Journée d'étude vendredi 11 mars 2022

New research on Sanskrit works about Yoga
Nouvelles recherches dans la littérature sanskrite sur le yoga

PROGRAMME ET RÉSUMÉS

Exposition photographique du 1er mars au 1er juin 2022

« Sadhu, yogin et autres ascètes »
L'École française d'Extrême-Orient (EFEO) organise, le vendredi 11 mars 2022, la journée d'étude *Nouvelles recherches dans la littérature sanskrite sur le yoga / New research on Sanskrit works about Yoga*, accompagnée de l'exposition photographique « Sādhu, yogin et autres ascètes ».

*Sādhu*, *ṛṣi*, *yogin* se rencontrent dans toute l'Inde. La figure de l'ascète est omniprésente sur les temples et les pagodes en Inde et en Asie du Sud-Est, qu'elle participe au décor architectural ou qu'elle soit partie prenante dans la légende dorée des dieux et les grandes épopées qui ont voyagé dans toute l'Asie. Cette soixantaine de clichés, pris entre le début du XXe siècle et les années 2000, est issue de la photothèque de l'EFEO.


Parmi les textes moins connus qui seront présentés et discutés le 11 mars, le *Śivadharmottara*, un ouvrage du VIIe siècle, préconise des pratiques dévOTIONnelles laïques, hormis le dixième chapitre qui présente un yoga śivaïte ; la *Dharmaputrikā* et le *Vṛṣasārasaṅgraha*, deux traités, peut-être de la même époque, sont souvent transmis au Népal dans les mêmes manuscrits ; le *Yogabhāskara*, est lui un ouvrage viṣṇuïte du XVIe siècle.

Des chercheurs de la School of Oriental and African Studies (SOAS, université de Londres) et de l’EFEO ont travaillé sur la compréhension du yoga à travers les textes inédits ou non, dans le cadre de l’European Research Council (ERC) « Haṭha Yoga ». Le programme de recherche « Haṭha Yoga » venant de s'achever, ces chercheurs rejoignent leurs collègues de l’université de Marbourg (Allemagne) pour participer à un nouveau projet sur la transmission de la *Haṭhapradīpikā*, ouvrage d’une importance capitale dans l’évolution du yoga physique (*Haṭhapradīpikā* est financé par les agences britannique et allemande de recherche respectivement AHRC et DFG).

Cette journée d'étude et cette exposition photographique autour du yoga et des ascètes à l'EFEO se tiennent en lien avec le Musée Guimet, qui présente l'exposition *Yoga. Ascètes, yogis, soufis*, du 2 février au 2 mai 2022. En 70 œuvres aussi précieuses que méconnues, cette exposition explore les représentations de l'ascétisme. L'exposition « Yoga. Ascètes, yogis, soufis » est complétée par un programme de rencontres, de visites et d’ateliers, dont un colloque éponyme le 19 mars 2022.
Programme et résumés

• 9h - 9h15 : Café d’accueil (petit salon)

• 9h15 - 9h20 : Mot d’accueil de Christophe Marquet, directeur de l’EFEO

Modérateur des sessions de la matinée : Jürgen Hanneder (SOAS, université de Londres)

Yoga in works of the 15th to 17th centuries

• 9h20 - 9h50 : James Mallinson (SOAS, université de Londres), “On the Yogabhāskara, a 16th-century text of Vaiṣṇava bhakti and haṭhayoga”

The Yogabhāskara is a Sanskrit work on yoga cited in compendia and commentaries from the early 17th century onwards. It was thought to have been lost until I noticed an entry for a manuscript by that name in the unpublished digital catalogue of the Pothikhana in the Jaipur City Palace. The text transmitted in the manuscript includes the verses cited under the name Yogabhāskara in later works, confirming that it is indeed that work.

In this paper I shall describe the manuscript and the 112-verse text, which teaches a combination of Kṛṣṇa-bhakti and haṭhayoga. I shall then identify some of the sources used to write it and argue against the text’s attribution in some secondary literature to Kavindracārya Sarasvatī, the renowned 17th-century pandit from Varanasi. I shall conclude by examining the manuscript’s colophon, which makes an intriguing reference to a Raghunāthadāsa, who might perhaps be the 16th-century devotee of Caitanya Mahāprabhu who went by that name.

