

*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>23</b>
Figures . . . . .	23
<b>Bibliography</b>	<b>27</b>
Consulted Manuscripts . . . . .	27
Printed Editions . . . . .	27
Secondary Literature . . . . .	29
Online Sources . . . . .	30

# **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.] nivartamite U<sub>2</sub> vartate B 3 sarasvatī cett.] sarasvatī L vipāṣā cett.] vaipaṣā DU<sub>1</sub> śatarudrā em.] śatahrdā DPU<sub>1</sub> śatahradā E śāsatahrdā B śātadrūmā U<sub>2</sub> irāvati DE] irāvati BLPU<sub>1</sub> om. U<sub>2</sub> aparā cett.] gamdaki U<sub>1</sub> nadyopanadinirjhārāḥ srotāṁsi em.] nadyopanadinairbhurasrota° D nadyūpanadinairbhurasrota° U<sub>1</sub> nadyo nadānirjārā 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.] vāpiκupāḥ D dvisaptati° cett.] dvisaptati° BP disaptati E sahasraṇāḍināṁ cett.] sahaṣraṇāḍi 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 eines in vedischer Zeit bedeutsamen Flusses. Cf. citeauthorwilke2011 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. Perhaps a critical Edition might reveal the original readings.

## [XLI. saptavimśatinakṣatrāṇi ...]

सप्तविंशतिनक्षत्राणि द्विसप्ततिकोष्टकाश्चांत्राभ्यन्तरे वसन्ति । द्वादशा राशयः ॥ मेषः ॥ वृषः ॥ मि-  
थुनः ॥ कर्कः ॥ सिंहः ॥ कन्या ॥ तुला ॥ वृश्चिकः ॥ दनुः ॥ मकरः ॥ कुम्मः ॥ मीनः ॥  
नवग्रहाः ॥ आदित्या ॥ सोमः ॥ मङ्गलः ॥ वृथः ॥ वृहस्पतिः ॥ शुकः ॥ शनिः ॥ राहुः ॥ केतुः ॥  
५ पञ्चदशतिथयोऽत्र मध्ये वसन्ति । यथा समुद्रमध्ये लहरी वर्तते । तथा शरीरमध्ये उर्मी नाम लहरी  
भवति । तथा उर्मेश्वलनाच्छरीरे चलनं भवति । धावनं भवति । तन्मध्ये समग्रं तारामण्डलं वर्तते ।  
त्रयस्त्रिंशत्कोटयो देवता बाहुरोममध्ये वसन्ति ।

**Sources:** २-५ cf. YSV (PT p. 843): itas tato dehamadhye ṛkṣaś ca saptavimśatiḥ | yogāś ca rāśayaś  
caiva grahāś ca tithayas tathā | २-५ cf. SSP 3.13 (Ed. p. 57): saptavimśatir nakṣatrāṇī | dvādaśā  
rāśayah | navagrahāḥ | nava lakṣa tārāḥ | pañcadaśa tithayah | ete 'ntarvalaye dvisaptatisahas-  
rakoṣṭheśu vasanti | २-६ cf. YSV (PT p. 843): laharīśu mīnamanī cāvahanam sthāpanam tathā |  
sarvāṅgesu ca deveśi samagram ṛksaṁḍalam | trayastriṁśatkoṭay astu nivasanti ca devatāḥ |  
५-६ cf. SSP 3.13 (Ed. pp. 57-58): anekatārāmaṇḍalam ūrmipuṇye vasati | trayastriṁśatkoṭidevata  
bāhuromakūpeśu vasanti | ६-७ cf. YSV (PT p. 843): sarvāṅgesu ca deveśi samagram ṛksaṁḍalam  
| trayastriṁśatkoṭay astu nivasanti ca devatāḥ | ६-७ cf. SSP 3.13 (Ed. p. 58): trayastriṁśatkoṭidevata  
bāhuromakūpeśu vasanti |

