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## **A Yoga Bibliography**

The present bibliography documents a longstanding personal interest in *yoga* as a subject of indological research. “Indology” as an academic discipline at German universities at the time of its beginnings (the late 60ies of the 20th century) implied philological method and historical perspective. Since, as we were taught, all research begins by taking notice of what others have already published on the subject, a bibliography generally and fundamentally is a tool for research. As it grows it documents not only the available sources of our knowledge about a subject (“yoga” in this case) but it also the history of research about it. Generally, bibliographies are parts of or attachments to publications (lists of the publications used, footnotes). But as life goes on, the tool may become independent from specific research projects, its scope and size turning it into a tool for many a research question (the history of research among them). And again, as life goes on the regular commitment to the maintenance of the tool may better be handed on.

### *History*

The occasion which required (and thus motivated) the search for published information about yoga was a seminar course, which Peter Schreiner taught at the *Seminar für Indologie und Vergleichende Religionswissenschaft* at the University of Tübingen in 1977. This required a survey of the sources to be analysed and of the work already published on the chosen topics. The collection of titles about yoga started by noting which books were available on the shelves of the Seminar library. After having selected one area, concept or representative of the yoga tradition for their seminar papers the students each contributed additions to the growing collection of titles concerning their specific topic. The result of the collective efforts indeed permitted to document and reflect about the *Grundlagen, Methoden, Ziele* (i.e., foundations, methods, aims) of yoga. And these results were deemed worthy of publication by Helmut Eimer, editor of a series intended for the study of the history of religions. At that time the bibliography (*Yoga: Grundlagen, Methoden, Ziele : Ein bibliographischer Überblick*. Herausgegeben von Peter Schreiner. Köln: In Kommission bei E. J. Brill, 1979. Arbeitsmaterialien zur Religionsgeschichte 4) comprised ca. 1100 titles — more than could be found in any one publication on yoga (which had not yet become a recognized movement or a fashion, neither in real life nor in academic research in the ivory tower of philological indology).

The interest in the topic never left me; and consequently many a reference to publications on yoga was noted down. Computers changed, the programs changed, but fortunately the fundamental “fields” required in a bibliographic databank remain the same (author, title, year and place of publication, etc.). Not until 2002 this research interest became institutionalized with the financial support of the Swiss National Funds (SNF) and a new group of contributors could be engaged (Severine Despond, Bogdan Diaconescu, Claudia Guggenbühl, Maya Burger, Peter Schreiner). Following advice received from the Computer Center at UNIL, EndNote became the

latest program for the collection of data. While the bibliographical data were originally structured in just six fields, a program like EndNote nowadays provides for more than fifty.

The project was funded for four years (2002-2005) and with the collaborators acquiring their degrees and going their independent ways before “the book” could be finished, the project fell dormant until well after my retirement.

Since the editor’s interest in yoga as an academic subject continued, the bibliography continued to grow and to become more comprehensive and more complete. Ideally one would have continued to check the holdings of libraries, the catalogues of publishers and booksellers, the references quoted in publications on yoga. But the problems and challenges encountered in the realization of this task (which ideally might have resulted in “the yoga bibliography” instead of “a yoga bibliography”) are intimidating and pragmatically insoluble. The development of information technology encourages the interested public to search for relevant information more specifically, more directly and more quickly on the internet.

The bibliography has been dormant for many years and is therefore not up to date; by including entries from the bibliographies of recent monographs on yoga this has been slightly improved during the last phase in the history of this yoga bibliography again, “a yoga bibliography”, not “the yoga bibliography”) which was primarily devoted to corrections and formal standardizations. The bibliography will remain fragmentary and a compromise, evidence for work in progress (and thus potentially a challenge for users to continue it as future editors — if completeness should be felt to be required in yoga research).

### *Contributors*

The names of the first batch of contributors at the University of Tübingen (whose initials sign the summaries contributed in 1977) are listed on p. 10 of the published bibliography.

