

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 *yogas* belongs to the original text or was a later addition by another hand. One primary reason for this possibility is the structure of the *yogas* in the actual course of the text does not equal the list. The text begins with a description of *kriyāyoga* and continues to describe *siddhakunḍalinīyoga* and somewhat surprisingly 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 *siddhakunḍalinīyoga*, 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<sub>1</sub>: NGMPP B 38-31
- N<sub>2</sub>: NGMPP B 38-35 / A 1327-14
- D<sub>1</sub>: IGNCA 30019
- U<sub>1</sub>: SORI 1574
- U<sub>2</sub>: 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 negligence 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 detailed documentation of deviations in punctuation in the form of diplomatic transcripts of each witness and even a function to display sentences cummulatively 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* whether 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 *anusvāras* 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 have been utilized throughout the text. Many witnesses 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 lists 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	सम्यगानन्दजननः सद्गुरुः सोभिधीयते ।	1
2	निमेषार्द्धं वा तत्पादं यद्वाक्यादवलोकनात् ॥४॥	2
3	स्वात्मा स्थिरत्वमायाति तस्मै श्रीगुरवे नमः ।	1
4	नानाविकल्पविश्रान्तिं कथनात्कुरुते तु यः ।	2
5	सद्गुरुः स तु विज्ञेयो न तु विप्रियजल्पकः ॥५॥	3
6	अत एव परमपदप्राप्त्यर्थं सद्गुरुः सर्वदा बन्धः । यः पुरुषः सत्यवादी भवति । निरन्तरं गुरुसेवा रतो	
7	भवति । यस्य मनसि पापं न भवति । स्वाचाररतः स्नानादिशीलो भवति । कापट्यं न भवति । यस्य	
8	वंशपरंपरा ज्ञायते । एतादृशस्य सद्गुरोः संगतिः कर्तव्या तेन पुरुषस्य मनः शान्तिं प्राप्नोति । अथ च यस्य	
9	मनोमध्ये स्थिरआनन्द उत्पद्यते । सो ऽपि सद्गुरुः कथ्यते । अथ च घटिमात्रं घटिकार्धं घटिकाचतुर्थांशो	
10	वा यस्य पार्श्वं उपविष्टे सत्यतादृषो भावो मनोमध्ये उत्पद्यते ।	

**Testimonia:** **1 samyag**] Ysv<sup>PT</sup>: nimeṣārdhdhena tasyaiva ājñāpālānato bhavet | mahānandaśataprāptis tasmai śrīgurave namaḥ | **nānāvikalpa**] Ysv<sup>PT</sup>: nānāvikalpavibhāntināśaṇca kurute tu yaḥ | sadguruḥ sa tu vijñeyo na tu vairaprakalpakaḥ | **6 ata eva**] Ysv<sup>PT</sup>: ata eva maheśāni sadguruḥ śiva āditaḥ | satyavādī ca sacchīlo gurubhakto dṛḍhavrataḥ |

**Sources:** **1 samyag**] SSP 5.64cd-5.65ab: samyag ānandajanakaḥ sadguruḥ so 'bhidhiyate | nimeṣārdhdhāpātād vā yad vā pādāvalokanāt | **3 svātmā**] SSP 5.65cd-5.66ab: svātmānam sthiram ādhatte tasmai śrīgurave namaḥ | nānāvikalpaviśrāntiṃ kathayā kurute tu yaḥ | **sadguruḥ**] SSP 5.66cd: sadguruḥ sa tu vijñeyo na tu mithyāvidambakaḥ || 5.67 || **ata eva**] SSP 5.67: ata eva paramapadaprāpty arthaṃ sa sadguruḥ sadā vandanīyaḥ | **7 svācārataḥ**] Ysv<sup>PT</sup>: svalpācāraratātmā yo dānādiśīlasamṛyutaḥ | kāpaṭyalobhavinyāsau mahāvamśasamudbhavaḥ | **8 etādṛśasya**] Ysv<sup>PT</sup>: idṛśaḥ sadgurustasya saṅgatau yatnavān bhavet | tad eva manasaḥ śāntiṃ prāpnoti paramaṃ padam |

