The Śaiva Yogas and Their Relation to Other Systems of Yoga

S.D. Vasudeva
In many studies, it has been pointed out that Indian society has undergone radical changes since the 1990s. This is seen in the political sphere in the spread and the deepening of democracy. In terms of the economy, changes are remarkable in the development of the market economy, improvements in living conditions and widening of economic gaps, which is one of the negative impacts of such economic growth. Societally, this has been expressed through the appearance and rise of various social movements. Culturally and religiously, it has been expressed through a parallel rise in assertion of identities by diverse communities. These changes can be seen as the results of embryonic fundamental changes in thought and values of people in India and South Asia.

The unified theme of this project is “Fundamental Changes in Thought and Values in South Asia.” One perspective being used to approach this theme is genealogical research along the long timeline of philosophy and thought in South Asian societies, using Ryukoku University's extensive accumulation of research. Another is analysis of fundamental changes in values based on fieldwork research of actual conditions. These perspectives are combined in comprehensive research, with the aim of identifying the sources of changes in the foundations of contemporary Indian and South Asian societies, and the driving power behind them. Special attention is paid to the rise of the Dalits, other lower strata people, and religious minorities, a phenomenon that represents dynamic changes in contemporary Indian and South Asian societies. The project examines the background and theory behind this, with relation to the history of philosophy and thought, and investigates and analyzes changes in peoples' living conditions, consciousness, and sense of values, based on fieldwork research.
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‘Śaiva Yoga’ here intends the diverse, mostly theistic, yogic systematisations taught in the Śaiva Mantramārga.¹ Since these might be considered atypical and perhaps even obscure yogas, let us begin with an apologia. A casual reader who consults Brill’s Encyclopedia of Hinduism² and searches for the keyword ‘yoga’ will discover four entries: 1) Pātañjala Yoga, 2) Rāja Yoga (substantially a later name for Pātañjala Yoga), 3) Haṭha Yoga, and, 4) Modern Yoga. This selection may strike not just a historian of ideas as rather strange. Patañjali’s system of yoga assumed its present form by perhaps the 5th century,³ and the earliest textual sources for Haṭhayoga date from the 11th century⁴ (the more popular ones are even later). This leaves a historical gap of six or seven centuries covered only by commentators such as (Pseudo-)Śaṅkara⁵ and Vācaspatimiśra whose commitment to Patañjali’s doctrine and practice is debatable. Suspiciously, this period falls into one of the most dynamic phases in the history of Sanskrit philosophy, yet, it would appear, to our casual reader, that yoga remained unproductive, and little of relevance or importance happened until Haṭhayoga

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¹ I am avoiding the expression “Tantric Yoga”, as it now most commonly denotes modern practices of little direct relevance. I also decided to avoid the expression “Esoteric Yoga” (cf. the usage “Esoteric Buddhism” for Shingon Buddhism) since nearly all yogic systems—with the possible exception of modern postural yoga—can be identified as esoteric.

² BrillOnline Reference accessed on July 24th, 2016.

³ See Maas 2013 and Frauwallner 1953.

⁴ See Mallinson forthcoming 2017.

⁵ For an up to date evaluation of Śaṅkara’s Vivaraṇa see Harimoto 2014, and for an analysis of the Vivaraṇa’s structure of meditation see Oberhammer 1977.
emerged. Such a picture is of course no more than an artifact of the kinds of questions that
have been asked, and the kinds of texts that have been queried. As far as the ongoing
investigation on the relationship between Yoga and Buddhism is concerned, it has focussed,
since its inception by Émil Senart and Louis de la Vallée Poussin, primarily on the structure
of meditation. As Maas (2013:71) has noted:

Systematic in-depth studies of the relationship between classical Yoga and Buddhism on the
one hand, as well as on the relationship between Yoga and Jainism on the other, remain,
however, desiderata.

In view of this situation, any attempt to relate these early systematisations of yoga to the Śaiva
yogas can only be a provisional survey. A simplified overview of some of the most discussed
sources for early yoga is given in table 1 (without espousing what Maas calls the
doxographical approach to the question of the relationship between Sāṅkhya and Yoga), and
table 2 attempts to situate the yogas of some of the main streams of the Śaiva Mantramārga
in a larger milieu.

