The Yoga of Dying: Upaniṣadic Antecedents

Handout

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The single path

Bṛhadāraṇyakopaniṣad 5.10:

> yadā vai puruṣo 'smāl lokāt praiti sa vāyum āgacchati. tasmai sa tatra vijihīte yathā rathacakrasya khaṃ tena sa ūrdhva ākramate. sa ādityam āgacchati. tasmai sa tatra vijihīte yathālambarasya kham. tena sa ūrdhva ākramate. sa candramasam āgacchati. tasmai sa tatra vijihīte yathā dundubheḥ kham. tena sa ūrdhva ākramate. sa lokam āgacchaty aśokam ahimam tasmin vasati śāśvatīḥ samāḥ.

The two paths

Chāndogyopaniṣad 5.10.1–6:

> 5.10.1 tad ya itthaṃ viduḥ ye ceme 'raṇye śraddhā tapa ity upāsate te 'rciṣam abhisaṃbhavanty arciṣo 'har ahna āpūryamāṇapakṣam āpūryamāṇapakṣād yān ṣaḍ udaṅ ṅeti māsāṃs tān.
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> 5.10.2 māsebhyaḥ saṃvatsaraṃ saṃvatsarād ādityam ādityāc candramasaṃ candramaso vidyutaṃ. tat puruṣo 'mānavaḥ sa enān brahma gamayati. eṣa devayānaḥ panthā iti.
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> 5.10.3 atha ya ime grāma iṣṭāpūrte dattam ity upāsate te dhūmam abhisaṃbhavanti dhūmād rātriṃ rātrer aparapakṣam aparapakṣād yān ṣaḍ dakṣiṇaiti māsāṃs tān naite saṃvatsaram abhiprāpnuvanti.

5.10.4 māsebhyaḥ pitṛlokaṃ pitṛlokād ākāśam ākāśāc candramasam. eṣa somo rājā tad devānām annam. taṃ devā bhakṣayanti.

5.10.5 tasmin yāvatsaṃpātam uṣitvāthaitam evādhvānaṃ punar nivartante yathetam. ākāśam. ākāśād vāyum. vāyur bhūtvā dhūmo bhavati. dhūmo bhūtvābhraṃ bhavati.

5.10.6 abhraṃ bhūtvā megho bhavati. megho bhūtvā pravarṣati. ta iha vrīhiyavā oṣadhivanaspatayas tilamāṣā iti jāyante. ato vai khalu durniṣprapataram. yo yo hy annam atti yo retaḥ siñcati tad bhūya eva bhavati.

Utkramaṇam

Chāndogyopaniṣad 8.6.1–6:

8.6.1 atha yā etā hṛdayasya nāḍyas tāḥ piṅgalasyāṇimnas tiṣṭhanti śuklasya nīlasya pītasya lohitasyety asau vā ādityaḥ. piṅgala eṣa śukla eṣa nīla eṣa pīta eṣa lohitaḥ.

8.6.2 tad yathā mahāpatha ātata ubhau grāmau gacchatīmaṃ cāmuṃ caivam evaitā ādityasya raśmaya ubhau lokau gacchantīmaṃ cāmuṃ cāmuṣmād ādityāt pratāyante tā āsu nāḍīṣu sṛptā ābhyo nāḍībhyaḥ pratāyante te 'muṣminn āditye sṛptāḥ .

8.6.3 tad yatraitat suptaḥ samastaḥ saṃprasannaḥ svapnaṃ na vijānāty āsu tadā nāḍīṣu sṛpto bhavati. taṃ na kaścana pāpmā spṛśati tejasā hi tadā saṃpanno bhavati .

8.6.4 atha yatraitad abalimānaṃ nīto bhavati tam abhita āsīnā āhur jānāsi māṃ jānāsi mām iti sa yāvad asmāc charīrād anutkrānto bhavati tāvaj jānāti .

8.6.5 atha yatraitad asmāc charīrād utkrāmaty athaitair eva raśmibhir ūrdhvam ākramate sa om iti *vā hod vā mīyate[1] sa yāvat kṣipyen manas tāvad ādityaṃ gacchaty

[1] vāho dvāram īyate *conj.* Geldner, Morgenroth. Olivelle in accordance with his principle of conservative editing keeps the transmitted text, but he translates: "He goes up with the sound oṃ".His translation cannot be extracted from his text, which is surely corrupt as the authors of the conjectures concluded. Geldner, Morgenroth's *dvāram* is appealing in the light of the sentence that follows: *sa yāvat kṣipyen manas tāvad ādityaṃ gacchaty etad vai khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho 'viduṣām.* The context suggests the meaning "He [in the form of] oṃ goes up to the door [that leads to the sun]. We will get this if we read *vāhod dvāram īyate.* The reading *vāhodvāram īyate* is an orthographic alternative through degemination before *v.* element *vāha/ vā ha* remains to be explained. Perhaps we should take *vā* in the meaning of *eva* here. The PSW lists instances of this in the *Kātyāyanaśrautasūtra.*

etad vai khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho 'viduṣām.

8.6.6 tad eṣa ślokaḥ:

śataṃ caikā ca hṛdayasya nāḍyas
tāsāṃ mūrdhānam abhiniḥsṛtaikā
tayordhvam āyann amṛtatvam eti
viṣvaṅṅ anyā utkramaṇe bhavanti[2]

The varieties of Utkramaṇam

Bṛhadāraṇyakopaniṣad 4.4:

4.4.1 sa yatrāyamātmābalyaṃ nyetya saṃmoham iva nyeti. athainam ete prāṇā abhisamāyanti. sa etās tejomātrāḥ samabhyādadāno hṛdayam evānvavakrāmati. sa yatraiṣa cākṣuṣaḥ puruṣaḥ parāṅ paryāvartate 'thārūpajño bhavati .

4.4.2. ekībhavati na paśyatīty āhuḥ. ekībhavati na jighratīty āhuḥ. ekībhavati na rasayatīty āhuḥ. ekībhavati na vadatīty āhuḥ. ekībhavati na śṛṇotīty āhuḥ. ekībhavati na manuta ity āhuḥ. ekībhavati na spṛśatīty āhuḥ. ekībhavati na vijānātīty āhuḥ. tasya haitasya hṛdayasyāgraṃ pradyotate. tena pradyotenaiṣa ātmā niṣkrāmati. cakṣuṣṭo vā mūrdhno vā' nyebhyo vā śarīradeśebhyaḥ. tam utkrāmantaṃ prāṇo' nūtkrāmati prāṇam anūtkrāmantaṃ sarve prāṇā anūtkrāmanti. savijñāno bhavati. sa vijñānam evānv avakrāmati.[3] taṃ vidyākarmaṇī samanvārabhete pūrvaprajñā ca.

Mahābhārata 12.305.1–7:

yājñavalkya uvāca:
1 tathaivotkramamāṇaṃ tu śṛṇuṣvāvahito nṛpa
padbhyām utkramamāṇasya vaiṣṇavaṃ sthānam ucyate
2 jaṅghābhyāṃ tu vasūn devān āpnuyād iti naḥ śrutam
jānubhyāṃ ca mahābhāgān devān sādhyān avāpnuyāt
3 pāyunotkramamāṇas tu maitraṃ sthānam avāpnuyāt
pṛthivīṃ jaghanenātha ūrubhyāṃ tu prajāpatim

[2] → *Kaṭhopaniṣad* 2.3.16.
[3] sa vijñānam : savijñānam Ed.

4 pārśvābhyāṃ maruto devān nāsābhyām indum eva ca
bāhubhyām indram ity āhur urasā rudram eva ca
5 grīvāyās tam ṛṣiśreṣṭhaṃ naram āpnoty anuttamam
viśvedevān mukhenātha diśaḥ śrotreṇa cāpnuyāt
6 ghrāṇena gandhavahanaṃ netrābhyāṃ sūryam eva ca
bhrūbhyāṃ caivāśvinau devau lalāṭena pitṝn atha
7 brahmāṇam āpnoti vibhuṃ mūrdhnā devāgrajaṃ tathā
etāny utkramaṇasthānāny uktāni mithileśvara

Abhidharmakośabhāṣya ad 3.43abc:

atha mriyamāṇasya kasmin śarīrapradeśe vijñānaṃ virudhyate. sakṛnmaraṇe samanaskaṃ kāyendriyaṃ sahasāntardhīyate. yadi tu krameṇa cyavate:

kramacyutau pādanābhihṛdayeṣu manaścyutiḥ
adhonṛsuragājānāṃ

adho gacchantīty adhogāḥ. apāyagāminaḥ. nṝn gacchantīti nṛgāḥ. manuṣyagāminaḥ. durān gacchantīti suragāḥ. devagāminaḥ. teṣāṃ yathāsaṃkhyaṃ pādayor nābhyāṃ hṛdaye ca vijñānaṃ saṃnirudhyate. na punar jāyanta ity ajāḥ. arhantaḥ. teṣām api hṛdaye vijñānaṃ nirudhyate. mūrdhnīty apare. kāyendriyasya teṣu nirodhāt. kāyendriyaṃ hi mriyamāṇasya tapta ivopale jalaṃ niṣṭhyūtaṃ saṃkocam āpadyamānaṃ pādādiṣv antardhīyata iti.

In his French translation of Xuanzang's Chinese translation of the *Abhidharmakośabhāṣya* Louis de la Vallée Poussin notes (vol. 2, p. 135, n. 1) a Mahāyānist verse that assigns the sites as follows: the head for an Arhat, the eyes for a god-to-be, the heart for a human-to-be, and the groin for the preta-to-be.

Avadānaśataka, ed, Vaidya, p. 3 after v. 1.2:

atha tā arciṣas trisāhasramahāsāhasraṃ lokadhātum anvāhiṇḍya bhagavantam eva pṛṣṭhataḥ pṛṣṭhataḥ samanugacchanti. tad yadi bhagavān atītaṃ karma vyākartukāmo bhavati bhagavataḥ pṛṣṭhato 'ntardhīyante. anāgataṃ vyākartukāmo bhavati purastād antardhīyante. narakopapattiṃ vyākartukāmo bhavati pādatale 'ntardhīya-

nte. tiryagupapattiṃ vyākartukāmo bhavati pārṣṇyām antardhīyante. pretopapattiṃ vyākartukāmo bhavati pādāṅguṣṭhe 'ntardhīyante. manuṣyopapattiṃ vyākartukāmo bhavati jānunor antardhīyante. balacakravartirājyaṃ vyākartukāmo bhavati vāme karatale 'ntardhīyante. cakravartirājyaṃ vyākartukāmo bhavati dakṣiṇe karatale 'ntardhīyante. devopapattiṃ vyākartukāmo bhavati nābhyām antardhīyante. śrāvakabodhiṃ vyākartukāmo bhavati āsye 'ntardhīyante. pratyekabodhiṃ vyākartukāmo bhavati ūrṇāyām antardhīyante. anuttarāṃ samyaksaṃbodhiṃ vyākartukāmo bhavati uṣṇīṣe antardhīyante.

Praśnopaniṣad 3–7:

3 ātmana eṣa prāṇo jāyate.

yathaiṣā puruṣe chāyaitasminn etad ātatam manokṛtenāyāty asmiñ śarīre

4 yathā samrāḍ evādhikṛtān viniyuṅkte etan grāmān etān grāmān adhitiṣṭhasvety evam evaiṣa prāṇa itarān prāṇān pṛthak pṛthag eva sannidhatte.

5 pāyūpasthe 'pānaṃ cakṣuḥśrotre mukhanāsikābhyāṃ prāṇaḥ svayaṃ pratiṣṭhate. madhye tu samānaḥ. eṣa hy etad dhutam annaṃ samaṃ nayati. tasmād etāḥ saptārciṣo bhavanti

6 hṛdi hy eṣa ātmā. atraitadekaśataṃ nāḍīnaṃ tāsāṃ śataṃ śatam ekaikasyā dvāsaptatir dvāsaptatiḥ pratiśākhānāḍīsahasrāṇi bhavanti. āsu vyānaś carati.

7 athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ nayati pāpena pāpam ubhābhyām eva manuṣyalokam.

Maitryupaniṣad 6.21:

ūrdhvagā nāḍī suṣumnākhyā prāṇasaṃcāriṇī tālvantarvicchinnā tayā prāṇoṃkāramanoyuktayo-

rdhvam utkramet. tālvadhy agraṃ parivartya indriyāṇy asaṃyojya mahimā mahimānaṃ nirīkṣeta. tato nirātmakatām eti.

Maitryupaniṣad 6.30:

etad uktvāntarhṛdayaḥ śākāyanyaḥ. tasmai namaskṛtvā yathāvad upacārī kṛtakṛtyo marud uttarāyaṇaṃ gato na hy udvartmanā gatiḥ. eṣo 'tra brahmapathaḥ. sauraṃ dvāraṃ bhittvordhvena vinirgatā ity atrodāharanti: anantā raśmayas tasya dīpavad yaḥ sthito hṛdi / sitāsitāḥ kadrunīlāḥ kapilā mṛdulohitāḥ / ūrdhvam ekaḥ sthitas teṣāṃ yo bhittvā sūryamaṇḍalam / brahmalokam atikramya tena yānti parāṃ gatim. . . . . tasmāt sargasvargāpavargahetur bhagavān asāv āditya iti.

The Yoga of Dying:

Suicide

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ĀTMATYĀGAḤ

Mahābhārata, *Anuśāsanaparvan*, Poona crit. ed. supplementary passage no. 15 (*Umāmaheśvarasaṃvāda*; 4706 lines; Southern Recension only), lines 3764–3821:

umā:
3765 bhagavan mānuṣāḥ ke cit kāladharmam upasthitāḥ
prāṇamokṣaṃ kathaṃ kṛtvā paratra hitam āpnuyuḥ
maheśvaraḥ:
hanta te kathayiṣyāmi śṛṇu devi samāhitā
dvividhaṃ maraṇaṃ loke svabhāvād yatnatas tathā
tayoḥ svabhāvaṃ nopāyaṃ yatnajaṃ kāraṇodbhavam
3770 etayor ubhayor devi vidhānaṃ śṛṇu śobhane
kalyākalyaśarīrasya yatnajaṃ dvividhaṃ smṛtam
yatnajaṃ nāma maraṇam ātmatyāgo mumūrṣayā
tatrākalyaśarīrasya jarā vyādhiś ca kāraṇam
mahāprasthānagamanaṃ tathā prāyopaveśanam
3775 jalāvagāhanaṃ caiva agnicityāpraveśanam
evaṃ caturvidhaḥ prokta ātmatyāgo mumūrṣatām
eteṣāṃ kramayogena vidhānaṃ śṛṇu śobhane
svadharmayuktaṃ gārhasthyaṃ ciram ūḍhvā vidhānataḥ
tatrānṛṇyaṃ ca saṃprāpya vṛddho vā vyādhito 'pi vā
3780 darśayitvā svadaurbalyaṃ sarvān evānumānya ca
saṃvidhāya svabandhūṃś ca[1] karmaṇāṃ bharaṇaṃ tathā
dānāni vidhivat kṛtvā dharmakāryārtham ātmanaḥ

[1]Variant: *sarvān vihāya bandhūṃś ca*.

anujñāpya janaṃ sarvaṃ vācā madhurayā bruvan
ahataṃ vastram ācchādya baddhvā tat kuśarajjunā
3785 upaspṛśya pratijñāya vyavasāyapuraḥsaram
parityajya tato grāmaṃ paścāt kuryād yathepsitam
mahāprasthānam icchec cet pratiṣṭhetottarāṃ diśam
bhūtvā tāvan nirāhāro yāvat prāṇavimokṣaṇam
ceṣṭāhānau śayitvāpi tanmanāḥ prāṇam utsṛjet
3790 evaṃ puṇyakṛtāṃ lokān amalān pratipadyate
prāyopaveśanaṃ cecchet tenaiva vidhinā naraḥ
deśe puṇyatame śreṣṭhe nirāhāras tu saṃviśet
āprāṇāntaṃ śucir bhūtvā kurvan dānaṃ svaśaktitaḥ
hariṃ smaraṃs tyajet prāṇān eṣa dharmaḥ sanātanaḥ
3795 evaṃ kalevaraṃ tyaktvā svargaloke mahīyate
agnipraveśanaṃ cecchet tenaiva vidhinā śubhe
kṛtvā kāṣṭhamayaṃ cityaṃ puṇyakṣetre nadīṣu vā
daivatebhyo namaskṛtya kṛtvā cāgniṃ pradakṣiṇam
bhūtvā śucir vyavasitaḥ praviśed agnisaṃstaram
3800 so ’pi lokān yathānyāyaṃ prāpnuyāt puṇyakarmaṇām
jalāvagāhanaṃ cecchet tenaiva vidhinā śubhe
khyāte puṇyatame tīrthe nimajjet svakṛtaṃ smaran
so ’pi puṇyakṛtāṃ lokān nisargāt pratipadyate
tataḥ kalyaśarīrasya saṃtyāgaṃ śṛṇu tattvataḥ
3805 rakṣārthaṃ kṣatriyasyeṣṭaḥ prajāpālanakāraṇāt
yodhānāṃ bhartṛpiṇḍārthaṃ gurvarthaṃ brahmacāriṇām
gobrāhmaṇārthaṃ grāmārthaṃ sarveṣāṃ ca vidhīyate
svarāṣṭrarakṣaṇārthaṃ vā kunṛpaiḥ pīḍitāḥ prajāḥ
moktukāmas tyajet prāṇān yuddhamārge yathāvidhi
3810 susaṃnaddho vyavasitaḥ saṃpraviśyāparāṅmukhaḥ
evaṃ rājā mṛtaḥ sadyaḥ svargaloke mahīyate
tādṛśī sugatir nāsti kṣatriyasya viśeṣataḥ
bhṛtyo vā bhartṛpiṇḍārthaṃ bhartṛkarmaṇy upasthite
kurvaṃs tatra tu sāhāyyam ātmaprāṇānapekṣayā
3815 svāmyarthaṃ saṃtyajet prāṇān puṇyāṃl lokān sa gacchati
spṛhaṇīyaḥ suragaṇais tatra nāsti vicāraṇā
evaṃ gobrāhmaṇārthaṃ vā dīnārthaṃ vā tyajet tanum
so ’pi puṇyam avāpnoti ānṛśaṃsyavyapekṣayā
ity ete jīvitatyāge mārgās te samudāhṛtāḥ
3820 kāmāt krodhād bhayān mohād yadi cet saṃtyajet tanum
so ’nantaṃ narakaṃ yāti ātmahantṛtvakāraṇāt