२ dvisaptatikoṣṭhakāś cāmtrābhyaṁtare D] dvisaptatikoṣṭākāś cāmtrābhyaṁtar U<sub>1</sub> dvisap-  
tatikoṣṭhakāmtrābhyaṁtare P dvisaptatikoṣṭhakāmtrābhyaṁtare B dvisaptatikoṣṭhakāmtrābh-  
yaṁtare L dvisaptatikoṣṭhakāmtrābhyaṁtare U<sub>2</sub> dvisaptatikoṣṭhakābhyaṁtare E rāśayah  
cett.] rāśayah B mesāḥ E] mesa || U<sub>2</sub> meṣā° cett. vrṣaḥ E] vrṣabha || U<sub>2</sub> °vrṣā° cett. २-३ mithu-  
nah E] mithuna || U<sub>2</sub> °mithūnah P °mithūna° B °mithuna° cett. ३ karkaḥ cett.] karka° P karka ||  
U<sub>2</sub> °karka° cett. simhāḥ E] simha || U<sub>2</sub> °simhā° cett. kanyā E] kanyā || U<sub>2</sub> °kanyā° cett. tulā E]  
tula || U<sub>2</sub> °tūla° cett. vr̄scīkaḥ em.] vr̄scīko E vr̄scīka || U<sub>2</sub> °vr̄scīka° cett. danuḥ em.] dhanur E  
dhana || U<sub>2</sub> °dhana° cett. makaraḥ em.] makara || U<sub>2</sub> °makara° cett. kumbhaḥ em.] kumbha ||  
U<sub>2</sub> °kumbha° cett. mināḥ em.] °mināḥ E minā BL miṇā || U<sub>2</sub> °mīnā cett. ४ navagrahāḥ cett.]  
navagrahāḥ P ādityā em.] āditya° cett. ravi || U<sub>2</sub> somaḥ em.] °soma° cett. °soma | D camdra ||  
U<sub>2</sub> maṇgalāḥ em.] mangala | D mangala || U<sub>2</sub> budhāḥ em.] budha || U<sub>2</sub> budha | D °budha° cett.  
bṛhaspatīḥ em.] bṛhaspatī P bṛhaspatī | D vṛhasyati || U<sub>2</sub> °bṛhaspatī° cett. śukraḥ em.] śukra ||  
U<sub>2</sub> śukra° D °śukra° cett. śaniḥ em.] °śaniḥ 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>] ketavāḥ E °ketu cett. ५ pañcadaśatithayo DEU<sub>1</sub>P] pamcadaśatithayah ||  
L pamcadaśatithih || 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 ūrmi D] urmi BLP urmi U<sub>1</sub> kūrmī E ६ bhavati cett.]  
bhavanti U<sub>2</sub> tathā ūrmeś U<sub>1</sub>] tasyāḥ ūrmyāḥ D ūrmyāś calāś E ūrmyāś calāś P ūrmīś calāś B  
ūrmyāś calāḥ || U<sub>2</sub> om. L calānāc 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 dhāvanam bhavati DU<sub>1</sub>] dhāvanaṁ ca cett. om. E  
samagṛam cett.] samagṛam B samagra° U<sub>1</sub>U<sub>2</sub> ७ trayastriṁśatkoṭayo BL] trayastriṁśatkoṭyo P  
trayaḥ triṁśatkoṭyo U<sub>2</sub> trayaḥ striṣatkoṭi U<sub>1</sub> trayastriṣatkoṭyo D trayastriṁśatkoṭi° E devata  
DU<sub>1</sub>] devatāḥ | cett. vasanti cett.] vasamti DU<sub>1</sub>

## [XLI. Twentyseven stars ...]

Even twenty-seven stars<sup>10</sup> reside withing the seventy-two<sup>11</sup> chambers inside the guts.<sup>12</sup>

The twelve zodiacal signs (*rāśi*): Aries, Taurus, Twins, Cancer, Lion, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Fish.<sup>13</sup>

Nine Planets: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, the head of the snake demon (ascending node), and the tail of the snake demon (descending node). The fifteen lunar days reside among [them].

Just as the wave resides in the ocean, so does the wave called Ūrmī<sup>14</sup> reside in the body. Thus, from the fluctuation of Ūrmī, movement arises in the body. [And] flowing arises. Within it, the entire circle of fixed stars exists.

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

<sup>10</sup>In *Haṭhatattvakaumudi* 45.34–35, besides the experience of *ātman* at the top of the head, one of the results from Yoga is the perception of heavenly gardens, the stars, the moon, etc.: *mano layam yadā yāti bhrūmadhye yogato nṛṇām | jihvāmūle 'mrtaśrāvo bhrūmadhye cātmadarśanam* || 34 || *kampanaṇi tathā mūrdhni manasaivātmadarśanam | devodyānāni ramyāṇi nakṣatranī ca candramāḥ* || *ṛṣayah siddhagandharvāḥ prakāśam yānti yoginām* ||

<sup>11</sup>The SSP reads *dvisaptatisahasrakoṣṭheṣu*, which is 72000 of the YTB's 72. However, none of the manuscripts preserve this reading.

<sup>12</sup>cf. *Amṛtasiddhi* 1.17 and *Śivasaṃhitā* 2.2.