During the period of the Yoga Project at Lausanne and Zürich a similar project was started at the University of Leipzig by Prof. Dr. Catharina Kiehnle. The details concerning the aims of her project and its planned outcome apparently did not conflict with what was planned by the Department of Indology at the University of Zürich and the (then) *Departement interfacultaire d’histoire et sciences des religions* at the University of Lausanne. As far as I am aware the results of Kiehnle’s project have not been published; and it is an example of an admirable spirit of cooperation, non-competitiveness and confidence that the entire Leipzig bibliography could be incorporated in this bibliography (4677 titles). Even though the quantity of titles alone justifies that C. Kiehnle be listed among the co-authors, she did not agree to it.

During the *Yoga Project* at Lausanne and Zürich (2002-2005), Claudia Guggenbühl, Severine Deponds and Bogdan Diaconescu established specialized bibliographical survey. And during and after my employment at the University of Zürich, Dr. Olga Serbaeva stepped in as persevering librarian, bibliographer and computer specialist. The task of adding new titles and the simultaneous task of eliminating doubles and implement formatting standards attained dimensions that make Olga Serbaeva the co-author.

### *Scope*

Reviewing the history of this bibliography leads to the confrontation of what a specialized bibliography might *ideally* be and what this bibliography actually turned out to be.

A bibliography is not a catalogue. The latter (traditionally the cards for all the publications available in a specific library) includes one set of information (i.e., one card) for each physical entity, for each ‘book’ that has its unique place on the shelves. A bibliography, however, may collect the publication history of a specific work, its several editions, different media like book, film, electronic file, theoretically even translations of each entry (where not even the spelling of the author’s name may correspond to the original if the representation of the target language requires transliteration).

Ideally a bibliography should be complete with regard to its topic. If one searches for “yoga” on Academia.edu (in March 2019) one will get around 2880 hits of paper titles which mention yoga (and more than 88’000 papers which mention yoga in the body of the article). If one checks (in the same source) the publications of any contemporary author mentioned in this bibliography, one may learn about considerably more articles (and if counterchecked under the author’s name also books) than this yoga bibliography has registered. It is important to be aware of the lacunas. The history of yoga research was not previsible, its results remain as open as history itself.

Evidently, a librarian and/or bibliographer need not be considered obliged to read all the literature included in a catalogue or bibliography. But this needs to be modified for the researcher and specialist who provides a scientific tool for his or her discipline; the bibliography in a publication may be expected to include only publications that were read and used (if not quoted) for the preparation of that publication. Evidently, this bibliography is not an attachment to one of my publications or of any one publication on yoga. Should the fact that something is listed in a reference bibliography of a book on “yoga” thereby automatically qualify to be included in a “yoga bibliography”? Common sense and experience lead to a clear “no”; but the boundaries of the field delimited by this “no” have turned out to be very flexible and vague. The relevance of each item to the special topic may yet not be evident from the titles. As a last resort one can always fall back on the rule that the word “yoga” (or any other conceptual identifier and technical term) must be mentioned in a title (the string “yoga” in fact occurs in about half of the titles). It is self-evident that this situation is a strong argument for aiming at an annotated bibliography.

### *“Yoga”*

Yoga as key-word belongs to a field (or a network, a family) of concepts (and words); it is defined and circumscribed by those words, which consequently belong to “yoga” and therefore should be included as search words for a yoga bibliography:

Even where the terms for concepts are not known, yoga is generally perceived as having eight aspects or steps, and consequently *āsana* (postures), *prāṇa* (breath, life forces and their control, *prāṇāyāma*), *samādhi*, etc., belong to “yoga” (as taught in the *Yogasūtras*), but so does discipline(s), restriction(s), meditation. Karma-, Bhakti-, Jñāna-, Rāja-, Haṭhayoga are well-known and widely accepted varieties of yoga. Tantrism has integrated yoga techniques; Yoga and Sāṃkhya are philosophical systems (which are in dialogue with other systems). Yoga has been an aspect of Hinduism and its concepts of salvation/liberation. Yoga is a social, cultural, economic factor in the West since Vivekananda. Different theoretical foundations, different methods of practice and research, different goals (“Grundlagen, Methoden, Ziele” again) can be associated with yoga.

