
“The tutorial is on Chapter Two of the Yoga Sutras in which Patanjali describes Kriya Yoga, an action plan for attaining the yogic state of samadhi. On a practical level, the chapter focuses on the causes of personal suffering and how to deal with them. Patanjali also outlines the Eight Limbs of yoga, emphasizing the first five: yama, niyama, asana, pranayama and pratyahara (the other three are dealt with in a later chapter).

“Translated and chanted by Paul JJ Alix, a Sanskrit scholar and founder of Yoga for All, the tutorial is organized into a number of lessons, each one focusing on several individual sutras. A new lesson will be posted about once a week. Each lesson contains written text, translation, interpretation and three sound files: a slow version in which each word or small word group is pronounced slowly and clearly; a moderate version in which the words begin to flow together; and finally a fast version that shows how the sutra sounds at full ‘chant’ speed.

“Studying the Yoga Sutras is important to understanding yoga and creating a deeper practice. The Yoga Sutras are part of an ancient oral tradition, which means you don’t learn it by reading and reasoning alone. You have to chant. The sound files included here will help in that regard.

“In addition to studying and listening to the sutras on your own, you will be able to ask specific questions via email. You will receive an individual response, and all questions and answers will be posted on the site (names will be removed from questions).”


Includes translation of original text of Patanjali’s *Yoga-Sutra* and Bhojaraja’s commentary. Provides the original Sanskrit *sutras*.


Contains the *Yoga-Sutra* and *Vyasa-Bhashya* in Sanskrit, with English translation, along with an English translation of Vachaspati Mishra’s commentary on the *Vyasa-Bhashya*.


From a review by Felicia Tomasko, *LA Yoga*, May/Jun 2003, pp. 26-27: The author “focuses on the tools provided by the whole discipline of yoga through the eight limbs of asthanga or raja yoga describe in Patanjali’s *Yoga Sutras* and relates them to our emotional processes.

“In relating emotions to the limbs of yoga, we can explore the practice in a new way. These limbs are: yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi. Bijja described their associated teachings as: intelligent behaviors, personal attitudes, bodily exercise, conscious breathing, sensory awareness, focusing attention, sustaining attention and increasing wholeness and relates them to the emotional qualities of allowance (*yama*), allegiance (*niyama*), will and power (*asana*), love (*pranayama*), harmony (*pratyahara*), knowledge (*dharana*), wisdom (*dhyana*) and synergy (*samadhi*) ..”


These two volumes contain the most detailed extant commentary to date on the *Yoga Sûtra*. Highly recommended.


An interesting psychological interpretation of the *Yoga-Sutra*.

**Brahmananda Saraswati.** *Yoga Sutras of Patanjali* audiotape.
“The ancient yoga scriptures come alive as Brahmananda Saraswati (Sri Ramamurthi) leads in the Sanskrit chanting of the renowned Sutras of Patanjali (400-300 BC).”


From the website: “Each audio CD in this set of seven covers an important topic of the *Yoga Sutras* of Patanjali . . . These seven talks are accessible to beginners as well as to students more familiar with the science and art of Yoga. Basic Sanskrit terms are explained in the course of the discussions leading to an overall understanding of the subject. The emphasis throughout is on the practice and understanding of meditation.”

The seven topics covered include: *vrttis, samadhi, samyoga-viyoga, kleshas, Ashtanga-Yoga, the order of manifestation,* and *kaivalya.*


**Carrera, Jaganath.** *Raja II Course* audiotape set (8 tapes). Buckingham, Va.: Shakticom. See the entry in this bibliography for Swami Karunananda for information on the *Raja I Course.*

From the publisher: “Through humorous stories and insightful commentary, Rev. Jaganath explains many of the sutras found in Books III and IV of the Yoga Sutras. You’ll find this eight-tape set an invaluable aid to your meditation practice and a peaceful, easyful, useful life.”


**Codd, Clara M.** *Introduction to Patanjali’s Yoga.* Theosophical Publishing House, 1966.


“Foundational for Hindu, Jaina, and Buddhist thought and spiritual practice, Patanjali’s *Yoga-Sûtras,* the classical statement of Eastern Yoga, are unique in their emphasis on the nature and importance of psychological processes. Yoga’s influence is explored in the work of both the seminal Indian thinker Bhartrhari (c. 600 C.E.) and among key figures
in Western psychology: founders Freud and Jung, as well as contemporary transpersonalists such as Washburn, Tart, and Ornstein. Coward shows how the yogic notion of psychological processes makes Bhartrhari’s philosophy of language and his theology of revelation possible. He goes on to explore how Western psychology has been influenced by incorporating or rejecting Patanjali’s Yoga. The implications of these trends in Western thought for mysticism and memory are examined as well.”

