

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 किञ्चिद्भिद् । अयं च निष्कलो निरञ्जनः । अलक्ष्यश्च भवति । अथ च फलचन्दनकामिन्यादेरस्येच्छा भवति । तं तं भोगं प्राप्नोति । अथवा यस्य मन एव स्थानेऽनुरागं न प्राप्नोति ॥

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

2 puruṣasya cett.] *om.* E **yac charīracihnam** DN₁P] cinhnam BL śarīre yac cinham 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.] prṥthivyā U₂ **dūre** DEN₁] ddūre U₁ dūra N₂ dūram U₂ **3 prṥthivīm** em.] prṥthivīm E prṥthi° P prṥthvām N₁ prṥthvīm DN₂ prṥthivyā U₂ **vyāpya** DEPN₁N₂] vyāti U₂ **kulam** BU₂] kulam DPN₁N₂ kalam L **bhavati** cett.] bhavati BU₂ **4 śīlam** cett.] śīlam P **siddhasya** cett.] siddhasyaṃ prṥthivi vyāpya tiṣṭhati yasya yanma maraṇai na saḥ sukham na bhati kulam na bhavati śīlam na bhavati sthānam na bhavati asya siddhasya U₁ **iśvarasambandhi** cett.] iśvaram sambandhi B **prakāśo** β] prakāśaḥ α **nirantaram** cett.] nirattaram U₂ **pratyakṣo** cett.] prakyaḥ N₁ **bhavati** cett.] bhavati B **5 coṣṇo** cett.] ...o U₁ **śveto** cett.] kheto N₂U₁ **na pīto** cett.] pīto na U₂ **bhavati** cett.] bhavati BL **jātir** cett.] jāti DN₂ jānāti U₂ **kiñcic cinham** cett.] kiñcic cinham E kiñcic cihūm DN₁N₂ kiṃcit khecha cinham U₁ na kiṃcit cinham U₂ **ayam** cett.] vyayam 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 | caṃdra N₂ phalam caṃda U₁ phalavamda L phalam jamda B phaladvande E **āder** cett.] āde D ādar B ādir L **asyecchā** (Mallinson) em.] yasyecchā E yasyochā P yasya L yasye B yasya yasyeccha N₁N₂ yasya yasyechā D yasya yaṃ U₁ yasye chā U₂ **bhavati** αU₂] na bhavati ELP na bhavati B **taṃ taṃ** DN₁N₂] tataṃ U₁ **6–7 vā yasya** D] vāsyā N₁N₂ vā svā U₁ **7 eva** α] etata U₁

Notes: 2–7 idāniṃ rājayogayuktasya puruṣasya yaccarīracihnam ...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. **prṥthivyāḥ dūram tiṣṭhati:** The sentence is omitted in B and L. **3 prṥthivīm vyāpya tiṣṭhati:** The sentence is omitted in B, L and U₁. **yasya ...na bhavati:** The sentence is omitted in B, L and U₁. **duḥkham na bhavati:** The sentence is omitted in in group β and U₁. **kulam na bhavati:** The sentence is omitted in E and U₁. **4 śīlam na bhavati:** The sentence is omitted in B, E, and L. **sthānam na bhavati:** The sentence is B, E, and L, too. **asya siddhasya ...pratyakṣo bhavati:** The sentence is omitted in E. **6 taṃ taṃ ...prāpnoti:** The sentence is omitted in β-group. **7 athavā yasya mana ...na prāpnoti:** The sentence is omitted in β-group.

[XVI. The physical characteristic of a person engaged in rājayoga]

Now, that physical characteristic of a person that 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 there is no birth and death, happiness does not arise.³ Suffering does not arise.⁴ Lineage does not exist.⁵ Moral conduct does not exist.⁶ Abode does not exist. In the mind of this accomplished person, a light that is the connection with god immediately appears before him. Moreover, the light is not cold, not hot, neither white nor yellow.⁷ He does not have a caste, nor does he have any attribute. Furthermore, he is without parts, immaculate and uncharacterized. And when his wish for the most excellent fruit, affectionate woman, etc. arises,⁸ he gets that very enjoyment. However, 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 structure, addressing the remaining three types of Lakṣyayoga later in the text.

