

## Kj.1 Kārajñāna

### Translation:

**Translation:** Listen, I will teach special omens, from seeing which the adept of yoga knows [the time of] his death.

### Sources:

*Mārkaṇḍeyapurāṇa* 40.1, cf. *Śārṅgadharapaddhati* 4566

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

## Kj.2

**Translation:** 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.

### Sources:

*Mārkaṇḍeyapurāṇa* 40.2, cf. *Śārṅgadharapaddhati* 4567

Cf. *Dharmaputrikā* 198

arundhatīm dhruvañ caiva somacchāyām mahāpatham/  
yo na paśyen na jiveta naraḥ saṁvatsarāt param//

**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).

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

## Kj.3

**Translation:** When he sees a rayless disc of the sun and a fire with a halo, a man lives eleven months and not longer.

### Sources:

*Mārkaṇḍeyapurāṇa* 40.3, cf. *Śārṅgadharapaddhati* 4568

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

Cf. *Śivasvarodaya* 343

araśmi bimbaṃ sūryasya vahneḥ śītāṃśumālinaḥ/  
 ḍṛṣṭvaikādaśamāsāyur naraś cordhvaṃ na jīvati//

## Kj.4

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.4, cf. *Śārṅgadharapaddhati* 4569

vamen ] vānte MP, vāntyā ŚDP  
 puriṣaṃ ŚDP ] puriṣe MP  
 svarṇaṃ rajataṃ tathā MP ] suvarṇarajataṃ vameṭ ŚDP  
 athavā ŚDP ] kurute MP  
 jivitaṃ ŚDP ] jivet sa MP

Cf. *Dharmaputrikā* 200

chardimūtrapuriṣāṇi yasya hemarajo bhavet/  
 pratyakṣam athavā swapne tv aṣṭau māsān sa jīvati//

**Testimonia:**

*Yogacintāmaṇi* f. 142v (attrib. Mārkaṇḍeya)

mūtra ] mūtraṃ YCM  
 yaḥ su ] ca yaḥ YCM

**Commentary:** In the version of this verse transmitted in the *Haṭhapradīpikā*, 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

**Translation:** After seeing Pretas, Piśācas and so on, Gandharva cities and gold-coloured trees, he lives nine months.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.5, cf. *Śārṅgadharapaddhati* 4570

varṇān MP ] varṇa ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 143r (attrib. Mārkaṇḍeya)

varṇān ] varṇa YCM

**Kj.6**

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.6, cf. *Śārṅgadharapaddhati* 4571

prakṛtyās ] prakṛteś MP, ŚDP

**Kj.7**

**Translation:** He whose footprint in dirt and mud is missing at the heel and toes lives for seven months.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.7, cf. *Śārṅgadharapaddhati* 4572

pārṣṇau ] pārṣṇyām MP, pārṣṇyoḥ ŚDP

tathā ] ca vā MP, 'thavā ŚDP

kardamayor madhye MP ] kardamamadhya vā ŚDP

Cf. *Liṅgapurāṇa* 1.91.7

agrataḥ pṛsthato vāpi khaṇḍaṃ yasya padaṃ bhavet/

pāṃsuke kardame vāpi saptamāsān sa jīvati//

**Testimonia:**

*Yogacintāmaṇi* f. 143r (attrib. Mārkaṇḍeya)

pārṣṇau ] pārṣṇyām YCM

tathā ] 'thavā YCM

**Kj.8**

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.8, cf. *Śārṅgadharapaddhati* 4573

kapotaḥ ḡrdhrau ] ḡrdhraḥ kapotaḥ MP, kapotaḥ ḡrdhra ŚDP

kākolo MP ] kākolā ŚDP

vā khago MP ] vāparo ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 143r (attrib. Mārkaṇḍeya)

kapotaḥ ḡrdhrau kākolo ] kapoto ḡrdhrakākolau YCM

līnaḥ ] tiṣṭhet YCM

**Kj.9**

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

**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 adhastanam YCM

**Kj.10**

**Translation:** 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]. **Sources:**

*Mārkaṇḍeyapurāṇa* 40.10, cf. *Śārṅgadharapaddhati* 4575

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

**Testimonia:**

*Yogacintāmaṇi* f. 143r (attrib. Mārkaṇḍeya)

payasīndra ] udakendra YCM

**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**

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.11, cf. *Śārṅgadharapaddhati* 4576

vānātmanas MP ] vāpy ātmanas ŚDP  
 asīraskām ca ] asīraskām vā MP, asīraḥskandhām ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 143r (attrib. Mārkaṇḍeya)

vānātmanas ] vāpy ātmanas YCM  
 ca ] sa YCM

**Kj.12**

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.12, cf. *Śārṅgadharapaddhati* 4577

yasyāsthisadrśo ] yasya bastasamo MP ŚDP  
 tasyārdhamāsikaṃ MP ] tasya māsārdhakam ŚDP  
 yogino nṛpa MP ] yoginaḥ kila ŚDP

