

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

Nils Jacob Liersch

January 3, 2023

Contents

Contents	1
1 The List of the 15 Yogas	3
2 Conventions in the Critical Apparatus	5
2.1 Sigla in the Critical Apparatus	5
2.2 Punctuation	6
2.3 Sandhi	6
2.4 Class Nasals	7
2.5 Lists	7
3 Critical Edition	9

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
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: 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 तत्र पृथ्वीया गुणाः । अस्थि ॥ मांसं ॥ लोमानि ॥ त्वक् ॥ तत्रोदकगुणाः लाला ॥ मूत्रं ॥ शुक्रं रक्तं ॥
 2 प्रस्वेदः ॥ तेजसो गुणाः । क्षुधा ॥ तृषा ॥ निद्रा ॥ ग्लानिः ॥ आलस्यं ॥ वायोर्युगाः । धावनं ॥ मज्जनं ॥
 3 निरोधनं ॥ प्रसारणम् ॥ आकुञ्चनं चेति ॥ आकाशस्य गुणाः । रागः ॥ द्वेषः ॥ भयं ॥ लज्जा ॥ मोहः ॥ तद्
 4 अनन्तरमेतादृश्येका बुद्धिरुत्पद्यते । मनो बुद्धिरहंकारश्चित्तं चैतन्यं चेति । एते पञ्चप्रकारा अंतःकरणस्य ।
 5 मनसः पञ्चगुणाः । संकल्पः ॥ विकल्पः ॥ मूर्खत्वं जडता ॥ मननं चेति । बुद्धेः पञ्चगुणाः । विवेकः ॥
 6 वैराग्यं ॥ शान्तिः ॥ सन्तोषः ॥ क्षमा चेति ॥

Testimonia: **1 prthivīyāḥ pañcaguṇāḥ**] SSP 1.37: asthimāmsatvañnādiromāṇīti pañcaguṇā bhūmiḥ | **tatrodakaguṇāḥ**] SSP 1.38: lālā mūtram śukram śoṇitam sveda iti pañcaguṇā āpaḥ | **2 tejaso guṇāḥ**] SSP 1.39: kṣudhā tṛṣā nidrā kāntir ālasyam iti pañcaguṇāṃ tejāḥ | **vāyor guṇāḥ**] SSP 1.40: dhāvanam plavanam prasāraṇam ākuñcanam nirodhanam iti pañcaguṇo vayuḥ | **3 ākāśasya guṇāḥ**] SSP 1.41: rāgo dveṣo bhayaṃ lajjā moha iti pañcaguṇā ākaśaḥ | **mano buddhir**] SSP 1.42: mano buddhir ahaṅkāraś cittam caitanyam ity antaḥkaraṇapañcakam |

Sources: **1 prthivīyāḥ pañcaguṇāḥ**] Ysv^{PT}: eteṣāṇ ca tathā pañcaguṇasthānaṃ śṛṇu priye | asthi māmsam loma nādi tvak ceti prthivīguṇāḥ | **tatrodakaguṇāḥ**] Ysv^{PT}: kṣudhātṛṣṇālasyanidrā glāniś ca pañca vāriṇaḥ | rogo lajjā bhayodvegau dhāraṇā ca marud guṇāḥ | **buddhir utpadyate**] Ysv^{PT}: etaj jñāne-naiva teṣāṃ buddhir utpadyate śubhā | yadyapi sargakāṇḍe prthivyāder guṇā uktāḥ tathāpy etaj jñānenety anena kāryakāraṇabhāvaadarśanāya punar ucyante | **4 mano buddhir**] Ysv^{PT}: mano buddhir ahaṅkāraś cittam caitanyameva ca | ete pañcaprakārāś ca antaḥkaraṇasambhavāḥ | **5 manasaḥ pañcaguṇāḥ**] SSP 1.43: saṃkalpo vikalpo mūrchrā jaḍatā mananam iti pañcaguṇaṃ manaḥ **buddheḥ pañcaguṇāḥ**] SSP 1.44: viveko vairāgyam śāntiḥ santoṣaḥ kṣameti pañcaguṇā buddhiḥ | **buddheḥ pañcaguṇāḥ**] Ysv^{PT}: mananāmananam jñeyam buddhyādipañca pañca tu | vivekaśāntisantoṣakṣamāvairāgyateti ca | ete pañcaguṇā buddher ahaṅkāraguṇāṇ śṛṇu |

