

## "Differentiating between Pāta<sup>類</sup>alayoga and Haṭhayoga in Sanskrit Literary History"

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An interesting puzzle in classical Sanskrit literary history is the relation between the classical Yoga of Patanjali (and its relevant commentaries) and the Hatha Yoga texts usually associated with the names of Matsyendranatha and Goraksanatha. There is no doubt that Hatha Yoga texts make reference to the so-called "Raja Yoga" of the classical tradition, but the references are for the most part little more than lip service. The *Yogatattva Upanisad*, for example, begins by listing the various types of Yoga, one of which being classical Yoga, but then proceeds to ignore classical Yoga philosophy for the remainder of the text. Much the same is true for the entirety of the Hatha Yoga textual tradition. The paper will attempt to answer the question as to the validity of referring to these separate traditions with the same term, "yoga." I hope to show that the usual hermeneutic of "multivalent" or "polyvalent" conflation of the traditions is seriously misleading and that it is best to separate the traditions both historically and conceptually.