<sup>13</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>14</sup>This concept of *ūrmi* which Rāmacandra presents here briefly is unusual. Rāmacandra possibly misunderstood the term *ūrmi* of his source text. The SSP 3.13 reads: *anekatārāmaṇḍalaṁ ūrmiṇye 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*. Perhaps 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 garbhikrtānantasargasamhārik-aghanāhantācamatkārānandarūpā niḥśeṣaśuddhāśuddharūpāmātrameyasamkocavikāsābhāsanatasattvā sarvopaniṣadupāsyā yugapad evonmeṣanimeṣamayī || tathā hi śivādeḥ kṣityantasyāśeṣasya tattvagrāmasya prāksṛṣṭasya saṃhārtṛrūpā yā nimeṣabhrū asāv evodbhaviṣyaddaśaṅkōṣṭayā sraṣṭurūponmeṣabhrūmīś tathā viśvanimesabhrūś cidghanatonmeṣasārā cidghanatānimajjanabhrūmīś api viśvomēṣarūpā || 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 षडशीतिसहस्रदिव्यतपस्त्विनः । पीठोपपीठाणि ऊर्ध्वपृष्ठे परियाणे रोमणि तन्मध्ये  
वसन्ति । हृदयरोममध्ये तक्षकमहानागः ॥ कर्कोटकः ॥ शङ्खः ॥ पुलकः ॥ वासुकिः ॥ अनन्तः ॥  
शेषः ॥ एते नागा वसन्ति । उदररोममध्येऽपरे नागा वसन्ति । गणगन्यवकिन्नराप्सरोविद्याधरगु-  
ह्याकाः । शरीरमध्ये मर्मस्थानेऽनेकतीथर्वली वसन्ति । अश्रुपातमध्ये मेघमण्डलं वसति । अनन्ताः  
5 सिद्धयो बुद्ध्यश्च प्रकाशमध्ये वर्तन्ते । चन्द्रसूर्यो द्वयोर्नेत्रयोर्मध्ये वर्तते । अनेकवनस्पतिगुल्मलता  
तृणानि जङ्घारोममध्ये वसन्ति ।

**Sources:** 1-2 cf. YSV (PT p. 843): tathā piṭhāni sarvāṇī dehamadhye sthitāni ca | 1-2 cf. SSP 3.13 (Ed. p. 58): anekapiṭhopapīṭhākā romakūpeṣu vasanti | 2-3 cf. YSV (PT p. 843): hr̄daye vyomamadhye tu anantādyastu vāsukīḥ | udare vyomamadhye tu pare nāgā vasanti hi | 2-3 cf. SSP 3.13 (Ed. p. 58): kulanāgā vakṣasi vasanti | 3-4 cf. YSV (PT p. 843): udare vyomamadhye tu 'pare nāgā vasanti hi | gandharvakinnarālā śūrā vidyādharaḥpsarādayah | anekatirthavarṇāś ca guhyakāś ca vasanti hi | 3-4 cf. SSP 3.13 (Ed. p. 58): gandharvakinnarākimpurūṣa apsarasām gaṇā udare vasanti | 4-5 cf. YSV (PT p. 843): anantasiddhahayu buddhā prakāśo varttate hr̄di | meghasya maṇḍalam jñeyam aśrūpāte 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 | 5-6 cf. YSV (PT p. 843): candrārkau netrayormadhye jaṅghā lomasu sākṣināḥ | ṭṛṇagulmādikañcāpi viśvarūpam smaret tataḥ | 5-6 cf. SSP 3.13 (Ed. p. 59): candrasūryau netradvaye vasataḥ | anekavṛkṣalaṭāgulmatṛṇāni jaṅghāromakasthāne vasanti|

1 प्रश्टिरोममध्ये एम।] प्रश्टिरोममध्ये BLU<sub>1</sub> प्रश्टरोममध्ये PU<sub>2</sub> पिठास्या रोममध्ये D om. E शादास्ति° DU<sub>1</sub>U<sub>2</sub>] शादासि° BL शादासि° P om. E °sahasra° cett.] om. E divya cett.] om. E °tapasvinah BLPU<sub>2</sub>] °tapasvino DU<sub>1</sub> om. E पिठोपपीठाणि em.] पिठोपपीठे LP miṣṭhopa-  
piṭher B piṭhamahāpiṭhau DU<sub>1</sub> piṭhopapīṭho<sup>°</sup> U<sub>2</sub> om. E उर्ध्वप्रश्टे em.] urdhvaprashtho U<sub>1</sub>  
ürddhva tuṣṭo D ordhva U<sub>2</sub> dvavoṣṭo P dvaiṣṭho B dvaiṣṭhi L om. E pariyanē em.] pariyanī BDPU<sub>1</sub>U<sub>2</sub> pariya L om. E romanī em.] romāni BDLP<sub>2</sub> romāni U<sub>1</sub> om. E tanmadhye cett.] om.  
E 2 vasanti cett.] santi U<sub>1</sub> om. E hr̄dayarōmamadhye cett.] om. BL takṣakamahānāgah D]  
takṣakah mahānāgah EU<sub>2</sub> takṣakamahānāga P takṣamā nāgah U<sub>1</sub> om. BL karkotakah DPU<sub>2</sub>]  
karkotah U<sub>1</sub> om. EBL śāṅkhah cett.] om. BL pulakah P] pulikah U<sub>1</sub> pulika D kulakah U<sub>2</sub>  
takṣakah E om. BL vāsukiḥ EPU<sub>2</sub>] vāsuki DU<sub>1</sub> om. BL anantaḥ P] ananta<sup>°</sup> E ānaṁta<sup>°</sup> U<sub>1</sub> ānanta  
DU<sub>2</sub> om. BL 3 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.  
3-4 ganagandharvakinnarāpsarōvidyādharaघुयाकाः em.] gunagandharvakinnarāpsaro  
vidyādharaघुयाकाः E gunagamdhārvakinnarābhāro vidyādharaघुयाकाः B gunagamdhār-  
vakinnarābhāro vidyādharaघुयाकाः L gaṇagamdhārvakinnarāpuruṣāpsarōvidyādharaघुयाका  
U<sub>1</sub> gaṇagamdhārvakimnarakimpurūṣa] |apsarōvidyādhāra | guhyaka D gamdhāgamdhārvakinn-  
narāpsaro vidyādharaघुयाकाः U<sub>2</sub> 4 śarīramadhye cett.] śarīmadhye D madhye P marmas-  
thāne 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 anantaḥ DEP] anamta BLU<sub>2</sub> 5 buddhayaś cett.] buddhayaś  
B vartante EPU<sub>2</sub>] vartate BLDU<sub>1</sub> °sūryau cett.] °sūryo BDL dvayor DEP] dvaya<sup>°</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> 5-6 anekavanaspatigulmalatātṛṇāni BELP]  
anaikavanaspatigulmalatātṛṇāni D anekavanaspatigulmalatāni U<sub>1</sub> anekavana | spati-  
gulmalatātṛṇāni U<sub>2</sub> 6 °roma° cett.] °rora° BL madhye cett.] sthāne D vasanti cett.] vasati U<sub>2</sub> varttamte D

