

## Modern Yoga: A Bibliography

The academic literature relating to modern yoga is now quite extensive and spans several disciplines. I have chosen to break up the bibliography into the following sections: **Historical Background to 'Modern Yoga'** to cover literature which is not directly on 'modern' yoga but is highly topical to understanding yoga and its modern development; **Origins of a 'Modern' Yoga** to cover works discussing the *development* of 'modern' yoga; **Works on 'Modern Postural Yoga'** to cover works dealing with aspects of movements that fall within what Elizabeth de Michelis defined as 'MPY'; and finally **Modern Yoga as 'Neo-Hinduism' or New Religious Movements** to cover the literature on modern 'bhakti yoga' groups, or guru-focused groups which also should be included in the yoga traditions. This section is certainly less comprehensive than the ones above.

There are, of course, many other ways this bibliography could have been divided. I am open to re-arranging this bibliography, adding new works, as well as suggestions or submissions of other bibliographies for the 'tools' section. Please email [S.Newcombe@lse.ac.uk](mailto:S.Newcombe@lse.ac.uk) with your ideas.

## Historical Background to 'Modern Yoga'

- Alter, J. (2004). Indian Clubs and Colonialism: Hindu Masculinity and Muscular Christianity. In: *Comparative Studies in Society and History* 46, pp. 497–534.
- (2000). *Kabaddi, a National Sport of India: The Internationalism of Nationalism and the Foreignness of Indianness*. In: *Games, Sports and Cultures*, N. Dyck (ed.) Oxford: Berg, pp. 83–114.
- (2000). Subaltern Bodies and Nationalist Physiques: Gama the Great and the Heroics of Indian Wrestling. In: *Body & Society* 6 (2), pp. 45–72.
- (1994). Somatic Nationalism: Indian Wrestling and Militant Hinduism. In: *Modern Asian Studies* 28, pp. 557–588.
- Aravamudan, S. (2007). *Guru English: South Asian Religion in a Cosmopolitan Language*. Princeton: Princeton University Press.
- Banerji, S. C. (1995). *Studies in Origin and Development of Yoga*. Calcutta: Punthi Pustak.
- Banerjea, A. K.. (1999). *Philosophy of Gorakhnath: With Goraksha–Vacana–Sangraha*. New Delhi: Motilal Banarsidass.
- Bharati, A. (1970). The Hindu Renaissance. In: *The Journal of Asian Studies* 29 (2), pp. 267–287.
- Briggs, G.W. (2001). *Gorakhnath and the Kanphata Yogis*. Delhi: Motilal Banarsidass.
- Bronkhorst, J. (1998). *The Two Sources of Indian Asceticism*. Delhi: Motilal Banarsidass.
- Bühnemann, G. (2007). The Identification of an Illustrated Hathayoga Manuscript and Its Significance for Traditions of 84 Āsanas in Yoga. In: *Asian Medicine: Tradition and Modernity* 3, pp. (1), pp. 156–176
- (2007). *Eighty–Four Āsanas in Yoga: A Survey of Traditions (with Illustrations)*. New Delhi: D.K. Printworld (P) Ltd.
- Connolly, P. (2007). *A Student's Guide to the History And Philosophy of Yoga*. London: Equinox.
- Davis, C. (2005). The Yogic Exercises of 17<sup>th</sup> Century Sufis. In: *Theory and*

