

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
with annotated Translation

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Introduction

General remarks

The *Yogatattvabindu* is a premodern Sanskrit Yoga text on Rājayoga that was written in the first half of the seventeenth century¹ in northern India.² The most salient feature of the work that makes it historically significant is its highly differentiated taxonomy of types of Yoga. In the *Yogatattvabindu*'s introduction, most manuscripts name fifteen types of Yoga, presented as subtypes of Rājayoga. The text is a yogic compendium written in a mix of mainly prose and 41 verses in textbook-style, where its 58 topics are introduced in sections launched by recognizable phrases. Most sections deal with the subtypes of Rājayoga and their effects, but others also cover topics like yogic physiology and cosmogony.

The *Yogatattvabindu* has not been discussed or considered in 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 similar³ list occurs in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* (17th - 18th century), a commentary on the *Pātañjalayogaśāstra* that integrates almost an identical taxonomy of yogas within the *aṣṭāṅga* format. An incomplete account of the fifteen Yogas is found within the Sanskrit Yoga text *Yogasvarodaya*, which is known only through quotations in the *Prāṇatoṣinī* and *Yogakarnīkā*.⁴ The *Yogasvarodaya* provides a total of fifteen Yogas but names only eight of them in its introductory *ślokas*. A complete account of the text is yet to be found and might be lost forever. The *Yogasvarodaya* is the primary source and template for the compilation of the *Yogatattvabindu*. Rāmacandra closely follows the content and structure by rewriting the *Yogasvarodaya*'s *ślokas* into prose. Due to the incomplete transmission of the *Yogasvarodaya*, Rāmacandra's *Yogatattvabindu* is a natural and valuable starting point for an in-depth study of the taxonomy of the fifteen types of Yoga. The other source text that Rāmacandra used is the *Siddhasiddhāntapaddhati* whose content he draws on, particularly in the last third of his composition. Another text that in-

¹The dating of the text is discussed on p.5.

²The detailed discussion of the place of origin is found on p.??.

³My research suggests that list of fifteen Yogas in Nārāyaṇatīrtha's *Yogasiddhāntacandrikā* must be chronologically later than the ones found in the *Yogatattvabindu* and its sources. As I will show in the discussion of the fifteen Yogas on p.??, we have to assume that Nārāyaṇatīrtha saw the need to map the fifteen Yogas onto system of the *Pātañjalayogaśāstra* due to their popularity among practitioners in his sphere of activity.

⁴Manuscripts under the name of *Yogasvarodaya* seem to be lost. I was not able to allocate the manuscripts of the text in any manuscript catalogue at hand.

cludes a similar taxonomy of twelve Yogas divided into three tetrads is Sundarāś's *brāj bhāṣa* Yoga text named *Sarvāṅgayogapradīpikā* which not just shares most of the types of Yogas but also many of the practices and contents found within the *Yogatattvabindu* and *Yogasvarodaya*.⁵

These complex taxonomies that emerged during the 17th and 18th centuries crossed sectarian divides and were adapted to the specific needs of different authors and traditions. The *Yogatattvabindu* thus encapsulates the diversity of Haṭha- and Rājayoga types and teachings after the *Haṭhapradīpikā* (15th century) that were adopted by a broad spectrum of religious traditions and strata of Indian society. In the particular case of the *Yogatattvabindu*, there are various statements throughout the text that reveal a strategy to detach Yoga from its renunciate connotations and to enforce the supremacy and universality of Rājayoga as a practice that can yield the highest benefits even for practitioners who enjoy worldly pleasures and an extravagant lifestyle. Textual evidence suggests the possibility that *Yogatattvabindu* may be a unique example of a Rājayoga text that was composed for warrior aristocracy and members of an royal court.

In addition, the analysis of the *Yogatattvabindu* and the historical retracing of its teachings provides insight into a complex network of at least twenty texts,⁶ all of which include one specific set of yoga theorems and practices with minor deviations - three to five *cakras*, sixteen *ādhāras*, two to five *lakṣyas*, and five *vyomas*. This intertextual network spans at least an entire millennium. It begins in early śivaite Tantras such as the *Netratantra* and ends in the large premodern Yoga compendiums like the *Haṭhatattvakaumudī* and *Haṭhasaṅketacandrikā*. The examination of this network provides insights into the history of the related yoga traditions and enables, for example, the reconstruction of the genesis of individual yoga categories mentioned in the fifteen Yogas, such as Lakṣyayoga, whose techniques were originally taught in early śivaite Tantras, but were only labeled as a separate type of yoga from the 17th century onwards.