• 9h50 - 10h20 : Nils Jacob Liersch (Université de Marbourg, Allemagne), “The Tattvayogabindu of Rāmacandra and its Fifteen Medieval Yogas”

The Tattvayogabindu of Rāmacandra written in the 17th century is one of a few medieval yoga texts which codify complex taxonomies of different types of yoga.

The text, compiled in simple Sanskrit in the descriptive style of a textbook primarily in prose with a few Śloka insertions, makes extensive use of enumerations and lists within the framework of the taxonomy of the types of yoga laid out at the beginning.

Jason Birch has briefly described the text in the context of the “fifteen medieval Yogas”, which is a list shared by Nārāyanatīrtha’s Yogasiddhāntacandrikā, where these Yogas are however subjected to the Patañjala Yoga. There are further connections to other descriptions of types of Yoga, as for instance Sundardās’ Sarvāṅgayogadīpikā (17th century), and the text is intimately connected to the Yogasvarodaya, which is, however, known only through quotations.
in the Prāṇatoṣinī and the Yogakarṇikā. Thus the Tattvayogabindu seems to be an important independent source for the fifteen medieval Yogas and thus a representative of a pre-modern conceptualization of Yoga just before its colonial reconfiguration.

In this paper I will discuss the list of 15 types of yoga and its function in the work, its relation to other codifications of Yogas during that time period and possible origins of this list as well as some of the text’s most notable features.

Śivadharma corpus

- 10h20 - 10h50 : Dominic Goodall (EFEO, Centre de Pondichéry), “The Yogic teaching of chapter 10 of the Śivadharmottara, a seventh-century work on popular Śaivism”

The Śivadharma corpus, now a focus of the ERC Śivadharma project (n°803624) led by Florinda De Simini in Naples, illuminates lay Śaiva beliefs and practices that are distinct from those of the professional Śaiva religions of the Atimārga (Pāśupata) and Mantramārga (Śaivasiddhānta, etc.). The tenth chapter of the Śivadharmottara, which may be the second earliest text of the corpus and may date to the seventh century, offers what may be one of the earliest accounts of Śaiva yoga. A cursory read might suggest that there is nothing unfamiliar or special about its treatment on yoga, but the particular combination of the elements it involves is perhaps distinctive and, given its relatively early date, it may be useful to others to offer a summary of its teachings on this subject, highlighting both Mantramārga features that it includes (dhāraṇās, an insistence on 6 āṅgas, the terms recaka, pūraka and kumbhaka), as well as features that it omits or fails to mention (any nādi of the yogic subtle body).

- 10h50 - 11h : Pause

- 11h - 11h30 : Christèle Barois (Institut d'études avancées de Nantes), “The yoga of the Dharmaputrikā Saṃhitā”

The Dharmaputrikā Saṃhitā (DhPS) is a yoga manual which was transmitted to us via the manuscript tradition of the Śivadharma corpus. It was composed in the 7th century at the latest, most probably from older material. My presentation will introduce to the characteristics in terms of form and content that make this text a valuable source for the study of ancient yoga.
11h30 - 12h : Csaba Kiss (ERC DHARMA project / L’« Orientale », Naples),
“The Yoga of the Vṛṣasārasamgraha”

The Vṛṣasārasamgraha, a text of the so-called Śivadharma corpus, being critically edited within the framework of the SHIVADHARMA and DHARMA ERC projects, teaches various yoga techniques for lay devotees of Śiva and Viṣṇu. After presenting some arguments for dating the text to a somewhat earlier period (to the 7-8th centuries) than what the structure of the Śivadharma corpus would suggest, and briefly touching on the main agenda of the text, I’ll give an introduction to the ṣaḍaṅga-yoga in Vṛṣasārasamgraha chapter 16, and show passages and teachings that are parallel with sections of the Dharmaputrikā, mentioning various problems of interpretation, hoping for useful feedback from the Śaiva yoga experts present.

