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A CRITICAL COMPARISON OF SAMADHI AS PRESENTED IN PATANJALI YOGA AND HATHA YOGA TEXTS

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ABSTRACT

Samadhi is the highest state of yoga in which the practitioner, having reached the pinnacle of meditation, transcends his aham, senses and personal existence and realized the soul. This article compares the concept of samadhi described in the Patanjali yoga sutras and the hatha yoga texts. Hatha yoga texts such as the hatha yoga, gherandaSamhita, vasishthaSamhita, shivaSamhita, and the siddha siddhantapaddhati are included. The above mentioned hatha yoga texts describe the concept of samadhi in different ways. The relationship between hatha yoga and raja yoga has also been shown. However according to all authors, samadhi is a state that every human being can attain. By exploring the similarities and differences in these texts, it becomes clear that while various traditions have approached samadhi through different perspectives, there is an underlying unity in the fundamental principles that guide its attainment. This comparative study reveals the complex interrelationship between the conceptual and practical dimensions of samadhi, which reflects the diversity of human experiences and realms.

Keywords: Samadhi, Patanjali Yoga sutra, Hatha Yoga, Ashtangayoga.

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INTRODUCTION

To awaken the dormant powers hidden within humans and transform them into superhumans, numerous thinkers and sages of the Indian tradition have developed numerous methods. However, according to modern science and modern experts, humans are the highest unit of life's evolutionary development on Earth, with no further potential for evolution. Based on this, today's humans believe that illness and disease are their destiny and fate. However, in the Indian philosophical tradition, our sages and saints have demonstrated through their profound research that a healthy and joyful life is truly a human birthright and inheritance. To experience optimal health, joy, and creative wholeness, our sages and saints have developed numerous methods that enable humans to achieve holistic health, joy, and creativity. Similarly, the treasure trove of Indian culture is filled with numerous gems, describing paths such as jana yoga, bhakti yoga, karma yoga, mantra yoga, hatha yoga, and the ashtanga

marg. Yoga is one of these paths. It would not be an exaggeration to say that all the above paths are related to yoga in some way or another. Yoga trains humans to ascend to higher and higher levels. This yoga system is one of the steadfast pillars of Indian culture. While yoga has affirmed the philosophical aspect of Indian culture, it has also fostered the development of spiritual inclinations in humans. Yoga originated with the development of human culture for spiritual upliftment. Indian sages gradually spread this system throughout the world, and over time, through the guru-disciple (sishya) tradition, this teaching has reached us today. Regarding this very yoga system, the Srimad Bhagavad Gita states that this yoga system is not new but has been practiced since ancient times [1]. Therefore, we can say that this yoga system is the eternal knowledge. Under this, Yoga Vidya, various sages have described Ashtangayoga [2], Saptangayoga (Digambaraji, 2005), Shadangayoga [4], Chaturangayoga [5].

The highest state of yoga is called samadhi, and the state of samadhi is called yoga. Its importance is described in all religions, including Hinduism, Jainism, Buddhism, and yogiism. When a practitioner is completely immersed in the meditation the subject and object unite, and the sense of individuality dissolves into non-dual awareness. It is called Samadhi [2]. The word samadhi is formed by combining the words 'sam'

and 'dhi'. 'Sam' means equality and 'dhi' means intellect. When one attains a state of equanimity of intellect, it is called samadhi. Only through Samadhi we can realize the knowledge of the eternal. Every great guru has attained the highest experience, and this experience is samadhi. Over thousands of years in India, these gurus have revealed mysterious truths about this state. They have described samadhi as the fulfillment of humanistic vision and destiny, and have explained that one who has attained this experience no longer needs anything in worldly life, for samadhi is the treasure of all riches. Both Swami Sivananda and Swami Satyanandas state that although the seed of samadhi is already present in everyone, only through gradual accomplishments in the practice of sadhana the practitioner will be able to enter this realm and develop samadhi and its seed into a fully developed tree. Thus, we can say that every human being can attain samadhi, the ultimate goal of life, through the practice of yoga [6]. It is true that no one can accurately describe this state, but based on their experience, sages have provided some guiding principles. Various texts on Yoga Sutra and Hatha Yoga describe it in different ways, but all sages and thinkers agree on one point: samadhi is a state that every human being can attain.