Mahābhārata 3.83.53–54:

> tataḥ kālañjaraṃ gatvā parvataṃ lokaviśrutam
> tatra devahrade snātvā gosahasraphalaṃ labhet
> ātmānaṃ sādhayet tatra girau kālañjare nṛpa
> svargaloke mahīyeta naro nāsty atra saṃśayaḥ

Rāmāyaṇa 3.4.31–35:

> 31 eṣa panthā naravyāghra muhūrtaṃ paśya tāta mām
> yāvaj jahāmi gātrāṇi jīrṇaṃ tvacaṃ ivoragaḥ
> 32 tato 'gniṃ sa samādhāya hutvā cājyena mantravit
> śarabhaṅgo mahātejāḥ praviveśa hutāśanam
> 33 tasya romāṇi keśāṃś ca dadāhāgnir mahātmanaḥ
> jīrṇaṃ tvacaṃ tathāsthīni yac ca māmsaṃ ca śoṇitam
> 34 sa ca pāvakasaṃkāśaḥ kumāraḥ samapadyata
> utthāyāgnicayāt tasmāt śarabhaṅgo vyarocata
> 35 sa lokān āhitāgnīnām ṛṣīṇāṃś ca mahātmanām
> devānāṃ ca vyatikramya brahmalokaṃ vyarohata

Arrian, *The Anabasis of Alexander* 7.3: the self-immolation of the Indian naked philosopher Kalanos.

Kūrmapurāṇa 2.38.21 (*Narmadāmāhātmya*), concerning suicide in or on the banks of the Narmadā:

> agnipraveśe 'tha jale athavānaśane kṛte
> anivartikā gatis tasya pavanasyāmbare yathā

Kūrmapurāṇa 2.39.49 (*Narmadāmāhātmya*):

> agnipraveśaṃ yaḥ kuryāt somatīrthe narādhipa
> jale cānaśanaṃ vāpi nāsau martyo 'bhijāyate

Matsyapurāṇa 183.77–78:

> agnipraveśaṃ ye kuryur avimukte vidhānataḥ
> praviśanti sukhaṃ te me niḥsaṃdigdhaṃ varānane
> kurvanty anaśanaṃ ye tu madbhaktāḥ kṛtaniścayāḥ
> na teṣāṃ punarāvṛttiḥ kalpakoṭiśatair api

Kathāsaritsāgara 72.89-90:

> yāti kāle ca jarayā viśliṣyatsaṃdhivigrahaḥ
> so 'bhūd udayatuṅgo 'tra rājā rājyabharākṣamaḥ
> tato jāmātaraṃ rājye vinītamatim eva tam
> so 'bhiṣicya yayau gaṅgām aputro dehamuktaye

Kathāsaritsāgara 93.60-63b:

śanair yuvā ca saṃjajñe śauryaudāryaśrutādibhiḥ
āvarjitaprakṛtikaḥ kṣmābhārodvahanakṣamaḥ
tādṛśaṃ ca tato dṛṣṭvā taṃ sa sūryaprabhaḥ pitā
rājye 'bhiṣicyaiva kṛtī vṛddho vāraṇasīṃ yayau
pṛthvīṃ śāsati tasmiṃś ca tanaye nayaśālini
sa rājā tatra tatjyāja caraṃs tīvratapas tanum
buddhvā pitṛvipatiṃ tām anuśocya kṛtakriyaḥ

Kathāsaritsāgara 101.351c-353b:

tāvat tatra mahāsenaḥ sadevīkaḥ sa bhūpatiḥ
tasya sundarasenasya pravṛttyajñānaduḥkhitaḥ
agnipraveśāyodyuktaḥ śaṅkarāyatanāgrataḥ
abhūt kilāniśocadbhiḥ pauraiḥ parivṛto 'khilaiḥ

Kathāsaritsāgara 108.88-90:

tato hariśikho 'vādīt prāstaṃ māṃ ripuṇā tadā
ujjayinyāṃ nyadhāt kāpi rakṣitvā deva devatā
tatrāhaṃ duḥkhito dehaṃ tyaktum icchan niśāgame
gatvā śmaśānaṃ tatratyaiḥ kāṣṭhair aracayaṃ citām
tāṃ prajvālya ca tatrāgniṃ pūjayantam upetya mām
tālajaṅgha iti khyāto bhūtādhipatir abhyadhāt

Kathāsaritsāgara 111.66–85:

66 ālokya cāsthiraṃ sarvaṃ virakto viṣayeṣu saḥ
yaugandharāyaṇādibhyaḥ sacivebhyo 'bravīd idam
67 asāre 'smin bhave tāvad bhāvāḥ paryantanīrasāḥ
kṛtaṃ ca rājyam asmābhir bhuktā bhogā jitā dviṣaḥ
68 vidyādharādhirājatvaṃ prāpto dṛṣṭaḥ sutas tathā
idānīṃ ca vayo 'tītam asmākaṃ bāndhavaiḥ saha
69 mṛtyave dātum āttāś ca keśeṣu jarasā vayam
klībarājyam ivākrāntaṃ śarīraṃ v/balibhiś ca naḥ
70 tasmāt kālañjaragirau gatvā deham aśāśvatam
tyaktvemaṃ sādhayāmy atra yathoktaṃ śāśvataṃ padam
71 ity uktās tena sacivā rājñā sarve vicārya tat
devī vāsavadattā ca samacittās tam abruvan
72 yathābhirucitaṃ deva bhavatu tvatprasādataḥ[2]
vayam apy upayāsyāmaḥ paratrāpy uttamāṃ gatim

[2]bhavatu *em.* : bhavatas Ed.

73 ity ātmatulyair uktas taiḥ sa rājā kṛtaniścayaḥ
gopālakaṃ taṃ tatrasthaṃ śvaśuryaṃ dhuryam abhyadhāt
74 naravāhanadattaś ca tvaṃ ca tulyau sutau mama
tas etāṃ rakṣa kauśāmbīṃ rājyaṃ tulyaṃ mayārpitam
75 evaṃ vatseśvareṇoktas taṃ sa gopālako 'bravīt
yuṣmākaṃ yā gatiḥ sā me nāhaṃ vas tyaktum utsahe
76 etad evānubandhena sa jalpan svasṛvatsalaḥ
vatsarājena jagade kopaṃ kṛtvaiva kṛtrimam
77 adayiva tvam anāyatto jāto mithyānuvṛtta me
svapadāc cyavamānasya kasyājñāṃ ko hi manyate
78 ity ukto 'vāṅmukho rājñā rūkṣaṃ gopālako rudan
vanāya kṛtabuddhiḥ san sampraty atra nyavartata
79 tato rājā gajārūḍho devyā vāsavadattayā
padmāvatyā ca sahitaḥ sa pratasthe samantrikaḥ
80 kauśāmbyā nirgataṃ tasyāḥ sākrandāḥ sāśrudurdināḥ
sayoṣidbālavṛddhāś ca paurās tam anu niryayuḥ
81 gopālako vaḥ pāteti tān āśvāsya kathaṃ cana
nivartya ca sa vatseśaḥ prāyāt kālañjaraṃ girim
83 prāpya ca taṃ samāruhya praṇamya ca vṛṣadhvajam
sarvakālapriyāṃ vīṇāṃ kṛtvā ghoṣavatīm kare
84 pārśvagābhyāṃ sa devībhyām anvito mantribhiḥ saha
yaugandharāyaṇādyais taiḥ patito 'bhūt prapātataḥ
85 patann eva vimānena bhāsvareṇa sa bhūpatiḥ
āgatenānugaiḥ sārdhaṃ dyotamāno divaṃ gataḥ.

And reflecting on the instability of all things [the King of Vatsa] became disgusted with the objects of sense, and said to Yaugandharāyaṇa and his other ministers: "In this insubstantial mundane existence all things become insipid in the end. I have ruled my kingdom, I have enjoyed my pleasures, I have conquered my enemies, and I have seen my son become the paramount king of the Vidyādharas. Now my life and that of my close connections has run its course; old age has seized me by the hair to hand me over to Death; and my body has been invaded by wrinkles as a weak kingdom is invaded by the strong. I shall therefore go to Mount Kālañjara, and by abandoning this perishable body there attain the eternal abode of which the scriptures speak." Thus addressed by the king, the ministers and Queen Vāsavadattā considered the matter and being of one mind replied: "Let it be

as you wish, Your Majesty. By your favour we too will proceed to the highest goal of the life to come, just as, by your favour, we have risen in this life on earth." Thus addressed by his like-minded [ministers] the king came to a decision. He addressed to his elder brother-in-law Gopālaka and said: "In my eyes you are no less my son than Naravāhanadatta. So take care of this city Kauśāmbī. I hand over to you my kingdom." When the King of Vatsa said this Gopālaka replied: "Let my destiny be as yours. I cannot bring myself to leave you." Moved by his love for his sister, he clung stubbornly to his resolve. So the king, feigning anger, said: "At last you show your disobedience, having obeyed without sincerity [from the start]. Who after all will respect the command of anyone who is falling from his place of power?" When the king spoke these harsh words to him Gopālaka wept with downturned eyes and having resolved to renounce the world for the wilderness he immediately turned aside [from his intention]. Then the king mounted an elephant with his queens, Vāsavadattā and Padmāvatī, and set out, accompanied by his ministers. As he left Kauśāmbī the citizens followed him with their wives, children and elderly parents, crying aloud and raining a tempest of tears. The king comforted them by telling them that there was Gopālaka to protect them, and with great difficulty induced them to return to their homes. He set off for Mount Kālañjara, and when he reached it, climbed to the summit, did obeisance to Śiva, and holding the lute Ghoṣavatī, which he had loved all his life, leapt from the precipice with one of his wives on either side, followed by Yaugandharāyaṇa and his other ministers. As he was falling a blazing chariot came and caught up the king, and in it he and his companions ascended radiant to heaven.

Some Royal Suicides

Chandela Dhaṅga (r. 953–1002), by drowning in the confluence at Prayāga. *Epigraphia Indica* 1, p. 146 (Khajuraho inscription, verse 55):

rakṣitvā kṣitim amburāśiraśanām etām ananyāyatiṃ
jīvitvā śaradāṃ śataṃ samadhikaṃ śrīdhaṃgapṛthvīpatiḥ
rudraṃ mudritalocanaḥ sa hṛdaye dhyāyañ japañ jāhnavī-
kālindyoḥ salile kalevaraparityāgād agān nivṛtim

Chālukya Someśvara I Āhavamalla (r. 1043–68), by drowning in the Tuṅgabhadrā ('the Ganges of the South'). Bilhaṇa, *Vikramāṅkadevacarita* 4.59–

68:

utsaṅge tuṅgabhadrāyās tad eṣa śivacintayā
vāñchāmy ahaṃ nirākartuṃ dehagrahaviḍambanām
yāto 'yam upakārāya kāyaḥ śrīkaṇṭhasevayā
kṛtaghnavratam etasya yatra kutra visarjanam
tatheti vacanaṃ rājñaḥ paryapadyanta mantriṇaḥ
ucitācaraṇe keṣāṃ notsāhacaturaṃ manaḥ
tataḥ katipayair eva prayānaiḥ praṇayipriyaḥ
tāṃ kṣoṇipatir adrākṣīd dakṣiṇāpathajāhnavīm
tuṅgabhadrā narendreṇa tenāmanyata māninā
taraṅgahastair utkṣipya kṣipantīvendramandire
uddaṇḍā tena diṇḍīre piṇḍapaṅktir adṛśyata
vimānahaṃsamāleva prahitā padmasadmanā
atidūraṃ samutplutya nipatadbhiḥ saśīkaraiḥ
arājata dharācandraḥ pratyudgata iva grahaiḥ
tatrāvatārya dhaureyo dhīrāṇāṃ dharaṇīpatiḥ
snātvā caṇḍīśacaraṇadvandvacintāparo 'bhavat
adatta cāpariccchinnam akhinnaḥ kāñcanotkaram
na kṛcchre 'pi mahābhāgās tyāgavrataparāṅmukhāḥ
praviśya kaṇṭhadaghne 'tha sarittoye jagāma saḥ
kallolatūryanirghoṣaiś candracūḍāmaṇeḥ purīm

The Kalacuri Gāṅgeyadeva (c. 1015–1041), along with his hundred wives at Prayāga. *Epigraphia Indica* 2, p. 4 (Jubbulpur inscription of Kalacuri Yaśakarṇa): :

prāpte prayāgavaṭamūlaniveśabandhau sārdhaṃ śatena gṛhiṇībhir
amutra muktim

The Bhairava leap

Śarvāvatāra, Oxford, Bodleian Library, MS Stein Or. d. 48 i, Chapter 5 (concerning Sureśvarīkṣetra in Kashmir[3]

[3]On this site see *Tantrāloka* 8.213–214:

śrīkāmikāyāṃ kaśmīravarṇane coktavān vibhuḥ
sureśvarīmahādhāmni ye mriyante ca tatpure
brāhmaṇādyāḥ saṃkarāntāḥ paśavaḥ sthāvarāntagāḥ
rudrajātaya evaite ityāha bhagavāñ chivaḥ.

The goddess is worshipped on a crag some 3000 feet above the village of Iśabar on the shore of the Dal lake. Her shrine is below, near the lake.

MS Stein Or. d. 48 is a leather-bound codex comprising a number of Kashmirian Tīrthamāhātmya texts. The *Śarvātarāra* is the first of these, occupying ff. 1r–24v. The whole codex was written by Paṇḍita Kāśīrāma for Aurel Stein on polished country paper in the Devanāgarī script. After the *Śarvāvatāra* the copyist records

84 tasmiṃs tīrthavare puṇye rātrau sampūjayed umām
vaiśeṣikeṇa vidhinā sa gacchet te samīpatām
85 bhairavarūpam āsthāya tasmin girivarottame
tiṣṭhāmi niyataṃ devi svayaṃ sādhakavanditaḥ
86 tatra devāḥ sagandharvāś cāraṇāḥ siddhapannagāḥ
pūjayanti varārohe māṃ viśeṣāsavādibhiḥ
87 madyāmiṣaprasaktā vai tatra ye sādhakottamāḥ
arcayiṣyanti māṃ bhaktyā nūnaṃ ye pramathādhipāḥ
88 patraṃ puṣpaṃ phalaṃ toyam adhikaṃ cāpi śaktitaḥ
nivedayati yo mahyaṃ so 'ham eva na saṃśayaḥ
89 devītīrtha upaspṛśya saparyāṃ mama bhairavi
kṛtvopoṣya niśāṃ prāpya mantradarśanam utsukaḥ
90 āruhec chailam atyugraṃ kṣuradhārānalocitam
bhasmoddhūlitasarvāṅgaḥ kṛtavīravrato naraḥ
91 kāñcanaiḥ śikharair yuktaṃ[4] rājatais tāmradhātubhiḥ
bhairavaṃ bhairavākāraṃ āruhed girim uttamam
92 anekaratnasaṃbhārakṛtavicchittibhāsuram
ullasanmaṇisaṃtānapariṣkṛtadarīmukham
93 vṛkṣagulmalatājālamahauṣadhipariplutam
syandanirjaraśītāmbuveṇujālopaguṇṭhitam
94 mahābhogimukhotsṛṣṭaviṣāgniplutapādapam
ghoravīṇāsasaṃkītaśilāsaṃkaṭam utkaṭam
95 āruhet parvataṃ vīro dehatyāgasamutsukaḥ
parāṃ kāṣṭhām anuprāpto bhiṣagbhiḥ parivarjitaḥ
96 rasavādaparityaktaḥ dehatyāgakṛto naraḥ
āruhed bhairavaṃ yo hi sa tatphalam avāpnuyāt
97 anyathā pātayed dehaṃ brahmahatyāṃ labheta vai
taruṇaiḥ patanaṃ kāryaṃ yatra devi na mānuṣaiḥ
98 śambho vidhānavihitās susahāyapariṣkṛtaiḥ
mohād ye vāpi kurvanti rauravaṃ te vrajanty alam
99 vārdhake patanaṃ kuryāt tasmād bhairavamūrdhataḥ
†pūrveta†doṣasaṃvītair narair naivānyathā priye
100 prāpya sadvamanaṃ rātrau devītīrthopari sthitam
prātaḥ śilāyām ārohet sampūjya parameśvaram
101 bhasmāvaguṇṭhitatanur ānandaparamaḥ sthitaḥ

that he transcribed this part in Kashmir on Sunday, 14 September 1895, = Āśvina badi 11, Vikrama 1952, from the Poona manuscript no. 94 for Aurel Stein, and that his apograph was collated with the exemplar and corrected where necessary by Aurel Stein's assistant, Paṇḍita Govinda Kaula. The Poona manuscript must be the *Śarvāvatāramāhātmyam* in the Śāradā script listed with this number by Bühler in his *Report* (= BORI, ms. no. 94 of 1875–76?). I have not examined it.

