Notes

Chapter 1


P. 2  plagiarized is a more accurate term: Murr 1987, 2: 1–64.

P. 3  Application or concentration of the thoughts: Monier-Williams 1984, 856–57.

P. 5  what Patanjali termed the “eight-part practice”: Yoga Sutra 2.29 (astav angani).

P. 7  they would have also taken part in debates: King 1999, 44, 64.

P. 9  One count on which these scholar-practitioners: Feuerstein 1979, 34–35; Chapple 2008, 219–21.


P. 10  there are only four verbs: Angot 2008, 23.


P. 11  So when we speak of the philosophy of Patanjali: Bryant 2009, xxxviii.


P. 13  a. 7: Disciplined meditation: Larson and Bhattacharya 2008, 162.

P. 13  a. 8: We become whole: Roach and McNally 2005, 4.


P. 14 a. 21: Yoga: Grinshpon 2002, 97. This is the third, and most eccentric, of three translations Grinshpon proposed here.


Chapter 2

P. 19 since the sixteenth century: Halbfass 1988, 351–54; Angot 2008, 26n45.


P. 21 a divine figure named Hiranyagarbha: Mahabharata 12.337.60; 12.337.60. See also Kane 1977, 1371, 1390–91, and Bhattacharya 1985, 16–18, 171–73.
P. 21  *one of them quite extensively*: Bhattacharya 1985, 19–24. This is the *Ahirbudhnya Samhita*, a work that likely postdates the *Yoga Sutra*.


P. 22  *“Samkhya with Ishvara”*: Bronkhorst 1981, 309–20. Bronkhorst appears to have been unaware of Apararka’s twelfth-century commentary on the *Yajnavalkyasmriti*, which identifies Patanjali as the source of the Yoga system and identifies his system as *seshvara samkhya*: Apte 1903, 11.


P. 23  *a legendary sage named Kapila*: Burley 2007, 36.


P. 27  *iron filings around a magnet*: *Yoga Sutra* 4.1, with the commentaries of Vyasa and Vachaspati Mishra, in Koelmans 1970, 83; *Yoga Sutra* 4.22, in Mitra 1883, 193.

P. 27  *an actress or a dancer*: Shankara’s commentary on *Samkhya Karika* 59, in Bryant 2009, 26.

P. 28  *The mind-stuff is the mirror*: Bryant 2009, 14–16.

P. 29  *issuing into a direct yogic perception*: King 1999, 191.

P. 29  *“dwells in His own form”*: *Yoga Sutra* 1.3.
In the Indian case: Garbe 1896, 43–45; Mitra 1883, 9 (commenting on Yoga Sutra 1.4). He further refers to this principle at pages 171 and 194, commenting on Yoga Sutra 4.3 and 4.22, with the commentary of Bhoja.

This principle: White 2012, 61–77.

done is one of the supernatural powers: Yoga Sutra 3.45, with the commentary of Vyasa.

This principle: enter into the bodies of other beings: Yoga Sutra 3.38.

This principle: the power of flight: Yoga Sutra 3.42.

This principle: invisibility: Yoga Sutra 3.21.

This principle: the ability to read other people’s minds: Yoga Sutra 3.19.

This principle: there is nothing supernatural about these powers: Bryant 2009, 33–38.

This principle: Capable of penetrating or transforming: Yoga Sutra 4.10, with the commentary of Vachaspati Mishra, in Woods 1914, 313; and Bryant 2009, 15.

This principle: bees following their queen: Yoga Sutra 2.54, with Vyasa’s commentary, in Woods 1914, 197. Indian sources in fact refer to this as the “king-bee.”

This principle: a humble wooden cart: Mitra 1883, 201.


This principle: Comprising the final twenty-eight verses: Yoga Sutra 2.28–3.3.

This principle: at least two—but perhaps as many as six: Larson and Bhattacharya 2009, 62–64; Chapple 2008, 110.
“Patanjali” is listed as the name of one of the twenty-six mythical Great Serpents:

Bhattacharya 1985, 92.

I bow with folded hands to Patanjali:

Bryant 2009, 288; Woods 1927, xiii.

the son of a woman named Gonika:

Mitra 1883, lxviii.

a commentary on the Caraka Samhita:


recited in B.K.S. Iyengar yoga classes:

Bryant 2009, xxxii.

In about the twelfth century:


According to this pilgrim’s guide:

Younger 1995, 171.

the Patanjali Puja Sutra:


Those connections would not be made:

Patanjali Carita 2.7–19, in Sivadatta, Parab, and Pansikar 1934, 8–9.