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<th>YOGĀCĀRA, (also SAUTRĀNTIKA &amp; SARVĀSTIVĀDA)</th>
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<th>YOGA</th>
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<td>Mokṣadharma (2nd BCE–4th CE)</td>
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<td>Kapila, Āsuri, Patañjali*, Pañcaśikha</td>
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<td>Yogācārabhāmi (c. 3rd–5th cent.)</td>
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<td>Vasubandhu &amp; Asaṅga (c. 4th cent.)</td>
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<td>Śrīvarakṛṣṇa (c. 350–500): Sāṅkhyaśāstra</td>
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<tr>
<td>Yuktidīpikā (c. 680–720)</td>
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<td>Śaṅkara* (c. 8th cent.)</td>
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<td>Vācaspatimiśra: Sāṅkhyaśāstra Prakāsastuti</td>
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Table 1: Patañjali’s Yoga in Context
If we shift our focus to this second table, much hitherto ignored material relevant to the history of yoga can be recovered, particularly for the long period between Patañjali and the emergence of Hatha yoga. The Śaiva Mantramārga in particular developed into a complex system rather quickly. It proliferated and spread all over India, and Sanderson 2009, has even identified the period from the 5th to the 13th centuries as the ‘Śaiva age’.

<table>
<thead>
<tr>
<th>Jaina &amp; Bauddha</th>
<th>Śaiva</th>
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<tr>
<td>Pāṣupatasūtra</td>
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<td>Mokṣadharma: Vārṇeyādhyātma etc.</td>
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<td>Kaundinya: Pañcarthabhāṣya (4–5th cent.)</td>
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<td>Simhasūri (c. 6th cent.): knows Śaṇḍāṅgayoga</td>
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<td>Yogācārabhūmi (c. 3rd–5th cent.)</td>
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<td>Bauddha Śaṇḍāṅga</td>
<td>Subtypes taught in the Siddhānta, Dakṣinaprotas, Trika, Kaula, Kaula-Trika, &amp; Krama</td>
<td>Yogaṣṭhānavalkya (?)</td>
</tr>
<tr>
<td>Haribhadra (c. 8th cent.)</td>
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<tr>
<td>Hemacandra (1088–1172)</td>
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Table 2: Śaiva Yoga in Context

Śaṇḍāṅgayoga

As the Śaiva Mantramārga has a Pāṣupata prehistory which also predates Patañjali, we may also expect that the yogas of the Śaiva Mantramārga are to some extent independent of Patañjali. A detailed, systematic account of Pāṣupata yoga can be found in the Skandapurāṇa. This teaches a form of yoga that shows many parallels with the yoga of six ancillaries (āṅga), Śaṇḍāṅgayoga, that is most prominent in early Śaiva scriptures. Five of these six āṅgas share the same name as Patañjali’s, although these are defined and understood differently: “withdrawal” (pratyāhāra), “breath control/lengthening” (prāṇāyāma), “fixation” (dhāranā), “meditation/visualisation” (dhyāna) and “absorption” (samādhi). Patañjali’s

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6 This intends that Śaivism functions as the dominant public religion, as the dominant personal religion, and as the dominant state religion.

7 This work is currently being worked on in Kyoto by Yuko Yokochi and in Leiden by Peter Bisschop.
“posture” (āsana) is missing, as are the two types of ethical restraints (yama & niyama). They do appear in most Śaiva yoga systems, but as preliminaries, and not as ancillaries (aṅga). The sixth ancillary of Śaiva Śaḍāṅgayoga is “judgement” (tarka, ūha, or anusmṛti in Buddhist forms of Śaḍāṅgayoga), sometimes presented as the most important ancillary. There is no fixed order in which Śaiva scriptures teach these ancillaries, though some groupings can be observed. Already in the 6th century, Śaḍāṅgayoga was influential enough to be noted by the Jaina scholar Śimhasūri in his Nyāyāgamāṇusārīṇī, and Tantric Buddhist works such as the Guhyasamāja-tantra and the Kālacakratantra, incorporate a form of Śaḍāṅgayoga whose sequence of ancillaries is that found in a group of early Śaiva scriptures (the Rauravasūtrasamgraha, the Kriṇatantra and the Mataṅgapārāmeśvara).