[4]yuktaṃ Bisschop : yukto Ed.

saṃsmṛtya bhairavaṃ devaṃ dattvā dānaṃ tu śaktitaḥ
102 prāpya tacchikharaṃ bhūyas samabhyarcya maheśvaram
ātmānaṃ ca dviṣadvīra rabhasād girigahvarāt
103 kṣiptamātraṃ tadātmānaṃ anugṛhṇanti devatāḥ
tatrādṛśyās tasya vyagrāḥ śivabhaktiprabhāvataḥ
104 tasyām eva hi velāyāṃ rudratulyaparākramāḥ
caturvaktrāś candraśuddhās te bhavanti surārcite
105 vṛṣasyandanam ārūḍhās trinetrāś cendumaulayaḥ
jaṭāmukuṭasaṃvītās te bhavanti narottamāḥ
106 vṛtaśīlakṛtāṭopāḥ sarpābharaṇabhūṣitāḥ
te yānti śivasāyojyaṃ bhairavapatitās tu ye
107 sureśvari phalaṃ vaktuṃ bhairavāt patitasya hi
na śakyaṃ bhogirājena sahasravadanena vā
108 yad avāpya naro yāti śivasāyojyam avyayam

The Yoga of Dying
The Śaiva Atimārga
Handout 3, 26 October, 2004

Alexis Sanderson

October 26, 2004

Pāśupatasūtra 5.30–39:

śmaśānavāsī (30) dharmātmā (31) yathālabdhopajīvikaḥ (32)
labhate rudrasāyujyaṃ (33) sadā rudram anusmaret (34)

chittvā doṣāṇāṃ hetujālasya mūlam (35)
buddhyā (36) svaṃ cittaṃ (37) sthāpayitvā ca rudre (38)[1]

37 svaṃ cittaṃ *conj.* : saṃcittaṃ Ed. *Pañcārthabhāṣya* ad loc.: atra sam iti doṣādiviśliṣṭaṃ svayam eva svaguṇatvena parigṛhyate. Cf. *Liṅgapurāṇa*, *Uttarabhāga* 18.40: tṛṣṇāṃ chittvā hetujālasya mūlaṃ buddhyā *cittaṃ (*conj.* : cintyaṃ Ed.) sthāpayitvā ca rudre (Metre: Śālinī); *Atharvaśira-upaniṣad* 66 (ed. A. Mahadeva Sastri with the commentary of Upaniṣadbrahmayogin [mid-18th century): tṛṣṇāṃ chittvā hetujālasya mūlam / buddhyā saṃcintya sthāpayitvā tu rudre.

Gaṇakārikāratnaṭīkā p. 5, lines 18–20:

caturthāvasthasya yathālabdhaṃ vṛttiḥ. śmaśānadeśāvasthitenaiva divase divasadvaye traye vā tad annapānaṃ prāpyate tad yathālabdham ucyate. pañcamāvasthasya tu śarīrābhāvād eva vṛttyanupapattir iti.

ibid. p. 7, lines 5–8:

niṣṭhāyogayuktasya pañcamaṃ balam āha apramāda iti. . . . . caśabdaḥ śarīrendriyadharmādharmavyāvṛttau satyām apramāda eva balam iti sūcayati.

ibid. p. 16, lines 3–11:

[1] The metre is Vaiśvadevī.

caturthaṃ lābham āha: sthitir iti. doṣahetujālasya mūl†ākhyā†nivṛttau cittasya rudre 'vasthānam atyantaniścalatvaṃ sthitir ucyate. tatasamakālaṃ yogino 'saṅgitvādīni nava lakṣaṇāni bhavanti. tatra lakṣyamāṇasya saṃgasyātyantavyāvṛttir asaṅgitvam. kevalarudratattvāvasthitacittatvaṃ yogitvam. anurudhyamānacittavṛttitvaṃ nityātmatvam. aprādurbhāvicittatvam ajatvam. paramasamatā maitratvam. **śarīrādiviyuktatvam ekatvam**. sarvāśaṅkāsthānātikrāntatvaṃ kṣemitvam. bāhyādhyātmikakriyāśūnyatvaṃ niḥkriyatvam. samastacintārahitatvaṃ vītaśokatvam.

ibid. p. 21 (in an unattributed quotation concerning the Pāśupata Yoga):

dhyāyann eva tam īśānaṃ yadi prāṇān vimuñcati
tasya dehāntakāle vai dadyād īśaḥ parāṃ gatim

Mataṅgapārameśvara, *Caryāpāda* 9.1–32b:

1 atha rudravrataṃ puṇyam idānīṃ munisattama
varṇayiṣyāmi saṃkṣepād yena lokāś carācarāḥ
2 vaśam āyānty asaṃdehāc carataḥ sādhakātmanaḥ
muktiś ca śāśvatī vipra śivaśāstrakramāgatā
3 vyajyate vyaktatapasas caryāpādavidhānataḥ
rāgāt parāṅmukhasyetthaṃ dveṣāc ca kaluṣātmakāt

3a vyaktatapasas : vyaktaliṅgapūrvakatvād avyaktādikramasya *Pañcārthabhāṣya* ad 4.10 **3d** dveṣāc ca kaluṣātmakāt : atrākaluṣā yasya matiḥ so 'yam akaluṣamatiḥ, bahuvrīhisamāsaḥ. atrākāraḥ kaluṣapratiṣedhe. bhāvakāluṣyam evātra kāluṣyam. kathaṃ gamyate. prāksiddhatvāt. iha ca purastād uktam. nāvekṣed nābhibhāṣed ity ukte arthād āpannaṃ dṛṣṭe cābhibhāṣite ca dveṣecchākrodhā utpadyante *Pañcārthabhāṣya* ad 1.18

Codd. C, CṄ = γ; KhṄChJ = δ; KhChJ = ϵ ; ChJ = ζ

2d śivaśāstrakramāgatā γ: śiva[vak]trakramāgatā C **3a** vyajyate vyaktatapasas *conj* : vyañjyaṃ vyaktitayapaśvaryā C [perhaps from vyañjyate (Aiśa) vyaktatapasaś caryā] : vyajyate kliṣṭatapasaś caryā γ Bhatt ('kliṣṭa)

4 buddhir utpadyate 'kasmāt kāreṇecchāpracoditā
samayī bhāvitātmā syād rudrārādhanatatparaḥ
5 anujñātaś ca guruṇā bhasmaniṣṭho 'pratigrahaḥ
jaṭī maunī prasannātmā triśūlī bhaikṣabhuk sadā
6 ekaliṅgaṃ śmaśānaṃ vā vṛkṣamūlam athāpi vā
rātrāv āśritya yuktātmā samādhisthaś cared vratam
7 ekavāsā jitakrodho digvāsā vāsahāyavān
vivecanena satatam bhūmim āpūrya paṇḍitaḥ
8 śanakair niviśet tatra bhasma dattvā tatopari
dveṣam utpādayan yuktyā lokasyāparamārthataḥ

7ab ekavāsāḥ . . . digvāsāḥ : ekavāsā avāsā vā *Pāśupatasūtra* 1.10-11 **7c–8b** vivecanena satatam bhūmim āpūrya paṇḍitaḥ / śanakair niviśet tatra bhasma dattvā tatopari : vastraśikyabhasmādhārabhaikṣabhājanādīni muhur muhur vivecayitavyāni. kasmāt. prāṇino hi sūkṣmacāriṇaḥ kṣipram eva vilayaṃ prayānti. tasmāt sūkṣmai *rāṅkavapavitraiḥ (*conj* : sūkṣmair aṅgapavitraiḥ Ed) pakṣmacāmaratālavṛntair vastrāntair vā muhur muhur vi[vecya] . . . bhūpradeśe *bhasma prastarati (*conj* : bhasma bhavati Ed) *Pañcārthabhāṣya* p. 17; athāyatanasandhinaṃ bhūpradeśaṃ divā parigṛhītaṃ sthāvarādidoṣarahitatvena suparīkṣitaṃ sandhyāvasāne vastrāntādimṛdupavitreṇa vivecya bhasmanaiva śuciṃ kuryāt. tad anu tatropaviśya vidhyabhiniviṣṭas tāvat tiṣṭhed yāvad atinidrābhibhūtaḥ śrāntaś ca bhavati. tataḥ punar utthāya vivecayet. tad anu mantraiḥ samskṛtya bhasma prabhūtaṃ prastaret *Ratnaṭīkā* p. 19 **8cd** dveṣam utpādayan yuktyā lokasya : avamataḥ sarvabhūteṣu paribhūyamānaś caret . . . api tat kuryād api tat bhāṣed yena paribhavaṃ gacchet. paribhūyamāno hi vidvān kṛtsnatapā bhavati *Pāsupatasūtra* 3.3–5, 16–19; viparītāni karmāṇi kurvaṃl loke jugupsitaḥ *Niśvāsamukha* 4.97cd; paribhūtaḥ kṛtsnatapāḥ sarvalokeṣu ninditaḥ / mahātapāś ca bhavate pūjālābhavivarjitaḥ *Niśvāsamukha* 4.100c-101b • aparamārthataḥ : anenānṛtābhiyogenāsya yat teṣāṃ sukṛtaṃ tad āgacchati. asyāpi ca yat pāpaṃ tat tān gacchati *Pañcārthabhāṣya* ad 3.12, 3.13 etc.; tasmād avamānādibhiḥ parān saṃyojayatā svayam evātmā saṃyoktavyaḥ. anyathā *pāpa(*conj* : pāśa Ed)mātraḥ syād iti *Pañcārthabhāṣya* ad 3.7

4b pracoditā γ Bhatt : pravedinā C **5c** jaṭī C : japen γ Bhatt • maunī γ Bhatt : mānī C **8a** niviśet KhChJ : nivaśet Ṅ : nivaset C Bhatt **8c** dveṣam γ Bhatt : doṣam ϵ **8d** lokasyāparamārthataḥ C : lokasya paramārthataḥ γ

9 vimalena hṛdā nityaṃ sampūrṇena ca cetasā
hṛtpadmakarṇikāsaṃsthaṃ taḍitpuñjacayopamam
10 svāṅguṣṭhaparvaṇā tulyaṃ vyaktāṅgāvayavaṃ śubham
pañcavaktraṃ śaśāṅkārdhaśekharaṃ taṃ trilocanam
11 dhyātvā samyag viśet tatra yo 'yaṃ so 'haṃ na saṃśayaḥ
dhyāyaṃś cared divā rātrau vyomavyāpimanuṃ smaran

9a vimalena hṛdā : akaluṣamateḥ *Pāsupatasūtra* 1.18; akāluṣyeṇa bhāvena jantum paśyeta sarvataḥ *Niśvāsamukha* 4.94 **9c–11a** hṛtpadmakarṇikāsaṃsthaṃ . . . dhyātvā : oṅkāram adhidhyāyīta. hṛdi kurvīta dhāraṇām *Pāsupatasūtra* 5.24–25

9b sampūrṇena C Bhatt : svabalena γ **10b** vyaktāṅgāvayavaṃ C : vyaktāvayavaṃ Kh : vyaktāvayavayaṃ ζ : suvyaktāvayavaṃ Bhatt **11c** cared C Bhatt : caran : Ṅ : caraṃ ϵ • divā rātrau C : divārātraṃ γ **11d** vyomavyāpimanuṃ smaran Bhatt : vyomavyāpim anusmaran γ : vyomavyāpinam anusmaran C

12 sāṅgaṃ brahmasamāyuktam alpabhuk sattvavān sadā
śītātapasaho nityaṃ maitrī kāruṇikaḥ sadā

12c śītātapasaho : godharmā mṛgadharmā vā *Pāsupatasūtra* 5.18; tayos tu sati dharmabahutve samāno dharmo gṛhyate: ādhyātmikādidvandvasahiṣṇutvam *Pañcārthabhāṣya* ad loc. ; śītātapaparikleśair . . . japadhyānaparo nityaṃ sarvadvandva-

sahiṣṇukaḥ *Niśvāsamukha* 4.96 ● maitrī : yogī . . . maitro 'bhijāyate *Pāsupatasūtra* 5.2, 5–6

12a sāṅgaṃ C : sāṅga γ Bhatt **12b** sattvavān ṄChJ Bhatt : satyavaṃ Kh : tatvavān C

13 bhāvayan muniśārdūla jagad ātmany avasthitam
sthito vāhaṃ jagaty asmiṃś cittajid yogato 'khile
14 vyaktaṃ nānāśrayaṃ viśvam anekaracanākulam
nānābhāvaguṇopetaṃ nānāvarṇaguṇāsrayam
15 jātibhedavibhinnāṅgaṃ nānātattvālisaṃtatam
nānākalākalāpāḍhyam icchādveṣādisaṃkulam
16 ajñānatimirākrāntaṃ bhoganidrāvaśaṃ jagat
kṛṣṇarātritamopetaṃ dehaśayyākṛtāspadam
17 krīḍāsvapnodvahaṃ hy etad āśāpāśavaśānugam
rāgālasyavaśāt suptaṃ na hy evaṃ paramārthataḥ
18 parameśārkakiraṇaiḥ saṃspṛṣṭasya mahātmanaḥ
carato 'sya śivajñānaprakaṭīkṛtacetasaḥ

13a bhāvayan C Bhatt : evaṃ yan ṄKh : evaṃ ya ζ ● śārdūla γ Bhatt : śārdūlaṃ ϵ **13c** sthito vāhaṃ C Bhatt : sthito 'haṃ vā ϵ : sthito 'haṃ Ṅ ● jagaty asmiṃś C Bhatt : hajantyasmiṃś Kh : bhajaṃtyasmiṃś Ch : bhagavanyasmiṃś Ṅ : om J **13d** yogato 'khile C : yogato 'khilaṃ δ Bhatt **14b** racanākulam C Bhatt : caraṇākulam ϵ : caruṇākulam Ṅ **14c** bhāvaguṇo C Bhatt : bhavaguṇo ϵ : bhavagaṇo Ṅ **14d** varṇaguṇāsrayam C Bhatt : karmakṛtāśrayam δ **15b** nānātattvālisaṃtatam *conj* : nānātatvalisaṃtatam C : nānākarmaṇi saṃkulam δ Bhatt **15c** kalāpāḍhyam C Bhatt : ca kalpāḍhyam Kh : ca kalyāḍhyam Ch : ca kalyākhyam J : vikalpāḍhyam Ṅ **16c** tamopetaṃ C Bhatt : samopetaṃ δ **17a** svapnodvahaṃ hy etad C Bhatt : svapnovahaddhyetad ṄCh : svapnovahat hy etad J : svapnovahanyetad Kh **17b** āśāpāśa C Bhatt : āśāvar*ti(tī Kh) δ **17d** na hy evaṃ C Bhatt : tarhyevaṃ Ṅ : tadhyevaṃ Ch : tasyevaṃ J : [. . .]vaṃ Kh **18a** parameśārka C Bhatt : parameśāna δ

19 parair ākṛṣyamāṇaḥ saṃs tāḍyamānaś ca sādhakaḥ
hṛṣṭim āyāti paramāṃ caryātejopabṛṃhitaḥ

19ab parair ākṛṣyamāṇaḥ saṃs tāḍyamānaś ca sādhakaḥ : paribhūyamānaś caret *Pāsupatasūtra* 3.5; yaṣṭimuṣṭyādibhiḥ saṃyojanaṃ paribhavaḥ *Pañcārthabhāṣya* ad loc.