- Practice of Yoga* K Jacobsen (ed.) Leiden: Brill, pp. 303–316.
- Eliade, M. (1963). Yoga and Modern Philosophy, *The Journal of General Education* 15, pp. 124–137.
- (1954). *Yoga, Immortality and Freedom* Willard Trask (trans.)  
Princeton, NJ: Princeton University Press,.
- Flood, G. (1996). *An Introduction to Hinduism*. Cambridge: Cambridge University Press.
- Jacobsen, K. ed. (2005). *Theory and Practice of Yoga*. Leiden: Brill.
- (2005). In Kapila's Cave: A Sāṃkhya–Yoga Renaissance in Bengal. In: *Theory and Practice of Yoga* K Jacobsen (ed.) Leiden: Brill, pp. 333–350.
- Miller, B. (1996). *Yoga: Discipline of Freedom, The Yoga Sutra Attributed to Patanjali*. Berkeley, CA: University of California Press.
- Pinch, W. (2006) *Warrior Ascetics and Indian Empires*. Cambridge: CUP.
- Samuel, G. (2008). *The Origins of Yoga and Tantra*. Cambridge: Cambridge University Press.
- Sarbacker, S. (2005). *Samadhi: The Numinous and Cessative in Indo–Tibetan Yoga*. Albany, NY: State University of New York Press.
- White, D. G. (ed.) (forthcoming). *Yoga in Practice*. Princeton Readings in Religion. Princeton, NJ: Princeton University Press.
- (2009). *Sinister Yogis*. Chicago: Chicago University Press.
- (2003). *Kiss of the Yoginī: 'Tantric Sex' in Its South Asian Contexts*. Chicago: University of Chicago Press.
- (1996). *The Alchemical Body: Siddha Traditions in Medieval India*. London: University of Chicago Press.
- Woods, J. H. (1914). *The Yoga–System of Patañjali*. Cambridge, MA: Harvard University Press.

## Origins of a 'Modern' Yoga

- Albanese, C. (2005). Sacred (and Secular) Self-Fashioning' Esalen and the American Transformation of Yoga. In *On the Edge of the Future: Esalen and the Evolution of American Culture*, J Kripal and G Shuck (eds.) Bloomington: Indiana University Press, pp. 45–79.
- Alter, J. (2006). Yoga at the *Fin De Siècle*: Muscular Christianity with a "Hindu" Twist. In: *The International Journal of the History of Sport* 23(5), pp. 759–776.
- Alter, J. (2004). *Yoga in Modern India: The Body between Science and Philosophy*. Oxford: Princeton University Press.
- Beckerlegge, G. (2000). Sowing the Seeds of Vedanta in Britain: Surprising Shoots or Disappointing Harvest? In *The Ramakrishna Mission: The Making of a Modern Hindu Movement*, Gwilym Beckerlegge. New Delhi: Oxford University Press: 143–179.
- Campbell, B. (1980). *Ancient Wisdom Revived – A History of the Theosophical Movement*. Berkeley: University of California Press.
- Cecomori, S. (2001). *Cent Ans De Yoga En France*. Paris: Edidit.
- Chapple, C. (2008). *Yoga and the Luminous: With a Translation and Grammatical Analysis of Patanjali's Yoga Sutra*, SUNY Press.
- Dazy, W. (2005). Yoga in America: Some Reflections from the Heartland. In: *Theory and Practice of Yoga* K Jacobsen (ed.) Leiden: Brill, pp. 409–424.
- De Michelis, E. (2008). Modern Yoga: History and Forms, In: *Yoga in the Modern World: Contemporary Perspectives* M Singleton and J Byrne (eds.), London: Routledge, pp. 17–35.
- (2007). A Preliminary Survey of Modern Yoga Studies. In: *Asian Medicine: Tradition and Modernity* 3 (1), pp. 1–19.
- (2004). *A History of Modern Yoga: Patañjali and Western Esotericism*. London: Continuum.
- Desponds, S. (2007). *L'enseignant de yoga européen entre "adhikāra" et pédagogie: une analyse de la qualification socio-religieuse des enseignants dans la rencontre entre l' "Union européenne de yoga" et le lignage de T. Krishnamacharya*. Unpublished PhD dissertation, Faculty of Humanities, Université de Lausanne.

