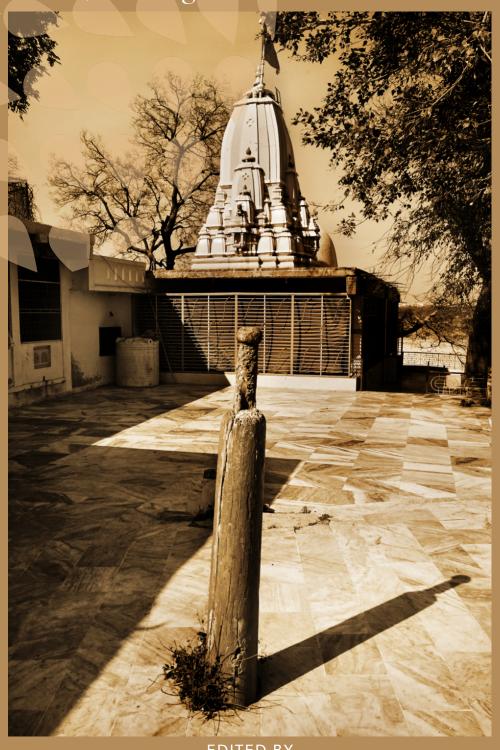
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Yoga and the Traditional Physical Practices of South Asia Influence, Entanglement and Confrontation



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COVER IMAGE

Shree Hinglaj Mata Temple Siddhpur, Gujarat. © Haṭha Yoga Project, 17 March 2017.

The surroundings of the Shree Hinglaj Mata Temple in Siddhpur are filled with the *samādhis* (graves) of *sādhus* belonging to different *sampradāyas*. Pictured is the heavy wooden *mudgar* (club) used by Guru Mastrām (*circa* early mid-20th century), known for being a yogi and a *pahlvān*. The *mahant* of the place claimed that the *bābā* used to face ghosts in the night with that mace.





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NOTE TO TRANSLITERATION AND STYLE

We have not always maintained strict consistency with regard to writing foreign-language terms used in this book, in some cases departing from conventional usage, and indeed from the in-house style of the *Journal of Yoga Studies*. This is particularly true with regard to the physical disciplines that are the topic of this volume. The term *haṭhayoga* is a case in point. We generally write it as a single, lowercase, uncapitalised word, using IAST conventions for diacritics, and in italics, reflecting standard style for transliterating foreign words in English. We do not generally write it in other ways the term is commonly seen in English today, for example with an initial capital letter and as one word (*Haṭhayoga*/Hathayoga) or two words (Haṭha/Hatha Yoga)—that is, as a proper noun is written according to style conventions such as the Chicago Manuel of Style (CMS).

Although this is a stylistic choice, it is also in some respects a tactical decision: by writing <code>haṭhayoga</code> and certain other terms in this way, we seek to point towards and maintain the historicity, ambiguity and "strangeness" of the Sanskrit compound, before it "flips" into English usage. Some will find such moves superfluous or tendentious. Nevertheless, we make a comparable tactical choice in this volume with regard to other terms (especially those pertaining to body practices) that are the site of confrontation and contested meaning, within or across history, geography and "traditions." For similar reasons, words that have passed into English usage, but that have a technical meaning in Sanskrit texts are generally written in lower case, in italics and with diacritical marks: e.g. <code>āsana</code>, <code>prāṇa</code>, <code>rāja</code>, <code>prāṇāyāma</code>, etc.

Place names are mainly transliterated without diacritical marks, unless they are religiously significant, or where diacritical marks are essential for disambiguation. Author names and well-known persons from the modern period are mostly written without diacritical marks, as *per* their organization's convention or the author's name used in their publications. For the transliteration of titles of literary works and technical terms in languages other than Sanskrit or Hindi, scholars have chosen the transliteration systems of their preference.



Perhaps obviously, given that they are different languages, spellings sometimes change according to whether a term is used in a Sanskrit or a Hindi context—for example, sūryanamaskāra (Skt) vs. sūryanamaskār (H).

That said, there may be some variations in the stylistic presentation of terms across chapters, especially in cases where authors wish a term to reflect a specific, intended usage. We have tried to respect authors' wishes in this regard, especially given the multi-author, multi-language and multi-disciplinary nature of the volume.