⁵For a comparative table of the complex Yoga taxonomies see table ?? on p.??.

⁶This intertextual network which shares those specific teachings consists of the *Netratantra*, *Śāradatilakatantra*, *Sarvadurgatipariśodhanatantra*, *Ūrmikaulārnavatantra*, *Tantrāloka*, *Manthanabhairavatatantra*, *Śārīṅgadhārapaddhati*, *Vivekamārtanḍa*, *Śivayogapradīpikā*, (recensions of the *Haṭhapradīpikā*), *Amaraughasāsana*, *Yogasvarodaya*, *Sarvāṅgayogapradīpikā*, *Nityanāthapaddhati*, *Siddhasiddhāntapaddhati*, *Yogatattvabindu*, *Yogacūḍāmanyupaniṣad*, *Maṇḍalabrāhmaṇopaniṣad*, *Haṭhatattvakaumudī* and *Haṭhasaṅketacandrikā*.

One printed edition of the *Yogatattvabindu* was published in 1905 with a Hindi translation and based on an unknown manuscript(s). This publication has the title '*Binduyoga*' confirmed by the printed text's colophon. However, as I discuss in the course of the introduction, the text was likely known as *Yogatattvabindu*. The consulted manuscripts contain significant discrepancies, structural differences and variant readings between them and the printed edition. Furthermore, the manuscripts are scattered over the Indian subcontinent, which suggests that it was widely transmitted at some point. Lengthy passages of the *Yogatattvabindu* are quoted without attribution in a text called *Yogasamgraha* and Sundaradeva's *Haṭhasaṅketacandrikā*. A critical edition will undoubtedly improve on the published edition and shed further light on the transmission of this important work.

This book contains an introduction, critical edition and annotated translation of the *Yogatattvabindu*. The introduction discusses provenance, authorship and the audience of the *Yogatattvabindu*. A comprehensive discussion of the taxonomy of the fifteen Yogas based on the critical edition of the *Yogatattvabindu*, together with a close examination of the above-mentioned related texts with similar taxonomies, aims to establish their position within the broader history of yoga and particularly elucidates the development of Haṭha- and Rājayoga traditions in the late medieval period. The remainder of the introduction contains an overview of the manuscript evidence and the editorial policies underlying the edition.

Dating the *Yogatattvabindu*

The oldest dated manuscript of the *Yogatattvabindu* N₁⁷ was written in Nepal *samvat* 837, which is 1716 CE. Since the text of this manuscript is missing a significant and lengthy passage (ca. 25% of the entire text) and contains various corruptions, one can assume that some time had passed from the original composition for the transmission to deteriorate to this extent. Therefore, it is likely that the work was composed at least a few decades before the creation of this Nepalese manuscript, perhaps sometime in the 17th century. The discovery that Sundaradeva's *Haṭhasaṅketacandrikā* quotes a lengthy passage of the *Yogatattvabindu* without attribution confirms this suspicion. The passages quoted from the *Yo-*

⁷For a description of the manuscript see p.??.

gatattvabindu include the teachings on the sixteen *ādhāras*⁸ and the teachings on Lakṣyayoga and its subtypes.⁹ The dating of the *Haṭhasaṅketacandrikā* just recently had to be revised due to the discovery that some first-hand notes surrounding the main text of the Ujjain *Yogacintāmaṇi* were in all likelihood borrowed from Sundaradeva's *Haṭhasaṅketacandrikā*.¹⁰ BIRCH (2018) dated the Ujjain *Yogacintāmaṇi* to 1659 CE.¹¹ Thus, the *terminus ante quem* for the compilation of the *Haṭhasaṅketacandrikā* is 1659 CE which automatically makes it also the *terminus ante quem* for the *Yogatattvabindu* and the *Yogasvarodaya*, due to the fact that Sundaradeva quoted from the *Yogatattvabindu* and Rāmacandra quoted from and rewrote the contents of the *Yogasvarodaya*. Thus, we can safely assume that the *Yogatattvabindu* was written in the course of the first half of the 17th century or earlier. Because of that Rāmacandra's main source text *Yogasvarodaya* must have been written even earlier.

