

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 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 *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 प्रकृतेः पञ्चगुणाः । आशा ॥ तृष्णा ॥ स्पृहा ॥ कांक्षा ॥ मिथ्यात्वं ॥ वाचाया पञ्चगुणाः । परा ॥ पश्यन्ती ।
2 । मध्यमा ॥ वैखरी ॥ मातृका ॥

[Karma, Kāma, Moon, Sun and Fire]

- 3 तदनन्तरमेतादृशं ज्ञानमुत्पद्यते । कर्म ॥ कामः ॥ चन्द्रः ॥ सूर्यः ॥ अग्निः ॥ एतत्पञ्चकं प्रत्यक्षं कर्त्तव्यं ।
4 तत्र कर्मणः पञ्चगुणाः । शुभं ॥ अशुभं ॥ यशः ॥ अपकीर्तिः ॥ इष्टफलसाधनं ॥ कामस्य गुणाः । रतिः ॥
5 प्रीतिः ॥ क्रीडा ॥ कामना ॥ अनुरता ॥ इदानीं चन्द्रस्य षोडशकलाः कथ्यन्ते । उल्लोला ॥ कल्लोलिनी ।
6 । उच्चलन्ती ॥ उन्मादिनी ॥ पोषयन्ती ॥ लंपटा ॥ लहरी ॥ लोला ॥ लेलिहाना ॥ प्रसरन्ती ॥ प्रवृत्तिः ॥
7 स्रवन्ती ॥ प्रवाहा ॥ सौम्या ॥ प्रसन्ना ॥ चन्द्रस्य सप्तदशी कला वर्तते । तस्या नाम निवृत्तिः सा ऽमृतकला
8 कथ्यते ।

Sources: 1 **prakṛteḥ pañcaguṇāḥ**] SSP 1.58: āśā tṛṣṇā sprhā kāmṛkṣā mithyeti pañcaguṇā prakṛtiḥ | **vācāyā pañcaguṇāḥ**] SSP 1.59: parā paśyanti madhyamā vaikharī mātṛketi pañcaguṇā vāk | iti vyaktiśaktipañcaviṃśatiguṇāḥ | 3 **pañcakam pratyakṣam**] SSP 1.60: karmaḥ kāmāś candraḥ sūryo 'gnir iti pratyakṣakaraṇapañcakam 4 **karmaṇaḥ pañcaguṇāḥ**] SSP 1.61: śubham aśubham yaśo 'pakīrtir adṛṣṭaphalasādhanaṁ iti pañcaguṇam karma | **kāmasya guṇāḥ**] SSP 1.62: ratiḥ prītiḥ kṛīḍā kāmānāturateti pañcaguṇaḥ kāmāḥ | 5 **ullolā**] 1.63: ullolā kallolīni uccalanti unmadīni tarāṃgīṇi śoṣiṇi alampaṭā pravṛttiḥ laharī lolā lelihānā prasaraṁti pravāhā saumyā prasannā plavanti | evaṁ candrasya ṣoḍaśa kalāḥ | saptadaśī kalā nivṛttiḥ | sã 'mṛtakalā |