- French, H. (1974). *The Swan's Wide Waters: Ramakrishna and Western Culture*. London: Kennikat Press.
- Fuchs, C. (1990). *Yoga Im Deutschland: Rezeption–Organisation–Typologie*. Stuttgart: Kohlhammer Verlag.
- Hackett, P. (2004). Theos Casimir Bernard. In: *Columbia 250* [Online]. Retrieved on 12 April 2009 from: [http://c250.columbia.edu/c250\\_celebrates/remarkable\\_columbians/theos\\_casimir\\_bernard.html](http://c250.columbia.edu/c250_celebrates/remarkable_columbians/theos_casimir_bernard.html).
- Jackson, C. (1981). *Oriental Religions in American Thought: Nineteenth Century Explorations*. Westport, Conn.: Greenwood Press.
- (1975). New Thought Movement and the Nineteenth Century Discovery of Oriental Philosophy. In: *Journal of Popular Culture* 9 (1975), 523–548,
- Kripal, J. (2005). Reading Aurobindo from Stanford to Pondicherry: Michael Murphy and the Tantric Transmission. (1950–1957). In: *On the Edge of the Future Esalen and the Evolution of American Culture* JJ Kripal and GW Shuck (eds.) Bloomington, IN: Indiana University Press, pp. 99–131.
- Lamb, R. (2005). Rāja Yoga, Asceticism, and the Rāmānanda Saṃpradāy. In: *Theory and Practice of Yoga* K Jacobsen (ed.) Leiden: Brill, pp. 317–332.
- Liberman, K. (2008). The Reflexivity of the Authenticity of *Haṭha* Yoga. In: *Yoga in the Modern World: Contemporary Perspectives* M Singleton & J Byrne (eds.) London: Routledge, pp. 100–116.
- Mahaffey, P. (2005). Jung's Depth Psychology and Yoga Sādhana. In: *Theory and Practice of Yoga* K Jacobsen (ed.) Leiden: Brill, pp. 285–408.
- Miller, T. (2005). Notes on the Prehistory of the Human Potential Movement. In: *On the Edge of the Future Esalen and the Evolution of American Culture* JJ Kripal and GW Shuck (eds.) Bloomington, IN: Indiana University Press, pp. 99–131.
- Müller, M. (1882). *India: What Can It Teach Us?* [Online]. Retrieved on 12 April 2009 from: <http://www.gutenberg.org/files/20847/20847-h/20847-h.htm>.
- (1898). *Ramakrishna: His Life and Sayings*. London: Longmans, Green

& Co.

- Nanda, M. (2003). *Prophets Facing Backwards: Postmodern Critiques of Science and Hindu Nationalism in India*. London: Rutgers University Press.
- Newcombe, S. (2009) The Development of Modern Yoga: A Survey of the Field *Religion Compass* vol. 3, no. 6: 986–1002.
- Shamdasani, S. (ed.) (1996). *The psychology of Kundalini Yoga*. London: Routledge.
- Singleton, M. (2007). Suggestive Therapeutics: New Thought's Relationship to Modern Yoga. In: *Asian Medicine: Tradition and Modernity* 3 (1), pp. 64–84.
- (2007). Yoga, Eugenics and Spiritual Darwinism in the Early Twentieth Century. In *International Journal of Hindu Studies* 11(2), pp. 125–146.
- (2008). The Classical Reveries of Modern Yoga: Patañjali and Constructive Orientalism. In *Yoga in the Modern World: Contemporary Perspectives* M Singleton & J Byrne (eds.) London: Routledge, pp. 77–99.
- Singleton, M. & Byrne, J. eds. (2008). *Yoga in the Modern World: Contemporary Perspectives*. London and New York: Routledge.
- Sjoman, N. E. (1996). *The Yoga Tradition of the Mysore Palace*. New Delhi: Abhinav Publications.
- Taylor, K. (2001). *Sir John Woodroffe, Tantra and Bengal: 'An Indian Soul in a European Body'?* Richmond: Curzon Press, 2001.
- Urban, H. (2006). *Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism*. Berkeley: University of California Press.
- (2003a). Unleashing the Beast: Aleister Crowley, Tantra and Sex Magic in Late Victorian England. In: *Esoterica* 5, pp. 138–192.
- (2003b). *Tantra: Sex, Secrecy, Politics and Power in the Study of Religion*. Berkeley: University of California Press.
- (2001). The Omnipotent Oom: Tantra and Its Impact on Modern Western Esotericism. In: *Esoterica* [Online], Vol. III, pp. 218–259. Retrieved on 12 April 2009 from: <http://www.esoteric.msu.edu/Volumelll/HTML/Oom.html>.

van der Veer, P. (2001). *Imperial Encounters: Religion and Modernity in Indian and Britain* Oxford: Princeton University Press.