<table>
<thead>
<tr>
<th>EARLY SIDDHĀNTA</th>
<th>KAUΛA</th>
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<tbody>
<tr>
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<td>Kulasāra</td>
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<tr>
<td>Svāyambhuva-sūtrasamgraha (6–7th cent.)</td>
<td>Kulapañcāṣikā</td>
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<tr>
<td>SIDDHĀNTA</td>
<td>KAUΛA-TRIKA</td>
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<tr>
<td>Matanga, Mrgendra</td>
<td>1. piṇḍastha</td>
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<tr>
<td>KRAMA</td>
<td>2. padastha</td>
</tr>
<tr>
<td>Jayadrathayāmala Śaṭka 1</td>
<td>3. rūpastha</td>
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<td></td>
<td>4. rūpāṭita</td>
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</tbody>
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Table 3: Some Early Sources of Śaiva Yoga

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8 See Vasudeva 2004:380–381.
9 Later Jaina authors such as Haribhadra and Hemacandra are also well informed on Śaiva yoga, the latter incorporates a version of the fourfold Kaulayoga in his Yogaśāstra.
Sađaṅgayoga is taught as the standard yoga of the Śaivasiddhānta (labelled “Siddhānta” in table 3) a mainstream, Veda congruent dualist tradition. It is also taught in the Trika (or Kaula-Trika), and is taken up by the exegetes of these two traditions. Early Kaula scriptures teach a different, fourfold yoga system. Of this system, too, the Trika exegete Abhinavagupta provides a detailed discussion. The most transgressive tradition, that of the Krama, teaches its own form of Sađaṅgayoga in the first Saṭka of the Jayadrathayāmala. The practitioner of Sađaṅgayoga was required to receive special initiations ([yoga-]dīkṣā, abhiṣeka), raising him to the status of a sādhaka above the lower orders of samayin and putraka initiates. Since liberation at death was already guaranteed by initiation itself, such Śaiva yogins appear to have exerted themselves primarily (as evidenced in contemporaneous popular literature) in a quest to acquire extraordinary powers (siddhi).

Table 4: The Six Āṅgas

10 Several relevant early sources such as the Svacchandatantra of the Dakṣiṇasrotas, and the Netratantra claiming to belong to all streams, show a more complex relationship to Sađaṅgayoga.

11 See Vasudeva 2012. The association of yoga with extraordinary powers was probably prevalent before these systematic accounts of yoga. A common idiom used to denote a supernatural achievement is yogabalena, “through the power of yoga”, which appears to be more or less synonymous with siddhi.
Table 4 shows the differences in the order of the āṅgas found in Śaiva scriptures. The first column shows the perhaps most popular order of the Śaivasiddhānta, which is also the order seen in Buddhist Śaḍaṅgayoga. The second column shows the sequence of the Svāyambhuvasūtrasamgraha, a work of the early Siddhānta with a completely different order and also a different understanding of the functions of the individual āṅgas. The third column shows the sequence adopted by the Trika, which derives from the Svāyambhuvasūtrasamgraha (the Mālinīvijayottara has transparently reworked many of the definitions of the āṅgas found in the Svāyambhuvasūtrasamgraha). The precise history of the many dependencies between all of the scriptures mentioned so far is however still unclear. A useful marker to broadly distinguish the different sequences of Śaḍaṅgayoga is the function of yogic fixation (dhāranā). This involves breath retention and internal mantra enunciation coupled with concentration on a particular location in the body while visualizing various structures and events. There are two main types that have come down to us. The older one is of four kinds, perhaps itself derived from a twofold type related to the sun correlated with fire, and the moon correlated with water. These are localised in the body in the navel and the forehead respectively. They become fourfold by the addition of transcendent fire and water. The second type utilises the five elements: earth, water, fire, air, and ether.

The most characteristic āṅga is called judgment (tarka). By this ancillary the yogin is able to assess his progress and prevent himself from stagnating on the path of yoga. The exegete Abhinavagupta also interprets it as the key element differentiating Śaḍaṅgayoga from other, non-Śaiva yogas. Through tarka, the yogin can evaluate his attainment and, by realising it is not the ultimate level taught in Śaiva scripture, reject it and motivate himself to make efforts to advance to the next, higher, level of attainment. The levels traversed are the stages of six (or more or less) paths or six ontologies. By far the most discussed is the path of the Śaiva tattvas that are derived from the tattva system of the Sāṃkhya. Th gradual ascent through these levels is called the conquest of the reality levels (tattvajaya). A variation on this is taught in the Mālinīvijayottara. Rather than an ascent along the hierarchy of tattvas, it teaches an oblique ascent through a series of apperceptive awarenesses of a single tattva.12

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A Complex Subtle Body

Śaṅgaṅgayoga presupposes a developed subtle body that is also used during ritual initiation. The seventh chapter of the Netratantra (700–850), for example, teaches a detailed “visualization of the subtle (or imperceptible)” (sūkṣmadhyāna) describing a complex yogic or subtle body that is itself a homologisation of eight pre-existing catalogues: 1. six “wheels” (cakra), 2. sixteen “supports” (ādhāra), 3. three “targets” (lakṣya), 4. five “voids” (śūnya), 5. twelve “knots” (granthi), 6. three powers (sakti), 7. three “lights” (dhāman), 8. three principal “channels” (nāḍī).