Relationship between Yoga Sutra and Hatha Yoga

In the Yoga Sutras, written by Maharishi Patanjali, we find a description of Ashtanga Yoga, which various authors and thinkers have referred to as Raja Yoga, which enables humans to attain Samadhi. Various texts on Hatha Yoga have described Hatha Yoga as a ladder for practitioners seeking to reach the highest peaks of Raja Yoga.

Śrī Ādināthāya namo'stu tasmai yenopadiṣṭā haṭhayogavidyā [11].

Vibhrājate pronnatarājayogam āroḍhum icchor adhirohiṇīva || H.Y.P. 1/1

Therefore, for those who are confused by various opinions and do not know Raja Yoga, the kind Swatmarama preaches Hathapradeepika [5].

Bhrāntya bahumata-dhvānte rājayogam ajānatām |

Haṭhapradīpikāṁ dhatte Svātmārāmaḥ krpākarah || H.Y.P. 1/3

Various Hatha Yoga texts describe that Hatha Yoga and Raja Yoga complement each other, meaning that Raja Yoga is incomplete without Hatha Yoga, and Hatha Yoga is incomplete without Raja Yoga. Both are interdependent. Therefore, a yoga practitioner should engage in Hatha Yoga through the path prescribed by a guru [5].

Haṭham vinā rājayogo rājayogaṁ vinā haṭhaḥ | Na sidhyati tato yugmam āniṣpatteḥ samabhyaset || H.Y.P. 2/76

Haṭham vinā rājayogo rājayogaṁ vinā haṭhaḥ | Vyāptiḥ syād vinā bhūtaśrī rājahaṭhayogayoḥ || H.R. 1/19

Haṭham binā rājayogo rājayogaṁ vinā haṭhaḥ |

Na sidhyati tato yugmam āniṣpatteḥ samabhyaset |

Tasmāt pravartate yogī haṭhe sadgurumārgataḥ || S.S. 5/222

Unless Rāja Yoga is attained through Haṭha Yoga, Haṭha Yoga is incomplete and ineffective.(5,7) Similarly, practitioners who engage only in Haṭha practices without understanding Rāja Yoga are considered to attain little fruit from their efforts [8].

Rajayogam ajānantaḥ kevalaṁ haṭhakarmaṇaḥ | Etān abhyāsino manye prayāsaphalavarjitān || H.Y.P. 4/79

Thus, the relationship between Raja Yoga and Hatha Yoga is described in numerous texts. The term Raja Yoga describes a state of trance, in which an uninterrupted stream of bliss flows [5].

Patanjali's yoga is called Raja Yoga, which focuses entirely on the control of mental activities and the restraint of thoughts. However, the physical activities of Hatha Yoga have been highly developed in Hatha Yoga itself. Raja Yogis are those whose practice is a psychological process, that is, those who concentrate the mind and stabilize it or take it in one direction. It is also worth noting that there is no sect of Hindu practitioners that does not have some or much faith in Raja Yoga. However, Shaiva and Shakta were such sects in which Hatha Yoga was highly respected. Shakta means Since Tantra followers believed that the method or conduct of sadhana was more important than devotion, the most important discourse on Hatha Yoga was also given in the Tantra path [9].

Hatha Yoga

The word 'Hatha' is made up of two words 'Ha' and 'Tha' where the word 'Ha' denotes the flow of life force through the Suryanadi (Hakar) and the word 'Tha' denotes the flow of life force through the Chandranadi (Thakar). When in the course of Pranayama Sadhana, the Sun and the Moon unite, that is, the flow of life force starts simultaneously from both the nostrils, then this life force practice is called Hatha Yoga Sadhana. Through this Hatha Yoga, all types of defects are destroyed due to the simultaneous flow of life force in both Suryanadi and Chandranadi.

