

## 2018 年度 RINDAS 第 1 回伝統思想研究会

### RINDAS 2018: Traditional Indian Thought, the 1<sup>st</sup> Seminar

日時：2018 年 4 月 28 日（土） 14:30～17:30

場所：龍谷大学大宮キャンパス 西翼 2 階・大会議室

Date and Time: Saturday, April 28, 2018, 14:30～17:30

Venue: Big Meeting Room, 2nd Floor, West Hall, Omiya Campus, Ryukoku University

Dr. Jason Birch (Postdoctoral research fellow, SOAS, University of London)

“Amaraughaprabodha: Awakening with Buddhist and Śaiva Nectars”

Dr. Patrick McCartney (JSPS Postdoctoral fellow, Kyoto University)

“Suggesting Śāntamūrti and Śāntarasavāda: A Sociological Study of Shanti Mandir’s social network in the context of Global Yoga”

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[Abstract]

“The Amaraughaprabodha: Awakening with Buddhist and Śaiva Nectars”

Dr. Jason Birch

The Amaraughaprabodha is a Śaiva work on yoga that is attributed to Gorakṣanātha, the founder of the Nath Sect and a pioneer of a physical type of yoga called Haṭhayoga, the main techniques of which are a salient feature of many forms of modern transnational yoga. An edition of this work, based on one manuscript, was published by Kalyani Mallik in 1954. In this talk, I will present new manuscript evidence which indicates that the Amaraughaprabodha was probably one of the earliest texts to teach Haṭhayoga. It is also evident that the author of the Amaraughaprabodha created Haṭhayoga from the yoga of the Amṛtasiddhi, which is a Vajrayāna work composed sometime before the mid-twelfth century. By examining the shared content between the Amṛtasiddhi and the Amaraughaprabodha, I will discuss how the Buddhist yoga of the former was adapted for Śaivas and how the ‘force’ of Haṭhayoga was conceived in the Amaraughaprabodha. I will conclude with some general observations on the emergence of Haṭhayoga from the tantric traditions that preceded it and the transformation of Haṭhayoga from an auxiliary

practice, as it is taught in the Amaraughaprabodha, to a complete system of yoga that was appropriated by Brahmanical traditions from the sixteenth century onwards.

Dr. Jason Birch is a post-doctoral research fellow at SOAS, Univ. of London, on the Haṭha Yoga Project, which has been organized by Dr. James Mallinson and funded for five years by the ERC. His area of research is the history of physical yoga on the eve of colonialism. He is editing and translating six texts on Haṭha and Rājajyoga. See <http://hyp.soas.ac.uk/team/>.

“Suggesting Śāntamūrti and Śāntarasavāda: A Sociological Study of Shanti Mandir’s social network in the context of Global Yoga”

Dr. Patrick McCartney

During multiple trips between 2009–2013, I spent approximately 18-months at the Temple of Peace (Shanti Mandir) ashram in southern Gujarat, India. Beginning with a brief introduction to Shanti Mandir’s history, I discuss how market forces, combined with the imaginative consumption of global yoga consumers, has shaped how Shanti Mandir continues to re-position itself within the multitrillion-dollar wellness industry. Building upon Shanti Mandir’s *śānti* (tranquility) narrative, the conceptual framework developed to include aspects of various aesthetic and performance-audience reception theories, which are anchored by the ‘doctrine of appreciating tranquility’, i.e. *śāntarasavāda*. From this, I typologise *śatsaṅga* (‘company of the wise’) as a hybrid *campu-rasavat* type of literature. From a *sociology of education* point of view, the social network is better understood as an epistemic community (of learners), in which the formal pedagogical domain of *śatsaṅga* privileges a certain type of knowledge; and, more importantly, a specific knower-disposition, which I define as *śāntamūrti* (‘embodier of tranquility’). Finally, I discuss the conceptual bridge created to describe the internal architecture of Shanti Mandir’s habitus.

Dr. Patrick McCartney is a JSPS postdoctoral fellow at Kyoto University, a research associate at Nanzan University and a visiting fellow at the Australian National University. He works at the intersection of the sociology of spirituality and the economics of desire that focuses on the imaginative consumption of yoga-inflected lifestyles. His current [Yogascapes in Japan](#) project focuses on understanding the aspirations of Japanese yoga consumers and how modern yoga is reconstituted in unique ways into Japanese culture.