karaṇotdṛḍi U₂ °cidvilāsa° cett.] samarad vilāsa || B cidvilāsam | D cidvilāsam U₁ °grastasamagra° em.] grastasamagram U₁ grastam cett. °svāśānti° cett.] saśānti U₁ mahatām U₁] bhavatām U₂ mavatām D samatām E manasā BLP svayam cett.] svam B yāti cett.] yāmi P śānti BL 6 graste cett.] grāme U₂ svaveganīcaye cett.] svavegam nīcaye D svaveganīcaye U₁ sveramganīcaye U₂ padapiṇḍamaikyaṁ cett.] padapiṇḍamaikyaṁ D yada piṇḍam aikyaṁ U₂ satyaṁ cett.] satam B satām L guruvatsalānām DPU₂] guruvatsalābham BL guruvatsalām ca E guruvatchalānām U₁ 8 lakṣaṇam cett.] lakṣaṇam BLDU₁ kathyate cett.] āha BL 9 haste cett.] hastai U₂ kharparam cett.] kharaparam DU₁ śūnyam āsanam cett.] śūnyabhāsanam B śūnyanāmakaṁ U₁ 10 yogaiśvaryeṇa cett.] yogaiśvaryai B yogaiśvarye L sampannah cett.] sampanna P sannah U₂ sovadhūta cett.] sovadhūtam BL udāhṛtaḥ cett.] udāhṛtam BL

[XLIII. Result of devotion towards the teacher]

This is the result of devotion to the teacher.¹ 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. Just as the sun and the moon remain unchanging, an unchanging body emerges. [There is a] verse:

XLIII. 1 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.²

XLIV. 1 He, who has the staff of courage³ in [his] hand, whose begging bowl is the empty seat⁴, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

¹ *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).

² 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 *saṃnyāsa āśrama*. In KANAMARLAPUDI's words, the Avadhūta became a sanitised *saṃnyāsin*. If Rāmacandra indeed wrote this text for the education of princes the boundaries of the term would be pushed even further.

³ Alternatively, the term *daṇḍa* could be understood as a scepter and *dhairya*, a term that can have royal connotations (cf. BOETHLING, 1858:167) could be translated as "steadfastness of a prince".

⁴ Regarding the reasons mentioned above, the term *āsana* could alternatively be translated as "throne".

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

आत्मा ह्यकारो विज्ञेयो वकारो भववासना ।
धूत तत्कपनं प्रोक्तं सोऽवधूतो निगद्यते ॥ XLIV.3॥

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

यः पुरुषो द्वितियं न पश्यति केवलं स्वस्वरूपं पश्यति सोऽवधूतः । अथवा यस्य मनश्चञ्चलभावं
न दधाति सोऽवधूतः कथ्यते । यत्र दृश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । य
10 किञ्चित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

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

Sources: 1-2 ≈ SSP 6.11 (Ed. p. 111) : bhedābhedau svayaṃ bhikṣāṃ kṛtvā sāsavadane rataḥ | jaraṇaṃ tanmayibhāvaḥ so 'vadhūto 'bhidhiyate | 11-12 ≈ SSP 6.32 (Ed. p. 118): avadhūtatanur yogi nirākārapade sthitaḥ | sarveṣāṃ darśanānāṃ ca svasvarūpaṃ prakāśate |