Out of grace to the world:

Deva 1936, 448.

the 2004 inauguration of just such a shrine: found at


Adisesa then began to meditate:

Iyengar 1993, 2.

If, like Hiranyakarbh in the Mahabharata:


several scholars:

Sarbacker 2005, 103; Bryant 2009, xxxiii; Whicher 1998, 49;

Taimni 1965, ix; Prabhavananda and Isherwood 1971, 8.

Patanjali would merely have been the human transmitter:

Angot 2008, 126.

There is a significant minority opinion:


most notably T. S. Rukmani:


the ninth-century Shankaracharya flatly rejects:

As Leggett notes: Leggett 1990, 18, 40–41.

his assertion that there is only one Purusha: Leggett 1990, 7–8.


attacking the possibility of direct yogic perception: Taber 2009, 81.

Hiranyagarbha’s Yoga system may have preceded Patanjali’s: Vachaspati Mishra, *ad Yoga Sutra* 1.1, in Woods 1914, 5. See also Kane 1977, 1391.

a Samkhya-Yoga refutation: *Yoga Sutra* 4.33, with Bhoja’s commentary, in Mitra 1883, 210–16.

“prostrate at his feet: Mitra 1883, 217.

An enlightened despot: Smith 1958, 204.

Rather than taking a Nondualist stance: Bryant 2009, 98, 115.

About a dozen Puranas: These are, in more or less chronological order, the *Vayu* (10.72–16.17); *Vishnu* (6.7.1–106); *Shiva* (7.2.37–39); *Markandeya* (39.1–42.17); *Kurma* (2.11–12); *Bhagavata* (3.28.1–44); *Agni* (272.1–276.43); *Linga* (1.7–9); *Vishnudharmottara* (3.280–84); *Devi bhagavata* (7.35.1–62); *Skanda* (Kashi Khanda 41.1–189); *Narada* (1.33.1–62); *Matsya* (52.1–26); and *Garuda* (1.226.1–40) Puranas.

five Puranas provide long lists: These are the *Vishnu, Shiva, Linga, Skanda*, and *Kurma* Puranas.


Only five: *Shiva Purana* 7.2.10.33; 7.2.37.6; *Linga Purana* 1.8.7; *Markandeya Purana* 40.5; *Kurma Purana* 2.11.12; *Agni Purana* 272.2.
seven Puranas that do discuss the eight-part practice: these are the Vishnu, Shiva, Kurma, Linga, Narada, Garuda, Devibhagavata, and Agni.

only the Shiva acknowledges: Shiva Purana 7.2.37.18.

For this reason, he chose to view Ishvara: Yoga Sutra 1.28, with Vijñanabhiṣkhu’s’s commentary, in Rukmanī 1981–89, 1: 163.

This assertion: Mahabharata 12.306.74–79; Aiyangar 1945, 102; Cowell and Gough 1978, 232, 248.

One of these was the Agni Purana: Agni Purana 376.12.

declined the word samadhi itself: Cowell and Gough 1978, 242–43.


the Ishvara of the Yoga Sutra: Bryant 2009, 155.


While he does acknowledge: Aiyangar 1945, 50, 167, 173, 174.

In fact, a verse: Mahabharata 12.304.7.

Several works, including the “Tradition of Yogi Yajnavalkya”: Kane 1968, 421–59.


Following him, there would be relatively few new commentaries: Burley 2007, 31.

Chapter 3

The Nawab was forced to make major concessions: Kopf 1969, 16.
The Company was first and foremost: Rocher 1993, 217.

That clause proclaimed: Rocher 1993, 220.

In the earliest phases: Rocher 1993, 236–37.

Hastings's Judicial Plan had begun to show results: Rocher 1993, 221, 229.

Jones began to suspect: Ludden 1993, 255; Rocher 1993, 235.

“many of the early aficionados: Rocher 1993, 225.

Wilkins mentions “a metaphysical work: Wilkins 1785, 142, note to p. 73.

Colebrooke had sailed to Bengal: Rocher and Rocher 2012, 14.

he was appointed district magistrate: Rocher and Rocher 2012, 35

Colebrooke’s 1823–27 study: Colebrooke 1837, 227–419.

India may have been the source: Colebrooke 1837, 419.

At his inaugural speech: Colebrooke 1837, 1.

Colebrooke’s 1823 study: Colebrooke 1837, 227–60.

the one school (Patanjali’s): Colebrooke 1837, 252–53.

