

Yogatattvabindu of Rāmacandra
A Critical Edition and Annotated Translation

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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 अथ च तत्कमलमध्ये मुखं तिष्ठति । अस्य कमलस्य ध्यानादात्मप्रकाशो भवति । प्रकाशादनन्तरं
 2 कमलमूर्ध्वमुखं भवति । तथा सूर्यप्रकाशादनन्तरं तदा कमलमध्ये विकसति । तथेदमप्यात्मप्रकाशा
 3 न्तरमूर्ध्वमुखं विकसति । तन्मध्ये परमानन्दरूपाभूमिर्भवति । तस्याहंसो हंस इति संज्ञा ॥ तस्या मध्ये
 4 स्वात्मनो ध्यानादिने दिने आयूर्वर्धयति । रोगा दूरे भवन्ति । त्रितयलोकांतः सम्यक् मुद्रा च खेचरी । चि
 5 दानन्दादयश्चन्द्रिका चेतनान्विता । परमात्मा महासूर्यरश्मिपुंजः प्रकाशकः । प्रकाशानन्दयोरैक्यं प्रकर्तव्यं ।
 6 निरन्तरं स्वयमग्निर्माहाज्योतिराभाति परमं पदं । सदोदितमनश्चन्द्रः सूर्योदयमिवेक्षते तेन ग्रस्तो मनश्चन्द्रः
 7 सोऽपि लीनः स्वयं पदे ।

Sources: 1 *prakāśād*] Ysv^{PT}: yathā sūryaparakāśena ūrddhvavaktraṃ prakāśitam | ātmadhyānāt sadā tatra āyur vṛddhir dine dine | 4 *śaktis*] Ysv^{PT}: śaktiprasannatā syāc ca rogaśokavivarjitaḥ | yasya mudrābhyāsaśāli samyak siddhā ca khecarī | *cidānandā*] Ysv^{PT}: cidānandamayam cittam cetanā candrikānvitā | paramātmā mahāsūryaḥ sūrya ekaḥ prakāśakaḥ | prakāśānandayor aikyaṃ kartavyaṃ ca niranteram | dīptas tathā mahājyotiḥ avirbhāti param padam | *sadodita*] Ysv^{PT}: sadoditam manasūryam candrajyotiḥ ivekṣate |

1 *tatkamalamadhye* cett.] *tatkamalam* U₁ *mukhaṃ* cett.] *adhomukhaṃ* U₁ *dhyānād ātmaprakāśo* cett.] *dhyānākāśo* BPL *dhyānād ātprakāśo* U₂ *prakāśād* cett.] *prakāśāvan* L *anantaram* PU₁U₂] *anantara* | B *antaram* L 2 *kamalam* cett.] *kamalam* B *ūrdhvamukhaṃ* cett.] *mūrdhvaṃ mukhaṃ* B *tathā* cett.] *yathā* U₁ *sūryaparakāśād anantaram* U₂] *sūryo prakāśānantaram* | B *sūryaparakāśānamantaram* PLU₁ *kamalamadhye* BPL] *malamadhye* U₂ *kamalam* U₁ *vikasati* cett.] *visati* P *tatheda* U₂P] *tathā idam* U₁ *tam* BL *apy* U₁] *api* cett. 2-3 *prakāśānantaram* PU₂] *ātmaprakāśānantaram* U₁ 3 *ūrdhvamukhaṃ* LU₁U₂] *ūrdhvaṃ mukhaṃ* P *mūrdhvaṃ mukhaṃ* B *tanmadhye* cett.] *tanmadhye* U₂ *“rūpābhūmir* cett.] *“rūpo bhūmir* L *bhavati* cett.] *bhavatī* U₁ *tasyā* PU₁U₂] *tasya* BL 4 *svātmano* cett.] *svātmanaḥ* U₁ *dhyānād* cett.] *dhyād* BU₂ *vardhayati* BL] *varddhati* U₁U₂ *varddhate* P *dūre* cett.] *dūro* P *dūrā* L *bhavanti* cett.] *bhavatī* B *tritayalokāntaḥ* U₂] *tritayalokānta*° P *ṭṭīyalokāntaḥ* E *tritayo lokānta*° BL *trīvalī kṛtaṃ* U₁ *mudrā* cett.] *samudrā* E *ca* *khecarī* PLU₂] *ca khecarī* B *bhavatī* *khecarī* U₁ *khecarī* E 4-5 *cidānandādayaḥ* P] *cidānamdādayaḥ* U₂ *cidānamdodayaṃ* U₁ *cidānamdādayoḥ* BL *cidānandādvayaḥ* E 5 *candrikā*° *scripsi*] *em. caṃdrikā*° L *caḍrikā* B *caḍriś cadrikā* P *candracāṃdrikā* E *caṃdraḥś cetanāś* U₁ *caṃdraś cadrikā* U₂ *cetanānvitā*° *scripsi*] *em. veti nāmānvitāḥ* E *cetanānvitāḥ* P *cetanvitāḥ* BL *caṃdrakānvitā* U₁ *cetanānvitāḥ* U₂ *paramātmāmahāsūryarāśmipūṃjaḥ* U₁] *paramātmāmahāsūryarāśmipūṃja*° BLPU₂ *paramātmanāsa-harāśmipūṃja*° E *prakāśakaḥ* cett.] *prakāśaḥ* E 6 *agnir* cett.] *manasi* E *mahājyotiḥ* cett.] *mahājyotiḥ* U₁ *ābhāti* cett.] *abhātī* U₁ *paramam padam* EPLU₁] *paramapadam* B *parammapadam* U₂ *sadoditamanaś* BEL] *sadoditamanaḥ* U₁ *sadoditam manas* PU₂ *candraḥ* cett.] *candraḥ* B *sūryodayam* E] *sūryodaya* BPLU₂ *sūryodaye* U₁ *ivekṣate* cett.] *avekṣate* E *ca lakṣyate* U₁ *grasto* cett.] *graste* U₁U₂ *manaś* cett.] *manaḥ* | B *candraḥ* cett.] *ścaṃdraḥ* B 7 *lināḥ* P] *lina* B *linam* LU₁ *lipyaḥ* EU₂

Philological Commentary: 1 *saparyā*: Since the evidence of the manuscript's lack of meaningfulness of this passage, I decided to emend according to the source text. *śaktis*: Evidence of witness E resumes here.