1 **prakṛteḥ** E] prakṛter PU₂ prakṛte cett. **pañcaguṇāḥ** E] guṇāḥ cett. **kāmṛkṣā** cett.] kākṣā D bhikṣā P **vācāyā** cett.] vācā D vācaḥ U₂ **pañcaguṇāḥ** BEL] pañcaguṇāḥ U₂ guṇāḥ cett. **paśyanti** cett.] paśyanti BLN₁N₂U₂ 2 **mātṛkā** cett.] mātṛkāḥ U₂ 3 **anantaram** ELU₂] anantaram cett. **utpadyate** cett.] utpadyate DN₁N₂ **karma** cett.] karmaḥ U₂ **kāmāḥ** cett.] kāmā BLPN₂U₁ **candraḥ** EN₁U₂] candra cett. **sūryaḥ** cett.] sūrya N₂U₁ **agnih** EU₂] agni N₂ agnī U₁ āgnih cett. 4 **karmaṇaḥ** cett.] karmaṇā BP karmaṇa° N₂ karmaṇām L **śubham** cett.] śubha DU₁ om. E **aśubham** cett.] °aśubha° U₁ om. EP **yaśaḥ** cett.] yasa N₂ om. E **apakīrtiḥ** cett.] apakīrti N₂ āvakīrtiḥ U₁ om. E **iṣṭaphalasādhanaṁ** cett.] om. E **kāmasya** cett.] kāmāḥsya U₂ **ratiḥ** cett.] rati° N₂U₁ 5 **prītiḥ** cett.] °prīti° DN₁N₂U₁ **kāmanā** cett.] kāmānāḥ P kāmīnā B kāmīny L **anurata** DN₁] ānuratā U₁ anurajā N₂ anuraktatā L anurattutā P anustutā BE **ṣoḍaśakalāḥ** cett.] ṣoḍaśa L saptadaśakalā U₂ **kathyante** cett.] kathyate BL vartamte || tasyānāmāni || ṣoḍaśakalā kathyamte || U₂ **ullolā scripsi**] em. hallolā DPN₁N₂U₁ hallolāḥ U₂ hullātva L dullālā B dalloḷā E **kallolīni** cett.] kallolīni U₁ kallolī N₂ 6 **uccalanti scripsi**] em. uścalīni EP ucamlini B uchamlini L uchalanī U₁ uchṛlini U₂ om. DN₁N₂ **unmadīni** cett.] unmadāni U₁ **poṣayamti** EP] poṣayanti DN₁N₂ poṣāyamti BL poṣayati U₁ poṣayati U₂ **lampaṭā** EPU₁U₂] lapaṭṭāḥ B lapaṭāḥ L lapaḍā DN₁N₂ **lolā** cett.] lolāḥ U₂ **lelihānā** cett.] lelihānāḥ U₂ lelihā BL **prasaraṁti** cett.] prasaramti U₁U₂ **pravṛttiḥ** cett.] pravṛtti B prakṛti L 7 **sraṁvanti** cett.] sraṁvanti U₂ plavanti E **pravāhā** cett.] pravāhāḥ U₂ mavāhā BL pravamti śvāḥ U₁ **saumyā** cett.] saumyāḥ U₂ saumya U₁ somyā BL **prasannā** cett.] prasannāḥ U₂ **saptadaśī** cett.] saptadāśī U₂ saptadaśamī BE **kalā** cett.] kā U₁ **tasyā** cett.] tasya P tasyāḥ U₂ **nāmā** cett.] nāmāni || U₂ **nivṛttiḥ** U₁] nivṛtti BELP naivṛttiḥ N₁N₂ naivṛttaiḥ D vṛttiḥ U₂ **sā 'mṛtakalā** DN₁N₂] sā mṛta U₁ sametaḥ || kalāḥ || U₂ sametakalā BELP 8 **kathyate** cett.] kathyante U₂

- 1 इदानीं सूर्यस्य द्वादशकलाः कथ्यन्ते । तापिनी ॥ ग्रासिका उग्रा ॥ आकुञ्चिनी ॥ शोषिणी ॥ प्रबोधिनी ।
 2 । घस्मरा ॥ आकर्षिणी ॥ तुष्टिवर्धिनी ॥ ऊर्मिरेखा ॥ किरणवती ॥ प्रभावती ॥ सूर्यस्य त्रयोदशी कला
 3 विद्यते । तस्याः संज्ञा निजकला स्वप्रकाशा च । इदानीमग्निबंधिन्यो कथ्यन्ते । दीपिका ॥ राजिका ॥
 4 ज्वलनी ॥ विस्फुल्लिङ्गिनी ॥ प्रचण्डा ॥ पाचिका ॥ रौद्री ॥ दाहिका ॥ रागिणी ॥ शिखावती ॥ अग्नेरेकादशी
 5 निजकला ज्योतिः संज्ञा वर्तते ॥

[The Magnificence of Yoga]

- 6 इदानीं योगस्य माहात्म्यं कथ्यते । गुरोरनुग्रहात् । शास्त्रस्य पठनात् । आचारकरणात् । वेदान्तरहस्यं श्र
 7 वणात् । ध्यानकरणात् । लयसाधनात् । उपवासकरणात् । चतुरशीत्यासनसाधनात् । वैराग्यस्योत्पत्तेः ।
 8 वैराग्यकरणात् । हठयोगस्यकरणात् । इडापिङ्गलयोः पवनधारणात् । महामुद्रादिदशमुद्रासाधनात् । मौन
 9 करणात् । वनवासात् । बहुतरङ्गेशकरणात् ।

Sources: **1 sūryasya dvādaśakalāḥ**] SSP 1.64: tāpini grāsikā ugrā ākuñcini śoṣiṇī prabodhinī smarā ākarṣiṇī tuṣṭivardhinī urmirekhā kiraṇavati prabhāvatī dvādaśa kalāḥ sūryasya | trayodaśī svaprakāśatā nijakalā | **3 agnisambandhinyo**] SSP 1.65: dipikā rājikā jvalanī visphulimṅgini pracaṇḍā pācikā raudrī dāhikā rāgiṇī śikhavati ity agner daśa kalāḥ | ekādaśī kalā jyotiḥ | **6 yogasya mātmyam**] Ysv^{PT}: idānīm yogamāhātmyam kathyate yad bhavet tataḥ | **guror anugrahāt**] Ysv^{PT}: guror anugrahāc chāstrapāṭhād ācāratas tathā | vedāntārtharahasyārthasavajñānādūpāsanaṁ | āsanād dhāraṇād dhyānāl layaṣaṭkarmasādhanaṁ | āsanāc caturaśītvairāgyatyāgasambhavāt | **8 haṭhayogasya karaṇāt**] haṭhayogād varaṣaḍhyāt mudrāsādhanaṁanataḥ | vanavāsād bahukleśāt tathā mantrādisādhanaṁ |

