

Kālajñāna, Videhamukti, and Kālavañcana

अथ कालज्ञानम् ।

अरिष्टानि विशिष्टानि तानि वक्ष्यामि त्वं शृणु ।
येषामालोकनान्मृत्युं निजं जानाति योगवित् ॥ १ ॥

Listen, I will teach special omens, from seeing which the adept of yoga knows [the time of] his death. (1)

देवमार्गं ध्रुवं शुक्रं सोमच्छायामरुन्धतीम् ।
यो न पश्येत्र जीवेत्स नरः संवत्सरात्परम् ॥ २ ॥

The man who cannot see the Milky Way, the pole star, Venus, the light of the moon, and Arundhatī (i.e. the star, Alcor) will not live more than a year. (2)

1c ālokanān̄ δ_ω] alokanān̄ η_ω ālokyanāt π_ω **2a** devamārgam̄ $\eta_\omega\delta_\omega$] devamārgram̄ π_ω
2b arundhatīm̄ $\eta_\omega\delta_\omega^{pc}$] arumdhatiṁ δ_ω^{ac} arumdhati π_ω **2d** narah̄ saṃvatsarāt̄ $\eta_\omega\pi_\omega\delta_\omega^{ac}$] naro
vatsarāt̄ δ_ω^{pc}

[Kj.1]

❖ Sources

Mārkaṇḍeyapurāṇa 40.1, cf. Śāṅgadharapaddhati 4566

viśiṣṭāni tāni vakṣyāmi tvam̄ śṛṇu] mahārāja śṛṇu vakṣyāmi tāni te MP, viśiṣṭāni śṛṇu vakṣyāmi tāni te ŚDP

[Kj.2]

❖ Sources

Mārkaṇḍeyapurāṇa 40.2, cf. Śāṅgadharapaddhati 4567

Cf. Dharmaputrikā 198

अरुन्धतीं ध्रुवस्त्रैव सोमच्छायां महापथं ।
यो न पश्येत्र जीवेत नरः संवत्सरात्परं ॥

❖ Commentary

We are not certain of the meaning of *devamārga* here. The Monier-Williams dictionary (s.v.: 1899) says it means the sky but one would expect it to have a more specific astrological meaning in a list of stars and planets. It could be a synonym for *devapatha*, which can mean the Milky Way according to one lexicographical source (*Trikāndaśeṣa* 1.1.97).

Arundhatī is mentioned in the *Bṛhatsaṃhitā* (13.6) and is said to be close to Vasiṣṭha (*tatra vasiṣṭham̄ munivaram̄ upāśritārundhatī sādhvī*). Vasiṣṭha and Arundhatī are the double star, Mizar and Alcor in the *saptarṣi* *nakṣatṛātra* (Ursa Major). See Rao 2019: 53.

अरश्मि विम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
द्वृकादशमासेभ्यो नरो नोर्ध्वं स जीवति ॥ ३ ॥

When he sees a rayless disc of the sun and a fire with a halo, a man lives eleven months and not longer. (3)

वमेन्मूत्रपुरीषं यः सुवर्णं रजतं तथा ।
प्रत्यक्षमथवा स्वमे जीवितं दशमासिकम् ॥ ४ ॥

[The man] who emits urine and faeces as gold and silver, either in reality or in a dream, his life [will last] ten months. (4)

3c māsāt tu em.] māsās tu $\eta_{\omega}\pi_{\omega}$ māsām̄s tu δ_{ω} **4a vamen em.**] vātyām̄ $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **mūtra**
 $\eta_{\omega}\pi_{\omega}$] mūtram̄ δ_{ω} **4b rajatam̄** $\eta_{\omega}^{ac}\delta_{\omega}$] rajasam̄ $\eta_{\omega}^{ac}\pi_{\omega}$

[Kj.3]

❖ Sources

Mārkaṇḍeyapurāṇa 40.3, cf. *Śāṅgadharapaddhati* 4568

māsāt tu] māsebhyo MP, māsām̄ ca ŠDP
sa ŠDP] tu MP

Cf. *Śivasvarodaya* 343

अरश्मि विम्बं सूर्यस्य वह्नेः शीतांशुमालिनः ।
द्वृकादशमासायुर्नरथोर्ध्वं न जीवति ॥

[Kj.4]

❖ Sources

Mārkaṇḍeyapurāṇa 40.4, cf. *Śāṅgadharapaddhati* 4569

vamen] vānte MP, vāntyā ŠDP
purīsam̄ ŠDP] purīṣe MP
svarṇam̄ rajataṁ tathā MP] suvarṇarajataṁ vamet ŠDP
athavā ŠDP] kurute MP
jivitaṁ ŠDP] jīvet sa MP

Cf. *Dharmaputrikā* 200

छर्दिमूत्रपुरिषाणि यस्य हेमरजो भवेत् ।
प्रत्यक्षमथवा स्वमे त्वयै मासान्स जीवति ॥

❖ Testimonia

Yogacintāmaṇi f. 142v (attrib. Mārkaṇḍeya)

mūtra] mūtram̄ YCM
yah su] ca yaḥ YCM

❖ Commentary

दृष्टा प्रेतपिशाचादीन्यर्वनगराणि च ।
सुवर्णर्वणन्निक्षांश्च नवमासान्स जीवति ॥ ५ ॥

After seeing Pretas, Piśācas and so on, Gandharva cities and gold-coloured trees, he lives nine months. (5)

स्थूलः कृशः कृशः स्थूलो योऽकस्मादेव जायते ।
प्रकृत्याश्च निर्वर्तते तस्यायुश्चाधमासिकम् ॥ ६ ॥

He who is fat and suddenly becomes thin or who is thin and suddenly becomes fat and who deviates from his constitution has a life-span of eight months. (6)

5c varṇān̄ δω] varṇāt ηωπων̄ vr̄ksām̄ πωδω] vr̄ksās̄ ηω **5d** māsān̄ δω] māsāt ηωπων̄ **6c** ni-
varteta em.] nivartam ca ηωπων̄ δω

In the version of this verse transmitted in the *Hathapradīpikā*, the relative prounoun *yah* requires a verb in the first hemistich, as seen in the *Yogacintāmani*, whose verse is a close parallel to the one in question, hence our emendation of *vātyām* to *vamen* (cf. *Yogacintāmani*).

The idea behind this verse is clearly expressed in the *Dharmaputrikā*, where the yogi whose urine and faeces become gold and silver, in reality or in sleep, has eight months left to live.

[Kj.5]

❖ Sources

Mārkaṇḍeyapurāṇa 40.5, cf. *Śāringadharapaddhati* 4570

varnāñ MP] varna ŠDP

❖ Testimonia

Yogacintāmani f. 143r (attrib. Mārkandeya)

varnāñ] varna YCM

[Kj.6]

❖ Sources

Mārkanḍeyapurāṇa 40.6, cf. *Śāringadharapaddhati* 4571

prakṛtyāś] prakṛteś MP, ŠDP

खण्डं यस्य पदं पाष्णो पादस्याग्रे तथा भवेत् ।
पांशुकर्दमयोर्मध्ये सप्तमासान्स जीवति ॥ ७ ॥

He whose footprint in dirt and mud is missing at the heel and toes
lives for seven months. (7)

कपोतगृबौ काकोलो वायसो वापि मूर्धनि ।
ऋव्यादो वा खगो लीनः षण्मासायुःप्रदर्शकः ॥ ८ ॥

A pigeon, vulture, raven, crow or [any other] carrion-eating bird
perched on his head indicates a lifespan of six months. (8)

7a *khaṇḍam* $\eta_{\omega 2}\delta_{\omega}$] *khaṇḍa* $\eta_{\omega}\pi_{\omega}$ **pāṛṣṇau** *em.*] *pāṛṣṇe* $\eta_{\omega}\pi_{\omega}$ *pāṛṣṇeh* δ_{ω} *pāṛṣṇi* $\eta_{\omega 2}$
7d *māsān* $\eta_{\omega 2}\delta_{\omega}$] *māsāt* $\eta_{\omega}\pi_{\omega}$ **8a** *grdhrau* $\eta_{\omega 2}\delta_{\omega}$] *grdhau* $\eta_{\omega}\pi_{\omega}$ **kākolo** *em.*] *kākolū*
 $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **8b** *vāyaso* $\eta_{\omega}\pi_{\omega}$] *vāyasā* δ_{ω} **8c** *kravyādo* *em.*] *krṣyādo* $\eta_{\omega}\pi_{\omega}$ *om.* δ_{ω} **khago** η_{ω}
svago π_{ω} *om.* δ_{ω} **līnah** *em.*] *līnam* $\eta_{\omega}\pi_{\omega}$ *om.* δ_{ω}

8 δ_{ω} omits *pāda* 8c. As a correction *sprśanti yam prātar eva* is added in the bottom margin.

