

## Kj.1 Kālajñāna

### 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. *Śāringadharapaddhati* 4566

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

## 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. *Śāringadharapaddhati* 4567

Cf. *Dharmaputrikā* 198

arundhatim dhruvāñ caiva somacchāyām mahāpatham/  
yo na paśyen na jīveta naraḥ saṃvatsarāt 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 (*Trikāndaśeṣa* 1.1.97).

Arundhatī is mentioned in the *Bṛhatsaṃhitā* (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 nakṣatra* (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. *Śāringadharapaddhati* 4568

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

Cf. *Śivasvarodaya* 343

araśmi bimbam̄ sūryasya vahneḥ śitāṁśumālinah̄/  
drṣṭvaikādaśamāśayur naraś cordhvam̄ 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:**

*Mārkanḍeyapurāṇa* 40.4, cf. *Śāringadharapaddhati* 4569

vamen ] vānte MP, vāntyā ŠDP  
puriṣam̄ ŠDP ] puriṣe MP  
svarṇam̄ rajataṁ tathā MP ] suvarṇarajataṁ vamet ŠDP  
athavā ŠDP ] kurute MP  
jīvitam̄ ŠDP ] jīvet sa MP

Cf. *Dharmaputrikā* 200

chardimūtrapuriṣāṇī yasya hemarajo bhavet/  
pratyakṣam athavā svapne tv aṣṭau māsān sa jīvati//

**Testimonia:**

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

mūtra ] mūtram̄ YCM  
yah su ] ca yaḥ YCM

**Commentary:** In the version of this verse transmitted in the *Hathapradīpikā*, the relative pronoun *yah* 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 *vātyām̄* 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:**

*Mārkanḍeyapurāṇa* 40.5, cf. *Śāringadharapaddhati* 4570

varṇān MP ] varṇa ŠDP

**Testimonia:**

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

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. *Śāṅgadharapaddhati* 4571

prakṛtyāś ] prakṛteś MP, ŠDP

## 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. *Śāṅgadharapaddhati* 4572

pārsnau ] pārsnyām MP, pārsnyoḥ ŠDP  
tathā ] ca vā MP, 'thavā ŠDP  
kardamayor madhye MP ] kardamamadhye vā ŠDP

Cf. *Liṅgapurāṇa* 1.91.7

agrataḥ prṣṭhato vāpi khaṇḍam yasya padam bhavet/  
pāṁsu ke kardame vāpi saptamāsān sa jīvati//

**Testimonia:**

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

pārsnau ] pārsnyām 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. *Śāṅgadharapaddhati* 4573

kapotagr̥dhrau ] gr̥dhraḥ kapotaḥ MP, kapotagr̥dhra ŠDP  
kākolo MP ] kākolā ŠDP  
vā khago MP ] vāparo ŠDP

**Testimonia:**

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

kapotagr̥dhrau kākolo ] kapoto gr̥dhra kākolau YCM  
linah ] 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:**

*Mārkanḍeyapurāṇa* 40.9, cf. *Śāṅgadharapaddhati* 4574

śreṇībhīḥ ] pañktibhīḥ MP, ŠDP  
sva ŠDP ] svāṁ MP  
vānyathā ] anyathā MP, cānyathā ŠDP  
caturmāsān ŠDP ] catuhpañca MP

**Testimonia:**

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

śreṇībhīḥ ] pañktibhīḥ YCM  
svacchāyāṁ vānyathā drṣṭvā 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:**

*Mārkanḍeyapurāṇa* 40.10, cf. *Śāṅgadharapaddhati* 4575

payasīndradhanur vāpi ŠDP ] rātrāv indradhanus cāpi MP  
dvitrimāsikam ] hi trimāsikam MP, tridvīmāsikam ŠDP

**Testimonia:**

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

payasīndra ] udakendra YCM

**Commentary:** The *Mārkanḍeyapurāṇa* 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:**

*Mārkanḍeyapurāṇa* 40.11, cf. *Śāṅgadharapaddhati* 4576

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

**Testimonia:**

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

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:**

*Märkaṇḍeyapurāṇa* 40.12, cf. *Śāṅgadharapaddhati* 4577

yasyāsthisadṛśo ] yasya bastasamo MP ŠDP  
tasyārdhamāśikam̄ MP ] tasya māśārdhakam̄ ŠDP  
yogino nrpa MP ] yoginah̄ kila ŠDP

