

Kālaññāna, 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 पश्येन्न जीवेत्स नरः संवत्सरात्परम् ॥ २ ॥

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

1c ālokanān δ_ω] alokanān η_ω ālokyanāt π_ω **2a** devamārgaṃ $\eta_\omega \delta_\omega$] devamārgraṃ π_ω
2b arundhatīm $\eta_\omega \delta_\omega^{pc}$] arundhatīm δ_ω^{ac} arundhati π_ω **2d** naraḥ samvatsarāt $\eta_\omega \pi_\omega \delta_\omega^{ac}$] nara
vatsarāt δ_ω^{pc}

[Kj.1]

❖ Sources

Mārkaṇḍeyapurāṇa 40.1, cf. *Śārṅgadharapaddhati* 4566

viśiṣṭāni tāni vakṣyāmi tvam śṛṇu] mahārāja śṛṇu vakṣyāmi tāni te MP, viśiṣṭāni śṛṇu vakṣyāmi tāni
te SDP

[Kj.2]

❖ Sources

Mārkaṇḍeyapurāṇa 40.2, cf. *Śārṅgadharapaddhati* 4567

Cf. *Dharmaputrikā* 198

अरुन्धती ध्रुवश्चैव सोमच्छायां महापथं ।

यो न पश्येन्न जीवेत् 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 (*Trikāṇḍaśeṣa* 1.1.97).

Arundhati is mentioned in the *Brhatsaṃhitā* (13.6) and is said to be close to Vasiṣṭha (*tatra vasiṣṭhaṃ munivaram upāśritārundhati sādhvī*). Vasiṣṭha and Arundhati are the double star, Mizar and Alcor in the *saptarṣi nakṣātra* (Ursa Major). See Rao 2019: 53.

दृष्ट्वा प्रेतपिशाचादीन्गन्धर्वनगराणि च ।
सुवर्णवर्णान्वृक्षांश्च 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 निवर्तेत तस्यायुश्चाष्टमासिकम् ॥ 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 varṇān ḍ_ω] varṇāt ṛ_ωπ_ω **vṛkṣāṃś** π_ωḍ_ω] vṛkṣās ṛ_ω **5d** māsān ḍ_ω] māsāt ṛ_ωπ_ω **6c** ni-varteta em.] nivartam ca ṛ_ωπ_ωḍ_ω

In the version of this verse transmitted in the *Haṭhāpradīpikā*, the relative pronoun *yaḥ* requires a verb in the first hemistich, as seen in the *Yogacintāmaṇi*, whose verse is a close parallel to the one in question, hence our emendation of *vātyāṃ* to *vamen* (cf. *Yogacintāmaṇi*).

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. *Śārṅgadharapaddhati* 4570
varṇān MP] varṇa ŚDP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)
varṇān] varṇa YCM

[Kj.6]

❖ Sources

Mārkaṇḍeyapurāṇa 40.6, cf. *Śārṅgadharapaddhati* 4571
prakṛtyāś] prakṛteś MP, ŚDP

खण्डं यस्य पदं पाष्णौ 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)

कपोतगृध्रौ काकोलो वायसो वापि मूर्धनि ।
क्रव्यादो 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 ᱦᱚᱱᱚᱛᱦᱚᱱᱚᱛ khaṇḍa ᱦᱚᱱᱚᱛ **pārṣṇau** *em.*] pārṣṇe ᱦᱚᱱᱚᱛ pārṣṇeh ᱦᱚᱱᱚᱛ pārṣṇi ᱦᱚᱱᱚᱛ
7d māsān ᱦᱚᱱᱚᱛᱦᱚᱱᱚᱛ māsāt ᱦᱚᱱᱚᱛ **8a** gr̥dhrau ᱦᱚᱱᱚᱛᱦᱚᱱᱚᱛ gr̥dhau ᱦᱚᱱᱚᱛ **kākolo** *em.*] kākolū
ᱦᱚᱱᱚᱛᱦᱚᱱᱚᱛ **8b** vāyaso ᱦᱚᱱᱚᱛᱦᱚᱱᱚᱛ vāyasā ᱦᱚᱱᱚᱛ **8c** kravyādo *em.*] kṛṣyādo ᱦᱚᱱᱚᱛ *om.* ᱦᱚᱱᱚᱛ **khago** ᱦᱚᱱᱚᱛ
svago ᱦᱚᱱᱚᱛ *om.* ᱦᱚᱱᱚᱛ **līnaḥ** *em.*] līnaḥ ᱦᱚᱱᱚᱛ *om.* ᱦᱚᱱᱚᱛ

8 ᱦᱚᱱᱚᱛ omits *pāda* 8c. As a correction *spr̥ṣanti yaṃ prātar eva* is added in the bottom margin.