**1 °jananaḥ** BELPU<sub>2</sub>] jananaṃ DN<sub>1</sub>N<sub>2</sub> **2 nimeṣārdhdham** cett.] nimeṣārdhdham PN<sub>2</sub> nimeṣārdhdhā BL vā cett.] ca DN<sub>1</sub>N<sub>2</sub> **tatpādām** EPU<sub>2</sub>] tatpāda BL pādām vā DN<sub>1</sub>N<sub>2</sub> **3 śrīgurave** cett.] śrīgurubho L śrīguru namo U<sub>2</sub> **4 nānāvikalpaviśrāntiṃ** N<sub>1</sub>U<sub>2</sub>] nānāvikalpaṃ viśrāntiṃ D nānāviplavaviśrāntiḥ E nānāvikalpaḥ viśrāntiḥ P nānāvikalpaviśrānti BL nānāvikalpaviśrānti N<sub>2</sub> **kathanāt** cett.] kathanāt | B tu yaḥ BLPU<sub>2</sub>] tataḥ E tu saḥ DN<sub>1</sub>N<sub>2</sub> **5 vijñeyo** cett.] vijñō BL na tu cett.] nnu BL **vipriyajalpakaḥ** cett.] vipriyajalākaḥ BL vai priyajalpakaḥ E **6 paramapadaprāpty** cett.] paramapadasya prāpty EP sarvadā vandyāḥ DN<sub>1</sub>N<sub>2</sub>] sevyāḥ sarvadā EPU<sub>2</sub> sevyasarvadā BL **nirantaram** cett.] niramṭara° P gurusevā cett.] gusevā U<sub>2</sub> **rato** cett.] taro B tatparo E **7 bhavati** cett.] bhava D **pāpam** cett.] pāpa B svācārataḥ EP] svācārataḥ BL svācārataḥ || U<sub>2</sub> svasyācārato DN<sub>1</sub>N<sub>2</sub> **na bhavati** EPLU<sub>2</sub>] bhavati B nāsti DN<sub>1</sub>N<sub>2</sub> **8 vāmśaparamparā** cett.] parāparamparā D **sadguroḥ** cett.] guroḥ U<sub>2</sub> **saṃgatiḥ** EDN<sub>1</sub>U<sub>2</sub>] saṃgati PN<sub>2</sub> saṃgati BL **karttavyā** BELPU<sub>2</sub>] kattavyāḥ DN<sub>1</sub> karttavyāḥ N<sub>2</sub> **tena** E] om. cett. **manaḥ** cett.] mano U<sub>2</sub> **śāntiṃ** cett.] śānti BL **yasya** cett.] om. U<sub>2</sub> **9 sthira** EDN<sub>1</sub>N<sub>2</sub>] siraḥ BL sira P sthira° N<sub>2</sub> ca cett.] om. U<sub>2</sub> **ghaṭimātram** scripsi] em. ghaṭimātra° N<sub>2</sub> ghaṭiṃ mātram D ghaṭi....mo N<sub>1</sub> om. cett. **ghaṭikārdham** BLPN<sub>1</sub>D] °ghamṭikārdham N<sub>2</sub> ghaṭikā U<sub>2</sub> **ghaṭikā** LN<sub>2</sub>U<sub>2</sub>] ghaṭikāyāḥ N<sub>1</sub>D ghamṭikā° BP **caturthāṃśo** BPLU<sub>2</sub>] caturtho ḍaṃśo N<sub>1</sub> caturtho ḍaṃśo N<sub>2</sub> caturtho aṃśo D **10 utpadyate** cett.] uppadyate BL

**Philological Commentary:** **9 atha** ca ghaṭimātram ...utpadyate: E omits this sentence.