19c paramāṃ C Bhatt : paramaṃ δ **19d** caryātejo C Bhatt : caryāpādo δ ● taḥ C Bhatt : taṃ δ

20 matto nānyaḥ kvacic chreṣṭho jaghanyo vātha vidyate
sarvam evābhimanyeta jagad bandhur iva sthitam
21 abhyantare prahṛṣṭātmā bāhyavṛttisamāśrayāt
evaṃ vai caratas tasya grāmād grāmāntareṣv atha

22 saṃvatsarāj jayet sarvān dvandvān dehaprabādhakān
saṃvatsaradvayenāsau trikālajñānam āpnuyāt
23 agnivat sarvadāhī syād virajaskaḥ sa jāyate
tribhiḥ paśyati siddhāṃś ca caturbhiś ca divaukasaḥ
24 pañcabhiś ca naravyāghra rudrān paśyaty asaṃśayaḥ
taiḥ sārdhaṃ ramate ṣaḍbhis tattulyabalavikramaḥ
25 svecchāvidhāyī bhavati caryāvīryabalān mune
evaṃ padāt padaṃ yāti utkṛṣṭo vapuṣā sadā
26 krīḍataś ca pare vyomni bhagavān sa sadāśivaḥ
dadāti padam ātmīyam aiśvaraṃ sādhakātmanaḥ
27 nirīśvaraṃ vā paramaṃ śāśvataṃ padam uttamam
etad vidhānāṃ paramaṃ vratasyāsya prakīrtitam
28 dvitīyam aparaṃ bhadraṃ samāsāt kathayāmi te
aluptaniyamotthābhir vāsanābhir yadā mune
29 viyuktākhilakāluṣyo dhvastasaṅgena cetasā
tadā caryāsu viśrāntaḥ sarvārthākṣapariśramāt
30 bahiṣkṛtya jagat sarvaṃ vratastho 'pāttasaṃgamaḥ
bahiṣkṛtaś ca lokena gatvāraṇyam atandritaḥ
31 śmaśānaṃ vā jitaprāṇaḥ prāṇān saṃyamya sādhakaḥ
tyajed dehaṃ sukhenaiva virakto 'tīva duḥsahāt
32 saṃsārārāmagahanād anityāt sumahābhayāt

31a śmāśānaṃ vā : śmasānavāsī dharmātmā yathālabdhopajīvikaḥ / labhate rudrasāyujyaṃ sadā rudram anusmaret *Pāsupatasūtra* 5.30-34

20b bandhur iva CKhṄ Bhatt : bandhur iti ζ **21a** abhyantare C Bhatt : manyaṃś caret δ **21c** grāmantareṣv atha C Bhatt : grāmantareṣv api δ **22a** jayet C Bhatt : jāyate δ **22b** dvandvān dehaprabādhakān C Bhatt : dvandadehaprabādhakam ϵ : dvandabhedapradhānakam Ṅ (But Bhatt's apparatus is confused here, since it also records *prabādhakaḥ* Kh and *prabodhakaḥ* ζ) **23ab** agnivat sarvadāhī syād virajaskaḥ C Bhatt : agnivat sarvadā hi syān nīcasya Ṅ : agniva sarvadā dehi syāt tiraścasthaḥ Ch : agnivat sarvadehi syāt tirathaś ca J : (agnivat sarvadāhī [Bhatt unclear]) syān niraścas sa tra Kh • sa jāyate C Bhatt : sa endribhiḥ Ṅ : ye tribhiḥ ϵ **23c** tribhiḥ paśyati siddhāṃś C Bhatt : prapadyate siddhāṃś ca Kh : prapadyate siddhā . . . ś ζ : prapadyate tathā siddhāś Ṅ **24b** paśyaty asaṃśayaḥ C Bhatt : paśya*ti(nti Ṅ) saṃśayaḥ δ **25cd** yāti utkṛṣṭo vapuṣā C : bhoktur *a(ā Kh)kliṣṭavapuṣaḥ δ Bhatt **26c** padam C Bhatt : *param(. . . m J) δ **26d** aiśvaraṃ C Bhatt : aiśvaryaṃ δ **27c** vidhānāṃ C Bhatt : pradhānaṃ δ **28a** dvitīyam aparaṃ C Bhatt : dvitīyaṃ paramaṃ δ **28d** yadā mune C Bhatt : mahāmune δ **29ab** kāluṣyo dhvasta C Bhatt : kāluṣyam asya δ **29c** tadā caryāsu C Bhatt : tadāścaryāsu Kh : tadāśvaryāsu ζ: tadāccāryāsu Ṅ **29cd** viśrāntaḥ sarvārthākṣa ChJ Bhatt : viśrāntyaḥ sarvā[rthākṣa ?] C : viśrāntasarvārthārtha Kh : viśrāntasarvārtha Ṅ **29d** pariśramāt J : pariśramān C : paribhramāt KhṄCh : paribhramān Bhatt **30b** vratastho 'pātta C Bhatt : pratasthopātta ϵ : prasaktopāṅga Ṅ • saṃgamaḥ Ṅ Bhatt : saṃgamam ζ : saṃśayaḥ CKh **30c** bahiḥkṛtaś ca C Bhatt : bahiṣkṛtisva δ **31a** jitaprāṇaḥ C

Bhatt : ci*ta(tat J)prāṇaḥ *δ* **31d** duḥsahāt C Bhatt : duḥsahajāt *δ*

Ur-*Skandapurāṇa*, 179.39–51 (in the *Pāśupatayogavarṇana*, namely the Adhyāyas 174–183 that close the work):

39 yogāspadaṃ samādhāya pūrvoktaṃ guṇavarjitam
dhyāyīta hṛdi taṃ devaṃ viśvaṃ viśveśvaraṃ vibhum
40 anādinidhanaṃ śāntaṃ traiguṇyaparivarjitam
tālau jihvāṃ samādhāya dantair dantān na ca spṛśan
41 indriyāṇi manaś caiva paramātmani yojayet
kṛtvā manasi tat sarvaṃ prāṇāpānau niruddhya ca 41
42 oṃkāraṃ tv asakṛd dhyāyan saṃhṛtyāṅgāni kūrmavat
śarīraṃ sarvam āpūrya vikṣipet sarvam ātmani 42
43 tat saṃhṛtya munir bhūyo vyāpi bhūtaṃ pravistṛtam
nāḍīvāyupracāreṇa bhūyo bhūyas tathārabhet
44 sa pūrvāpararātre tu sāttvikaṃ ceta ucyate
madhyāhne cāparāhaṇe ca kṛṣṇaṃ dhyāyīta tāmasam

44c madhyāhne *em* : madhyāṅge Bhaṭṭarāī

45 sandhyayor ubhayor nityaṃ rājasaṃ dhyānam ācaret
taijasaṃ sarvataś cāpi dhyānad evaṃ jayed guṇān
46 sadaivaṃ dhyayato vyāsa tad aiśvaryaṃ pravartate
yena ṣaḍviṃśakaṃ buddhvā hṛdayasthaṃ maheśvaram
47 **svecchayā svatanuṃ tyaktvā** tasminn eva pralīyate
paramātmā paraṃ brahma kāraṇaṃ puruṣo mahān
48 īśvaro nirguṇo bhoktā ṣaḍviṃśaḥ samudāhṛtaḥ
yac cāsat sadasac caiva bhūtibhūto vibhuḥ paraḥ
49 jāgarti svapate bhuṅkte saṃtiṣṭhati dadāti ca
sa sraṣṭā sa ca saṃhartā guṇātīto maheśvaraḥ
50 ity etat kathitaṃ sarvaṃ sarvayoganidarśanam
yogaṃ pāśupataṃ tubhyam ādyaṃ mokṣagatipradam
51 sarvaprasaṅgarahitaṃ haravaktraviniḥsṛtam
sūkṣmaṃ tat paramaṃ jñānaṃ pravakṣyāmi tavānagha
yasya samyakparijñānād vijñeyaṃ nāparaṃ bhavet

ibid. 181.29c–30b:

nirmamā yogaviduṣaḥ śaṃkaravratam āsthitāḥ
gacchanti svatanuṃ tyaktvā hitvā māyāṃ paraṃ padam

ibid. 182.1–26b:

1 bhagavan sarvayogīśa sarvāmaranamaskṛta
aho jñānaṃ tvayākhyātam ajñānavinivartanam
2 adyāhaṃ gatasaṃdeho mahādevaṃ paraṃ prati

śaṃkarāt prakṛtir jātā brahmaviṣṇū tadātmakau
3 jñātvā ṣaḍviṃśam īśānaṃ mucyate bandhanād iti
sarvayogapathāt pūrvam uktvā sakalasaṃhitām
4 niṣkalaṃ sakalaṃ jñānaṃ ko 'nya evaṃ prabhāṣate
śravaṇād asya viprendra dehaṃ muktam abodhiṣam
5 tvatprasādād ahaṃ tāta prāptajñāno mahāśubhaḥ
visaṃdeho 'bhavaṃ śāntaḥ praṣṭavyaṃ kiṃcid asti me
6 tat tvāṃ vijñāpayāmīdaṃ niṣṭhām ākhyātum arhasi
evaṃ vijñānasampannaḥ prāptayogo munir mune
7 vinā kleśaṃ tanuṃ tyaktvā yogī yogabalānvitaḥ
katham āpnoti tad brahma niṣkalaṃ parameśvaram
8 īśvarādhārasamprāpter upāyaṃ mokṣalambhanam
kathayasva muniśreṣṭha praṣṭavyaṃ nānyad asti me
9 evam uktaḥ sa śiṣyeṇa vyāsena sumahātmanā
kathayām āsa viprendraḥ śivasiddhāntaniścayam

sanatkumāra uvāca
10 śṛṇu vyāsa paraṃ jñānam īśvarādhānakāraṇam
svecchayā yena mucyante yogino jñānatatparāḥ
11 tridhotkrāntim imāṃ jñātvā muhur abhyasya caiva hi
svadehaṃ ripuvat tyaktvā ṣaḍviṃśe layam āpnuyāt
12 yā nāḍyo vāyvavaṣṭabdhāḥ saṃvaranti śarīriṇam
śataṃ tāsāṃ śatānāṃ tu karṇikāmadhyam āśritam
13 tam āśrityāsthitā nāḍyo nābhyāṃ pādeṣv adhogatāḥ
śirobaddhāḥ smṛtāḥ bhūyas tā eva karam āsthitāḥ
14 karam āśritya tā bhūyaḥ karṇikāṃ punar āśritāḥ
dvisaptatisahasrāṇi nāḍīnām aparā mune
15 tāsām ekaikaśo bhedāt sūkṣmasūkṣmatarāḥ smṛtāḥ

15a bhedāt *conj* : bhedāḥ Bhaṭṭarāī : bhede Bhaṭṭarāī's K

tāsu saṃcarate prāṇaḥ karṇikāvyomasambhavaḥ
16 tatrātmā sūkṣmasaṃlakṣyaḥ prāg uktas tiṣṭhati dvija
yā prabhā durdṛśā tasya tāṃ bhajed yogavin muniḥ
17 tat tejaḥ sarvanāḍīṣu vibhaktaṃ sarvadehinām
tena nāḍyo bahiḥsparśān manaḥ kurvanti vistṛtam
18 tat tejaś cakṣuṣā hṛtvā sarvanāḍīsamāśritam
mana ekagataṃ kuryāt tac cātmani niyojayet
19 vāyur dhanañjayo nāmnā yo hṛdi sphurate sadā
trīṇi tasya mukhāny āhuḥ śiro nābhi hṛd eva ca
20 ye 'nye prāṇā navākhyātā vāyavaḥ kīrtitā mayā
dhanañjayasya sarve te vaśagās tannibandhanāḥ
21 tadvaśād utkramanty ete tasmiṃs tiṣṭhati saṃsthitāḥ

21b tiṣṭhati *em* : tiṣṭhanti Bhaṭṭarāī

nābhībandhanam āsādya nāḍīnāṃ vaktram āsthitam
22 dvitīyaṃ karṇikāyāṃ tu tṛtīyaṃ tālusaṃsthitam
kṣurikā paraśuḥ śūlaṃ trividhotkrāntir ucyate
23 śūlaṃ hṛdi kṣuraṃ nābhyāṃ tālau paraśur āsthitaḥ
tāluke hṛdi vā baddhaṃ trayaṃ nābhyāṃ pratiṣṭhitam
24 tālau viyojitaṃ sarvaṃ prāṇam eva vimuñcati
ākṣiptaṃ tritayaṃ nābhyāṃ karṇikāyāṃ viyojitam
25 sthitam (?) ātmani saṃyojya vikṣiped ūrdhvato manaḥ
prayogād asya viprendra mucyate tatkṣaṇān muniḥ
26 svacchandatanusaṃtyāga eṣa te parikīrtitaḥ
dharmādharmanibaddhais tu karmabhiḥ prāganuṣṭhitaiḥ
27 yathā jīvo na baddhyeta yoginas tad idaṃ śṛṇu
bāhyaḥ śarīrajaś caiva mṛtyur dvividha ucyate
28 viṣaśastrāgniyogais tu sarpadaṃṣṭrimarujjalaiḥ
bāhyo mṛtyur iti khyātaḥ śārīraṃ tu nibodha me

28d śārīraṃ *em* : śarīraṃ Bhaṭṭarāī

29 rogajaḥ kālajo vāpi mṛtyur ābhyantaro bhavet
kālajo jarayā prokto rogajo vyādhisaṃkṣayāt

29d vyādhi *conj* : vyadhi Bhaṭṭarāī

30 durlabho mṛtyur anyonyaṃ yogasaṃdhānajo mune
yogopāyakṛto yaś ca yaś ca kālakṣayāgataḥ
31 tayor bhedavikāre tu śṛṇu vyāsa samāsataḥ
kālakṣayād bhavaty eko dvitīyo manasepsitaḥ
32 yo ’yam āghoṣajaḥ śabdaḥ śrūyate śrotrasaṃdhitaḥ
sa pūrvaṃ līyate kūrme tena vahnis tyajet prabhām
33 niṣprabhaḥ sa tato vahniḥ śabdayogād viyujyate
śabdasparśaguṇātīto rūpayogaṃ vimuñcati
34 evam agnau praṇaṣṭe tu sarva evānilās tataḥ
ekato yogam icchanto marmāṇi vinikṛntate
35 kūrmāro devadattaś ca kṛkaro nāga eva ca
udānenāśu saṃyujya karṇikāyāṃ viśanti hi
36 tata ūrdhvo bhavec chvāso manojīvavinirgamaḥ
tato jyotir yad akṣibhyāṃ tat somaṃ viśati drutam
37 indriyāṇi mano yānti manaḥ prāṇavinirgamam
teṣu sarveṣu līneṣu prāṇān vāyur nipīḍayet
38 pīḍyamānās tataḥ sarve te bhavanty ekato ’nilāḥ
svaṃ svaṃ tyaktvā tataḥ sthānaṃ yac ca karma yadātmakam
39 ekasthā vāyavaḥ sarve pūrayanti dhanañjayam
śeṣas tatra hi kūrmāro jīvaṃ tyaktvā sa tiṣṭhati
40 mano buddhir ahaṃkāraś ceto jīvas tathaiva ca
niṣkramanti tato dehāt tvaritaṃ vāyuneritāḥ

41 prāgupāttas tato 'syānyo dehaḥ sūkṣmo vijāyate
sa tatra saṃdhito jīvo bhūyo mūḍhaś ca tiṣṭhati
42 evaṃ kālakṛtā hy eṣā sarvabhūtagaṇasthitiḥ
vinā yogaṃ na jīyeta sūkṣmaṃ māheśvaraṃ padam
43 upaviṣṭaḥ prasupto vā utkrāntyabhyastasaṃyamaḥ
svecchayā mucyate vyāsa jñātvā taṃ tu maheśvaram
44 kṣurikāṃ paraśuṃ vātha śūlaṃ vā dhārayen muniḥ
tataḥ sarve 'sya līyante vikārāḥ karaṇaiḥ saha
45 vīkṣate ceśvaraṃ brahma ṣaḍviṃśaṃ svatanusthitam
manas tīvraṃ jaḍaṃ jantoḥ prayacchati vipadyataḥ
46 sa rujā moham āpanno jñānavastu na vindati
anena karmaṇā vipra sarvarukparivarjitaḥ
47 sukham ārohati brahma harmyapṛṣṭhaṃ talād iva
padārthaṃ pañca vijñāya duḥkhāntapariniṣṭhitaḥ
48 pañcabhir brahmabhiḥ pūto bhasmanā dīkṣito dvijaḥ
śaṃkaraikamanā yogī jñānam etad avāpnute
49 māheśvaram imaṃ yogaṃ niṣkalaṃ muktikāraṇam
yatnād api na vindanti vratam aprāpya śāṃkaram
50 sa tvaṃ vyāsa mahābuddhe caran pāśupataṃ vratam
mahādevaparo bhūtvā jñānam etad avāpnuhi
51 naivam etat paraṃ brahma anye vindanti yoginaḥ
mahādevaṃ prapannā ye tān muktvā śivayoginaḥ
52 eṣa mokṣavidhiḥ kṛtsnaḥ sarvapratyayavarjitaḥ
niṣkalaḥ kathito vyāsa paro yasmān na vidyate
53 evaṃ pāśupatā viprā niṣkalaṃ taṃ maheśvaram
yogād āviśya mucyante punarjanmavivarjitāḥ
54 sakalasyāspadaṃ divyaṃ brahmalokāt pare sthitam
mahādevasya vakṣyāmi tadbhaktā yatra yānti te

Raghuvaṃśa of Kālidāsa (5th century[2]) 1.5–9:

5 so 'ham ājanmaśuddhānām āphalodayakarmaṇām
āsamudrakṣitīśānām ānākarathavartmanām
6 yathāvidhihutāgnīnāṃ yathākāmārcitārthinām
yathāparādhadaṇḍānāṃ yathākālaprabodhinām
7 tyāgāya sambhṛtārthānāṃ satyāya mitabhāṣiṇām
yaśase vijigīṣūṇāṃ prajāyai gṛhamedhinām
8 śaiśave 'bhyastavidyānāṃ yauvane viṣayaiṣiṇām
vārddhake munivṛttīnāṃ **yogenānte tanutyajām**
9 raghūṇām anvayaṃ vakṣye tanuvāgvibhavo 'pi san
tadguṇaiḥ karṇam āgatya cāpalāya pratāritaḥ

[2]Kālidāsa refers to the Hūṇas in *Raghuvaṃśa* 4.71: *tatra hūnāvarodhānāṃ bhartṛṣu vyativikramam / kapolapāṭanādeśi babhūva raghuceṣṭitam*. The Kidarite nomads known in India as the Hūṇas/Hūnas appeared in Central Asia during the fourth century. The earliest reference to them is c. AD 350, by Ammianus Marcellinus (16,9.4). The original nucleus of the Kidarite state was in Tokharistan (=northern Afghanistan, and southern Ukbekistan and Tajikistan), with its capital probably near Balkh. Its power extended to Puruṣapura (Peshawar) by the time of the son of Kidara. The founding of the state and its extension to the south of the Hindu Kush took place c. 390 to 430. During the reign of Kumāragupta I (413–455) a considerable part of the central and western Panjab was under Kidarite rule. It seems that the army of Skandagupta (455–467), son and successor of Kumāragupta (413–455), managed to stop the eastward advance of the Kidarites but that the Kidarite territories in central and western Panjab were maintained. It is tempting to surmise that the *Kumārasambhava*'s theme of the birth of Skanda to save the Devas by leading them in war against the Asuras alludes to the birth of Skandagupta as the royal hero who would defeat the Hūṇas, Mlecchas who threatened the very existence of the Gupta kingdom and certainly exhausted its resources.