[Kj.7]

❖ Sources

Märkanḍeyapurāṇa 40.7, cf. *Śāringadharapaddhati* 4572

pāṛṣṇau] *pāṛṣṇyām* MP, *pāṛṣṇyoḥ* ŠDP
tathā] ca *vā* MP, 'thavā ŠDP
kardamayor madhye MP] kardamamadhye *vā* ŠDP

Cf. *Liṅgapurāṇa* 1.91.7

अग्रतः पृष्ठतो वापि खण्डं यस्य पदं भवेत् ।
पांशुके कर्दमे वापि सप्तमासान्स जीवति ॥

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkanḍeya)

pāṛṣṇau] *pāṛṣṇyām* YCM
tathā] 'thavā YCM

[Kj.8]

❖ Sources

Märkanḍeyapurāṇa 40.8, cf. *Śāringadharapaddhati* 4573

kapotagrđhrau] *grđhraḥ kapotah* MP, *kapotagrđhra* ŠDP
kākolo MP] *kākola* ŠDP
vā khago MP] *vāparo* ŠDP

❖ Testimonia

हन्यते काकश्रेणीभिः पांशुवर्षन वा नरः ।
स्वच्छायां वान्यथा दृष्ट्वा चतुर्मासान्स जीवति ॥ ९ ॥

[If] a man is struck by flocks of crows or a dust storm, or sees his shadow deformed, he lives for four months. (9)

अनभ्रे विद्युतं दृष्ट्वा दक्षिणां दिशमाश्रिताम् ।
पयसीन्द्रधनुर्वापि जीवितं द्वित्रिमासिकम् ॥ १० ॥

When he sees lightning in a southern direction in a cloudless [sky], or a rainbow in water, he has two or three months of life [left]. (10)

9a śrenībhīḥ δ_ω] śrenībhīḥ $\eta_\omega\pi_\omega$ **9b** varṣena η_ω] varṇena $\pi_\omega\delta_\omega$ **9d** caturmāsān δ_ω] caturmāsāt $\eta_\omega\pi_\omega$ **10a** anabṛhe η_ω] anabṛho π_ω anabṛhām δ_ω **10b** diśam āśritām em.] diśim āśritām $\eta_\omega\pi_\omega$ diśi āśritāḥ δ_ω **10c** vāpi $\eta_\omega\delta_\omega$] vāpiṁ π_ω

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

kapotagrdrhau kākolo] kapoto grdhra kākolau YCM
linah] tiṣṭhet YCM

[Kj.9]

❖ Sources

Mārkaṇḍeyapurāṇa 40.9, cf. *Śāṅgadharapaddhati* 4574

śrenībhīḥ] pañktibhīḥ MP, ŠDP
sva ŠDP] svām MP
vānyathā] anyathā MP, cānyathā ŠDP
caturmāsān ŠDP] catuhṛpañca MP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

śrenībhīḥ] pañktibhīḥ YCM
svacchāyām vānyathā drṣṭvā caturmāsān sa jīvati] śuṣyec ca vai yasya marma snānād vāmād adhas-tanam YCM

[Kj.10]

❖ Sources

Mārkaṇḍeyapurāṇa 40.10, cf. *Śāṅgadharapaddhati* 4575

payasindradhanur vāpi ŠDP] rāträv indradhanuś cāpi MP
dvitrimāsikam] hi trimāsikam MP, tridvimāsikam ŠDP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

payasindra] udakendra YCM

घृते तैले तथादर्शे तोये वानात्मनस्तनुम् ।
यः पश्येदशिरस्कां च मासादूर्ध्वं न जीवति ॥ ११ ॥

He who sees another's headless body [reflected] in ghee, oil, a mirror or water does not live beyond a month. (11)

यस्यास्थिसद्वशो गन्धो गात्रे शवसमोऽपि वा ।
तस्यार्धमासिकं ज्ञेयं योगिनो नृप जीवितम् ॥ १२ ॥

He should know, O king, that a yogi whose body odour is similar to that of bones or a corpse has half a month to live. (12)

11a *darśe* $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$] *darthe* δ_{ω}^{ac} **11b** *vānātmanas* $\delta_{\omega}]$ *cānātmanas* $\eta_{\omega}\pi_{\omega}$ **11c** *ca* $\delta_{\omega}]$ *ti* $\eta_{\omega}\pi_{\omega}$
12a *yasyāsthi* $\pi_{\omega}\delta_{\omega}]$ *yasyāmṛṣṭhi* η_{ω} **12d** *jīvitam em.*] *jīvati* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

❖ Commentary

The *Märkaṇḍeyapurāṇa* appears to preserve the original idea of seeing a rainbow at night, which is as extraordinary as the first sign (i.e., seeing lightning in a cloudless sky).

[Kj.11]

❖ Sources

Märkaṇḍeyapurāṇa 40.11, cf. *Śārṅigadharapaddhati* 4576

vānātmanas MP] *vāpy ātmanas* ŠDP
aśiraskām ca] aśiraskām vā MP, aśirahskandhām ŠDP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Märkaṇḍeya)

vānātmanas] *vāpy ātmanas* YCM
ca] sa YCM

[Kj.12]

❖ Sources

Märkaṇḍeyapurāṇa 40.12, cf. *Śārṅigadharapaddhati* 4577

yasyāsthisaṁśro] *yasya bastasamo* MP ŠDP
tasyārdhamāśikam MP] *tasya māśārdhakam* ŠDP
yogino nrpa MP] *yogināḥ kila* ŠDP

यस्य वै स्नातमात्रस्य हृत्पादमवशुष्यति ।
पिबतश्च जलं शोषो दशाहं सोऽपि जीवति ॥ १३ ॥

He whose chest and legs are dry straight after bathing and who is dehydrated when drinking water lives ten days. (13)

सम्भिन्नो मारुतो यस्य मर्मस्थानानि कृन्तति ।
न हृष्ट्यत्यम्बुसंस्पर्शात्स्य मृत्युरुपस्थितः ॥ १४ ॥

For he whose breath is agitated and cuts the vital points, [and] who does not like the touch of water, death is near. (14)

13a *snāta* $\eta_{\omega}\delta_{\omega}$] śnāta π_{ω} **14c** *hrṣyat* $\eta_{\omega}\pi_{\omega}$] harṣaty δ_{ω} *samsparśāt em.*] samsparśā | $\eta_{\omega}2$
samspaśa $\eta_{\omega}^{\text{ac}}\pi_{\omega}$ samsprśa $\eta_{\omega}^{\text{pc}}$ samsparśe δ_{ω} **14d** *tasya* δ_{ω}] tisya π_{ω} °ti «ta»sya η_{ω}

[Kj.13]

❖ Sources

Märkāñdeyapurāṇa 40.13, cf. *Śāṅgadharapaddhati* 4578

हृत्पादम् MP] हृत्योम् शDP
आवासुयति शDP] आवासुयते MP

Cf. *Dharmaputrikā* 40.13

सम्भिद्य मारुतो यस्य मर्मस्थानाच्च भ्रश्यते ।
ज्योतिश्चैव न पश्येद्यो दिनमेकं स जीवति ॥

[Kj.14]

❖ Sources

Märkāñdeyapurāṇa 40.14, cf. *Liṅgapurāṇa* 1.91.14

न हृषयति अम्बुस्पर्शात्] हृषयते नाम्बुस्पर्शात् MP, अद्भिः स्प्रश्टो ना हृषयेत् LP

Cf. *Dharmaputrikā* 213

सम्भिद्य मारुतो यस्य मर्मस्थानाच्च भ्रश्यते ।
ज्योतिश्चैव न पश्येद्यो दिनमेकं स जीवति ॥

❖ Commentary

It seems more likely that *mārutaḥ* here refers to the breath rather than external wind, since it is difficult to conceive how wind could cut the vital points, which are located inside the body. In his commentary on *Chāndogyopaniṣat* 6.8.6, Śaikara describes an internal process in which the breath cuts vital points as a person dies, with the breath merging into heat, which in turn merges into the highest deity (*prāṇaś ca tadordhvocchvāsi svātmany upasamhṛtabāhyakaraṇāḥ saṃvargavidyāyāṁ darśanād dhastapādādīn vikṣipān marmasthānāni nikṛntan nana ivotsrjan kramenopasamhṛtas tejasī sampadyate [...]*). Similarly, the first half of a parallel verse in the *Dharmaputrikā* (213) appears to be describing an internal process in which the breath is disturbed and then escapes from the vital points.

ऋक्षवानरयुग्यस्थो गायन्यो दक्षिणां दिशम् ।
स्वमे प्रयाति तस्यापि मृत्युकाल उपस्थितः ॥ १५ ॥

The time of death is near for him also who in a dream travels south while singing in a chariot [drawn by] a bear and monkey. (15)

रक्तकृष्णाम्बरधरा गायन्ती च हसन्त्यपि ।
दक्षिणाशां नयेन्नारी स्वमे सोऽपि न जीवति ॥ १६ ॥

[If] in a dream a woman wearing red and black clothes, and singing and laughing, leads him to a southern region, he too will not live. (16)

15a *yugya em.*] *yugma* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **s tho** $\eta_{\omega}\pi_{\omega}]$ *dhyo* δ_{ω} **16b** *gāyantī ca em.*] *gāyanti ca* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **hasanty api em.**] *hasanti ca* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **16c** *dakṣināśāmī* $\delta_{\omega}]$ *dakṣanāśāmī* $\eta_{\omega}\pi_{\omega}$ **nayen** $\eta_{\omega}\delta_{\omega}]$ *mayen* π_{ω} **16d** *so'pi na jīvati* $\eta_{\omega}]$ *om.* $\pi_{\omega}\delta_{\omega}$

[Kj.15]

❖ Sources

Märkandeyapurāṇa 40.15

yugyastho] *yānastho* MP
mṛtyukāla upasthitāḥ] *na mṛtyuh kālam icchatī* MP

Cf. *Skandapurāṇa* 1.2.55.76

ऋक्षवानरयुग्यस्थो गायन्यो दक्षिणां दिशम् ।
याति मज्जेद् [द्]अथौ पङ्क्षे गोमये वा न जीवति ॥

Cf. *Vāyupurāṇa* 19.13

ऋक्षवानरयुक्तेन रथेनाशां तु दक्षिणाम् ।
गायनथ व्रजत्वमे विद्यामृत्युरपस्थितः ॥

❖ Commentary

The idea behind this verse is more clearly expressed in the *Vāyupurāṇa* (19.13), where a chariot is drawn by a bear and monkey.

