

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
- 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

[Nine Continents]

- 1 इदानीं नवद्वारमध्ये नवखण्डानि कथ्यन्ते । भरतखण्डः ॥ काश्मीरखंडः ॥ स्त्रीमण्डलखण्डः ॥ द्विजख
 2 ण्डः ॥ एकपादखण्डः ॥ राक्षसखण्डः ॥ घान्धारखण्डः ॥ कैवर्तखण्डः ॥ गर्भखण्डः ॥

[Eight Mountains]

Sources: **1 navadvāra^e**] Ysv^{PT}: idānīm tu navadvāre nava khaṇḍāni saṁśṛṇu | pāyāvāu bhāratam khaṇḍam kāsmīram trikamaṇḍalum | dvijakhaṇḍam ekapādam khaṇḍam vakṣye samaṇḍalam | kaivartam garttagāndhāram navakhaṇḍam iti sthitam | **navadvāra^e**] SSP 3.9: navakhaṇḍāḥ nava dvāreṣu vasanti| bhāratākhaṇḍāḥ kāsmīrakhaṇḍāḥ karparākhaṇḍāḥ śrīkhaṇḍāḥ śaṅkhakhaṇḍāḥ ekapādākhaṇḍāḥ gāndhārākhaṇḍāḥ kaivartākhaṇḍāḥ mahāmerukhaṇḍāḥ evaṁ navakhaṇḍāḥ | **3 aṣṭakulaparvatāḥ**] Ysv^{PT}: idānīm parvatāś caṣṭau kathyante śṛṇu yatnataḥ | merudaṇḍe sumerus tu pīṭhamadhye himālayaḥ | vāmaskandhe tathā dakṣe malayo mandarācalaḥ | vindhyas tu dakṣiṇe karṇe vāme maināka īśvari | lalāṭe madhyadeśe tu śrīśailaḥ parameśvari | tathā brahmakapāṭasthaḥ kailāsaḥ parvato mahān | sumerur himavān vindhyo malayo mandaras tathā | śrīśailo mainākaś ceti kailāso 'ṣṭau ca parvatāḥ | apare parvatāḥ sarveaṅgulimadhyavāsinaḥ | **aṣṭakulaparvatāḥ**] SSP 3.10: meruparvato merukhaṇḍe vasati kailāso brahmakapāṭe vasati himālayaḥ pṛṣṭhe malayo vāmakandhare mandarō dakṣiṇakandhare vindhyo dakṣiṇakarṇe mainākaḥ vāmakarṇe śrīparvato lalāṭe evaṁ aṣṭa kulaparvatāḥ anye upaparvatāḥ sarvāṅguliṣu vasanti ||

1 navadvāramadhye EU₁] navadvāreṣu EPU₂ om. BL **navakhaṇḍāni** BPLU₂] navakhaṇḍāḥ DU₁ om. E **kathyante** cett.] kathyate U₁ **bharatakhaṇḍāḥ** DU₁] mukhe bharatakhaṇḍāḥ BPL pādama-dhye kūrmasthānam || mukhaṁ bhāratākhaṇḍam U₂ om. E **kāsmīrakhaṇḍāḥ** DU₁] nāsikayoḥ kin-narakhaṇḍanaraharikhaṇḍauḥ E nāsikayoḥ kinarakhaṇḍe 3 P nāsikayor madhye kināraharikhaṇḍā B nāsikayor madhye kinārasiphaḥkhaṇḍā L nāsikayoḥ || kinnara || harikhaṇḍa U₂ **strīmaṇḍalakhaṇḍāḥ** DU₁] om. cett. **1–2 dvijakhaṇḍāḥ** DU₁] netrayoḥ ketumāla bhadraśvau E netrayoḥ ketumāla bhadraśve 4 P netrayo ketumāla bhadraśve BL netrayoḥ || ketumāla || bhadraśve U₂ **2 ekapādākhaṇḍāḥ** D] yekapādākhaṇḍāḥ U₁ om. cett. **rākṣasakhaṇḍāḥ** DU₁] karṇayoḥ hiraṇmayākhaṇḍa ramyakakhaṇḍau E karṇayor hiraṇmayaramyaka khaṇḍāḥ 5 P karṇayor hiraṇmayaramyākhaṇḍāḥ BL karṇayoḥ || hiraṇmaya || ramyakakhaṇḍe U₂ **ghāndhārākhaṇḍāḥ** DU₁] gude kurukhaṇḍāḥ E gude kurukhaṇḍāḥ 6 P gude kurukhaṇḍāḥ BL gudekurukhaṇḍam U₂ **kaivarttakhaṇḍāḥ** DU₁] liṃge ilāvṛtakhaṇḍāḥ E liṃge ilāvṛtaḥ 7 P ilāvṛtam BL liṃge ulāvṛtam U₂ **garbhakhaṇḍāḥ** DU₁] evaṁ navakhaṇḍāḥ U₂ om. cett. **3 idānīm** DU₁] idānīm cett. **piṇḍamadhye** DU₁] om. cett. **aṣṭakulaparvatāḥ scripsi**] em. aṣṭakulaparvatāḥ PDU₁ aṣṭakulaparvatā U₂ aṣṭamakulaparvatāḥ BEL **meruparvatāḥ scripsi**] em. merumparvatāḥ DU₁ merumamdarāḥ cett. **kailāsaparvatāḥ** DU₁] kailāsaḥ cett. **3–11.1 pṛṣṭhamadhye** EU₂] pṛṣṭham madhye P pṛthvīmadhye BL paīṭhimadhye D paīṭhamadhye U₁

Philological Commentary: **1 navakhaṇḍāni**: This is another highly problematic passage. We see complete divergence between the two main groups of manuscripts. Finally the α -group represented by witnesses D and U₁ was chosen, since their readings can be found within the source texts. The β -group represented by B, E, L, P and U₂ seems to rewrite the passage by adding the names of the nine doors which are partially lacking in one of the sources, the Ysv^{PT} and missing entirely in the SSP. The β -group assigns the names of a competing system to the areas. The β -group situates the Bharatakhaṇḍa within the mouth (1), the Kinnaraharikhaṇḍa in the two nostrils (3), the Ketumālabhadraśva[-khaṇḍa] in the eyes (5), the Hiraṇyamayaramyakakhaṇḍa in the ears (7), the Kurukhaṇḍa at the Anus (8), and the Ilāvṛta[-khaṇḍa] at the gender (9).

1 इदानीं पिण्डमध्ये ऽष्टकुलपर्वताः कथ्यन्ते । मेरुदंडमध्ये मेरुपर्वतः ॥ ब्रह्मकपाटमध्ये कैलासपर्वतः ॥ पृष्ठ हृष्य

1 **himācalaḥ** cett.] himācalaḥ || parvataḥ D himācalaparvataḥ U₁ **2** **śrīśailaḥ** cett.] śrīśailāsaḥ B parvatāḥ DU₁] śailāḥ EU₂ śailā BPL **aṅgulīnām** EPD] aṅgulībhyām U₁ aṅguli° BL **mūleṣu** cett.] madhye DU₁ **vartante** cett.] vartate BL parvate U₁

- 1 मध्ये हिमाचलः ॥ वामस्कंधे मलयाचलः ॥ दक्षिणस्कंधे मंदराचलः ॥ दक्षिणकर्णे विंध्याचलः ॥ वामकर्णे
- 2 मैनाकः ॥ ललाटमध्ये श्रीशैलः अपरे पर्वताः पादयोगुलीनां मूलेषु वर्तन्ते ॥