The Yoga of Dying
The Śaiva Atimārga
Week 4: Handout 3 Revised and Extended

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Pāśupatasūtra 5.30–40:

śmaśānavāsī (30) dharmātmā (31) yathālabdhopajīvikaḥ (32)
labhate rudrasāyujyaṃ (33) sadā rudram anusmaran (34)

chittvā doṣāṇāṃ hetujālasya mūlam (35)
buddhyā (36) svaṃ cittaṃ (37) sthāpayitvā ca rudre
(38) ekaḥ kṣemī san vītaśoko(39) 'pramādī
gacched duḥkhānām antam īśaprasādāt (40)[1]

34 anusmaran *conj* : anusmaret Ed. Cf. om ity ekākṣaraṃ brahma vyāharan mām anusmaran / yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim *Mahābhārata* 6.30.13 (*Bhagavadgītā* 8.13); saṃpātābhihitaṃ kṛtvā mantrair vidhim anusmaran *Atharvavedapariśiṣṭa* 1.42.3; sadā samādhiṃ kurvīta haṃsamantram anusmaran *Brahmavidyopaniṣat* 65ab; *passim* in the Epics at the end of the pāda-pair. **37** svaṃ cittaṃ *conj.* : saṃcittaṃ Ed. *Pañcārthabhāṣya* ad loc. : atra sam iti doṣādiviśliṣṭaṃ svayam eva svaguṇatvena parigṛhyate. Cf. *Liṅgapurāṇa*, *Uttarabhāga* 18.40: tṛṣṇāṃ chittvā hetujālasya mūlaṃ buddhyā *cittaṃ (*conj.* : cintyaṃ Ed.) sthāpayitvā ca rudre (Metre: Śālinī); *Atharvaśira-upaniṣad* 66 (ed. A. Mahadeva Sastri with the commentary of Upaniṣadbrahmayogin [mid-18th century): tṛṣṇāṃ chittvā hetujālasya mūlam / buddhyā saṃcintya sthāpayitvā tu rudre.

Gaṇakārikāratnaṭīkā p. 5, lines 18–20:

caturthāvasthasya yathālabdhaṃ vṛttiḥ. śmaśānadeśāvasthitenaiva divase divasadvaye traye vā tad annapānaṃ prāpyate tad yathālabdham ucyate. pañcamāvasthasya tu śarīrābhāvād eva vṛttyanupapattir iti.

ibid. p. 7, lines 5–8:

[1] The metre is Vaiśvadevī.

niṣṭhāyogayuktasya pañcamaṃ balam āha apramāda iti. . . . . caśabdaḥ **śarīrendriyadharmādharmavyāvṛttau satyām** apramāda eva balam iti sūcayati.

ibid. p. 16, lines 3–11:

caturthaṃ lābham āha: sthitir iti. doṣahetujālasya mūl†ākhyā†nivṛttau cittasya rudre 'vasthānam atyantaniścalatvaṃ sthitir ucyate. tatsamakālaṃ yogino 'saṅgitvādīni nava lakṣaṇāni bhavanti. tatra lakṣyamāṇasya saṃgasyātyantavyāvṛttir asaṅgitvam. kevalarudratattvāvasthitacittatvaṃ yogitvam. anurudhyamānacittavṛttitvaṃ nityātmatvam. aprādurbhāvicittatvam ajatvam. paramasamatā maitratvam. **śarīrādiviyuktatvam ekatvam**. sarvāśaṅkāsthānātikrāntatvaṃ kṣemitvam. bāhyādhyātmikakriyāśūnyatvaṃ niḥkriyatvam. samastacintārahitatvaṃ vītaśokatvam.

ibid. 17, ll.5–7:

prāg api rudrāyattatvāt sādhakasya rudro 'sty eva deśas tathāpi prāg anyavyapadeśo 'py asti. sāmprataṃ punaḥ **śarīrādirahitasya sarvadeśavikalatvād** avadhāraṇaṃ karoti rudra eveti.

ibid. p. 21 (in an unattributed quotation concerning the Pāśupata Yoga):

dhyāyann eva tam īśānaṃ yadi prāṇān vimuñcati
tasya dehāntakāle vai dadyād īśaḥ parāṃ gatim

Mataṅgapārameśvara, *Caryāpāda* 9.1–32b:

1 atha rudravrataṃ puṇyam idānīṃ munisattama
varṇayiṣyāmi saṃkṣepād yena lokāś carācarāḥ
2 vaśam āyānty asaṃdehāc carataḥ sādhakātmanaḥ
muktiś ca śāśvatī vipra śivaśāstrakramāgatā
3 vyajyate vyaktatapasas caryāpādavidhānataḥ
rāgāt parāṅmukhasyetthaṃ dveṣāc ca kaluṣātmakāt

3a vyaktatapasas : vyaktaliṅgapūrvakatvād avyaktādikramasya *Pañcārthabhāṣya* ad 4.10 **3d** dveṣāc ca kaluṣātmakāt : atrākaluṣā yasya matiḥ so 'yam akaluṣamatiḥ, bahuvrīhisamāsaḥ. atrākāraḥ kaluṣapratiṣedhe. bhāvakāluṣyam evātra kāluṣyam. kathaṃ gamyate. prāksiddhatvāt. iha ca purastād uktam. nāvekṣed nābhibhāṣed ity ukte arthād āpannaṃ dṛṣṭe cābhibhāṣite ca dveṣecchākrodhā utpadyante *Pañcārthabhāṣya* ad 1.18

2d śivaśāstrakramāgatā γ: śiva[vak]trakramāgatā C **3a** vyajyate vyaktatapasaś caryā *conj* : vyañjyaṃ vyaktitayapaśvaryā C [perhaps from vyañjyate (Aiśa) vyaktatapasaś caryā] : vyajyate kliṣṭatapasaś caryā γ Bhatt ('kliṣṭa)

4 buddhir utpadyate 'kasmāt kāraṇecchāpracoditā
samayī bhāvitātmā syād rudrārādhanatatparaḥ
5 anujñātaś ca guruṇā bhasmaniṣṭho 'pratigrahaḥ
jaṭī maunī prasannātmā triśūlī bhaikṣabhuk sadā
6 ekaliṅgaṃ[2] śmaśānaṃ vā vṛkṣamūlam athāpi vā
rātrāv āśritya yuktātmā samādhisthaś cared vratam
7 ekavāsā jitakrodho digvāsā vāsahāyavān
vivecanena satatam bhūmim āpūya paṇḍitaḥ
8 śanakair niviśet tatra bhasma dattvā tatopari
dveṣam utpādayan yuktyā lokasyāparamārthataḥ

7ab ekavāsāḥ . . . digvāsāḥ : ekavāsā avāsā vā *Pāśupatasūtra* 1.10-11 **7c–8b** vivecanena satatam bhūmim āpūya paṇḍitaḥ / śanakair niviśet tatra bhasma dattvā tatopari : vastraśikyabhasmādhārabhaikṣabhājanādīni muhur muhur vivecayitavyāni. kasmāt. prāṇino hi sūkṣmacāriṇaḥ kṣipram eva vilayaṃ prayānti. tasmāt sūkṣmai *rāṅkavapavitraiḥ (*conj* : sūkṣmair aṅgapavitraiḥ Ed) pakṣmacāmaratālavṛntair vastrāntair vā muhur muhur vi[vecya] . . . bhūpradeśe *bhasma prastarati (*conj* : bhasma bhavati Ed) *Pañcārthabhāṣya* p. 17; athāyatanasandhinaṃ bhūpradeśaṃ divā parigṛhītaṃ sthāvarādidoṣarahitatvena suparīkṣitaṃ sandhyāvasāne vastrāntādimṛdupavitreṇa vivecya bhasmanaiva śuciṃ kuryāt. tad anu tatropaviśya vidhyabhiniviṣṭas tāvat tiṣṭhed yāvad atinidrābhibhūtaḥ śrāntaś ca bhavati. tataḥ punar utthāya vivecayet. tad anu mantraiḥ saṃskṛtya bhasma prabhūtaṃ prastaret *Ratnaṭīkā* p. 19 **8cd** dveṣam utpādayan yuktyā lokasya : avamataḥ sarvabhūteṣu paribhūyamānaś caret . . . api tat kuryād api tat bhāṣed yena paribhavaṃ gacchet. paribhūyamāno hi vidvān kṛtsnatapā bhavati *Pāsupatasūtra* 3.3–5, 16–19; viparītāni karmāṇi kurvaṃl loke jugupsitaḥ *Niśvāsamukha* 4.97cd; paribhūtaḥ kṛtsnatapāḥ sarvalokeṣu ninditaḥ / mahātapāś ca bhavate pūjālābhavivarjitaḥ *Niśvāsamukha* 4.100c-101b • aparamārthataḥ : anenānṛtābhiyogenāsya yat teṣāṃ sukṛtaṃ tad āgacchati. asyāpi ca yat pāpaṃ tat tān gacchati *Pañcārthabhāṣya* ad 3.12, 3.13 etc.; tasmād avamānādibhiḥ parān saṃyojayatā svayam evātmā saṃyoktavyaḥ. anyathā *pāpa(*conj* : pāśa Ed)mātraḥ syād iti *Pañcārthabhāṣya* ad 3.7

4b pracoditā γ Bhatt : pravedinā C **5c** jaṭī C : japen γ Bhatt • maunī γ Bhatt : mānī C **7d** āpūya *conj* : āpūrya Bhatt **8a** niviśet KhChJ : nivaśet Ṅ : nivaset C Bhatt **8c** dveṣam γ Bhatt : doṣam ϵ **8d** lokasyāparamārthataḥ C : lokasya paramārthataḥ γ

9 vimalena hṛdā nityaṃ sampūrṇena ca cetasā
hṛtpadmakarṇikāsaṃsthaṃ taḍitpuñjacayopamam

[2]On the nature of the *ekaliṅgam* see *Śrīcakrasādhanāvidhāna*, f. 20v4–6: *ekaliṅgam uktaṃ tatraiva pañcakrośāntare yatra na liṅgāntaram īkṣyate / tad ekaliṅgam ākhyātaṃ tatra siddhir anuttamā*; Gadādharabhaṭṭācārya, *Tripurārcanamañjarī* 4, f. 9r: *teṣu ekaliṅgasthānaṃ matsyasūkte: catuḥkrośāntare yatra na liṅgaṃ dṛśyate param / ekaliṅgaṃ vijānīyāt tatra siddhir anuttamā. anyatrāpi: pañcakrośāntare yatra na liṅgāntaram īkṣyate / tad ekaliṅgam ākhyātaṃ tatra siddhir anuttamā. purāṇaprasiddham ekaliṅgasthānaṃ mevāḍadeśe prasiddham iti vadanti*. For this and the others here mentioned as sites for Sādhana see, e.g., *Jayadrathayāmala* Ṣaṭka 1, 15.127c–130b: *aṣṭāvaranikaṃ hy etac chivadravyaiḥ śivātmanā[naḥ] / yaṣṭavyaṃ sādhakendreṇa gṛhe tu gṛhiṇā sadā / *dhṛte* (*conj* : *vṛta* Cod.) *bhīma*vrate* (*conj* : *vratair* Cod.) *ghorair vīradravyaiḥ supuṣkalaiḥ / *sasahāyena* (*conj* : *susahāyena* Cod.) *giryagre śmaśāne 'tha ca catuspathe / ekaliṅgaikavṛkṣe vā mātṛdhāmni surālaye / yaṣṭavyo bhairavīyāgo bhairavācāravartiṇā.*

10 svāṅguṣṭhaparvaṇā tulyaṃ vyaktāṅgāvayavaṃ śubham
pañcavaktraṃ śaśāṅkārdhaśekharaṃ taṃ trilocanam
11 dhyātvā[3] samyag viśet tatra yo 'yaṃ so 'haṃ na saṃśayaḥ
dhyāyaṃś cared divā rātrau vyomavyāpimanuṃ smaran

9a vimalena hṛdā : akaluṣamateḥ *Pāsupatasūtra* 1.18; akāluṣyeṇa bhāvena jantum paśyeta sarvataḥ *Niśvāsamukha* 4.94 **9c–11a** hṭpadmakarṇikāsaṃsthaṃ . . . dhyātvā : oṅkāram adhidhyāyīta. hṛdi kurvīta dhāraṇām *Pāsupatasūtra* 5.24–25

9b sampūrṇena C Bhatt : svabalena γ **10b** vyaktāṅgāvayavaṃ C : vyaktāvayavaṃ Kh : vyaktāvayavayaṃ ζ : suvyaktāvayavaṃ Bhatt **11c** cared C Bhatt : caran Ṅ : caraṃ ϵ • divā rātrau C : divārātraṃ γ **11d** vyomavyāpimanuṃ smaran Bhatt : vyomavyāpim anusmaran γ : vyomavyāpinam anusmaran C

12 sāṅgaṃ brahmasamāyuktam alpabhuk sattvavān sadā
śītātapasaho nityaṃ maitrī kāruṇikaḥ sadā

12c śītātapasaho : godharmā mṛgadharmā vā *Pāsupatasūtra* 5.18; tayos tu sati dharmabahutve samāno dharmo gṛhyate: ādhyātmikādidvandvasahiṣṇutvam *Pañcārthabhāṣya* ad loc. ; śītātapaparikleśair . . . japadhyānaparo nityaṃ sarvadvandvasahiṣṇukaḥ *Niśvāsamukha* 4.96 • maitrī : yogī . . . maitro 'bhijāyate *Pāsupatasūtra* 5.2, 5–6

12a sāṅgaṃ C : sāṅga γ Bhatt **12b** sattvavān ṄChJ Bhatt : satyavaṃ Kh : tatvavān C

13 bhāvayan muniśārdūla jagad ātmany avasthitam
sthito vāhaṃ jagaty asmiṃś cittajid yogato 'khile
14 vyaktaṃ nānāśrayaṃ viśvam anekaracanākulam
nānābhāvaguṇopetaṃ nānāvarṇaguṇāsrayam
15 jātibhedavibhinnāṅgaṃ nānātattvālisaṃtatam
nānākalākalāpāḍhyam icchādveṣādisaṃkulam
16 ajñānatimirākrāntaṃ bhoganidrāvaśaṃ jagat
kṛṣṇarātritamopetaṃ dehaśayyākṛtāspadam
17 krīḍāsvapnodvahaṃ hy etad āśāpāśavaśānugam
rāgālasyavaśāt suptaṃ na hy evaṃ paramārthataḥ
18 parameśārkakiraṇaiḥ saṃspṛṣṭasya mahātmanaḥ
carato 'sya śivajñānaprakaṭīkṛtacetasaḥ

[3]For the visualization of the Siddhānta's Sadāśiva see, e.g., Bhojadeva, *Siddhāntasārapaddhati* (NAK, MS 5-743 [NGMPP B 28/19]) ff. 10v–11r: baddhapadmāsanaṃ sitacchāyaṃ ṣodaśavarṣadeśīyaṃ pañcavaktram abhayaprasādaśaktiśūlakhaṭvāṅgayuktadakṣiṇapāṇiṃ bhujaṅgākṣasūtraḍamarukanīlotpalabījapūrasahitavāmahastam evaṃ daśabhujaṃ suprasannaṃ smitāsyaṃ piṅgalajaṭājūṭam icchājñānakriyāśaktitrayanetraṃ jñānacandrakalārcitaṃ 'In the lotus posture, white in colour, about sixteen years of age, five-faced, ten-armed, his right hands with the Mudrā of protection, the Mudrā of favour, a lance, a trident, and a skull-topped staff, and his left hands with a snake, a rosary, an hour-glass shaped rattle-drum, a blue lotus, and a citron, tranquil, smiling, with a tawny mass of the piled hair, with three eyes embodying his powers of will, knowledge and action, adorned with the digit of the moon of wisdom . . .