Various authentic texts on Hatha Yoga mention Samadhi and its form. The main texts include: Hathapradeepika, GherandaSamhita, VasishthaSamhita, Shiva Samhita, and SiddhasiddhantaPaddhati. The concept of Samadhi is described differently in the above-mentioned texts on Hatha Yoga, but according to all authors, Samadhi is a state that every human being can attain. It requires spiritual practice, which must be practiced with devotion and without interruption for a long period of time.

Samādhi described in Haṭhapradīpikā:

Salile saindhavaṁ yadvat sāmyam bhajati yogataḥ |

Tathātmamanasoḥ aikyaṁ samādhir abhidhīyate || H.Y.P. 4/5

The aim of Hathayoga is to attain Rajayoga. Swatmarama has not drawn any clear line between Hathayoga and Rajayoga and both go hand in hand with each other, hence the description of Rajayoga is also found in Hathapradeepika. Rajayoga is the mental aspect and Hathayoga is the physical aspect of the same discipline. Rajayoga and Samadhi have similar connotations. Unmani, Manonmani, Amartva, Laya, Shunyata, Paramapada, Niralamba, Jeevanmukti, Turya etc. are synonyms of Samadhi but there are some subtle differences between them but in the end all of them culminate in Rajayoga [5].

Just as salt becomes one with water, the union of the soul and mind is called samadhi. The soul is the Supreme Being, and the mind is individual. In this state of samadhi, the union of the two is temporary; their eternal union is called kaivalya.

**Yadā sañkṣīyate prāṇo manasaś ca praliyate |
Tadā samarasatvaṁ ca samādhir abhidhīyate ||
H.Y.P. 4/6**

When the life force becomes weak and gets absorbed in the mind, then the union of both is called Samadhi [5].

When there is oneness and equality between the soul and the Supreme Soul, there is absence of all desires and this state is called Samadhi.

**Tadā samaṁ ca dvayor aikyaṁ jīvātma-
paramātmanoḥ |
Pranaṣṭa-sarva-saṅkalpaḥ samādhīḥ
so'bhidhīyate || H.Y.P. 4/7A**

yogi who attains samadhi is immune to death, unhampered by the bondage of karma, and unconstrained by anyone. Thus, Swami Swatmarama, after describing the nature of samadhi, also outlined the means to attain it. Through these means, every human being can attain the state of Samadhi [5].

**Samādhi, as described in the Gheraṇḍa Saṁhitā:
Śāmbhavi caiva bhrāmari khecarī yoni-mudrayā
|**

**Dhyānaṁ nādam rasa ānandaḥ laya-siddhiś
caturvidhā || G.S. 7/4**

**Pañcadhā bhakti-yogena mano-murchchā ca
ṣaḍvidhā |**

**Ṣaḍvidho 'yaṁ rāja-yogaḥ pratyekam
avadhārayet || G.S. 7/5**

The supreme state of mind is called Samadhi. By the supreme state of mind, we mean a state where all the impulses of the mind are tamed, and the mind becomes calm and stable. After achieving this state, there is no restlessness of any kind in the mind [10].

Separating the mind from the body. When the state of Samadhi is achieved, the soul becomes separated from the body. The infinite existence of the soul attains equality with the Supreme Soul; this state is called Samadhi. In the state of Samadhi, we feel that I am Brahma and nothing else exists except Him. I do not have any kind of bondage, grief, sorrow, attachment,

pain; I am free from all kinds of bondages. This state is called Samadhi.