1 bhedābhedau cett.] bhedābhedo U₂ bhikṣābharaṇaṃ cett.] bhikṣābhakṣaṇaṃ DU₁ jāgaraṃ P] jaraṇaṃ BDELU₁ jiraṇaṃ U₂ 2 etādṛśo 'pi cett.] tādṛśopi BL so'vadhūta cett.] so vadhūtaṃ BL 3 ātmā EPD] ātmāt B ātmār L ātmai U₁ ā U₂ hy akāro cett.] dyukāro BL vijñeyo cett.] vijñeyau B vakāro cett.] vikāro BL 4 dhūtas cett.] dhūtaṃ E dhūtaṣa D tatkaṃpanaṃ cett.] samtāpanaṃ E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U₁ 5 vakārārtho cett.] vikārādirthor BL 'tha cett.] ya BU₁U₂ 6 etad dvayaṃ P] etad dūyaṃ E etad dvayaṃ cett. yaḥ jānati BL] japaṃ kuryāt E yaṃ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U₁ jayati yaḥ U₂ udāhṛtaḥ cett.] udādhṛtā B udādhṛtaḥ L udārataḥ U₁ 8 dvitīyaṃ cett.] dvitīya P paśyati cett.] paśyati || U₂ paśyaṃti B paśyati cett.] tiṣṭhati DU₁ °vā cett.] °vo E °cā DU₁ manaś cett.] manaḥ DU₁ cañcala° cett.] caṃcalaṃ BL caṃcali U₂ bhāvaṃ cett.] bhāva B bhāve U₁ 9 dadhāti cett.] dhadhāti | BD so'vadhūtaḥ cett.] so vadhūtaḥ | BL kathyate cett.] om. BL yan na EPU₁] yanma D athavā kasyase panna BL om. U₂ dṛśyate cett.] iśyate B om. U₂ tad cett.] °d BL tad avyaktaṃ cett.] tad avyakta° DU₁ paśyati cett.] yasyati BL paśyati U₁ 9-10 yatkiṃcit DU₁U₂] yatkiṃcid BELP 10 paśyati DU₁] dṛśyate PLU₂ rśyate EB tatsarvaṃ cett.] tatatsarvaṃ P tatsarva L grasati P] grasati DU₁ grasati U₂ grastāti E muktam cett.] muktim U₂ jñāyate cett.] jñāyate || U₂ jñānaṃ paśyati | E so'vadhūtaḥ cett.] sāvadhūtaḥ P kathyate cett.] kathyamte U₂ 11 tanuḥ BEU₁] tanu PLD rutu U₂ somā L] somo cett. sthitaḥ cett.] sthita U₁ 12 darśanānāṃ cett.] darpaṇānāṃ U₂ prakāśate BLP] prakāśyate cett.

XLIV. 2 Whose alms are “difference and non-difference”⁵ whose ornament is vigilance⁶, 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.⁷

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.⁸

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.⁹

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.

⁵The *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*.

⁶Only 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*.

⁷I could not identify this verse’s source. Thus, the verse could be authorial.

⁸I could not identify this verse’s source. Thus, this verse could be authorial, too.

⁹I was not able to identify the source for this passage.

सत्यमेकमर्जनित्यमनन्तमक्षयं ध्रुवं ।

ज्ञात्वा यस्तं वदेद्धिमान् 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 भासते शिवः ।†
तयोः संयोगकर्ता यः स भवेत् सत्ययोगभाक् ॥ XLIV.7॥

विश्वातीतं तथा विश्वमेकमेव विराजते ।

संयोगेन सदा यस्य सिद्धयोगी स गद्यते ॥ XLIV.8॥

सर्वासां निजवृत्तीनां विस्मृतिं भजते तु यः ।

10 स भवेत्सिद्धसिद्धान्ते सिद्धयोगी स गद्यते ॥ XLIV.9॥

उदासीनः सदा शान्तो महानन्दमयोऽपि च ।

यो भवेत् सिद्धयोगेन सिद्धयोगी स कथ्यते ॥ XLIV.10॥

Sources: 1-2 cf. SSP 6.60 (Ed. p. 128): satyam ekam ajam nityam anantam cākṣayaṁ dhruvam | jñātvā yas tu vaded dhiraḥ satyavādī sa kathyate | 5-6 ≈ SSP 6.64 (Ed. p. 129): prasaraṁ bhāṣate śaktiḥ saṁkocaṁ bhāṣate śivaḥ | tayoḥ yogasya kartā yaḥ sa bhavet siddhayogirāt | 7-8 ≈ SSP 6.65 (Ed. p. 130): viśvātitaṁ yathā viśvam ekam eva virājate | saṁyogena sadā yas tu siddhayogī bhavet tu saḥ | 65 | 9-10 ≈ SSP 6.66 (Ed. p. 130): sarvāsāṁ nijavṛttināṁ prasmṛtiḥ bhajate layam | sa bhavet siddhasiddhānte siddhayogī mahābalaḥ | 11-12 ≈ SSP 6.67 (Ed. p. 130): udāsīnaḥ sadā śāntaḥ svastho 'ntarjibhāṣakaḥ | mahānandamayo dhiraḥ sa bhavet siddhayogirāt |

