

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
- 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
- K₁: AS G 11019

The *Yogatattvabindu* of Rāmacandra
Critical Edition & Annotated Translation

यथैकैकः पृथ्वी क्वचित्कोमलरूपा ॥ क्वचित्मनोहररूपा ॥ क्वचित्परिमलरूपयुक्ता ॥ क्वचित्परिम-
लरहिता ॥ क्वचित्सुवर्णरूपा ॥ क्वचित्रूपरूपा ॥ क्वचिद्रत्नमयी ॥ क्वचित्थेष्वेता ॥ क्वचित्कृष्णा ॥
क-

चिद्रक्ता ॥ क्वचित्पीता ॥ क्वचित्कर्बुरा ॥ क्वचिन्नानाविधफलरूपा ॥ क्वचित्पुष्परूपा ॥ क्वचिदमृत-
मयी ॥ स्वभावत एव भवति ॥ तथैवात्मा मनुष्यपक्षिहरिणहस्तीविद्याधरगंधर्वकिन्नरमहापणिडत-
महामूर्खरोग्यरोगीकोशीशान्तरूपः स्वभावादेव भवति ॥ ज्ञानयोगाद्विकाररूपरहितो ज्ञायते ।

Sources: 1-5 cf. YSV(PT, p. 836): ātmaiva pr̄thivi dhātri komalā ca kvacit dṛḍhā | kvacit manoharā
sā ca vimalā ca malāmalā | durgandhā ca sugandhā ca nigrandhā gandhamohinī | svarṇarūpā
dhāturūpā citrā ratnamayī parā | kvacit śvetā kvacit raktā kvacit pitā ca kr̄ṣnalā | ūrvarā ūrvarā sā
tu viśamṛtamayī sadā | tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogi
tathaiva krodhaśāntadhiḥ | aśesarūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā
jīvasamjnā bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā
nirvikalpo nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ | 5-6 cf. YSV(PT, pp.
836-837): tathā ca devagandharvakinnarādyāḥ khagādayaḥ | sukhasampiṇḍito rogi tathaiva krod-
haśāntadhiḥ | aśesarūpabaliḥ nānābuddhirataḥ svayam | devatattvam bhūtaśaktyā jīvasamjnā
bhramātmikā | jñānayogī nirvikāro nistāpa eka iśvaraḥ | ātmaikamūrttimān bhūtvā nirvikalpo
nirañjanāḥ | sukhī duḥkhī mohayukto 'nantacetāḥ svabhāvataḥ |

