INTRODUCTION
THE SUBJECT AND ITS IMPORTANCE

Yoga is, no doubt, one of the most significant Indian religious practice. As the practice giving practical confirmation to theoretical structure and as the practice that leads to the final goal, it has been playing important roles in the history of various schools of Indian religious philosophy from the time of old Upaniṣad-s till today. We find Yoga in various works on various fields of Indian philosophy. It is a meditation inevitably connected to a religious or philosophical system.

Yogasūtra (300 A.D.)¹ ascribed to Patañjali must be the most systematically composed work that expounds Yoga in association with philosophy. Its philosophical system explained by the oldest commentary Yogabhāṣya (c.475 A.D.) is called Patañjala-yoga and counted as one of the six darśana-s or orthodox systems of Indian philosophy. Various commentaries on YS have been handed down to us. However, most commentaries interpret YS following YBh. Tattvavaiśāradī of Vācaspatimiśra (fl.960 A.D.) on YBh is also influential to the later commentaries on YS. Therefore we may say that the interpretation of YS was defined mostly by YBh.

Patañjala-yoga has the philosophical elements similar to those of Sāṅkhya. Both the systems share the philosophical elements such as the followings: The dualistic view of the universe consisting of the physical principle prakṛti and the spiritual principle puruṣa; Theory of evolution of the physical world from prakṛti; Three guṇa-s, sattva, rajas and tamas, as constituents of prakṛti; Isolation (kaivalya) of puruṣa as the final goal. Since the simple aphorisms of YS do not convey their meanings elaborately, it may not be an exaggeration to say that the philosophical characteristic of Patañjala-yoga was defined by YBh.

¹ As to the date of Yogasūtra, Yogabhāṣya, Vācaspatimiśra and
When theism and Vedāntic philosophy became overwhelming in the Medieval Period, this philosophical frame of Pātañjala-yoga became to face their challenges. A commentator on YS, whatever philosophical position he himself may have, was required to reconcile Pātañjala-yoga with theism and Vedāntic philosophy if he regards YS as an authority for the practice of Yoga in general. The effort of Vijñānabhikṣu (fl.1575 A.D.) to synthesize Sāmkhya and Yoga with theistic Bhedābhavedānta in Yogavārttika on YBh was an answer to such challenges. However, not only the philosophical elements of YS were the subject of reinterpretation. In the Medieval Period in India, there appeared many methods of meditation, such as Haṭha-yoga, Bhakti-yoga, Lakṣya-yoga, etc. YS’s system of meditation also faced the challenge of new trend of Indian religion.

Under such condition, Nārāyaṇa Tīrtha composed the commentary Yoga-siddhāntacandrīkā on YS. In the commentary, he also attempted to give new interpretation to YS. As will be discussed in the study, Nārāyaṇa Tīrtha, to whom various philosophical works are ascribed, flourished in the seventeenth century. A commentary on YS composed by a learned commentator as he will surely present us an interesting example of the solution for Pātañjala-yoga from the challenges of new trend of Indian religion in the Medieval Period.

**SCOPE OF THE STUDY**

In this study, I will attempt to examine the characteristics of YSC, or Nārāyaṇa Tīrtha’s new interpretation of YS to respond to the challenges. The focus of the study shall be put on the question how Nārāyaṇa Tīrtha reconciles the theistic Vedānta and the medieval Yoga-s with the system of Pātañjala-yoga. Therefore, I will not touch on YSC’s discussion regarding
the practical techniques of Yoga, critique of other philosophical schools' theories.

In *YSC*, the first chapter presents Nārāyaṇa Tīrtha's fundamental concepts on Yoga in general and his remarks on *YS*. Hence, the chapter is selected as the subject of the study.

Another aim of this study is to present a new edition of the first chapter of *YSC*. *YSC* was once published in 1910 and 1911. However, the edition lacks most of the fourth chapter, moreover, some portion of the first chapter. Therefore, text of the first chapter of *YSC* shall be newly edited based upon manuscripts not used by the editor of the previous edition. Though edited as critically as possible, the text presented in this study will not be, in a strict sense, a critical edition. To prepare a critical edition of a text, a research worker is required to make extreme endeavors in terms of time and expense to collect manuscripts. Although I tried to collect and use more manuscripts in order to prepare a more critical edition, the hope has not been fulfilled due to various difficulties. I hope to prepare a critical edition of *YSC* in my postdoctoral research.

In spite of his energetic contribution to various fields of Indian philosophy, neither the titles and number of Nārāyaṇa Tīrtha's works nor his flourishing period has been fixed. Therefore, the considerations of them shall be attempted.