[Kj.16]

❖ Sources

Märkandeyapurāṇa 40.16, cf. *Śāringadharapaddhati* 4581

gāyantī ca hasanty api] *gāyantī hasatī ca yam* MP, *gitahāsyaparā ca yam* ŠDP

नग्नं क्षपणकं स्वमे हसन्तं नृत्यतत्परम् ।
एकं संवीक्ष्य वल्लान्तं विद्यान्मृत्युमुपस्थितम् ॥ १७ ॥

If [a man] sees in a dream a lone naked Jain ascetic laughing, dancing, and leaping about, he knows death is near. (17)

आ मस्तकतलाद्यस्तु निमग्नं पङ्कसागरे ।
स्वमे पश्यत्यथात्मानं यः सद्यो म्रियते च सः ॥ १८ ॥

Then he who sees oneself in a dream immersed in an ocean of mud from the soles [of the feet] up to the head dies immediately. (18)

17a om. πωδω **17b** **hasantam** ηωπω] hasati δω **nṛtyatatparam** em.] nṛtyatatparām ηωπω (corrected to nṛtyatī in πω) nṛtyati δω **17c** om. πωδω **ekam** em.] evamηω **samvīkṣya** em.] vekṣa ηω **valgantam** em.] valāṁtam ca ηω **17d** om. πωδω **vidyān** em.] vimdyā ηω **mṛtyum upasthitam** em.] mṛtyu upasthitām ηω **18b** **nimagnam** ηωπω] nimagnah δω **18c** **paśyat** athātmānam δω] paśyan yathātmānam ηωπω **18d** **mriyate** δω] mriyante πω mryate ηω

[Kj.17]

❖ Sources

Märkaṇḍeyapurāṇa 40.17, cf. *Śārīgadharapaddhati* 4582

hasantam nṛtyatatparam ŠDP] hasamānam mahābalam MP
ekam ŠDP] evam MP
samvīkṣya valgantam MP] vilakṣam vibhrāntam ŠDP

Cf. *Skandapurāṇa* 1.2.55.75cd-76ab

नग्नं क्षपणकं स्वमे हसमानं प्रदृश्य च ॥
एनं च वीक्ष्य वल्लान्तं तं विद्यान्मृत्युमागतम् ।

❖ Commentary

Other printed versions of the *Märkaṇḍeyapurāṇa* read *ekam samvīkṣya*, e.g., *Märkaṇḍeyapurāṇa* 43.17 (ed. Vihārilāl Sarkar, Kalikātā-rājadhānyām, 1890)

[Kj.18]

❖ Sources

Märkaṇḍeyapurāṇa 40.18

yah sadyo mriyate ca saḥ] sa sadyar mriyate narah MP

केशाङ्गारांस्तथा भस्मभुजङ्गान्विर्जलां नदीम् ।
दृष्ट्वा स्वमे दशाहं तु मृत्युरेकादशो दिने ॥ १९ ॥

If for ten days he dreams of hair, charcoals, ash, snakes and a river without water, death [occurs] on the eleventh day. (19)

करालैर्विकौर रूक्षैः पुरुषैरुद्यतायुधैः ।
पाषाणैस्ताडितः स्वमे सद्योमृत्युर्भवेन्नरः ॥ २० ॥

If in a dream a man is struck by stones [thrown] by terrifying, monstrous and malevolent men with raised weapons, he dies suddenly. (20)

19a keśāṅgārāṁs $\eta_{\omega 2}\delta_{\omega}^{pe}$] °rāś $\eta_{\omega}\pi_{\omega}$ °rām δ_{ω}^{ac} **bhasma** $\eta_{\omega 2}\delta_{\omega}$] bhasmā $\eta_{\omega}\pi_{\omega}$ **19b** bhujāṅgān
 $\eta_{\omega 2}\delta_{\omega}$] bhujāṅgā $\eta_{\omega}\pi_{\omega}$ **nirjalāṁ** δ_{ω}] nirjjalā $\eta_{\omega}\pi_{\omega}$ **nadīm** δ_{ω}] nadī $\eta_{\omega}\pi_{\omega}$ **19d** ekādaśe
 $\eta_{\omega 2}\delta_{\omega}$] ekādaśā $\eta_{\omega}\pi_{\omega}$ **20d** naraḥ em.] nr̥ṇām $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

[Kj.19]

❖ Sources

Märkanḍeyapurāṇa 40.19

daśāham] daśāhāt MP

Cf. *Skandapurāṇa* 1.2.55.77cd–78ab

केशाङ्गरैस्तथा भस्मभुजङ्गन्विर्जलां नदीम् ॥
एषामन्यतमैः पूर्णा दृष्ट्वा स्वमे न जीवति ।

Cf. *Liṅgapurāṇa* 1.91.19.

भस्माङ्गारांश्च केशांश्च नदीं शुष्कां भुजङ्गमान् ।
पश्येद्यो दशरात्रं तु न स जीवति तादृशः ॥

❖ Commentary

The original version of the first line was probably that of the *Skandapurāṇa*, where the verse conveys the idea of a waterless river filled with hair, charcoal, ash or snakes. However, it seems that at some point this idea was lost, and each of these elements came to be treated separately, as in *Liṅgapurāṇa* 1.91.19.

[Kj.20]

❖ Sources

Märkanḍeyapurāṇa 40.20, cf. *Śārṅgadharapaddhati* 4585

vikaṭai rūkṣaiḥ puruṣair] vikaṭaiḥ krṣṇaiḥ puruṣair MP, puruṣaiḥ krṣṇair vikaṭair ŠDP
 mṛtyur bhaven naraḥ ŠDP] mṛtyum labhen naraḥ MP

❖ Commentary

सूर्योदये शिवा यस्य क्रोशन्ती याति संमुखम् ।
विपरीतं परीतं वा सद्योभृत्युरुपस्थितः ॥ २१ ॥

If at sunrise a howling jackal goes in front of, past or around someone, his sudden death is near. (21)

यस्य वै भुक्तमात्रस्य हृदयं पीडयते क्षुधा ।
जायते दन्तघर्षश्च स गतायुरसंशयः ॥ २२ ॥

If [a man's] stomach is afflicted by hunger just after eating and he grinds his teeth, his life is undoubtedly approaching the end. (22)

21b *krośanti* δω] *krośanti* ηωπω *yāti* ηωπω] *yāmти* δω **21d** *mṛtyur upasthitah* δω] *mṛtyum upasthitam* ηωπω **22c** *dantagharṣaś ca* ηωδω] *dantasya gharṣaś* ηωπω **22d** *sa gatāyur a em.*] *ca gatāyur a* ηωπω *gatāyur na ca* δω

The syntax of the verse transmitted by the *Hathapradīpikā* manuscripts is faulty, since *mṛtyuh* appears as the subject, whereas the subject should be a man (*narah*), as found in the *Märkanḍeyapurāṇa* (40.20) and *Śāringadharapaddhati* (4585). It makes little sense for death to be struck by stones etc., so the reading of the *Śāringadharapaddhati*'s final *pāda* has been adopted.

[Kj.21]

❖ Sources

Märkanḍeyapurāṇa 40.21, cf. *Skandapurāṇa* 1.2.55.79cd–80ab
sadyomṛtyur upasthitah] sa sadyomṛtyum ṛchati MP SP

[Kj.22]

❖ Sources

Märkanḍeyapurāṇa 40.22
piḍyate] bādhyaate MP
asamśayaḥ] na samśayaḥ MP

❖ Testimonia

Hathatattvakaumudī 56.2
piḍyate] bādhate HTK
asamśayaḥ] asamśayam HTK

❖ Commentary

The meaning of *hṛdaya* as stomach, which makes good sense here, is rare in this type of literature (where it usually means 'heart' or 'chest') but is attested, e.g. at *Arthaśāstra* 4.7.12–13.