1 yathaikaikāḥ em.] yathaikaiva E, yathā ekaiva BLPU₂, yathā ekaiva DN₁, yathā ekam ca N₂,
yathā ekai ca U₁ pr̄thvī γ] pr̄thivi β °rūpā γ] °rūpā β kvacit cett.] om. EPU₁ manohararūpā
B] manohararūpāḥ L, manohararūpā U₂, manoharā DN₁N₂, om. EPU₁ kvacit cett.] om. EPU₁
°parimala cett.] om. EPU₁ °rūpayuktā BL] °rūpā° DN₁, °rūpāyuktāḥ N₂, om. EPŪ₁ kvacit
cett.] om. PU₁ 1-2 °parimala cett.] °parimalarūpā° E, om. PU₁ 2 °rahitā ELN₁] °rohitā BN₂U₂,
om. DPU₁ kvacit cett.] om. PU₁ suvarṇarūpā ELN₂U₂] suvarṇarūpā BD, khavarṇakupā U₁,
om. P kvacit cett.] om. BLP rūpyarūpā N₁U₁] raupyarūpā E, rūpyarūpā DN₂, rajatarūpā U₂,
om. BLP ratnamayī cett.] ratnamā BL kvacit cett.] kvacit ca E, om. P śvetā DEU₂] śveta
N₁N₂U₁, śvetarūpā L, śverūpā B, om. P kvacit kr̄ṣṇā cett.] kr̄ṣṇā N₁, om. EP 3-4 kvacid raktā
BELU₂] kvacid raktā cett., om. P 4 kvacit pitā cett.] om. P kvacit karburā cett.] kvacit karpurā
U₁, om. P kvaci cett.] kvacit U₂, om. P nānāvidhaphalarūpā cett.] nānāvidhophalarūpā
U₁, nānāvidharūpā E, om. P kvacit BL] kvacid DN₁U₁, kvacit U₂, om. PN₂ puṣparūpā DN₁]
viśarūpā BEL, viśarūpā U₂, om. U₁P kvacid cett.] kvacit U₂, om. U₁ 4-5 amṛtamayī cett.]
amṛtarūpamayī E, amṛtamai BL, om. U₁ 5 svabhāvata cett.] om. U₁ eva cett.] om. U₁ bhavati
cett.] bhavataḥ BL, om. U₁ tathāivātmā γ] tathātmā β manusya° cett.] om. U₁ °paksi° cett.]
om. U₁ °hariṇā° cett.] °hariṇā° P, om. U₁ °hasti° DN₁] hasti cett., om. U₁ °pandita° cett.]
pimdata B 6 °mūrkha° cett.] °rmūkha° P, °mūrva° DN₁, °mūrsa° U₁ rogyarogi em.] rogyarogi
E, °rogī arogī βU₂, °rogī BLP °krodhī° cett.] °krodhī° EP, °krodha° BL °śānta° cett.] °dhiśānta°
BL °rūpāh cett.] °rūpāḥ PL, °rūpa β svabhāvād eva cett.] evam svabhāvam U₁ bhavati cett.]
bhavati BL, bhati N₁, dharati D jñānayogād vikāra N₁U₁] jñānayogadhihkāra cett. jñāyate cett.]
jāyate U₂

Just as the single soil at some places appears soft, at some places beautiful, at some places is endowed with fragrance, at some places without fragrance, at some places [the earth is] gold, at some places silver, at some places [it contains] gems,¹ at some places, appears white, at some places black, at some places red, at some places yellow, at some places appears in variegated colour, at some places like various fruit, at some places like flowers, at some places like a liquid, [and that] only because of its nature.

In the same way, the self also takes the form of a human, a bird, a deer, an elephant, a Vidyādhara, a Gandharva, a centaur, a great scholar or a great fool, a sick or healthy person, an angry or peaceful person, by virtue of its inherent nature.

Through Jñānayoga [the self] without the change of form is known.

¹The description of the soil at this point is not clear. The coloured soil mentioned next suggests a soil in golden colour, silver colour and the colour of precious stones. However, the parallel formulations in the *Yugasvarodaya* (i.e. *svarṇarūpā dhātūrūpā citrā ratnamayī parā* |) instead suggest soil containing the metals or precious stones in question.

यथा फलस्योत्पत्तिस्थानमेकमेव भवति । अथ च फलस्य गतिर्बहुधा दृश्यते । एकं फलं पृथ्वीमध्ये पतति । शुष्कं भवति । एकस्य फलस्य मकरन्दं भ्रमरः पिवति । एकस्य फलस्य मालां कमिनी तुङ्गकुचमण्डलोपरि दधाति । एकं फलं मृतमनुष्योपरि क्षिप्यते । अयं वस्तुनः स्वभावः । तथा एक एवात्मा स्वीयभावादेवायौ भोगान्भुनक्ति । के तेऽष्टौ भोगाः ॥

5 सुवासश्च सुवस्त्रच्च सुशस्या सुनितांबिनी ।
सुस्थाता चान्नपानान्यष्टौ भोगाः सुधिष्ठिणम् ॥ XXII.1 ॥

Sources: 3 cf. YSv (PT, p. 837): stripumrūpi mahān so hi parasparavimohitaḥ | amanaskah sviyabhāvāt jñānayogī nirākulah | srakcandanādīvāmāsu svabhāvād bhogam icchukah |

