Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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Chapter 1

The List of the 15 Yogas

- It's not entirely clear if the list given at the beginning of the text codifying the fifteen *yoga*s belongs to the original text or was a later addition by a another hand. One primary reason for this possibility is the structure of the *yoga*s in the actual course of the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakuṇḍaliniyoga* and somewhat suprisingly mentions *mantrayoga* in the same breath. One starts wondering why the structure of the text does not follow the codification. However the mention of *jñānotpattav upāyaḥ* might be a clue why the second *yoga* in the list might be *jñānayoga*. So far it seems to me that there are three options or a combination of these to explain these apparent inconsistencies: 1. The text is highly corrupted. 2. The codification was a later addition of another hand. 3. The term *jñānayoga* is listed due to the results of *siddhakuṇḍalinīyoga*, which is the generation of knowledge due to the practice of a certain *yoga* involving the central channel, as mentioned in this section of the text.

Chapter 2

Conventions in the Critical Apparatus

2.1   Sigla in the Critical Apparatus

- E : Printed Edition

- P : Pune BORI 664

- L : Lalchand Research Library LRL5876

- B : Bodleian Oxford D 4587

- N_1: NGMPP B 38-31

- N_2: NGMPP B 38-35 / A 1327-14

- D_1: IGNCA 30019

- U_1: SORI 1574

- U_2: SORI 6082

The order of the readings in the critical apparatus is arranged according to the quality of readings in decending order. The critical apparatus is positive. Gemitation is not recorded.

2.2   Punctuation

The very inconsistent use of punctuation marks in the witnesses at hand makes standardization necessary. A close examination of the overall usage of punctuation suggest that in the course of the texts transmission punctuations have been dropped frequently or even have been added. Particularly in the lists given in the text the copists negliance or not properly dealing with punctuation resulted in various forms of those lists with and without punctuations. Due to missing punctuation in many instances copists either made up case endings, changed the text and combined the lists' items into compounds that weren't present in the assumed original text. Even though punctuation plays a role that should'nt be underestimated, the deviation of punctuation at the end of sentences, lists and verse-numbering will only be documented in the critical apparatus of the printed edition to meaningful extend. That means, for example that emendations of obvious mistakes in punctuation will not be recorded in the critical apparatus. However, the digital edition of this work provides a way more detailled documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences cummulativly on top of each other.

In the printed edition of the *Tattvayogabindu* the standard conventions of punctuation are followed:

In verse poetry, a *daṇḍa* marks the end of a half verse, half of the *śloka*, and the double *daṇḍa* marks the end of a verse. A half verse is a *pāda*, at least in some literary works, this is concluded by a *daṇḍa* and the end of a *śloka* by a double *daṇḍa*. In prose the single *daṇḍa* indicates the end of a sentence and the double *daṇḍa* marks the end of a paragraph.

Variations in the usage of *Avagraha* will be recorded. Items of lists will be separated by a single *daṇḍa*.

2.3   Sandhi

Among the witnesses we see deviating and inconsistent application of *sandhi*. There is no clear evidence that originally *sandhi* was intentionally not applied. This edition will therefore apply *sandhi* consistently throughout the constituted text to provide a readable text sticking to contemporary conventions in Sanskrit. The variant readings concerning *sandhi* are recorded consistently in the apparatus criticus.

This is due to various textcritical problems arising from the inconsistent usage of punctuation which results in application or non-application of *sandhi* wheter the respective witness applied a *daṇḍa* or not. This is particularly the case within lists, which frequently occur in our compilation. Items were most likely originally separated by *daṇḍa*.

2.4 Class Nasals

Again, due to inconsistent use of class nasals among the witnesses *anusvāra*s have been substituted with the respective class nasals throughout the edition.

2.5 Lists

Lists are very frequent in the *Yogatattvabindu*. In fact, the text initially gives a list of 15 Yogas in the beginning and many more lists are have been utilized throughout the text. Many witness lost punctuation in the process of copying and as a consequence applied *sandhi*, to arrive at a consistent and conveniently readable edition of the text, all list have been identified as such and normalized to the Nominativ Singular or Nominativ Plural form of the respective item. Items are separated by a double *daṇḍa*. The differences in punctuation, as well as simple emendations regarding punctuation won't be documented in the apparatus criticus.

Chapter 3

Critical Edition

1 चन्द्रसूर्यौ द्वयो र्नेत्रयो र्मध्ये वर्तते । अनेकवनस्पतिगुल्मलतातृणानि जङ्घारोममध्ये वसन्ति । पुरुषस्य नृत्यद्

2 र्शनात् ॥ गीतश्रवणात् ॥ वल्लभवस्तुनो दर्शनात् ॥ य आनन्द उत्पद्यते सः स्वर्गलोकः कथ्यते । रोगपीडितो

3 दुर्जनेभ्यः पुरुषस्य यदुःखं उत्पद्यते । तद्बहुतरं नरकं कथ्यते । अथ च यत्कर्मकरणात् सर्वेषां लोकानां

4 स्वमनसी च शुभं न भरते तत्कर्म बंधनमित्युच्यते । अथ च यत्कर्मकरणान्मनोमध्ये शङ्का न भवति तत्कर्म

5 मुक्तिकारणं । इदानीं राजयोगाच्छरीरे एतादृशानि चिह्नानि भवन्ति । तानि कथ्यन्ते । सकलरोगनाशः

6 सकलपृथ्वीं पश्यति । तदनन्तरं तत्त्वविषयं ज्ञानमुत्पद्यते । समग्रां भाषां जानाति । ततः पुरुषस्य देहो वज्र