Within the pores of the back, there are 86000 (*sadaśītisahasra*) heavenly ascetics. Seats [of power] and great seats [of power] reside within the hair surrounding the upper part of the back.

Within the cavity of the heart: the great Nāga Takṣaka, Karkoṭaka, Śamkha, Pulaka, Vāsuki, Ānanta and Śeṣa. These Nāgas reside [there].<sup>15</sup>

Within the cavity of the belly reside other snakes, [as well as] Gaṇas, Gandharvas, Kinnaras, Apsaras, Vidyādharaś, and Guhyakas.

Within the body, at the vulnerable place[s], many series of sites of pilgrimage are located. Within the falling tears resides the circle of clouds. Within the light exist infinite Siddhas and Buddhas.

The sun and the moon exist within the two eyes.

Many trees, bushes, creepers and grasses live within the hairs of the legs.<sup>16</sup>

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<sup>15</sup>Notably, none of the known sources contains the names of the snake demons.

<sup>16</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 *shivasamhitā* 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: *pīṇḍamadhye carācaram yo jānāti sa yogi pīṇḍasamvittir bhavati* || 1 || "He who knows the movable and immovable within the body is a yogi who has realization of the body."

पुरुषस्य नृत्यदर्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्ग लोकः कथ्यते । रोगपीडितो दुर्जनेभ्यः पुरुषस्य यद्वयं उत्पद्यते । तद्वहूतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां स्वमनसी च शुभं न भरते तत्कर्मवन्धनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये शङ्खा न भवति तत्कर्म मुक्तिकारणम् ।

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[XLII. rājayogaśarire cihnāni]

इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्रमयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोषणातशीतबाधा 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-nadaśāyāṁ nidrādau svātmajāgarah śāntir bhavati | evam̄ sarvadeheṣu viśvarūpah paramēśvaraḥ paramātmā “khaṇḍasvabhāvena ghaṭe ghaṭe cit svarūpi tiṣṭhati | 2-4 cf. YSV (PT p. 844): yatkarmā karmaṇā śāṅkā manomadhye bhaved vahiḥ | tatkarmakaraṇam muktir ity āha bhagavān śivah | 6-13.1 cf. YSV (PT p. 844): yasya darśanamātrena rogaśokavivarjitaḥ | paramānandacittaḥ syat tapasvī caiva kīrtitāḥ | saptadvipā bhaved drṣṭā tattvajñānam tato bhavet | sarvabhāvam vijānīyād vajradeho bhavet tathā | sarpadaṣṭe viṣam na syāt kṣudhā nīdrā ṛṣā tathā |