## Kj.13

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

**Sources:**

*Märkaṇḍeyapurāṇa* 40.13, cf. *Śāṅgadharapaddhati* 4578

hṛtpādam MP ] hṛttoyam ŠDP  
avaśusyati ŠDP ] avaśusyate MP

Cf. *Dharmaputrikā* 40.13

sambhidya māruto yasya marmasthānāc ca bhraśyate/  
jyotiś caiva na paśyed yo dinam ekam̄ 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:**

*Märkaṇḍeyapurāṇa* 40.14, cf. *Liṅgapurāṇa* 1.91.14

na hr̄syaty ambusparśat̄ ] hr̄syate nāmbusparśat̄ MP, adbhiḥ spr̄sto na hr̄syeta LP

Cf. *Dharmaputrikā* 213

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

**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 (*prāṇaś ca tadordhvocchvāsi svātmany upasamhṛtabhāyakarānah saṃvargavidyāyāṁ darśanād dhastapādādīn vikṣipan marmasthānāni nikṛntan nana ivotsrjan krameṇopasamhṛtas tejasī sampadyate [...]). Similarly, the first*

half of a parallel verse in the *Dharmaputrikā* (213) appears to be describing an internal process in which the breath is disturbed and then escapes from the vital points.

## 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:**

*Mārkanḍeyapurāṇa* 40.15

yugyastho ] yānastho MP  
mr̥tyukāla upasthitah ] na mr̥tyuh kālam icchatī MP

Cf. *Skandapurāṇa* 1.2.55.76

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

Cf. *Vāyupurāṇa* 19.13

ṛkṣavānarayuktena rathenāśām tu dakṣināṁ/  
gāyan atha vrajet svapne vidyān mr̥tyur 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:**

*Mārkanḍeyapurāṇa* 40.16, cf. *Śāringadharapaddhati* 4581

gāyantī ca hasantī api ] gāyantī hasatī ca yam MP, gītahāsyaparā ca yam ŠDP

## 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:**

*Mārkanḍeyapurāṇa* 40.17, cf. *Śāringadharapaddhati* 4582

hasantam nr̥tyatatparam ŠDP ] hasamānam mahābalam MP  
ekam ŠDP ] evam MP  
saṃvikṣya valgantam ŠDP ] vilakṣam vibhrāntam ŠDP

Cf. *Skandapurāṇa* 1.2.55.75cd–76ab

nagnam kṣapaṇakam svapne hasamānam pradṛṣya ca//  
enam ca vīkṣya valgantam tam vidyān mrtyum āgatam/

**Commentary:** Other printed versions of the *Mārkaṇḍeyapurāṇa* read *ekam saṃvīkṣya*, e.g., *Mārkaṇḍeyapurāṇa* 43.17 (ed. Vihārilāl 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

yah sadyo mriyate ca saḥ ] sa sadyar mriyate narah 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

daśāham ] daśāhāt MP

Cf. *Skandapurāṇa* 1.2.55.77cd–78ab

kesāngārais tathā bhasmabhujangair nirjalām nadim//  
eṣām anyatamaīḥ pūrnām dr̥ṣtvā svapne na jīvati/

Cf. *Liṅgapurāṇa* 1.91.19.

bhasmāṅgārāṁś ca kesāṁś ca nadīm śuṣkām bhujangamān/  
paśyed yo daśarātram tu na sa jīvati tādṛśah//

**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. *Sāṅgadharapaddhati* 4585

vikaṭai rūkṣaiḥ puruṣair ] vikaṭaiḥ krṣṇaiḥ puruṣair MP, puruṣaiḥ krṣṇaiḥ vikaṭaiḥ ŠDP  
mr̥tyur bhaven naraḥ ŠDP ] 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 *Mārkanḍeyapurāṇa* (40.20) and *Śāringadharapaddhati* (4585). It makes little sense for death to be struck by stones etc., so the reading of the *Śāringadharapaddhati*'s final *pāda* has been adopted.

