

# 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



त्रिमूर्तियनम् ॥ शुभ्रवेन सधारयना दया मनुष्यालिख्य ॥ गङ्गयोगस्य द्विरूपीयनवाहना गन्तव्यनक्षत्रं लोकत  
वरदो भूमिक्याधिविजादये कलसमयवाच द्वूषमनक्षारं प्रज्ञाविक्षिप्तविजामयवद्वक्षयागश्च एव अस्ति याम ॥ स  
नयागश्च वर्णयोगश्च एव द्यागश्च कर्मयोगश्च लययोगश्च धान योगश्च मनुष्यागश्च नवासनाः गश्च विवर्योगश्च वृद्धयोगश्च ॥  
अष्टौ गयागश्च वाऽप्यागश्च इति द्वयवद्वक्षयागश्च विवर्योगश्च आमध्यान्विज्ञानीहि यागश्च यागश्च विवर्योगश्च ॥ कृत्यामुकित्वा यथागप्तवति ॥  
उपस्थित्यायकृत्वा यथाकर्मानि कल्पानीकार्यानि इति उपस्थित्यायकृत्वा ॥ १ ॥ गन्तव्यद्विरूपीयनवाहना यागस्त वानवा ॥ क्रमाविधकवृत्तमास्था ॥  
गानिर्माणनिष्ठा ॥ २ ॥ एव गयकियुग्मापासीक्षयायामीर्णनिष्ठा ॥ मासाय मेषामायादित्वामासद्वर्णा ॥ ३ ॥ क्रान्त  
व्यावरयत्वालोक्तानीत्यादः सविश्वासागद्विष्टीघटालयस्त्रियोनिष्ठाक्षमासुमध्याद ॥ यथोगानिविष्टीक्षुद्रियायामीसुद्वर्णा  
यस्त्रीगृहक्रमेतत्वाः ॥ विष्टीक्षुद्रियायामीनिष्ठाय विष्टीसुवदयद्विष्टीयायामीसुक्षमाः ॥ (यस्त्रीगृहक्रमेतत्वा)

Figure 1: Folio iv of Ms. N<sub>1</sub>.



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## **Chapter I**

# **Introduction**



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beta-witnesses:

% iti paramarahasyāṁ śrīrāmacamdraviracitāyāṁ tatvayogabimdu samāptah || \D
% iti śripāramahāṁsyāṁ śrīrāmacamdraviracitāyāṁ tatvayogabimduḥ sampūnam || \J
% iti paramahāṁsyāṁ sri rāmacamdraviracitāyāṁ tatvayodabimda samāptah || \K1
% iti śriparamarahasyāṁ śrīrāmacamdraviracitāyāṁ tatvayogabimdu samāptah || \N1
% iti śriparamahasye śrīrāmacamdraviracitāyāṁ tatvayogabindu samāptam || \N2
% iti śripāramahāṁsyāṁ śrīrāmacamdraviracitāyāṁ tatvayogaviduḥ samāptah || \U1
% iti paramahāṁsasamhitāyāṁ haṁsyāṁ śrīrāmacamdraviracitāyāṁ tattvayogavicāraḥ || \V

gamma-witnesses:

% iti śrīrāmacamdraparamahāṁsaviracitas tatvabimduyogasamāptah || \U2
% iti śrīrāmacamdraparamahāṁsaviracitas tatvabinduyogasamāptah || \P
% iti rājamacamdraparamahāṁsaviracites tatvabimduyogasamāptam || \L
% iti śrīrāmacamdraparamahāṁsaviracitas tatvabinduyogasamāptah || \K2
% iti śrisarvaguṇasampannapamśitasukhānandamisrasūrisūnupanḍitajvälāprasādamiśrakṛtabhāṣāṭikāsahito rājayoge binduyogaḥ samāptah || \E

```

Figure 2: Synoptic transcription of the manuscripts' final rubrics.



## **Chapter 2**

# **The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation**



# Chapter 3

# Appendix

## 3.1 Figures



Figure 3: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hipogriff, 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 U<sub>2</sub> 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 4: 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 5: 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.

## **Chapter 4**

# **Bibliography**