Besides the Sānc’hya of Capila: Colebrooke 1837, 235, 236, 253.


J. Cockburn Thomson: Thomson 1855, cxxix.

As few of the twenty-eight: Hall 1859, xi.

“In judging, however, of the nature: Mitra 1883, lvi.

So, too, in 1889, Romesh Chunder Dutt: Dutt 1889, 288.

Max Müller would follow suit: Max Müller 1899, 452–53.

The notion, that . . . transcendent power: Colebrooke 1837, 250–51.

On the second, they were viewed: White 2009, 218–19, 224–25.


According to his 1820 report: Tod 1829 [1957], 562–63.

the French merchant Jean-Baptiste Tavernier: Ball 1889, 2: 178–79.

north Indian military labor market: Kolff 1990, 30, 65; Bayly 1993, 126.


more than forty thousand brahmins: Bayly 1993, 126, 137.

“Hindu Fakirs”—that is, yogis: Singh 1993, 281 (table 4), 284 (table 8).

long descriptive account of Patanjali’s system: Ward 1820, 199–224.


Colebrooke, who gently chided Ward: Colebrooke 1837, 336.

James Ballantyne, the principal: Ballantyne 1852, ii.

Thirty years later, Rajendralal Mitra: Mitra 1883, xc.

Max Müller would observe: Max Müller 1899, xx.

in the seclusion of the Himalayas and beyond: Oman 1908, 13–25.

noting the “innumerable” works: Colebrooke 1837, 263–64; Potter 1977, 3; Potter and Bhattacharyya 1993, 3; Potter and Bhattacharyya 2011, table of contents; Feuerstein 1989, 4.
Outside of these: The following unedited compilations on yoga include references to the Yoga Sutra: the sixteenth-century Yogachintamani of Godhavaramishra; the seventeenth-century Yuktabhavadeva of Bhavadevamishra; the eighteenth-century Hathatattvakaumudi of Sundaradeva; and the eighteenth-century Yogachintamani of Shivanandadasarasvati. I am grateful to Jason Birch for these references.

Within that collection: Windisch and Eggeling 1894, 595–832, esp. 598–603.

Philipp André Maas’s recent extensive survey: Maas 2010, 3–16.

Out of a total of some twenty thousand manuscripts: My broader statistical breakdowns are based on the holdings of the manuscript collections at the Sri Ranbir Sanskrit Research Institute (Jammu) (Patkar 1973); Rajasthan Oriental Research Institute (Jodhpur) (Jinavijaya 1964); Asiatic Society of Bengal (Kolkata) (Sastri 1957); Calcutta University Postgraduate Department of Sanskrit Library (Kolkata) (Tarkatirtha 1954); Indian Museum Collection (Kolkata) (Misra 2001); India Office Library (London) (Windisch and Eggeling 1894); Oriental Research Institute (Mysore) (Malladevaru 1984, 1985, and 1987); Deccan College (Pune) (Bhandarkar 1888); Benares Hindu University (Varanasi) (Tripathi 1971); Sanskrit University Library (Varanasi) (Staff 1961); and the Adyar Library (Chennai) (Krishnamacharya 1966; Aithal 1972).

Chapter 4

lecture notes from the 1825–26 academic year: Halbfass 1988, 96.


a pretext for settling a number of scores: Bernasconi 2003, 35–37.

Friedrich’s 1808 publication: Halbfass 1988, 75–76.

ancient Indian philosophy lay at the origin: Bernasconi 2003, 37.

Even if it could be shown: Bernasconi 2003, 37–38.

because the West alone was historical: Halbfass 1988, xix, 88.

this was at best an “anticipation of philosophy”: Bernasconi 2003, 43; Herring 1995, xix.

the Indian mind had never evolved: Hulin 1979, 113.

For Hegel, the epitome of the dream world: Herring 1995, 33.

but behind Humboldt’s lecture: Herring 1995, 155n12.

In his lectures on the Bhagavad Gita: Herring 1995, xiv–xv.

For whereas Humboldt and Schlegel: Herring 1995, 41, 44; Bernasconi 2003, 41–42.


As Herr von Humboldt points out: Herring 1995, 29.

Referring to the “devout exercises and pious meditation”: Colebrooke 1837, 361.

tantamount to “a belief in magic”: Colebrooke 1837, 250.

What here is called assiduitatis devotio: Herring 1995, 61, 65, 71, 73.

Hegel concludes his review: Herring 1995, 149.

Colebrooke’s influence had already appeared: Herring 1995, 39.