**Kj.13**

**Translation:** He whose chest and legs are dry straight after bathing and who is dehydrated when drinking water lives ten days.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.13, cf. *Śārṅgadharapaddhati* 4578

hṛtpādam MP ] hṛttoyam ŚDP  
 avaśuṣyati ŚDP ] avaśuṣyate MP

Cf. *Dharmaputrikā* 40.13

sambhidya māruto yasya marmasthānāc ca bhraśyate/  
 jyotiś caiva na paśyed yo dinam ekaṃ sa jīvati//

**Kj.14**

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.14, cf. *Liṅgapurāṇa* 1.91.14

na hr̥ṣyaty ambuśparśāt ] hr̥ṣyate nāmbuśparśāt MP, adbhīḥ spr̥ṣṭo na hr̥ṣyeta LP

Cf. *Dharmaputrikā* 213

sambhidya māruto yasya marmasthānāc ca bhraśyate/  
 jyotiś caiva na paśyed yo dinam ekaṃ sa jīvati//

**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 *Chāndogya-upaniṣat* 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 (*prāṇaś ca tadordhvocchvāsī svātmany upasaṃhṛtabāhyakaraṇaḥ saṃvargavidyāyāṃ darśanād dhastapādādīn vikṣipan marmasthānāni nikṛntan nana ivotsrjan krameṇopasaṃhṛtas 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.

### Kj.15

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.15

yugyastho ] yānastho MP  
mṛtyukāla upasthitah ] na mṛtyuḥ kālam icchati MP

Cf. *Skandapurāṇa* 1.2.55.76

ṛkṣavānarayugyastho gāyan yo dakṣiṇām diśam/  
yāti majjed [d]adhau pañke gomaye vā na jīvati//

Cf. *Vāyupurāṇa* 19.13

ṛkṣavānarayuktena rathenāsām tu dakṣiṇām/  
gāyan atha vrajet svapne vidyān mṛtyur upasthitah//

**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

**Translation:** [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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.16, cf. *Śārṅgadharapaddhati* 4581

gāyantī ca hasanty api ] gāyantī hasatī ca yam MP, gītaḥasyaparā ca yam ŚDP

### Kj.17

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.17, cf. *Śārṅgadharapaddhati* 4582

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

Cf. *Skandapurāṇa* 1.2.55.75cd–76ab

nagnaṃ kṣapaṇakaṃ swapne hasamānaṃ pradṛśya ca//  
enaṃ ca vikṣya valgantaṃ taṃ vidyān mṛtyum āgataṃ/

**Commentary:** Other printed versions of the *Mārkaṇḍeyapurāṇa* read *ekaṃ samvikṣya*, e.g., *Mārkaṇḍeyapurāṇa* 43.17 (ed. Vihārīlāl Sarkar, Kalikātā-rājadhānyām, 1890)

## Kj.18

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.18

yaḥ sadyo mriyate ca saḥ ] sa sadyaḥ mriyate naraḥ MP

## Kj.19

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.19

daśāhaṃ ] daśāhāt MP

Cf. *Skandapurāṇa* 1.2.55.77cd–78ab

keśāṅgārais tathā bhasmabhujāṅgair nirjalāṃ nadīm//  
eṣāṃ anyatamaiḥ pūrṇāṃ dṛṣṭvā swapne na jīvati/

Cf. *Liṅgapurāṇa* 1.91.19.

bhasmāṅgārāṃś ca keśāṃś ca nadīm śuṣkāṃ bhujaṅgamān/  
paśyed yo daśarātraṃ tu na sa jīvati tādṛśaḥ//

**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

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.20, cf. *Śārṅgadharapaddhati* 4585

vikāṭai rūkṣaiḥ puruṣair ] vikaṭaiḥ kṛṣṇaiḥ puruṣair MP, puruṣaiḥ kṛṣṇair vikaṭair ŚDP  
mr̥tyur bhaven naraḥ ŚDP ] mr̥tyum labhen naraḥ MP

