

*The Amṛtakunḍa*  
*(The Vessel Containing the Nectar)*  
and Sufic Practices

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Before an Indo-Muslim ruling establishment, many yogic practices were familiar to Muslims as the consequences brought by the imaginal faculty (*wahm*).

The *Hauḍ al-Ḥayāt* (*The Basin of the Fountain of Life*) is the Arabic and Persian translation of the book entitled the *Amṛtakunḍa* (*The Vessel Containing the Nectar*). The original may have been lost, however, the translation ascribed to Qāḍī Rukn al-Dīn al-Samarqandī suggests that yogico-tantric doctrine and practices including popular superstition and prognostics were mediated by the yogin from Kāmarūp at least at the beginning of the 13th century in Bengal.

In the middle of the 16th century, it was retranslated into Persian in the extended form with the title of the *Baḥr al-Ḥayāt* (*The Ocean of Life*) by Shaṭṭārī saint, Muḥammad Ghawth Gwāliyārī. Both translations had considerable influence on Indian Muslims and Pārsī Āzariyāns in the subsequent centuries.

In the context of the interaction between Indian Sufis and yogis, this study focuses on analysing the work and examining how the yogico-tantric doctrine and practices are assimilated by Indian Sufis.