Now, in his 1829–30 lectures: Bernasconi 2003, 42–43.

he never took the next step: Inden 1990, 94; Bernasconi 2003, 43.

after reading the Yoga-Sutras: Bernasconi 2003, 45–46.
Chapter 5

P. 92  “in a disjointed way”: Mitra 1883, lxxvii.


P. 93 investigation into the “historical” Patanjali: Mitra 1883, lxvi–lxxii.

P. 94 “the arrangement is not at all helpful: Bhattacharya 1985, 32.


P. 94 What follows is taken nearly verbatim: Mitra 1883, lii–lv.

P. 98 His opinion of Vyasa: Mitra 1883, lxxix.


P. 99 although he does speak: Mitra 1883, xc.

P. 99 Like Colebrooke before him: Mitra 1883, xci–xcii.

P. 101 One of these was the German Indologist: Mitra 1883, 208.

P. 101 Mitra noted that those aspects of Patanjali’s system: Mitra 1883, lxi.

Chapter 6

P. 103 Accomplished spirit mediums themselves: Albanese 2007, 180.

P. 103 Towering over all of these: Albanese 2007, 270–76.


P. 104 In 1885, the British Society for Psychical Research: Kripal 2010, 55; Farquhar (1915) 1967a, 244–57.
P. 105 Madame Blavatsky took full credit: Singleton 2010, 77.


P. 106 On the one hand, she glorified Raja Yoga: De Michelis 2004, 178; Albanese 2007, 351.

P. 106 This might explain some of the yogi-type conjuring tricks: Van der Veer 2001, 76.

P. 106 as well as a number of infamous “demonstrations”: Oman 1908, 22–25.

P. 107 This was her channel of communication: Albanese 2007, 280–82.

P. 107 Here, her most obvious inspiration was Mesmer’s: De Michelis 2004, 162.

P. 107 As she became more familiar with Indian terminology: Albanese 2007, 343.

P. 107 the Theosophist Shrinivasa Iyanger: De Michelis 2004, 163.


P. 108 The other part of the Yoga literature: Besant 1907, para. 52.

P. 109 the sutras had been telepathically dictated: Bailey 1927, vii.


P. 110 Wood’s explanation of the term “Raja”: Wood 1976, 12.

P. 110 Blavatsky had delineated her position: Blavatsky 1967, 453–73, esp. 462, 467.


P. 112 Narayana Tirtha: Birch 2013.

P. 112 This was Dayananda Saraswati: Yadav 1976, 34–48; Jordens 1978, 20–29, 32.

P. 113 However, his description of Raja Yoga: Paul 1851, 29, 31–35.
P. 114 A case in point, which anticipated Paul's transposition: Mallinson 2011, 772.

P. 114 the thirteenth-century Dattatreyyogashastra: Mallinson 2011, 771.

P. 114 Amanaska Yoga: Birch 2011, 543.


P. 115 The “Little Lamp” identified Raja Yoga with samadhi: Hathayogapradipika 4.7–8, in Iyangar 1972, 62.

Chapter 7

P. 117 The longer I have studied: Max Müller 1899, xviii–xix.

P. 117 characterizing the Yoga system: Monier-Williams 1984, 856.

P. 118 all that is new in Western science: Van de Veer 2001, 68, 80–81; Bangali Baba 1976, preface.

P. 118 spiritualism as an experimental and verifiable scientific enterprise: De Michelis 2004, 46–49.

P. 119 Keshub Chunder Sen began to experiment: De Michelis 2004, 50, 79.

P. 119 An 1875 meeting with the ecstatic hermit Ramakrishna: De Michelis 2004, 78.

P. 119 what Elizabeth De Michelis has termed “proto Modern Yoga”: De Michelis 2004, 83–90.

P. 120 We Hindus are specially endowed: De Michelis 2004, 89.

P. 120 Other influences that shaped the young Vivekananda: Halbfass 1988, 229.

P. 122 he would come to absorb many of the ideas in vogue: De Michelis 2004, 110–16.

P. 122 A lecture at Harvard’s Graduate Philosophical Club: Bardach 2012.

P. 122 Vivekananda added practical yoga instruction: Syman 2010, 38.

P. 123 a craving among members of his growing flock: De Michelis 2004, 118–19.
Vivekananda’s second motive was more far reaching: De Michelis 2004, 120.

Accordingly, he founded the Vedanta Society: Albanese 2007, 354.

In recent years, the tides have changed: Feuerstein, Kak, and Frawley 1999, 165–94; Vitello 2010.

