

THE TATTVAYOGABINDU OF RĀMACANDRA

Critical Edition and Annotated Translation of an Early
Modern Text on Rājayoga, with a Comparative Analysis of
the Complex Yoga Taxonomies from the Same Period



प्राणमत्तेष्वनमः शिशुरवैनमश्च अथवा दद्याम् त्वास्ति रुद्धम् ॥ तत्रयोगस्य इन्द्रियलीप्तनवरुद्धा गतं अनुकरणं रुद्ध
यद्यद्यो ज्ञनकायार्थविज्ञानदद्युक्तिकलमस्य उवादकुशवकालं परीक्षित्वा तद्यवज्ञायागात् स्वयं रुद्धमुक्तियायागत्
नवागत्यावयागत्यागत् तद्यथाक्षमित्याप्तिलयागत्यागत् आनयागत् मनस्त्रयागत्यागत् वासनायागत्यागत् विद्यायाग
त्यन्तेन यागत्यागत्यागत्यागत्यागत्यागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत्
त्यन्तेन यागत्यागत्यागत्यागत्यागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत्
त्यन्तेन यागत्यागत्यागत्यागत्यागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत् तद्यथागत्
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Figure I: Folio IV of Ms. N_I.

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Chapter I

Introduction

I.I General remarks

THE *Tattvayogabindu* of Rāmacandra¹ is an early modern Sanskrit text on Rājayoga that was written in the first half of the seventeenth century² in northern India.³ The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of yoga.⁴ In the *Tattvayogabindu*'s introduction, most manuscripts name fifteen types of yoga, presented as methods of Rājayoga. These are 1. Kriyāyoga, 2. Jñānayoga, 3. Caryāyoga, 4. Haṭhayoga, 5. Karmayoga, 6. Layayoga, 7. Dhyānayoga, 8. Mantrayoga, 9. Lakṣayoga, 10. Vāsanāyoga, 11. Śivayoga, 12. Brahmayoga, 13. Advaitayoga, 14. Siddhayoga, and 15. Rājayoga itself. The text is a yogic compendium written in a mix of mainly prose and 47 verses in textbook-style, where its 59 topics are introduced in sections most of the time launched by recognizable phrases. The sections deal with the methods of Rājayoga and their effects, but others also cover topics like yogic physiology, the Avadhūta, the importance of the guru, cosmogony, and a *yogaśāstrarahasya*.

The *Tattvayogabindu* has not been discussed comprehensively or considered in the secondary literature on yoga. The only exception is Birch (2014: 415–416) who briefly described its list of fifteen yogas in the context of the “fifteen medieval yogas” and noted that a similar taxonomy occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th century), a commentary on the *Pātañjalayogaśāstra* that integrates fifteen medieval yogas within its *astāṅga* format. An incomplete account of the fifteen yogas is found within the Sanskrit yoga text *Yugasvarodaya*, which is known only through quotations in the *Prāṇatosinī*, the *Yogakarṇikā* and the *Śabdakalpadruma*.⁵ The *Yugasvarodaya*

¹A discussion about the author Rāmacandra is found on p. ??.

²The dating of the text is discussed on p. ??.

³The detailed discussion of the place of origin is found on p. ??, n. ??.

⁴This is a remarkable increase in the number of declared yogas compared to the standard medieval tetrad of Mantra, Laya, Haṭha and Rājayoga.

⁵Manuscripts under the name of *Yugasvarodaya* seem to be lost. I was not able to locate the manuscripts of the text in any manuscript catalogue at hand.

announces a total of fifteen yogas but names only eight of them in its introductory *ślokas*. It is the primary source and template for the compilation of the *Tattvayogabindu*. Besides several passages, Rāmacandra, in many instances, follows its content and structure by rewriting the *Yogasvarodaya*'s *ślokas* into prose or quoting them directly without attribution. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Tattvayogabindu* is a natural and valuable starting point for an unprecedented in-depth study of the complex early modern yoga taxonomies, a phenomenon that can be narrowed down precisely in terms of time and as I will show regarding its localisation. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the second half of his composition. Another text that includes an almost similar taxonomy of twelve yogas divided into three tetrads⁶ is Sundardās's *Brajbhāṣā* yoga text named *Sarvāṅgayogapradīpikā* which not just shares most of the types of yogas but also provides a different and valuable perspective on the addressed yoga categories.⁷

These complex taxonomies that emerged during the 17th century crossed sectarian divides and were adapted to the specific needs of different authors and traditions. The *Tattvayogabindu* thus encapsulates a large proportion of the diversity of yoga types and teachings after the *Hṛṣiprakriyā* (15th century) that were adopted and practised by a broad spectrum of religious traditions and strata of Indian society. In the particular case of the *Tattvayogabindu*, there are various statements throughout the text that reveal a strategy to detach yoga from its ascetic and renunciate connotations and to stylise Rājayoga as a practice that can bring the desired soteriological benefits even to practitioners who enjoy worldly pleasures and expensive lifestyles. Textual evidence suggests that the *Tattvayogabindu* is an important example of a text that provides an early modern adaptation of Rājayoga for *kṣatriyas* in a courtly environment.