1 **puruṣasya** cett.] puruṣasyāvādyā U<sub>1</sub> **nṛtyadarśanāt** DEP] nityadarśanād D darśanāt || U<sub>2</sub> nṛtyod° 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> yah 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 °piḍito E] °piḍato BP °piḍāto U<sub>2</sub> °piḍano L °piḍā D °piḍa U<sub>1</sub> **durjanebhyah** cett.] durjanebhyā BLP yadduḥkham L] yat duḥkham E yat duḥkha B yaduḥkham P duḥkham DU<sub>1</sub> duḥkha U<sub>2</sub> **tadbahutaram** cett.] tat bahutaram D bahutaram U<sub>1</sub> **narakam** cett.] nakam U<sub>1</sub> 2-3 **atha** ca yat karmakaraṇāt **zarveṣām** lokānām svamanasi ca **śubhaṁ** na bharate tat karma bandhanam ity ucyate U<sub>1</sub>] om. cett. 4 **yatkarmakaraṇāt** PU<sub>2</sub>] yatkarmakaraṇāt cett. **manomadhye** cett.] manobudhye BL śāṅkā cett.] śāṅkā U<sub>2</sub> **bhavati** cett.] bhavanti U<sub>2</sub> **muktikāraṇam** cett.] kamuktikāraṇam LB 6 idānīm cett.] idānī BPU<sub>2</sub> **rājayogāccharire** DEL] rājayogāccharire || B rājayogāccharire U<sub>1</sub> rājayogāśarire U<sub>2</sub> rogayogāccharire P **etādrśāni** cett.] yādrśāni E **sakalaroganāśāḥ** cett.] sakalarogaḥ nāśāḥ U<sub>1</sub> **sakalapṛthvīm** cett.] sakalām pṛthvīm P 7 **tadanantaram** cett.] tad amṛtaram P tad anaṁtara° U<sub>2</sub> **tattvav-iṣayam** DU<sub>1</sub>] om. cett. **samagrām** bhāṣām 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 | uṣṇatā || D pipāsanidrollatā EB pipāsanidrolmatā P om. U<sub>1</sub> °sīta° cett.] sītatā P **śītoṣṇatā** E sīta nā D om. U<sub>1</sub> **bādhā na** PBL] bādhām na EDU<sub>2</sub> om. U<sub>1</sub> **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 which arises for a person afflicted by disease or by bad persons is considered a very 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>17</sup> Furthermore, from whatever action within the mind concern does not arises, that action becomes the cause for liberation.<sup>18</sup>

[XLII. Characteristics of rājayogic body]

Now, such characteristics manifest in the body through Rājayoga.<sup>19</sup> They are described. The eradication of all diseases occurs. And he has a vision of the entire earth. Subsequently, knowledge of the principles arises. He understands all languages. Then, a 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.

<sup>17</sup>This sentence is only preserved in U<sub>1</sub>. Since this statement is also resembled in the sources I included it in the edition.

<sup>18</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 context of the passage, along with the particularly strong emphasis on the aspect of action (*karma*), is striking and raises the suspicion that we may be observing the result of a textual corruption. The inconsistency of the text, which does not follow the systematic order of the taxonomy of the fifteen Yogas in section I, raises the question of whether a more complete version of the *Yogatattvabindu* might have existed, in which all Yogas were systematically addressed. The content presented here suggests a short treatise on Karmayoga rather than a continuation of the chapter on the contents of the yogic body. This abrupt change of topic, without indication by a new section, could stem from the interchange or loss of folios of an archetype of the text, potentially occurring early in its transmission. Since the subsequent section on the effects of Rājayoga on the human body also appears out of place, this possibility warrants consideration. A strong counterargument, however, is the observation that Rāmacandra again seems to follow the *Yogasvarodaya* here. These structural peculiarities can also be observed here.

<sup>19</sup>The repeated mention of the effects of Rājayoga seem 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 काचिद् ग्लानिर्भवति । तदनन्तरं पवनरूपी पुरुषो भवति । समग्रां पृथ्वीं दृष्ट्या पश्यति । अणिमाद्यसिद्धिर्भवति ।

महापद्मश्च पद्मश्च शङ्खो मकरकच्छपौ  
मुकुन्दकुन्दनीलाश्च खर्वश्च निधयो नव ॥ XLII.ii॥

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महापद्माद्या नव निध्ययः समीप आगच्छन्ति । आकाशमध्ये दशसु दिक्षु गमनागमनबलं भवति । यत्र लोके गमनेषां भवति । तत्र लोके गच्छति । अज्ञा सर्वत्र स्फुरति । परमेश्वरं समीपे पश्यति । करणेऽहरणे सामर्थ्यं भवति ।

**Sources:** 6-13.1 cf. YSV(PT p. 844): usñatā sítatā ceti väksiddhiḥ syān na samśayah | vidyutpāte 'pi dehasya kvacid dhānir na jāyate | 1-7 cf. YS(PT p. 844): tato 'sau väyuyogi syād dṛṣṭvā pr̄thvikulān-vitah | anīmādyā aṣṭasiddhiḥ syān mahāpadmodayas tathā | āgacchanti samipe ca nidhayo nātra samśayah | 3-7 = *Amarakośa* I.I.165-I.I.166: mahāpadmāś ca padmaś ca śāṅkho makarakacchapau | mukundakundanilāś ca kharvāś ca nidhayo nava || 7-0.0 cf. YSV(PT p. 844): yatrecchā gamanam tatra svarge martyerasātale | sphuraty ājñākhyāḥ sarvatra samipe parameśvarah | kāraṇe hāraṇe śakto rakṣaṇē'pi ca pārvati | ātmamadhye mano nityaṁ nirjane nivaset sudhiḥ | kṛtvātmanasor aikyaṁ prāpnōti paramam padam |