Since the “context” (in a wider sense) of yoga is Hinduism it is often difficult to decide what does *not* have relevance for the study of yoga. If purity is a yogic value there is a direct line to purity in ritual, purity in social interaction (hygiene, food, behaviour, retribution, penance, punishment) and hierarchies, to purity in theories of karman and liberation. A yoga bibliography should include all the areas and the keywords associated with these contexts, or at least cannot *a priori* exclude them.

Some areas and disciplines came to be explicitly excluded, others were not deliberately included, and the transition between the two strategies is fluid and vague: Esotericism in general is excluded. Religion (history of religions as academic discipline; concepts of divinity, ritual, redemption, etc.) in general is excluded. New religious movements are not deliberately included (though yoga may be considered one of them). To the family of search words connected with yoga obviously belong the “yogi(n)s”, and by extension renouncers, ascetics, sādhus. On the level of words, yoga is what is called yoga.

Ideally (and theoretically) one might argue, that all the publications mentioned in a publication on yoga have proven to be essential or useful for studying “yoga” and — as in the publication at hand — should therefore be included in “a yoga bibliography”. This may lead to include Monier-Williams’ Sanskrit dictionary (which does contain information about all the traditional words used when writing about yoga).

Probably the scope of a yoga bibliography cannot be defined (de-limited, by determining its limits), unless one has a very clear and objectifiable definition of yoga. We did not start the bibliography with such a definition; rather we started it *because* we did not have one but wanted a tool to find it. The second part of the introduction of *Yoga: Grundlagen, Methoden, Ziele* (pp. 17-28) was an attempt to map the conceptual field of “yoga”. It might deserve to be tested against the additional material in the now much larger “bibliographical survey”.

### *Databank structure, fields*

That a bibliography in digitized format needs a structure to define the different categories (“fields”) of information (author, title, date of publication, etc.) is self-evident. For reasons quite external to the subject of this bibliography and to its history, it is now presented by using

EndNote, a commercial bibliographical databank program. The users of “a yoga bibliography” will have to familiarize themselves with EndNote or use its quite flexible export function to transport the data into another databank or platform. I personally am comfortable with the Tübingen System of Text Processing Programs (TUSTEP) which I came to know in 1974 and which has done whatever I wanted or needed it to do ever since. The complexity of modifications and corrections that were felt necessary during the final redaction entailed that the bibliography (or a part of it) was transported forth and back (i.e., “exported” and “imported”) from EndNote more than once. There are very likely aspects of EndNote which I do not master (or even know about) and there may be surprises to be encountered. For example, in EndNote the names of fields may change depending on the reference type; the “publisher” (of a book) may turn into the “university” (for a thesis). These introductory remarks are no substitute for familiarizing oneself with the features of EndNote, they only comment on particularities of *my* use of EndNote and certain fields.

#### *Annotation, abstracts, notes*

The original idea and the persistent ideal has been to make an *annotated* bibliography. While verification and autopsy (i.e., working with a physical copy of an item at hand) is a step towards reliability of the (bibliographical information about) the physical entity “book”, “article” etc., annotation concerns the *content* of a publication and thus its relevance to research on the topic (of the bibliography at large). Such relevance borders on evaluation. The required objectivity includes and demands the mention of shortcomings, lacunae, contradictions and deviation from generally accepted (academic, intellectual, common sense) standards. Students and contributors working for this project over the years were told that, starting from the idea that the title is self-explanatory and identifies the research question, an annotation should mention or summarize the sources (texts, material sources), the methods employed and the results.