दीपादिगन्धं नो वेति स्वमेऽप्यहि तथा निशि ।
नात्मानं परनेत्रस्थं वीक्षते न स जीवति ॥ २३ ॥

He who in a dream cannot smell lamps and the like, by day or by night, and does not see himself [reflected] in someone else's eyes, does not live. (23)

शक्रायुधं चार्धरात्रे दिवा ग्रहगणं तथा ।
दृष्ट्वा मन्येत संक्षीणमात्मजीवितमात्मवान् ॥ २४ ॥

On seeing a rainbow at midnight and a cluster of planets during the day, a prudent man should consider his life to be finished. (24)

नासिका वक्रतामेति कर्णयोर्नमनोन्नती ।
नेत्रं च वासं श्रवति यस्य तस्यायुरुद्धतम् ॥ २५ ॥

Life is over for him whose nose has become crooked, ears are drooping or lifting, and left eye runs. (25)

23d *vikṣate* $\eta_{\omega}\delta_{\omega}^{pc}$] *vikṣyate* $\pi_{\omega}\delta_{\omega}^{ac}$ **24b** *grahaganām* $\delta_{\omega}]$ *grahagganām* $\eta_{\omega}^{pc}\pi_{\omega}$ *graharggaṇam* η_{ω}^{ac} **25a** *vakratām* $\pi_{\omega}\delta_{\omega}]$ *vakratām* η_{ω} **25b** *namanonnatī em.*] *namanonnatā* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

[Kj.23]

❖ Sources

Märkandeyapurāṇa 40.23, cf. *Śāṅgadharapaddhati* 4586

dipādigandham no ŠDP] dipagandham na yo MP
svapne 'py ahni] trasaty ahni MP, paśyaty agnim ŠDP
na sa jīvati MP] yaḥ mṛtyumān ŠDP

[Kj.24]

❖ Sources

Märkandeyapurāṇa 1.2.55.40.24, cf. *Skandapurāṇa* 81cd–82ab

grahagaṇān MP] vā grahanām SP
samkṣinām ātmajīvitam MP] sa kṣinām ātmajīvitam SP
ātmavān] ātmavit MP, āptavān SP

[Kj.25]

❖ Sources

Märkandeyapurāṇa 40.25, cf. *Śāṅgadharapaddhati* 4589

आरक्ततामेति मुखं जिह्वा चाप्यसिता यदा ।
तदा प्राज्ञो विजानीयान्मृत्युमात्मानमागतम् ॥ २६ ॥

When the face becomes reddish and the tongue is black, the wise man knows that his death is at hand. (26)

यस्य कृष्णा खरा जिह्वा पद्माकारं च वै मुखम् ।
गण्डे वा पिण्डिका रक्ता तदन्तं तस्य जीवितम् ॥ २७ ॥

He whose tongue is black and rough, and whose face is lotus-shaped, or whose fleshy region of the cheek is red, is then at the end of his life. (27)

26b cāpy asitā em.] cāsyā sitā न॒प॑व॒द॑ ॥ **27a** kr̄ṣṇā न॒व॑द॑ kr̄ṣṇām न॑ πω kharā em.] parā न॑π॑व॑द॑ **27c** gandē द॑ गᾱङ्दाम न॑π॑νω

[Kj.26]

❖ Sources

Märkañdeyapurāna 40.26

vāpy asitā ŠDP] vā śyāmatām MP
yadā MP] bhavet ŠDP
ātmānam āgatam] āsannam ātmanah MP, āsannam āgatam ŠDP

[Kj.27]

❖ Sources

Cf. *Dharmaputrikā* 212

यस्य कृष्णा खरा जिह्वा पद्मवर्णं मुखं भवेत् ।
गण्डौ तु पीतकौ रक्तौ दीपगन्धं न जिघ्रति ॥

Cf. *Liṅgapurāna* 1.91.26

यस्य कृष्णा खरा जिह्वा पद्माभासं च वै मुखम् ।
गण्डे वा पिण्डिकारके तस्य मृत्युरुपस्थितः ॥

Cf. *Kubjikāmatatantra* 23.41

यस्य कृष्णा भवेजिह्वा पद्मवर्णं मुखं भवेत् ।
गण्डपृष्ठौ सुरक्ताभौ त्रिरात्रं च स जीवति ॥

❖ Testimonia

Hathapradipikā (10 chapter) 9.35

kr̄ṣṇā kharā] kr̄ṣṇaparā HP10
ca] tu HP10
gandē] gandām HP10

जिहा मूले भवेत्स्थूला रोमोदृत्तिसमुद्रमे ।
मणिबन्धं वीक्ष्य स्थूलं म्रियते सार्धवर्षतः ॥ २८ ॥

[If] the tongue becomes thick at its root when the hairs bristle and he sees the wrist become thick, he dies within a year and a half. (28)

28b romodvṛtti रोमाहति रोमाहंति **28c bandham** बन्धं बन्धा विक्षया
द्विक्षा विक्षयते **28d mriyate** मर्यादा मर्यादा

❖ Commentary

We have understood *gāndē vā piṇḍikā* as the fleshy region on the cheek in line with Mitākṣarā's gloss on *Yājñavalkyasmṛti* 3.97cd (*piṇḍikā māṃsalapradeśah*). The original idea appears to be expressed in the *Dharmaputrikā*, where the cheeks turn yellow and red (*gāndau tu pitakau raktau*), and the introduction of the word *piṇḍikā* has caused confusion.

[Kj.28]

❖ Sources

Cf. *Tantrasadbhava* 24.327cd–328ab

यस्य जिहा भवेत्स्थूला दन्ताः क्षिचन्ति भामिनि ॥
म्रियते सो नरो देवि वर्णन्ते च न संशयः ।

❖ Testimonia

Hathapradipikā (10 chapter) 9.17, *Hathapradīpikā* (6 chapter) 6.284

mūle] mūlo HP10, mūlam HP6
sthūla HP6] sthūlo HP10
romoddhṛti HP6] romaharṣa HP10
vikṣya HP10] vikṣa HP6
varsataḥ HP6] māsataḥ HP10

❖ Commentary

This verse does not appear outside the *Hathapradipikā*'s transmission, yet the notion of the tongue becoming thick seems to be an old omen (see e.g. the *Tantrasadbhava* parallel). Also, the timeframe is not consistent with the verses that precede and follow it.

श्रुतिध्वंसं वहेद्यस्तु सप्ताहैर्गन्धनाशनम् ।
कृष्णत्वं दन्तजिह्वायां त्रिपञ्चाहे ध्रुवं म्रियेत् ॥ २९ ॥

He who experiences a loss of hearing and smell for seven days, [and] has blackness on the teeth and tongue, surely dies in fifteen days.
(29)

उष्ट्रासभयानेन यः स्वमे दक्षिणां दिशम् ।
प्रयाति तं विजानीयात्सदोमृत्युं नरेश्वर ॥ ३० ॥

One should know that [a man] who in a dream travels south on a vehicle [drawn by] a camel and donkey dies immediately, O Lord.
(30)

29a *dhvamsam* $\eta_{\omega 2}$] *dhvam* η_{ω} *patham* $\pi_{\omega}\delta_{\omega}$ **29b** *saptahair* $\eta_{\omega 2}$] *staptahair* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$
29d *mriyet* δ_{ω}] *mryet* $\eta_{\omega}\pi_{\omega}$ **30a** *uṣṭra* $\pi_{\omega}\delta_{\omega}$] *uṣṭrā* η_{ω} **30d** *mṛtyum nareśvara em.*] *mṛtyur*
bhaven *nṛṇām* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

[Kj.29]

❖ Testimonia

Hathapradipikā (6 chapter) 6.285

dhvamsam] *patham* HP6

Cf. *Hathapradipikā* (10 chapter) 9.13

श्रुतिपथं यदा शब्दो नाथिरोहति सर्वथा ।
कृष्णत्वं दन्तजिह्वायां त्रिपञ्चे म्रियते ध्रुवम् ॥

[Kj.30]

❖ Sources

Märkanḍeyapurāṇa 40.27

vi] ca MP

❖ Commentary

The syntax of the transmitted reading for the fourth *pāda* (*°mṛtyur bhaven nṛṇām*) does not make sense, so the reading of the *Märkanḍeyapurāṇa* has been adopted. A similar idea is expressed in verse 15.

पिधाय कर्णौ निर्दीषं न शृणोत्यात्मसम्भवम् ।
न पश्येचक्षुषोजर्यातिर्यश्च सोऽपि न जीवति ॥ ३१ ॥

He who blocks the ears and does not hear the sound arising in one-self, and who does not see a light in his eyes, does not live. (31)

पततो यस्य वै गर्ते स्वमे द्वारं पिधीयते ।
न चोत्तिष्ठति यः श्वभ्रातदन्तं तस्य जीवितम् ॥ ३२ ॥

For him who falls into a pit in a dream and its opening is closed, and who cannot get out of the hole, that is the end of his life. (32)

31a *pidhāya* $\eta_{\omega}\pi_{\omega}$] *vidhāya* δ_{ω} **32a** *patato* δ_{ω}] *patito* $\eta_{\omega}\pi_{\omega}$ **32c** *cottiṣṭhati* δ_{ω}] *cotiṣṭhati* $\eta_{\omega}\pi_{\omega}$ **śvabhrāt** *em.*] *svapnāt* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

[Kj.31]

❖ Sources

Märkan̄dēyapurāṇa 40.28, cf. *Śārṅgadharapaddhati* 4580

na paśyec] naśyate MP ŠDP
yaś ca] yasya MP ŠDP

❖ Commentary

A different idea is expressed in the third quarter of the parallel verses of the *Märkan̄dēyapurāṇa* and *Śārṅgadharapaddhati* (i.e. ‘and the light in his eyes disappears’).