1 phalasyotpatti cett.] plakṣasyotpattiḥ E °sthānam cett.] sthānam E, °sthāna U₁ ekam cett.] ekas D, eva N₂, om. E eva cett.] kam eva N₂ bhavati cett.] bhavati B, ti U₁ gatir cett.] gati PN₂U₁ ekam cett.] eka° U₂, eva N₂ phalam cett.] phala° DN₁N₂ pr̄thivi° cett.] pr̄thivi° U₁ 2 śusksam LU₁U₂] śuklam cett.] bhavati cett.] bhavati B phalasya cett.] om. PL makarandam ELPN₂U₁U₂] makaramda° LN₁, karamda B bhramarah cett.] bhramarām BL, bhramara N₂ pibati cett.] pibamti P, pibati B phalasya cett.] phalasyam N₂ mālām cett.] māla° N₂ kāminī cett.] kāmībī D 3 tuṅga° cett.] tuṇ° U₁ dadhātī cett.] dadhāvati N₁, dadhovati N₂ ekam phalam γ)ekaphalam β kṣipyate cett.] kṣapypate B eka cett.] ekam U₂ 4 evātmā cett.] eva ātmā U₂ sviyabhāvād cett.] svabhāvād BL evāṣṭau cett.] evāṣṭau N₂U₁, evāṣṭa U₂ bhogān cett.] bhogāt N₂U₁ bhunakti cett.] ābhunakti N₁ ke te cett.] om. BL 'ṣṭau cett.] aṣṭau BL, ṣṭe U₁ bhogāḥ cett.] bhobauḥ P, bhogā U₁U₂ 5 suvāsaś ca cett.] suvāsac ca B suvastrañ ca E] suvamśāś ca U₂ suśayyā cett.] suśayyā ca U₁, suśayyāḥ BL, suyyā unm. P sunitāmbini cett.] sunitāmbiniḥ P, sunitavinita U₁ 6 sushṭāta em.] sushṭātāś DN₁U₁, sushṭānāś PLN₂, sushṭānāñ E, sudeham U₂ cānnapānāny L] vānnapānāny B, cānnapānāni E, cānpānānp° P, cātmapanasyā° N₁, cānmanasyā° DN₂, cānnapānah syād° U₁, sukhasamtānam U₂ aṣṭau bhogāḥ sudhiṣṭānam em.] ṣṭau bhogāḥ sudhiṣṭāna° D, aṣṭau bhogāḥ sudhiṣṭānam U₁, aṣṭau bhogāś cā sudhimatām BL, ṣṭau bhogāḥ sudhipaṇā° N₁, aṣṭau bhogāś ca dhimatām EP, aṣṭau bhogāḥ sudhiyane N₂, abhayādīcāṣṭakam U₂

Just as the place of origin of the fruit is only one, but the fruit's destiny is seen as manifold: One fruit falls onto the ground and becomes dry. A bee drinks one fruit's juice; a woman places a garland made of one fruit over her voluptuous bosom; one fruit is put onto a dead person. This is the own nature of the thing. Thus [in the same way], the one self enjoys eight enjoyments due to its own nature.² What are the eight enjoyments?³

XXII.1 A good perfume, fine clothing, a good bed, a beautiful woman and a good charioteer,⁴ food, drink, [and a] good dwelling-place. Those are the eight enjoyments.

²Rāmacandra demonstrates that it is perfectly natural for an *ātman* to enjoy the eight pleasures. To illustrate this, he uses a random everyday object as an example. With this everyday object, the fruit, different experiences, and actions are naturally produced by different actors, although they all have a single origin - the fruit. In the same way, there is only one self, as Rāmacandra explained earlier, and it naturally manifests as different beings and experiences different things. The phenomenon Rāmacandra wants to address with this example is that it is natural for the one *ātman* to enjoy the eight enjoyments described in the following verse and the prose section on the next page.