7 मयो भवति सर्पदंशेन सती मरणं न भवति । ततः पुरुषस्य बुभुक्षापिपासनिद्रोष्णताशीतबाधा न कुर्वन्ति ।

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Sources: 1 candrasūryau] Ysv^PT: candrārkau netrayormadhye jaṅghā lomasu sākṣiṇaḥ | tṛṇagul-
mādikañcāpi viśvarūpaṃ smaret tataḥ | **candrasūryau** SSP 3.13: candrasūryau netradvaye vasataḥ
| anekavṛkṣalatāgulmatṛṇāni jaṅghāromakakūpasthāne vasanti | **darśanāt**] Ysv^PT: samagradarśanān
muktaḥ svargabhogañ ca matsukham | tad etac cintayā yāti rogaśokavivarjjitaḥ | **darśanāt**] SSP 3.14:
yat sukhaṃ tat svargaṃ yad duḥkhaṃ tan narakaṃ yat karma tad bandhanaṃ yan nirvikalpaṃ tan
muktiḥ svasvarūpadaśāyāṃ nidrādau svātmajāgaraḥ śāntir bhavati | evaṃ sarvadeheṣu viśvasvarūpaḥ
parameśvaraḥ paramātmā akhaṇḍasvabhāvena ghaṭe ghaṭe citsvarūpī tiṣṭhati ||3.14|| **4 śaṅkā**] Ysv^PT:
tad etac cintayā yāti rogaśokavivarjjitaḥ | yatkarmā karmaṇā śaṅkā manomadhye bhavedvahiḥ | tatkar-
makaraṇaṃ muktir ity āha bhagavān śivaḥ |

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1 °sūryau cett.] °sūryo BDL **dvayor** DEP] dvayā° B dvayo LU$_2$ *om.* U$_1$ **netrayor** DE] netreyor P
netrayo B netrayoḥ U$_2$ netradvaya U$_1$ **madhye** cett.] *om.* U$_1$ **vartate** cett.] pravartate U$_2$ vasaṃti U$_1$
anekavanaspatigulmalatātṛṇāni BELP] anaikavanaspatigulmatṛṇāni D anekavanaspatīgulmalatāni U$_1$
anekavana | spatigulmalatātṛṇāni U$_2$ **°roma°** cett.] °rora° BL **madhye** cett.] sthāne D **vasanti** cett.]
vasati U$_2$ varttaṃte D **puruṣasya** cett.] puruṣasyāvādya U$_1$ **1–2 nṛtyadarśanāt** DEP] nityadarśanād
D darśanād || U$_1$ nṛtyod° U$_1$ **2 gītaśravaṇāt** cett.] gītaśravaṇād U$_1$ **darśanāt** U$_1$] darśanād U$_1$ **ya** P]
yā U$_1$ yaḥ BDEL *om.* U$_2$ **saḥ** E] sa DU$_1$U$_2$ **svargalokaḥ** BELP] svargaloka U$_2$ bahurānaṃdaḥ svarga-
phulaḥ D bahurānaṃdaḥ svargaphalaḥ U$_1$ **°pīḍito** E] °pīḍato PB °pīḍāto U$_2$ °pīḍano L °pīḍā D °pīḍa U$_1$
3 durjanebhyaḥ cett.] durjanebhya PBL **yadduḥkham** L] yat duḥkham E yat duḥkha B yaduḥkham
P duḥkhaṃ DU$_1$ duḥkha U$_2$ **tadbahutaraṃ** cett.] tat bahutaraṃ D bahutaraṃ U$_1$ **narakaṃ** cett.]
nakaṃ U$_1$ **4 yatkarmakaraṇān** PU$_2$] yatkarmakaraṇāt cett. **manomadhye** cett.] manobudhye
BL **śaṅkā** cett.] śakā U$_2$ **bhavati** cett.] bhavaṃti U$_2$ **5 muktikāraṇaṃ** cett.] kamuktikāraṇaṃ LB
idānīṃ cett.] idānī BPU$_2$ **rājayogāccharīre** DEL] rājayogāc charīre || B rājayogācharīre U$_1$ rājayo-
gāśarīre U$_2$ rogayogācharīre P **etādṛśāni** cett.] yādṛśāni E **sakalaroganāśaḥ** cett.] sakalarogaḥ nāśaḥ
U$_1$ **6 sakalapṛthvīṃ** cett.] sakalāṃ pṛthvīṃ P **tadanantaraṃ** cett.] tad aṃtaraṃ P tad anaṃtara°
U$_2$ **tattvaviṣayaṃ** DU$_1$] *om.* cett. **samagrāṃ bhāṣāṃ** PDU$_1$] samagrā bhāṣā EU$_2$ samagrā bhāṣa
B samagra bhāṣā L **7 °daṃṣena** E] °daṃṣo P °daṃṣema B °daṃṣe cett. **satī** DU$_1$] *om.* cett. **na**
cett.] *om.* L **bhavati** cett.] bhavati B vati U$_2$ **tataḥ** cett.] tat° BL **bubhukṣā** EDU$_2$] bunnukṣā P
babhukṣā BL **°nidroṣṇatā°** L] °nidroṣṭnatā° U$_2$ nidrā | uṣṇatā || D nidrollatā EB nidrolmatā P **°sīta°**
cett.] śītatā P śītoṣṇatā E śīta nā D **bādhā** PBL] bādhāṃ EDU$_2$ **kurvanti** cett.] kuroti D

Philological Commentary: 4 atha ca ...ity ucyate: This sentence is only preserved in witness U$_1$.
7 tataḥ ...kurvanti: The sentence is *om.* in U$_1$.