13a bhāvayan C Bhatt : evaṃ yan ṄKh : evaṃ ya ζ • śārdūla γ Bhatt : śārdūlaṃ ϵ **13c** sthito vāhaṃ C Bhatt : sthito 'haṃ vā ϵ : sthito 'haṃ Ṅ • jagaty asmiṃś C Bhatt : hajantyasmiṃś Kh : bhajaṃtyasmiṃś Ch : bhagavanyasmiṃś Ṅ : om J **13d** yogato 'khile C : yogato 'khilaṃ δ Bhatt **14b** racanākulam C Bhatt : caraṇākulam ϵ : caruṇākulam Ṅ **14c** bhāvaguṇo C Bhatt : bhavaguṇo ϵ : bhavagaṇo Ṅ **14d** varṇaguṇāsrayam C Bhatt : karmakṛtāśrayam δ **15b** tattvālisaṃtatam *conj* : tatvalisaṃtatam C : karmaṇi saṃkulam δ Bhatt **15c** kalāpāḍhyam C Bhatt : ca kalpāḍhyam Kh : ca kalyāḍhyam Ch : ca kalyākhyam J : vikalpāḍhyam Ṅ **16c** tamopetaṃ C Bhatt : samopetaṃ δ **17a** svapnodvahaṃ hy etad C Bhatt : svapnovahaddhyetad ṄCh : svapnovahat hy etad J : svapnovahanyetad Kh **17b** āśāpāśa C Bhatt : āśāvar*ti(tī Kh) δ **17d** na hy evaṃ C Bhatt : tarhyevaṃ Ṅ : tadhyevaṃ Ch : tasyevaṃ J : [...]vaṃ Kh **18a** śārka C Bhatt : śāna δ

19 parair ākruśyamāṇaḥ saṃs tāḍyamānaś ca sādhakaḥ
hṛṣṭim āyāti paramāṃ caryātejopabṛṃhitaḥ

19ab parair ākruśyamāṇaḥ saṃs tāḍyamānaś ca sādhakaḥ : paribhūyamānaś caret *Pāsupatasūtra* 3.5; yaṣṭimuṣṭyādibhiḥ saṃyojanaṃ paribhavaḥ *Pañcārthabhāṣya* ad loc. ; ākruśyamāno na vadāmi kiṃ cit kṣamāmy ahaṃ tāḍyamānaś ca nityam *Mahābhārata* 12.288.12ab; ākruśyamāno nākrośen manyur eva titikṣataḥ *Mahābhārata* 12.288.16ab (quoted by Kauṇḍinya ad *Pāśupatasūtra* 4.12).

19a ākruśyamāṇaḥ *conj* (cf. *Mahābhārata* 12.288.12ab etc. [Testimonia]) : ākṛṣyamānaḥ Bhatt **19c** paramāṃ C Bhatt : paramaṃ δ **19d** caryātejo C Bhatt : caryāpādo δ • taḥ C Bhatt : taṃ δ

20 matto nānyaḥ kvacic chreṣṭho jaghanyo vātha vidyate
sarvam evābhimanyeta jagad bandhur iva sthitam
21 abhyantare prahṛṣṭātmā bāhyavṛttisamāśrayā
evaṃ vai caratas tasya grāmād grāmāntareṣv atha
22 saṃvatsarāj jayet sarvān dvandvān dehaprabādhakān
saṃvatsaradvayenāsau trikālajñānam āpnuyāt
23 agnivat sarvadāhī syād virajaskaḥ sa jāyate
tribhiḥ paśyati siddhāṃś ca caturbhiś ca divaukasaḥ
24 pañcabhiś ca naravyāghra rudrān paśyaty asaṃśayaḥ
taiḥ sārdhaṃ ramate ṣaḍbhis tattulyabalavikramaḥ
25 svecchāvidhāyī bhavati caryāvīryabalān mune
evaṃ padāt padaṃ yāti utkṛṣṭo vapuṣā sadā
26 krīḍataś ca pare vyomni bhagavān sa sadāśivaḥ
dadāti padam ātmīyam aiśvaraṃ sādhakātmanaḥ
27 nirīśvaraṃ vā paramaṃ śāśvataṃ padam uttamam
etad vidhānāṃ paramaṃ vratasyāsya prakīrtitam
28 dvitīyam aparaṃ bhadraṃ samāsāt kathayāmi te
aluptaniyamotthābhir vāsanābhir yadā mune

29 viyuktākhilakāluṣyo dhvastasaṅgena cetasā
tadā caryāsu viśrāntaḥ sarvārthākṣapariśramāt
30 bahiṣkṛtya jagat sarvaṃ vratastho gatasaṃśayaḥ
bahiṣkṛtaś ca lokena gatvāraṇyam atandritaḥ
31 śmaśānaṃ vā jitaprāṇaḥ prāṇān saṃyamya sādhakaḥ
tyajed dehaṃ sukhenaiva virakto 'tīva duḥsahāt
32 saṃsārārāmagahanād anityāt sumahābhayāt

30b gatasaṃśayaḥ : svayogaṃ śambhunā vatsa grāhito gatasaṃśayaḥ Ur-*Skandapurāṇa* 175.36ab; taṃ vadasva sukhopāyaṃ yena syāṃ gatasaṃśayaḥ *Kālīkulapañcaśataka* 7.6ab **31a** śmaśānaṃ vā : śmaśānavāsī dharmātmā yathālabdhopajīvikaḥ / labhate rudrasāyujyaṃ sadā rudram anusmaran *Pāsupatasūtra* 5.30–34

20b bandhur iva CKhṄ Bhatt : bandhur iti ζ **21a** abhyantare C Bhatt : manyaṃś caret δ **21c** grāmantareṣv atha C Bhatt : grāmantareṣv api δ **22a** jayet C Bhatt : jāyate δ **22b** dvandvān dehaprabādhakān C Bhatt : dvandadehaprabādhakam ϵ : dvandabhedapradhānakam Ṅ (But Bhatt's apparatus is confused here, since it also records *prabādhakaḥ* Kh and *prabodhakaḥ* ζ) **23ab** agnivat sarvadāhī syād virajaskaḥ C Bhatt : agnivat sarvadā hi syān nīcasya Ṅ : agniva sarvadā dehi syāt tiraścasthaḥ Ch : agnivat sarvadehi syāt tirathaś ca J : (agnivat sarvadāhī [Bhatt unclear]) syān niraścas sa tra Kh • sa jāyate C Bhatt : sa endribhiḥ Ṅ : ye tribhiḥ ϵ **23c** tribhiḥ paśyati siddhāṃś C Bhatt : prapadyate siddhāṃś ca Kh : prapadyate siddhā . . . ś ζ : prapadyate tathā siddhāś Ṅ **24b** paśyaty asaṃśayaḥ C Bhatt : paśya*ti(nti Ṅ) saṃśayaḥ δ **25cd** yāti utkṛṣṭo vapuṣā C : bhoktur *a(ā Kh)kliṣṭavapuṣaḥ δ Bhatt **26c** padam C Bhatt : *param(. . . m J) δ **26d** aiśvaraṃ C Bhatt : aiśvaryaṃ δ **27c** vidhānāṃ C Bhatt : pradhānaṃ δ **28a** dvitīyam aparaṃ C Bhatt : dvitīyaṃ paramaṃ δ **28d** yadā mune C Bhatt : mahāmune δ **29ab** kāluṣyo dhvasta C Bhatt : kāluṣyam asya δ **29c** tadā caryāsu C Bhatt : tadāścaryāsu Kh : tadāśvaryāsu ζ : tadāccāryāsu Ṅ **29cd** viśrāntaḥ sarvārthākṣa ChJ Bhatt : viśrāntyaḥ sarvā[rthākṣa ?] C : viśrāntasarvārthārtha Kh : viśrāntasarvārtha Ṅ **29d** pariśramāt J : pariśramān C : paribhramāt KhṄCh : paribhramān Bhatt **30b** vratastho gata *conj* : vratastho 'pātta C Bhatt : pratasthopātta ϵ : prasaktopāṅga Ṅ • saṃśayaḥ CKh : saṃgamaḥ Ṅ Bhatt : saṃgamam ζ **30c** bahiḥkṛtaś ca C Bhatt : bahiṣkṛtisva δ **31a** jitaprāṇaḥ C Bhatt : ci*ta(tat J)prāṇaḥ δ **31d** duḥsahāt C Bhatt : duḥsahajāt δ

Mataṅgapārameśvara, *Yogapāda* 7.41–48:

41 virakto vā tyajed dehaṃ tasyāpy ewa vidhiḥ smṛtaḥ
kiṃ tu hṛdvivarāt sarvam ākṛṣyāstreṇa paṇḍitaḥ
42 chittvā chittvā śanaiḥ sarvaṃ kramād vai granthisaṃcayam
pradīptakiraṇaṃ dhyāyed hṛdi sūryasya maṇḍalam
43 tanmadhye maṇḍalaṃ cāru śaśāṅlasyāmitadyuteḥ
somamaṇḍalamadhyasthaṃ dhyāyed vahnes tu maṇḍalam
44 vahnimaṇḍalamadhyasthā śikjā sūryāyutaprabhā

susūkṣmā padmasūtrābhā ṛjumārgānusāriṇī
45 dhyātavyā yogamārge 'smin yasyāṃ līnasya yoginaḥ
kramato nirviśaṅkasya bādho naivopajāyate
46 tāludeśaṃ vibhidyāśu jihvāgraṃ parivartya ca
paśyaṃs turyapadād ūrdhvaṃ tejaḥ paramadurjayam
47 yāvat turyapadadvāri vilagnām argalāṃ śanaiḥ
astreṇodghāṭya visrabdho yat tat padam anāmayam
48 avyāpāraguṇopetam anaupamyam atīndriyam
sarvajñam amalaṃ śāntaṃ śivaṃ yāty uttamaṃ padam

Liṅgapurāṇa 1.91.36–76:

1.91.36 ariṣṭe sūcite dehe tasmin kāla upasthite
tyaktvā khedaṃ viṣādaṃ ca upekṣed buddhimān naraḥ
37 prācīṃ vā yadi vodīcīṃ diśaṃ niṣkramya vai śuciḥ
same 'tisthāvare deśe vivikte jantuvarjite
38 udaṅmukhaḥ prāṅmukho vā svasthaś cācānta eva ca
svastikenopaviṣṭas tu namaskṛtvā maheśvaram
39 samakāyaśirogrīvo dhārayan nāvalokayet
yathā dīpo nivātastho neṅgate sopamā smṛtā
40 prāgudakpravaṇe deśe tathā yuñjīta śāstravit
kāmaṃ vitarkaṃ prītiṃ ca sukhaduḥkhe ubhe tathā
41 nigṛhya manasā sarvaṃ śuklaṃ dhyānam anusmaret
ghrāṇe ca rasane nityaṃ cakṣuṣi sparśane tathā
42 śrotre manasi buddhau ca tatra vakṣasi dhārayet
kālakarmāṇi vijñāya samūheṣv eva nityaśaḥ
43 dvādaśādhyātmam ity evaṃ yogadhāraṇam ucyate
śatam ardhaśataṃ vāpi dhāraṇāṃ mūrdhni dhārayet
44 khinnasya dhāraṇāyogād vāyur ūrdhvaṃ pravartate
tataś cāpūrayed deham oṃkāreṇa samanvitaḥ
45 tathoṃkāramayo yogī akṣare tv akṣarī bhavet
ata ūrdhvaṃ pravakṣyāmi oṃkāraprāptilakṣaṇam

36a ariṣṭe sūcite Ed. : ariṣṭasūcite *Vāyupurāṇa* **36d** upekṣed Ed. (upekṣet saṃsāradi tyajed ity arthaḥ Comm.) : udgacched *Vāyupurāṇa* **41d** cakṣuṣi *corr* : cakṣuṣī Ed. : cakṣuṣoḥ *Vāyupurāṇa*

43–45b For this *dhāraṇā* cf. *Svāyambhuvasūtrasaṃgraha* 20.6 and 20.22–24 (collating the Mysore edition [=Ed.] with NAK MS 1-348 [NGMPP A30/6]) (=N): 20.6 dhārayen mūrdhanīśānīṃ sarveśānīṃ vicakṣaṇaḥ / yayā tu yoginaḥ sarve *prayānti (N : prāyati Ed.) paramaṃ padam / 20.22 *saṃhāraṃ vahnivāyusthaṃ pauruṣeyasamanvitam (22ab lacking in N) / ṣaṣṭhena dīpitaṃ [= KṢRYŪṂ] dhyāyed* īśānīṃ dhāraṇāṃ śritaḥ (N : īśānī dhāraṇā smṛtā Ed.) / āgneyadhāraṇāśuddhaṃ kāyam āpūrya vāyunā / aṅguṣṭhāgrāt samākṛṣya dhārayen mūrdhani kramāt / tato

nāsāpuṭenaiva recayed *anilaṃ (N : aniśaṃ Ed.) śanaiḥ / yāyād vā brahmamārgeṇa brahmārpitamanāḥ *svayam (N : param Ed.). The ancillary *āgneyī dhāraṇā* is taught in 20.3–4: nāsāvaṃśāgra*dṛṣṭiḥ san (Ed. : dṛṣṭisthaḥ N) *citte vyāpakasaṃsthite (Ed. : cittavyāpakasaṃsthitaḥ N) / recakādiprabhedena prāṇāyāmān ṣaḍ ācaret / āgneyīṃ dhāraṇāṃ paścād dhārayen nābhimaṇḍale / yayā dahati pāpāni *bhraṃśakārīṇi (N : śṛṅgakāryāṇi Ed.) *susthitaḥ (N : susthiteḥ Ed.). A textually related passage in the *Mālinīvijayottara* (17.27–28, ed. Vasudeva) applies this to the practice of yogic suicide: āgneyīṃ dhāraṇāṃ kṛtvā sarvamarmapratāpinīm / pūrayed vāyunā deham aṅguṣṭhān mastakāntikam / tam utkṛṣya tato 'ṅguṣṭhād brahmarandhrāntam ānayet / chedayet sarvamarmāṇi mantreṇānena yogavit. **45ab** Cf. *Chāndogyopaniṣad* 8.6.5: atha yatraitad asmāc charīrād utkrāmaty athaitair eva raśmibhir ūrdhvam ākramate sa *om iti vā hod dvāram īyate (*em* [see Handout 1]). sa yāvat kṣipyen manas tāvad ādityaṃ gacchaty etad vai khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho 'viduṣām.

46 eṣa trimātro vijñeyo vyañjanaṃ cātra ceśvaraḥ
prathamā vaidyutī mātrā dvitīyā tāmasī smṛtā
47 tṛtīyāṃ nirguṇāṃ caiva mātrām akṣaragāminīm
gāndhārī caiva vijñeyā gāndhārasvarasambhavā
48 pipīlikāgatisparśā prayuktā mūrdhni lakṣyate
yayā prayukta oṃkāraḥ pratiniryāti mūrdhani
49 tathoṃkāramayo yogī tv akṣare tv akṣarī bhavet

46b ceśvaraḥ Ed. : sasvaram *Vāyupurāṇa* **46c** vaidyutī *Vāyupurāṇa* : vidyutī Ed. **48c** yayā *conj* : yathā Ed. : tathā *Vāyupurāṇa* **49b** akṣare *Vāyupurāṇa* : akṣarau Ed.

praṇavo dhanuḥ śaro hy ātmā brahma lakṣaṇam ucyate
50 apramattena veddhavyaṃ śaravat tanmayo bhavet
om ity ekākṣaraṃ hy etad guhāyāṃ nihitaṃ padam

50c hy etad Ed. : brahma *Vāyupurāṇa*.