Implications for the dating of the *Yogasvarodaya* and the *Siddhasiddhāntapaddhati*

Furthermore, MALLINSON¹² estimated the age of the *Siddhasiddhāntapaddhati* to circa 1700. Due to the above-mentioned new date of the *Haṭhasaṅketacandrikā* and because Rāmacandra extensively quotes from *Siddhasiddhāntapaddhati* the new *terminus terminus ante quem* for the dating of the *Siddhasiddhāntapaddhati* likewise must be set to 1659 CE. Thus, the *Siddhasiddhāntapaddhati* was also likely composed during the first half of the 17th century or even earlier.

Kriyāyoga

Kriyāyoga¹³ is the first Yoga within the list of fifteen Yogas presented by Rāmacandra and his source text *Yogasvarodaya*. Remarkably, Nārāyaṇatīrtha also positions

⁸ *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 95r l. 3 – f. 96r l. 4).

⁹ *Haṭhasaṅketacandrikā* (ms. no. 2244, f. 124r l. 7 – f. 125r l. 3).

¹⁰ Cf. BIRCH (2024:52-54).

¹¹ Cf. BIRCH (2018: p.50 n. 111).

¹² Cf. James MALLINSON, ed. *Yogic Identities: Tradition and Transformation*. Jan. 16, 2024. URL: <https://web.archive.org/web/20240116124707/https://asia-archive.si.edu/essays/yogic-identities/>.

¹³ See section II. on p.??-??.

Kriyāyoga at the first position within the list of fifteen Yogas in his *Yogasiddhānta-candrikā*. Sundarādās, on the other hand, omits Kriyāyoga within his taxonomy.

The concept of Kriyāyoga in the *Yogatattvabindu*

Since Rāmacandra refers to all fifteen Yogas as variants of Rājayoga in his initial definition of Yoga, and no explicit hierarchy is recognisable from his formulations in the text, all variants of Rājayoga appear to have been regarded by him as equally effective. All Yogas aim towards the same goal: long-term durability of the body (*bahutarakālaṃ śarīrasthitiḥ*). The positioning of Kriyāyoga does not initially provide any information about the efficiency or the assignment of differently talented practitioners to a particular type of Yoga, as was the case in the older fourfold taxonomies.¹⁴ Implicit hierarchical aspects are nevertheless present - although all Yoga types are a type of Rājayoga, Rāmacandra nonetheless places Rājayoga in the final and topmost position of his taxonomy. The only apparent reason why Rāmacandra specifies Kriyāyoga as the first Yoga seems to be that his primary source text, whose content structure he largely follows,¹⁵ specifies this type of Yoga as the first.

The passage on Kriyāyoga in the *Yogatattvabindu* is relatively short. The four verses presented by Rāmacandra are quoted without attribution from the *Yogasvarodaya*. A prose section repeats the content of the verses. By definition, Kriyāyoga in *Yogatattvabindu* is “liberation through [mental] action” (*kriyāmuktir ayaṃ yogaḥ*). In contrast to Rāmacandra’s worldly definition of Rājayoga and its subcategories, here, liberation (*mukti*) overrides this initial goal. In addition, the practitioner achieves “success in one’s own body” (*svapīṇḍe siddhidāyakaḥ*). The method of Kriyāyoga involves restraining any [mental] wave before an action. This restraint consists of reducing negative [mind-]waves and cultivating positive ones. Noticeably, the number of negative waves significantly exceeds the number of positive waves.

¹⁴ According to *Amaraughaprabodha* 18-24, Mantrayoga is best suited for the weak, Layayoga for the average, Haṭhayoga for the talented and Rājayoga for the exceptionally talented practitioner. In *Dattātreyayogaśāstra* 14, one finds the statement that the lowest practitioner should perform mantra yoga, which is then also referred to as the lowest Yoga. *Śivasamhitā* 12-28 expands this fourfold scheme of Yogas and practitioners with a temporal dimension. The weak practitioner needs twelve years to succeed with Mantrayoga, the average practitioner needs eight years with Laya, the able practitioner six years with Haṭha and the exceptional practitioner three years with Rājayoga

