

The Yogatattvabindu

योगतत्त्वबिन्दु

Yogatattvabindu

Critical Edition
and annotated Translation
together with a Comparative Analysis of the
Complex Early Modern Yoga Yaxonomies

By
Nils Jacob Liersch

Indica et Tibetica Verlag
Marburg 2024

Bibliographische Information Der Deutschen Bibliothek

Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen Nationalbibliographie; detaillierte bibliographische Informationen sind im Internet über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutschen Bibliothek

Die Deutsche Bibliothek lists this publication in the Deutsche Nationalbibliographie; detailed bibliographic data is available in the Internet at <http://dnb.ddb.de>.

© Indica et Tibetica Verlag, Marburg 2024

Alle Rechte vorbehalten / All rights reserved

Ohne ausdrückliche Genehmigung des Verlages ist es nicht gestattet, das Werk oder einzelne Teile daraus nachzudrucken, zu vervielfältigen oder auf Datenträger zu speichern.

Apart from any fair dealing for the purpose of private study, research, criticism or review, no part of this book may be reproduced or translated in any form, by print, photo form, microfilm, or any other means without written permission. Enquiries should be made to the publishers.

Satz: Nils Jacob Liersch

Herstellung: BoD – Books on Demand GmbH, Norderstedt

Contents

Contents	iv
Conventions in the Critical Apparatus	I
Sigla in the Critical Apparatus	I
Critical Edition & Annotated Translation	3
XXII. svabhāvabhedam	5
Appendix	7
Figures	7
Bibliography	II
Primary Sources	II
Online Sources	II

Conventions in the Critical Apparatus

Sigla in the Critical Apparatus

- E : Printed Edition
- P : Pune BORI 664
- L : Lalchand Research Library LRL5876
- B : Bodleian Oxford D 4587 ,
- N₁: NGMPP B 38-31
- N₂: NGMPP B 38-35 / A 1327-14
- D₁: IGNCA 30019
- U₁: SORI 1574
- U₂: SORI 6082

Critical Edition & Annotated Translation

[XXII. svabhāvabhedam]

इदानीं स्वभावभेदं कथ्यते। यथा वटबीजं वटरूपेण परिणमते स तद्दशधा भेदं स्वभावत एव प्राप्नोति। मूलाङ्कुरत्वगुणदशाखाकलिकापल्लवपुष्पफलस्नेहा इति दशभेदान् प्राप्नोति। तथा निर्मलो निर्विकारः निरञ्जन एक एतादृश आत्मस्वभावादेव पृथ्व्यापतेजोवाय्वाकाशमनोबुद्धिमायाविकार-
 5 रूपभेदान्प्राप्नोति। ज्ञानयोगप्रभावादेक एव आत्मा इति निश्चयो भवति।

Sources: 2–5 cf. YSv (PT, p. 836): svabhāvabhedam etat śṛṇu devi prayatnataḥ | yac chrutvā sarvabodhaḥ syāt muktidaḥ siddhivāñchitaḥ | ātmano vā pṛthivyādyāḥ svabhāvaḥ kiñcid ucyate |

2 idānīm cett.] idāni B svabhāva° cett.] svābhāva° BL tasya E °bhedam DN₁] °bheda N₂ °bhedah cett. vaṭa° cett.] vatha° N₂ °bijam DPN₁N₂U₁] °bijam E °bija° U₂ °bijena BL vaṭarūpeṇa cett.] rūpeṇa BL pariṇamate BLU₂] pariṇāte P pariṇatam αE sa tad em.] sa tat U₁ sa tu N₂ satṛ N₁ sat EP śata BL sa DU₂ daśadhā cett.] dṛśadhā P dasat U₂ bhedam cett.] om. U₂ svabhāvata cett.] svabhāva BL om. U₂ eva cett.] om. U₂ 2–3 prāpnoti cett.] prāpnoti BLU₁ 3 mūlāṅkuratvagdaṇḍaśākhākālikāpallavapuṣpaphalasnehā E] mūla amkuratvakdamḍaśākhākālikāpallavā puṣpaphalasneha P mūlam amkuratvakdamḍaśākhākālikāpallavā || vistāroyam svābhāvataḥ B mūlam amkuratvakdamḍaśākhākālikāpallavā || vistāroyam svābhāvataḥ || L mūlam amkuratvakdamḍaśākhām kalikāpallavapuṣpaphalasneha || N₁ mūlamkuratvakdamḍaśākhām kalikāpallavapuṣpaphalasneha N₂ mūlamkuratvakdamḍaśākhām kalikāpallavapuṣpaphalasneham D mūlam amkuratvakdamḍaśākhākālikāpallavapuṣpaphalasneha U₁ om. U₂ iti cett.] om. U₂ daśabhedān BELP] bhedo daśadhā α om. U₂ prāpnoti cett.] prāpnoti P om. U₂ tathā cett.] yathā EU₂ nirmalo BEL] nirmalaḥ αPU₂ 4 nirañjana E] nirañjanaḥ cett. eka cett.] ekaḥ N₁N₂U₁ etādṛśa E] etādṛśaḥ N₁N₂U₁ ātmasvabhāvād cett.] ātmā svabhāvād E 4–5 pṛthvyāpatejovāyavākāśamanobuddhimāyāvikārārūpabhedān BL] pṛthvyāpatejovāyavākāśamanobuddhimāyāvikārārūpabhedān N₁ pṛthivyapāpatejovāyavākāśamanobuddhimāyāvikārārūpabhedān E pṛthvyetetejovādvākāśamanobuddhimāyāvikārārūpabhedān P pṛthvipate | jīvīkāśamanobuddhir māyāvikārārūpabhedāt DN₂ pṛthakte jivāyuvākāśamanobuddhir māyāyāvikārārūpabhedāt U₁ pṛthvyāpatejovāyavākāśa || manobuddhimāyāvikārārūpabhedā U₂ 5 jñānayogaprabhāvād EU₂] jñānayogabhavāt α jñānayogaḥ || prabhāvād° BL jñānayogaḥ prabhāvād P eva cett.] eka BLP yeva U₁