² This passage is 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 kāla na śāi* |) and 20c “...non-ageing, immortal supreme diamond body.” (*ajar amar ati bjaśarīrā*)

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* |); *Haṭhapradīpikā* 4.111 ≈ *Nāḍabindūpaniṣat* 53ab–54cd: (*na vijānāti śītoṣṇaṃ na duḥkhaṃ na sukhaṃ tathā | na mānaṃ nopamānaṃ ca yogī yuktaḥ samādhinā* |); also cf. *Sarvāṅgayogapradīpikā* 3.18cd: (*jākaṃ dukh aru sukh nahiṃ koī | harṣ śok vyāpai nahiṃ 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 tahāṃ so jāi | tīni lok mahiṃ aṭak na kāi | svarg jāi devani mahiṃ baithai | nāgalok pātāl su paithai* || 22 ||)

⁶ Cf. *Dattātreyayogaśāstra* 162.

⁷ Cf. *Amanaska* 1.51: (*vāsarārdhalayenāpi svātmajyotiḥ prakāśate | sūryo gobhir ivoddīpto yogī 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* || 13 ||) and cf. *Sarvāṅgayogapradīpikā* 3.23cd: “The light in his heart remains bright day and night, without oil.” (*hṛdai prakāś rahai dīn rātī | deśai jyoti tel bin vātī* |)

⁸ This statement is uncommon. However, the stemma supports the reading *bhavati* over *na bhavati*, which perfectly suits the initial agenda of Rāmacandra of detaching Rājayoga from its renunciate connotations in his definition of Rājayoga. In contrast, total desirelessness would be the more usual result of practising Rājayoga, e.g. in *Amanaska* 1.44. This explains why a scribe added the negation particle and the β -group removed the following sentence.

[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 श्रुतिविद्वत् 5 पुरुषे मित्रे शत्रौ च समं भवति । दृष्टिश्च समा भवति । सकलपृथ्वीमध्ये गमनागमनवतः सुखभोगवतः यस्य मनसि कर्तृत्वाभिमानो नास्ति । अनुचरलोकमध्ये कर्तृत्वं न ज्ञापयति । सोऽपि राजयोगः कथ्यते । नवीनानि पट्टसूत्रमयानि धृतानि वस्त्राणि अथवा जीर्णानि सच्छिद्राणि धृतानि ...

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 | bhogāśaktādikartṛtvena mano no bhavet khavat | 6 Cf. YSv (PT p. 835): lokamadhye bhavet karttā manomadhye'pi niṣkriyaḥ | Cf. YSv (PT p. 835): eṣo'pi rājayogīti sukhe duḥkhe samas tathā |

2 anyad EN₂] anyat α anyate BL rājayogasya cett.] rājayoga° U₁ cihnam E] cinham BLN₁U₂ ciphum N₂ cihum D rājyādi° cett.] rāja° BL 'lābhe DEN₁] 'lobhe N₂ 'lābe U₁ 'lābho U₂ lābhety BL 'pi DEN₁] 'pi ca N₂U₁ om. U₂ phalalābho DEN₁N₂] pala° U₁ aphala° BL om. U₂ na bhavati DEN₂U₁U₂] na bhavati BL ba bhavati N₁ hānāv cett.] hānād U₂ hananād BL api cett.] pi BLN₂ 3 bhavati cett.] bhavati BL bhavati cett.] bhavati B api DU₁] na BL pi N₁N₂ adhi U₂ om. EP padārthe cett.] padārthau B padārtho L padārtha° U₂ om. E prāpte cett.] prāpta N₁ om. E kasyāpi cett.] kābhyādi U₂ om. E padārthasyopary E] padārthasyopari BL padārthopari U₂ padārthasya upari α anicchā E] ānicchā B āniccha L anichā D anusthā N₁ anisthā N₂ aniṣṭā U₁ anicha U₂ na cett.] ni B om. D bhavati cett.] bhavanti N₁D 4 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 śrutividvat em.] munividvat E śunividvat P bhunividvat L śrunividvat BU₁ śrutividvat DN₁N₂ śucivisuddha° U₂ 5 puruṣe cett.] puruṣeṣu E mitre cett.] maitre BELP śatrau cett.] śatro B om. E samā cett.] namnā P sakalapṛthvīmadhye cett.] °pṛtvī° L gamanāgamanavataḥ P] gamanāgamanavat U₂ gamanāgamanataḥ BL gamanavataḥ EN₁U₁ gamanaṃ vataḥ D gamavataḥ U₁ sukhabhogavataḥ cett.] sukhabogho bhavataḥ BL sukho bhogavataḥ U₁ sukhabhogavat U₂ 6 kartṛtvābhīmāno EPU₁U₂] kartutvābhīmāno BL kartṛtvādyabhimāno DN₁N₂ anucara° LB] anuca° αU₂P atha ca E °madhye cett.] °madhya BL kartṛtvam na DEP_NU₂] kartṛtvābhīmāno BL kartṛtvam N₁U₁ jñāpayati EPN₁N₂U₂] jñāta payati DU₁ nāsti BL rājayogaḥ EPN₁] rājayoga cett. 7 navināni cett.] navinīnir api B navinīniś pi L paṭṭa° BEL] paṭa° DPN₁N₂U₂ pada° U₁ °mayāni cett.] °maya E dhṛtāni cett.] tāni U₁ vastrāni cett.] om. U₂ sacchidrāṇi DN₁N₂] sachidrāṇi U₂ sachadrāṇi P svachidrāṇi BL chidrāṇi E dhṛtāni cett.] dhvātāni U₂ dhūtāni P

