

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** devamārgam $\eta_\omega \delta_\omega$] devamārgam 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 tvaṃ śṛṇu] mahārāja śṛṇu vakṣyāmi tāni te MP, viśiṣṭāni śṛṇu vakṣyāmi tāni te ŚDP

[Kj.2]

❖ Sources

Mārkaṇḍeyapurāṇa 40.2, cf. *Śārṅgadharapaddhati* 4567

Cf. *Dharmaputrikā* 198

अरुन्धती ध्रुवश्चैव सोमच्छायां महापथं ।

यो न पश्येन्न 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 (*Trikāṇḍaśeṣa* 1.1.97).

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

अरश्मि बिम्बं सूर्यस्य वह्निं चैवांशुमालिनम् ।
दृष्ट्वैकादशमासेभ्यो 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 स्वप्ने 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 $\eta_{\omega}\pi_{\omega}$ māsāms tu δ_{ω} **4a** vamen *em.*] vātyām $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ mūtra
 $\eta_{\omega}\pi_{\omega}$] mūtram δ_{ω} **4b** rajataṁ $\eta_{\omega}^{pc}\delta_{\omega}$] rajasam $\eta_{\omega}^{ac}\pi_{\omega}$

[Kj.3]

❖ Sources

Mārkaṇḍeyapurāṇa 40.3, cf. *Śārṅgadharapaddhati* 4568

māsāt tu] māsebhyo MP, māsāms ca ŚDP
sa ŚDP] tu MP

Cf. *Śivasvarodaya* 343

अरश्मि बिम्बं सूर्यस्य वह्नेः शीतांशुमालिनः ।
दृष्ट्वैकादशमासायुर्नरश्चोर्ध्वं न जीवति ॥

[Kj.4]

❖ Sources

Mārkaṇḍeyapurāṇa 40.4, cf. *Śārṅgadharapaddhati* 4569

vamen] vānte MP, vāntyā ŚDP
purīṣam ŚDP] purīṣe MP
svarṇam rajataṁ tathā MP] suvarṇarajataṁ vamet ŚDP
athavā ŚDP] kurute MP
jīvitaṁ ŚDP] jivet sa MP

Cf. *Dharmaputrikā* 200

छर्दिमूत्रपुरिषाणि यस्य हेमरजो भवेत् ।
प्रत्यक्षमथवा स्वप्ने त्वष्टौ मासान्स जीवति ॥

❖ Testimonia

Yogacintāmaṇi f. 142v (attrib. Mārkaṇḍeya)

mūtra] mūtram YCM
yaḥ su] ca yaḥ YCM

❖ Commentary

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] vṛkṣāś 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 *Haṭhpradīpikā*, 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. *Śārngadharapaddhati* 4570

varṇān MP] varṇa ŚDP

❖ Testimonia

Yogacintāmaṇi f. 143r (attrib. Mārkaṇḍeya)

varṇān] varṇa YCM

[Kj.6]

❖ Sources

Mārkaṇḍeyapurāṇa 40.6, cf. *Śārngadharapaddhati* 4571

prakṛtyāś] prakṛteś MP, ŚDP

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

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 हृष्यत्यम्बुसंस्पर्शात्तस्य 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_ωδ_ω] śnāta π_ω **14c** hr̥ṣyaty ṛ_ωπ_ω] harṣaty δ_ω **saṃsparśāt** em.] saṃsparśā| ṛ_ω2
saṃspaśa ṛ_ω^{ac}π_ω saṃspr̥ṣa ṛ_ω^{pc} saṃsparśe δ_ω **14d** tasya δ_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

सम्भिन्न 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

सम्भिन्न 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, 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 kramenopasaṃhr̥tas 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.

ऋक्षवानरयुग्यस्थो गायन्त्यो दक्षिणां दिशम् ।

स्वप्ने 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 स्वप्ने 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* ηωπωδω **stho** ηωπω] *dhyo* δω **16b** *gāyanti ca em.*] *gāyanti ca* ηωπωδω **hasanty api em.**] *hasanti ca* ηωπωδω **16c** *dakṣiṇāśāṃ* δω] *dakṣaṇāśāṃ* ηωπω **nayen** ηωδω] *mayen* πω **16d** *so'pi na jīvati* ηω] *om.* πωδω

[Kj.15]