Contents: Agama in the Yoga Sutras of Patanjali; The Yoga psychology underlying Bhartrhari’s Vakyapadiya; Yoga in the Vairagya-Sataka of Bhartrhari; Freud, Jung, and Yoga on memory; Where Jung draws the line in his acceptance of Patanjali’s Yoga; Mysticism in Jung and Patanjali’s Yoga; The limits of human nature in Yoga and transpersonal psychology


With comprehensive commentary on Patanjali’s Yoga-Sutras.


From the publisher: “In recent years yoga and meditation have become mass market pursuits in the West. A History of Modern Yoga traces this phenomenon back to its ideological roots in the esoteric circles of late 18th century Bengal, then follows some of its main developments to date. Fully-fledged Modern Yoga, the author argues, started with the publication of Swami Vivekananda’s seminal Raja Yoga (1896), in which Patañjali’s Yoga Sutras were reconfigured along the lines of a then emerging New Age style of secularized and individualistically oriented religiosity.”


An interpretation of 55 of the sutras.


From Krishnamacharya Yoga Mandiram’s website: “This book comprises the original sutras, their translation and commentary by T. K. V. Desikachar, [and] . . . presents two unique sections: . . . One section presents the Yoga Sutra-s with chant notations that will aid recitation and the other [provides] an index of all the words that appear in the text along with the Sutra-s in which they appear for easy reference.”


The most literal of all the translations; holds very closely to the original Sanskrit.

Gitananda Giri, Swami. Answers the question, “Did Patanjali really exist or are the Yoga Sutras simply a collection of verses by a group of pandits with vested interest in propagating Yoga at a future time?” *Yoga Life,* Jul 2001, 32(7):5.


From the publisher: “*Silence Unheard* maintains that the reality of Patanjali’s *Yogasutra* is a profound silence barely and variously audible to the scholars and interpreters who approach it. Even the *Yoga sutra* itself is an “approach,” a voice articulating an other—a silent, beyond-speech yogin. Author Yohanan Grinshpon presents Patanjali as a Sankhya-philosopher, who interprets silence in accordance with his own dualist metaphysics and Buddhistic sensibilities. The *Yogasutra* represents an intellectual’s conceptualization of utter otherness rather than the yogin’s verbalization of silence. *Silence Unheard* focuses on the yogin’s supra-normal experiences (*siddhis*) as well as on the classification of silences and the ultimate goal of disintegration through *guna* balance. The book provides a translation of the *Yogasutra* divided into two sections: an essential text, concerning the yoga practitioner, and a secondary text, concerning the philosopher. Grinshpon also surveys the encounters of intellectuals, scholars, seekers, devotees, and outsiders with the *Yogasutra.*”


Adinath Chatterjee’s revised and enlarged edition has many additions and improvements, including a thorough revision of the Mukerji’s English translation of the *Bhasvati*, Swami Hariharananda Aranya’s commentary on *Vyasa Bhasya*. Like the earlier editions, this edition also contains the Sanskrit text of the *Yoga-Sutras* and the *Vyasa Bhasya*, with elucidations by Swamiji.

Chatterjee has also included seven essays by Swamiji on related topics. Most of these Bengali essays are being published for the first time, all rendered into English by himself and various other scholars.


“Indispensable book for studying the Yoga Sutras. Each sutra on its own 8.5x11 page with plenty of room for notes. Includes Sanskrit text, transliteration, grammar and literal translation.”


Discusses the meaning of “citisakti,” with which Patanjali ends the *Yoga-Sutra*.


Lahiri, Yogiraj Shayama Charan. *Patanjali Yoga Sutra: Summary of Insight into Spiritual Sadhana*.


A complete English translation of the Sanskrit sub-commentary *Vivarana* by Sankara on the *Yoga-Sutra* of Patanjali.


“An introduction to some of the basic principles of yoga and mindfulness, this booklet begins with Donna’s interpretation of Patanjalis Yoga Sutras. These are followed with
twenty simple postures and breathing techniques for increasing self-awareness and relaxation.”


An easily readable interpretation of the *Yoga-Sutra*.


Oberhammer, Von Gerhard. Meditation und Mystik im Yoga des Patanjali. *Archiv fur indische Philosophie*, [date unknown], pp. 98-118. [In German.]


Translation of and commentary on the *Yoga-Sûtra*.


A translation of part of the *Yoga-Sûtra*. 


Good translation, with a translation of Vyasa’s commentary.


Contains the Sanskrit, including translations of the individual words of the sūtras.


From the publisher: “*Yoga Vision* is a selection of 27 sutras from the ancient classical work, Patanjali’s *Yoga Sutras*. These sutras cover the essence of Kriya and Astanga Yoga and their practices. The Sanskrit, transliteration, and a succinct translation are given for each sutra.”


From a review by Phil Catalfo in the Jul/Aug 2005 issue of *Yoga Journal*: “In a bold move, Roach and McNally place this text squarely in the tradition of Buddhism, which
predates the sutras by some five centuries. Their decision pays off handsomely, in a volume that illuminates the practice of yoga off the mat even more than on it.”