³The origin of the *aṣṭau bhogaḥ* is uncertain. However, the term is mentioned as one of the results of Rājayoga in the *Sarvāṅgayogapradipikā* in which Sundardās takes Rājayoga as that which is commonly known to be *vajrolimudrā*. Cf. *Sarvāṅgayogapradipikā* 3.16: *disai saṃga pūni muktā | aṣṭa prakāra bhoga kau bhuktā | pāpa punya kachu parasai nāmhiṇ | jaisaiṇ kamala rahai jala māṇhiṇ* || 16 || In the *Mānasollāsa* of King Someśvara, one finds the mention of twenty royal *upabhogas*, which, however, include all of the eight pleasures in greater detail, cf. **manasollasa**. This alludes to the possibility of an exceptionally wealthy lifestyle for Rāmacandra's audience mentioned in section I.

⁴Several plausible readings exist for the fifth element among the eight pleasures. The reading *sudeham*, as an outsider, is probably a later correction. Moreover, although *susthānam* ("a good site") would be a simple and plausible solution, the stemma suggests the reading *susthātā* ("a good charioteer"). This word has only survived in an incorrect grammatical form and needs to be corrected. This choice is supported, among other things, by the fact that a total of eight pleasures must be mentioned in this verse, which is only possible if the last word of the fourth *pāda* is read as *sudhiṣāṇam* ("a good dwelling-place"), which makes the reading *susthānam* redundant. Additionally, Rāmacandra himself introduces a horse as one of the eight enjoyments in the following paragraph of the *Yogatattvabindu*. Thus, *susthātā* as an element related to vehicles is plausible.

पद्मसूत्रमयानि वस्त्राणि १ ॥ पञ्च वा सप्त वा शालिकायुक्तानि हर्म्याणि २ ॥ अतिविपुला मृदूत्तरछ—
द्वती शश्या ३ ॥ पद्मिनी तारुण्यवती मनोहरा गुणवती तत्रोपविष्टा कान्ता ४ ॥ साक्षासनम् ५ ॥
अतिमूल्योऽधश्वश्र ६ ॥ मनोरममन्नम् ७ ॥ तथाविधं पानम् ८ ॥ एतेऽष्टौ भोगाः कथ्यन्ते । एते दुःखं
भजन्ते । भिक्षां याचन्ते च ।

५ यथा सूर्यस्य तेजः ॥ दुधधर्य घृतम् ॥ अद्वेर्दाहः ॥ विषान्मूर्छा ॥ तिळात्तैलम् ॥ वृक्षाच्छाया ॥
फलात्परिमलः ॥ काष्ठादग्निः ॥ शार्करादिभ्यो मधुरो रसः ॥ हिमानीभ्यः शैत्यम् ॥ इत्यादिपदार्थ—
स्वभाव एव ॥ तथा संसारोऽपि परमेश्वरस्वरूपमध्ये तिष्ठति । परमेश्वरोऽखण्डपरिपूर्णश्च ॥

Sources: १-४ cf. YSv(PT, p. 837): ātmāvivekam āgama calac cittam mahākulam | viṣayāndhatamo
dṛṣṭvā no vetti paramātmanah | amāyātmā tattvātitah satsandhānavarjitah | sukhi duḥkhi jan-
mamṛtyum yati satyam punah punah | vairāgyādīdhanam tyaktvā viśavat duḥkhakrddhiyah |
koṭisūryasamātmeti jñānayogad vimucyate | ५-७ cf. YSv(PT, p. 837): ravi tejo gṛhtam dugdhe tile
tailam svabhāvatah | śāśam indau kule sākham kṣare ca lavaṇam yathā | tathā brahmaṇi samsāro
hyakhaṇaparipūrake |

