

# **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



त्रिमतेष्यनमपशुनुवेनसंश्लेषादयामत्तावालिख्यते ॥ तत्त्वागत्यन्दीर्घलीभेनवारथागेनशुनकवाच्छुगत  
वत्योजनकपाथिविनादयैकलसमयेवद्भूमनकालेपत्रहितिर्विनाम्बवद्यवद्यागदानस्तुमहेद्याभियाथागेऽसु  
न्यागश्ववर्णायामश्वरुद्यागश्वमिथोगश्वलयायागश्वान्यामश्वान्यामश्वान्यामश्वान्यामश्वान्याम  
श्वेष्यागश्वान्यागश्वस्त्रियागश्वस्त्रियवद्यायामश्वब्लानीहियायागश्वलकर्णिकायाम ॥ क्षियामूकिनयियागश्वलया  
अस्त्रियायकृ॥ यीरकमानिकश्वलकार्यवैरुमनश्वदा ॥ १॥ गरुत्तद्वंवन्देवनकृयायागस्तानव ॥ क्षमाविधकवैराश्व  
श्वानिश्वामनिश्वदा ॥ २॥ उगगयुक्तियुगाप्तासीक्तियायामीगनिश्वदा ॥ मात्तायमेनामायादित्तामामद्यगवेदा ॥ ३॥ क्षाम  
वेदयेलक्तालाहमात्तीनथाऽसेविश्वागद्व्येष्टिद्वालद्युगाकिद्वाक्तमात्तुमध्याद् ॥ यशीमानिनविश्विग्निक्तियायामीस्तद्वाग  
यस्तीन्द्रकृष्णेकमाः ॥ विधकवैराय्यामानित्तद्युग्मस्वद्यवद्यक्तियायामीस्तक्त्वाम ॥ (यस्तीन्द्रकृष्ण)

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



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## **Chapter I**

# **Introduction**



## I.I General remarks

THE *Tattvayogabindu* of Rāmacandra<sup>1</sup> is an early modern Sanskrit text on Rājayoga that was written in the first half of the seventeenth century<sup>2</sup> in northern India.<sup>3</sup> The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of yoga.<sup>4</sup> In the *Tattvayogabindu*'s introduction, most manuscripts name fifteen types of yoga, presented as methods of Rājayoga. These are 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself. The text is a yogic compendium written in a mix of mainly prose and 47 verses in textbook-style, where its 59 topics are introduced in sections most of the time launched by recognizable phrases. The sections deal with the methods of Rājayoga and their effects, but others also cover topics like yogic physiology, the Avadhūta, the importance of the guru, cosmogony, and a *yogaśāstrarahasya*.

The *Tattvayogabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *aṣṭāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yogasvarodaya*, which is known only through quotations in the *Prāṇatosiṇī*, the *Yogakarṇikā* and the *Śabdakalpadruma*.<sup>5</sup> The *Yogasvarodaya* announces a total of fifteen yogas but names only eight of them in its introductory *ślokas*. It is the primary source and template for the compilation

<sup>1</sup>A discussion about the author Rāmacandra is found on p. ??.

<sup>2</sup>The dating of the text is discussed on p. ??.

<sup>3</sup>The detailed discussion of the place of origin is found on p. ??, n. ??.

<sup>4</sup>This is a remarkable increase in the number of declared yogas compared to the standard medieval tetrad of Mantra, Laya, Hatha and Rājayoga.

<sup>5</sup>Manuscripts under the name of *Yogasvarodaya* seem to be lost. I was not able to locate the manuscripts of the text in any manuscript catalogue at hand.

of the *Tattvayogabindu*. Besides several passages, Rāmacandra, in many instances, follows its content and structure by rewriting the *Yogasvarodaya*'s *ślokas* into prose or quoting them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Tattvayogabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes an almost similar taxonomy of twelve yogas divided into three tetrads<sup>6</sup> is Sundardās's *Brajbhāṣā* yoga text named *Sarvāṅgayogapradīpikā* which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.<sup>7</sup>

These complex taxonomies that emerged during the 17th century crossed sectarian divides and were adapted to the specific needs of different authors and traditions. The *Tattvayogabindu* thus encapsulates a large proportion of the diversity of yoga types and teachings after the *Hathapradīpikā* (15th century) that were adopted and practised by a broad spectrum of religious traditions and strata of Indian society. In the particular case of the *Tattvayogabindu*, there are various statements throughout the text that reveal a strategy to detach yoga from its ascetic and renunciate connotations and to stylise Rājayoga as a practice that can bring the desired soteriological benefits even to practitioners who enjoy worldly pleasures and expensive lifestyles. Textual evidence suggests that the *Tattvayogabindu* is an important example of a text that provides an early modern adaptation of Rājayoga for *kṣatriyas* in a courtly environment.