[Kj.32]

❖ Sources

Märkan̄dēyapurāṇa 40.29, cf. *Śārṅgadharapaddhati* 4583

ऊर्ध्वा च दृष्टिर्न च संप्रतिष्ठा
रक्ता पुनः संपरिवर्तमाना ।
मुखस्य चोष्मा शिशिरा च नाभिः
शंसन्ति पुंसामपरं शरीरम् ॥ ३३ ॥

[If] the eyes [turn] upwards, are unstable and red, and then roll around; [if] the mouth is hot and the navel is cold: [these signs] portend that men will [soon] take another body. (33)

स्वप्नेऽग्निं प्रविशेद्यस्तु न च निष्क्रमते पुनः ।
जलप्रवेशादपि वा तदन्तं तस्य जीवितम् ॥ ३४ ॥

He who enters fire in a dream and then does not emerge, or [does not emerge] from entering water, that is the end of his life. (34)

33a ūrdhvā $\eta_{\omega}\pi_{\omega}$] ūrdhvam̄ δ_{ω} **33c** śiśirā *em.*] sampraviṣṭā $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **33c** śiśirā *em.*] suśirā δ_{ω}^{pc} sukhirā $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$ **nābhīḥ** δ_{ω}] nābhi $\eta_{\omega}\pi_{\omega}$ **34a** pravīśed δ_{ω}] praveśed $\eta_{\omega}\pi_{\omega}$

[Kj.33]

❖ Sources

Märkandeyapurāṇa 40.30, cf. *Liṅgapurāṇa* 1.91.32

coṣmā MP] śoṣah LP
śaṁsanti pūṁśām aparamaṁ śarīram MP] atyuṣṇamūtro viṣamastha eva LP

❖ Testimonia

Hṛthatattvakaumudī 56.3

❖ Commentary

Metre: upajāti (indravajrā + upendravajrā)

[Kj.34]

❖ Sources

Märkandeyapurāṇa 40.31, cf. *Śārṅgadharapaddhati* 4584

यस्यापि हन्यते दृष्टिभूतै रात्रावथो दिवा ।
स मृत्युं सप्तरात्रान्ते पुमान्प्रामोत्यसंशयम् ॥ ३५ ॥

A man whose sight is afflicted by spirits at night and then during the day undoubtedly meets his death at the end of a week. (35)

स्ववस्त्रममलं शुक्रं रक्तं पश्यत्यथासितम् ।
यः पुमान्मृत्युमासन्नं तस्यापि हि विनिर्दिशेत् ॥ ३६ ॥

If a man sees his spotless, white clothes as red, then black, one should declare that his death is near. (36)

35c *sa* $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$] tam̄ δ_{ω}^{pc} **mṛtyum** $\eta_{\omega 2}$] mṛtyu η_{ω} mṛtyumḥ δ_{ω} mṛtya π_{ω} **saptarātrānte** em.] saptame rātrau $\delta_{\omega}^{pc}\eta_{\omega 2}$ saptame rātrām̄ $\eta_{\omega}^{ac}\pi_{\omega}$ saptamam̄ rātrām̄ η_{ω}^{pc} saptame rātryam̄ δ_{ω}^{ac}
35d *pumān* em.] teṣu $\eta_{\omega}\pi_{\omega}$ sa ca δ_{ω} **asamśayam** δ_{ω}] asamśayah̄ $\eta_{\omega}\pi_{\omega}$ **36b** **paśyaty** athā em.] paśyan athā δ_{ω} paśyan tathā π_{ω} paśyet tathā η_{ω}

[Kj.35]

❖ Sources

Mārkaṇḍeyapurāna 40.32, cf. *Śāringadharapaddhati* 4579

yasyāpi ŚDP] yaś cābhi MP
drṣṭair ŚDP] duṣṭair MP
pumān ŚDP] narah MP

[Kj.36]

❖ Sources

Mārkaṇḍeyapurāna 40.33

athāsitam] atho 'sitam MP

❖ Testimonia

Yogacintāmani f. 144r (attrib. *Mārkaṇḍeyapurāṇa*)

āsannam̄] āpannam̄ YCM

स्वभावविपरीतत्वं प्रकृतेश्च विपर्ययः ।
कथयन्ति मनुष्याणां समासत्रौ यमान्तकौ ॥ ३७ ॥

They say Yama and Antaka are near to men if there is a reversal of their true nature and an alteration to their constitution. (37)

लोहदण्डधरं हस्यं कृष्णवस्त्रपरिच्छदम् ।
स्वमे प्रपश्यतस्तस्य त्रिरात्रान्मरणं भवेत् ॥ ३८ ॥

For him who sees in a dream a dwarf holding an iron staff and dressed in black clothes, death occurs after three nights. (38)

37a *viparītatvam* em.] *viparītam* ca $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **37b** *viparyayaḥ* em.] *viparyayam* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$
37d *samāsanau* δ_{ω}] *samāsanau* $\eta_{\omega}\pi_{\omega}$ **38a** *dharām* $\eta_{\omega}\delta_{\omega}]$ *dharā* π_{ω}

[Kj.37]

❖ Sources

Mārkaṇḍeyapurāṇa 40.34, cf. *Śāṅgadharapaddhati* 4587

viparītatvam] *vaiparītyam* tu MP, *vaiparityena* ŠDP

❖ Commentary

We have adopted the readings *“viparītatvam”* and *“viparyayaḥ”* in keeping with the parallel verse in the *Mārkaṇḍeyapurāṇa*. Both *“viparītam”* and *“viparyayam”* in the *Hathapradīpikā* witnesses are adjectives without an implied noun. It also seems more probable that *“viparītam ca”* is a corruption of *“viparītatvam”* than *“vaiparītyam tu”*.

[Kj.38]

❖ Sources

Vasiṣṭhasaṃhitā 8.25cd–26ab

hrasvam] *kṛṣṇam* VS
trirātrān] *trimāsān* VS

Cf. *Yogaśāstra* 5.155

कृष्णं कृष्णपरीवारं लोहदण्डधरं नरम् ।
यदा स्वमे निरीक्षेत मृत्युमासैश्चिभिस्तदा ॥

Cf. *Vivekamārtanda* (6 chapter) 4.187

लोहदण्डधरं भीमं पुरुषं कृष्णपिङ्गलम् ।
यः स्वमे पश्यति कुञ्जं त्रिमिर्मासैः स गच्छति ॥

इन्द्रियाणि न गृह्णीयुः स्वकीयान्विषयान्वदि ।
मासान्ते मरणं तस्य भविष्यति न संशयः ॥ ३९ ॥

If [a man's] senses do not perceive their respective objects, he will undoubtedly die at the end of a month. (39)

दर्पणे स्वात्मनश्चायामप्सु वा यो न पश्यति ।
मासान्ते मरणं तस्य भविष्यति न संशयः ॥ ४० ॥

For him who does not see his own reflection or face in a mirror or in water, death will undoubtedly occur at the end of a month. (40)

40a svātmanaś em.] svātmanah̄ $\eta_{\omega^2}\delta_\omega$ svātmana $\eta_\omega\pi_\omega$ chāyām em.] chāyā η_{ω^2} sāyām η_ω
kāyam $\pi_\omega\delta_\omega$ **40b** apsu em.] āsyam̄ $\pi_\omega\delta_\omega\eta_\omega$ asyam̄ η_{ω^2}

[Kj.39]

❖ Sources

Vasiṣṭhasaṃhitā 8.26cd–8.27ab

grhṇīyuh] grhnanti VS
viṣayān] viṣayam̄ VS

[Kj.40]

❖ Sources

Vasiṣṭhasaṃhitā 8.29

māsānte maraṇam̄ tasya] tasyāpi māsato mr̄tyur VS

❖ Testimonia

Hathapradipikā (10 chapter) 9.16

chāyām apsu] kāyam̄ āsyam̄ HP10

उष्णं यस्य शरीरार्धमर्वं चापि च शीतलम् ।
कर्णश्रुतिविनाशो वा सप्तरात्रे मरिष्यति ॥ ४१ ॥

If half of his body is hot and the [other] half cold or if he has lost the hearing in his ears, he will die in a week. (41)

योगिनां ज्ञानविदुषामन्येषां च महात्मनाम् ।
प्राप्तेऽन्तकाले पुरुषैस्तद्विज्ञेयं विचक्षणैः ॥ ४२ ॥

When the time of death has come for yogis, gnostics or other great sages, [the special omen] should be known by wise people. (42)

इति कालज्ञानम् ॥

42a yoginām̄ δω] yoginā ηωπω viduṣām̄ ηωδω] vidukhām πω **42b** mahātmanām̄ δω]
mahātmanam ηωπω **42c** puruṣais em.] puruṣam̄ ηωπωδω

[Kj.41]

❖ Sources

Vasiṣṭhasaṃhitā 8.38

cāpi ca] vāpy ati VS
śruti] smṛti VS
saptarātre] saptāhāt sa VS

❖ Testimonia

Haṭhapradīpikā (10 chapter) 9.22

[Kj.42]

❖ Sources

Mārkaṇḍeyapurāṇa 40.37

ca MP] vā ŠDP
'ntakāle] tu kāle MP, ca kāle ŠDP
puruṣais ŠDP] puruṣas MP
vijñeyam̄ MP] vicāryam̄ ŠDP