12h - 12h30 : Jurgen Hanneder (SOAS, université de Londres), “Editing the Haṭhapradīpikā”

The Haṭhapradīpikā has been printed for the first time in 1889 under the name Haṭhayogapradīpikā together with a commentary by Brahmānanda that was written probably in the 1840s. While modern practitioners may regard this package as “the tradition”, it seems that there were many traditions before the 1880s, that is, before the printed text eclipsed all others. My talk will try to explore some details of the transmission of this text before the advent of printing in India and our preliminary attempts at dealing with this situation.

12h30 - 13h : Mitsuyo Demoto-Hahn (université de Marbourg, Allemagne),
“The interrelationships between the manuscripts of the Haṭhapradīpikā”

13h - 14h : Déjeuner libre

Modérateur des sessions de l’après-midi : James Mallinson (SOAS, université de Londres)

Śaiva Tantric Yoga

14h - 14h30 : Andrea Acri (École pratique des hautes études, PSL University),
“From Isolation to Union: Pātañjala vis-à-vis Śaiva Understandings of the Meaning and Goal of Yoga”
Two of the major currents of Sanskritic yoga in the medieval period were Pātañjala Yoga (or Aṣṭāṅga Yoga), going back to the seminal Pātañjalayogaśāstra and its commentaries, and Śaḍaṅga Yoga, which was widespread in tantric Śaiva (and, to a lesser extent, Vaishnava Pāñcarātra and Buddhist) scriptural and non-scriptural sources. Recent scholarship has illuminated various aspects of the textual and religio-philosophical history of these two distinct yet related traditions, and also dealt with the relationship between them, for instance with respect to the number and status of the auxiliaries (aṅga). One particular vantage point from which to approach this problem is the definition of yoga and its ultimate goal. This is epitomized by the ideal of isolation (kaivalya) of Spirit (puruṣa) from nature (prakṛti) by way of the purification of the mind (citta), espoused by Pātañjala yoga, vis-à-vis the ideal of union (sāyujya), qualitative sameness (samatā, tulya, etc.) or identification (sātmya/tādātmya) with the Lord, championed by the Śaiva varieties of Śaḍaṅga Yoga.

My presentation will survey pertinent passages on the meaning and goal of yoga found in the Pātañjalayogaśāstra and medieval Śaiva literature, namely scriptural sources and commentaries belonging to the Pāśupata and Saiddhāntika traditions, as well as Old Javanese Śaiva scriptures. It will analyze and link together some relevant passages to advance the argument that, even though Pātañjala and non-Pātañjala systems of yoga might very well have emerged from a shared prototypical milieu, the PYŚ appears to have exerted an influence on the textual sources belonging to rival systems. For instance, it appears that many Śaiva authors, while providing their own sectarian accounts of the ultimate goal of yoga, did have Pātañjala understandings in mind. This intertextuality reveals an appropriation or creative (re)use of the Pātañjala terminology by the Śaiva sources, and its application to affirm the hierarchically higher soteriological efficacy of the Śaiva system. Whether characterized by silent appropriation or more open criticism, this attitude suggests not only that the Śaivas may have been partly indebted to Pātañjala Yoga, but also that they could not avoid engaging in a dialectic relationship with what must have been a widespread and authoritative system of yoga in the mainstream Brahmanical religio-philosophical discourse.

• 14h30 - 15h : Ruth Westoby (SOAS, université de Londres), “Kuṇḍalinī and Caṇḍāli in Śaiva and Vajrayāna Texts”

The concept of the coiled, snakelike kuṇḍalinī, who awakens and rises upwards during yoga, is intrinsically connected with yoga in the modern and premodern periods. In the early haṭha corpus, 11th – 15th centuries, ‘she’ occurs in all the texts that teach physical practices of yoga (as defined by the Haṭhapradīpikā). In the Vivekamārtanda 31-39 all the mudrās work on kuṇḍalinī; in the Haṭhapradīpikā 3.1 kuṇḍalinī supports all yoga practices just as the lord of snakes supports the cosmos.

