

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

Von
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Conventions in the Critical Apparatus

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

Critical Edition & Annotated Translation

[XVI. rājayogayuktasya puruṣasya yac charīracihnam]

इदानीं राजयोगयुक्तस्य पुरुषस्य यच्छरीरचिह्नं तत् कथ्यते । सर्वत्र पूर्णो भवति । पृथिव्याः दूरे तिष्ठति । पृथिवीं व्याप्य तिष्ठति । यस्य जन्ममरणे न स्तः । सुखं न भवति । दुःखं न भवति कुलं न भवति । शीलं न भवति । स्थानं न भवति । अस्य सिद्धस्य मनोमध्ये ईश्वरसंबन्धी प्रकाशो निरन्तरं प्रत्यक्षो भवति । स च प्रकाशो न शीतो न चोष्णो न श्वेतो न पीतो भवति । तस्य न जातिर्न किञ्चिच्चिह्नं । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेर्यस्य यस्येच्छा भवति । तं तं भोगं प्राप्नोति । अथवास्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

Sources: 2–3 cf. YSv (PT p. 834): idānīm kathayīṣyāmi rājayogasya lakṣaṇam | rājayoge kṛte pumbhiḥ siddhicihnam bhaved iti | cf. YSv (PT p. 834): paripūrṇam bhaved cittam jagatstho'pi jagadbahih | 3–4 cf. YSv (PT p. 832): na kṣobho janma mṛtyuś ca na duḥkham na sukham tathā | bhedābhedau manaḥsthai na jñānam śīlam kulam tathā | 4–7 cf. YSv (PT p. 834): prakāśakuśasambandhiprasaṅgo'yaṁ nirantaram | sarvaparakāśako'sau tu naṣṭabhedādir eva ca | asya citte nānurāgo virāgo na bhaved iti | 5 cf. YSv (PT p. 834): asya jāterna cihnaḥ ca niṣkalo'yaṁ nirañjanaḥ | ananto'yaṁ mahājyotir vāñchām bhogaṁ dadāti ca |

2 puruṣasya cett.] om. E **yac charīracihnam** DN₁P] cinhnam BL śarīre yac cihnam E yac charīre cinham U₁ yat śarīracinham U₂ yac charīracihūm N₂ **tat** DEN₁N₂] tata U₁ om. cett. **sarvatra**° α] tatsarvatra° β **°pūrṇo** cett.] pūrṇā PN₂ **bhavati** cett.] bhavati B **prṥthivyāḥ** cett.] prṥthivā U₂ om. BL **dūre** DEN₁] ddūre U₁ dūra N₂ dūram U₂ om. BL **tiṣṭhati** cett.] om. BL **3 prṥthivīm** em.] prṥthivyaṁ E prṥthi° P prṥthvām N₁ prṥthvīm DN₂ prṥthivā U₂ om. BLU₁ **vyāpya** DEPN₁N₂] vyāti U₂ om. BLU₁ **tiṣṭhati** cett.] om. BLU₁ **yasya janmamarāṇe na staḥ** cett.] om. BL **sukham na bhavati** cett.] om. BL **duḥkham na bhavati** cett.] om. βU₁ **kulam** BU₂] kulām DPN₁N₂ kalam L om. EU₁ **na bhavati** cett.] na bhavati BU₂ om. EU₁ **śīlam** cett.] śīlalam P om. BEL **4 na bhavati** cett.] om. BEL **sthānam na bhavati** cett.] om. BEL **asya siddhasya** cett.] siddhasyaṁ prṥthivī vyāpya tiṣṭhati yasya yanma marāṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ om. E **manomadhye** cett.] om. E **iśvarasambandhi** cett.] iśvaram sambandhi B om. E **prakāśo** BLPU₂] prakāśaḥ α om. E **nirantaram** cett.] nirattaram U₂ om. E **pratyakṣo** cett.] prakyakṣa N₁ om. E **bhavati** cett.] bhavati B om. E **5 coṣṇo** cett.] ...o U₁ **śveto** cett.] khetto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **kiñcic cihnam** cett.] kiñcic cihnam E kiñcic cihūm DN₁N₂ kiñcit khecha cinham U₁ na kiñcit cinham U₂ **ayam** cett.] vyayaṁ BL **niṣkalo** cett.] niṣkalo BU₂ niḥkalo U₁ **6 alakṣyaś** cett.] alakṣyaḥ U₁U₂ alakṣaś BLN₁N₂ **ca** cett.] om. U₁U₂ **bhavati** cett.] bhavati B **phalacandana**° DPU₂] phalacandana N₁ phalam | camdra N₂ phalam camda U₁ phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D ādar B ādir L **yasya yasyecca** N₁N₂] yasya yasyechā D yasya yaṁ U₁ yasye chā U₂ yasyeccā E yasyochā P yasya L yasye B **bhavati** αU₂] na bhavati ELP na bhavati B **taṁ taṁ** DN₁N₂] tatam U₁ om. β **bhogaṁ prāpnoti** cett.] om. β **7 vāsyā** N₁N₂] vā yasya D vāsvā U₁ om. β **mana** α] om. β **eva** DN₁N₂] etata U₁ om. β **sthāne'nurāgam na prāpnoti** α] om. β