Maharishi Gheranda described various stages of Samadhi. These stages differ according to the methods of meditation. According to Maharishi Gheranda, there are six types of Samadhi, and by using the word Yoga with each Samadhi, he demonstrates that Yoga and Samadhi are synonymous terms that can be used interchangeably. Maharishi Gheranda described attaining Samadhi through various types of Yoga: Dhyana Yoga, Nadayoga, Rasananda Yoga, Layasiddhi Yoga, Bhakti Yoga, and Manomurchha. Samadhi is achieved through the Shambhavi Mudra of Dhyana Yoga, the Khechari Mudra of Rasananda Yoga, the Bhramari Mudra of Nadayoga, and the Yoni Mudra of Layasiddhi Yoga, and through contemplation of the Ishtadev (Ishvarapranidhana) of Bhakti Yoga. Manomurchha is achieved by merging the mind with the soul [3].

The final culmination of the above six Samadhis is Raja Yoga. Practitioners should practice all stages in sequence, and in this way, they will surely attain Raja Yoga. The practitioner should not have any doubts about this.

Samādhi in Vasiṣṭha Saṁhitā:

**Samādhir samatāvasthā jīvātma-
paramātmanoḥ |**

**Paramātma-sthitiḥ proktaḥ samādhir
pratyag-ātmanaḥ || V.S. 4/59**

**Dhyāyena yathā yathātmānaṁ tat
samādhis tathā tathā |**

Dhyānena ātmani saṁsthāpyaṁ

nānyathā ātmayato bhavet || V.S. 4/80

The union of the individual soul and the Supreme Soul is Samadhi. As meditation continues, Samadhi will come. It is through meditation that the soul should be focused on the Self [11].

Samādhi in Śiva Saṁhitā

**Ātmānam atmanā yogī paśyaty ātmāni
nīcitam |**

**Sarva-saṅkalpa-sannyāsi vyaktaṁ cidhyā-
bhāva-grahaḥ || S.S. 1/63**

**Ātmany ātmāni cātmanāṁ drṣṭvā 'nantaṁ
sukhātmakam |**

**Vismṛtya viśvaṁ ramate samādhau
sthīratas tathā || S.S. 1/64**

The yogi who renounces all resolutions and gives up the false worldly bonds, sees definitely in the soul through his soul. In this way, the practitioner of Yoga, experiencing the eternal and blissful Self in the soul, forgets the world and intensely rejoices in Samadhi [8].

**Samādhi described in Siddha Siddhānta
Paddhati:**

**Jāgrat svapnaḥ suṣuptis turyaṁ turīyātītam iti
pañcaguṇo jīvaḥ || S.S.P. 1/55**

Equal state of all elements in the conscience, that is, the feeling of non-difference in things, the mind become inactive and completely calm and its become completely calm without any effort, this state is called Samadhi. The experience of happiness is called heaven and the experience of sorrow is called hell. Desired karma is the root of bondage. Nirvikalp Samadhi is liberation even while living in the body. On having the knowledge of the true nature of the soul, one experiences awakening of the soul and peace during sleep etc. The Supreme Soul, endowed with infinite opulence, resides in every body in the form of consciousness by his unbroken nature. The kind of knowledge by which one gets to know the body and the body very well. This is the state of Gyan Samadhi [12].

There are five states of a living being. In the waking state, all the senses are in a state of functioning. The dream state is where the senses and motor organs remain dormant but the mind remains active. The Sushupthi state is a state of deep sleep. The state of TuriyaSamprajnata Samadhi is where there is so much concentration that there is some sense of the object of concentration. Along with it, there is no awareness of knowledge, name etc. which arise from memory and the fifth Turiyatita, which Patanjali has called Asamprajnata Samadhi, is the state of complete cessation of the mind's tendencies, which is Samadhi [13].