A particular class of sources are published yoga bibliographies. At the time of the printed first version of our yoga bibliography there existed no other bibliographies specializing on yoga; the present version mentions at least five. Ideally this bibliography (especially in its electronic version) should incorporate them all. If double entries are to be avoided this requires that each item from the other bibliographies be checked in this bibliography first, which should be corrected and improved by adding missing bibliographical details in addition to adding the missing titles.

To incorporate complete (published) bibliographies raises the issue of copyright, especially if they are annotated. This bibliography would “quote” the whole published book. In the case of *Yoga: An Annotated bibliography of Works in English, 1981-2005* by Daren Callahan, Jefferson NC, 2007, all the comments were excluded. That I kept these comments in my private copy shows that I find them (often) useful for orientation and for their (frequent) evaluating critical remarks; since I bought the book such private utilization is not illegal. But my respect for the rights of authors and for the legal provisions that protect these rights needs to be greater than my wish to make this bibliography even more comprehensive and informative for a general public.

271 entries from ExoticIndia contain “contents” in the field for abstracts (including the complete YS for Leggett!). These are lengthy comments and they require that the line breaks be maintained during export and import. I have ‘solved’ (or evaded) the problem by marking all line breaks by “/” (which allows to reestablish them after import by a global exchange routine).

### *Primary sources, secondary literature*

In the context of yoga-research the source texts that are analyzed in publications as well as the methods employed for the analysis (*Grundlagen -- Methoden*) “belong” into the bibliography. Yoga being a vast subject that can be studied with different methods and from various angles, a comprehensive yoga bibliography should ideally cover them all, which is probably neither realistic nor useful. Those interested in the medical effect of a particular posture may not be concerned about philological problems in a Sanskrit commentary from the 16th century. But both topics concern “yoga”. This bibliography originally wanted to be an “indological” bibliography with a clear bias for texts and the methodologies developed for written sources. It still is.

But the field to cover remains a very wide field, since a priori one cannot exclude any literary genre. A yoga bibliography might be expected cover the Vedas, epic literature, philosophical or medical texts, narrative literature and drama (where characters might mention yogic concepts or yogis and ascetics might be among the acting personages).

If the “Epic and Puranic Bibliography” (*Epic and Purāṇic Bibliography (up to 1985) annotated and with indexes*, 2 vols., 2116 pp., Wiesbaden 1992), defined by two closely related literary genres, may serve as a point of comparison: There are 41 entries for “yoga” in the index, but the number of references to publications in these 41 entries is considerably larger (e.g., 45 for “yoga in BhG”). One might expect that a “yoga bibliography” should include them all — but I have not checked it. Yet, if an article on yoga in the BhG or the MBh is included, its sources (i.e., editions and translations of the BhG, the MBh or the epics in general) need *not* be part of a yoga bibliography. Among the primary sources that one may expect to be included in an indological yoga bibliography are the Yogasūtras and their commentaries. “Epics” may include the Yogavāsiṣṭha-Rāmāyaṇa and the occurrence of the term “yoga” in the title motivates inclusion sufficiently, without or before having decided what the Yogavāsiṣṭha contributes to the knowledge or research about yoga.

### *Verification*

Ideally one should copy bibliographical information from the publication itself, be it a book in private possession or a library copy on loan, an off-print (or even a xerox copy exchanged with colleagues or provided by interlibrary loan). But autopsy and verification remain often impossible if and since the sources of any research oriented bibliography are the references and bibliographies in earlier published works. To copy them entails not only new mistakes (typos, etc.) but one will copy whatever mistakes or lacunae the source at hand may contain.

### *Standardization*

The (felt) need for standardization derives partly (and probably less importantly) from the indological and philological commitment to ‘correct’ transliteration, partly from the fact that our material stems from many and different sources. One finds variant spellings (“Svami” and “Swami”), variant use of diacritics (“Kūvalayananda” and “Kūvalayānanda”), variant formats of added dates of birth and death of authors (if they were added at all and for all the occurrences of the same author). There are different forms of the same name (Aurobindo vs. Aravinda, partly depending on the language of the publication). There are different ways to link source texts and authors (“Patañjali” — in multiple variants — and the Yogasutras). Even the complete identity of the name cannot guarantee identity of the person (e.g., Ātmānanda), which means that standardization might have to include disambiguation (after verification).