❖ Sources

Mārkaṇḍeyapurāṇa 40.15

yugyastho] *yānastho* MP
mṛtyukāla upasthitaḥ] *na mṛtyuḥ kālam icchati* MP

Cf. *Skandapurāṇa* 1.2.55.76

ऋक्षवानरयुग्यस्थो गायन्त्यो दक्षिणां दिशम् ।

याति मज्जेद् [द]अथौ पङ्के गोमये वा न जीवति ॥

Cf. *Vāyupurāṇa* 19.13

ऋक्षवानरयुक्तेन रथेनाशां तु दक्षिणाम् ।

गायन्थ ब्रजेत्स्वप्ने विद्यान्मृत्युरुपस्थितः ॥

❖ 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

Mārkaṇḍeyapurāṇa 40.16, cf. *Śārigadharapaddhati* 4581

gāyanti ca hasanty api] *gāyanti hasati ca yam* MP, *gītaḥāsyaparā ca yam* ŚDP

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} **saṃvikṣya** *em.*] *vekṣa* η_{ω} **valgantaṃ** *em.*] *valāntaṃ* *ca* η_{ω} **17d** om. $\pi_{\omega}\delta_{\omega}$ **vidyān** *em.*] *viṇḍyā* 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. *Śārngadharaṇapaddhati* 4582

hasantaṃ nṛtyatatparam ŚDP] *hasamānaṃ mahābalaṃ* MP
ekaṃ ŚDP] *evaṃ* MP
saṃvikṣya 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 saṃvikṣya*, e.g., *Mārkaṇḍeyapurāṇa* 43.17 (ed. Vihārīlāl Sarkar, *Kalikātā-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 keśāṅgārāṃs $\eta_{\omega 2} \delta_{\omega}^{pc}$] $^{\circ}rās \eta_{\omega} \pi_{\omega}$ $^{\circ}rām \delta_{\omega}^{ac}$ **bhasma** $\eta_{\omega 2} \delta_{\omega}$] bhasmā $\eta_{\omega} \pi_{\omega}$ **19b** bhujaṅgān $\eta_{\omega 2} \delta_{\omega}$] bhujaṅgā $\eta_{\omega} \pi_{\omega}$ **nirjalām** 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.*] nṛṇām $\eta_{\omega} \pi_{\omega} \delta_{\omega}$

[Kj.19]

❖ Sources

Mārkaṇḍeyapurāṇa 40.19

daśāhaṃ] daśāhāt MP

Cf. *Skandapurāṇa* 1.2.55.77cd–78ab

केशाङ्गारैस्तथा भस्मभुजङ्गैर्निर्जलां नदीम् ॥
एषामन्यतमैः पूर्णा दृष्ट्वा स्वप्ने न जीवति ।

Cf. *Līṅgapurāṇa* 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 *Līṅgapurāṇa* 1.91.19.

[Kj.20]

❖ Sources

Mārkaṇḍeyapurāṇa 40.20, cf. *Śārngadharapaddhati* 4585

vikaṭai rūkṣaiḥ puruṣair] vikaṭaiḥ kṛṣṇaiḥ puruṣair MP, puruṣaiḥ kṛṣṇair vikaṭair ŚDP
mr̥tyur bhaven naraḥ ŚDP] mr̥tyuṃ 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 δ_ω] krośanti η_ωπ_ω **yāti** η_ωπ_ω] yāṃti δ_ω **21d** mṛtyur upasthitah δ_ω] mṛtyum upasthitam η_ωπ_ω **22c** dantagharṣas ca η_{ω2}δ_ω] dantasya gharṣas η_ωπ_ω **22d** sa gatāyur a em.] ca gatāyur a η_ωπ_ω gatāyur na ca δ_ω

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

[Kj.21]

❖ Sources

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

[Kj.22]

❖ Sources

Mārkaṇḍeyapurāṇa 40.22
pīḍyate] bādhyate MP
asaṃśayaḥ] na saṃśayaḥ MP

❖ Testimonia

Haṭhatattvakaumudī 56.2
pīḍyate] 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** *grahagaṇam* δ_{ω}] *grahagggaṇam* $\eta_{\omega}^{PC}\pi_{\omega}$ *graharggaṇam* 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. *Śārngadharapaddhati* 4586

dipādigandhaṃ no ŚDP] dipagandhaṃ 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 grahaṇam SP
saṃkṣiṇam ātmajīvitam MP] sa kṣiṇam ātmajīvitam SP
ātmavān] ātmavit MP, āptavān SP

[Kj.25]