1 ekam cett.] ekām DU₁ ajam cett.] ja D nityam BELL] nityam cett. anantam BELL] manam tam DU₁ U₂ 2 jñātvā cett.] jñātvāt LD yas tam em.] hy evam β hy D hy astam U₁ vaded cett.] vadet U₂ satyavādī cett.] om. L sa cett.] om. U₂ 3 yatkiṁcid DPU₁] yatkiṁcin E yatkiṁ BL om. U₂ aikyena D] aikena U₁ kena BL yena P na E om. U₂ paśyati DEP] paśyati U₁ paśyamti BL om. U₂ sa sa D] sa cett. om. U₂ ekaḥ cett.] eko E om. U₂ tasya cett.] hy evam E om. U₂ manaso BELL] mano DU₁ om. U₂ jānāti L] vijānāti E na jānāti P jānātir B jātita D jnānamti U₁ om. U₂ na nāso na BLP] nāso na D nāśa na E tādrśot U₁ om. U₂ tādrśam cett.] om. U₂ padārtham cett.] padārtha P om. U₂ jñātvā cett.] jñā BL om. U₂ kālē cett.] kālā DU₁ om. U₂ 4 ceṣṭā cett.] om. U₂ bhavati cett.] om. U₂ sa satyavādī kathyate cett.] om. U₂ 5 prasaram conj.] vāsare PLU₂ vāsvare E vāsvre B vasare DU₁ bhāṣate conj.] bhāsvare BDEPU₂ bhāskare LU₁ śaktiḥ cett.] śaktiḥ DU₂ om. BL saṁkocaṁ conj.] saṁkoco DEPU₁ U₂ om. BL bhāṣate conj.] bhāsvare DEPU₂ bhāskare U₁ om. BL śivaḥ em.] pi ca cett. 6 tayoḥ cett.] om. BLU₁ saṁyogakartā yaḥ cett.] sayogaḥ kartavyaḥ B saṁyogaḥ kartā yaḥ L sa bhavet cett.] bhavat B samvit svabhāvāt U₁ 7 viśvātitaṁ em.] viśvātita DU₂ viśvātita BL viśvānita EP viśvāso viśvātita U₁ 8 saṁyogena D] saṁyogo na cett. gadyate cett.] kathyate PU₁ 9 nijavṛttināṁ cett.] bijavṛttināṁ BL vismṛtiṁ U₁ U₂] vismṛtiṁ L vismṛti BP vismṛtir E 10 siddhānte cett.] siddhasiddhānto E 11 udāsīnaḥ cett.] udāsīna U₁ om. L sadā śānto cett.] om. L mahānandamayo BU₁] mahānandamayā U₂ brahmānandamayo EP om. L 'pi ca cett.] om. L 12 yo bhavet siddhayogena siddhayogī sa kathyate cett.] om. L

Notes: 9 sarvāsām: 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 †The expansion is Śakti, the contraction is Śiva.¹⁰† He who is the fullbringer of their union, he is a proponent of Satyayoga.¹¹

XLIV.8 He is called a Siddhayogī for whom always, by means of Yoga, the universe as such shines forth as one by means of transcending the universe.

XLIV.9 He who obtains oblivion from all inherent fluctuations [of the mind]¹², 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 Siddhayoga¹³ is said to be a Siddhayogin.

¹⁰Without a doubt Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati*. The amount of change in the verse indicates that he redacted the verse. However, it is not possible to reconstruct a meaningful sentence from the manuscript's transmission. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

¹¹The term *satyayoga* is absent from the source text. Just as with *aṣṭāṅgayoga*, *satyayoga* is not included in the initial taxonomy of fifteen methods for Rājayoga. However, it does appear in the text. It's worth noting that this term is not widely used, and to the best of my knowledge, it has never been employed to designate a distinct type of Yoga in other medieval or premodern yoga texts.

¹²SSP (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 according to the doctrine of the Siddhas." In *Haṭhapradīpikā* 4.25*25 (4.34 in the Vulgate of the *Haṭhapradīpikā*) *laya* is defined as *viśayavismṛti* (*apunarvāsanottānāl layo viśayavismṛtiḥ*).

¹³Besides the mention of *siddhakunḍalinīyoga* 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.

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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