1 tatra EN₁N₂] *om.* cett. **prthivīyā** BELN₁N₂U₂] *prthivīyāḥ* P *om.* cett. **guṇāḥ** EN₁N₂U₂] *pañcaguṇāḥ* kathyamte LP *pañcaguṇāḥ*] *athyate* | B *om.* cett. **asthi** BELPN₁N₂] *asti* U₂ *om.* cett. **māmsam** P] *māmsa* cett. *om.* U₁ **lomāni** EPN₁N₂U₂] *tvak* BL *om.* cett. **tvak** N₁N₂] *tvakḥ* U₂ *vāk* E *vākr̥t* P *om.* cett. **tatrodakaguṇāḥ** cett.] *netrodake guṇāḥ* N₁ *netrodakaguṇāḥ* N₂ *om.* U₁ **lālā** cett.] *lāla*° BL **mūtram** EN₂U₂] *mutram* N₁U₁ °mutra° BL °muvaṃ P **śukram** cett.] *śuklam* E **raktam** cett.] *om.* N₂ **2 prasvedaḥ** cett.] *svedaḥ* U₁ **guṇāḥ** cett.] *guṇāḥ* U₂ **kṣudhā** cett.] *kṣudhām* B **glāniḥ** EP] *glāni* cett. **ālasyam** cett.] *ālasya* U₁ **vāyor** cett.] *vāyo* BN₂U₂ *vāyu* U₁ **guṇāḥ** cett.] *guṇā* U₁ **majjanam** cett.] *majana* N₂ *mano*° U₁ **3 nirodhanam** cett.] °rodhanam U₁ *virodhana* N₂ **ākuñcanam** cett.] *ākūrcana* N₂ **ceti** cett.] *om.* U₂ **guṇāḥ** cett.] *guṇāḥ* U₁ **rāgaḥ** U₂] *rāga* cett. **dveṣaḥ** PU₂] °dveṣo N₁ °dveṣau E *dveṣau* U₁ *dveṣ*° BL **mohaḥ** EPN₁U₂] *moha* BLN₂ *mohā* U₁ **4 anantaram** EPU₂] *anantaram* cett. **etādṛśy** U₂P] *etādṛśi* N₂ *etādṛśā* N₁ *etādaśi* LU₁ *ekādaśi* E *metādaśi* B **ekā** cett.] *kā* E *om.* BL **buddhir** cett.] *buddher* P **buddhir** cett.] *buddhy* E **ahaṅkāraś** BLU₁] *ahaṅkāraś* E *ahaṅkāraḥ*] || U₂ *ahaṅkāra* | § B *ahaṅkāra* N₁N₂ **caitanyam** BELPU₂] *om.* cett. **pañcaprakārā** E] *pañcaprakārā* N₂ *pañcaprakārāḥ* U₂ *pañcapīprakārā* P *pañcāpīprakārā* | B *pañcāpīprakārāḥ* L *pañcāpīprakārā* N₁U₁ **amtaḥkaraṇasya** cett.] *amtakaraṇasya* N₂ *amtaḥkarṇasya* BL *amtaḥkarṇa* U₁ **5 pañcaguṇāḥ** cett.] *ye* ca *guṇāḥ* E **saṃkalpaḥ** N₂] *sakalpa* L *saṃkalpa* cett. **vikalpaḥ** N₁] *vikalpa* cett. **mūrkhavṇam** N₂] *mūrṣatvaṃ* N₁U₁ *mūrkhavā* E *mūrkhavā* cett. **jaḍatā** cett.] *lasatā* E **ceti** cett.] *ceti* vā U₁ *ceti* ete *pañcāpīprakārā* *amtaḥkaraṇasya* ma N₁ **buddheḥ** ELPN₁] *buddhe* B *om.* cett. **pañcaguṇāḥ** BELPN₁] *om.* cett. **vivekaḥ** PN₁N₂] *viveko* EU₂ *viveka* BLU₁ **6 vairāgyam** EU₂] *vairāgya* cett. **santoṣaḥ** cett.] *santoṣa* N₂ *santoṣāḥ* U₂ **ceti** cett.] vā U₁

Philological Commentary: **5 ceti** | **ahaṅkāraśya** Witness D resumes its evidence from here.