Reviews several editions of the *Yoga-Sutra*.


Excellent.

Sahaj Yogi (Shakti Das). The *Yoga Sutras* of Patanjali in four chapters. Article available online: http://www.rainbowbody.net/HeartMind/Yogasutra1.htm.

___________. Why Patanjali’s *Yoga Sutras* have remained inaccessible: The basis of the muddle. Article available online: http://www.rainbowbody.net/HeartMind/sutramud.htm.


Abstract: The Yoga, described by Maharshi Patanjali, is eight-limbic; its every constituent part depends upon interrelated equi-development. But often it is misunderstood as sequential and hierarchical levels and the Yama and Niyama are neglected. In present discussion, according to classical Indian psychological perspective with reference to personality and mind, environment and individual response, the symmetrical wholeness and mutual interrelations of Astangika Yoga, significance and exigency of Yama and Niyama, spontaneity and applicability of Samadhi state, have been emphasized with simplified scientific interpretations.


“A commentary . . . compiled from the many talks give by Swami Venkatesananda over the years.” The third edition contains both the “Enlightened Living” interpretive translation, as well as commentary by Swami Venkatesananda. There is also a glossary and an appendix containing the verses in Sanskrit.


The first part of the book consists of several lectures delivered over fifty years ago by Swami Vivekananda to his classes in New York, and the second part is, to use his own words, a “rather free translation” of the *Yoga-Sūtra* of Patanjali.


Argues that the philosophy Patanjali espouses in the *Yoga-Sūtra* is non-dual, whereas the prevailing viewpoint is that it is dualistic.

From the book: “This study has attempted to counter the radically dualistic, isolationistic, and ontologically oriented interpretations of yoga presented by many scholars—where the full potentialities of our human embodiment are constrained in a radical, rigid, dualistic metaphysical structure—and propose instead an open-ended morally and epistemologically oriented hermeneutic that frees Yoga of the long standing conception of spiritual isolation, disembodiment, self-denial, and world-negation and thus from its pessimistic image . . .

“Our study suggests that Patanjali has far too often been misinterpreted or misrepresented due to the use of inappropriate methodology; partial and misleading definitions of Sanskrit yogic terms and reductionistic hermeneutics leading to an imposed radical dualistic finality or closure to Patanjali’s perspective of Yoga. Many scholars have repeatedly given ontological definitions and explanations for terms that, this study maintains, are more appropriately understood with an epistemological emphasis. Consequently the specialized sense inherent in Yoga soteriology is diminished. The soteriological intent of yoga need not preclude the possibility for an integrated, embodied state of liberated identity. A bias is invariably created within the language encountered in the translations and interpretations of the Yoga Sutra resulting in an over emphasis on content, due consideration not having been given to form, structure, and function.

“It is crucial to view Yoga contextually—as it is understood, experienced, and embodied by the yogin—and not simply to impute a content system to the whole system of Yoga.”


“A new, independent translation of Patanjali’s Yoga aphorisms, interpreted in the light of ancient and modern psychological knowledge and practical experience.”


___________. The Yoga-sûtras of Patanjali as illustrated by the comment entitled The Jewel’s Lustre or Maniprabha. [Source unknown.]


*Yoga International*. Ongoing series in *Yoga International* magazine on the *Yoga-Sûtra*, bringing one verse per issue, with explanation.


Part I offers a textual analysis of each *sutra* and a comparison of ten translations. Part II is a series of essays that briefly places the *Yoga-Sûtra* in its cultural context and overviews linguistic relativity. The appendixes include biographies of the translators, the author’s translation, and a comprehensive glossary.

**Accessing the Yoga-Sûtra Online**

http://hrih.hypermart.net/patanjali/ (links to many different online translations in 18 different languages)
http://www.bindu.freeserve.co.uk/yoga/patanjali.htm (contrasts various translations)
http://www.tphta.ws/TPH_YSPA.HTM (translations in English, French, and Spanish)
http://www.yiextra.org (to hear the *Yoga-Sutra* correctly pronounced)
http://www.santosha.com/philosophy/yoga-sutras.html
http://www.geocities.com/Athens/6709/page6.html
http://www.geocities.com/awareness88/sutras.htm
http://www.yoga.com/raw/yoga/info/patanjali.html
http://www.yoga.com/raw/yoga/info/patanjali.html
http://www.theosophy.org/pasadena/patanjal/patan-hp.htm
http://members.aol.com/HZingel/yogadars.htm
http://www.ndirect.co.uk/~sal/patan.htm
http://www.oneworld.org/globalprojects/7eclyoga.htm#2
http://dailyreadings.com/ys1-1.htm
http://www.webb.net/sites/heartmind/yogasutra1.htm