⁶See p.?? for a detailed discussion of the *Sarvāṅgayogapradīpikā*.

⁷For a comparative table of the complex early modern yoga taxonomies see table ?? on p. ??.

One printed edition of the *Tattvayogabindu* was published in 1905 with a Hindi translation and based on (an) unknown manuscript(s).⁸ This publication has the title “*Binduyoga*” confirmed by the printed text’s colophon. However, as I will discuss in the introduction, the text was originally known as *Tattvayogabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition.⁹ Furthermore, the manuscripts are scattered over the northern half of the Indian subcontinent and Nepal, which suggests that the text was widely transmitted at some point. Lengthy passages of the *Tattvayogabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva’s *Hṛthasaṅketacandrikā*.

The first chapter of this dissertation contains a general introduction to Rāmacandra’s *Tattvayogabindu*. The chapter gives a brief overview of the content of the text and discusses its origin, the author and the author’s intended audience. Subsequently, the textual witnesses, source texts and testimonies of the *Tattvayogabindu* are described. A stemmatic analysis of the text is then presented, based on manual philological observation and computer-assisted stemmatics to present a *stemma codicum*. The chapter concludes with a presentation of the editorial policies, which form the basis for the second chapter of this thesis. The second chapter, the core of this dissertation, is a critical edition and annotated translation of the *Tattvayogabindu*. The critical edition significantly improves the text and sheds new light on its historical significance. The third chapter contains a comparative analysis of the complex early modern yoga taxonomies based on hermeneutics of difference.¹⁰ Using the new critical edition of the *Tattvayogabindu* and the texts mentioned above, *Yogasvarodaya*, *Yogasiddhāntacandrikā* and *Sarvāṅgayogapradipikā*, the complex yogic taxonomies of the four texts are compared in detail. Based on this comparative analysis, a differentiated hypothesis on the emergence of the

⁸ *Binduyoga. Binduyogah with Bhāṣatīkā*. Ed. by Jvālāprasāda Miśra. Mumbai, 1905.

⁹ For example, the printed edition does not contain the complex yoga taxonomy presented in the manuscripts of the *Tattvayogabindu*.

¹⁰ The concept of hermeneutics of difference is discussed on p. ??, n. ??.

complex yoga taxonomies was developed, and the complex yoga taxonomies were located and explained in the broader context of the historical development of the yoga traditions. The comparison includes a nuanced description of each yoga category used by the authors of the texts with complex yoga taxonomies. While the authors of the four texts often operate with identical terms for the individual yoga categories, they interpret these categories according to their religious backgrounds and agendas, with intriguing and exciting differences. Contrasting the comparanda, i.e. the authors, the texts, the yoga taxonomies and the yoga categories, therefore provides a deep insight into the discursive negotiation processes of the Indian yoga traditions of the 17th century.

Chapter 2

Conventions in the Critical Apparatus

2.1 Sigla in the Critical Apparatus

- β : D, J, K_I, N_I, N₂, U_I
- γ : B, E, L, P, U₂
- B : Bodleian Oxford D 4587
- C : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- C_{pc} : *Haṭhasaṅketacandrikā* GOML Ms. No. R 3239
- cett.: ceteri (all manuscripts except the ones mentioned in the lemma)
- D_I: IGNCA 30019
- E : Printed Edition
- J : JNUL Ms. No. 55769
- Jo : *Haṭhasaṅketacandrikā* MMPP MS. No. 2244
- K_I: AS G 11019
- L : Lalchand Research Library LRL5876
- M : *Haṭhasaṅketacandrikā* ORI Ms. No. B 220
- N₂: NGMPP B 38-35 / A 1327-14

- N₁: NGMPP B 38-31
- P : Pune BORI 664
- PT : *Prāṇatosiṇī*
- U₁: SORI 1574
- U₂: SORI 6082
- V : OI MSU 10558
- YK : *Yogakarṇikā*
- YSv : *Yogaśvarodaya*

Chapter 3

The *Tattvayogabindu* of Rāmacandra Critical Edition & Annotated Translation

[XXX. ādhāracakrasya bhedāḥ]

इदानीमाधारचक्रस्य भेदाः कथ्यन्ते । पादयोरङ्गुष्ठे तेजसो लक्ष्यकारणाहृषिः स्थिरा
भवति । द्वितीयो मूलाधारः । पादाङ्गुष्ठस्य मूलेऽपरपादस्य पार्षिः स्थाप्यते । अग्निः
प्रबलो भवति । एका पार्षिर्मूलाधारेऽपादस्य पार्षिः स्थाप्यते । तस्य पादस्याङ्गुष्ठमूलेऽपरस्य
पादस्य पार्षिः स्थाप्यते । अग्निर्प्रदीप्यते ।