Notes: 2–7 idānīm rājayogayuktasya puruṣasya yac carīracihnam ...sthāne'nurāgam na prāpnoti: This whole section of the text contains several omissions of complete sentences. Due to their brevity and the similarity in structure, various writers might have inadvertently caused these omissions due to eye-skipping. 6–7 yasya yasyeccā ... taṁ taṁ bhogaṁ ...: For a similar constructions cf. *Anandakanda* 1,15.312 and *Haṭhatattvakaumudī* 5.39.

[XVI. The physical sign of a person who is engaged in Rājayoga]

Now, the physical sign of a person who is engaged in Rājayoga is taught.¹ He is rich at all times. He dwells distant from the world. He dwells in the world, having permeated it.² For whom neither birth nor death exists; happiness does not exist;³ suffering does not exist;⁴ descent does not exist;⁵ moral conduct does not exist;⁶ [and] abode does not exist - in the mind of this perfected one, a light appears immediately before him, which is the connection with god. Moreover, the light is not cold, not hot, neither white nor yellow.⁷ Neither does he have a caste, nor does he have any sign. Furthermore, he is without parts, immaculate and uncharacterized. And then, whatever wish for the most excellent fruit, affectionate woman, etc. arises,⁸ he obtains that very enjoyment. Furthermore, his mind truly does not suffer attachment in [this] situation.

¹ The sudden shift from Lakṣyayoga to the bodily sign of Rājayoga may seem abrupt, but Rāmacandra follows the YSv's structure, addressing the remaining three types of Lakṣyayoga later in the text.

² This passage appears to be an unskillful attempt to rewrite the respective passage of the YSv (Cf. **sources**).

³ In *Amanaska* 1.27 the yogin in *samādhi* is described as neither alive nor dead, lifeless like a piece of wood (*na ca jīvan mṛto vāpi na paśyati na mīlati | nirjīvaḥ kāṣṭhavat tiṣṭhel layasthaś cābhidhīyate* |); also cf. *Sarvāṅgayogapradīpikā* 19d: "He does not know old age and death." (*jarā na vyāpai kālā na śāi* |) and 20c "...non-ageing, immortal supreme diamond body." (*ajar amar ati bājraśarīrā*)

⁴ Equanimity towards happiness and suffering or other opposites in the state of Rājayoga are commonly found among texts that teach Rājayoga, cf. e.g. *Amanaska* 1.26ab (*sukhaṃ duḥkhaṃ na jānāti śītoṣṇaṃ ca na vindati* |); *Hāthapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd (*na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogi yuktaḥ samādhinā* |); also cf. *Sarvāṅgayogapradīpikā* 3.18cd (*jākaṃ dukh aru sukh nahim koī | harṣ śok vyāpai nahim koī* |)

⁵ Cf. *Sarvāṅgayogapradīpikā* 3.22: "He goes where he wants without being stopped in the three worlds, he goes to heaven and sits with the gods, he goes to the underworld and subdues the demons." (*icchā parai tahām so jāi | tīni lok mahim ātak na kāi | svarg jāi devani mahim baithai | nāgalok pātāl su paiṭhai* || 22 ||)

⁶ Cf. *Dattātreyayogaśāstra* 162.