Versluis, A. (1993). *American Transcendentalism and Asian Religions*. Oxford: Oxford University Press.

## Works on 'Modern Postural Yoga'

- Alter, J. (2007). Yoga and Physical Education: Swami Kuvalayananda's Nationalist Project. In: *Asian Medicine: Tradition and Modernity* 3 (1), pp. 20–36.
- (1997). A Therapy to Live By: Public Health, the Self and Nationalism in the Practice of a North Indian Yoga Society. In: *Medical Anthropology* 17, pp. 309–335.
- Brabazon, T. (2007). Punking Yoga: reconstructing post/neo/colonial fashion and movement. In: *Reconstruction* 7(1). Retrieved 26 April 2009 from: <http://reconstruction.eserver.org/071/brabazon.shtml>.
- Brown, D. & Leledaki, A. (2005). Fitness, Health, Self Defence, Spirituality and Therapy: Situating Eastern Movement Forms as Body–Self Transforming Practice in the West. Paper presented at *Active Lifestyles: The Impact of Education and Sport*. Lisbon: AIESEP Annual Congress.
- Burger, M. (2006). What Price Salvation? The Exchange of Salvation Goods between India and the West. In: *Social Compass* 53 (1), pp. 81–95.
- De Michelis, E. (1995) "Some comments on the contemporary practice of yoga, with particular reference to British *Hatha Yoga* schools", *Journal of Contemporary Religion*, vol. 10, no.3 :243–255.
- (1995) "Contemporary *Hatha Yoga* in the UK", *Journal of Contemporary Religion*, vol.10, no.2 :193–5.
- Fish, A. (2006). The Commodification and Exchange of Knowledge in the Case of Transnational Commercial Yoga. In: *International Journal of Cultural Property* 13, pp.189–206.
- Garrett, C. (2001) 'Transcendental Meditation, Reiki and Yoga: Suffering, Ritual and Self–Transformation' *Journal of Contemporary Religion* 16(3): 229–342.
- Goldberg, E. (2009). Transforming *Surya Namaskar* Into an Elixir for Women—The Critical Role of Louise Morgan in the Formation of Modern Hatha Yoga. Conference Presentation at the Yoga Consultation/Mysticism group session held during the American Academy of Religion conference in Montreal, Canada. 13 November.
- (2006). *Worshipping the Sun Indoors: The Beginnings of Modern Surya Namaskar in Muscle Cult*. Paper presented at a workshop organised at the Faculty of Divinity, University of Cambridge, Cambridge, 22–23



April.

(forthcoming). *Radiant Bodies: The Formation of Modern Hatha Yoga*.

Hasselle–Newcombe, S. (2005). Spirituality and 'Mystical Religion' in Contemporary Society: A Case Study of British Practitioners of the Iyengar Method of Yoga In: *Journal of Contemporary Religion* 20(3), pp. 305–321.

Hoyez, A. (2007). The 'World of Yoga': The Production and Reproduction of Therapeutic Landscapes " *Social Science and Medicine* 65(1), pp. 112–124. doi:10.1016/j.socscimed.2007.02.050.

(2005). *L'espace–Monde Du Yoga. Une Géographie Sociale Et Culturelle De La Mondialisation Des Paysages Thérapeutiques*. PhD Thesis, Department of Geography, Université de Rouen. Retrieved on 12 April 2009 from <http://tel.archives-ouvertes.fr/tel-00011237/en/>.

Lea, J. (2009). "Liberation or Limitation? Understanding Iyengar Yoga as a Practice of the Self." *Body and Society* 15(3): 71–92.

Leledaki, A. and Brown, D. (2006). Journeys of 'liberation' in meditation and yoga: A qualitative exploration. *6th Qualitative Research Conference in Health and Social Care*. Bournemouth University: September 4th to 6th 2006.