Notes: 2-3 anyad rājayogasya ...anicchā na bhavati: The first five sentences of section XVII. are omitted in P. 5 dṛṣṭiś ca samā bhavati: The sentence is omitted in B and L.

[XVII. A distinguishing mark of another Rājayoga]

A distinguishing mark of another Rājayoga⁹ is described, in which even in the attainment a kingdom¹⁰ etc., the perception of a reward¹¹ does not arise. Even in loss [of it], suffering does not arise in the mind, and neither does desire arise. And then, even with regards to any object that has been obtained of someone, aversion does not arise with regards to the object. Concerning this object, affection of the mind does not arise. This is also called Rājayoga. Moreover, the mind of him, who knows the Veda (*śruti*), is equal towards [any] person - [be it] friend or enemy. A neutral view arises.¹² In the entire world, [which is] furnished with death and rebirth [and] full of joy and pleasure, pride of authorship does not arise in his mind. While wandering the world, he does not wish to know authorship. That is also called Rājayoga. New durable clothes made of silk, or old, worn [clothes] with holes smeared with sandalwood and ...

⁹At first glance, it is completely unclear from the text which Rājayoga Rāmacandra is referring to here. Furthermore, there is no indication in his source text why a new section should be introduced here with *idānīm*. Since the topic does not fundamentally change, this introduction seems superfluous. However, a closer look at both passages reveals that the main difference lies in the fact that the Rājayoga of the first passage (XVI) is characterised above all by enjoying worldly pleasures without clinging to them. In the middle of this passage appears the phrase '*asya siddhasya manomadhye ...*', which could perhaps indicate the rājayoga of the siddhas. In the second passage about the other Rājayoga, the neutral view is emphasised. Here the formulation '*yaśya mana śrutividvat ...*' appears, which could indicate the other Rājayoga of the Veda connoisseurs. Thus, the differentiation of the Rājayogas in these sections could be based on the interpretation of different traditions, which are treated separately here.

¹⁰The term *rājya* could also designate a royal title. In the context of the source *Prāṇatoṣinī* (Ed. pp. 834-835) it seems more convincing that a kingdom is meant here.

¹¹I have understood *phalalābhah* as a genitive *tatpuruṣa* in which I took *lābhah* as perception in the sense of the German word "Auffassung" (cf. *Sanskrit Wörterbuch*, 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.

¹²The impartial view onto all things is expressed, e.g. in *Amanaska* 1.24 (*yadā sarvasamo jāto bhaved vyāpāravarjitah | parabrahmaṇi sambaddho yogī prāptalayas tadā || 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." Also cf. *Amanaska* 1.26cd (*vicāraṃ cendriyārthānāṃ na veti hi layaṃ gataḥ || 26 ||*). "The yogin who was reached absorption gives no thought to sense objects."