Vivekananda’s lectures and practical instruction: De Michelis 2004, 149–50.

following the lead of Rammohun Roy: Halbfass 1988, 214; Van der Veer 2001, 44.

As a culture broker: De Michelis 2004, 14.

Mark Singleton puts the matter succinctly: Singleton 2010, 169.

On the basis of his correspondence: Killingly 1990, 169.

his now published early teachings on yoga from 1894: Titled “Six Lessons on Raja Yoga,” these lessons are composed of notes of class talks given in the private home of Mrs. Sara C. Bull. They are found in volume 8 of Vivekananda 1907–97.

the Yoga Sutra was not included in his list of requests: Killingly 1990, 168.

“the highest authority on Raja-Yoga: Vivekananda 1973, 5.

Although he refused membership: De Michelis 2004, 112.

the keystone of his project: Van der Veer 2001, 73–74.

explicitly differentiating “prana” from breath: Iyanger 1972, 22.

“queer breathing exercises of the Hatha Yoga”: Singleton 2010, 73.

Forcing such straightforward Indian concepts: De Michelis 2004, 159–67.

Nikola Tesla, who was introduced to Vivekananda: Bardach 2012.

A schematic drawing of the same yogic body: Vivekananda 1973, 52.

So too, his explanation of the breathing exercises: Vivekananda 1973, 59–64.
P. 131 Vivekananda missed no occasion to denigrate Hatha Yoga: Singleton 2010, 73.

P. 131 “nuggets of gold and truth”: Farquhar (1915) 1967a, 438.


P. 132 Ramakrishna had been ambiguous: Syman 2010, 57.


P. 133 the Kurma’s account: Kurma Purana 2.11.1–146, in Gupta 1972, 329–42.


P. 134 “Pashupata Yoga,” the yoga of the ancient Pashupata order: Kurma Purana 2.11.67, in Gupta 1972, 335.


P. 134 “The goal is to manifest this Divinity within: De Michelis 2004, 180, quoting Vivekananda, Collected Works, vol. 1 (1907), 124. As De Michelis notes, this passage is quoted in the introduction to many editions of The Raja Yoga.

P. 135 A lucid study by Dermot Killingly: Killingly 1990, 151–79.

P. 136 So all progress and power are already in every man: Vivekananda 1973, 207–8.

P. 136 there was a Spirit present in all beings: Killingly 1990, 165.

P. 137 Bhagwan Rajneesh: Rajneesh 1984, 7.

P. 137 Vivekananda was so taken with his readings: Killingly 1990, 159–64.

P. 139 Bhoja evokes the sparks a fire throws up: Mitra 1883, 172.

P. 140 Vijnanabhidhikshu cites the case of the mind: Rukmani 1981–89, 4: 12.
P. 140  *Just as the magician's mind*: Aranya 1981, 351–52.


P. 140  *“like the sun does with its rays of light”*: Woods 1914, 304; White 2009, 151.


P. 141  *a yogi could use all the minds in all the bodies*: White 2009, 161.

P. 142  *an idée reçue of the modern era*: Singleton 2008, 80.

Chapter 8


P. 144  *Then the Mahatma*: Dahnhardt 2002, 84.


P. 145  *Over the past four decades*: Filippi and Dahnhardt 2001, 352–53.

P. 145  *This has especially been the case with the Sahaj Marg*: Dahnhardt 2002, 354–55.

P. 145  *an outright ban on yoga issued (and quickly lifted)*: Moaveni 2008; Tedjasukmana 2009.


P. 146  *a “Take Back Yoga” informational campaign*: Vitello 2010; Nanda 2011.


P. 147  *That mystic heritage had a strong effect on Akbar*: Smith 1958, 268.

P. 147  *We can trace this process back to 1573*: Smith 1958, 348–49, 360.
P. 148 These radical new ideas: Richards 1993, 45–46.