Sources: 2 cf. YSV (PT, p. 839) = YK 2.15: śodaśādhārabhedan tu śṛṇu devi viśeṣataḥ | cf. SSP 2.10 (Ed. p. 32): atha śodaśādhārāḥ kathyante | 2-3 cf. YSV (PT, p. 839): aṅguṣṭhapādayos tejaḥ salaksasthiradṛṣṭimān | pādāṅguṣṭhe ya ādhāraḥ prathamo (*prathamam* YK 2.16) yogatattvataḥ | 2-3 cf. SSP 2.10 (Ed. p. 32): tatra prathamaḥ pādāṅguṣṭhādhāraḥ | tatrāgratas tejomayam dhyayet | drṣṭih sthirā bhavati | 3-5 cf. YSV (PT, p. 839): dvitiyam pādamūlan tu pādamūlparam (pādamūlam param YK 2.16) sa vai | pādasya pārṣṇī (pārṣṇī YK 2.17a) samsthāpya balavān prabhaven muniḥ | pādamūle 'thavā pādāṅguṣṭhamūlam (prṣṭhe pādāṅguṣṭhe YK 2.17) vidhārayet || 3-5 cf. SSP 2.11 (Ed. p. 33): dvitīyo mūlādhāras tam vāmapādāpārṣṇinā niṣpiḍya sthātavyam | tatrāgnidīpanam bhavati |

Testimonia: 2 cf. *Hathasamketacandrikā* (MMPP 2244 f. 98r ll. 3-4): ity ādhārāḥ śodaśayam athoktānām śodaśādhārānām kartavyatām āha | 2-3 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 98r l. 4): tatra mūlādhāraḥ i pādayor amguṣṭhe tejaso lakṣyakaraṇād drṣṭih sthirā bhavati 2 ity ādhāracakram | 3-5 ≈ *Hathasamketacandrikā* (MMPP 2244 f. 98 ll. 5-7): atha dvitīyādādhāraḥ | tatra tatra vāmapādāṅguṣṭasya mūlam aparapādasya pārṣṇis tasmin sthāpyate | tad āgneḥ pradīpanam bhavati | ekaḥ pārṣṇī mūlādhare dṛḍham sthāpyate | tasya pādasya mūla amguṣṭamūlam aparasya pādasya pārṣṇinā sampiḍya ciram sthiram sthiyate tadāgnim agni dipyate | iti dvitīyādhāraḥ |

2 idānīm cett.] idānī N₂ bhedāḥ cett.] bhedā BL kathyante cett.] kathyanta E, kathyate DN₁ aṅguṣṭhe cett.] amguṣṭhai B tejaso cett.] tejasam BL lakṣya° cett.] lakṣa° N₂, lakṣam kartavyam BL °kāraṇād cett.] °kāraṇāt P drṣṭih cett.] drṣṭi° N₁N₂U₁U₂ 3 bhavati cett.] bhavati L mūlādhāraḥ cett.] mūlādharaḥ U₁, mūlādhare U₂ 'para° cett.] apara° DK₁N₁N₂U₁, aparasya BL adhara° J pādasya cett.] pāda° BL pārṣṇih cett.] °pārṣṇih L, pārṣṇī K₁, dhāraḥ pādāṅduṣṭhasya mūleḥ parapādasya pārṣṇīḥ P sthāpyate cett.] syāpyate BL, sthāyyamte U₂ agniḥ N₁] agniṁ U₁, agni° <??>, tadagniḥ BELP, om. N₂U₂ 4 prabalo cett.] om. N₂U₂ bhavati cett.] bhavati BL, om. N₂U₂ ekā cett.] ekaḥ E, ekām U₁, om. N₂U₂ pārṣṇih U₁] pārṣṇih <??>, pārṣṇir ādau BELP, om. N₂U₂ mūlādhāre cett.] mūlādhāra BU₁, mūlādhāra L, mūlādhārai DK₁, mūlādhāraḥ J, om. N₂U₂ sthāpyate cett.] om. N₂U₂ tasya cett.] om. U₂ pādasya aṅguṣṭhamūle cett.] pādasya amguṣṭhamūlam N₁JU₁, om. U₂ 'parasya EP] aparasya cett., om. U₂ 5 pādasya cett.] om. JU₁U₂ pārṣṇih cett.] pārṣṇi J, pārṣṇī N₂, pārṣṇo U₁, om. U₂ sthāpyate cett.] sthāpyam DK₁N₁N₂, om. U₂ agnir DK₁N₁] agni N₂U₁, tadagniḥ E, tadagniḥ BPU₂, tadagniḥ L, om. J pradīpyate E] pradīpyate BLPU₂, dipyate DU₁, dāpyate N₁, dīpate N₂, akṣipyate J

[XXX. Divisions of the wheels of support]

Now, the divisions of the group¹¹ of supports¹² are taught.