[XXII. Distinction of the nature]

Now, the nature of the self and its distinction¹ is described. Just as the seed of the banyan tree transforms into the shape of the banyan tree - [and] thus attains the tenfold distinction - 'root, shoot, bark, branch, twig, bud, the unfolding flower, flower, fruit and resin' - by virtue of its nature. In the same way, the pure, unchanging, immaculate one attains as such precisely because of the nature of the self - [namely], the divisions of earth, water, fire, wind, space, mind, intellect, illusion, transformations, and form.² As a result of the power of Jñānayoga, the conviction arises that 'the self is only one'.

¹One comes across the term *svabhāvabheda* in philosophical systems to signify the division or distinction of essential natures. For a Buddhist example, see **balcerowicz2011dharmakīrti**. In some Nyāya texts, the term is picked up to refer to different essential properties of the self, cf., i.e. **ogawa2023perception**. In the *Netratantantra*, the term *bhāvabheda* occurs frequently in a similar sense as in this passage of the *Yogātattvabindu*. For example cf. *Netratantantra* 16.20-21: *bhaviṣyanti mahādevi kalih kaṣṭataro yataḥ | tadarthaṃ paramārtho 'yaṃ mayā te prakāṭikṛtaḥ | paramārthaḥ paratvena mṛtyujit sarvatomukhaḥ | bhāvabhedenā yaṣṭav yo mokṣasiddhim abhipsatā* | Here, however, the context is unphilosophical and specifically intended to signify the phenomenological distinction of the self.

²Rāmacandra's tenfold taxonomy of *tattvas* appears inconsistent. Here, besides the stable list of the five gross elements, *ahankāra* is replaced with *rūpa* and the order of the other elements is changed. None of the tenfold *tattva*-systems known to me equal Rāmacandra's systems exactly. Taxonomies of *tattvas* like **kaushiki1993** 7.4 in which Kṛṣṇa presents a list of eight divisions of *prakṛti* are almost identical (*bhūmīr āpo 'nalo vāyur khaṃ mano buddhir eva cha | ahankāra iti yaṃ me bhinnā prakṛtir aṣṭadhā* ||7.4||). "Earth, water, fire, air, space, mind, intellect, and ego - these are the eight divisions of the original nature." In this list, we find most of the elements of Rāmacandra's list, except terms like *māyā*, *vikāra* or *rūpa*. The description of *kuṇḍalīnī* in **yajñavalkya** 4.21 picks up this system. Another system of ten *tattvas* appears in *Uttarasūtra* 1.9 - 1.13 of the **nishvasa2015** in which the tenfold nature of Sadāśiva is homologised with the *mantra*. Here the following list is given: *prakṛti*, *puruṣa*, *niyati*, *kāla*, *māyātattva*, *vidyā*, *Īśvara*, *Sadāśiva*, *dehavyāpin* and *Śakti*, cf. **goodall2016**. There is no similarity between the two tenfold *tattva*-systems. However, since Rājayoga is rooted in ancient Śaivism (see **birch2019saiva**), and Rāmacandra usually tends to present simplified and transsectarian systems, the choice of a tenfold *tattva*-system might be a remnant of those ancient systems.

Appendix

Figures



Figure 0.1: Viṣṇu Viśvarūpa, India, Rajasthan, Jaipur, ca. 1800–1820, Opaque watercolor and gold on paper, 38.5 × 28 cm, Victoria and Albert Museum, London, Given by Mrs. Gerald Clark.



Figure 0.2: The Equivalence of Self and Universe (detail), folio 6 from the *Siddhasiddhāntapaddhati* (Bulaki), India, Rajasthan, Jodhpur, 1824 (Samvat 1881), 122 x 46 cm, RJS 2378, Mehragarh Museum Trust.

Bibliography

Primary Sources

Pātañjalayogaśāstra

Yoga Philosophy of Patañjali. Ed. by Mukerji, P. N. New York: State University of New York Press, 1983.

Online Sources

Kacchapeśvaraśivācārya. Kriyakramadyotikavyākhyā. <https://muktalib7.com/>; Accessed: 02/17/2023; Catalog number : M00324; IFP transcript T00109. Muktabodha Indological Research Institute (MIRI).

Sakalāgamasārasaṅgraha. <https://muktalib7.com/>; Accessed: 02/17/2023; Catalog number : M00063; IFP transcript T0351. Muktabodha Indological Research Institute (MIRI).