P. 149 with Akbar often visiting and holding forth with Hindu holy men: Pinch 2006, 53.

P. 149 Although Abu’l Fazl relied heavily upon the Hindu pundits: Jarrett 1894, vi.

P. 149 referring to sutra 3.51: Jarrett 1894, 183.

P. 150 On the subject of celibacy: Jarrett 1894, 186.

P. 150 his use of the Persian cognate for the Sanskrit aisvarya (“mastery”): Jarrett 1894, 187.

P. 150 Abu’l Fazl numbers the postures at eighty-four: Jarrett 1894, 185; Bühnemann 2007, 25–28.

P. 150 The ascetics of this country can hold their breath so long: Jarrett 1894, 186–87.

P. 151 Dara Shukuh called this body of practice the “King of the Zikrs”: Davis 2005, 308–14.

P. 151 The Sufi Naqshbandis would further elaborate on these: Dahnhardt 2002, 206, 255–58.

P. 152 the authors of the authoritative Oxford History of India: Smith 1958, 209.

P. 152 what S. Frederick Starr had identified as a Central Asian “zone of genius”: Starr 2009, 36.


P. 154 a commentary he says was translated by his own hand: Larson and Bhattacharya 2008, 261.


P. 154 *This and other data have led some scholars to conclude:* Pines and Gelblum 1966, 304–5.

P. 155 *One hypothesis, first broached by the great Bengali historian:* Dasgupta 1975, 235.

P. 155 *he was assisted in his translation by Indian schoolmen:* Sachau 1983, 1: 24.

P. 155 *So, for example, in translating sutra 2.15:* Pines and Gelblum 1966, 307.


P. 156 *Posture (asana) is translated as “quietude”:* Pines and Gelblum 1977, 525–56, and note 90.

P. 157 *This is the topic of the perception or cognition:* Pines and Gelblum 1966, 312.


**Chapter 9**


P. 160 *Alternate readings of “eight-part yoga”:* Birch 2011, 541n103.

P. 160 *While Haribhadra presents several alternate systems of yoga:* Chapple and Casey 2003, 15.
we see Haribhadra consciously adapting Patanjali’s: Chapple and Casey 2003, 26–38.

Hemachandra follows Haribhadra: Qvarnström 2003, 9; Chapple and Casey 2003, 119.

Hemachandra’s twelfth and final chapter: Qvarnström 2003, 135–35.

many of its concepts and meditative practices: Qvarnström 2003, 181–86.

Abhinavagupta and others from his school: Raghavan 1980, 78–83; Vasudeva 2012, 284–85.


Abhinavagupta quotes the Yoga Sutra: for a list of his quotes from this work, see Maas 2006, 111, under the abbreviation IPVV.

he refers to Patanjali himself as Ananta: Raghavan 1980, 85; Mitra 1883, lxviii.


The greatest of all Shrivaishnava theologians: Lester 1976, x.

the Qualified Nondualist School of Vedanta: King 1999, 221–29.

Ramanuja criticized: Lester 1976, 133–41.

He was also agreeing with Vachaspati Mishra: Vachaspati Mishra ad Yoga Sutra 3.1, in Woods 1914, 204.

The sixteenth-century Vijnanabhikshu: Bryant 2009, 98.

Gaudiya Vaishnava theologians from Bengal: Chilcott 2011, 108.


P. 166 *With a single exception*: Acri 2011, 372.

P. 167 *This work, titled* Dharma Patanjala: Acri 2011, 44, 80.

P. 168 *Of the 161 verses*: Acri 2011, 482.

P. 168 *This has led scholars to surmise*: Acri 2011, 479; Dasgupta 1975, 235.


P. 169 *it supplanted the earlier Pashupata sequence*: Acri 2011, 511–12; White 2009, 55–56, 98; Birch 2011, 547n144; Zigmund-Cerbu 1963, 128–34.

P. 169 *presented the Yoga Sutra’s eight-part practice*: Acri 2011, 478. Late Agamas in which eight-part yoga appears are listed in Acri 2011, 512n99.

P. 170 *its identification of Patanjali’s Ishvara with Shiva himself*: Acri 2011, 481.


P. 170 *However, the pure contemplation*: Acri 2011, 483n17; 527n139.

P. 170 *Even so, the “Sacred Teaching” identifies*: Acri 2011, 495.


P. 171 *its account of the supernatural powers*: Acri 2011, 533, 535; *Linga Purana* 1.9.58; *Markandeya Purana* 37.9.

P. 171 *Most interesting is its innovative adaptation*: Acri 2011, 545–46; White 2009, 146, 162–66.

**Chapter 10**

P. 173 *These included the Ballantyne–Shastri Deva*: for references to these works, see the present bibliography, as well as notices found in Mitra 1883, lxxvi; Garbe 1896, 41; and Max Müller 1899, 416.
P. 174 Vivekananda noted this in an article: Vivekananda 1896.