¹⁵ see the chapter on “structural inconsistencies” on p.??,

Mental waves to be cultivated	Mental waves to be reduced
Patience (<i>kṣamā</i>)	Envy (<i>matsārya</i>)
Discrimination (<i>viveka</i>)	Selfishness (<i>mamatā</i>)
Equanimity (<i>vairāgya</i>)	Cheating (<i>māyā</i>)
Peace (<i>śānti</i>)	Violence (<i>hiṃsā</i>)
Modesty (<i>santoṣa</i>)	Intoxication (<i>mada</i>)
Desirelessness (<i>niṣpraha</i>)	Pride (<i>garvata</i>)
	Lust (<i>kāma</i>)
	Anger (<i>krodha</i>)
	Fear (<i>bhaya</i>)
	Laziness (<i>lajjā</i>)
	Greed (<i>lobha</i>)
	Error (<i>moha</i>)
	Impurity (<i>aśuci</i>)
	Attachment and aversion (<i>rāga dveṣau</i>)
	Disgust and laziness (<i>ghrṇālasya</i>)
	error (<i>bhrānti</i>)
	Deceit (<i>dam̐bha</i>)
	Envy (repeatedly) (<i>akṣama</i>)
	Confusion (<i>bhrama</i>)

Table 0.1: Mental waves to be cultivated and reduced in Rāmacandra's Kriyāyoga

The one who cultivates positive [mind-]waves and reduces the negative is called a *kriyāyogī*. In the prose passage of the section, the term *bahukriyāyogi* is used. The term is unprecedented in the rest of the yoga literature and presumably intends to express many reduced and cultivated waves.

The concept of Kriyāyoga in the *Yogasvarodaya*

A closer examination of the Kriyāyoga section in the *Yogasvarodaya* reveals Rāman-candra's reductionism since he excludes significant aspects of the original concept of the *Yogasvarodaya*'s Kriyāyoga.

*dhyānapūjādānayaññajapahomādikāḥ kriyāḥ |
kriyāmuktimayo yogaḥ svapiṇḍe siddhidāyakaḥ*¹⁶ || 1 ||

(1) Actions are meditation, ritual veneration, donation, recitation, fire sacrifice, etc. The Yoga made of liberation through action[s] bestows success in one's own body.

*yat karomīti saṅkalpaṃ kāryārambhe manaḥ sadā |
tat sāṅgācaraṇaṃ kurvan kriyāyogarato bhavet* || 2 ||

(2) "Whatever I do" at the beginning of an action, the mind always has intention. Doing that undertaking with all its parts, one becomes established in Kriyāyoga.

*kṣamāvivekavairāgyaśāntisantoṣanisṛhāḥ |
etaḍ yuktiyuto yo'sau kriyāyogo nigadyate* || 3 ||

(3) Patience, discrimination, equanimity, peace, modesty, desirelessness: The one endowed with these means is said to be a Kriyāyogī.

*mātsaryaṃ mamatā māyā hiṃsā ca madagarvitā |
kāmaḥ krodho bhayaṃ lajjā lobho mohas tathāśuciḥ* || 4 ||

(4) Envy, selfishness, cheating, violence, intoxication and pride, lust, anger, fear, laziness, greed, error, and impurity.

*rāgadveṣau ghrṇālasyaśrāntidambhakṣamābhramāḥ |
yasyaitāni na vidyante kriyāyogī sa ucyate* || 5 ||

(5) Attachment and aversion, disgust and laziness, error, deceit, envy [and] confusion: Whoever does not experience these is called a Kriyāyogī.

*sa eva muktaḥ sa jñānī caṇḍināśena īśvaraḥ |
kriyāmuktikaro yo'sau rājayogaḥ sa muktidaḥ* || 6 || (om. YK)

¹⁶svapiṇḍe siddhidāyakaḥ YTB] sapīṇḍisiddhidāyakaḥ YSv sapīṇḍisiddhidāyakaḥ YK

(6) He alone, the wise one, the lord, through the destruction of impetuous [behaviour] who performs the liberation through action[s] is liberated. This Rājayoga is the giver of liberation.

*yāvan mano layaṃ yāti kṛṣṇe svātmani cinmaye |
bhaved iṣṭamanā mantrī japahomau samabhyaset || 7 ||*¹⁷ (om. YSv)

(7) Until the mind enters absorption [and] would be in Kṛṣṇa, in one's own self, filled with consciousness, the mantra practitioner (*mantrin*) should practise recitation and fire sacrifice with an aspiring mind.