❖ Sources

Mārkaṇḍeyapurāṇa 40.25, cf. *Śārngadharapaddhati* 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 ᳚᳚᳚᳚᳚᳚ 27a kṛṣṇā ᳚᳚᳚᳚᳚᳚ kṛṣṇām ᳚᳚᳚᳚᳚᳚ kharā em.] parā ᳚᳚᳚᳚᳚᳚ 27c gaṇḍe ᳚᳚᳚᳚᳚᳚ gaṇḍam ᳚᳚᳚᳚᳚᳚

[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

Hathapradīpikā (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} romahaṁti δ_{ω} **28c bandhaṁ** $\eta_{\omega}\delta_{\omega}$] bandha π_{ω} **vikṣya** δ_{ω}] vikṣa π_{ω} vikṣyate η_{ω} **28d mriyate** δ_{ω}] mṛyate $\eta_{\omega}\pi_{\omega}$

❖ **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 pītakau raktau*), and the introduction of the word *piṇḍikā* has caused confusion.

[Kj.28]

❖ **Sources**

Cf. *Tantrasadbhava* 24.327cd–328ab

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

❖ **Testimonia**

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

mūle] mūlo HP10, mūlaṁ HP6
sthūlā HP6] sthūlo HP10
romoddhṛti HP6] romahaṃsa HP10
vikṣya HP10] vikṣa HP6
varṣataḥ HP6] māsaṭaḥ 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.

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 स्वप्ने दक्षिणां दिशम् ।
प्रयाति तं विजानीयात्सद्योमृत्युं 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 dhvaṃsaṃ ṛ_{ω2}] dhvaṃ ṛ_ω pathaṃ π_ωḍ_ω **29b** saptāhair ṛ_{ω2}] staptāhair ṛ_ωπ_ωḍ_ω
29d mriyet ḍ_ω] mriyet ṛ_ωπ_ω **30a** uṣṭra π_ωḍ_ω] uṣṭrā ṛ_ω **30d** mṛtyuṃ nareśvara em.] mṛtyur
bhaven nṛṇām ṛ_ωπ_ωḍ_ω

[Kj.29]

❖ Testimonia

Haṭhāpradīpikā (6 chapter) 6.285

dhvaṃsaṃ] pathaṃ HP6

Cf. *Haṭhāpradīpikā* (10 chapter) 9.13

श्रुतिपथं यदा शब्दो नाधिरोहति सर्वथा ।

कृष्णत्वं दन्तजिह्वायां त्रिपक्षे म्रियते ध्रुवम् ॥

[Kj.30]

❖ Sources

Mārkaṇḍeyapurāṇa 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 *Mārkaṇḍeyapurāṇa* has been adopted. A similar idea is expressed in verse 15.

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* ηωπεω] *vidhāya* δω **32a** *patato* δω] *patito* ηωπεω **32c** *cottiṣṭhati* δω] *cotiṣṭhati* ηωπεω *śvabhrāt em.*] *svapnāt* ηωπεωδω

[Kj.31]

❖ Sources

Mārkaṇḍeyapurāṇa 40.28, cf. *Śārngadharapaddhati* 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 *Śārngadharapaddhati* (i.e. ‘and the light in his eyes disappears’).

[Kj.32]

❖ Sources

Mārkaṇḍeyapurāṇa 40.29, cf. *Śārngadharapaddhati* 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 $\eta_{\omega}\pi_{\omega}$] ūrdhvaṃ δ_{ω} **sampratiṣṭhā** *em.*] sampraviṣṭā $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **33c** śiśirā *em.*] suṣirā δ_{ω}^{pc} sukhirā $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$ **nābhiḥ** δ_{ω}] nābhi $\eta_{\omega}\pi_{\omega}$ **34a** praviśed δ_{ω}] praveśed $\eta_{\omega}\pi_{\omega}$

[Kj.33]

❖ Sources

Mārkaṇḍeyapurāṇa 40.30, cf. *Līṅgapurāṇa* 1.91.32

coṣmā MP] śoṣaḥ LP

śaṃsanti pumsām aparaṃ śarīram MP] atyuṣṇamūtro viṣamastha eva LP

❖ Testimonia

Haṭhatattvakaumudī 56.3

❖ Commentary

Metre: upajāti (indravajrā + upendravajrā)

[Kj.34]