P. 175 But though we may regret: Max Müller 1899, xx.

P. 176 Like the classical commentators: Max Müller 1899, 412–14.

P. 176 The real relation of the soul to the body: Max Müller 1899, 408–9.

P. 177 Ishvara is the subject of six sutras: Yoga Sutra 1.23–28.

P. 177 The same practice is also listed: Yoga Sutra 2.1; 2.32.

P. 177 In the context of Mahayana Buddhism: Kawamura 2004, 732.


P. 178 However, as Arion Roşu and Olivier Lacombe: Lacombe 1966, 268; Roşu 1978, 11n5.

P. 178 the word “ishvara” had never denoted a god: Kane 1968, 13n52.

P. 179 Barbara Stoler Miller’s interpretation: Miller 1996, 36.

P. 179 The Isvara, with the Yogins: Max Müller 1999, 426.

P. 179 A case in point is Edwin Bryant: Bryant 2009, 172, 279–82.

P. 180 the Gita also referred to Krishna as a Master of Yoga: Bhagavad Gita 11.4–8; 18.75, 78.


P. 181 the Linga Purana and several Tantric works: Sarbacker 2012, 205; White 2009, 146, 161–66.

P. 181 Subverting all of these interpretations: Keith 1932, 434, quoting Yoga Sutra 1.25.
P. 182 *what has been termed India’s “Yoga Renaissance”*: Alter 2004, 26, 103, 175.


P. 183 *It was not until 1965*: Narayan 1993, 494–95.

P. 184 *“not the conventional method of Patanjali*: Heehs 2008, 239.

P. 184 *I began my Yoga in 1904*: Kane 1977, 1465.


P. 185 *a set of techniques for realizing and maintaining good health*: Singleton 2007, ii;


P. 185 *In spite of Madhavdas’s allegiance*: De Michelis 2003, 183.


P. 186 *he wrote* *The Science of Pranayama*: Alter 2004, 63.

P. 186 *entirely bypassed the teachings of the Yoga Sutra*: Alter 2011, 68–75, 132–33.

P. 187 *One of the most illustrious foreign guests*: White 2009a, xvii–xviii.


P. 188 *As Eliade noted in his 1954 foreword*: Eliade 1973, xvi–xxi.


P. 189 *On the first page*: Ciurtin 2008, 351.


P. 189 *Hauer also shows his clear indebtedness*: Hauer 1958, 403, 409, 411, 418, 425, 441–50; Pietikainen 2000, 525.

P. 189 *Jung himself had been strongly influenced*: Coward 2002, 61–62, 82.
P. 190 For Eliade: Ciurtin 2009, 324.


P. 190 a sort of millenarian vision: Hauer 1932, 142; 1958, 272–73.


P. 191 as one of his early scholarly reviewers noted: Masson-Oursel 1921, 60–61.

P. 192 Swami Prabhavananda: Prabhavananda and Isherwood 1971, 9, 15.


P. 193 when Patanjali’s work was his guide: Kearns 1987, 57–59.

P. 193 As his biographer Cleo Kearns has suggested: Kearns 1987, 63–64, referencing Yoga Sutra 1.18 and 2.12.


P. 194 While both Yeats and Eliot were members: Goldberg 2010, 52; Eliade 1973, xix; Tacey 2001, 24.

P. 194 “the hacks of Yogi-journalese”: Koestler 1945, 246.

P. 194 the Yoga Sutra’s discussion: Koestler 1960, 110–11.


P. 196 This program: found at http://www.mum.edu/RelId/606573/ISvars/default/TM-Sidhi_Program.htm. See also http://www.minet.org/mantras.html and http://www.permanentpeace.org/technology/yogic_flying.html.

P. 196 the “flying sutra”: Yoga Sutra 3.42.
Chapter 12

P. 198 the salient facts of Krishnamacharya’s life: Desickachar 1997, 47; Desikachar and Cravens 1998, 32; Mohan and Mohan 2010, 8.


P. 199 When yoga was facing its dark days: Desikachar 2005, 32–33, 35.


P. 200 he took a position as yoga instructor: Desikachar 2005, 86; Ruiz 2001.

P. 201 “Yoga is a state of oneness: Ranganatha 2007, 31.

P. 202 Furthermore, as Mark Singleton’s interviews: Singleton 2010, 196–97.

P. 202 little had changed: Farquhar (1920) 1967b, 289.

P. 202 Additional proof for this may be found in a work titled Yogank: on the Gita Press’s history and mission, see its official website, found at http://www.gitapress.org/GP_intro.htm.