१ paṭṭa° DEN₁N₂] paṭṭa° BLU₂, pada° PU₁ °sūtrā° cett.] °sūtrā° BL °mayāni cett.] °yāni DN₁N₂
vastrāni PL] vasrāni cett. pañca vā sapta vā β] pamcasaptā EP, pamcasatyā LB śālikā em.]
drālikā EN₁, drāmlikā D, dadhikā P, dātikā BL, tālikā N₂, dālikā U₁ yuktāni cett.] saudhāni U₂
harmyāni β] harmyāni teṣu vāstu LB, harmyāni teṣu vāsaḥ E, harmyāni teṣu cāsaḥ P, harmyāni
vāsāya kecīt U₂ ativipulā° cett.] ativapulā° DN₁, ativipulam U₁, aṣṭau bhogān āha || U₂ mṛḍut-
tara° em.] mṛḍutara° BELP, mṛḍu | uttara° β, sugrahaḥ || U₂ १-२ °chadavati° P] °chandavati°
DN₁N₂, °chadavati° U₁, suvastram || U₂ २ °śayyā cett.] suśayā sustri U₂ padmīni cett.] pad-
mani N₁, om. U₂ tārūnyavatī em.] tārūnyavatī cett., tārūnyavatī N₂, om. U₂ tatropaviṣṭā E]
tatopaviṣṭā P, tatropavistā β, tatrapavistā B, om. U₂ kāntā BELP] om. cett. sādhvāsanam em.]
sādhu āśānam E, sādhu āśānam BLPU₂, sādhyāśānam DN₁N₂ ३ atimūlyo 'svaś ca em.] amūlyo
svaś ca β, atimūlyān ca E, atimūlo 'svaḥ P, atimūlyo asvam BL, suśvaḥ U₂ manoramam annam
cett.] manoramayam attam B, manoramayam annam L, manoramam attam DN₁, suśtu annam U₂
vidham pānam cett.] vidhapānam BLN₂, vidhayānam U₂ ete cett.] rāte U₁ 'ṣṭau γ] aṣṭau β
bhogāḥ cett.] bhoga N₁N₂, ghogā U₁ kathyante D] kathyate N₁N₂U₁, kathitāḥ EU₂, kathitā P,
om. BL ete DN₂U₁] eke EPN₁, eka BL, ekam U₂ duḥkham DEN₁U₁U₂] duḥkha P, duḥkha BL,
duḥkhatam N₂ ४ bhajante cett.] bhajate N₂U₁ bhiksām EPN₂U₁] bhiksāyām DN₁, bhiksā BLU₂
yācante cett.] yāmcante P, yāmcate BL, yācante N₂, pācate U₁ ca cett.] kiñca E ५ sūryasya cett.]
sūryāś ca U₁ tejaḥ cett.] tejaḥ BL dugdhasya DEPN₁U₂] dugdhasyā° BL, dusya N₂, dugdhasy U₁
gṛhtam cett.] gṛhtah BLP agner E] agne cett. dāhah em.] dvāhah BLP, dahiḥ N₁, dadhi N₂,
dadhiḥ D, dārhaḥ U₁, dāhiḥ U₂, jvalanam E viśān cett.] viśāt U₁ tilāt cett.] titilāt P, tila N₂,
tilā U₁ vrksat EN₁] vrksat P, vrksā BDLN₂U₂, vraksā U₁ ६ phalāt cett.] phalā BL parimalaḥ
cett.] sarimalaḥ BL, palāt parimalaḥ D kāṣṭhād cett.] kāṣṭād PU₂, kāṣṭād BL agnih γ] agnih
β sārkārādibhyo em.] arkārādibhyo E, śarkvarādibhyo P, śarkadibhyo LB rasāḥ cett.] om. BL
himānibhyah cett.] sahimānibhyah BL, himānītpa N₂ śaityam DU₁] śaityām N₁, śityam U₂,
śaityās N₂, śitam EP, śitah BL ६-७ ityādipadārthasvabhāvā DN₁P] ityādipadārthā° U₂, ityādi-
padārthāsvabhāvataḥ B, atyādipadārthasvabhāvā N₂, ityādisvabhāvā U₁, ityādipadārthāḥ
svabhāvataḥ L, ityādipadārthānām svabhāvah E ७ eva cett.] evā N₁, ravaḥ U₁, om. E tathā
cett.] tathā vā U₁ parameśvarasvarūpamadhye cett.] parameśvara svarūpasya madhye BL,
parameśvararūpamadhye U₁ tiṣṭhati cett.] tiṣṭhati B, tiṣṭhamti U₂ 'khaṇḍa° cett.] 'ṣamda°
DN₁, yarānda° N₂, khaṇḍaḥ U₁ 'paripūrṇaś ca cett.] paripūrṇaḥ E