**Commentary:** The syntax of the verse transmitted by the *Haṭhapradīpikā* manuscripts is faulty, since *mr̥tyuḥ* 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

**Translation:** If at sunrise a howling jackal goes in front of, past or around someone, his sudden death is near.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.21, cf. *Skandapurāṇa* 1.2.55.79cd–80ab

sadyomr̥tyur upasthitaḥ ] sa sadyomr̥tyum ṛcchati MP SP

## Kj.22

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

**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.

## Kj.23

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.23, cf. *Śārṅgadharapaddhati* 4586

dīpādīgandham no ŚDP ] dīpagandham na yo MP  
svapne 'py ahni ] trasaty ahni MP, paśyaty agniṃ ŚDP  
na sa jīvati MP ] yaḥ mr̥tyumān ŚDP



**Kj.24**

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

**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**

**Translation:** Life is over for him whose nose has become crooked, ears are drooping or lifting, and left eye runs.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.25, cf. *Śārṅgadharapaddhati* 4589

**Kj.26**

**Translation:** When the face becomes reddish and the tongue is black, the wise man knows that his death is at hand.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.26

vāpy asitā ŚDP ] vā śyāmatāṃ MP  
yadā MP ] bhavet ŚDP  
ātmānam āgatam ] āsannam ātmanaḥ MP, āsannam āgatam ŚDP

**Kj.27**

**Translation:** 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.

**Sources:**

Cf. *Dharmaputrikā* 212

yasya kṛṣṇā kharā jihvā padmavarṇaṃ mukhaṃ bhavet/  
gaṇḍau tu pītakaḥ raktau dīpagandhaṃ na jighrati//

Cf. *Liṅgapurāṇa* 1.91.26

yasya kṛṣṇā kharā jihvā padmābhāsaṃ ca vai mukhaṃ/  
gaṇḍe vā piṇḍikārakte tasya mṛtyur upasthitaḥ//

Cf. *Kubjikāmatatantra* 23.41

yasya kṛṣṇā bhavet jihvā padmavarṇaṃ mukhaṃ bhavet/

gaṇḍapṛṣṭhau suraktābhau trirātram ca sa jīvati//

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 9.35

kṛṣṇā kharā ] kṛṣṇaparā HP10

ca ] tu HP10

gaṇḍe ] gaṇḍam HP10

**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

**Translation:** [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.

**Sources:**

Cf. *Tantrasadbhava* 24.327cd–328ab

yaśya jihvā bhavet sthūlā dantāḥ klidyanti bhāmini//

mriyate so nara devī varṣānte ca na saṃśayaḥ/

**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 ] māsataḥ 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.

## Kj.29

**Translation:** 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.

**Testimonia:**

*Haṭhapradīpikā* (6 chapter) 6.285

dhvaṃsaṃ ] pathaṃ HP6

Cf. *Haṭhapradīpikā* (10 chapter) 9.13

śrutipatham yadā śabdo nādhirohati sarvathā/  
kṛṣṇatvaṃ dantajihvāyāṃ tripakṣe mriyate dhruvam//

### Kj.30

**Translation:** 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.

**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.

### Kj.31

**Translation:** He who blocks the ears and does not hear the sound arising in oneself, and who does not see a light in his eyes, does not live.

**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

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.29, cf. *Śārṅgadharapaddhati* 4583

### Kj.33

**Translation:** [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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.30, cf. *Liṅgapurāṇa* 1.91.32

coṣmā MP ] śoṣaḥ LP

śaṃsanti puṃsām aparaṃ śarīram MP ] atyuṣṇamūtro viṣamastha eva LP

**Testimonia:**

*Haṭhatattvakaumudī* 56.3

**Commentary:** Metre: upajāti (indravajrā + upendravajrā)

**Kj.34**

**Translation:** 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. **Sources:**

*Mārkaṇḍeyapurāṇa* 40.31, cf. *Śārṅgadharapaddhati* 4584

**Kj.35**

**Translation:** 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.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.32, cf. *Śārṅgadharapaddhati* 4579

yasyāpi ŚDP ] yaś cābhi MP

dr̥ṣṭair ŚDP ] duṣṭair MP

pumān ŚDP ] naraḥ MP

**Kj.36**

**Translation:** If a man sees his spotless, white clothes as red, then black, one should declare that his death is near.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.33

athāsitam ] atho 'sitam MP

**Testimonia:**

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

āsanam ] āpannam YCM

**Kj.37**

**Translation:** They say Yama and Antaka are near to men if there is a reversal of their true nature and an alteration to their constitution.