[Kj.7]

❖ Sources

Mārkaṇḍeyapurāṇa 40.7, cf. *Śārṅgadharapaddhati* 4572

pārṣṇau] pārṣṇyām MP, pārṣṇyoh ᱦᱚᱱᱚᱛ
tathā] ca vā MP, 'thavā ᱦᱚᱱᱚᱛ
kardamayor madhye MP] kardamamadhye vā ᱦᱚᱱᱚᱛ

Cf. *Līṅgapurāṇa* 1.91.7

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

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

pārṣṇau] pārṣṇyām YCM
tathā] 'thavā YCM

[Kj.8]

❖ Sources

Mārkaṇḍeyapurāṇa 40.8, cf. *Śārṅgadharapaddhati* 4573

kapotagr̥dhrau] gr̥dhrah kapotaḥ MP, kapotagr̥dhra ᱦᱚᱱᱚᱛ
kākolo MP] kākolā ᱦᱚᱱᱚᱛ
vā khago MP] vāparo ᱦᱚᱱᱚᱛ

❖ Testimonia

हन्यते काकश्रेणीभिः पांशुवर्षेन 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 śreṇībhiḥ ḍ_ω] śreṇibhiḥ ṛ_ωπ_ω **9b** varṣeṇa ṛ_ω] varṣeṇa π_ωḍ_ω **9d** caturmāsān ḍ_ω] caturmāsāt ṛ_ωπ_ω **10a** anabhre ṛ_ω] anabhro π_ω anabhrām ḍ_ω **10b** diśam āśritām em.] diśim āśritām ṛ_ωπ_ω diśi āśritāḥ ḍ_ω **10c** vāpi ṛ_ωḍ_ω] vāpiṃ π_ω

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

kapotaḡṛdhrau kākolo] kapoto ḡṛdhrakākolau YCM
līnaḥ] tiṣṭhet YCM

[Kj.9]

❖ Sources

Mārkaṇḍeyapurāṇa 40.9, cf. *Śārṅgadharapaddhati* 4574

śreṇībhiḥ] pañktibhiḥ MP, ŚDP
sva ŚDP] svām MP
vānyathā] anyathā MP, cānyathā ŚDP
caturmāsān ŚDP] catuḥpañca MP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

śreṇībhiḥ] pañktibhiḥ YCM
svacchāyām vānyathā dṛṣṭvā caturmāsān sa jīvati] śuṣyec ca vai yasya marma snānād vāmād adhas-
tanam YCM

[Kj.10]

❖ Sources

Mārkaṇḍeyapurāṇa 40.10, cf. *Śārṅgadharapaddhati* 4575

payasīndradhanur vāpi ŚDP] rātrāv indradhanuś cāpi MP
dvitrimāsikam] hi trimāsikam MP, tridvimāsikam ŚDP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

payasīndra] 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)

यस्यास्थिसदृशो गन्धो गात्रे श्वसमोऽपि 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** δ_{ω}] cānātmanas $\eta_{\omega}\pi_{\omega}$ **11c ca** δ_{ω}] ti $\eta_{\omega}\pi_{\omega}$
12a yasyāsthi $\pi_{\omega}\delta_{\omega}$] yasyāmsthi η_{ω} **12d jīvitam** *em.*] jivati $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

❖ **Commentary**

The *Mārkaṇḍeyapurāṇa* 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**

Mārkaṇḍeyapurāṇa 40.11, cf. *Śārngadharapaddhati* 4576

vānātmanas MP] vāpy ātmanas ŚDP
 aśiraskāṃ ca] aśiraskāṃ vā MP, aśiraḥskandhām ŚDP

❖ **Testimonia**

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

vānātmanas] vāpy ātmanas YCM
 ca] sa YCM

[Kj.12]

❖ **Sources**

Mārkaṇḍeyapurāṇa 40.12, cf. *Śārngadharapaddhati* 4577

yasyāsthisadr̥ṣo] yasya bastasamo MP ŚDP
 tasyārdhamāsikaṃ MP] tasya māsārdhakaṃ ŚDP
 yogino nṛpa MP] yoginaḥ kila ŚDP

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 हृष्यत्यम्बुसंस्पर्शान्तस्य 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 ṛ_ωḍ_ω] śnāta π_ω **14c** hr̥ṣyaty ṛ_ωπ_ω] harṣaty ḍ_ω **saṃsparśāt** *em.*] saṃsparśā| ṛ_{ω2} saṃspaśa ṛ_ω^{ac}π_ω saṃspr̥śa ṛ_ω^{pc} saṃsparśe ḍ_ω **14d** tasya ḍ_ω] tisyā π_ω *ti «ta»sya ṛ_ω

[Kj.13]

❖ Sources

Mārkaṇḍeyapurāṇa 40.13, cf. *Śārngadharapaddhati* 4578

hr̥tpādam MP] hr̥ttoyam ŚDP
avaśuṣyati ŚDP] avaśuṣyate MP

Cf. *Dharmaputrikā* 40.13

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

[Kj.14]

❖ Sources

Mārkaṇḍeyapurāṇa 40.14, cf. *Liṅgapurāṇa* 1.91.14

na hr̥ṣyaty ambusparśāt] hr̥ṣyate nāmbusparśāt MP, adbhiḥ spr̥ṣto na hr̥ṣyeta LP

Cf. *Dharmaputrikā* 213

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

❖ Commentary

It seems more likely that *mārutah* 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, Śaṅkara 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 (*prāṇas ca tadordhvocchvāsī svātmany upasaṃhr̥tabāhyakaraṇaḥ saṃvargavidyāyām darśanād dhastapādādīn vikṣīpan marmasthānāni nikṛntan nana ivotsrjan krameṇopasaṃhr̥tas tejasi 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.