As a result of focusing on a light at the big toes of both feet, the gaze becomes steady.¹³

The root support is the second [one]. The heel of the back-foot is caused to be placed at the base of the big toe of the foot.¹⁴ The fire is strengthened. [In other words,] one heel is placed at the root support. The heel of the other foot is placed at the base of the big toe of this foot. The fire is kindled.^{15,16}

¹¹I took *cakra* in the sense of “group, crowd, totality”, cf. Boethlingk, 1958 (Vol. 2): 209.

¹²The practice of sixteen *ādhāras* goes back to the yoga traditions of Śaivism and is mentioned in texts such as *Tantrāloka* (b), *Manthānabhairavatantram* *Kumārikākhaṇḍaḥ* and *Netratantra* with *Netroddyota*. The techniques were passed on, copied and recycled across the centuries among the yoga traditions of Haṭha- and Rājayoga. Besides Rāmacandra’s text, the other texts which present full lists of the sixteen *ādhāras* are *Netroddyota*-commentary of Kṣemarāja on *Netratantra* 7.5; *Śāradātilakatantra* 25.24-25; *Śivayogapradipikā* 3.17-33; *Siddhasiddhāntapaddhati* 2.10-25; *Yogatarāṅgiṇī* 1.13 (Ed. p. 72-73) quotation with reference “*nityanāthapaddhatau*” (maybe another recension of the *Siddhasiddhāntapaddhati*, see Powell, 2023: 149); *Haṭhatattvakaumudi* 24.10-23 and 40.19; and *Haṭhapradipikājyotsnā* on *Haṭhapradipikā*, as well as *Prāṇatosinī* (Ed. p. 839-841) quotation with reference “*yogasvarodaye*” and *Yogakarṇikā* quotation with reference “*yogasvarodaye*” 14-36. *Haṭhasaṃketacandrikā* (cf. i.e. GOML R3239 f. 201 l. 20 - f. 204 ll. 5-6) directly quotes the *Tattvayogabindu* without reference. Comparing the various lists of *ādhāras* reveals great variability. Rāmacandra’s system draws from the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*. When there are differences in the descriptions of the respective *ādhāras* among the texts I note them in the annotations without providing a reference again; for the Sanskrit, see the above-provided references.

¹³In all previously mentioned systems, the big toe is the first *ādhāra*. In most texts, the practitioner is instructed to fixate the mind onto the big toe - either one shall visualize a light there (as in *Śivayogapradipikā*) or the light is already present. The *Śāradātilakatantra*, however, instructs to fix *prāṇa* in each *ādhāra* listed. Here, the practice of the *ādhāras* is subsumed under the *dhāraṇā*-limb of an eight-fold (*aṣṭāṅga*) yoga system.

¹⁴The base of the big toe of the foot (*pādasvāṅguṣṭhamūla*) is probably the big toe joint of the foot or *articulatio metatarsophalangealis hallucis*.

¹⁵Rāmacandra combines the techniques presented in YSV and SSP for this *ādhāra*, resulting in a *siddhāsana*-like bodily position.

¹⁶*Netroddyota*, *Śāradātilakatantra* and *Haṭhapradipikājyotsnā* give the ankle (*gulpha*) as the second *ādhāra*.

Chapter 4

Appendix

4.1 Figures



Figure 2: The *dehasvarūpa* of *ajapāgāyatrī*. The image, reminiscent of a hipogriff, is part of an illustrated Sanskrit manuscript written in the Śāradā script. Preserved as a single large scroll under Acc. No. 1334 at the Oriental Institute in Srinagar (Kashmir), it is entitled *Nādīcakra*. The manuscript contains a depiction of the yogic body's *cakras* and *nāḍis*. The text surrounding the figure closely corresponds to the additional material found in manuscript U₂ of the *Tattvayogabindu*. The manuscript reads (diplomatic transcription): *om daśame pūrṇagiripiṭhe lalāṭamāṇḍale candro devatā amṛtāśaktih paramātmā ṛṣih dvāviṁśaddalāni amṛtavāsinikalā 4: ambikā 1 lambikā 2 gha(m)ṭkā 3 tālikā 4 dehasvarūpam kākamukham 1 naranetram 2 gośrṅgam 3 lalāṭabrahmapara 4 hayagrīvā 5 mayūramuśchaṁ 6 hamsacārītani 7 sthāna.*



Figure 3: 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 4: 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, Mehrangarh Museum Trust.

Chapter 5

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