50cd Cf. *Rudrahṛdayopaniṣad* 36c–28: guhāyāṃ nihitaṃ sākṣād akṣaraṃ veda cen naraḥ / chittvāvidyāmahāgranthiṃ śivaṃ gacchet sanātanam / tad etad amṛtaṃ satyaṃ tad boddhavyaṃ mumukṣibhiḥ / dhanus tāraṃ śaro hy ātmā brahma tallakṣyam ucyate / apramattena veddhavyaṃ śaravat tanmayo bhavet; *Bhagadvadgītā* 8.12–13: sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca / mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām / om ity ekākṣaraṃ brahma vyāharan mām anusmaran yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim; *Kaṭhopaniṣad* 1.1.14: pra te bravīmi tad u me nibodha svargyam agniṃ naciketaḥ prajānan / anantalokāptim atho pratiṣṭhāṃ viddhi tvam **etaṃ nihitaṃ guhāyām**; 1.2.20: aṇor aṇīyān mahato mahīyān ātmāsya jantor nihito guhāyām / tam akratuḥ paśyati vītaśoko *dhātuḥ prasādān (*em* Böhtlingk, Renou et al. : dhātuprasādān Codd. Olivelle [but he translates as *dhātuḥ*!]) mahimānam ātmanaḥ; *Muṇḍakopaniṣad* 2.1.10: puruṣa evedaṃ viśvaṃ karma tapo brahma parāmṛtam / etad yo veda nihitaṃ guhāyāṃ so 'vidyāgranthiṃ vikiratīha somya; 3.1.7: bṛhac ca tad divyam acintyarūpaṃ sūkṣmāc

ca tat sūkṣmataraṃ vibhāti / dūrāt sudūre tad ihāntike ca paśyantv ihaiva nihitaṃ guhāyām

51 om ity etat trayo lokās trayo vedās trayo 'gnayaḥ
viṣṇukramās trayas tv ete ṛksāmāni yajūṃṣi ca
52 mātrā cārdhaṃ ca tisras tu vijñeyāḥ paramārthataḥ
tatprayuktas tu yo yogī tasya sālokyam āpnuyāt
53 akāro hy akṣaro jñeya ukāraḥ sahitaḥ smṛtaḥ
makārasahitoṃkāras trimātra iti saṃjñitaḥ
54 akāras tv eṣa bhūrloka ukāro bhuvar ucyate
savyañjano makāras tu svarloka iti gīyate
55 oṃkāras tu trayo lokāḥ śiras tasya triviṣṭapam
bhuvanāṅgaṃ ca tat sarvaṃ brāhmaṃ tat padam ucyate
56 mātrāpādo rudraloko hy amātraṃ tu śivaṃ padam
evaṃ jñānaviśeṣeṇa tat padaṃ samupāsyate
57 tasmād dhyānaratir nityam amātraṃ hi tad akṣaram
upāsyaṃ hi prayatnena śāśvataṃ sukham icchatā
58 hrasvā tu prathamā mātrā tato dīrghā tv anantaram
tataḥ plutavatī caiva tṛtīyā copadiśyate
59 etās tu mātrā vijñeyā yathāvad anupūrvaśaḥ
yāvad eva tu śakyante dhāryante tāvad eva hi
60 indriyāṇi mano buddhiṃ dhyāyann ātmani yaḥ sadā
ardhaṃ tanmātram api cet śṛṇu yat phalam āpnuyāt
61 māse māse 'śvamedhena yo yajeta śataṃ samāḥ

61b yo *Vāyupurāṇa* : yā Ed.

tena yat prāpyate puṇyam mātrayā tad avāpnuyāt
62 na tathā tapasogreṇa na yajñair bhūridakṣiṇaiḥ
yat phalaṃ prāpyate samyak mātrayā tas avāpnuyāt
63 tatra caiṣā tu yā mātrā plutā nāmopadiśyate
eṣā eva bhavet kāryā gṛhasthānāṃ tu yoginām
64 eṣā caiva viśeṣeṇa aiśvarye hy aṣṭalakṣaṇe
aṇimādye tu vijñeyā tasmād yuñjīta tāṃ dvijāḥ
65 evaṃ hi yogasaṃyuktaḥ śucir dānto jitendriyaḥ
ātmānaṃ vindate yas tu sa sarvaṃ vindate dvijāḥ

65c vindate *Vāyupurāṇa* : vidyate Ed.

66 tasmāt pāśupatair yogair ātmānaṃ cintayed budhaḥ
ātmānaṃ jānate ye tu śucayas te na saṃśayaḥ
67 ṛco yajūṃṣi sāmāni vedopaniṣadas tathā
yogajñānād avāpnoti brāhmaṇo 'dhyātmacintakaḥ
68 sarvadevamayo bhūtvā abhūtaḥ sa tu jāyate
yonisaṃkramaṇaṃ tyaktvā yāti vai śāśvatam padam
69 yathā vṛkṣāt phalaṃ pakvaṃ pavanena samīritam
namaskāreṇa rudrasya tathā pāpaṃ praṇaśyati
70 yatra rudranamaskāraḥ sarvakarmaphalo dhruvaḥ

anyadevanamaskārān na tat phalam āpnuyāt
71 tasmāt triṣavaṇaṃ yogī upāsīta maheśvaram

triṣavaṇaṃ *conj* : triḥ pravaṇam Ed. : trivavaṇaṃ *Vāyupurāṇa*

daśavistārakaṃ brahma tathā ca brahmavistaraiḥ
72 evaṃ dhyānasamāyuktaḥ svadehaṃ yaḥ parityajet
sa yāti śivasāyujyaṃ samuddhṛtya kulatrayam
73 atha vāriṣṭam ālokya maraṇe samupasthite
avimukteśvaraṃ gatvā vārāṇasyāṃ tu śodhanam
74 yena kenāpi vā dehaṃ saṃtyajen mucyate naraḥ
śrīparvate vā viprendrāḥ saṃtyajet svatanuṃ naraḥ
75 sa yāti śivasāyujyaṃ nātra kāryā vicāraṇā
avimuktaṃ paraṃ kṣetraṃ jantūnāṃ muktidaṃ sadā
76 seveta satataṃ dhīmān viśeṣān maraṇāntike

iti śrīliṅgamahāpurāṇe pūrvabhāge ariṣṭakathanaṃ nāma ekanavatitamo 'dhyāyaḥ

Ur-*Skandapurāṇa*, 179.39–51 (in the *Pāśupatayogavarṇana*, namely the Adhyāyas 174–183 that close the work):

39 yogāspadaṃ samādhāya pūrvoktaṃ guṇavarjitam
dhyāyīta hṛdi taṃ devaṃ viśvaṃ viśveśvaraṃ vibhum
40 anādinidhanaṃ śāntaṃ traiguṇyaparivarjitam
tālau jihvāṃ samādhāya dantair dantān na ca spṛśan

40cd Cf. *Yājñavalkyasmṛti* 3.198–199: ūrusthottānacaraṇaḥ savye nyasyottaram karam / uttānaṃ kiṃcid unnāmya mukhaṃ viṣṭabhya corasā / 199 nimīlitākṣaḥ sattvastho dantair dantān asaṃspṛśan / tālusthācalajihvaś ca saṃvṛtāsyaḥ suniścalaḥ

41 indriyāṇi manaś caiva paramātmani yojayet
kṛtvā manasi tat sarvaṃ prāṇāpānau niruddhya ca
42 oṃkāraṃ tv asakṛd dhyāyan saṃhṛtyāṅgāni kūrmavat
śarīraṃ sarvam āpūrya vikṣipet sarvam ātmani

42d Cf. *Sārdhatriśatikālottara* 11.16–18: vikasaty etad ūrdhvaṃ tu pūrakeṇa prapūritam / ūrdhvasroto bhavet padmaṃ kumbhakena nirodhitam / recakena tathā **kṣiptaṃ** sadyaḥprāṇahareṇa tu / muktvā hṛdayapadmaṃ tu ūrdhvasrotovyavasthitam / recito gacchati hy ūrdhvaṃ granthiṃ bhittvā kṣaṇena tu; *Dviśatikakālottara*, NAK 5-4632, part 4, f. 4v1, 7.15ab : recakena tu **ākṣiptaḥ** sadyaḥprāṇahareṇa tu; *Sārdhaśatikakālottara*, NAK 5-4632, part 3, f. 3r3, v. 44ab: saṃpūrya **prakṣipet** skanda vāyuṃ *sroto(*em* : śrotra Cod.)vyavasthitam

43 tat saṃhṛtya munir bhūyo vyāpibhūtaṃ pravistṛtam
nāḍīvāyupracāreṇa bhūyo bhūyas tathārabhet
44 sa pūrvāhṇe 'rdharātre tu sāttvikaṃ ceta ucyate
madhyāhne cāparāhṇe ca kṛṣṇaṃ dhyāyīta tāmasam

44a pūrvāhṇe 'rdharātre *conj* : pūrvāpararātre BHAṬṬARĀĪ **44c** madhyāhne *em* : madhyāṅge BHAṬṬARĀĪ

45 saṃdhyayor ubhayor nityaṃ rājasaṃ dhyānam ācaret
taijasaṃ sarvataś cāpi dhyānad evaṃ jayed guṇān
46 sadaivaṃ dhyāyato vyāsa tad aiśvaryaṃ pravartate
yena ṣaḍviṃśakaṃ buddhvā hṛdayasthaṃ maheśvaram
47 **svecchayā svatanuṃ tyaktvā** tasminn eva pralīyate
paramātmā paraṃ brahma kāraṇaṃ puruṣo mahān
48 īśvaro nirguṇo bhoktā ṣaḍviṃśaḥ samudāhṛtaḥ
yac cāsat sadasac caiva bhūtibhūto vibhuḥ paraḥ
49 jāgarti svapate bhuṅkte saṃtiṣṭhati dadāti ca
sa sraṣṭā sa ca saṃhartā guṇātīto maheśvaraḥ
50 ity etat kathitaṃ sarvaṃ sarvayoganidarśanam
yogaṃ pāśupataṃ tubhyam ādyaṃ mokṣagatipradam
51 sarvaprasaṅgarahitaṃ haravaktraviniḥsṛtam
sūkṣmaṃ tat paramaṃ jñānaṃ pravakṣyāmi tavānagha
yasya samyakparijñānād vijñeyaṃ nāparaṃ bhavet

ibid. 181.29c–30b:

nirmamā yogaviduṣaḥ śaṃkaravratam āsthitāḥ
gacchanti svatanuṃ tyaktvā hitvā māyāṃ paraṃ padam

ibid. 182.6c–26b:

evaṃ vijñānasampannaḥ prāptayogo munir mune
7 vinā kleśaṃ tanuṃ tyaktvā yogī yogabalānvitaḥ
katham āpnoti tad brahma niṣkalaṃ parameśvaram
8 īśvarādhārasamprāpter upāyaṃ mokṣalambhanam
kathayasva muniśreṣṭha praṣṭavyaṃ nānyad asti me
9 evam uktaḥ sa śiṣyeṇa vyāsena sumahātmanā
kathayām āsa viprendraḥ śivasiddhāntaniścayam

sanatkumāra uvāca:
10 śṛṇu vyāsa paraṃ jñānam īśvarādhānakāraṇam
svecchayā yena mucyante yogino jñānatatparāḥ
11 tridhotkrāntim imāṃ jñātvā muhur abhyasya caiva hi
svadehaṃ ripuvat tyaktvā ṣaḍviṃśe layam āpnuyāt
12 yā nāḍyo vāyvavaṣṭabdhāḥ saṃvaranti śarīriṇam
śataṃ tāsāṃ †śatānāṃ† tu karṇikāmadhyam āśritam
13 tam āśrityāsthitā nāḍyo nābhyāṃ pādeṣv adhogatāḥ
śirobaddhāḥ smṛtāḥ bhūyas tā eva karam āsthitāḥ
14 karam āśritya tā bhūyaḥ karṇikāṃ punar āśritāḥ

dvisaptatisahasrāṇi nāḍīnām aparā mune
15 tāsām ekaikaśo bhedāt sūkṣmasūkṣmatarāḥ smṛtāḥ

15a bhedāt *conj* : bhedāḥ BHAṬṬARĀĪ : bhede BHAṬṬARĀĪ's K

Cf. atha yadā sūṣupto bhavati yadā na kasya cana veda hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi hṛdayāt purītatam abhipratiṣṭhante tābhiḥ pratyavasṛpya purītati śete *Śatapathabrāhmaṇa* 14.5.1; hṛdi hy eṣa ātmā. atraitad ekaśataṃ nāḍīnaṃ tāsāṃ śataṃ śatam ekaikasyā dvāsaptatir dvāsaptatiḥ pratiśākhānāḍīsahasrāṇi bhavanty āsu vyānaś carati. athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ nayati pāpena pāpam ubhābhyām eva manuṣyalokam *Praśnopaniṣat* 3.6–7; dvāsaptatisahasrāṇi hṛdayād abhinihsṛtāḥ / hitāhitā nāma nāḍyas tāsām madhye śaśiprabham / maṇḍalam tasya madhyastha ātmā dīpa ivācalaḥ *Yājñavalkyasmṛti* 3.108–109b; samānamarudutkṣepād rasaḥ sarvaśarīragaḥ / nāḍīrandhreṣu sūkṣmeṣu puṣṭyartham upasarpati / indriyāṇāṃ hṛdutthābhir nāḍībhir daśabhiḥ sthitaḥ / tābhyo 'nyā nāḍyaḥ sūkṣmās, tābhyaḥ sūkṣmatamās tathā / evaṃ tā lomakūpāntā nāḍayo visṛtā mune / samīkaroti sarvāṅgair vipakvaṃ tadrasaṃ sadā / nāḍīrandhreṣu tenoktaḥ samāno 'yaṃ sadāgatiḥ *Mataṅgapārameśvara* Vidyāpada 20.20–23b; nābher adhastād yat kandam aṅkurās tatra nirgatāḥ / dvāsaptatisahasrāṇi nābhimadhye vyavasthitāḥ / tiryag ūrdhvam adhaś caiva vyāptaṃ tābhiḥ samantataḥ / cakravat saṃsthitā nāḍyaḥ pradhānā daśa tāsu yāḥ *Sārdhatriśatkālottara* 10.1c–3b; . . . nābhimadhyataḥ / tasmād vinirgatā nāḍyas tiryag ūrdhvam adhaḥ priye / cakravat saṃsthitās tatra pradhānā daśa nāḍayaḥ / dvāsaptatisahasrāṇi nāḍyas tābhyo vinirgatāḥ / punar vinirgatāś cānyā ābhyo 'py anyāḥ punaḥ punaḥ *Svacchandatantra* 7.7d–9; meḍhranābhyantare devi kandamūlākṛtir bhavet / dvāsaptatisahasrāṇi nāḍīr ādhārasaṃsthitāḥ / nābhideśe sthito granthis tatra padmaṃ vyavasthitam / karṇikā padmamadhyasthā tatra sādhyaṃ vyavasthitam / karṇikāsuṣirānte tu yā kalā cordhvagāminī / tasyā madhye sthito devaḥ sa tu dīpaśikhopamaḥ *Vīṇāśikhā* 140–141; ūrdhvaṃ meḍhrād adho nābheḥ kandayoniḥ khagāṇḍavat / tatra nāḍyaḥ samutpannāḥ sahasrāṇāṃ dvisaptatiḥ / teṣu nāḍisahasreṣu dvisaptatir udāhṛtāḥ / pradhānaṃ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ / iḍā ca piṅgalā caiva suṣumṇā ca tṛtīyakā / gāndhārī hastijihvā ca pūṣā caiva yaśasvinī / alambuṣā kuhūś caiva śaṅkhinī daśamī smṛtā *Gorakṣaśataka* 26–27.

tāsu saṃcarate prāṇaḥ karṇikāvyomasambhavaḥ
16 tatrātmā sūkṣmasaṃlakṣyaḥ prāg uktas tiṣṭhati dvija
yā prabhā durdṛśā tasya tāṃ bhajed yogavin muniḥ
17 tat tejaḥ sarvanāḍīṣu vibhaktaṃ sarvadehinām
tena nāḍyo bahiḥsparśaṃ manaḥ kurvanti vistṛtam

17c bahiḥsparśaṃ *conj* : bahiḥsparśān BHAṬṬARĀĪ

18 tat tejaś cakṣuṣā hṛtvā sarvanāḍīsamāśritam
mana-ekagataṃ kuryāt tac cātmani niyojayet
19 vāyur dhanañjayo nāmnā yo hṛdi sphurate sadā
trīṇi tasya mukhāny āhuḥ śiro nābhi hṛd eva ca
20 ye 'nye prāṇā navākhyātā vāyavaḥ kīrtitā mayā
dhanañjayasya sarve te vaśagās tannibandhanāḥ
21 tadvaśād utkramanty ete tasmiṃs tiṣṭhati saṃsthitāḥ

21b tiṣṭhati *em* : tiṣṭhanti BHAṬṬARĀĪ

On the functions of the five secondary vital energies, Nāga, Kūrma, Kṛkara, Devadatta, and Dhanañjaya, see *Niśvāsanaya* f. 40r4-5 (4.126c–129b): nāgādyā bahurūpāś ca karma teṣāṃ nibodha me / āhlādanodvejanaś ca śoṣaṇas trāsakas tathā / nidrātandrīkaraś cānyo yojako hi dhanañjayaḥ / śvāsasaṅkocacchede ca ghurughurusyotkrameti ca / nāgādīnāṃ tu pañcānāṃ mṛtyukālaviceṣṭitam / [*na caiva yāti (restored from parallel *Svacchandatantra* 7.314a] cotkrāntyā kūrmaś caikas tu tiṣṭhati / ākuñcayati vai *kūrmaḥ śoṣayec (*em* [= *Svacchandatantra*] : kūrmaś chādaye Cod.) ca kalevaram; *Svacchandatantra* (K_{ED}) 7.311–314 and *Svacchandoddyota* (K_{ED}) ad loc. in parentheses: 311 nāgādyā bahurūpāś ca karma tv eṣāṃ nibodha me / āhlādodvegajanakaḥ śoṣaṇas trāsanas tathā / 312 nāgaḥ kūrmaś ca kṛkaro devadattaś ca pañcamaḥ / atinidrākaraś cānyo yojakaś ca dhanañjayaḥ [**yojako** dehāntarasaṃbandhakṛt] / 313 śvāsasaṃkocanacchedā ghurghorotkramaṇaṃ tathā [**utkramaṇaṃ** dehaviśleṣaḥ] / nāgādīnāṃ tu pañcānāṃ mṛtyukāle viceṣṭitam / 314 na caiva yāti cotkrāntau tanuṃ tyaktvā dhanañjayaḥ [kaṃcit kālaṃ śavaśarīraṃ na muñcati] / ākuñcayati vai kūrmaḥ śoṣayec ca kalevaram [ākuñcanaṃ saṃdhisaṃkocaḥ. śoṣas tālvādisthāneṣu]; and *Sārdhatriśatikālottara* 10.12c–13: udgāre nāga ity uktaḥ kūrma unmīlane smṛtaḥ / kṛkaras tu kṣute caiva devadatto vijṛmbhaṇe / dhanañjayaḥ sthito ghoṣe mṛtasyāpi na muñcati.