नग्नं क्षपणकं स्वप्ने हसन्तं नृत्यतत्परम् ।
एकं संवीक्ष्य वल्गन्तं 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 ।
स्वप्ने 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. $\pi_{\omega}\delta_{\omega}$ **17b** *hasantaṃ* $\eta_{\omega}\pi_{\omega}$] *hasati* δ_{ω} **nṛtyatatparam** *em.*] *nṛtyatatparāṃ* $\eta_{\omega}\pi_{\omega}$ (corrected to *nṛtyati* in π_{ω}) *nṛtyati* δ_{ω} **17c** om. $\pi_{\omega}\delta_{\omega}$ **ekaṃ** *em.*] *evaṃ* η_{ω} **saṃvīkṣya** *em.*] *vekṣa* η_{ω} **valgantaṃ** *em.*] *valāmtaṃ* *ca* η_{ω} **17d** om. $\pi_{\omega}\delta_{\omega}$ **vidyān** *em.*] *viṃdyā* η_{ω} **mṛtyum upasthitam** *em.*] *mṛtyu upasthitāṃ* η_{ω} **18b** *nimagnaṃ* $\eta_{\omega}\pi_{\omega}$] *nimagnaḥ* δ_{ω} **18c** *paśyaty athātmānaṃ* δ_{ω}] *paśyan yathātmānaṃ* $\eta_{\omega}\pi_{\omega}$ **18d** *mriyate* δ_{ω}] *mriyante* π_{ω} *mṛyate* η_{ω}

[Kj.17]

❖ Sources

Mārkaṇḍeyapurāṇa 40.17, cf. *Śārṅgadharapaddhati* 4582

hasantaṃ nṛtyatatparam ŚDP] *hasamānaṃ mahābalaṃ* MP
ekaṃ ŚDP] *evaṃ* MP
saṃvīkṣya valgantaṃ MP] *vilakṣaṃ vibhṛantaṃ* ŚDP

Cf. *Skandapurāṇa* 1.2.55.75cd–76ab

नग्नं क्षपणकं स्वप्ने हसमानं प्रदृश्य च ॥
एनं च वीक्ष्य वल्गन्तं तं विद्यान्मृत्युमागतम् ।

❖ Commentary

Other printed versions of the *Mārkaṇḍeyapurāṇa* read *ekaṃ saṃvīkṣya*, e.g., *Mārkaṇḍeyapurāṇa* 43.17 (ed. Vihārīlāl Sarkar, *Kalikāṭa-rājadhānyām*, 1890)

[Kj.18]

❖ Sources

Mārkaṇḍeyapurāṇa 40.18

yaḥ sadyo mriyate ca saḥ] *sa sadyar mriyate naraḥ* MP

केशाङ्गारांस्तथा भस्मभुजङ्गाचिर्जलां नदीम् ।
दृष्ट्वा स्वप्ने दशाहं तु मृत्युरेकादशे 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)

करालैर्विकटै रूक्षैः पुरुषैरुद्यतायुधैः ।
पाषाणैस्ताडितः स्वप्ने 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 ṛāś ṛāṁ bhasma ḥbhujaṅgān
ḥbhujaṅgā nirjalām nadīm **19b** bhujaṅgān
ekādaśā **20d** naraḥ *em.* nṛṇām

[Kj.19]

❖ Sources

Mārkaṇḍeyapurāṇa 40.19

daśāhaṁ] daśāhāt MP

Cf. *Skandapurāṇa* 1.2.55.77cd–78ab

केशाङ्गारैस्तथा भस्मभुजङ्गैर्निर्जलां नदीम् ॥
एषामन्यतमैः पूर्णा दृष्ट्वा स्वप्ने 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

Mārkaṇḍeyapurāṇa 40.20, cf. *Śārngadharapaddhati* 4585

vikaṭai rūkṣaiḥ puruṣair] vikaṭaiḥ kṛṣṇaiḥ puruṣair MP, puruṣaiḥ kṛṣṇair vikaṭair ŚDP
mrtyur bhaven naraḥ ŚDP] mrtyuṁ labhen naraḥ MP

❖ Commentary

सूर्योदये शिवा यस्य क्रोशन्ती याति संमुखम् ।
विपरीतं परीतं वा सद्योमृत्युरुपस्थितः ॥ 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 पीड्यते 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 ḍ_ω] krośanti ṛ_ωπ_ω yāti ṛ_ωπ_ω] yāṃti ḍ_ω **21d** mṛtyur upasthitaḥ ḍ_ω] mṛtyum upasthitam ṛ_ωπ_ω **22c** dantagharṣaś ca ṛ_{ω2}ḍ_ω] dantasya gharṣaś ṛ_ωπ_ω **22d** sa gatāyur a em.] ca gatāyur a ṛ_ωπ_ω gatāyur na ca ḍ_ω

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

[Kj.21]

❖ Sources

Mārkaṇḍeyapurāṇa 40.21, cf. *Skandapurāṇa* 1.2.55.79cd–80ab
sadyomṛtyur upasthitaḥ] sa sadyomṛtyum ṛcchati MP SP

[Kj.22]