अथ विदेहसुक्तिकथनम् ।

Now, the explanation of liberation without a body –

पूर्वाहे वापराहे वा मध्याहे वा दिने क्रचित् ।
यत्र वा रजनीभागे तदारिष्टं निरीक्षयेत् ॥ ४३ ॥

Whether in the morning, in the afternoon, at midday, at any time of day, or sometime at night, [the yogi] should examine the omen. (43)

विनिश्चित्यात्मनः कालं बाह्याभ्यन्तरलक्षणैः ।
न्यासतः स प्रसन्नात्मा निर्द्वन्द्वो विजितेन्द्रियः ॥ ४४ ॥

Having determined the time of his own [death] according to the external and internal signs, [the yogi] who, through renunciation (*nyāsa*), is serene, free of extremes (i.e. hot, cold, pain, pleasure, etc.) and has his senses under control,[...] (44)

43b *kvacit* πωδω] dyuvit ηω **43c** *bhāge em.*] bhavas πω bhāvas ηωδω **44c** *sa pra* ηωπωδω^{pc}]
sapta δω^{ac} **44d** *nirdvandvo* ηωδω] nirdvando πω

[Kj.43]

❖ Sources

Śāringadharapaddhati 4591, cf. *Mārkanḍeyapurāṇa* 40.42cd–43ab

vā ŠDP] ca MP
vā dine kvacit] vā pare kvacit ŠDP, cāpi taddine MP

❖ Testimonia

Yogacintāmaṇi f. 144v (attrib. *Mārkanḍeyapurāṇa*)

vāparāhne vā] cāparāhne ca YCM
kvacit] dine YCM

[Kj.44]

❖ Sources

Vasiṣṭhasaṃhitā 6.3

nyāsataḥ sa] nirbhayas tu VS

कुरुते युक्तकर्माणि नित्यनैमित्तिकानि च ।
योगेन परमात्मानं गुहायां प्राप्य चेतसा ॥ ४५ ॥

[...] performs the appropriate rites as well as the daily and occasional ones. He should obtain the supreme self in the heart (*guhā*) with the mind, through *yoga*, [...] (45)

तारकेण यजेन्नित्यं जितासुः कामवर्जितः ।
जपेच तारकं ब्रह्म निष्कामश्चाच्युतप्रियः ॥ ४६ ॥

[...and] with the breath mastered and free from desire, he should always sacrifice with OM. And he who is desireless and devoted to Viṣṇu should repeat the salvific mantra. (46)

45a kurute em.] kurvanti $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **45b nitya** $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$] tathā δ_{ω}^{pc} **naimittikāni** δ_{ω}] naim-
ityakāni $\eta_{\omega}\pi_{\omega}$ **45d cetasā em.**] cetassām $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **46b jitāsuḥ** δ_{ω}] jitāsu $\eta_{\omega}\pi_{\omega}$ **kāmavar-**
jitāḥ δ_{ω}] kāmavarjitam $\eta_{\omega}\pi_{\omega}$ **46c japec** $\eta_{\omega}\delta_{\omega}$] jayec π_{ω}

[Kj.45]

❖ Sources

Vasiṣṭhasaṃhitā 6.4

kurute yukta] kurvan vidhyukta VS

❖ Testimonia

Hathapradipikā (10 chapter) 3cd–4ab

[Kj.46]

❖ Sources

Vasiṣṭhasaṃhitā 6.5

yajen] jaben VS

japec ca] japed vā VS

cācyutapriyah] cācyutah pathat VS

❖ Commentary

The term *tārakam brahma* (“salvific mantra”) is found in various Purāṇas and more recent Upa-niṣads. On its meaning in Śaiva sources and its reinterpretation as the six-syllable Rāma mantra by Vaiṣṇava scholars, see Bakker 2019: 467–468.

तस्य भागे तथैवाहो योगं युज्जीत योगवित् ।
विदेहमुक्तये ज्ञानी त्यक्त्वा जननजं भयम् ॥ ४७ ॥

Likewise, for part of that day, the adept of yoga should practise yoga for [attaining] bodiless liberation at death, knowing [the time of death] and being free from the fear of being born [again]. (47)

बद्धपद्मासनो धीमान्समसंस्थानकन्धरः ।
निरुद्ध्य प्राणापानौ च दन्तैर्दन्तानसंस्पृशन् ॥ ४८ ॥

The wise [yogi], seated in lotus posture with his neck in a straight position, should restrain his *prāṇa* and *apāna*, not touch his teeth together,[...] (48)

47a *tathaihvāhno* em.] tathaivāhne न॒ तथावह्ने न॑ तथावह्ने हि न॑ 47b *yogam* न॑ योग
न॑ न॒ 47d *jananajam* न॑ न॒ जनाजाम् न॑ जनाजाम् न॑ 48c *nirudhya* न॑ निरुद्ध्या न॑ न॒
nau ca न॑ प्राणपावानु न॑ न॒ 48d *dantair* न॑ न॒ दन्तैर न॑ न॒ र्दन्तै न॑ न॒ **dantān** न॑ न॒ दन्तान् स्त्रिा
न॑ न॒ **asamspṛśan** न॑ न॒ ना सम्प्रस्त्रिा न॑ न॒

[Kj.47]

❖ Sources

Śāṅgadharapaddhati 4592

jananajam] maranajam ŠDP

Cf. *Mārkaṇḍeyapurāṇa* 40.41, 40.42ab

द्वारिष्टं तथा योगी त्यक्त्वा मरणं भयम् ।
तत्त्वभावं तदालोक्य काले यावद्विपाकदः ॥
तस्य भागे तथैवाहो योगं युज्जीत योगवित् ।

[Kj.48]

❖ Testimonia

Śāṅgadharapaddhati 4593

nirudhya प्राणपानु च] niruddhap्राणपवानो ŠDP
दन्तान् असम्प्रस्त्रिा] दन्तान् ना सम्प्रस्त्रिा ŠDP

बुद्ध्या निरुध्य द्वाराणि नव मीलितलोचनः ।
ॐकारं तु धनुः कृत्वा गुणं सत्त्वं नियोजयेत् ॥ ४९ ॥

[...] mindfully close off the nine apertures [of his body], and shut his eyes. He makes the sound om̄ his bow, fixes *sattva* as the string, [...] (49)

तत्रात्मानं शरं सोऽपि वृतो भूतेन्द्रियादिभिः ।
प्राणवायुमनःक्षेपैः क्षिसो हृत्कमलस्थितः ॥ ५० ॥

[...and] the self as the arrow on [the string]. [The arrow] is equipped with the elements, senses and so forth. Situated in the heart lotus, it is shot by letting it fly with the breath and mind. (50)

49b nava em.] na ca $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **49c tu** $\eta_{\omega}\pi_{\omega}]$ ca δ_{ω} **50a śaram so'pi em.**] ra{{m}} so 'pi η_{ω} ra-
mano 'pi $\pi_{\omega}\delta_{\omega}^{ac}$ lakṣyayitvā δ_{ω}^{pc} **50d kṣipto hṛtkamalasthitah em.**] sthi kṣipto hṛtkamalasthitē
 η_{ω} saṃkṣipto hṛtkamalake $\pi_{\omega}\delta_{\omega}$

[Kj.49]

❖ Testimonia

Śāṅgadharapaddhati 4594
niyojayet] niyojya ca ŠDP

[Kj.50]

❖ Sources

Śāṅgadharapaddhati 4595
Cf. *Muṇḍakopaniśat* 2.2.4

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तत्त्वश्चयते ।
अप्रमत्तेन वेदव्यं शरवत्तन्मयो भवेत् ॥

❖ Testimonia

Hathapradipikā (10 chapter) 10.15cd (ab only)
tatrātmānam śaram so 'pi] ātmānam prāṇam āsādyā HP10

दशमद्वारमार्गेण लक्ष्यं प्राप्य ततः परम् ।
षट्त्रिंशत्तत्त्वसंयुक्तः परमात्मनि लीयते ॥ ५१ ॥

Having reached the target by the path to the tenth door, it then dissolves into the supreme self along with the thirty-six ontic principles. (51)

ततः परममाकाशमतीन्द्रियमगोचरम् ।
यद्वद्वया नैव चारव्यातुं शक्यते न च वस्तु तत् ॥ ५२ ॥

Then, there is supreme space, which is beyond the senses and inaccessible. That which the higher faculty is not able to name does not truly exist. (52)

51a daśama $\eta_{\omega^2}\delta_{\omega}$] daśamma π_{ω} daśa{m}maṇi η_{ω} **51b** lakṣyam δ_{ω}] bhakṣyam $\eta_{\omega}\pi_{\omega}$
51c trimśattattvāsamayuktah em.] trimśatvāsamayutaḥ $\eta_{\omega}\pi_{\omega}$ trimśasamayutaś ca δ_{ω}^{ac} trimśadbhiḥ samyutaś ca δ_{ω}^{pc} **52c** yad buddhyā em.] yad buddhir $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ cākhyātum em.] paśyanti $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **52d** śakyate $\pi_{\omega}\delta_{\omega}$] śakyamte η_{ω} na ca vastu tat $\eta_{\omega}\pi_{\omega}$] na ca vastu tam δ_{ω}^{ac} na ca vastutah δ_{ω}^{pc}

[Kj.51]

❖ Sources

Śārīgadharapaddhati 4596

[Kj.52]

❖ Sources

Śārīgadharapaddhati 4597, cf. Mārkanḍeyapurāṇa 40.46

paramam ākāśam ŠDP] paramanirvāṇam MP
 buddhyā ŠDP] buddher MP
 naiva ŠDP] yan na MP
 na ca vastu tat] 'nantam aśnute ŠDP, tat samaśnute MP

❖ Testimonia

Hathapradipikā (10 chapter) 10.17

tataḥ paramam] etad dhi parama HP10
 yad buddhyā naiva cākhyātum] yat tu dhyānenākhyātu[m] HP10
 vastu tat] vastutah HP10

❖ Commentary

We have adopted the Śārīgadharapaddhati's reading (*yad buddhyā naiva cākhyātum*) to make sense of third *pāda*. We have retained the unique ending of the fourth *pāda* (*na ca vastu tat*) but the readings of the Mārkanḍeyapurāṇa (*tat samaśnute*) and Śārīgadharapaddhati ('nantam aśnute) are much better.