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.34, cf. *Śārṅgadharapaddhati* 4587

viparītatvaṃ ] vaiparītyaṃ tu MP, vaiparītyena ŚDP

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

### Kj.38

**Translation:** For him who sees in a dream a dwarf holding an iron staff and dressed in black clothes, death occurs after three nights.

**Sources:**

*Vasiṣṭhasaṃhitā* 8.25cd–26ab

hrasvaṃ ] kṛṣṇaṃ VS  
trirātrān ] trimāsān VS

Cf. *Yogaśāstra* 5.155

kṛṣṇaṃ kṛṣṇaparivāraṃ lohadaṇḍadharaṃ naram/  
yadā swapne nirikṣeta mṛtyur māsais tribhis tadā//

Cf. *Vivekamārtaṇḍa* (6 chapter) 4.187

lohadaṇḍadharaṃ bhīmaṃ puruṣaṃ kṛṣṇaṅgalaṃ/  
yaḥ swapne paśyati kruddhaṃ tribhir māsaiḥ sa gacchati//

### Kj.39

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

**Sources:**

*Vasiṣṭhasaṃhitā* 8.26cd–8.27ab

grhṇīyuh ] grhṇanti VS  
viśayān ] viśayaṃ VS

### Kj.40

**Translation:** 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.

**Sources:**

*Vasiṣṭhasaṃhitā* 8.29

māsānte maraṇaṃ tasya ] tasyāpi māsato mṛtyur VS

**Testimonia:**

*Haṭhāpradīpikā* (10 chapter) 9.16

châyām apsu ] kāyam āsyam HP10

### Kj.41

**Translation:** 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.

**Sources:**

*Vasiṣṭhasaṃhitā* 8.38

cāpi ca ] vāpy ati VS

śruti ] smṛti VS

saptarātre ] saptāhāt sa VS

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 9.22

### Kj.42

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

**Sources:**

*Mārkaṇḍeyapurāṇa* 40.37

ca MP ] vā ŚDP

'ntakāle ] tu kāle MP, ca kāle ŚDP

puruṣais ŚDP ] puruṣas MP

vijñeyam MP ] vicāryam ŚDP

**Translation:**

### Kj.43 Videhamukti

**Translation:** Now, the explanation of liberation without a body –

**Sources:**

*Śārngadharapaddhati* 4591

atha videhamuktikathanam/

**Translation:** Whether in the morning, in the afternoon, at midday, at any time of day, or sometime at night, [the yogi] should examine the omen.

**Sources:**

*Śārngadharapaddhati* 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

**Translation:** 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,[...]

**Sources:**

*Vasiṣṭhasaṃhitā* 6.3

nyāsataḥ sa] nirbhayas tu VS

## Kj.45

**Translation:** [...] 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,[...]

**Sources:**

*Vasiṣṭhasaṃhitā* 6.4

kurute yukta ] kurvan vidhyukta VS

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 3cd–4ab

## Kj.46

**Translation:** [...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.

**Sources:**

*Vasiṣṭhasaṃhitā* 6.5

yajen ] japen VS  
japen ca ] japen 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.





tatrātmānaṃ śaraṃ so 'pi ] ātmānaṃ prāṇaṃ āsādyā HP10

### Kj.51

**Translation:** 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.

**Sources:**

*Śārṅgadharapaddhati* 4596

### Kj.52

**Translation:** 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.

**Sources:**

*Śārṅgadharapaddhati* 4597, cf. *Mārkaṇḍeyapurāṇa* 40.46

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

**Testimonia:**

*Haṭhpradīpikā* (10 chapter) 10.17

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

**Commentary:** We have adopted the *Śārṅgadharapaddhati*'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 *Mārkaṇḍeyapurāṇa* (*tat samaśnute*) and *Śārṅgadharapaddhati* (*'nantam āśnute*) are much better.