❖ Sources

Mārkaṇḍeyapurāṇa 40.22
piḍyate] bādhyate MP
asaṃśayaḥ] na saṃśayaḥ MP

❖ Testimonia

Haṭhatattvakaumudī 56.2
piḍyate] bādhyate HTK
asaṃśayaḥ] asaṃśayam 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 वेत्ति स्वप्नेऽप्यहि 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 वामं 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** *grahagaṇaṃ* δ_{ω} *grahaggaṇaṃ* $\eta_{\omega}^{pc}\pi_{\omega}$ *graharggaṇaṃ* η_{ω}^{ac} **25a** *vakratām* $\pi_{\omega}\delta_{\omega}$ *vaktratām* η_{ω} **25b** *namanonnatī* *em.* *namanonnatā* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$

[Kj.23]

❖ Sources

Mārkaṇḍeyapurāṇa 40.23, cf. *Śārṅgadharapaddhati* 4586

dīpādīgandhaṃ no ŚDP] dīpagandhaṃ na yo MP
svapne 'py ahni] trasyaty ahni MP, paśyaty agniṃ ŚDP
na sa jīvati MP] yaḥ mṛtyumān ŚDP

[Kj.24]

❖ Sources

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

grahagaṇān MP] vā grahaṇaṃ SP
saṃkṣīṇaṃ ātmajīvitam MP] sa kṣīṇaṃ ātmajīvitam SP
ātmavān] ātmavit MP, āptavān SP

[Kj.25]

❖ Sources

Mārkaṇḍeyapurāṇa 40.25, cf. *Śārṅgadharapaddhati* 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 $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **27a** kṛṣṇā $\eta_{\omega}\delta_{\omega}$] kṛṣṇām π_{ω} **kharā** *em.*] parā
 $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **27c** gande δ_{ω}] gandam $\eta_{\omega}\pi_{\omega}$

[Kj.26]

◆ Sources

Mārkaṇḍeyapurāṇa 40.26

vāpy asitā ŚDP] vā śyāmatām MP

yadā MP] bhavet ŚDP

ātmānam āgatam] āsannam ātmanah MP, āsannam āgatam ŚDP

[Kj.27]

❖ Sources

Cf. *Dharmaputrikā* 212

यस्य कृष्णा खरा जिह्वा पद्मवर्णं मुखं भवेत् ।

गण्डौ तु पीतकौ रक्तौ दीपगन्धं न जिघ्रति ॥

Cf. *Liṅgapurāṇa* 1.91.26

यस्य कृष्णा खरा जिह्वा पद्माभासं च वै मुखम् ।

गण्डे वा पिण्डिकारक्ते तस्य मृत्युरुपस्थितः ॥

Cf. *Kubjikāmatatantra* 23.41

यस्य कृष्णा भवेज्जिह्वा पद्मवर्णं मुखं भवेत् ।

गण्डपृष्ठौ सुरक्ताभौ त्रिरात्रं च स जीवति ॥

❖ Testimonia

Haṭhapradīpikā (10 chapter) 9.35

kṛṣṇā kharā] kṛṣṇaparā HP10

ca] tu HP10

gaṇḍe] gaṇḍam HP10

जिह्वा मूले भवेत्स्थूला रोमोद्धृत्तिसमुद्गमे ।
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 η_{ω}] romahati π_{ω} romahaṃti δ_{ω} **28c bandhaṃ** $\eta_{\omega}\delta_{\omega}$] bandha π_{ω} **vikṣya** δ_{ω}] vikṣa π_{ω} vikṣyate η_{ω} **28d mriyate** δ_{ω}] mryate $\eta_{\omega}\pi_{\omega}$

❖ Commentary

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

[Kj.28]

❖ Sources

Cf. *Tantrasadbhava* 24.327cd–328ab

यस्य जिह्वा भवेत्स्थूला दन्ताः क्लिद्यन्ति भामिनि ॥
म्रियते सो नरो देवि वर्षान्ते च न संशयः ।

❖ Testimonia

Haṭhapradīpikā (10 chapter) 9.17, *Haṭhapradīpikā* (6 chapter) 6.284

mūle] mūlo HP10, mūlaṃ HP6
sthūlā HP6] sthūlo HP10
romoddhṛti HP6] romaharṣa HP10
vikṣya HP10] vikṣa HP6
varṣataḥ HP6] māṣataḥ HP10

❖ Commentary

This verse does not appear outside the *Haṭhapradīpikā*'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.

पिधाय कर्णौ निर्घोषं न शृणोत्यात्मसम्भवम् ।
न पश्येच्चक्षुषोज्योतिर्यश्च 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 स्वप्ने द्वारं पिधीयते ।
न चोत्तिष्ठति यः श्वभ्रातृदन्तं 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* ηωπω] *vidhāya* δω **32a** *patato* δω] *patito* ηωπω **32c** *cottiṣṭhati* δω] *cotiṣṭhati*
ηωπω *śvabhrāt em.*] *svapnāt* ηωπωδω

[Kj.31]

❖ Sources

Mārkaṇḍeyapurāṇa 40.28, cf. *Śārṅgadharapaddhati* 4580

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

❖ Commentary

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

[Kj.32]