In the Netratantra there are six cakras. Kṣemarāja’s Netrantantrarāddyota commentary to 7.1cd–5 locates them as follows: “‘Season’ stands for ‘six’, [which are] the locations [called] ‘birth’, navel, heart, palate, ‘drop’, and ‘resonance’, where are found wheels (cakra) called ‘channel’ (nāḍī), ‘illusion’ (māyā), ‘union’ (yoga), ‘breaking’ (bhedana), ‘effulgence’ (dipti), and ‘the peaceful’ (śānta), because they are the substrates (āśraya) of the surges (prasara) of nāḍī, māyā etc.” The janma can, in the Netratantra, refer to either the sexual organ, or, in the present context to the bulb (kanda). In the Svacchandatana these wheels are identified as lotuses (padma), because they are liable to expand and contract, as Kṣemarāja explains.

The sixteen types of “locus,” or “support” (ādhāra) are taught in two different setups: according to the tantraprakriyā and according to the kulaprakriyā. The Netratantra calls them loci because they “support” or “localise” the self (jīvasyādhārakatvād ādāhārāḥ). The tantraprakriyā system is as follows: [1.] big toes (aṅgūṣṭha), [2.] ankles (gulpha), [3.] knee (jānu), [4.] genitals (medhra), [5.] anus (pāyu), [6.] the bulb (kanda), [7.] the channel (nāḍī), [8.] stomach (jaṭhara), [9.] heart (ḥrt), [10.] kārmanāḍī, [11.] throat (kaṃṭha), [12.] palate (talu), [13.] between the eyebrows (bhūmādhyā), [14.] forehead (lalāṭa), [15.] cranial apperture (brahmarendhra), [16.] limit of twelve (dvādaśānta). These ādāharas are

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13 This goes beyond the simple puryaṅtaka inherited from the Śāmkhya (sūkṣmadeha, lingasārīra), for which see Sāmkhyakārikā 33–35. For Śaiva adaptations see Goodall’s discussion under puryaṅtaka in Tāntrikābhidhānakośa 3.

14 rtavaḥ = sat, janmanābhihṛttāhubindunādasthānāni nāḍimāyāyogābhedanađiptisāntākhyānī nāḍimāyāyiprasarāśrayatvāt cakrāṇi yatra.

15 Netratantrarāddyota 16cd–22ab: pūrvam janmasthānām ānandendriyam uktam iha tu kandaḥ.

16 Svacchandatrantrarāddyota 4.364: sankcavīkāsadharmatvāt padmāni.
commonly identified as places where breath may be retained. The Mālinīvijayottaratantra 17.11–13b adds the injunction that the breath may not be held in the eyes after it has been retained in a minor limb: “One should not retain the vital energy in the eyes after holding it in a minor limb.” While sixteen is a common number for the ādhāras there are also some variations. In the Keralan Īśānaśivagurudevapaddhati eighteen such places of retention are enumerated: the big toes, the ankles, the shanks, the knees, the thighs, the anus, the penis, the waist, the abdominal bulb (kanda), the navel, the heart, the chest, the throat, the soft palate, the nose, the space between the eyebrows and the head.

Knots or barriers (granthi, argala) impede the flow of the vital energy. Kṣemarāja explains their name as follows: “‘Knots’, such as the heart, are places where there is ‘crookedness’ of the vital energy (prāṇa)”.

This crookedness that interrupts the flow of the vital energy occurs in the course of the breath, the prāṇacāra. Kṣemarāja adds that they are knots because they cause the reversion or turning away of consciousness (that accompanies the vital energy). Earlier scriptural lists usually located only five granthis in the course of the vital energy (prāṇacāra) as the seats of the five Cause-deities (kāraṇa): [1.] Brahmā in the heart, [2.] Viṣṇu in the throat, [3.] Rudra in the palate, [4.] Īśvara in the forehead, and [5.] Sadāśiva at the cranial aperture (nāsāgra, see below). In the systematization presented at Netratantroddyota 7.1cd–5 this has been expanded to twelve granthis: māyā-pāśava-brahma-viṣṇu-rudra-īśvara-sadāśiva-indhikā-dīpikā-bainasa-nāda-śaktyākhya ye pāśās taiḥ samyuktam. These are further explained at Netratrautra 7.22cd–25ab.