Samadhi described in Patanjali Yoga Sutra: Today, the general public believes that Maharishi Patanjali formulated yoga, while Lord Shiva is considered the first guru of yoga. Some believe that the Yoga Sutras of Patanjali were based on the now-lost Hiranyagarbha Yoga Sutras. However, it would not be an exaggeration to say that the Yoga Sutras of Patanjali are the most authoritative and systematic treatise on yoga, discussing all aspects of yoga in detail. According to Maharishi Patanjali, yoga is the means to attain samadhi or kaivalya. In the normal state, the mind changes constantly, but when the mind's tendencies are controlled through the practices of yoga, samadhi is attained. To achieve this state, Maharishi Patanjali described various types of yoga practices, which vary according to the category of practitioner. Maharishi Patanjali has described the practices of Vairagya, Kriya Yoga, and Ashtanga Yoga in detail, according to the category of practitioner. Ashtanga Yoga is intended for the ordinary person, and through the practice of this a person can transform from a human being to a superhuman being. By becoming onea sadhaka (practitioner) can attain Kaivalya, even beyond the state of Samadhi. Maharishi Patanjali even described Kaivalya as the final culmination of Samadhi. Maharishi Patanjali called the state of cessation of the mind's tendencies "Yoga," and this state is also called Samadhi. Instead of using the term "SarvaVrittiNirodha," Patanjali referred to only VrittiNirodha. This implies that the state when only the meditative tendencies remain is also called Samadhi. This state is called "Sabija

Samadhi." "Sabija" refers to a state in which the mind's seed-like object remains its support, and all other tendencies are cessation. After this state, one attains the state of "Nirbheej Samadhi," in which even the seed-like support of the meditative object ceases. The seed-like object is also burned away through yoga practice. In this way, all the meditative tendencies of the practitioner are cessation, and the practitioner enjoys Nirbheej Samadhi [14].

Maharishi Patanjali's Ashtanga Yoga has been referred to as Raja Yoga by many scholars and commentators. Raja Yoga has been given the title of the king of all types of yoga. This yoga is called Raja Yoga because it is the final stage of Raja Yoga, after which the practitioner attains Kaivalya. Hatha Yoga works on physical activities whereas Raja Yoga works on mental activities. Hatha Yoga prepares the body for Raja Yoga activities. The ultimate aim of Raja Yoga is to make the practitioner attain Kaivalya, which through various dimensions helps the practitioner attain the final state of Kaivalya [14].

Maharishi Patanjali described various samadhis in his Yoga Sutras. To explain the nature of seedless samadhi, which is the cessation of all activities, we first describe its preceding state, known as Samprajnata Hatha Yoga, which is as follows:

Vitarka-vicārānanda-āsmītanugamāt saṁprajñātaḥ || P.Y.S. I/17

The state that is attained under vitarkavichar, ananda and asmita, is called Samprajnata Samadhi [2].

Vitarka Samadhi: Such a state of Samadhi when the ingestible substances are consumed in the gross form. It has two types:-Savitarka and Nirvitarka.

Savitarka Samadhi: When Samadhi is done in the gross form of perceptible objects, at that point of time as long as the option of words, meaning and knowledge remains in the Samadhi, then it is called Savitarka Samadhi.

Nirvitarka Samadhi: When Samadhi is done in the gross form of perceptible objects, then at that point of time, till the time there is no option of words, meaning and knowledge in Samadhi, then it is called Nirvitarka Samadhi.

Vichara Samadhi: This state of Samadhi is achieved when the subtle form of the perceptible objects is considered. It has two typesavichar and nirvichar.

Savichara Samadhi: When Samadhi is done in the subtle form of perceptible objects, at that time as long as there is option of words, meaning and knowledge in Samadhi, then it is called Savichara Samadhi.

Nirvichara Samadhi: When samadhi is done in the subtle form of perceptible objects, at that time, till the time there is no option of words, meaning and knowledge in samadhi, then it is called Nirvichara Samadhi.

Anandanugata Samadhi: When there is no connection of thought in Nirvichara Samadhi, but there is connection of experience of joy and ego, it is called Anandanugata Samadhi.

Asmitanugata Samadhi: When even the feeling of bliss disappears in samadhi, then it is perceived as merely asmitanugata. This is called the purity of thoughtless samadhi.