The haṭha sources are economical with metaphysic explanation but selective in the elements that comprise the yogic body. This paper draws on antecedent material in the Vajrayāna and Śaiva sources to contextualise kuṇḍalinī in the haṭhayoga sources. This is not simply a
search for origins but a survey of the history of ideas intended to elucidate the function of kundaлинi in hathayoga sources. I find instances where kundaлинi and caṇḍāli, its Vajrayāna counterpart, derive from esoteric interiorisations of external ritual, and suggest this material helps elucidate the function of kundaлинi / caṇḍāli as affective interiorisation and sublimation of sexual arousal for soteriological ends. I indicate how haṭha techniques rework the tantric precursors in innovative and democratic ways.

• 15h - 15h30 : Lubomír Ondračka (Faculté des arts, université Charles, Prague), “The Next Step in Yoga Research: The Vernacular Texts”

In the past decade, yoga studies has undergone tremendous development, most notably in Modern Yoga research and, thanks to the ERC Hatha Yoga Project, in the field of Hatha Yoga. Despite this astonishing progress, many fundamental questions about the history of yoga remain unanswered. Especially unexplored is the social history of yoga. We do not know the answers to questions such as who the yogis were, in what milieu the yoga texts were produced or who were the authors of yoga works.

In my presentation, I will suggest that a study of vernacular yoga texts will help us to better understand the social history of yoga. For Sanskrit yoga texts suffer from the same deficiency as the vast majority of Indian religious literature: they are normative, prescriptive works that do not reflect the actual state of affairs. In contrast, vernacular texts tend to be more descriptive and closer to actual reality. Using the example of tantric yoga works in Bengali, I will demonstrate what challenges the study of vernacular texts poses compared to the study of Sanskrit texts, and what kind of information we can gain from their study.

Living traditions of Yoga

• 15h30 - 16h : Marie Singeot, témoignage “Les renonçants udâsin de l’ashram de Mauni Bâbâ, une observation continue et participante”

L’ashram de Mauni Bâbâ est perdu dans la forêt himalayenne à proximité d’un chemin de pèlerinage. Ici vit dans une grotte un petit groupe de renonçants de la confrérie des Udâsîn. A travers la description de leur quotidien, que je partage depuis 1995 à raison de plusieurs mois par an, je tente de démontrer comment toutes les activités, même les plus humbles, prennent une forme rituelle, transformant tous les actes mondains en offrandes sacrées à Dieu. C’est à travers ce rappel constant de la divinité, par la pensée et par les actes, que le sâdhu réalise l’absolu qui le mène à la libération.
• 16h - 16h30 : Monique Mahesh Ghatradyal, “Presentation of Shri Mahesh’s journey in France, her life, her work devoted to yoga” et Mira-Baï Mahesh Ghatradyal, “L’enseignement du yoga par Sri Mahesh”

La science du yoga fait partie intégrante de la tradition spirituelle et de la philosophie indienne. Shri Mahesh situait toujours le cours de Yoga dans son contexte indien et traditionnel. Il considérait cet enracinement comme primordial. Tout en restant attaché à la tradition, il a su le rendre accessible au public occidental.

The science of yoga is an integral part of Indian spiritual tradition and philosophy. Shri Mahesh always placed the Yoga class in its Indian and traditional context. He considered this rootedness to be essential. While remaining attached to tradition, he knew how to make it accessible to the Western public.

• 16h30 - 17h : Daniela Bevilacqua (SOAS, université de Londres), “Promising subjects for future ethnographic fieldwork in Yoga Studies”

In this presentation I am going to introduce six possible ethnographic field of investigation that could improve our knowledge about the development of embodied practices related to yoga in India. These different topics arose during my work as part of the ERC funded Haṭha Yoga Project but I was not able to properly investigate. Therefore, I will point out at: 1) the connection between ascetic understanding of haṭha yoga and vernacular sources; 2) the contextualization of tapasyās practice among different sampradāyas; 3) the yoga/hatha yoga practice among heterodox groups; 4) the practice of Sufis/Muslim yogis; 5) the Adhikari yogi; 6) the relationship between householders and yogis.

• 17h30 : Échanges

• 18h - 20h : Cocktail et présentation des ouvrages par leurs auteurs