As is evident these practices again presuppose other elements:

Course of the Breath (prāṇacāra) This is the term used for the flow or movement of the vital energy that occurs during respiration. This movement is charted by mapping it to a path in the body measuring thirty-six digits (āṅgula, finger-breadth). The course is commonly used in both yogic and ritual contexts. It runs from the heart-lotus (hṛtpadma) to the level of Śakti (=śaktidvādaśānta, šaktyanta, the level of Sadāśiva, visargānta, śāntyatīta, munḍānta

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17 Īśānaśivagurudevapaddhati Yogapūda 3.57–60.
18 Svacchandatantroddyota 4.364: prāṇaśaktikauṭilyadhāmāni hṛdayādini granthayaḥ.
19 Netratantroddyota 7.1cd–5: ca itaniyāvṛttihetutvād granthayoh…
etc.) in the cranial aperture (brahmabila).\textsuperscript{20} In the Tantrāloka\textsuperscript{21} the outbreath is similarly said to move through thirty-six digits—measured with one’s own fingers—from the heart to the nāsikyadvādaśānta.

**Limit of twelve (dvādaśānta)** There are two “limits of twelve [digits]” dvādaśāantas featuring prominently in esoteric Śaiva yoga, one being the nāsikyadvādaśānta and the other being the śivadvādaśānta located twelve digits above the cranial aperture.\textsuperscript{22} This nāsikyadvādaśānta (despite appearing to be derived from nāsā meaning “nose”) is explained by the Kashmirian exegetes—deriving nāsā from the root nasate in the sense of “crooked motion”—as being the same as the saktidvādaśānta in the cranial aperture (brahmarandhra).\textsuperscript{23} This may be because most the practices involve subtle breath control (sūkṣmaprāṇāyāma) and internal, upward exhalations (ūrdhvarecaka). The “external” limit of twelve (found also in Bhoja’s Rājamārtanda commentary to the Yogasūtra), sometimes called bāhya, where the coarse breath comes to rest (twelve digits below the nāsāgra), is called bhogadvādaśānta by Kṣemarāja,\textsuperscript{24} and it seems to feature only in preliminary purificatory practices.

**Tip of the nāsā (nāsāgra)** The exact location of this nāsāgra is disputed and subject to contextual factors. There appear to be three main places intended in early Śaiva Tantras: [1.] In exoteric usage it might sometimes be the end or tip of the nose.\textsuperscript{25} [2.] The beginning of the

\textsuperscript{20} See Svacchandatantra 4.234cd: «ṭātrimsādanaṅgulaś cāro hṛtpadmād yāva śaktitaḥ (yāva retained metri causa).

\textsuperscript{21} Tantrāloka 6.61abc: hṛdayāt prānacāraś ca nāsikyadvādaśāntataḥ | ṇātrimsādanaṅgulo jantoh sarvasya svāṅgulakramāt.

\textsuperscript{22} Tantrālokoviveka ad 5.144b: dvādaśāntapathaḥ nāsikyaśīvadvādaśāntaḥ; ibid. 5.145ab: kaṇḍilī śaktidvādaśāntaḥ prakriyāntaḥ śivadvādaśāntaḥ.

\textsuperscript{23} See e.g. Jayaratha in his Tantrālokoviveka commentary to Tantrāloka 6.61: nasate kuṭilam gacchatī nāsikā śaktis tasyā ayam nāsikyaḥ śakto dvādaśāntaḥ. Similarly Kṣemarāja in Svacchandatantrodhyota 7.207: nasate kaṭulyena gacchatī nāsikā madhyasaṅkī. See also Svacchandatantrodhyota ad 3.171d: śaktyavadhi dvādaśāntanm tac ca nāsikyam iha, Tantrālokoviveka ad 6.212cd: prāṇasya brahmarandhrvatīnāsikyadvādaśāntam udayasthānam.