⁷ Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivodḍipto yogi viśvaṃ prakāśate* |); Cf. *Sarvāṅgayogapradīpikā* 3.13cd: "Rajayog is supreme, and those who practice it shine even more." (*rājayog sab ūpara chājai | jo sādhai so adhik birājai* |) and cf. *Sarvāṅgayogapradīpikā* 3.23cd: "The light in his heart remains bright day and night, without oil." (*hṛdai prakāś rahai din rāti | deśai jyoti tel bin vāti* |)

⁸ This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*. This is supported by the respective passage in the YSv (...mahājyotir vāñchām bhogaṃ dadāti ca | cf. **sources**). This suits the agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations.

[XVII. anyad rājayogasya cihnam]

- अन्यद्राजयोगस्य चिह्नं कथ्यते । यस्य राज्यादिलाभेऽपि फललाभो न भवति । हानावपि मनोमध्ये दुःखं न भवति । अथ च तृष्णा न भवति । अथ च कस्मिन्नपि पदार्थे प्राप्ते कस्यापि पदार्थस्योपर्यनिच्छा न भवति । अस्मिन्नपि पदार्थे मनसोऽनुरागो न भवति । अयमपि राजयोगः कथ्यते । अथ च यस्य मनः
- 5 श्रुतिविद्वत्पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुख-भोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते ।

Sources: 2 cf. YSv (PT pp. 834-835): rājayaprāpte'pi no harṣo hānau duḥkhaṃ bhaven na hi | kvacid vastuni deśasya niḥsvane keṣu kutracit | 4 Cf. YSv (PT p. 835): vidyāvidyāmitraśatrau samā dṛṣṭiś ca sarvaśaḥ | bhogāsaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhye bhavet kartā manomadhye'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat α anyate BL om. P rājayogasya cett.] rājayoga° U₁ om. P cihnam E] cinham BLN₁U₂ cinhuṃ N₂ cihuṃ D om. P kathyate cett.] om. P yasya αBELU₂] om. P rājyādi° cett.] rāja° BL °lābhe DEN₁] °lobhe N₂ °lābe U₁ °lābho U₂ lābhety BL om. P °pi DEN₁] °pi ca N₂U₁ om. PU₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. PU₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ om. P hānāv cett.] hānād U₂ hananād BL om. P api cett.] pi BLN₂ om. P 2-3 manomadhye duḥkhaṃ na cett.] om. P 3 bhavati cett.] bhavati BL om. P atha ca tṛṣṇā na cett.] om. P bhavati cett.] bhavati B om. P atha ca cett.] om. P kasmin cett.] om. P api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. EP prāpte cett.] prāpta N₁ om. EP kasyāpi cett.] kābhyādi U₂ om. EP padārthasyopary E] padārthasyopari BL padārthopari U₂ padārthasya upari α om. P anicchā E] ānicchā B ānicchā L anicchā D anusthā N₁ anisthā N₂ aniṣṭā U₁ anicha U₂ om. P na cett.] ni B om. DP 4 bhavati cett.] bhavaṃti N₁D om. P asminn cett.] kasmin EU₂ api cett.] om. BEL manaso Belp] manasaḥ α manasa U₁ om. U₂ °nurāgo Belp] anurāgo cett. na bhavati E] na bhavati BL na bhavati ayam api padārthe manasonurāgo na bhavati P na bhavati || ayam api padārthe anurāgo na bhavati U₂ bhavati α ayam cett.] atham P atha L api cett.] sama L rājayogaḥ cett.] rājayoga N₂U₂ ca cett.] caḥ E yasya cett.] ya D 5 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat DN₁N₂ śuciviśuddha° U₂ puruṣe cett.] puruṣeṣu E mitre cett.] maitre Belp] śatrau cett.] śatro B om. E dṛṣṭiś-ca cett.] om. BL samā cett.] namnā P om. BL bhavati cett.] om. BL sakalapṛthvimadhye cett.] °pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanaṃ vataḥ D gamavataḥ U₁ 5-6 sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ 6 kartṛtvābhimāno EPU₁U₂] kartṛtvābhimano BL kartṛtvādyābhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E °madhye cett.] °madhya BL kartṛtvam na DEP₂U₂] kartṛtvābhimano BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñāta payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett.