❖ Sources

Mārkaṇḍeyapurāṇa 40.29, cf. *Śārṅgadharapaddhati* 4583

यस्यापि हन्यते दृष्टिभूते रात्रावथो दिवा ।

स मृत्युं सप्तरात्रान्ते पुमान्प्राप्नोत्यसंशयम् ॥ 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 शुक्लं 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 $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$] tam δ_{ω}^{pc} **mṛtyuṃ** $\eta_{\omega 2}$] mṛtyu η_{ω} mṛtyuṃḥ δ_{ω} mṛtya π_{ω} **saptarātrānte**
em.] saptame rātrau $\delta_{\omega}^{pc}\eta_{\omega 2}$ saptame rātrāṃ $\eta_{\omega}^{ac}\pi_{\omega}$ saptamaṃ rātrāṃ η_{ω}^{pc} saptame rātryaṃ δ_{ω}^{ac}
35d pumān *em.*] teṣu $\eta_{\omega}\pi_{\omega}$ sa ca δ_{ω} **asamśayam** δ_{ω}] asamśayaḥ $\eta_{\omega}\pi_{\omega}$ **36b** paśyaty athā
em.] paśyan athā δ_{ω} paśyan tathā π_{ω} paśyet tathā η_{ω}

[Kj.35]

❖ Sources

Mārkaṇḍeyapurāṇa 40.32, cf. *Śārṅgadharapaddhati* 4579

yasyāpi ŚDP] yaś cābhi MP
 dṛṣṭair ŚDP] duṣṭair MP
 pumān ŚDP] naraḥ MP

[Kj.36]

❖ Sources

Mārkaṇḍeyapurāṇa 40.33

athāsitam] atho 'sitam MP

❖ Testimonia

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

āsannaṃ] āpannaṃ 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 ह्रस्वं कृष्णवस्त्रपरिच्छदम् ।

स्वप्ने 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 viparītatvaṃ *em.*] viparītaṃ ca ᳵ᳚᳚᳚᳚᳚᳚ **37b viparyayaḥ** *em.*] viparyayaṃ ᳵ᳚᳚᳚᳚᳚᳚
37d samāsannau ᳚᳚᳚] samāsannau ᳵ᳚᳚᳚᳚ **38a dharaṃ** ᳵ᳚᳚᳚᳚] dharā ᳚᳚

[Kj.37]

❖ Sources

Mārkaṇḍeyapurāṇa 40.34, cf. *Śārngadhara*paddhati 4587

viparītatvaṃ] vaiparityaṃ tu MP, vaiparityena ŚDP

❖ Commentary

We have adopted the readings °viparītatvaṃ and viparyayaḥ in keeping with the parallel verse in the *Mārkaṇḍeyapurāṇa*. Both °viparītaṃ and viparyayaṃ in the *Haṭhāpradīpikā* witnesses are adjectives without an implied noun. It also seems more probable that °viparītaṃ *ca* is a corruption of °viparītatvaṃ than °vaiparityaṃ *tu*.

[Kj.38]

❖ Sources

Vasiṣṭhasaṃhitā 8.25cd–26ab

hrasvaṃ] kṛṣṇaṃ VS

trirātrān] trimāsān VS

Cf. *Yogaśāstra* 5.155

कृष्णं कृष्णपरीवारं लोहदण्डधरं नरम् ।

यदा स्वप्ने निरीक्षेत मृत्युर्मासैस्त्रिभिस्तदा ॥

Cf. *Vivekamārtaṇḍa* (6 chapter) 4.187

लोहदण्डधरं भीमं पुरुषं कृष्णपिङ्गलम् ।

यः स्वप्ने पश्यति क्रुद्धं त्रिभिर्मासैः स गच्छति ॥

इन्द्रियाणि न गृह्णीयुः स्वकीयान्विषयान्यदि ।

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 स्वात्मनश्छायामप्सु 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.] svātmanah ᳵ᳚᳚᳚ svātmana ᳵ᳚᳚᳚ **chāyām** em.] chāyā ᳵ᳚᳚᳚ sāyām ᳵ᳚᳚᳚
kāyam ᳚᳚᳚᳚ **40b** apsu em.] āsyam ᳚᳚᳚᳚᳚᳚ asyam ᳵ᳚᳚᳚

[Kj.39]

❖ Sources

Vasiṣṭhasaṃhitā 8.26cd–8.27ab

gr̥hṇīyuh] gr̥hṇanti VS

viṣayān] viṣayam VS

[Kj.40]

❖ Sources

Vasiṣṭhasaṃhitā 8.29

māsānte maraṇam tasya] tasyāpi māsato mṛtyur VS

❖ Testimonia

Haṭhapradīpikā (10 chapter) 9.16

chāyām apsu] kāyam āsyam HP10

उष्णं यस्य शरीरार्धमर्धं 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 yoginām ḍ_ω] yoginā ḥ_ωπ_ω **viduṣām** ḥ_ωḍ_ω] vidukhām π_ω **42b** mahātmanām ḍ_ω] mahātmanam ḥ_ωπ_ω **42c** puruṣais em.] puruṣam ḥ_ωπ_ωḍ_ω