अथ कालवश्नम् ।

Now, cheating death –

जीवन्मुक्तः सदेहोऽहं विचरामि जगत्ये ।
इति सा जायते वाञ्छा योगिनस्तन्निबोध मे ॥ ५३ ॥

Hear from me about when a yogi wants to roam the three worlds liberated-in-life, with a body. (53)

शरीरं न त्यजत्येव कालः कस्यापि कुत्रचित् ।
अतः शरीररक्षार्थं यत्नः कार्यस्तु योगिना ॥ ५४ ॥

Death never spares the body of anyone, anywhere. Therefore, the yogi should make an effort to protect the body. (54)

53c sā jāyate $\eta_{\omega 2}$] sā yāyate η_{ω} sa jāyate π_{ω} samjāyate δ_{ω} **53d** nibodha me $\eta_{\omega} \pi_{\omega}]$ nibodhata δ_{ω} **54a** tyajaty eva $\eta_{\omega 2}]$ tyajatyeca η_{ω} tyajate ca π_{ω} tyajati ca δ_{ω} **54b** kālah $em.]$ kulam $\eta_{\omega} \pi_{\omega}$ kula δ_{ω}^{ac} manah δ_{ω}^{pc} **kasyāpi** $\eta_{\omega} \pi_{\omega}]$ tasyāpi δ_{ω} **kutra** $\eta_{\omega 2} \delta_{\omega}]$ kvatra $\eta_{\omega} \pi_{\omega}$ **54c** atah $\delta_{\omega}^{pc}]$ antah $\eta_{\omega} \pi_{\omega} \delta_{\omega}^{ac}$ **śarīra** $\eta_{\omega 2} \delta_{\omega}]$ śarīram $\eta_{\omega} \pi_{\omega}$

[Kj.53]

❖ Sources

Śāringadharapaddhati 4598
sā] cej ŠDP

❖ Testimonia

Yogacintāmaṇi f. 108v (attrib. Dattātreya), *Hṛthasaṅketacandrikā* f. 119r (attrib. *Yogatattvaprakāśa*)

sā] cej YCM HSC
vāñchā YCM] vāñchām HSC

[Kj.54]

❖ Sources

Śāringadharapaddhati 4599
tyajaty] nayaty ŠDP

❖ Testimonia

Yogacintāmaṇi f. 108v (attrib. Dattātreya), *Hṛthasaṅketacandrikā* f. 119r (attrib. *Yogatattvaprakāśa*)

tyajaty eva] tyajed esa YCM, tyajed eva HSC

योगिना सततं यलादरिष्टानां विचारणा ।
कर्तव्या येन कालोऽसौ ज्ञातो हन्ति छ्छलात्र तम् ॥ ५५ ॥

The yogi should always carefully consider the omens so that, when [the time of death] is known, death does not kill him through deception. (55)

ज्ञात्वा च कालं तं सम्यग् लयस्थानं समाप्तिः ।
युज्जीत योगं कालोऽस्य यथासौ जायतेऽफलः ॥ ५६ ॥

Having accurately predicted [the time of] death, he should resort to the place of dissolution and engage in yoga so that the [predicted time of] death comes to nothing. (56)

55a *yatnād* $\eta_{\omega}\pi_{\omega}$] *yatno* δ_{ω} **55b** *ariṣṭānām* δ_{ω}] *ariṣṭānam* $\eta_{\omega}\pi_{\omega}$ **vicāraṇā** *em.*] *vicāraṇāt*
 $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **55c** *kartavyā* *em.*] *kartavyo* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **55d** *cchalān na* $\eta_{\omega}\pi_{\omega}$] *balān na* δ_{ω} **56a** *tam*
samyag $\eta_{\omega}\pi_{\omega}$] *samyak ca* δ_{ω} **56c** *kālo'sya* *em.*] *kālasya* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **56d** *'phalaḥ* δ_{ω}^{pc}] *'phalam*
 $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$

[Kj.55]

❖ Sources

Śāringadharapaddhati 4600

❖ Testimonia

Yogacintāmani f. 108v (attrib. Dattātreya), *Hathasaṅketacandrikā* f. 119r (attrib. *Yogatattvapratīkāśa*)

'sau jñāto hanti cchalān na] sāvajñāto na nihanti YCM, sāvajñāto na hamti HSC

[Kj.56]

❖ Sources

Śāringadharapaddhati 4601, cf. *Mārkanḍeyapurāṇa* 40.40

ca kālam] kālam ca ŚDP MP

layasthānam sam ŚDP] abhayasthānam MP

yogaṁ ŚDP] yogī MP

'sya yathāsau jāyate 'phalaḥ ŚDP] 'sau yathā nāsyāphalo bhavet MP

❖ Testimonia

Yogacintāmani f. 109r (attrib. Dattātreya), *Hathasaṅketacandrikā* f. 119r (attrib. *Yogatattvapratīkāśa*)

ca kālam tam samyag] kālam ca tam samyag YCM, kālam nijam yogī HSC
 'phalaḥ YCM HSC v.l.] kalah HSC

❖ Commentary

बद्धसिद्धासनो देहं पूर्येत्वाणवायुना ।
कृत्वा दण्डं स्थिरं बुद्ध्या दश द्वाराणि रुच्ययेत् ॥ ५७ ॥

Having adopted the adept's pose (*siddhāsana*), [the yogi] should fill the body with an inhalation. Carefully keeping his spine steady, he should close the ten apertures [of his body]. (57)

बन्धयेत्वेचरीमुद्रां ग्रीवायां च जलन्धरम् ।
अपाने मूलबन्धं च उड्डियाणं तथोदरे ॥ ५८ ॥

He should apply *khecarīmudrā*, and the *jalandhara* [lock] on the neck; and the root lock on [the region] of *apāna*, and the *uddiyāna* [lock] on the abdomen. (58)

57c *daṇḍam* δ_ω] *daṇḍa* $\eta_\omega\pi_\omega$ **57d** *daśa* $\eta_\omega\pi_\omega\delta_\omega^{\text{pc}}$] *deśa* $\delta_\omega^{\text{ac}}$ **58a** *khecarī* $\pi_\omega\delta_\omega$] *khecarīm*
 η_ω **58c** *apāne mūlabandham* *em.*] *apānam* *mūlabandhe* $\eta_\omega\pi_\omega\delta_\omega$ **58d** *uddiyānam* $\eta_\omega\pi_\omega$
uddiyānam δ_ω **tathodare** $\pi_\omega\delta_\omega$] *tathodaram* η_ω

In *Hathapradīpikā* 10.21, Bālakṛṣṇa glosses *layasthānam* ("the place of dissolution") with *brahmaṇḍram*. This makes good sense here because in verse 51 the self goes to the tenth door (i.e. the *brahmaṇḍra*) to dissolve into the supreme self and, in verse 60, the yogi meditates on dissolving into Śiva, who is on the thousand-petalled lotus, which is usually located at the *brahmaṇḍra*.