One printed edition of the *Tattvayogabindu* was published in 1905 with a Hindi translation and based on (an) unknown manuscript(s).<sup>8</sup> This publication has the title “*Binduyoga*” confirmed by the printed text's colophon.

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<sup>6</sup>See p.?? for a detailed discussion of the *Sarvāṅgayogapradīpikā*.

<sup>7</sup>For a comparative table of the complex early modern yoga taxonomies see table ?? on p. ??.

<sup>8</sup>*Binduyoga. Binduyogaḥ with Bhāṣatīkā*. Ed. by Jvālāprasāda Miśra. Mumbai, 1905.

However, as I will discuss in the introduction, the text was originally known as *Tattvayogabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition.<sup>9</sup> Furthermore, the manuscripts are scattered over the northern half of the Indian subcontinent and Nepal, which suggests that the text was widely transmitted at some point. Lengthy passages of the *Tattvayogabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva's *Hathasaṅketacandrikā*.

The first chapter of this dissertation contains a general introduction to Rāmacandra's *Tattvayogabindu*. The chapter gives a brief overview of the content of the text and discusses its origin, the author and the author's intended audience. Subsequently, the textual witnesses, source texts and testimonies of the *Tattvayogabindu* are described. A stemmatic analysis of the text is then presented, based on manual philological observation and computer-assisted stemmatics to present a *stemma codicum*. The chapter concludes with a presentation of the editorial policies, which form the basis for the second chapter of this thesis. The second chapter, the core of this dissertation, is a critical edition and annotated translation of the *Tattvayogabindu*. The critical edition significantly improves the text and sheds new light on its historical significance. The third chapter contains a comparative analysis of the complex early modern yoga taxonomies based on hermeneutics of difference.<sup>10</sup> Using the new critical edition of the *Tattvayogabindu* and the texts mentioned above, *Yogasvarodaya*, *Yogasiddhāntacandrikā* and *Sarvāṅgayogapradīpikā*, the complex yogic taxonomies of the four texts are compared in detail. Based on this comparative analysis, a differentiated hypothesis on the emergence of the complex yoga taxonomies was developed, and the complex yoga taxonomies were located and explained in the broader context of the historical development of the yoga traditions. The comparison includes a nuanced description of each yoga category used by the authors of the texts with complex yoga taxonomies. While the authors of the four texts often operate with identi-

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<sup>9</sup>For example, the printed edition does not contain the complex yoga taxonomy presented in the manuscripts of the *Tattvayogabindu*.

<sup>10</sup>The concept of hermeneutics of difference is discussed on p. ??, n. ??.

cal terms for the individual yoga categories, they interpret these categories according to their religious backgrounds and agendas, with intriguing and exciting differences. Contrasting the comparanda, i.e. the authors, the texts, the yoga taxonomies and the yoga categories, therefore provides a deep insight into the discursive negotiation processes of the Indian yoga traditions of the 17th century.

## Chapter 2

# Conventions in the Critical Apparatus

### 2.1 Sigla in the Critical Apparatus

- $\beta$ : D, J, K<sub>I</sub>, N<sub>I</sub>, N<sub>2</sub>, U<sub>I</sub>
- $\gamma$ : B, E, L, P, U<sub>2</sub>
- B : Bodleian Oxford D 4587
- C : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- C<sub>pc</sub> : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D<sub>I</sub>: IGNCA 30019
- E : Printed Edition
- J : JNUL Ms. No. 55769
- Jo : *Haṭhasaṅketacandrikā* MMPP MS. No. 2244
- K<sub>I</sub>: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Haṭhasaṅketacandrikā* ORI Ms. No. B 220
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- N<sub>I</sub>: NGMPP B 38-31

- P : Pune BORI 664
- PT : *Prāṇatośinī*
- U<sub>1</sub> : SORI 1574
- U<sub>2</sub> : SORI 6082
- V : OI MSU 10558
- YK : *Yogakarṇikā*
- YSv : *Yogaśvarodaya*