[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 ŚDP

'ntakāle] tu kāle MP, ca kāle ŚDP

puruṣais ŚDP] puruṣas MP

vijñeyam MP] vicāryam ŚDP

अथ विदेहमुक्तिकथनम् ।

Now, the explanation of liberation without a body –

पूर्वाह्णे वापराह्णे वा मध्याह्णे वा दिने क्वचित् ।
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 निर्वन्द्वो 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 $\pi_{\omega}\delta_{\omega}$] dyuvit η_{ω} **43c bhāge** *em.*] bhavas π_{ω} bhāvas $\eta_{\omega}\delta_{\omega}$ **44c sa pra** $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{pc}$] *sapta* δ_{ω}^{ac} **44d nirdvandvo** $\eta_{\omega}\delta_{\omega}$] nirdvando π_{ω}

[Kj.43]

❖ Sources

Śārṅgadharapaddhati 4591, cf. *Mārkaṇḍeyapurāṇa* 40.42cd–43ab

vā ŚDP] ca MP

vā dine kvacit] vā pare kvacit ŚDP, cāpi taddine MP

❖ Testimonia

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

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 ।

जपेच्च 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.*] *cetasām* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **46b** *jitāsuḥ* δ_{ω}] *jitāsu* $\eta_{\omega}\pi_{\omega}$ **kāmavar-**
jitaḥ 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

Haṭhāpradīpikā (10 chapter) 3cd–4ab

[Kj.46]

❖ Sources

Vasiṣṭhasaṃhitā 6.5

yajen] *japen* VS

japec ca] *japed vā* VS

cācyutapriyaḥ] *cācyutaḥ pathāt* VS

❖ Commentary

The term *tārakam brahma* (“salvific mantra”) is found in various Purāṇas and more recent Upaniṣads. 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 युञ्जीत 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 ।
निरुध्य 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 *tathaivāhno* *em.*] *tathaivāhne* η_{ω} *tathaivahne* π_{ω} *tathaiva hi* δ_{ω} **47b** *yogaṃ* δ_{ω}] *yoga* $\eta_{\omega}\pi_{\omega}$ **47d** *jananajam* $\eta_{\omega}\pi_{\omega}$] *ca janajam* δ_{ω} **48c** *nirudhya* δ_{ω}] *nirodhya* $\eta_{\omega}\pi_{\omega}$ *prāṇāpānau ca* δ_{ω}] *prāṇapavanau* $\eta_{\omega}\pi_{\omega}$ **48d** *dantair* $\eta_{\omega}\delta_{\omega}$] *rdantai* π_{ω} *dantān* $\eta_{\omega}\pi_{\omega}$] *dantāṃś ca* δ_{ω} *asamspṛśan* $\eta_{\omega}\pi_{\omega}$] *na samspṛśan* δ_{ω}

[Kj.47]

❖ Sources

Śārṅgadharapaddhati 4592

jananajam] *marañajam* ŚDP

Cf. *Mārkaṇḍeyapurāṇa* 40.41, 40.42ab

दृष्ट्वा रिष्टं तथा योगी त्यक्त्वा मरणजं भयम् ।
तत्त्वभावं तदालोक्य कालो यावद्विपाकदः ॥
तस्य भागे तथैवाहो योगं युञ्जीत योगवित् ।

[Kj.48]

❖ Testimonia

Śārṅgadharapaddhati 4593

nirudhya prāṇāpānau ca] *niruddhaprāṇapavano* ŚDP
dantān asamspṛśan] *dantān na samspṛśet* ŚDP

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 ।

यद्बुद्ध्या नैव चाख्यातुं 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}]*maṃ* η_{ω} **51b** *lakṣyaṃ* δ_{ω}] *bhakṣyaṃ* $\eta_{\omega} \pi_{\omega}$
51c *triṃśattattvasamyuktaḥ* *em.*] *triṃśatvāsamayutaḥ* $\eta_{\omega} \pi_{\omega}$ *triṃśasamayutaś* *ca* δ_{ω}^{ac} *triṃśadb-*
hiḥ *saṃyutaś* *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* $\pi_{\omega} \delta_{\omega}$] *śakyaṃte* η_{ω} **na ca vastu tat** $\eta_{\omega} \pi_{\omega}$] *na ca vastu taṃ* δ_{ω}^{ac} *na ca*
vastutaḥ δ_{ω}^{pc}

[Kj.51]

❖ Sources

Śārngadharapaddhati 4596

[Kj.52]

❖ Sources

Śārngadharapaddhati 4597, cf. *Mārkaṇḍeyapurāṇa* 40.46

paramam ākāśam ŚDP] *paramanirvāṇam* MP

buddhyā ŚDP] *buddher* MP

naiva ŚDP] *yan na* MP

na ca vastu tat] *'nantam aśnute* ŚDP, *tat samaśnute* MP

❖ Testimonia

Haṭhpradīpikā (10 chapter) 10.17

tataḥ paramam] *etad dhi parama* HP10

yad buddhyā naiva cākhyātuṃ] *yat tu dhyānenākhyātu[m]* HP10

vastu tat] *vastutaḥ* HP10

❖ Commentary

We have adopted the *Śārngadharapaddhati*'s reading (*yad buddhyā naiva cākhyātuṃ*) 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 *Mārkaṇḍeyapurāṇa* (*tat samaśnute*) and *Śārngadharapaddhati* (*'nantam aśnute*) are much better.