[XVII. Another sign of Rājayoga]

Another sign of Rājayoga is described. Even when⁹ [there is] the attainment of a kingdom etc., the perception of a reward¹⁰ does not arise;[and] even in loss, suffering does not arise within the mind; and neither does desire arise; and then, even when whatever object has been obtained, aversion¹¹ towards any object does not arise; [and] concerning this object, affection of the mind does not arise; this is said to be Rājayoga. Moreover, when the mind is equal towards a person who has expertise in sacred scriptures, a friend [or] an enemy; an indifferent view arises;¹² [and] when for him who freely moves across the entire world furnished enjoyment and happiness the pride of the ability [to do these things] does not arise within the mind; [and] one does not proclaim the ability [to do these things] among all his followers - this is also said to be of Rājayoga.

⁹Grammatical constructions in this text may deviate from classical Sanskrit. In most cases, however, these should not be regarded as errors due to their frequency but as contemporary or regional language usage phenomena. Some constructions in this section and other passages of the text use the genitive as a substitute for other cases, such as the dative, instrumental or locative (cf. **whitney1879** 1879: 87 [294]). In particular, this can be observed in this and other places of the text in relative clause constructions beginning with *yasya*, which must, for example, be read as *yasmin*, as otherwise, the corresponding correlative pronoun seems to be missing. The genitive, for example, in connection with the following word *manasi* or *manaḥ* (see edition text) would make the yogin the implicit subject of the sentence and the actual correlative pronoun of the construction referring to *yasya*, in this section *ayam* or *saḥ*, would appear incongruent. At the same time, the *daṇḍas* in these constructions should be understood as commas or semicolons.

¹⁰I have understood *phalalābhaḥ* as a genitive *tatpuruṣa* in which I took *lābhaḥ* as “perception” in the sense of the German word “Auffassung” (cf. *Sanskrit Wörterbuch* 5, p. 223) and *phala* in the sense of gain, win or profit, in order to resemble the great equanimity of the Rājayogin, which I think Rāmacandra wants to express here.

¹¹The most common meaning of the word *anicchā* is indifference. However, even with force, this meaning can not be the word’s intended meaning in this context. Because of that, I propose the meaning of “aversion” as attested in *Sanskrit Wörterbuch* (1858: 47). The meaning “aversion” can be easily derived by taking *an-icchā* as a *nañ-samāsa* compound that expresses the direct opposite of “desire”. The mention of the word *tṛṣṇā* in the previous sentence supports this conclusion.

¹²The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24: “When he has become equanimous towards all living beings and is free from activity, then the yogin, who has united oneself into the highest Brahman, has reached absorption.” (*yadā sarvasamo jāto bhaved vyāpāravarjitaḥ | parabrahmaṇi sambaddho yogī prāptālayaś tadā*); also cf. *Amanaska* 1.26cd: “The yogin who was reached absorption gives no thought to sense objects.” (*vicāraṃ cendriyārthānāṃ na vetti hi layaṃ gataḥ* |)

नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि कस्तुरिकाचन्दनलेपो वा कर्दमलेपो वा । यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्भसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारोऽचलो नित्योऽभेद्यः स एतादृश आत्मा । एतादृशे आत्मनि मनो यस्य निश्चलं तिष्ठति । तस्यात्मनः पुण्यपापस्पर्शो न भवति । उदकमध्ये स्थितस्य पद्मिनी पत्रस्य यथोदकस्य स्पर्शो न भवति तथैवात्मनि । यथाकाशमध्ये पवनः स्वेच्छया भ्रमति । तथा यस्य मनः निराकारमध्ये लीनं भवति स एव चर्यायोगः ॥