## **Chapter 3**

# **The *Tattvayogabindu* of Rāmacandra**

## **Critical Edition & Annotated Translation**



तस्य कमलस्य जालन्धरपीठ इति संज्ञा । सिद्धपुरुषस्य स्थानं । तन्मध्येऽग्निधूमा-  
कारा रेखा यादृशी । तादृशेका पुरुषस्य मूर्तिवर्तते । तस्या नादिर्नान्तोऽस्ति ।  
तस्या मूर्ते ध्यानकरणात्प्रत्यक्षं निरन्तरं पुरुषस्याकाशे गमागमौ भवतः । पृथ्वी-  
मध्ये स्थितस्यापि पृथ्वीबाधो न भवति । सकलं प्रत्यक्षं निरन्तरं पश्यति पृथग्भ-  
वति । अतिशयेनायुर्वर्धते ॥

**Sources:** 1-5 cf. YSV (PT, p. 833): jālandharam nāma pītham etat tu parikīrtitam | sidhaphumsah (°pumsa° YK 1.270) sthalam jñātvā agnidhūmanibhā śikhā | ādimadhyāntahinā stripummūrtti (°mūrtir YK 1.270) varttate parā | antajñānī (antaryāmī YK 1.271) bhaved dhyānād akāśe 'pi samāgamah | nirantaram sarvavettā ity ūccāno mahān bhavet | jaganmadhye sthito jantur jagadbadhāvivarjitaḥ | 1-5 cf. SSP 2.8 (Ed. pp. 31-32): tatra dhūmaśikhāram dhyāyet | tatra jālandharapītham mokṣapradam bhavati |

**Testimonia:** 1-5 ≈Yogasamgraha (IGNCA 30020 f. 3v. ll. 2-5): brahmaraṇḍhre śatadalām jālamdhārapiṭhasamjñakam siddhapuruṣasyānacakram tanmadhye gnidhūmrāreṣakārā ādimadhyamtarahitā puruṣasya mūrttir asti | tasyāḥ dhyānakartuh prthivyāṁ sthitāv api prthvī kṛtabādho na bhavati | trikālikajñānam pratyakṣam bhavati | āyurvṛddih limgaśarireṇa sarvatra pratyakṣam gamāgamo bhavati |

1 kamalasya cett.] kamala° E jālandharapītha cett.] jālandharapītha° B, jātyadharanīpītha E iti cett.] om. B samjñā cett.] °samjñā B °puruṣasya sthānam cett.] sthānam mūrti vartate LB 1-2 'gnidhūmākārā rekhā BL] agnidhūmrākārā rekhā U<sub>1</sub>, 'gnidhūmākārā reṣā N<sub>1</sub>, agnidhūmākārā reṣā DK<sub>1</sub>, 'gnidhūmākārarekhā EP, agnidhūmrākārarekhā JN<sub>2</sub>, 'gnidhūmrākārā rekhāyāḥ U<sub>2</sub> 2 yādr̄śi cett.] yādr̄sy° E, etādr̄śi U<sub>2</sub> tādr̄śy βBPL] ādr̄sy E, om. U<sub>2</sub> vartate cett.] vartamte K<sub>1</sub> tasyā γ] tasyāḥ β nādir nānto'sti cett.] nādinām 'to sti P, nāsty amtaḥ ādir api nāsti DK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>, amtaḥ ādir api nāsti J 3 tasyā BELP] tasyāḥ cett. mūrter EP<sub>1</sub>U<sub>2</sub>] mūrtir BDJLN<sub>1</sub>N<sub>2</sub>, mūrti° K<sub>1</sub> dhyānakaraṇāt pratyakṣam nirantaram BE] dhyānakaraṇāt pratyaksanirantaram cett. puruṣasyākāsē cett.] puruṣasya ākāśe DJK<sub>1</sub>J, puruṣasya ākāśi U<sub>1</sub>, puruṣa ākāśe N<sub>2</sub>, puruṣasyākāsā° U<sub>2</sub> °gamo cett.] °game K<sub>1</sub>N<sub>2</sub> bhavataḥ cett.] bhavata U<sub>2</sub>, bhavati J 3-4 prthvīmadhye cett.] prtvīmadhye BU<sub>2</sub> 4 sthitasyāpi γ] sthitāv api β prthvībādho EL] prtvībādho B, prthaka P, prthvībādho ko U<sub>2</sub>, prthvīkṣato bādho β na bhavati cett.] bhavati P sakalam pratyakṣam nirantaram em.] sakalāpratyakṣam nirantaram β, sakalāḥ pratyakṣam nirāmtara BL, sakalān pratyakṣam ni-ramtaram E, om. PU<sub>2</sub> paśyati cett.] paśyati LB, om. PU<sub>2</sub> o prthagbhavati E] ca prthak bhavati BL, ca prthak ca bhavati JK<sub>1</sub>N<sub>1</sub>N<sub>2</sub>U<sub>1</sub>, ca prthak prthak bhavati D, om. PU<sub>2</sub> 5 atiśayenāyur EP] atiśayanāyur BL, atiśayena āyur β, om. U<sub>2</sub> vardhate cett.] vardhayate BL