*vidite paratattve tu samastair niyamair alam |
tālavar̥ntena kiṃ kāryaṃ lavdhe malayamārute || 8 ||*¹⁸ (om. YSv)

(8) When the highest principle has been realised through all the *niyamas*, as is proper, Why should one wave the palm frond when the wind from the Himalayas has already reached?

*tāvat karmamāṇi kurvanti yāvajjñānaṃ na vidyate |
jñāne jāte pareśāni karmākarma na vidyate || 9 ||* (om. YSv)

(9) As long as [regular?] actions are performed, so long realisation is unknown. When knowledge ensues, oh, Supreme Goddess, neither action nor non-action is known.

These verses¹⁹ stem from the only two currently available sources of the *Yogasvarodaya*, namely the quotations from the *Prāṇatoṣiṇī*²⁰ and the *Yogakarnīkā*.²¹ The quotations of both texts essentially correspond, but the last verses of the passage differ. It cannot be ruled out that the last three verses of the *Yogakarnīkā* in particular come from a different source and were not present within the *Yogasvaro-*

¹⁷7ab ≈ *Rudrayamalam*: *uttara-tantram* 38.58cd.

¹⁸≈ *Kulārṇavatāntra* 9.28 & *Yuktabhavadēva* 1.80.

¹⁹The numbering used here was introduced by me for practical reasons and does not correspond to the original numbering of the verses in the citations of the source texts. The *Prāṇatoṣiṇī* does not number the verses at all. The verses can be found in the printed edition of the *Prāṇatoṣiṇī* on p. 831. The verses here are in the *Yogakarnīkā* with the numbering 1.209-216 and can be found in the edition on p. 17.

²⁰A considerable part of the *Yogasvarodaya* is quoted with source reference (*yogasvarodaye*).

²¹Normally the *Yogakarnīkā* quotes its sources. This passage is one of the few exceptional cases in which the verses have been taken from the *Yogasvarodaya* without citing the source. However, this passage ends after verse 1.216 with “*iti yogasanketāḥ*”.

daya. However, their content is so closely interwoven with the preceding verses that this scenario can be considered unlikely.

The main difference to the Kriyāyoga that Rāmacandra has constructed from these verses is the definition of the actions (*kriyāḥ*) mentioned immediately at the beginning of the verses, of which the actions (*kriyās*) of Kriyāyoga is then predominantly composed, namely of (1) meditation, (2) ritual worship of God, (3) offerings, (4) recitation and (5) fire sacrifice, etc. Furthermore, while Rāmacandra declares the elements mentioned in the table 0.1 as waves (*kallola*) of the mind which are either required to be cultivated or reduced before any action is executed, the same elements are conceptualised in the *Yogasvarodaya* as the intentions (*saṅkalpa*) preceding the previously defined actions (*kriyās*), which should be observed.

In the three verses concluding this section, which are only handed down in the *Yogakarṇikā*, the practitioner is referred to as *mantrin* and should perform recitation and fire offerings until entering absorption (*laya*).

Thus, this concept of Kriyāyoga in the *Yogasvarodaya* is a clear reference to the *kriyāpāda*²² of the Śaiva *āgamas*. These Śaiva *āgamas* are collections of various tantric traditions, written in Sanskrit or Tamil, in which cosmology, epistemology, philosophical teachings, various practices such as meditation or yoga, mantra recitation, worship of the gods, etc. are described. These texts usually consist of four sections (*pādas*): The *jñānapāda* (knowledge section), the *yogapāda* (yoga section), *kriyāpāda* (action section) and *caryāpāda* (behaviour section). It can be no coincidence that *jñāna*°, *kriyā*° and *caryā*° were each integrated as a separate yoga category within the taxonomy of the fifteen yogas²³. The *kriyāpāda* is the section of a Śaiva *āgama* that describes rules and practices for the performance of various rituals such as the significant initiation (*dīkṣa*), ceremonies and worship of the gods. Additionally, *prāṇāyāma* techniques and meditations are often found as parts of these rituals. There are also explanations of the nature of *mudrās*, *maṇḍalas* and *mantras*. Furthermore, various characteristics of different types of Śaiva initiates²⁴ can be found here.²⁵ The *kriyās* mentioned at the beginning of the

²² See e.g. **ganesan2016saiva** (2016) and **mrgendragama** (Ed. pp. 1-205).

²³ see p.??.

²⁴ These are *samayin*, *putraka*, *sādhaka*, *ācārya*, and *astrābhīṣeka*.