1 dvādaśakalāḥ PU₂] dvādaśakalā BDLN₁N₂U₁ kalāḥ E **kathyante** cett.] kathyate BLN₂ **tāpini scripsi**] em. tāpini P tāpini BL tapani DEN₁N₂U₂ tapani U₁ **grāsikā scripsi**] em. grāsakā cett. grāsaka BLP **ākuñcini scripsi**] em. ākuṁcani DN₁N₂U₁ ākocani BLP akocani U₂ **śoṣiṇī** P] śoṣaṇī cett. **2 ākarṣiṇī** E] ākarṣayati U₂ ākarṣayamti U₁ ākarṣayamti cett. **tuṣṭivardhinī** EP] tuṣṭivardhani BL tuṣṭi, varddhanī N₁ tuṣṭi varddhanī DN₂ tuṣṭiḥ varddhanī U₂ **ūrmirekhā** cett.] kūrmiṣā E kūrmmirekhā P ūrmi || rekhā U₂ **kiraṇavati** EU₂] kiraṇavati DPN₁N₂ kirṇavati BL kirṇavati U₁ **prabhāvatī scripsi**] em. prabhavati BE prabhūtavati PU₂ prabhutavati L prabhutavati cett. **3 tasyāḥ** DU₁] tasyā U₂ tasya cett. **saṁjñā** DN₁N₂U₁] nāma ELP namaḥ B nāmāni U₂ **nijakalā** cett.] nijakalām DN₁N₂ **idānīm** cett.] idānīm U₂ **agnisambandhinyo** EP] agnisambandhinī cett. agnisambandhinīm U₁ **dipikā** cett.] dipikar U₁ **rājikā scripsi**] em. jārakā DN₁N₂ jakā U₁ om. cett. **4 jvalanī scripsi**] em. jvalāviḥ U₁ jvalā cett. **pācikā** E] pācakā DN₁N₂ pāvakā cett. **dāhikā** E] dāhakā DPN₁N₂U₂ dāhaka BLU₁ **rāgiṇī scripsi**] em. rāvaṇī BELPU₂ rāvaṇī cett. **agner** cett.] agne BLU₁ **ekādaśī** <??>] ekādaśī cett. **5 saṁjñā** cett.] saṁjñakā DN₁N₂ **vartate** cett.] om. DN₁N₂ **6 idānīm** cett.] idānī B **yogasya** cett.] yasya U₁ **māhātmyam** cett.] māhātmyam BL māhātmya N₂ **kathyate** cett.] kathyamte U₂ **guror** cett.] guru BL **anugrahāt** cett.] agrahāt L **ācārakaraṇāt** cett.] ācārakathanāt U₂ **7 dhyānakaraṇāt** cett.] om. P **layasādhanaṁ** DN₁N₂U₁] om. cett. **upavāsakaraṇāt** cett.] om. P **caturaśītyāsanaśādhanaṁ** BLP U₂] caturaśītyāsane śādhanaṁ E caturaśīti āsanāśādhanaṁ DN₁N₂U₁ **vairāgyasyotpatteḥ** ELN₂U₂] vairāgyasyotpatte B vairāgyasyotpatteḥ P vairāgyotpatteḥ N₁D vairāgyotpatte U₁ **8 vairāgya**° cett.] nairāśya PL nairāśa° B nairāśye E **haṭha**° cett.] haṭa° BLU₁ **yogasya** cett.] yoga° N₁N₂D **idāpīṅgalayoḥ** cett.] idāpīṅgalayāḥ N₂U₁ **pavanādharmaṇāt** EPU₁] pāvanādharmaṇāt DN₁ pavanādharmaṇāt N₂ pavanādharmaṇākaraṇāt U₂ pāvanāpāvadhyānakaraṇāt L om. B **mahāmudrādi-daśamudrāsādhanaṁ** cett.] mahāmudrāsādhanaṁ U₁ mahāmudrādidāśamudrādi daśamūdrasādhanaṁ D **8-9 maunakaraṇāt** cett.] maunakaraṇād N₂ **9 vanavāsāt** cett.] vane vāsāt DN₁U₁ vane vāsāt° N₂