Ta eva sabījaḥ samādhiḥ || P.Y.S. 1/46

Nirvitarka and NirvicharaSamadhis, despite being Nirvikalp, are not seedless because all of them are SabijaSamadhis, the reason for this is that in them, the mind-tendency which focuses on some object of object in seed form exists. What it means to say is that there is no complete cessation of all the tendencies, hence all these states are called SabijaSamadhis. In these Samadhis, the seed of this feeling (I am) remains till the end. From this seed of identity, the tree of worldly bondage can sprout again anytime. Therefore, all these Samadhis are called Sabija Samadhi.(13)

Virāma-pratyaya-abhyāsa-pūrvaḥ saṁskāra-śeṣo 'nyaḥ || P.Y.S. 1/18

The practice of ViramaPratyaya, whose previous state is and in which only the nature of the mind remains, is another Samadhi which is called Asamprajnata Samadhi, this Yoga is also called Asamprajnata Yoga. When the practitioner attains complete detachment, at that time naturally the mind does not go towards the objects of the world, it automatically becomes detached from the objects of the world. When the practice of the knowledge of that detached state also stops, the mind remains filled with only the impressions of the final detached state. In this state only the impressions of the object of meditation remain.(14)

Tasya api nirodhe sarva-nirodhān nirbījaḥ samādhiḥ || P.Y.S. 1/51

When even the mere impressions of this present state are cessation, that is, when the tendency of the mind that controls its tendencies is also cessation, then everything is cessation. This is called Nirbija Samadhi [13].

Tadā draṣṭuḥ svarūpe 'vasthānam || P.Y.S. 1/3

In this sequence, when the tendencies of the mind are stopped, the observer or the person gets established in his true form, that is, he attains the state of Kaivalya [2].

Tadabhāvāt saṁyoga-bhāvo hānam taddrṣeḥ kaivalyam || P.Y.S. 2/25

In this context, when the union of Prakriti with Purusha is dissolved, the observer becomes established in his true nature. This is called by the names AsamprajnataNirbija Samadhi, Kaivalya state etc. Similarly, when ignorance is completely lost through self-realization knowledge, then the union caused by that ignorance also ends and then no connection of Purusha with Prakriti remains. When this connection or union ends, all the sorrows like birth, death, happiness, sorrow etc. are lost forever and Purusha becomes situated in his true nature; this is the Kaivalya state [13].

Sattva-puruṣayoḥ śuddhi-sāmye kaivalyam || P.Y.S. 3/55

In this context, when the intellect becomes supremely pure and begins to merge with its cause, and on the other hand, the veil of the intellect's association with the purusha due to ignorance is removed by the light of knowledge, the purusha also becomes pure. In this way, when both the intellect and the purusha are purified with equal feelings, then Kaivalya is attained.

Puruṣārtha-śūnyānām guṇānām pratiprasavaḥ kaivalyam svarūpa-pratiṣṭhā vā citi-śakter iti || P.Y.S. 4/34

In this context, the guna that have completed all their functions result in the cessation of karma. The nature of the guna is to provide worldly pleasure (bhog) and liberation to the person. To accomplish this task, they transform into various forms of nature. The person for whom these qualities provide worldly pleasure (bhog) and liberation no longer has any duty left for that person; they merge with their cause. This is the Kaivalya of the guna, meaning the absence of association of the guna with the person. In this way, the person becomes established in his own true nature, that is, attains Kaivalya [14].

CONCLUSION

A comparative study of samadhi as presented in the Yoga Sutra of Patanjali and the Hatha Yogic texts has shed light on a multifaceted concept of insight into this sublime state of consciousness. By exploring the similarities and differences in these texts, it becomes clear that while various traditions have approached samadhi through different perspectives, there is an underlying unity in the fundamental principles guiding its attainment.

Patanjali's Yoga Sutra articulate samadhi as the culmination of the ashtangamarg, emphasizing a systematic process of self-realization and introspection. Hathayogic texts, on the other hand, offer a rich array of yogic techniques that guide practitioners through complex paths toward union with the divine. This comparative study thus reveals the complex interrelationship between the conceptual and practical dimensions of samadhi, reflecting the diversity of human experiences and aspirations.

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