“The seat of Jālandhara” is the name of its lotus.<sup>11</sup> [It is] the place of the accomplished person. In the middle of it, there is a streak that looks like the manifestation of smoke and fire, and in such a way, the unique manifestation of consciousness exists. It has no end nor a beginning. As a result of meditation on the manifestation, direct perception of both the coming and going of the soul in space arises. Affliction from the earth-element does not arise [anymore] even if one is within the earth.<sup>12</sup> One constantly sees everything directly[and] one becomes separate.<sup>13</sup> The span of life increases significantly.

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<sup>11</sup>For a similar concept of Jālandhara see the description of the eighth *cakra* in *Saubhāgyalakṣmyupaniṣad* and *Siddhasiddhāntapaddhati* 2.8.

<sup>12</sup>The meditation effect described here is probably an allusion to a yogic practice usually referred to in Hindi as *bhūmigat samādhi*. Through a trance-like state of *samādhi*, certain yogis enable themselves to be buried underground for an extended period of time without suffering any lasting damage. See Mallinson, 2010: 233 n. 45 and Mallinson and Singleton, 2017: 327, 342-345 for more details on the practice and historical accounts. Biological studies have even been conducted to better understand the mechanisms of the human body that underlie this practice. See Heller, Elsner, and Nageswara, 1987.

<sup>13</sup>Probably from the rest of matter in the sense of Sāṃkhya Yoga.

# **Chapter 4**

# **Appendix**

## **4.1 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 *nādīs*. 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 pūrnagiripithe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā ṛsiḥ dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrīngam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuścham 6 haṁsacāritani 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.

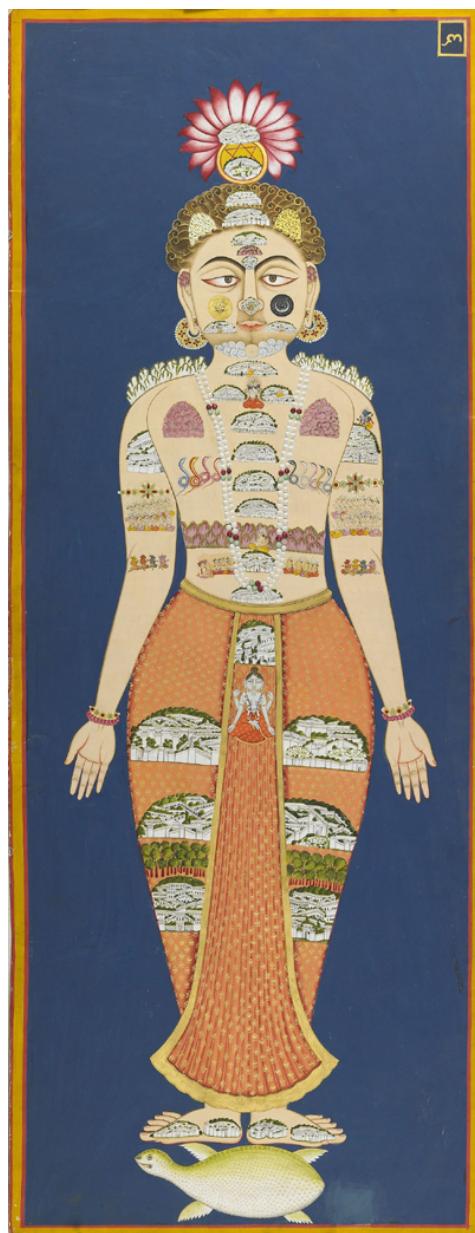


Figure 4: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehrangarh Museum Trust.

## **Chapter 5**

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