1 śarīre DU<sub>1</sub>] om. cett. kvācid 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 puruṣo cett.] puruṣi E 2 pr̄thvīm cett.] pr̄thvī B dṛṣṭyā DEP] dṛṣṭā BL dṛṣṭvā U<sub>1</sub>U<sub>2</sub> anīmādyāaṣṭasiddhir cett.] anīmāmahimāgarimālādhimā tathā U<sub>2</sub> bhavati cett.] prātikāmyamisātvam || viśiṣṭvaṁ || 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.] makarakachapaḥ BLU<sub>2</sub> makarakachapaḥ P 5 mukundakundanilāś ca em.] mukumdo kumdaś ca nilaś ca U<sub>2</sub> kumdonukumdanilaś ca P kumdonukumdoś ca nilaś ca BL kharvaś ca nidhayo nava em.] vijñeyāni dhyonaya P vajrayoni cīdātmakā BL vajrayo nayanidhi U<sub>2</sub> 7 mahāpadmādyā EDU<sub>1</sub>] mahāpadmajñā BL mamaḥāpadmā P nava nidhyayāḥ E] nava nidhapa U<sub>1</sub> nidhyayāḥ D nanidhyayāḥ || L navinidhyayāḥ || B dhānavanidhaya P samipa E] samipe cett. āgacchanti cett.] āgacchatī U<sub>2</sub> āgacchatī || nava nidhyayāḥ samipa āgacchanti | B ākāśamadhye cett.] ākāśa° U<sub>1</sub> daśasū cett.] daśa U<sub>2</sub> dikṣu cett.] dikṣumadhye DU<sub>1</sub> gamanāgamanabalaṁ DPU<sub>1</sub>U<sub>2</sub>] gamanāgamanavallabhāṁ BL gamanāgamanē bhavataḥ balaṁ E bhavati cett.] bhavati B 8 bhavati cett.] bhavati U<sub>1</sub> tatra cett.] yatra BPU<sub>1</sub> paśyati cett.] paśyamti BU<sub>2</sub> 9 kāraṇe cett.] kāraṇam D haraṇe cett.] taraṇe 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. 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. (*animādi*) arise.

**XLII.I** 1. Padma (lotus), and 2. Mahāpadma (great lotus), 3. Śaṅkha (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>20</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 there is a desire to go in the world, one goes there. Ignorance disappears everywhere. One sees the Supreme Lord nearby. There is the capability of accomplishing tasks and removing obstacles.

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<sup>20</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*: jākaum̄ 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 करणीयं । अभ्यासबलात्परमप्राप्तिः । तेन स्वस्य मनसः समरसं कर्तव्यं चन्द्रसूर्यौ यावत्पिण्डो  
निश्चलो भवति । श्लोकः ॥

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

[XLIV. avadhūtapuruṣasya lakṣaṇam]

इदानीमवधूतपुरुषस्य लक्षणं कथ्यते ।

10 यस्य हस्ते धैर्यदण्डः खर्पं शून्यमासनं  
योगैश्वर्येण संपन्नः सोवधूत उदाहृतः ॥ XLV.ii॥

**Sources:** 3-19.10 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.] kṛ.. 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> 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] samarasam DPU<sub>2</sub> svāsthyaṁ  
E om. BU<sub>1</sub> karttavyam cett.] om. B candrasūryau yāvat EPU<sub>1</sub>] candrasūryau yāvit D cam-  
drasūryayat L camdrasūryayat U<sub>2</sub> om. B piṇḍo PLU<sub>2</sub>] piṇḍe DE piṇḍau U<sub>1</sub> om. B 4 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>21</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. Just as the sun and the moon remain unchanging, 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>22</sup>

**XLIV. i** He, who has the staff of courage<sup>23</sup> in [his] hand, whose begging bowl is the empty seat<sup>24</sup>, [he who is] endowed with the power of Yoga is called an accomplished Avadhūta.