Sources: 2 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSv (PT p. 835): harṣaśokau na jātveṣāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścālo bhūtvā sadā tiṣṭhet samo'pi ca | 7 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano lināṃ rājayogakriyā matā | jagatsaṃsarganirlepaṃ padmapatrajalaṃ yathā |

1 navināni cett.] navinīnir api B navinīnīṣ pī L **paṭṭa°** BEL] paṭa° DPN₁N₂U₂ pada° U₁ **°mayāni** cett.] **°maya** E **dhṛtāni** cett.] tāni U₁ **vastrāni** cett.] *om.* U₂ **sacchidrāni** DN₁N₂] sachidrāni U₂ sachadrāni P svachidrāni BL chidrāni E **dhṛtāni** cett.] dhvātāni U₂ dhūtāni P **kasturikā** α] kastūrī BEPU₂ kasturī L **lepo** cett.] lepair E **vā** cett.] cā L **2 kardamalepo** cett.] kardamalepena E **vā** cett.] *om.* E **°śokau** cett.] **°śoko** DN₁U₂ **°śoka** N₂ **sthau** em.] sthaḥ cett. sthā N₂U₁ sta U₂ **sa eva** cett.] sa evātra E **rājayogaḥ** cett.] rājayoga U₂ rājayogaḥ || idānīm || BL tiṣṭhati | yasya janmamaraṇe na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānaṃ na bhavati | E **na-garamadhye** cett.] rājayogaḥ nagaramadhye E ṣaḡaramadhye D vā nagaramadhye U₁ **'tha ca** PLBU₂] atha ca DEN₁N₂U₁ **udvasa°** U₂] yuddhe saṃ° E utasaṃ° P udvasta° BL udvesu° DN₁N₂ udassam° U₁ **grāmamadhye** cett.] grāmaṃ madhye B **3 lokapūrnagrāmamadhye** U₁]pūrnagrāmamadhye N₁ svetaḥpūrnagrāmamadhye DN₂ **mana** PU₂] manaḥ cett. **ūnaṃ** PN₁N₂U₂] ūnaṃ DN₂ unaṃ BLU₁ bhaya° E **na** DN₁N₂] *om.* cett. **vā** cett.] vām PU₂ *om.* U₁ **'pi** em.] pi cett. **rājayogaḥ** cett.] rājayogaḥ kathyate E **5 caryāyogaḥ** cett.] tvaryāyogaḥ U₁ yogaḥ E **nirākāro** BELPU₁] nirākālo DN₁N₂ nirvikāro U₂ **'calo** PU₂] calo BL nityo α *om.* E **nityo** β] calo α **'bhedyah** DEN₁N₂] bhedhyaḥ BLP abhedhyaḥ U₁ 'bhedyha U₂ **etādṛśa** BLP] etādṛśaḥ DEN₁N₂U₁ etādṛśā U₂ **ātmā** cett.] ātmani EU₂ **etādṛśe** DN₁] sa etādṛśye B sa etādṛśe L etādṛśa N₂ etādṛśo PU₁ *om.* EU₂ **ātmani** cett.] *om.* EU₂ **mano** EPU₁U₂] manaḥ DN₁N₂ *om.* BL **yasya** cett.] *om.* BL **6 niścālam** cett.] niścāla PLN₂ **tiṣṭhati** cett.] bhavati U₁ **tasyātmanaḥ** cett.] tasya ātmanaḥ U₁U₂ **puṇyapāpas-parśo** cett.] puṇyapāśya sparśo U₁U₂ **padmini patrasya** cett.] padmani patrasya BLP padmapatre E **6-7 yathodakasya sparśo** EPL] yathodakasya sparśa B yathā udakasparśo α yathodakasparśo U₂ **7 bhavati** cett.] bhavati B **kāśamadhye** EP] 'kāśamadhye U₂ ākāśamadhye cett. **pavanaḥ svechayā** cett.] pavanasvachayā DN₁N₂ **bhramati** cett.] brahmayati U₁ **yasya manaḥ** cett.] yamanaḥ D pavana° N₂ **8 bhavati** cett.] bhavati B **caryāyogaḥ** cett.] kriyāyogaḥ α