## Kj.21

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

**Sources:**

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

sadyomṛtyur upasthitāḥ ] sa sadyomṛtyum 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:**

*Mārkanḍeyapurāṇa* 40.22

piḍyate ] bādhyaṭe MP

asamśayaḥ ] na samśayaḥ MP

**Testimonia:**

*Haṭhatattvakaumudī* 56.2

piḍyate ] bādhate HTK

asamśayaḥ ] asamśayam HTK

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

## 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:**

*Mārkanḍeyapurāṇa* 40.23, cf. *Śāringadharapaddhati* 4586

dīpādigandham no ŠDP ] dīpagandham na yo MP

svapne 'py ahni ] trasyat� ahni MP, paśyat� agnim ŠDP

na sa jīvati MP ] yaḥ mr̥tyumān ŠDP

**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:**

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

grahaṇān MP ] vā grahaṇām SP  
samkṣīṇam ātmajīvitam MP ] sa kṣīṇam 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:**

*Märkaṇdeyapurāṇa* 40.25, cf. *Śāringadharapaddhati* 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:**

*Märkaṇdeyapurāṇa* 40.26

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

**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 padmavarṇam mukham bhavet/  
gaṇḍau tu pitakau raktau dīpagandham na jighrati//

Cf. *Liṅgapurāṇa* 1.91.26

yasya kṛṣṇā kharā jihvā padmābhāsam ca vai mukham/  
gaṇḍe vā piṇḍikārakte tasya mr̄tyur upasthitah//

Cf. *Kubjikāmatatantra* 23.41

yasya kṛṣṇā bhavej jihvā padmavarṇam mukham bhavet/

gaṇḍaprṣṭhau suraktābhau trirātram ca sa jīvati//

**Testimonia:**

*Hathapradīpikā* (10 chapter) 9.35

krṣṇā kharā ] krṣṇaparā HP10

ca ] tu HP10

gande ] gaṇḍam HP10

**Commentary:** We have understood *gaṇde vā piṇḍikā* as the fleshy region on the cheek in line with Mitākṣarā's gloss on *Yājñavalkyasmṛti* 3.97cd (*piṇḍikā māṁsalapradeśah*). The original idea appears to be expressed in the *Dharmaputrikā*, where the cheeks turn yellow and red (*gandau 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

yasya jihvā bhavet sthūlā dantāḥ klidyanti bhāmini//

mriyate so naro devi varṣante ca na samśayah/

**Testimonia:**

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

mūle ] mūlo HP10, mūlam 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 *Hathapradīpikā*'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:**

*Hathapradīpikā* (6 chapter) 6.285

dhvamṣam ] patham HP6

Cf. *Haṭhapradīpikā* (10 chapter) 9.13

śruti patham yadā śabdo nādhi rohati sarvathā/  
krṣṇatvam dantajihvāyāṁ 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* (<sup>°</sup>mṛtyur bhaven nṛnām) 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. *Śāṅgadharapaddhati* 4580

na paśyec ] naśyate MP ŠDP

yaś ca ] yasya MP ŠDP

**Commentary:** A different idea is expressed in the third quarter of the parallel verses of the *Mārkaṇḍeyapurāṇa* and *Śāṅgadharapaddhati* (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. *Śāṅgadharapaddhati* 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:**

*Mārkandeyapurāṇa* 40.30, cf. *Liṅgapurāṇa* 1.91.32

coṣmā MP ] śoṣah LP

śaṁṣanti pumṣāṁ aparaṇ 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:**

*Mārkandeyapurāṇa* 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:**

*Mārkandeyapurāṇa* 40.32, cf. *Śārṅgadharapaddhati* 4579

yasyāpi ŠDP ] yaś cābhī MP

drṣṭair ŠDP ] duṣtair MP

pumān ŠDP ] 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:**

*Mārkandeyapurāṇa* 40.33

athāsitam ] atho 'sitam MP

**Testimonia:**

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

āsannam ] 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:**

*Mārkandeyapurāṇa* 40.34, cf. *Śārṅgadharapaddhati* 4587

viparitavam ] vaiparityam tu MP, vaiparityena ŠDP

**Commentary:** We have adopted the readings *°viparitavam* and *viparyayah* in keeping with the parallel verse in the *Mārkaṇḍeyapurāṇa*. Both *°viparitam* and *viparyayam* in the *Haṭhapradīpikā* witnesses are adjectives without an implied noun. It also seems more probable that *°viparitañ ca* is a corruption of *°viparitavam* than *°vaiparityam 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