Nārāyaṇa Tīrtha regards Pātañjala-yoga as the system expounding Rāja-yoga. However, the meaning of the term Rāja-yoga is not clear, and it has not been critically studied. In the present study, therefore, the general meaning of Rāja-yoga will be examined from various works of Yoga to understand the peculiarity of *YSC*. 
NOTICE OF EARLIER WORKS

Several modern scholars such as S.N. Dasgupta,3 Gaspar M. Koelman4 and Ram Shankar Bhattacharya,5 utilize YSC in their study on Pāṭaṃjala-yoga. However, their studies are not on Nārāyaṇa Tīrtha’s philosophy of Yoga. We may say it has been impossible to attempt a critical study of YSC under the condition that even the entire text of the first chapter is not available. In my M.Phil. dissertation,6 I presented the edition of YSC 1.1-5 prepared from several manuscripts and English translation of the part. It must be the single examination of Nārāyaṇa Tīrtha’s philosophy on Yoga attempted on the basis of text criticism. Parts of my M.Phil. dissertation’s results are incorporated in the present study.

LINE OF APPROACH

The study consists of two parts. Part 1, Study of the first chapter of the Yogasiddhāntacandrīka, comprises six chapters: 1) Works and the flourishing period of Nārāyaṇa Tīrtha; 2) Nārāyaṇa Tīrtha’s understanding of Pāṭaṃjala-yoga; 3) Yoga and Advaitavedānta; 4) Incorporation of various Yoga-s; 5) Rāja-yoga and YSC’s definition of Yoga; 6) Concluding remarks. Part 2, Text of the Yogasiddhāntacandrīka, Chapter 1, is the new edition of the first chapter of YSC and introduction to the text.

In the first chapter of the first part, Nārāyaṇa Tīrtha’s works and flourishing period are studied through examinations of three problems: 1) Problem of the identification of two Nārāyaṇa Tīrtha-s, namely, the author of YSC and the author of Sanskrit drama Kṛṣṇalītāraṇī; 2) The number

4 Koelman 1970.
5 Bhattacharya 1963.
6 Endo, Ko. Nārāyaṇa Tīrtha’s Definition of Yoga. The dissertation was
and titles of Nārāyaṇa Tīrtha’s works; 3) Flourishing period of Nārāyaṇa Tīrtha.

In the chapters from 2 to 5, the significant characteristics of YSC regarding the reconciliation of Pātañjala-yoga with the theistic Vedānta and the medieval Yoga-s are studied. In chapter 2, Nārāyaṇa Tīrtha’s evaluation of Pātañjala-yoga and his aim of composing YSC is examined from the invocation (maṅgala). In chapter 3, adoption of Vedāntic theory of meditation into Pātañjala-yoga is examined. Chapter 4 deals with YSC’s incorporation of various Yoga-s, namely, Kriyā-yoga, Caryā-yoga, Karma-yoga, Haṭha-yoga, Mantra-yoga, Jñāna-yoga, Advaita-yoga, Lakṣya-yoga, Brahma-yoga, Śiva-yoga, Siddhi-yoga, Vāsanā-yoga, Laya-yoga, Dhyāna-yoga, Bhakti-yoga. Special attention is added to Bhakti-yoga and interpretation of īśvara. In chapter 5, Nārāyaṇa Tīrtha’s unique explanation about the definition of Yoga is studied. At the same time, general meaning of the term Rāja-yoga, which has not been critically examined, is studied in this chapter. As a concluding remark, Nārāyaṇa Tīrtha’s contribution to the history of Pātañjala-yoga philosophy is studied in the chapter 6.

In the second part, the text of the first chapter of YSC is newly edited to clarify the entire figure of the chapter not completely edited in the edition published in 1910, 1911. The lacking portion in the published edition is fully edited in this new edition based on three manuscripts of YSC and a manuscript of the Laghuvrtti, Nārāyaṇa Tīrtha’s another commentary on YS. These manuscripts are not used by the editor of the printed edition.

**Technical Notes to the Study in the Part 1**

In the part 1 of the following study, the text of YSC, if not specified, is presented from the text edited in the part 2. Those texts are refered to as
"Text" in the study. The page number referred is the number given at the bottom of page in the text of the part 2.

Any translation of any text given in the study is by the present writer, if translator is not specified.

In translation, furthermore, square brackets [ ] are used in order to supplement words, phrases or sentences.

Parentheses ( ) are used in order mainly to show Sanskrit or English equivalents.