1. Clothes made from silk thread;⁵ 2. Mansions endowed with five or seven rooms.⁶ 3. A very large bed with a soft and lovely blanket;⁷ 4. [on which] there is seated a wife belonging to the Padmini-class⁸ of women - youthful, beautiful and virtuous;⁹ 5. An excellent seat;¹⁰ 6. An exceptionally valuable horse;¹¹ 7. Appetising food;¹² 8. Similarly [tasty] drinks.¹³ The eight enjoyments are described. They impart suffering. And [they] require begging.¹⁴

Just like the rays of the sun, the ghee of milk, the burning of fire, the stupor from poison, the sesame oil from the sesame seed, the shade from the tree, the sweet odour from a fruit, the fire from a wood log, the sweet taste of sugary things, the cold from piles of snow, etc., is the nature of the thing. In the same way, the circuit of mundane existence is within the highest God's nature. Moreover, the highest God is indivisible and complete.

⁵Within the twenty *upabhagas* of the *Mānasollāsa* there is the topic of *Vastropabhoga* ("enjoyment of garments"). Particularly in summer, the king is asked to wear silk or cotton clothes which are thin and charming, cf. **manasollasa**.

⁶The first *adhyāya* of the third *vṛiṇśati* of the *Mānasollāsa* discusses astrology for finding out auspicious moments while building new houses for princes. The section describes houses with one to four *śalās*, cf. **manasollasa**.

⁷This is found as *Śayyābhoga* within the *Mānasollāsa*. The section describes seven kinds of beds and eight kinds of bed-steeds, cf. **manasollasa**.

⁸Cf. *ratirahasya*, Ed. p. 6.

⁹This is resembled as *yoṣidupabhoga* ("enjoyment of young women") within the *Mānasollāsa*. In this chapter, King Someśvara describes the qualifications of women a king should marry. The two most important qualities he gives are beauty and full youth. Out of the four kinds of women: (a) Padmini, (b) Citriṇī, (c) Śaṅkhinī, and (d) Hastini, he suggests that the latter two kinds are not worth enjoying, cf. **manasollasa**.

¹⁰The *āsanopabhoga* ("the enjoyment of seats") within the *Mānasollāsa* describes various kinds of royal seats, cf. **manasollasa**.

¹¹This is resembled as *yānopabhoga* ("enjoyment of vehicles") within the *Mānasollāsa*. In this section, King Someśvara lists nine kinds of vehicles, including horses, cf. **manasollasa**.

¹²This is resembled as *annabhoga* ("enjoyment of food") within the *Mānasollāsa*. In this section, King Someśvara describes the names of various kinds of delicious food and the directions as to the preparations of various dishes, cf. **manasollasa**.

¹³Drinks are the subject of the *pāniyabhoga* ("enjoyment of drinks") section within the *Mānasollāsa*. This section describes everything related to drinking and drinks, cf. **manasollasa**.

¹⁴To the genre connoisseur, the sentence "*bhiksāṁ yācante ca*" initially seems suspiciously strange and suggests a corruption of the text. However, the passage is well preserved in the β and γ -group. The subject of the sentence is undoubtedly the *aṣṭau bhogāḥ*. Nevertheless, ...

Appendix

Figures



Figure 0.1: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hippocriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nāḍis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Yogatattvabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamaṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāvīṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrīṅgam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuścham 6 hamsacāritani 7 sthāna.*



Figure 0.2: 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 0.3: 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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