अथ कालवञ्चनम् ।

Now, cheating death –

जीवन्मुक्तः सदेहोऽहं विचरामि जगत्त्रये ।

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** kālaḥ em.] kulaḥ $\eta_{\omega}\pi_{\omega}$ 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** ataḥ δ_{ω}^{pc}] antaḥ $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$ **śarīra** $\eta_{\omega 2}\delta_{\omega}$] śarīraḥ $\eta_{\omega}\pi_{\omega}$

[Kj.53]

❖ Sources

Śārṅgadharapaddhati 4598

sā] cej ŚDP

❖ Testimonia

Yogacintāmaṇi f. 108v (attrib. Dattātreyā), Haṭhasaṅketacandrikā f. 119r (attrib. Yogatattvapra-
kāśa)

sā] cej YCM HSC

vāñchā YCM] vāñchāḥ HSC

[Kj.54]

❖ Sources

Śārṅgadharapaddhati 4599

tyajaty] nayaty ŚDP

❖ Testimonia

Yogacintāmaṇi f. 108v (attrib. Dattātreyā), Haṭhasaṅketacandrikā f. 119r (attrib. Yogatattvapra-
kāśa)

tyajaty eva] tyajed eṣa YCM, tyajed eva HSC

योगिना सततं यत्नादरिष्टानां विचारणा ।

कर्तव्या येन कालोऽसौ ज्ञातो हन्ति च्छलान्न 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 समाश्रितः ।

युञ्जीत 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 ṛ_ωπ_ω] yatno ḍ_ω **55b** ariṣṭānām ḍ_ω] ariṣṭānaṃ ṛ_ωπ_ω **vicāraṇā** em.] vicāraṇāt ṛ_ωπ_ωḍ_ω **55c** kartavyā em.] kartavyo ṛ_ωπ_ωḍ_ω **55d** cchalān na ṛ_ωπ_ω] balān na ḍ_ω **56a** taṃ samyag ṛ_ωπ_ω] samyak ca ḍ_ω **56c** kālō'sya em.] kālasya ṛ_ωπ_ωḍ_ω **56d** 'phalaḥ ḍ_ω^{pc}] 'phalaṃ ṛ_ωπ_ωḍ_ω^{ac}

[Kj.55]

❖ Sources

Śārṅgadharapaddhati 4600

❖ Testimonia

Yogacintāmaṇi f. 108v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogatattvapra-kāśa*)

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

[Kj.56]

❖ Sources

Śārṅgadharapaddhati 4601, cf. *Mārkaṇḍeyapurāṇa* 40.40

ca kālāṃ] kālāṃ ca ŚDP MP

layasthānaṃ sam ŚDP] abhayasthānaṃ MP

yogaṃ ŚDP] yogī MP

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

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogatattvapra-kāśa*)

ca kālāṃ taṃ samyag] kālāṃ ca taṃ samyag YCM, kālāṃ nijaṃ yogī HSC

'phalaḥ YCM HSC v.l.] kalaḥ HSC

❖ Commentary

बद्धसिद्धासनो देहं पूरयेत्प्राणवायुना ।
कृत्वा दण्डं स्थिरं बुद्ध्या दश द्वाराणि रुन्धयेत् ॥ 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)

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

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

57c *daṇḍam* ḍ_ω] *daṇḍa* ṛ_ωπ_ω **57d** *daśa* ṛ_ωπ_ωḍ_ω^{pc}] *deśa* ḍ_ω^{ac} **58a** *khecarī* π_ωḍ_ω] *khecarīm* ṛ_ω **58c** *apāne mūlabandham* *em.*] *apānaṃ mūlabandhe* ṛ_ωπ_ωḍ_ω **58d** *uḍḍīyāṇam* ṛ_ωπ_ω] *uḍḍīyāṇam* ḍ_ω **tathodare** π_ωḍ_ω] *tathodaram* ṛ_ω

In *Haṭhapradīpikā* 10.21, Bālakṛṣṇa glosses *layasthānaṃ* ("the place of dissolution") with *brahmarandhraṃ*. This makes good sense here because in verse 51 the self goes to the tenth door (i.e. the *brahmarandhra*) 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 *brahmarandhra*.

[Kj.57]

❖ Sources

Śārṅgadharapaddhati 4602

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogatattvapra-kāśa*)

rundhayet] dhārayet YCM, rodhayet HSC

[Kj.58]

❖ Sources

Śārṅgadharapaddhati 4603

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

bandhayet YCM] baddhvā ca HSC

उत्थाप्य भुजर्गीं शक्तिं मूलाद्वातैरधःस्थिताम् ।

सुषुम्नान्तर्गतां पञ्चचक्राणां 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 Suṣumṇā 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.*] *bhujagī* $\eta_{\omega}\pi_{\omega}$ *bhujagī* δ_{ω} **śaktiṃ** $\eta_{\omega}\delta_{\omega}$] *śakti* π_{ω} **59b** *sthitām* $\eta_{\omega 2}\delta_{\omega}$] *sthitā* $\eta_{\omega}\pi_{\omega}$ **59d** *bhedinīm* $\eta_{\omega}\delta_{\omega}$] *bhedinī* π_{ω} **60a** *jīvaṃ* *em.*] *bandhaṃ* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **hṛdyā** $\eta_{\omega}\pi_{\omega}$] *buddhyā* δ_{ω} **60b** *yāntīm* *em.*] *yānti* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **buddhi** $\eta_{\omega 2}$] *buddhiṃ* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **manoyutām** *em.*] *manojitam* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **60c** *sthe* *em.*] *sthām* η_{ω} *sthā* $\pi_{\omega}\delta_{\omega}^{pc}$ *ścā* δ_{ω}^{ac} **60d** *śive* η_{ω}^{pc}] *śivām* δ_{ω} *śivo* $\eta_{\omega}\pi_{\omega}$