Some formal standardization has been implemented (where it could be translated into an algorithmic formulation), but lack of strict verification of the existing variants will of course lead to the survival of unwanted variants. And lack of (or impossibility of) strict formalization of the standard in an algorithm may lead to bizarre results (e.g., ‘correction’ of the mingling of small and capital letters in roman ciphers might result in something like “leXIcographical”). My apologies, and never mind!

One strategy of standardization is implied in the use of cross-references. During one phase of the history of this bibliography variants of authors’ names (with and without diacritics) were *added* to the form documented in the source (in square brackets and beginning with “=”). This device has not been systematically implemented and has not been checked for correctness in each case.

Another strategy for cross referencing and classifying the entries would have been the formulation of keywords (in a field reserved for that purpose). At the time of preparing the internet version of “yobib1903” ca. half of the entries were supplied with keywords (mostly inherited from our sources). Many of them were redundant (e.g., “yoga”) or unsystematic, and in any case too incomplete for being helpful. A thorough implementation of keywords will remain a future task.

### *Diacritical signs*

EndNote does not seem comfortable with the input of diacritical signs (or I have not learned to be comfortable with it). But all the diacritical signs could be imported (if properly encoded, e.g. in TUSTEP). However, since our sources are not consistent in using diacritics, neither can be a bibliography that used so many sources and is committed to “copy what you see”. In some cases the correct character could not be found. One option would have been to delete such entries; I opted for replacing unidentified letters by a question mark. It turns out to be an advantage that EndNote does not require (and ignores) the input of diacritics in search strings.

### *Language*

The language of a publication has been deemed worthy of being noted long before we switched to EndNote and discovered that a field for language is indeed provided for. There is evidently a heavy majority of titles in English. (Published bibliographies restrict their selection programmatically to titles in English even in the title, e.g., Callahan.) This is not a choice by principle but the result of pragmatic conditions and restrictions. Even if the Leipzig bibliography contains a few entries in Thai, Japanese, or Korean, this cannot be considered as more than a reminder *that* yoga (literature) exists also in these countries and languages. Yet, this bibliography does not adequately document the globalization of yoga — which may raise the question whether texts are a good medium to explore this globalization.

A lacuna, which users should be aware of, concerns literature in Indian languages. Sanskrit is represented by many source texts; the history of yoga moved from the use of Sanskrit to forms of early (or old) Hindi (e.g., Brajbhāṣā); commentaries and translations of these source text probably exist in all modern Indian languages. The same is true for secondary literature. If this literature could have been found in library catalogues and publishers' lists as readily as nowadays on the internet, we may have included them. But the barrier of lacking language competence generally remained insurmountable.

### *Updates, Looking ahead*

At the time of preparing the bibliography for its 'publication' the inclusion of new sources and resources was no longer an option. As of the moment of closing this introduction, this option re-emerges. Research on "yoga" and on Yoga can continue and will continue.

There may exist methods and resources to pool the additions which yoga specialists (academic or otherwise) from around the world might make in their downloaded versions of "yobib1903" — the number stands for the year and the month of this version, i.e., March 2019 — by adding, e.g., their own publications, or publications from the yoga scene in their country and in their language. I myself might be interested to "have" such additions (even if my active commitment to a yoga bibliography is likely to diminish and recede). Experience tells that a completely open and unprotected database will suffer from incompetent, or incompatible (coding of diacritics, definition of fields, etc.), or careless, or ideologically motivated interference that cannot easily (or automatically) be made to conform to the desirable standards (imperfect as they certainly are at present). The discussion is open.

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