hrasvam ] krṣṇam VS  
trirātrān ] trimāsān VS

Cf. *Yogaśāstra* 5.155

krṣṇam krṣṇaparīvāram lohadanḍadharmaṁ naram/  
yadā svapne nirikṣeta mṛtyur māsais tribhis tadā//

Cf. *Vivekamārtanda* (6 chapter) 4.187

lohadanḍadharam bhīmam purusam krṣṇapingalam/  
yah svapne paśyati kruddham 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

grhnīyuh ] grhnanti VS  
viṣayān ] viṣayam 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 maraṇam tasya ] tasyāpi māsato mṛtyur VS

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 9.16

chāyām 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:**

*Mārkanḍeyapurāṇa* 40.37

ca MP ] vā ŠDP  
 'ntakāle ] tu kāle MP, ca kāle ŠDP  
 purusais ŠDP ] purusas MP  
 vijñeyam MP ] vicāryam ŠDP

**Translation:**

## Kj.43 Videhamukti

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

**Sources:**

*Śāṅgadharapaddhati* 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:**

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

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

**Testimonia:**

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

vāparāhne vā ] cāparāhṇe 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:**

*Hathapradīpikā* (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 ] jaben VS  
 japec ca ] japed vā VS  
 cācyutapriyah ] cācyutah 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.

**Kj.47**

**Translation:** 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].

**Sources:**

*Śāṅgadharapaddhati* 4592

jananajam ] maranajam ŠDP

Cf. *Mārkaṇḍeyapurāṇa* 40.41, 40.42ab

drṣṭvāriṣṭam tathā yogī tyaktvā maranajam bhayam/  
tatsvabhāvam tadālokya kālo yāvad vipākadaḥ//  
tasya bhāge tathaivāhno yogam yuñjita yogavit/

**Kj.48**

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

**Testimonia:**

*Śāṅgadharapaddhati* 4593

nirudhya prāṇāpānau ca ] niruddhaprānapavano ŠDP  
dantān asampr̄śan ] dantān na samspr̄śet ŠDP

**Kj.49**

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

**Testimonia:**

*Śāṅgadharapaddhati* 4594

niyojayet ] niyojya ca ŠDP

**Kj.50**

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

**Sources:**

*Śāṅgadharapaddhati* 4595

Cf. *Muṇḍakopaniṣat* 2.2.4

praṇavo dhanuh śāro hy ātmā brahma tallaksyam ucyate/  
apramattena veddhavyam śaravat tanmayo bhavet//

**Testimonia:**

*Hathapradīpikā* (10 chapter) 10.15cd (ab only)

tatrātmānam śaram so 'pi ] ātmānam prāṇam āśadya 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:**

*Śāringadharapaddhati* 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:**

*Śāringadharapaddhati* 4597, cf. *Mārkandeyapurāṇa* 40.46

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

**Testimonia:**

*Haṭhapradīpikā* (10 chapter) 10.17

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

**Commentary:** We have adopted the *Śāringadharapaddhati*'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 *Mārkandeyapurāṇa* (*tat samaśnute*) and *Śāringadharapaddhati* ('*nantam aśnute*) 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:** *Śāringadharapaddhati* 4598

sā ] cej ŠDP

**Testimonia:**

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

sā ] cej YCM HSC  
 vāñchā YCM ] vāñchām HSC

**Kj.54**

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

**Sources:**  
*Śāringadharapaddhati* 4599

tyajaty ] nayaty ŠDP

**Testimonia:**

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

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:**

*Śāringadharapaddhati* 4600

**Testimonia:**

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

'sau jñāto hanti cchalān na ] sāvajñāto na nihanti YCM, sāvajñāto na hamti 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:**  
*Śāringadharapaddhati* 4601, cf. *Mārkanḍeyapurāṇa* 40.40