P. 203 James Haughton Woods had come to Mumbai: Kane 1977, 1392.

P. 203 assistance he received in Benares from Arthur Venis: Woods 1914, xii.


P. 204 Strongly influenced by Nondualist Vedanta thought: Jha 1934, ix.

P. 204 Published in 1894: Max Müller 1899, 416.

P. 204 the intimate relationship that developed: Desikachar 2005, 53–54, 56; Mohan and Mohan 2011, 2–3.
P. 205 According to a brochure: Mohan and Mohan 2011, 8.


P. 206 Jha was, from 1902 to 1918: Upadhyaya 1983, part 2, p. 162.


P. 207 Patna University was not founded: http://www.patnauniversity.ac.in/hist6.html.

P. 208 In the preface: Sjoman 1996, 51; Ranganathan and Ranganathan 2007, 25.

P. 208 in T.K.V. Desikachar’s 1982 account: Desikachar 1982, 30. The earliest documentation we have for Krishnamacharya’s mention of Tibet is a public interview, first published in 1984: Mohan and Mohan 2011, 8.

P. 208 a lost five-thousand-year-old treatise: Desikachar 1997, 23, 27; Singleton 2010, 184–86; Ruiz 2011.

P. 208 From Sri Ramamohan: Desikachar and Cravens 1998, 43.


P. 210 However, in a 1991 interview: Mohan and Mohan 2011, 137; Singleton 2010, 185.

P. 210 Krishnamacharya was a great healer: Desikachar 1982, 30; Desikachar and Cravens 1998, 123.
P. 210 Krishnamacharya Healing and Yoga Foundation’s therapeutic services:
   http://www.svastha.net/yogasutras-online/.

P. 211 Yoga is primarily a way of life: Alter 2007, 177.


P. 214 As Patanjali relates: Desikachar and Cravens 1998, 106.


P. 216 Interestingly, Desikachar relates: Desikachar 1982, 34.


P. 216 which he would have dictated to an inner circle: Desikachar 1997, 91.


P. 219 the practices of Qualified Non-Dualism: Mohan and Mohan 2011, 135.


P. 221 Krishnamacharya return to Shimla: Desikachar 1997, 25, 27–28; Desikachar 2005, 48, 52. Mohan and Mohan (2011, 5) give a different account, specifying that he agreed to “return every year for three months.”
P. 221  *In 1903, the British had invaded Tibet:* Lamb 1986, 256–73.

P. 222  *after 1914 the whole issue:* Lamb 1986, 278.

P. 222  *a “shrewd card player”:* Ruiz 2011.

P. 223  *several details of his life “lie shrouded in myth”:* Ruiz 2011.

P. 223  *at about the same time as his former pupil:* Syman 2010, 238.


**Chapter 13**


P. 225  *Whereas several scholars have argued:* Larson and Bhattacharya 2008, 62–65; Feuerstein 1979, 36–89.

P. 226  *Feuerstein has argued vigorously:* Feuerstein 1980, ix–x. Whicher (1998) and Chapple (2008), who, like Feuerstein, are scholar-practitioners, also adhere to this hypothesis.

P. 226  *Many, including Bryant:* Bryant 2009, xxxiii; Chapple 2008, 219; Sarbacker 2005, 103.

P. 227  *Seeking to separate this historical Vyasa:* Larson and Bhattacharya 2008, 39–41.

P. 228  *This hypothesis, which has been gaining ground:* Bronkhorst 1985, 203.
Already in 1931: Maas 2006, xii–xix; Maas 2011, 4–10; Jacobi 1931, 81–89.

“This has been Patanjali’s authoritative: Maas 2011, 5.

Maas has traced: Maas 2011, 4–9; Bronkhorst 1981, 315–17.

debunking the notion: However, Apararka (ca. 1125–1150) calls Patanjali’s system “Yoga” and distinguishes it from Samkhya proper by calling it seshvara-samkhya: Apte 1903, 11. Cf. Bronkhorst 1981, 315.

which dominated the Indian philosophical arena: Franco et al. 2009, 8.


Most interesting, as Wujastyk notes: Wujastyk 2011, 34–35.


my puzzlement has to do: Larson and Bhattacharya 2008, 43.

Burley concluded that: Burley 2007, 82–90.

Briefly stated, Angot has theorized: Angot 2008, 16, 19. Angot in fact doubts (2008, 21–22) that the true names of these figures were either Patanjali or Vyasa, but this is a separate issue.


Vyasa’s was not so much a commentary: Angot 2008, 26–31.

Patanjali’s references are entirely non-Hindu: Angot 2008, 60.

a 1641 work: Descartes 1641.

P. 236 *the center’s website contains links*: found at http://divyayoga.com.

P. 236 *Over the past three years*: Polgreen 2010.