❖ Sources

Mārkaṇḍeyapurāṇa 40.31, cf. *Śārngadharapaddhati* 4584

यस्यापि हन्यते दृष्टिभूतै 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} **mṛtyum** $\eta_{\omega 2}$] mṛtyu η_{ω} mṛtyumḥ δ_{ω} mṛtya π_{ω} **saptarātrānte**
em.] saptame rātrau $\delta_{\omega}^{pc}\eta_{\omega 2}$ saptame rātrām $\eta_{\omega}^{ac}\pi_{\omega}$ saptamaṃ rātrām 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. *Śārngadharaṇapaddhati* 4579

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

[Kj.36]

❖ Sources

Mārkaṇḍeyapurāṇa 40.33

athāsitaṃ] atho 'sitam MP

❖ Testimonia

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

āsannaṃ] āpannaṃ YCM

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.*] svātmanaḥ $\eta_{\omega 2} \delta_{\omega}$ svātmana $\eta_{\omega} \pi_{\omega}$ **chāyām** *em.*] chāyā $\eta_{\omega 2}$ sāyām η_{ω} kāyam $\pi_{\omega} \delta_{\omega}$ **40b** apsu *em.*] āsyam $\pi_{\omega} \delta_{\omega} \eta_{\omega}$ asyam $\eta_{\omega 2}$

[Kj.39]

❖ Sources

Vasiṣṭhasaṃhitā 8.26cd–8.27ab

gr̥hṇīyuh] gr̥hnanti VS
viṣayān] viṣayam VS

[Kj.40]

❖ Sources

Vasiṣṭhasaṃhitā 8.29

māsānte maraṇam tasya] tasyāpi māsato mṛtyur VS

❖ Testimonia

Haṭhpradīpikā (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* ढे] *yoginā* णे] *viduṣām* णे] *vidukhām* णे] **42b** *mahātmanām* ढे]
mahātmanam णे] **42c** *puruṣais* em.] *puruṣam* णे]

[Kj.41]

❖ Sources

Vasiṣṭhasaṃhitā 8.38

cāpi ca] vāpy ati VS

śruti] smṛti VS

saptarātre] saptāhāt sa VS

❖ Testimonia

Haṭhpradīpikā (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

*Śārngadhara*paddhati 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*)

vāparāhṇe vā] cāparāhṇe ca YCM

kvacit] dine YCM

[Kj.44]

❖ Sources

Vasiṣṭhasaṃhitā 6.3

nyāsaṭṭ sa] nirbhaya 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

Haṭhpradīpikā (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 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 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* η_ωπ_ω **47d** *jananajam* η_ωπ_ω] *ca janajam* δ_ω **48c** *nirudhya* δ_ω] *nirodhya* η_ωπ_ω **prāṇāpānau ca** δ_ω] *prāṇapavanau* η_ωπ_ω **48d** *dantair* η_ωδ_ω] *rdantai* π_ω **dantān** η_ωπ_ω] *dantāṃś ca* δ_ω **asamprśan** η_ωπ_ω] *na samprśan* δ_ω

[Kj.47]

❖ Sources

Śārngadharapaddhati 4592

jananajam] *marañajam* ŚDP

Cf. *Mārkaṇḍeyapurāṇa* 40.41, 40.42ab

दृष्टारिष्टं तथा योगी त्यक्त्वा मरणजं भयम् ।
तत्स्वभावं तदालोक्य कालो यावद्विपाकदः ॥
तस्य भागे तथैवाहो योगं युञ्जीत योगवित् ।

[Kj.48]

❖ Testimonia

Śārngadharapaddhati 4593

nirudhya prāṇāpānau ca] *niruddhaprāṇapavano* ŚDP
dantān asamprśan] *dantān na samprśet* ŚDP

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 ॐ his bow, fixes *sattva* as the string, [...] (49)

तत्रात्मानं शरं सोऽपि वृतो भूतेन्द्रियादिभिः ।

प्राणवायुमनःक्षेपैः क्षिप्तो 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 *śaraṃ so'pi em.*] ra{{m}} so 'pi η_{ω} ra-
maṇo 'pi $\pi_{\omega}\delta_{\omega}^{ac}$ lakṣyayitvā δ_{ω}^{pc} 50d *kṣipto hṛtkamalasthitaḥ em.*] sthi kṣipto hṛtkamalasthite
 η_{ω} saṃkṣipto hṛtkamalake $\pi_{\omega}\delta_{\omega}$

[Kj.49]

❖ Testimonia

Śārngadharapaddhati 4594

nijojayet] nijojya ca ŚDP

[Kj.50]

