

THE TATTVAYOGABINDU OF RĀMACANDRA

Critical Edition and Annotated Translation of an Early
Modern Text on Rājayoga, with a Comparative Analysis of
the Complex Yoga Taxonomies from the Same Period



Figure I: Folio IV of Ms. N_I.

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Chapter I

Introduction

I.I Sāṃkhyayoga

SĀṂKHYAYOGA, the “Yoga of the enumerative philosophical method” appears only in Sundardāś’ *Sarvāṅgayogapradīpikā* (4.1-12). All other texts of the complex early modern yoga taxonomy do not deal with Sāṃkhyayoga.¹ Sundardāś specifies Rṣabhadeva, Kapilamūni, Dattātreya, Vaśiṣṭha, Aṣṭāvakra, and Jaḍabharata as important representatives of Sāṃkhyayoga.² After Bhaktiyoga and Haṭhayoga, Sāṃkhyayoga is the third and final main category in Sundardāś’s yoga system. Sāṃkhyayoga forms the starting point for the three subsequent yogas associated with it, namely Jñānayoga,³ Brahmayoga,⁴ and Advaitayoga.⁵ Before the Yogi recognises unity with the world through Jñānayoga, experiences unity with the universe through Brahmayoga, and ultimately overcomes duality in Advaitayoga, Sāṃkhyayoga primarily serves to create initial awareness of the duality to be transcended by differentiating the self from the non-self.⁶ Compared to classical Sāṃkhya, consciousness (*puruṣa*) here (4.2-3) is referred to as the self (*ātama*) and primordial nature (*prakṛti*) as the non-self (*anātama*):

ātama śuddha su nitya prakāśā | ana ātamā deha kā nāśā |
ātama suksma vyāpaka mūlā | ana ātamā so pañca sthūlā || 2 ||

The self is pure, eternal and illuminating. The not-self relates to the destructible body. The self is subtle, omnipresent and the fundamental cause, while the non-self is composed of the five gross elements.

¹However, Sāṃkhyayoga also appears in *Sivayogapradīpikā* 4.19-31. Here, it belongs to Rājayoga within the description of *samādhi* and is thus embedded in the basic structure of an Aṣṭāṅgayoga.

²*Sarvāṅgayogapradīpikā* 1.5: *rṣabhadeva aru kapila mūni, dattātreya vaśiṣṭha | aṣṭāvakra ru jaḍabharata, ina kai sāṃkhya sudrṣṭa* || 5 ||

³A discussion of Jñānayoga in the *Sarvāṅgayogapradīpikā* can be found on p. ??.

⁴A discussion of Brahmayoga in the *Sarvāṅgayogapradīpikā* can be found on p. ??.

⁵A discussion of Advaitayoga in the *Sarvāṅgayogapradīpikā* can be found on p. ??.

⁶*Sarvāṅgayogapradīpikā* 4.1: *aba sāṃkhya su yoga hi suni lehū | pīchai hamako doṣa na dehū | ātama ana ātamā bicārā | yāhi tem saṃkhya su nirdhārā* || 1 ||

*pṛthi apu teja vāyu aru gaganā | ye paṁcaum ātama samagnā |
paṁcani maiṁ mila aura bikārā | tini yaha kiyā prapaṁca pasārā || 3 ||*

Earth, water, fire, air and ether - these five are attached to the self. In these five elements, other transformations occur, and these three [self, non-self and transformations] have created the proliferation of the universe.

The non-self consists of the five gross elements: earth (*pṛthi*), water (*apu*), fire (*teja*), air (*vāyu*), and ether (*gaganā*); the five subtle elements: sound (*śabda*), touch (*sparśa*), form (*rūpa*), taste (*rasa*), and smell (*gandhā*); the five senses of perception (*jñānendriyas*): hearing (*śrotra*), touch (*tvak*), sight (*cakṣu*), taste (*jihvā*), and smell (*ghrāṇa*); the five organs of action: speech (*vākyā*), grasping (*pāṇi*), moving (*pāda*), excreting (*pāyu*), and reproducing (*upastha*); and the inner organ (*antahkarana*) consisting of mind (*mana*), intellect (*buddhi*), consciousness (*citta*), and ego (*ahamkāra*).⁷ These comprise twenty-four *tattvas* in total.

Sundardās then elaborates on the inner organ. The thinking mind (*manas*) generates thoughts and doubts. The intellect (*buddhi*) discerns and recognises what is good or bad. Consciousness (*citta*) generates awareness. The ego (*ahamkāra*) produces self-awareness and pride.⁸

Finally, Sundardās distinguishes the subtle transmigratory body (*liṅga śarīra*), composed of the five subtle elements and the inner organ, totalling nine *tattvas*, from the gross body, which is subject to decay and comprises the gross elements, the senses of perception, and the organs of action.⁹

⁷Ibid. 4.4-6: *śabda saparśa rūpa rasa gaṇdhā | tanmātrikā paṁca tana baṇḍhā | śrotra tvak cakṣu jihvā ghrāṇam | jñāna su indriya kiyau baṣāṇam | 4 | vākyā hi pāṇi pāda aru pāyuḥ | upastha sahitā paṁca samajñāyuh | karma su indriya ina kau nāmā | tatpara apanai apanai kāmā | 5 | mana uru buddhi citta ahamkāra | catuṣṭa antahakarana vicārā | tina kai laksana bhinnai bhinnā | mahāpuruṣa samujñāye cinhā | 6 |*

⁸Ibid. 4.7-8ab: *samkalpai aru bikalapa karai | mana so laksana esau dharai | buddhi su laksana bodhahim jāmnī | kīkai burau leī pahicānī | 7 | caitana laksana citta anūpā | ahamkāra abhimāna svarūpā |*

⁹Ibid. 4.8cd: *nau tatvani kau liṅga śarīrā | paṁdراha tatva sthūla gambhīrā | 8 |*

Sundardās concludes by explaining that these twenty-four elements work together, with the soul (*jīva*) as the driving force behind them. He also refers to the soul as the knower of the field (*kṣetrajña*) or eternally auspicious (*nirantara śīvā*). The soul permeates everything and is omnipresent. It appears to be involved in everything but is ultimately unbound. As the witness, it is distinct from all else, the twenty-four *tattvas* of the non-self. The self and the non-self are eternal and not subject to ageing and death. However, the gross body (*deha*) is transient.¹⁰

¹⁰Ibid. 4.9-12: *ye caubisa tatva baṇḍhānam | bhinna-bhinna karikiyau vasānam | saba kau preraka kahiye jīvā | so kṣetrajña nirantara śīvā || 9 || sakala viyāpaka aru sarvagā | dīsai samgī āhi asamgā | sākṣī rūpa sabani tem nyārā | tāhi kachū nahim lipai bikārā || 10 || yaha ātama ana ātama nirānā | sagajñai takauṁ jarā na maraṇā | sāṃkhya su mata yāhī saum kahiye | sataguru binā kahaum kyaum lahiye || 11 || sāṃkhya yoga so yaha kahyau, bhinna hi hbinna prakāra | ātama nitya svarūpa hai, deha anitya vicāra || 12 ||*

Chapter 2

The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation

Chapter 3

Appendix

3.1 Figures



Figure 2: 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 *Tattvayogabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrṅgam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuśchaṁ 6 hamsacārītani 7 sthāna.*



Figure 3: 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.



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Chapter 4

Bibliography