Nevrin, K. (2008). Empowerment and Using the Body in Modern Postural Yoga. In: *Yoga in the Modern World: Contemporary Perspectives* M Singleton & J Byrne (eds.) London: Routledge, pp. 119–139.

(2005). Modern Yoga and Sri Vaishnavism. In: *Journal of Vaishnava Studies* 14 (1), pp. 65–94.

(2004) "Från frälsning till kroppsligt välbefinnande – Medikalisering av modern hathayoga", in *Chakra: Tidskrift för Indiska Religioner*, Lund University. 2 :70–84. ["Medicalization of Modern Hatha Yoga", published in Swedish journal for the study of Indian Religions.]

Newcombe, S. (2008). Ayurvedic Medicine in Britain and the Epistemology of Practicing Medicine in 'Good Faith'. In: *Modern and Global Ayurveda: Pluralisms and Paradigms* D Wujastyk and F Smith (eds.) Albany, NY: SUNY Press, pp. 257–284.

(2008). *A Social History of Yoga and Ayurveda in Britain, 1950–1995*, Unpublished PhD dissertation, Faculty of History, University of Cambridge.

- (2007). Stretching for Health and Well-Being: Yoga and Women in Britain, 1960–1980. In: *Asian Medicine: Tradition and Modernity* 3 (1), pp. 37–63.
- Singleton, M. (forthcoming) 'Yoga Makaranda of T. Krishnamacharya', in D.G. White (ed.), *Yoga in Practice* (Princeton University Press).
- (Forthcoming) 'The Siddhis in Modern Yoga', in Knut A. Jacobsen (ed.), *Yoga Powers: Theory and Practice of Siddhis in the South Asian Traditions*, (Leiden, Brill).
- (2009). *Yoga Body: The Origins of Modern Posture Practice*. New York: Oxford University Press.
- (2008). *The Body at the Centre: Context of Postural Yoga in the Modern Age*. Unpublished PhD dissertation, Department of Divinity, University of Cambridge.
- Smith, B.R. (2008). "With Heat Even Iron Will Bend": Discipline and Authority in Ashtanga Yoga,. In: *Yoga in the Modern World: Contemporary Perspectives* M. Singleton & J. Byrne (eds.) London: Routledge, pp. 140–160.
- (2007). Body, Mind and Spirit? Towards an Analysis of the Practice of Yoga. In: *Body & Society* 13 (2), pp. 25–46.
- (2004). Adjusting the Quotidian: Ashtanga Yoga as Everyday Practice. In: *The Online Proceedings from Everyday Transformations; the 2004 annual conference of the Cultural Studies Association of Australasia*. Retrieved on 12 April 2009 from: [www.mcc.murdoch.edu.au/cfel/docs/Smith\\_FV.pdf](http://www.mcc.murdoch.edu.au/cfel/docs/Smith_FV.pdf).
- Strauss, S. (2005). *Positioning Yoga: Balancing Acts across Cultures*. Oxford: Berg.
- (2002). 'Adapt, Adjust, Accommodate': The Production of Yoga in a Transnational World. In: *History and Anthropology* 13(3), pp. 231–251.