❖ Sources

Śārngadharapaddhati 4595

Cf. *Muṇḍakopaniṣat* 2.2.4

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।

अप्रमत्तेन वेद्म्यं शरवत्तन्मयो भवेत् ॥

❖ Testimonia

Haṭhpradīpikā (10 chapter) 10.15cd (ab only)

tatrātmānaṃ śaraṃ so 'pi] ātmānaṃ prāṇam āśādyā 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 ।

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* $\eta_{\omega 2} \delta_{\omega}$] *daśama* 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 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 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

Hathapradīpikā (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 बाञ्छा 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.] kulaṃ $\eta_{\omega \pi_{\omega}}$ 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** $\eta_{\omega 2 \delta_{\omega}}$] śarīraṃ $\eta_{\omega \pi_{\omega}}$

[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] vāñchāṃ 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

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 *uḍḍiyāṇa* [lock] on the abdomen. (58)

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

In *Haṭhāpradīpikā* 10.21, Bālakṛṣṇa glosses *layasthānam* (“the place of dissolution”) with *brahmarandhram*. 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

Śārṅgadhara-paddhati 4602

❖ Testimonia

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

rundhayet] dhārayet YCM, rodhayet HSC

[Kj.58]

❖ Sources

Śārṅgadhara-paddhati 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* $\eta_{\omega}\delta_{\omega}$] *sthitā* $\eta_{\omega}\pi_{\omega}$ **59d** *bhediniṃ* $\eta_{\omega}\delta_{\omega}$] *bhedinī* π_{ω} **60a** *jivam em.*] *bandham* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ *hṛdyā* $\eta_{\omega}\pi_{\omega}$] *buddhyā* δ_{ω} **60b** *yāntīm em.*] *yānti* $\eta_{\omega}\pi_{\omega}\delta_{\omega}$ **buddhi** $\eta_{\omega}\delta_{\omega}$] *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* $\eta_{\omega}^{ac}\pi_{\omega}$

[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] *hṛdā* ŚDP

buddhi] *buddhiṃ* ŚDP

sthe] *stha* ŚDP

vicintayet] *sudhāmāye* ŚDP

❖ Testimonia

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

hṛdyā] *hṛdā* YCM HSC

sthe YCM] *stha* HSC

vicintayet] *sudhāmāye* 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.*] aśrudhārākaro $\eta_{\omega}\pi_{\omega}\delta_{\omega}^{ac}$ sudhādhārākaro δ_{ω}^{pc} °dbhūtam $\eta_{\omega}\pi_{\omega}$] db-
hūtāṁm δ_{ω} **61b** *amṛtaṁ* $\eta_{\omega}\delta_{\omega}$] amṛta π_{ω} **tena** $\eta_{\omega}\pi_{\omega}$] yena δ_{ω} **mūlataḥ em.**] mūlitam
 $\eta_{\omega}\pi_{\omega}$ mūrccitam δ_{ω} **61c** *siñcantīm* $\eta_{\omega}\delta_{\omega}$] siñcantā π_{ω} **61d** *plāvayantīm* $\eta_{\omega}\delta_{\omega}$] plā-
vayaṁtī 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 *Haṭhapradīpikā* (10.26) and all of the reported testimonia.

[Kj.61]

❖ Sources

Śārṅgadharapaddhati 4606

tataḥ] pītvā ŚDP

❖ Testimonia

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

[Kj.62]

❖ Sources

Śārṅgadharapaddhati 4607

❖ Testimonia

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

bhūtvā YCM HSCv.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 ḍ_ω] rūpiṇā ḥ_ωπ_ω **65c** yogī ḍ_ω^{pc}] yoga π_ωḍ_ω^{ac} yogena ḥ_ω **65d** prabodhataḥ ḥ_ωḍ_ω] prabodhata π_ω **66b** vañcayitvā π_ωḍ_ω] vañcayatvā ḥ_ω

[Kj.65]

❖ Sources

Śārṅgadharapaddhati 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

Śārṅgadharapaddhati 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** vaicitryam $\eta_{\omega 2}\delta_{\omega}$] 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

Śārṅgadharaṣṭhānī 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

Śārṅgadharaṣṭhānī 4613, cf. *Mārkaṇḍeyapurāṇa* 43.49
 dṛṣṭāntas tu sa] dṛṣṭāntaḥ 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” (*yah sūryāṁśusparśaniṣṭhyūtavahnir jātyaḥ so 'yaṁ jāyate sūryakāntaḥ*).