Notes: 5 **caryāyogaḥ:** Caryāyoga is not mentioned in YSv (PT and YK), Rāmacandra however, utilizes this passage to construe this type of yoga. Due to its brevity it must be seen as an attempt to do justice to the list of Yogas provided in the beginning (cf. PT p. 835 (*harṣaśokau ...samo'pi ca*)).

Whether [one has] new clothes made of silk, or old, worn [clothes] with holes, whether [one is] smeared with sandalwood and musk, or smeared with mud - when delight and grief do not reside within the mind, it is that which is Rājayoga. When the mind is neither bored nor overwhelmed situated in a city, a forest, an uninhabited village or a village full of people, also this is Rājayoga.

[XVIII. The Yoga of conduct]

Now, Caryāyoga is explained. Shapeless, immovable, permanent [and] unsplittable - such is the self. Whose mind remains steady in such a self, in his self there is no contact with sin and merit. Just as the leave of the lotus situated amidst water does not touch the water, likewise the self [is not touched by sin and merit]. Just as the wind wanders according to its own will in space, likewise he whose mind is absorbed into the universal spirit [wanders according to its own will in space]. Only this is Caryāyoga.¹³

¹³Due to the absence of the term *caryāyoga* in Rāmacandra's sources and the brevity of the section, it seems that he added his version of Caryāyoga to simply do justice to the list. However, Rāmacandra emphasizes the cultivation of detachment towards sin (*pāpa*) and merit (*puṇya*). Parallels can be identified with the concept of Caryāyoga as presented in the *Yogasiddhāntacandrikā* (Ed. pp. 2, 52-53, 100-101, 150). Here, it appears that Caryāyoga is a spiritual practice or discipline that aims to purify the mind. Nārāyaṇatīrtha introduces Caryāyoga in the context of Yogasūtra 1.33, Ed. p. 52 (*maitrīkaruṇāmuditopekṣāṇām sukhaduḥkhaṇyāpūṇyaviśayāṇām bhāvanātaś cittaprasādanam*). According to Nārāyaṇatīrtha's commentary, the practice of it involves cultivating specific mental attitudes, such as *maitrī* (loving-kindness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity), towards different objects or situations, such as happiness, suffering, merit, and demerit. The practice of Caryāyoga is said to lead to eradicating mental impurities and attaining a calm and tranquil state of mind. Nārāyaṇatīrtha characterizes the practice as the renunciation of worldly attachments and desires and the performance of selfless actions or Karmayoga. Nārāyaṇatīrtha states that Caryāyoga is the "primary discipline of detachment (*vairāgya*)," which suggests that it emphasizes the cultivation of detachment or dispassion towards worldly objects and desires as a means of achieving spiritual liberation. Within *Sarvāṅgayogapradīpikā* (2.40-51, Ed. pp. 96-98) Sundardās describes Cārcāyog as a type of Bhaktiyog which is *bhakti* towards unmanifest consciousness (*avyakta puruṣa*) in delightful devotion. The practice results in a beautiful inner being (50-51). He first describes the unmanifest consciousness (*avyakta puruṣa*) as being formless and eternal and so on (40), as beginningless and endless, and so on (41). Next, Sundardās describes the various layers of creation emanating from *om* (42-45). He says the unmanifest consciousness illuminates every corner of existence (46), being the inner knower of all (47). Then, Sundardās expresses the importance of deep awe towards the infinite, divine, all-knowing and incomprehensible (48-49) unmanifest consciousness, which is the critical component of his Cārcāyog type of *bhakti*.

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

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