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<sup>21</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>22</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>23</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>24</sup>Regarding the reasons mentioned above, the term *āśana* 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 दश्यते तदव्यक्तमित्युच्यते । तदव्यक्तं प्रत्यक्षेण पश्यति । य  
१० तिंकचित्पश्यति तत्सर्वं ग्रसति मुक्तमिति ज्ञायते । सोऽवधूतः कथ्यते ।

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

**Sources:** १-२ ≈SSP 6.11 (Ed. p. 111) : bhedābheda svayam bhikṣām kṛtvā sāsvādane rataḥ |  
jaraṇam tanmayibhāvah so 'vadhūto 'bhidiyate | ३-५ ≈SSP 6.32 (Ed. p. 118): avadhūtatanur  
yogi nirākārapade sthitah | sarveṣām darśanānām ca svasvarūpam prakāsate |

१ bhedābheda cett.] bhedābhedo U<sub>2</sub> bhikṣābharaṇam cett.] bhikṣābhakṣaṇam DU<sub>1</sub> jāgarām  
P] jāraṇam BDELU<sub>1</sub> jiraṇam U<sub>2</sub> २ etādṛśo 'pi cett.] tādṛśopi 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 tatkampānam cett.]  
samtāpanam E so'vadhūto cett.] so vadhūta BLP nigadyate cett.] nirucyate U<sub>1</sub> ५ vakārārtho  
cett.] vikārādirsthor BL 'tha cett.] ya BU<sub>1</sub> U<sub>2</sub> ६ etad dvayam P] etad dūyam E etadvayam  
cett. yaḥ jānati BL] japaṇam kuryat E yaṁ jayati yaḥ P jiyate yaḥ D jiryate yaḥ U<sub>1</sub> jayati yaḥ U<sub>2</sub>  
udāhṛtaḥ cett.] udādhṛttā B udāhṛtaḥ L udārataḥ U<sub>1</sub> ८ dvitīyam cett.] dvitīya 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.] camcalam 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> dṛṣyate 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>  
९-१० yatkīmcid DU<sub>1</sub>U<sub>2</sub>] yatkīmcid BELP १० paśyati DU<sub>1</sub>] dṛṣyate PLU<sub>2</sub> rṣyate EB tatsarvam  
cett.] tatatsarvam P tatsarva L grāsati P] grāsati DU<sub>1</sub> grāsati U<sub>2</sub> grastāti 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 tanuḥ 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] prakāsate cett.

**XLIV. 2** Whose alms are “difference and non-difference”<sup>25</sup> whose ornament is vigilance<sup>26</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>27</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>28</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>29</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>25</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>26</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>27</sup>I could not identify this verse’s source. Thus, the verse could be authorial.

<sup>28</sup>I could not identify this verse’s source. Thus, this verse could be authorial, too.

<sup>29</sup>I was not able to identify the source for this passage.

सत्यमेकमजनित्यमनन्तमक्षयं ध्रुवं।

ज्ञात्वा यस्तं वदेद्विमान् सत्यवादी स कथ्यते ॥ XLIV.6॥

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

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 ।

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 dhirah satyavādi sa kathyate | 5-6 ≈SSP 6.64 (Ed. p. 129): prasaram bhāsate śaktih samkocam bhāsate śivah | taylor yogasya kartāyah sa bhavet siddhayogirat | 7-8 ≈SSP 6.65 (Ed. p. 130): viśvātitam yathā viśvam ekam eva virājate | samyogena sadā yas tu siddhayogī bhavet tu sah ||65| 9-10 ≈SSP 6.66 (Ed. p. 130): sarvāśām nijavṛttinām prasṛtir bhajate layam | sa bhavet siddhasiddhāntē siddhayogī mahābalah | 11-12 ≈SSP 6.67 (Ed. p. 130): udāśinah sadā śāntah svastho 'ntarnijabhaśakah | mahānandamayo dhirah 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 hy .... 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> 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 jnānāmīti 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> 4 ceṣṭā cett.] om. U<sub>2</sub> bhavati cett.] om. U<sub>2</sub> sa satyavādī kathyate cett.] om. U<sub>2</sub> 5 prasaram conj.] vāsare PLU<sub>2</sub> vāsvare E vāsvare B vasare DU<sub>1</sub> bhāsare conj.] bhāsare 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.] bhāsare DEPU<sub>2</sub> bhāskare U<sub>1</sub> om. BL 6 tayoḥ cett.] om. BLU<sub>1</sub> samyogakartāyah cett.] sayogah kartavyah B samyogah karttāyah L sa bhavet cett.] bhavat B samvit svabhāvat U<sub>1</sub> 7 viśvātitā BL] viśvātitā 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 siddhāntē cett.] siddhasiddhānto E 11 udāśinah 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 siddhayogī 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>30</sup> He who is devoted to their union, he is a proponent of Satyayoga.<sup>31</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>32</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>33</sup> is said to be a Siddhayogin.

<sup>30</sup>Rāmacandra has borrowed the verse from the *Siddhasiddhāntapaddhati* and then redacted the verse. However, the transmission of the manuscripts does not make good sense. My best guess is to reconstruct the first hemistich according to the source text by means of conjecture.