### Kj.53 Kālavañcana

**Translation:** Now, cheating death – **Translation:** Hear from me about when a yogi wants to roam the three worlds liberated-in-life, with a body. **Sources:**

*Śārṅgadharapaddhati* 4598

sā ] cej ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 108v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. Yogatattvaparakāśa)

sā ] cej YCM HSC  
vāñchā YCM ] vāṃchām HSC

**Kj.54**

**Translation:** Death never spares the body of anyone, anywhere. Therefore, the yogi should make an effort to protect the body. **Sources:**

*Śārṅgadharaṇapaddhati* 4599

tyajaty ] nayaty ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 108v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogattvaparakāṣa*)

tyajaty eva ] tyajed eṣa YCM, tyajed eva HSC

**Kj.55**

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

**Sources:**

*Śārṅgadharaṇapaddhati* 4600

**Testimonia:**

*Yogacintāmaṇi* f. 108v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogattvaparakāṣa*)

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

**Kj.56**

**Translation:** 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. **Sources:**

*Śārṅgadharaṇapaddhati* 4601, cf. *Mārkaṇḍeyapurāṇa* 40.40

ca kālāṃ ] kālāṃ ca ŚDP MP

layasthānaṃ sam ŚDP ] abhayasthānaṃ MP

yogaṃ ŚDP ] yogi MP

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

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogattvaparakāṣa*)

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

'phalaḥ YCM HSCv.l. ] kalaḥ HSC

**Commentary:** 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

**Translation:** 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].

**Sources:**

*Śārṅgadharapaddhati* 4602

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119r (attrib. *Yogātattvapraṇāśa*)

rundhayet ] dhārayet YCM, rodhayet HSC

### Kj.58

**Translation:** 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.

**Sources:**

*Śārṅgadharapaddhati* 4603

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogātattvapraṇāśa*)

bandhayet YCM ] baddhvā ca HSC

### Kj.59

**Translation:** 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, [...]

**Sources:**

*Śārṅgadharapaddhati* 4604

mūlād ] mūla ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogātattvapraṇāśa*)

mūlād ghātair adhaṣṭhitām ] mūlādhārāmbujasthitām YCM HSC

**Kj.60**

**Translation:** [...] [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.

**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. *Yogattvaparakāśa*)

hṛdyā ] hṛdā YCM HSC  
 sthe YCM ] stha HSC  
 vicintayet ] sudhāmāye YCM HSC

**Kj.61**

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

**Sources:**

*Śārṅgadharapaddhati* 4606

tataḥ ] pītvā ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaparakāśa*)

**Kj.62**

**Translation:** Then, together with her the yogi attains oneness with Śiva. He becomes full of supreme bliss and gives up even mental activity.

**Sources:**

*Śārṅgadharapaddhati* 4607

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaparakāśa*)

bhūtvā YCM HSC v.l. ] sūtvā HSC

**Kj.63**

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

**Sources:**

*Śārṅgadharapaddhati* 4608

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaprakāśa*)

sarvāṅga YCM HSC v.l. ] sarvāṅgai HSC

**Kj.64**

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

**Sources:**

*Śārṅgadharapaddhati* 4609

eva ] eka ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaprakāśa*)

**Kj.65**

**Translation:** Then when the time has passed for the puzzled Death, the yogi is awakened by knowledge, like one who has arisen from sleep.

**Sources:**

*Śārṅgadharapaddhati* 4610

bodhaṃ yāti prabodhataḥ ] prabodhaṃ yāti bodhitaḥ ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaprakāśa*)

bodhaṃ yāti prabodhataḥ ] prabodhe pratibodhitaḥ YCM, pratibodhe prabodhitaḥ HSC

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

**Kj.66**

**Translation:** Thus, the yogi becomes perfected, having duly and with extraordinary valour cheated death, the creator of transmigration. **Sources:**

*Śārngadharapaddhati* 4611

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaprakāśa*)

**Kj.67**

**Translation:** The singular yogi wanders there in the three worlds, seeing the wonder of worldly life, as he pleases, without ego.

**Sources:**

*Śārngadharapaddhati* 4612

tatra ] tatas ŚDP

viharaty ] vicaraty ŚDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r–109v (attrib. Dattātreyā), *Haṭhasaṅketacandrikā* f. 119v (attrib. *Yogattvaprakāśa*)

tatra ] tatas YCM HSC

viharaty ] vicaraty YCM HSC

**Kj.68**

**Translation:** 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.

**Sources:**

*Śārngadharapaddhati* 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 sūryāṃśusparśaṇiṣṭhyūtavahnir jātyaḥ so ’yaṃ jāyate sūryakāntaḥ*).

**Translation:**