...कस्तुरिकाचन्दनलेपैर्वा कर्दमलेपेन वा । यस्य मनसि हर्षशोकौ न स्थौ स एव राजयोगः । नगरमध्येऽथ च वनमध्ये उद्गसग्राममध्ये लोकपूर्णग्राममध्ये वा यस्य मन ऊनं न पूर्णं वा न भवति । सोऽपि राजयोगः ॥

[XVIII. caryāyogaḥ]

- 5 इदानीं चर्यायोगः कथ्यते । निराकारो ऽचलो नित्यो ऽभेद्यः स एतादृश आत्मा । स एतादृश 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: 1 Cf. YSv (PT p. 835): harṣaśokau na jātveśāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo 'pi ca | 5 Cf. YSv (PT p. 835): harṣaśokau na jātveśāṃ nodvego lokasaṅgame | nityollāse nirākāre nirāsane nirātmani | manasā niścalo bhūtvā sadā tiṣṭhet samo'pi ca | 7 cf. YSv (PT p. 835): yathākāśe bhraman vāyur ākāśaṃ vrajate svayam | tathākāśe mano linaṃ rājāyogakriyā matā | jagatsaṃsarganirlepaṃ padmapatrajalaṃ yathā |

1 kasturikā α] kastūrī BEPU₂ kastūrī L lepair E] lepo cett. vā cett.] cā L kardamalepena E] kardamalepo cett. vā cett.] om. E °śokau cett.] °śoko DN₁U₂ °śoka N₂ sthau em.] sthaḥ cett. sthā N₂U₁ sta U₂ sa eva cett.] sa evātra E rājāyogaḥ cett.] rājāyoga U₂ rājāyogaḥ || idānīm || BL tiṣṭhati | yasya janmamaraṇe na staḥ sukhaṃ na bhavati | kulaṃ na bhavati śīlaṃ na bhavati | sthānaṃ na bhavati | E nagaramadhye cett.] rājāyogaḥ nagaramadhye E śagaramadhye D vā nagaramadhye U₁ 1-2 'tha ca PLBU₂] atha ca DEN₁N₂U₁ 2 udvasa° U₂] yuddhe saṃ° E utasaṃ° P udvasta° BL udvesu° DN₁N₂ udassaṃ° U₁ grāmamadhye cett.] grāmaṃ madhye B lokapūrnagrāmamadhye U₁]pūrnagrāmamadhye N₁ svetapūrnagrāmamadhye DN₂ mana PU₂] manaḥ cett. ūnaṃ PN₁N₂U₂] ūnan DN₂ unaṃ BLU₁ bhaya° E na DN₁N₂] om. cett. vā cett.] vāṃ PU₂ om. U₁ 'pi em.] pi cett. rājāyogaḥ cett.] rājāyogaḥ kathyate E 5 caryāyogaḥ cett.] tvaṛyāyogaḥ 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 sa LB] om. cett. etādṛśa N₂] etādṛśo PU₁ etādṛśe DLN₁ etādṛśye B om. EU₂ ātmani cett.] om. EU₂ mano EPU₁U₂] manaḥ DN₁N₂ om. BL 6 yasya cett.] om. BL niścalaṃ cett.] niścala PLN₂ tiṣṭhati cett.] bhavati U₁ tasyātmanaḥ cett.] tasya ātmanaḥ U₁U₂ puṇyapāpasparśo cett.] puṇyapāśya sparśo U₁U₂ padmini patrasya cett.] padmani patrasya BLP padmapatre E 6-7 yathodakasya sparśo EPL] yathodakasya sparśa B yathā udakaparśo α yathodakaparśo 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. sources on previous page - PT p. 835 harṣaśokau ...samo'pi ca |).

...musk, or smeared with mud. Only the one in whose mind joy and sorrow do not reside is [in the state] of Rājayoga. For whom the mind is neither in abundance nor in lack, situated in a city, a forest, an uninhabited village or a village full of people, also he is [in the state of] Rājayoga.

[XVIII. The Yoga of discipline]

Now, Caryāyoga is explained. Shapeless, unchangeable, permanent [and] un-splittable - such is the self. It is seen as such by the one whose mind abides in the self without moving. His self is not touched by 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 the mind of one who is absorbed into the universal spirit [wanders according to its own will in space]. This is Caryāyoga.¹³

¹³Due to the absence of the term *cāryayoga* 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 sukhaduḥkhaṇyāpūṇyaviṣayāṇām 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 illumines 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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