<sup>31</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>32</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 according 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>33</sup>Besides the mention of *siddhakundalinīyoga* 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 । तदशानं कमलमित्युच्यते । तस्मात्कमलमिति संज्ञा ॥ अस्याधारः कमलस्य दलं चतुष्टयं चतुष्टयं भवति । प्रथमदलं सत्त्वगुणस्य ॥ द्वितीयं राजोगुणस्य ॥ तृतीयं त मोगुणस्य ॥ चतुर्थं दले मनस्तिष्ठति । एतद्वचतुष्टयं संगादात्मा साध्वसाधु करोति । तस्मिन्कमले 10 निश्चली कृते सति पुरुषस्य समीपे मरणं न गच्छति कृते ।

**Sources:** 2–10 cf. YSV (PT p. 844): adhunā kamalānān tu śṛṇu saṅketam adbhitam | anekākārabhedotham kām svarūpan tu nirmalam | kamalam tena vikhyātam trividham tattvadehakam | 7–9 cf. YSV (PT p. 844): tatradhārasa catuspatre sattvarajastamodayaḥ | etad bhāvasthitaś cātmā sādhvasādhu karovit | asmin sati sthire citte yamo vandīva gacchati |

2 śṛṇu cett.] nuṣre P adbhitam E] adbhitam cett. 3 anekākārabhedotham EU<sub>1</sub>] anekākārabhedocham BP anekākārabhedāttham L kām cett.] kiṇ 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 tadṛśanām kamalam em.] tadṛśanām kamala U<sub>1</sub> tadṛśanām mala E tadṛśa na BL tad darśanām malaṁ || U<sub>2</sub> ity ucyate cett.] iti kathyate U<sub>1</sub> kamalam cett.] kamala U<sub>1</sub> samjñā cett.] samjñām L asyādhāraḥ BELP] asyādhāraḥ U<sub>1</sub>U<sub>2</sub> 8 kamalasya dalaṁ catusṭayam BL] kamaladalasya E kamalasya P kamalasya dalaṁ U<sub>1</sub>U<sub>2</sub> bhabati cett.] bhavati BL prathamadalam U<sub>1</sub>] prathamam BELU<sub>2</sub> om. P sattvaguṇasya cett.] satyaguṇasya L rājoguṇasya LU<sub>2</sub>] rājayogasya P rājayogaya E rājoguṇaḥ B rajoguṇa U<sub>1</sub> 8–9 tamoguṇasya PU<sub>1</sub>U<sub>2</sub>] tamoguṇaḥ EL tamoguṇ B 9 caturthe cett.] caturtho E om. B dala mana ELU<sub>2</sub>] dala enas P dalam manaḥ 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> catusṭayam EL] catusṭaya<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 sādhvasādhu U<sub>2</sub>] sādhvasādhu U<sub>1</sub> sāvadhwāsādhu P sādhu EL om. B karoti cett.] om. B tasmin cett.] om. U<sub>1</sub> kamale cett.] om. U<sub>1</sub> 10 niścali EPU<sub>2</sub>] niccali BL om. U<sub>1</sub> kr̄te cett.] om. U<sub>1</sub> sati cett.] om. U<sub>1</sub> puruṣasya cett.] om. U<sub>1</sub> samīpe cett.] om. U<sub>1</sub> maranām 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>34</sup> Because of this, the lotus flower is generally known as the threefold body of reality.<sup>35</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>36</sup>

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<sup>34</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>35</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>36</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*.

# **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.

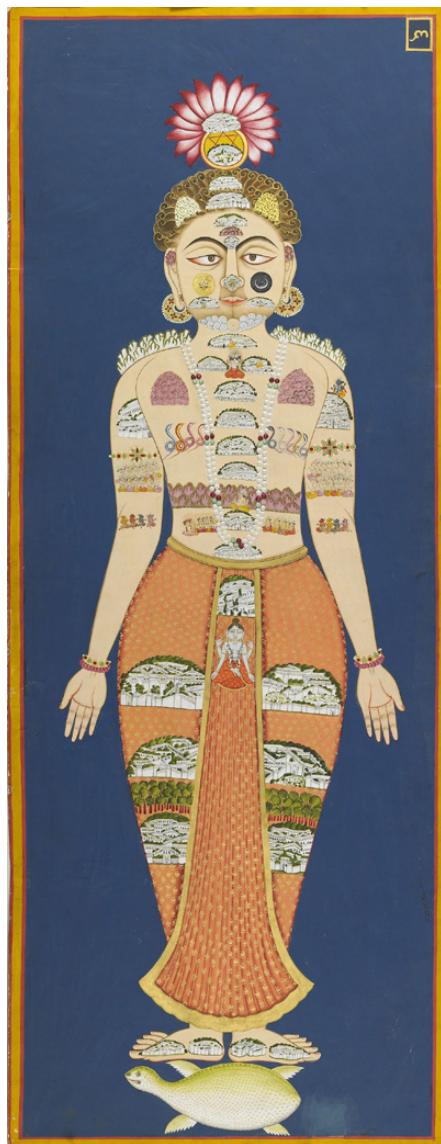


Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.



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