²⁵ See **ganesan2016saiva** (2016) for a general overview of the four *pādas*. One of the few Śaiva *āgamas* that has been edited and translated into a Western language (French) is the **mrgendragama**. For this see **mrgendragama** (1962) & **mrgendragamabrunner** (1985).

Yogasvarodaya - meditation, ritual veneration, donation, recitation, fire sacrifice, etc. have hardly deniable parallels to the *kriyāpadas* of the Śaiva *āgamas* and thus could have their reception-historical roots precisely there. The other part, however, which describes the cultivation or reduction of certain intentions preceding all actions (*saṅkalpa*) or [mental] waves (*kallola*), I have not yet been able to locate in the Śaiva *āgamas*.

The concept of Kriyāyoga in the *Yogasiddhāntacandrikā*

The Kriyāyoga in Nārāyaṇatīrtha's commentary on *Pātañjalayogaśāstra* entitled *Yogasiddhāntacandrikā* presents Kriyāyoga as the first of his fifteen Yogas, which he locates in Pātañjalayoga. The term Kriyāyoga occurs in *Pātañjalayogaśāstra* 2.1. According to the introduction to this Sūtra, in the *bhāṣya*-part of the *Pātañjalayogaśāstra*, Kriyāyoga is the means by which someone with a distracted mind can also attain Yoga (*vyutthitacitto 'pi yogayuktaḥ*). In the *sūtra* itself, Kriyāyoga is defined as follows:

tapahsvādhyāyēśvarapraṇidhānāni kriyāyogaḥ |
Pātañjalayogaśāstra 2.1

Kriyāyoga, or “yoga through action”, consists of three elements. Namely, abstinence (*tapas*), which according to *bhāṣya* should be practised both mentally and physically, the repetition of *mantras* or the study of sacred literature (*svādhyāya*) and devotion to God (*īśvarapraṇidhāna*). According to *Pātañjalayogaśāstra* 2.2, these three elements of Kriyāyoga should lead the practitioner to attain *samādhi* by reducing the so-called *kleśas*. This explanatory model is also used by Nārāyaṇatīrtha (VIMALĀ, 2000:71). The five *kleśas* consist of ignorance (*avidyā*), self-centredness (*asmitā*), attachment (*rāga*), aversion (*dveṣa*) and fear of death (*abhiniveśa*). All three main components of Patañjali's Kriyāyoga are not mentioned in the *Yogatattvabindu* and *Yogasvarodaya*. Nevertheless, a practice similar to the reduction of the *kleśas* can also be found here. Although the specific fear of death (*abhiniveśa*) is not mentioned, the more general term for fear (*bhaya*) is cited. The Kriyāyoga in *Yogatattvabindu* and *Yogasvarodaya* could, therefore, be perhaps regarded as a degenerated or simplified variant of the Pātañjalean model, which restricts itself predominantly to the aspect of the reduction of negative waves of the mind, which

is comparable to the reduction of *kleśas* and adds the aspect of cultivating positive “waves” to be mix. In both systems, Kriyāyoga is a means for liberation.

Kriyāyoga in the complex late-medieval Yoga taxonomies

The analysis of Kriyāyoga within the taxonomies of fifteen yogas shows two distinct models. One is Nārāyaṇatīrtha’s model, which draws directly on the Kriyāyoga of *Pātañjalayogaśāstra*. Śivaitic influences characterise the other model of Kriyāyoga. The precisely defined *kriyās* show parallels to the *kriyāpādas* of the Śaiva *āgamas*, whereby the core practice of reducing and cultivating specific mental configurations before any action is not entirely dissimilar to the Kriyāyoga of *Pātañjalayogaśāstra*. The observation that the *kriyā-*, *caryā-jñānayoga*, an allusion to the *kriyā-*, *caryā-jñānapādas* of the Śaiva *āgamas*, shows that Nārāyaṇatīrtha, as a proponent of the *Pātañjalayoga*, could not possibly have been the originator of the fifteenfold taxonomy, but rather that this taxonomy of the fifteen yogas had achieved such local popularity in the discourse of the time and that Nārāyaṇatīrtha perhaps wanted to convince his readers that Patañjali’s *Yogaśāstra* is the Yoga *par excellence* and all varieties of Yogas are in truth already present in the “classical” system of Patañjali.