

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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Introduction

Chapter 2

The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation

तत्रोदकगुणाः । लाला ॥ मूत्रम् ॥ शुक्रम् ॥ रक्तम् ॥ प्रस्वेदः ॥ तेजसो गुणाः ।
क्षुधा ॥ तृषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यम् ॥ वायोर्गुणाः । धावनम् ॥ मज्जनम् ॥
निरोधनम् ॥ प्रसारणम् ॥ आकुञ्चनम् चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥
भयम् ॥ लज्जा ॥ मोहः ॥

[LI. pañcaprakārā antaḥkaraṇasya]

तदनन्तरमेतादृश्येका बुद्धिरुत्पद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते प
च्छ्रप्रकारा अन्तःकरणस्य ।

Sources: 1 cf. YSV (PT, p. 846): kṣudhā ṭṛṣṇālasya nidrā glāniś ca pañca vāriṇāḥ | cf. SSP 1.38 (Ed. p. 14): lālā mūtrām śukram śonitam sveda iti pañcaguṇā āpaḥ | 1-2 cf. SSP 1.39 (Ed. p. 14): kṣudhā ṭṛṣṇā nidrā kāntir ālasyam iti pañcaguṇam tejaḥ | 1-2 cf. YSV (PT, p. 846): kṣudhā ṭṛṣṇālasya nidrā glāniś ca pañca vāriṇāḥ | 2-3 cf. SSP 1.40 (Ed. p. 14): dhāvanam plavanaṁ prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuh | 2-3 cf. YSV (PT, p. 846): rogo lajjā bhayodvegau dhāraṇā ca marudugñāḥ | 3-4 cf. SSP 1.41 (Ed. pp. 14-15): rāgo dveṣo bhayaṁ lajjā moha iti pañcaguṇa ākāśāḥ | 6 cf. YSV (PT, p. 846): etaj jñānenaiwa teṣāṁ buddhir utpadyate śubhā | yadyapi sargakāndē pṛthvyāder guṇā uktās tathāpy etaj jñānenety anena kāryakāraṇabhāvadarśanāya punar ucyante | 6-7 cf. YSV (PT, p. 846): mano buddhir ahaṅkāraś cittam caitanyam eva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | 6-7 cf. SSP 1.42 (Ed. p. 15): mano buddhir ahaṅkāraś cittam caitanyam ity antaḥkaraṇapañcakam |

Parallels: 1 cf. Amaraughāśāsana 13: lālāmūtrāśruniḥsvedaprasvedaprasvedah iti pañcaguṇā āpaḥ || 1-2 cf. Amaraughāśāsana 14: kṣudhā ṭṛṣṇā nidrā ālasyam kāntiś ca iti pañcaguṇam tejaḥ || 2-3 cf. Amaraughāśāsana 15: dhāvanam valganam ākuñcanam prasāraṇam nirodhaś ceti pañcaguṇo vayuh || 3-4 cf. Amaraughāśāsana 16: rāgo dveṣo lajjā bhayaṁ mohaś ceti pañcaguṇa ākāśāḥ iti pañcaguṇālāṅkṛtāni pañcatattvāni ||

1 tatrodakagunāḥ cett.] netrodake guṇāḥ N₁, netrodakaguṇāḥ N₂, om. U₁ lālā cett.] lālā° BL mūtrām EN₂U₂] mutram N₁U₁, °mutra° BL, mutra J, °muvam P śukram cett.] śuklam E raktam cett.] vaktrām K₁, om. N₂ prasvedah cett.] svedah U₁ guṇāḥ cett.] gunah U₂ 2 kṣudhā cett.] kṣudhām B glāniḥ EP] glāni cett. ālasyam cett.] ālasya K₁U₁ vāyor cett.] vāyo BN₂U₂, vāyu U₁ guṇāḥ cett.] gunā U₁ majjanam cett.] majana N₂, mano° U₁ 3 nirodhanam cett.] rodhanam JU₁, virodhana N₂ ākuñcanam cett.] ākuñcana N₂ ceti cett.] om. U₂ guṇāḥ cett.] gunah K₁U₁ rāgaḥ U₂] rāga° cett. dveṣah PU₂] °dveṣo N₁, °dveṣau EJK₁U₁, dveṣ° BL 4 mohah EPN₁U₂] moha BLN₂, mohā U₁ 6 etādṛṣy U₂P] etādṛṣi N₂, etādṛṣā N₁, etādaśī JK₁LU₁, ekādaśī E, metādaśī B ekā cett.] kā E, om. BL buddhir cett.] buddher P buddhir cett.] buddhy E ahamkāraś cett.] ahamkārāś E, ahamkārah || U₂, ahamkāra | ś B, ahamkāra N₁N₂ caitanyam γ] om. β 6-7 pañcaprakārā E] pañcaprakārā N₂, pañcaprakārah U₂, pañcapiprakārā PJK₁N₁U₁, pañcapiprakāra | B, pañcapiprakārah L 7 antaḥkaraṇasya cett.] amtaḥkaraṇasya || cha || cett., amtaḥkaraṇasya N₂, amtaḥkarnasya K₁, amtaḥkarnasya BL, amtaḥkarnya U₁

In this case, the five qualities of the water element are saliva, urine, semen, blood, [and] sweat.

The qualities of the fire-element are hunger, thirst, sleep, exhaustion, [and] sloth.

The qualities of the wind-element are abrasion, immersion, cessation, expansion, [and] contraction.

The qualities of the space-element are¹ passion, aversion, fear, shame and confusion.²

[LI. Five modes of the internal organ]

Then, immediately following that, such unique insight³ arises: the mind, the intellect, the ego, the mental faculty, and consciousness.⁴ These are the five modes of the internal organ.

¹The *Yogasvarodaya* (PT) does not include the five qualities of *ākāśa*.

²The earliest formulation of these specific pentads that explain the manifestation of the five elements in the human body can be at least traced back to the beginning of the sixteenth century, more precisely the *Amaraughaśāsana*, whose oldest manuscript is dated to 1525 CE and according to Mallinson (2011: 16) is perhaps the oldest Nath work on Haṭhayoga.

³In this case I translated *buddhi* as insight, since *buddhi* as a *tattva* would unlikely arise from the previously mentioned five great elements. In addition, it is dealt with immediately afterwards in the context of the internal organ. Henceforth, it seems probable that it must refer to the specific knowledge that arises from the accomplishment of yoga, as mentioned in section XLVIII.

⁴Apart from the *Tattvayogabindu*, this particular pentad appears only in the *Siddhasiddhān-tapaddhati* and the *Yogasvarodaya*. I have not been able to trace it further back in the textual record. Since both sources are associated with the Nāth milieu, it is conceivable that this pentadic scheme formed part of the process of consolidating a distinct sectarian identity for the Nāth Sampradāya. Notably, *citta*—which in several earlier, related traditions subsumes *buddhi*, *ahaṅkāra*, and *manas* (cf. *Śārṅgadharapaddhati*: 4275), and is regarded as being opposed or perceived by consciousness (*caitanya*)—here becomes a constituent element of the internal organ (*antaḥkaraṇa*) itself.

Chapter 3

Appendix

3.1 Figures



Figure 2: 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 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.



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 4

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