\textsuperscript{24} See Svacchandatantra 2.33c: asuddahā svamarud recyah, Svacchandatantrodhyota ad loc: “recyah” iti svarasavākaprasaṃmanena bhogadvādaśānte niveśyāḥ.

\textsuperscript{25} See Kīranatāntra 30.18.
bridge of the nose, i.e., the spot between the eyebrows where the gaze is to be fixed to aid concentration in various yogic disciplines.26 [3.] In esoteric tantric and yogic contexts this denotes more commonly the śaktiśūdāsaśānta, the end of the central channel at the crown of the head, the cranial aperture.27 Similarly Kṣemarāja and Jayaratha28 gloss nāśānta as the end or inside of the nāsā which is the end or interior of the suṣumnā at the cranial aperture.29

**Upward exhalation (ūrdhvarēcaka)** An internal, upward exhalation along the central channel 30 penetrating the levels of the kāraṇa deities31 up to the dvādaśānta32 usually performed while assuming divyakarana (syn. śanmukhiśānta) to seal the bodily orifices (dvāra). The procedure is delineated at Svacchandatantra 4.438–39ab as a central event in the performance of the uccāraṇa of the root mantra (tattva). There it is not only the kāraṇa deities that are surmounted, but other structures of the subtle body too. Divyakarana is assumed, the breath is retained (kumbhita) and slowly exhaled internally. Channels (nāḍī), knots (granthi), and lotuses (padma) are brought into the central channel (so Kṣemarāja, the Svacchandatantra says simply “they become upward-facing/streaming”, ērdhvasroto bhavanti) so that they can be subsequently pierced with the jñānaśūla.

As we have seen, already the Mālinīvijayottara rejected the gradual ascent along the path of tatvās and proposed a shorter path along apperceptive states instead. Already early on such alternative (and easier) meditation practices (Nistaraṅgopadeśā) were synthesized in the

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26 Svacchandatantroddyota ad 7.34: nāśāgyasya bhrūmadhyasya; Svacchandatantroddyota ad 5.75d: nāśikānto bhrūmadhiyam; Mahānavaprakāśa (Śū) p.75: bhravor ārambhakoṭīṃ nāsāmulaṃ sprṣati | tatraiva buddhyakṣacatusṭayasya dvārabhūte catuspathaḥ; Kaulajñānaṁirṇaya 17.3; Mṛgendratantra Yogapāda 18cd.
27 See Svacchandatantroddyota ad 4.427d: nayen nāśāntagocaram = dvādaśāntavīśrāntāṃ kuryāt.
28 Commenting on Tantrāloka 15.84–97: nāśānteti nāśāyāḥ śaker anto vyāptiśabdyapadeśyāṃ prasarastāḥām.
29 See also Svacchandatantroddyota ad 7.35d: śaṭkyante = dvādaśānte.
30 Svacchandatantroddyota introducing 1.39cd–42ab: “by an internal exhalation along the central channel”, …madhyamārgordhvarēcakaṇa…
31 Tantrāloka 335cd–338: “by an internal exhalation, which is a sequential traversing of the various levels of the kāraṇa deities”, ērdhvarēcakaṇa ca tattakāraṇapadollāngaṇakramena.
32 Svacchandatantroddyota 4.438: “at the end of the internal exhalation, i.e. the limit of twelve [digits]”, ērdhvarēcakānta dvādaśānte.
Trika’s Vijñānabhairava. The following two verses can serve to show the nature of the ever more subitist nature of the practices that sought to replace Śaḍaṅgayoga:

\[
\text{Vijñānabhairava 61 (Dhāranā 39):} \\
\text{ubhayor bhāvayor jñāne} \\
\text{dhyātād madhyam samāśrayet} \\
yugapac ca dvayaḥ tyaktvā \\
\text{madhye tattvam prakāśate} ||
\]

“When two things/feelings/states are known
One should contemplate the [gap] in between [and] enter it.
Simultaneously giving up both
Reality shines in between.”

\[
\text{Vijñānabhairava 72 (Dhāranā 49):} \\
jagdhipānakṛttollāsa- \\
rasānandavicṛmbhanāt | \\
bhāvayed bharitavastām \\
\text{mahānandas tato bhavet} || 72 ||
\]

“One should contemplate the state of satiety
Arising from the expansion of the bliss of savouring
[And] the euphoria produced by
voracious eating and drinking
Then one becomes the enjoyer of Great Bliss.”

---

33 For its rejection of Trika ritual, see Sanderson 2014:42.
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