## Modern Yoga as 'Neo-Hinduism' or New Religious Movements

- Ališauskienė, M. (2009) Spirituality and Religiosity in the Art of Living Foundation in Lithuania and Denmark: Meanings, Contexts and Relationships. In *Subcultures and new religious movements in Russia and East-Central Europe*, J McKay et al. (eds.) London: Peter Lang.
- Altglas, V. (2007). Indian Gurus and the Quest for Self-Perfection among the Educated Middle-Classes. In *Salvation Goods and Religious Markets. Theoretical Concepts and Applications*. J. Stolz (ed.). Bern: Peter Lang.
- (2007). The Global Diffusion and Westernization of Neo-Hindu Movements: Siddha Yoga and Sivananda Centres. In: *Religions of South Asia* 1 (2), pp. 217-238.
- (2005). *Le Nouvel Hindouisme Occidental*. Paris: Éditions du CNRS.
- Bryant, E. and Ekstrand, M. (eds.) (2004). *The Hare Krishna Movement: The Postcharismatic Fate of a Religious Transplant*. New York: Columbia University Press.
- Caldwell, S. (2001). The Heart of the Secret: A Personal and Scholarly Encounter with Shakta Tantrism in Siddha Yoga. In: *Nova Religio* 5 (1), pp. 9-51.
- Chapple, C. (2005). Raja Yoga and the Guru: Gurani Anjali of Yoga Anand Ashram, Amityville, New York. In *Gurus in America*. Albany, NY: SUNY Press, pp. 15-36.
- Coney, J. (1999). *Sahaja Yoga: Socializing Processes in a South Asian New Religious Movement*. Richmond, Surrey: Curzon Press, 1999.
- Dwyer, G. and Cole, R. (eds.) (2007). *The Hare Krishna Movement. Forty Years of Chant and Change*. London: I.B. Tauris and Co Ltd.
- Forsthoefel, T. (2005). Weaving the Inward Threat to Awakening: the Perennial Appeal of Ramana Maharishi. In *Gurus in America* T Forsthoefel and CA Humes (eds.). Albany, NY: SUNY Press, pp. 37-54.
- Fox, J. (2000). *Osho Rajneesh*. Salt Lake City: Signature.
- Goldman, M. (1999). *Passionate Journeys: Why Successful Women Joined a Cult*. Ann Arbor: University of Michigan Press.
- Hallstrom, L. (1999). *Mother of Bliss: Anandamai Ma (1896-1982)*. Oxford: Oxford University Press.

- Humes, C.A. (2005). Maharishi Mahesh Yogi: Beyond the TM Technique. In *Gurus in America* T Forsthoefel and CA Humes (eds.) Albany, NY: SUNY Press, pp. 55– 80.
- Kent, A. (2005). *Divinity and Diversity: A Hindu Revitalization Movement in Malaysia* Singapore: Select Books.
- Newcombe, S. (2006). Bibliography on [Sathya] Sai Baba [Online]. Retrieved on 12 April 2009 from: <http://www.montclair.edu/RISA/biblio/b-SaiBaba.html>.
- Palmer, S.J. (1994). *Moon Sisters, Krishna Mothers, Rajneesh Lovers: Women's Roles in New Religions*. Syracuse NY: Syracuse University Press.
- Partridge, C. (2005). *The Re-Enchantment of the West, Volume I: Alternative Spiritualities, Sacralization, Popular Culture and Occulture*. London: Continuum.
- Pereira, S. (2008). A New Religious Movement in Singapore: Syncretism and Variation in the Sai Baba Movement. In: *Asian Journal of Social Sciences* 36 (2), pp. 250–270.
- Rochford, E. B. (2007). *Hare Krishna Transformed*. New York: New York University Press.
- Sangha, D. & Sahoo, A.K. (2006). Social Work, Spirituality, and Diasporic Communities the Case of the Sathya Sai Baba Movement. In: *Journal of Religion & Spirituality in Social Work* 24 (4), pp. 75–88.
- Urban, H. (2005). Osho. From Sex Guru to Guru of the Rich: The Spiritual Logic of Late Capitalism. In: *Gurus in America*. Albany, NY: SUNY Press, pp. 169–192.
- Voix, R. (2008). Denied Violence, Glorified Fighting: Spiritual Discipline and Controversy in Ananda Marga. In: *Nova Religio* 12 (1), pp. 3–26.
- Warrier, M. (2006). Modernity and Its Imbalances: Constructing Modern Selfhood in the Mata Amritanandamayi Mission," *Religion* 36, pp. 179–195.
- (2005). *Hindu Selves in the Modern World: The Mata Amritanandamayi Mission*. London: Routledge–Curzon.
- Williamson, L. (2005). The Perfectibility of Perfection: Siddha Yoga as a Global Movement. In: *Gurus in America*. Albany, NY: SUNY Press,

pp. 147-168.