[Kj.59]

❖ Sources

Śārṅgadharapaddhati 4604

mūlād] mūla ŚDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

mūlād ghātair adhaḥsthitām] mūlādhārāmbujasthitām YCM HSC

[Kj.60]

❖ Sources

Śārṅgadharapaddhati 4605

hṛdyā] *hrdā* ŚDP

buddhi] *buddhiṃ* ŚDP

sthe] *stha* ŚDP

vicintayet] *sudhāmaye* ŚDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

hṛdyā] *hrdā* YCM HSC

sthe YCM] *stha* HSC

vicintayet] *sudhāmaye* YCM HSC

ततः सुधाकरोद्भूतममृतं तेन मूलतः ।

सिञ्चन्तीं सकलं देहं प्लावयन्तीं विचिन्तयेत् ॥ ६१ ॥

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

तया सार्धं ततो योगी शिवेनैकात्मतां व्रजेत् ।

परानन्दमयो भूत्वा चिद्वृत्तिमपि 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.*] *āsru dhārākaro* $\eta\omega\pi\omega\delta^{\text{ac}}$ *sudhādhārākaro* δ^{pc} °*dbhūtam* $\eta\omega\pi\omega$] *db-*
hūtām $\delta\omega$ **61b** *amṛtaṃ* $\eta\omega\delta\omega$] *amṛta* $\pi\omega$ **tena** $\eta\omega\pi\omega$] *yena* $\delta\omega$ **mūlataḥ em.**] *mūlitam*
 $\eta\omega\pi\omega$ *mūrechitam* $\delta\omega$ **61c** *siñcantīm* $\eta\omega\delta\omega$] *siñcantā* $\pi\omega$ **61d** *plāvayantīm* $\eta\omega\delta\omega$] *plā-*
vayantī $\pi\omega$

62 This verse has been omitted in the collated manuscripts but is found in J₁₅ of the $\eta\omega$ group, the 10-chapter *Haṭhapradīpikā* (10.26) and all of the reported testimonia.

[Kj.61]

❖ Sources

Śārngadharapaddhati 4606

tataḥ] *pītvā* ŚDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-*
kāśa)

[Kj.62]

❖ Sources

Śārngadharapaddhati 4607

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-*
kāśa)

bhūtvā YCM HSC v.l.] *sūtvā* HSC

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

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

एवं सिद्धो भवेद्योगी वञ्चयित्वा विधानतः ।
कालं कलितसंसारं पौरुषेणाद्भुतेन हि ॥ ६६ ॥

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

65b rūpiṇaḥ δ_{ω}] rūpiṇā $\eta_{\omega}\pi_{\omega}$ **65c yogī** δ_{ω}^{pc}] yoga $\pi_{\omega}\delta_{\omega}^{ac}$ yogena η_{ω} **65d prabodhataḥ** $\eta_{\omega}\delta_{\omega}$] prabodhata π_{ω} **66b vañcayitvā** $\pi_{\omega}\delta_{\omega}$] vañcayatvā η_{ω}

[Kj.65]

❖ Sources

Śārngadharapaddhati 4610

bodhaṃ yāti prabodhataḥ] prabodhaṃ yāti bodhitaḥ ŚDP

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

bodhaṃ yāti prabodhataḥ] prabodhe pratibodhitaḥ YCM, pratibodhe prabodhitaḥ HSC

❖ Commentary

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

[Kj.66]

❖ Sources

Śārngadharapaddhati 4611

❖ Testimonia

Yogacintāmaṇi f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogatattvapra-kāśa*)

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)

यथार्करश्मिसंयोगादर्ककान्तो 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 vaicitryaṃ $\eta_{\omega 2}\delta_{\omega}$] vaicitrīm $\eta_{\omega}\pi_{\omega}$
68b arkakānto $\eta_{\omega 2}$] arkakāco δ_{ω}^{pc} arkakaṇṭho $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$

[Kj.67]

❖ Sources

Śārṅgadharapaddhati 4612

tatra] tatas ŚDP

viharaty] vicaraty ŚDP

❖ Testimonia

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

tatra] tatas YCM HSC

viharaty] vicaraty YCM HSC

[Kj.68]

❖ Sources

Śārṅgadharapaddhati 4613, cf. *Mārkaṇḍeyapurāṇa* 43.49

dr̥ṣṭāntas tu sa] dr̥ṣṭāntaḥ sa tu ŚDP, 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 *agnimaṇi*, etc.) is described in *Rājanighaṇṭu* 13.205cd: “That is a sun-stone from which real fire is emitted upon contact with the sun rays” (*yaḥ sūryāṃśusparśaniṣṭhyūtavahnir jātyaḥ so 'yaṃ jāyate sūryakāntaḥ*).