ca kālam ] kālam ca ŠDP MP

layasthānam sam ŠDP ] abhayasthānam MP

yogam ŠDP ] yogī MP

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

**Testimonia:**

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

ca kālam tan̄ samyag ] kālam ca tam̄ samyag YCM, kālam nijam̄ yogī HSC

'phalaḥ YCM HSCv.l. ] kalāḥ HSC

**Commentary:** In *Hathapradipikā* 10.21, Bālakṛṣṇa glosses *layasthānam* (“the place of dissolution”) with *brahmaṇḍhraṁ*. This makes good sense here because in verse 51 the self goes to the tenth door (i.e. the *brahmaṇḍhra*) 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:**

*Śārīgadharapaddhati* 4602

**Testimonia:**

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

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 *uddīyāṇa* [lock] on the abdomen.

**Sources:**

*Śārīgadharapaddhati* 4603

**Testimonia:**

*Yogacintāmani* f. 109r (attrib. Dattātreya), *Haṭhasāṅketacandrikā* f. 119v (attrib. *Yogatattvaprakāśa*)

bandhayet YCM ] baddhvā ca HSC

## Kj.59

**Translation:** Having used pneumatic blows to raise from the base the serpentine power (i.e. Kunḍalini) situated below, Śiva's consort who enters Suṣumṇā and pierces the five cakras,[...]

**Sources:**

*Śārīgadharapaddhati* 4604

mūlād ] mūla ŠDP

**Testimonia:**

*Yogacintāmani* f. 109r (attrib. Dattātreya), *Haṭhasāṅketacandrikā* f. 119v (attrib. *Yogatattvaprakāśa*)

mūlād ghātair adhahṣthitām ] 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:**

*Śāṅgadharapaddhati* 4605

hrdyā ] hṛdā ŠDP  
buddhi ] buddhiṇī ŠDP  
sthe ] stha ŠDP  
vicintayet ] sudhāmaye ŠDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreya), *Hathasaṅketacandrikā* f. 119v (attrib. *Yoga-tattvaprakāśa*)

hṛdyā ] hṛdā YCM HSC  
sthe YCM ] stha HSC  
vicintayet ] sudhāmaye 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:**

*Śāṅgadharapaddhati* 4606

tataḥ ] pītvā ŠDP

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreya), *Hathasaṅketacandrikā* f. 119v (attrib. *Yoga-tattvaprakāśa*)

## 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:**

*Śāṅgadharapaddhati* 4607

**Testimonia:**

*Yogacintāmaṇi* f. 109r (attrib. Dattātreya), *Hathasaṅketacandrikā* f. 119v (attrib. *Yoga-tattvaprakāśa*)

bhūtvā YCM HSC v.l. ] sūtva 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:**

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

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 ŠDP

**Testimonia:**

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

**Kj.65**

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

**Sources:**

*Śārṅgadharapaddhati* 4610

bodham yāti prabodhataḥ ] prabodham yāti bodhitah ŠDP

**Testimonia:**

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

prabodham yāti prabodhataḥ ] prabodhe pratibodhitah YCM, pratibodhe prabodhitah HSC

**Commentary:** Death is puzzled (*bhrāntirūpiṇah*) 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:** *Śāṅgadharapaddhati* 4611

**Testimonia:**

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

**Kj.67**

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

**Sources:**

*Śāṅgadharapaddhati* 4612

tatra ] tatas ŠDP  
viharaty ] vicaraty ŠDP

**Testimonia:**

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

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:**

*Śāṅgadharapaddhati* 4613, cf. *Mārkanḍeyapurāṇa* 43.49

drṣṭantas tu sa ] drṣṭantah sa tu ŠDP, upamā sāpi MP

**Commentary:** The reason the sun-stone seems to be an example of a yogi here is that this stone was used to create fire like a magnifying glass, when it was in contact with the sun, much like the yogi is liberated-in-life when he becomes one with Śiva (62b). The fire-producing quality of the sun-stone (more commonly known as *sūryakānta* or *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 sūryāṁśusparśaniṣthyūtavahnir jātyah so 'yam jāyate sūryakāntah*).

**Translation:**