[Kj.57]

❖ Sources

Śārṅgadharapaddhati 4602

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogatattvapratīkāśa*)

rundhayet] dhārayet YCM, rodhayet HSC

[Kj.58]

❖ Sources

Śārṅgadharapaddhati 4603

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapratīkāśa*)

bandhayet YCM] baddhvā ca HSC

उत्थाप्य भुजगीं शक्तिं मूलाद्वौतैरथःस्थिताम् ।
सुषुम्नान्तर्गतां पञ्चक्राणां भेदिनीं शिवाम् ॥ ५९ ॥

Having used pneumatic blows to raise from the base the serpentine power (i.e. Kuṇḍalinī) situated below, Śiva's consort who enters Suṣumnā and pierces the five cakras,[...] (59)

जीवं हृद्याश्रयं नीत्वा यान्तीं बुद्धिमनोयुताम् ।
सहस्रदलपद्मस्थे शिवे लीनां विचिन्तयेत् ॥ ६० ॥

[...] [the yogi] should lead the *jīva* to the seat of the heart and visualise [Kuṇḍalinī] moving [upwards] together with the higher faculty and mind and dissolving into Śiva in a thousand-petalled lotus. (60)

59a *bhujagīm em.*] bhujamgī $\eta_{\omega}\pi_{\omega}$ bhujagī δ_{ω} śaktim $\eta_{\omega}\delta_{\omega}$] śakti π_{ω} **59b** sthitām $\eta_{\omega_2}\delta_{\omega}$ sthitā $\eta_{\omega}\pi_{\omega}$ **59d** *bhedinīm* $\eta_{\omega}\delta_{\omega}$] bhedini π_{ω} **60a** *jīvam em.*] bandham $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ hṛdyā $\eta_{\omega}\pi_{\omega}$] buddhyā δ_{ω} **60b** *yāntīm em.*] yāntī $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ buddhi η_{ω_2}] buddhim $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ manoyutām $\eta_{\omega}\pi_{\omega}\delta_{\omega}$] manojitam $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **60c** *sthe em.*] sthām η_{ω} sthā $\pi_{\omega}\delta_{\omega}^{pc}$ scā δ_{ω}^{ac} **60d** *sive* η_{ω}^{pc}] śivām δ_{ω} sivo $\eta_{\omega}^{ac}\pi_{\omega}$

[Kj.59]

❖ Sources

Śāringadharapaddhati 4604

mūlād] mūla ŠDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hathasāṅketacandrikā* f. 119v (attrib. *Yogatattvapratikāśa*)

mūlād ghātair adhaḥsthitām] mūlādhārāmbujasthitām YCM HSC

[Kj.60]

❖ Sources

Śāringadharapaddhati 4605

hṛdyā] hṛdā ŠDP

buddhi] buddhim ŠDP

sthe] stha ŠDP

vicintayet] sudhāmaye ŠDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hathasāṅketacandrikā* f. 119v (attrib. *Yogatattvapratikāśa*)

hṛdyā] hṛdā YCM HSC

sthe YCM] stha HSC

vicintayet] sudhāmaye YCM HSC

ततः सुधाकरोद्भूतममृतं तेन मूलतः ।
सिद्धन्तीं सकलं देहं प्लावयन्तीं विचिन्तयेत् ॥ ६१ ॥

Then, he should visualise [Kundalini] sprinkling and flooding the whole body from the base [upwards] with the nectar of immortality produced by the moon. (61)

तया सार्थं ततो योगी शिवेनैकात्मतां ब्रजेत् ।
परानन्दमयो भूत्वा चिद्रूतिमपि संत्यजेत् ॥ ६२ ॥

Then, together with her the yogi attains oneness with Śiva. He becomes full of supreme bliss and gives up even mental activity. (62)

61a *tataḥ sudhākaro em.*] aśrudhārākaro $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$ sudhādhārākaro δ_{ω}^{pc} $^{\circ}dbhūtam$ $\eta_{\omega}\pi_{\omega}]$ db-hūtāmm δ_{ω} **61b** *amṛtam* $\eta_{\omega}\delta_{\omega}]$ amṛta π_{ω} **tena** $\eta_{\omega}\pi_{\omega}]$ yena δ_{ω} **mūlataḥ** *em.*] mūlitam $\eta_{\omega}\pi_{\omega}$ mūrcchitam δ_{ω} **61c** *siñcantīm* $\eta_{\omega}\delta_{\omega}]$ sim̄cam̄tā π_{ω} **61d** *plāvayantīm* $\eta_{\omega}\delta_{\omega}]$ plā-vayam̄tī π_{ω}

62 This verse has been omitted in the collated manuscripts but is found in J₁₅ of the η_{ω} group, the 10-chapter *Hathapradipikā* (10.26) and all of the reported testimonia.

[Kj.61]

❖ Sources

Śārṅigadharapaddhati 4606

tataḥ] pītvā ŠDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hathasāṅketacandrikā* f. 119v (attrib. *Yogatattvaprakāśa*)

[Kj.62]

❖ Sources

Śārṅigadharapaddhati 4607

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hathasāṅketacandrikā* f. 119v (attrib. *Yogatattvaprakāśa*)

bhūtvā YCM HSC v.l.] sūtva HSC

ततोऽलक्ष्यमनाभासमहंभावविवर्जितम् ।
सर्वाङ्गकल्पनाहीनं कथं काले निहन्ति तम् ॥ ६३ ॥

After that, how can death kill he who is invisible, unmanifest, free from ego, and completely without a conception of the body? (63)

स एव कालः स शिवः स सर्वं नापि किञ्चन ।
कः केन हन्यते तत्र म्रियते नापि कश्चन ॥ ६४ ॥

He alone is death, he is Śiva, he is everything and nothing. Who is killed by whom? In that [state], no one dies. (64)

63a 'lakṣyam anābhāsam em.] lakṣamanābhyaśam $\eta_{\omega}\pi_{\omega}$ lakṣyamano'bhyāsam δ_{ω} **63b** var-
jitam $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$] varjitaḥ δ_{ω}^{ac} **64b** sarvāṁ nāpi em.] sarve nāpi $\eta_{\omega}\pi_{\omega}$ sarveṇāpi δ_{ω} **64d** nāpi
em.] vāpi $\eta_{\omega}\pi_{\omega}$ cāpi δ_{ω} **kaścana** $\pi_{\omega}\delta_{\omega}$] kaścanah η_{ω}

[Kj.63]

❖ Sources

Śāringadharapaddhati 4608

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hṝhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

sarvāṅga YCM HSC v.l.] sarvāṅgai HSC

[Kj.64]

❖ Sources

Śāringadharapaddhati 4609

eva] eka ŠDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hṝhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

ततो व्यतीते समये कालस्य भ्रान्तिरूपिणः ।
योगी सुसोच्यित इव बोधं याति प्रबोधतः ॥ ६५ ॥

Then when the time has passed for the puzzled Death, the yogi is awoken by knowledge, like one who has arisen from sleep. (65)

एवं सिद्धो भवेद्योगी वश्चयित्वा विधानतः ।
कालं कलितसंसारं पौरुषेणाद्गृतेन हि ॥ ६६ ॥

Thus, the yogi becomes perfected, having duly and with extraordinary valour cheated death, the creator of transmigration. (66)

65b rūpiṇah̄ δω] rūpiṇā ηωπω **65c** yogī δωpc] yoga πωδωac yogena ηω **65d** prabodhataḥ ηωδω] prabodhata πω **66b** vañcayitvā πωδω] vamcayatvā ηω

[Kj.65]

❖ Sources

Śārīgadharapaddhati 4610

bodham̄ yāti prabodhataḥ] prabodham̄ yāti bodhitah̄ ŠDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hṛṣasāṅketacandrikā* f. 119v (attrib. *Yogatattvapratikāśa*)

bodham̄ yāti prabodhataḥ] prabodhe pratibodhitah̄ YCM, pratibodhe prabodhitah̄ HSC

❖ Commentary

Death is puzzled (*bhrāntirūpiṇah̄*) because the yogi has cheated death.

[Kj.66]

❖ Sources

Śārīgadharapaddhati 4611

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreya), *Hṛṣasāṅketacandrikā* f. 119v (attrib. *Yogatattvapratikāśa*)

तत्र त्रिभुवने योगी विहरत्येक एव सः ।
पश्यन्संसारवैचित्र्यं स्वेच्छया निरहंकृतिः ॥ ६७ ॥

The singular yogi wanders there in the three worlds, seeing the wonder of worldly life, as he pleases, without ego. (67)

यथार्करश्मिसंयोगाद्ककान्तो हुताशनम् ।
आविष्करोति नैकः सन्दृष्टान्तस्तु स योगिनः ॥ ६८ ॥

A sun-stone manifests fire through contact with the rays of the sun, not when it is alone. That is an example of a yogi. (68)

इति कालवच्चनम् ॥

67a *tribhuvane* $\eta_{\omega}\delta_{\omega}$] *tribhavane* π_{ω} **67c** *vaicitryam* $\eta_{\omega 2}\delta_{\omega}$] *vaicitrīm* $\eta_{\omega}\pi_{\omega}$
68b *arkakānto* $\eta_{\omega 2}$] *arkakāco* δ_{ω}^{pc} *arkakan̄tho* $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$

[Kj.67]

❖ Sources

Śāringadharapaddhati 4612

tatra] tatas ŠDP
viharaty] vicaraty ŠDP

❖ Testimonia

Yogacintāmani f. 109r–109v (attrib. Dattātreya), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattva-prakāśa*)

tatra] tatas YCM HSC
viharaty] vicaraty YCM HSC

[Kj.68]

❖ Sources

Śāringadharapaddhati 4613, cf. *Mārkandeyapurāṇa* 43.49

drṣṭāntas tu sa] drṣṭāntah sa tu ŠDP, upamā sāpi MP

❖ Commentary

The reason the sun-stone seems to be an example of a yogi here is that this stone was used to create fire like a magnifying glass, when it was in contact with the sun, much like the yogi is liberated-in-life when he becomes one with Śiva (62b). The fire-producing quality of the sun-stone (more commonly known as *sūryakānta* or *agnimani*, etc.) is described in *Rājanighaṇṭu* 13.205cd: “That is a sun-stone from which real fire is emitted upon contact with the sun rays” (*yah sūryāṁśusparśaniṣṭhyūtavahnir jātyah so 'yam jāyate sūryakāntah*).