nābhībandhanam āsādya nāḍīnāṃ vaktram āsthitam
22 dvitīyaṃ karṇikāyāṃ tu tṛtīyaṃ tālusaṃsthitam
kṣurikā paraśuḥ śūlaṃ trividhotkrāntir ucyate
23 śūlaṃ hṛdi kṣuraṃ nābhyāṃ tālau paraśur āsthitaḥ
tāluke hṛdi vā baddhaṃ trayaṃ nābhyāṃ pratiṣṭhitam
24 tālau viyojitaṃ sarvaṃ prāṇam eva vimuñcati
ākṣiptaṃ tritayaṃ nābhyāṃ karṇikāyāṃ viyojitam
25 sthitam ātmani saṃyojya vikṣiped ūrdhvato manaḥ
prayogād asya viprendra mucyate tatkṣaṇān muniḥ
26 svacchandatanusaṃtyāga eṣa te parikīrtitaḥ
dharmādharmanibaddhais tu karmabhiḥ prāganuṣṭhitaiḥ
27 yathā jīvo na baddhyeta yoginas tad idaṃ śṛṇu
bāhyaḥ śarīrajaś caiva mṛtyur dvividha ucyate
28 viṣaśastrāgniyogais tu sarpadaṃṣṭrimarujjalaiḥ
bāhyo mṛtyur iti khyātaḥ śārīraṃ tu nibodha me

28d śārīraṃ *em* : śarīraṃ BHAṬṬARĀĪ

29 rogajaḥ kālajo vāpi mṛtyur ābhyantaro bhavet
kālajo jarayā prokto rogajo vyādhisaṃkṣayāt

29d vyādhi *conj* : vyadhi BHAṬṬARĀĪ

30 durlabho mṛtyur anyo 'yaṃ yogasaṃdhānajo mune

30a anyo 'yaṃ *conj* : anyonyaṃ BHAṬṬARĀĪ

yogopāyakṛto yaś ca yaś ca kālakṣayāgataḥ
31 tayor bhedavikāre tu śṛṇu vyāsa samāsataḥ
kālakṣayād bhavaty eko dvitīyo manasepsitaḥ
32 yo 'yam āghoṣajaḥ śabdaḥ śrūyate śrotrasaṃdhitaḥ
sa pūrvaṃ līyate kūrme tena vahnis tyajet prabhām
33 niṣprabhaḥ sa tato vahniḥ śabdayogād viyujyate
śabdasparśaguṇātīto rūpayogaṃ vimuñcati
34 evam agnau praṇaṣṭe tu sarva evānilās tataḥ
ekato yogam icchanto marmāṇi vinikṛntate
35 kūrmāro devadattaś ca kṛkaro nāga eva ca
udānenāśu saṃyujya karṇikāyāṃ viśanti hi
36 tata ūrdhvo bhavec chvāso manojīvavinirgamaḥ
tato jyotir yad akṣibhyāṃ tat somaṃ viśati drutam
37 indriyāṇi mano yānti manaḥ prāṇavinirgamam
teṣu sarveṣu līneṣu prāṇān vāyur nipīḍayet
38 pīḍyamānās tataḥ sarve te bhavanty ekato 'nilāḥ
svaṃ svaṃ tyaktvā tataḥ sthānaṃ yac ca karma yadātmakam
39 ekasthā vāyavaḥ sarve pūrayanti dhanañjayam
śeṣas tatra hi kūrmāro jīvaṃ tyaktvā sa tiṣṭhati
40 mano buddhir ahaṃkāraś ceto jīvas tathaiva ca
niṣkramanti tato dehāt tvaritaṃ vāyuneritāḥ
41 prāgupāttas tato 'syānyo dehaḥ sūkṣmo vijāyate
sa tatra saṃdhito jīvo bhūyo mūḍhaś ca tiṣṭhati
42 evaṃ kālakṛtā hy eṣā sarvabhūtagaṇasthitiḥ
vinā yogaṃ na jīyeta sūkṣmaṃ māheśvaraṃ padam
43 upaviṣṭaḥ prasupto vā utkrāntyabhyastasaṃyamaḥ
svecchayā mucyate vyāsa jñātvā taṃ tu maheśvaram
44 kṣurikāṃ paraśuṃ vātha śūlaṃ vā dhārayen muniḥ
tataḥ sarve 'sya līyante vikārāḥ karaṇaiḥ saha
45 vīkṣate ceśvaraṃ brahma ṣaḍviṃśaṃ svatanusthitam
manas tīvraṃ jaḍaṃ jantoḥ prayacchati vipadyataḥ
46 sa rujā moham āpanno jñānavastu na vindati
anena karmaṇā vipra sarvarukparivarjitaḥ
47 sukham ārohati brahma harmyapṛṣṭhatalād iva
padārthaṃ pañca vijñāya duḥkhāntapariniṣṭhitaḥ

47ba pṛṣṭhatalād *em* : pṛṣṭhaṃ talād BHAṬṬARĀĪ

48 pañcabhir brahmabhiḥ pūto bhasmanā dīkṣito dvijaḥ
śaṃkaraikamanā yogī jñānam etad avāpnute
49 māheśvaram imaṃ yogaṃ niṣkalaṃ muktikāraṇam
yatnād api na vindanti vratam aprāpya śāṃkaram
50 sa tvaṃ vyāsa mahābuddhe caran pāśupataṃ vratam

mahādevaparo bhūtvā jñānam etad avāpnuhi
51 naivam etat paraṃ brahma anye vindanti yoginaḥ
mahādevaṃ prapannā ye tān muktvā śivayoginaḥ
52 eṣa mokṣavidhiḥ kṛtsnaḥ sarvapratyayavarjitaḥ
niṣkalaḥ kathito vyāsa paro yasmān na vidyate
53 evaṃ pāśupatā viprā niṣkalaṃ taṃ maheśvaram
yogād āviśya mucyante punarjanmavivarjitāḥ

Raghuvaṃśa of Kālidāsa (5th century[4]) 1.5–9:

5 so 'ham ājanmaśuddhānām āphalodayakarmaṇām
āsamudrakṣitīśānām ānākarathavartmanām
6 yathāvidhihutāgnīnāṃ yathākāmārcitārthinām
yathāparādhadaṇḍānāṃ yathākālaprabodhinām
7 tyāgāya sambhṛtārthānāṃ satyāya mitabhāṣiṇām
yaśase vijigīṣūṇāṃ prajāyai gṛhamedhinām
8 śaiśave 'bhyastavidyānāṃ yauvane viṣayaiṣiṇām
vārddhake munivṛttīnāṃ **yogenānte tanutyajām**
9 raghūṇām anvayaṃ vakṣye tanuvāgvibhavo 'pi san
tadguṇaiḥ karṇam āgatya cāpalāya pratāritaḥ

Bhagavadgītā 8.12–13:

12 sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām
13 om ity ekākṣaraṃ brahma vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim

Rājānaka Rāmakaṇṭha ad loc. :

yogī **paramāṃ gatiṃ** pūrvoktaṃ prakṛṣṭaṃ padaṃ **yāti** pratpadyate. ko 'sau. **yaḥ** evaṃ **dehaṃ** śarīraṃ **tyajan** vimuñcan **prayāti** utkrāmati. kīdṛśaḥ. **mām anusmaran yogadhāraṇām āsthitaḥ** māṃ yathoktasvarūpaṃ

[4]Kālidāsa refers to the Hūṇas in *Raghuvaṃśa* 4.71: *tatra hūnāvarodhānāṃ bhartṛṣu vyativikramam / kapolapāṭanādeśi babhūva raghuceṣṭitam*. The Kidarite nomads known in India as the Hūṇas/Hūnas appeared in Central Asia during the fourth century. The earliest reference to them is c. AD 350, by Ammianus Marcellinus (16,9.4). The original nucleus of the Kidarite state was in Tokharistan (=northern Afghanistan, and southern Ukbekistan and Tajikistan), with its capital probably near Balkh. Its power extended to Puruṣapura (Peshawar) by the time of the son of Kidara. The founding of the state and its extension to the south of the Hindu Kush took place c. 390 to 430. During the reign of Kumāragupta I (413–455) a considerable part of the central and western Panjab was under Kidarite rule. It seems that the army of Skandagupta (455–467), son and successor of Kumāragupta (413–455), managed to stop the eastward advance of the Kidarites but that the Kidarite territories in central and western Panjab were maintained. It is tempting to surmise that the *Kumārasambhava*'s theme of the birth of Skanda to save the Devas by leading them in war against the Asuras alludes to the birth of Skandagupta as the royal hero who would defeat the Hūṇas, Mlecchas who threatened the very existence of the Gupta kingdom and certainly exhausted its resources.

paramakāraṇaṃ oṃkāravācyaṃ brahmatattvam anudhyāyan yogasya kasyacit samādher ālambanībhūte 'rthe cittaniyamarūpāṃ dhāraṇāṃ bhūmikām **āsthita** āśritaḥ. katham āsthitaḥ. **prathamataraṃ sarvadvārāṇi** cakṣurādīni cittavṛttiprasaravartmāni **saṃyamya** yathāsvaṃ viṣayebhyaḥ pratyāhṛtya **manaś** ca upadeśādhigate **hṛdi** sarvasaṃvidadhikaraṇabhūte dehaikadeśe **nirudhya** pratiṣiddhendriyaviṣayapracāraṃ kṛtvā tathā **prāṇaṃ** antaścaraṃ mārutaṃ **mūrdhni** brahmarandhre brahmapurārgalabhūtabhrūmadhyagranthibhedāl labdhamārgaṃ santam **ādhāya** kṛtvā tathā **om iti**prasiddh**aikākṣara**rūpaṃ **brahma** śabdatattvaṃ **vyāharann** uccārayan. evaṃ prāṇasya mūrdhni preraṇaṃ praṇavasya uccāraṇaṃ praṇavavācyasya ca matsvarūpasyānusmaraṇaṃ ceti sarvendriyamanoniyamapūrvakaṃ yugapat tritayam etat saṃpādayan yo dehavisargaṃ karoti sa yogī paramaṃ padaṃ prāpnotīti tātparyam.

Yājñavalkyasmṛti 3.198–203:

198 ūrusthottānacaraṇaḥ savye nyasyottaram karam
uttānam kiṃcid unnāmya mukham viṣṭabhya corasā
199 nimīlitākṣaḥ sattvastho dantair dantān asaṃspṛśan
tālusthācalajihvaś ca samvṛtāsyaḥ suniścalaḥ
200 samnirudhyendriyagrāmam nātinīcocchritāsanaḥ
dviguṇam triguṇam vāpi prāṇāyāmam upakramet
201 tato dhyeyaḥ sthito yo 'sau hṛdaye dīpavat prabhuḥ
dhārayet tatra cātmānam dhāraṇām dhārayan budhaḥ
202 antardhānam smṛtiḥ kāntir dṛṣṭiḥ śrotrajñatā tathā
nijam śarīram utsṛjya parakāyapraveśanam
203 arthānām chandataḥ sṛṣṭir yogasiddher hi lakṣaṇam
siddhe yoge tyajan deham amṛtatvāya kalpate

The Yoga of Dying
The Śaiva Atimārga
Week 5: Handout, 9 November, 2004

Alexis Sanderson

November 9, 2004

Second revision of *Pāśupatasūtra* 5.30–40:

śmaśānavāsī (30) dharmātmā (31) yathālabdhopajīvikaḥ (32)
labhate rudrasāyujyaṃ (33) sadā rudram anusmaran (34)

chittvā doṣāṇāṃ hetujālasya mūlam (35)
buddhyā (36) svaṃ cittaṃ (37) sthāpayitvā ca rudre
(38) ekaḥ kṣemī san vītaśoko(39) 'pramādī
gacched duḥkhānām antam īśaprasādāt (40)[1]

34 anusmaran *conj* : anusmaret Ed. See the parallel cited by Lakṣmīdhara in the *Tīrthavivecanakāṇḍa* of his *Kṛtyakalpataru* (TVK p. 107, ll. 4–5): śmaśānavāsī dharmātmā yathālabdhena vartate / labhate rudrasāyujyaṃ sadā rudram anusmaran. **37** svaṃ cittaṃ *em* : saṃcittaṃ Ed. *Pañcārthabhāṣya* ad loc. : atra *svam (*em* : sam Ed.) iti doṣādiviśliṣṭaṃ svayam eva svaguṇatvena parigṛhyate; *Gaṇakārikā* p. 20: yo vidyānugṛhītayā **buddhyā svaṃ cittaṃ** nirālambanaṃ karoti so 'mūḍha ity ucyate. tayā dhāraṇayā nirmalīkṛtaṃ cittaṃ rudratattve sthāpitaṃ sudīrghakalaṃ na cyavate; *Pampāmāhātmya* 61cd: tasmād asmin **svakaṃ cittaṃ** susthāpyātyantaniścalam. [2] Cf. *Liṅgapurāṇa*, *Uttarabhāga* 18.40: tṛṣṇāṃ chittvā hetujālasya mūlaṃ buddhyā *cittaṃ (*conj.* : cintyaṃ Ed.) sthāpayitvā ca rudre (Metre: Śālinī); *Atharvaśira-upaniṣad* 66 (ed. A. Mahadeva Sastri with the commentary of Upaniṣadbrahmayogin [mid-18th century): tṛṣṇāṃ chittvā hetujālasya mūlam / buddhyā saṃcintya sthāpayitvā tu rudre.

Ur-*Skandapurāṇa* 182.6c–26b:

[1] The metre is Vaiśvadevī.

[2] I thank Dr. Peter Biscchop (Groningen) for bringing the two parallels in the *Kṛtyakalpataru* and *Pampāmāhātmya* to my attention (e-mail dated 2.11.04). The use of *anusmaran* in this position has many parallels. See, e.g., om ity ekākṣaraṃ brahma vyāharan mām anusmaran / yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim *Mahābhārata* 6.30.13 (*Bhagavadgītā* 8.13); saṃpātābhihitaṃ kṛtvā mantrair vidhim anusmaran *Atharvavedapariśiṣṭa* 1.42.3; sadā samādhiṃ kurvīta haṃsamantram anusmaran *Brahmavidyopaniṣat* 65ab; *passim* in the Epics.

evaṃ vijñānasampannaḥ prāptayogo munir mune
7 vinā kleśaṃ tanuṃ tyaktvā yogī yogabalānvitaḥ
katham āpnoti tad brahma niṣkalaṃ parameśvaram
8 īśvarādhārasamprāpter upāyaṃ mokṣalambhanam
kathayasva muniśreṣṭha praṣṭavyaṃ nānyad asti me
9 evam uktaḥ sa śiṣyeṇa vyāsena sumahātmanā
kathayām āsa viprendraḥ śivasiddhāntaniścayam

sanatkumāra uvāca:
10 śṛṇu vyāsa paraṃ jñānam īśvarādhānakāraṇam
svecchayā yena mucyante yogino jñānatatparāḥ
11 tridhotkrāntim imāṃ jñātvā muhur abhyasya caiva hi
svadehaṃ ripuvat tyaktvā ṣaḍviṃśe layam āpnuyāt
12 yā nāḍyo vāyvavaṣṭabdhāḥ saṃvaranti śarīriṇam
śataṃ tāsāṃ †śatānāṃ† tu karṇikāmadhyam āśritam
13 tam āśrityāsthitā nāḍyo nābhyāṃ pādeṣv adhogatāḥ
śirobaddhāḥ smṛtāḥ bhūyas tā eva karam āsthitāḥ
14 karam āśritya tā bhūyaḥ karṇikāṃ punar āśritāḥ
dvisaptatisahasrāṇi nāḍīnām aparā mune
15 tāsām ekaikaśo bhedāt sūkṣmasūkṣmatarāḥ smṛtāḥ

15a bhedāt *conj* : bhedāḥ Bhaṭṭarāī : bhede Bhaṭṭarāī's K

Cf. atha yadā sūṣupto bhavati yadā na kasya cana veda hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi hṛdayāt purītatam abhipratiṣṭhante tābhiḥ pratyavasṛpya purītati śete *Śatapathabrāhmaṇa* 14.5.1; hṛdi hy eṣa ātmā. atraitad ekaśataṃ nāḍīnaṃ tāsāṃ śataṃ śatam ekaikasyā dvāsaptatir dvāsaptatiḥ pratiśākhānāḍīsahasrāṇi bhavanty āsu vyānaś carati. athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ nayati pāpena pāpam ubhābhyām eva manuṣyalokam *Praśnopaniṣat* 3.6–7; dvāsaptatisahasrāṇi hṛdayād abhinihsṛtāḥ / hitāhitā nāma nāḍyas tāsām madhye śaśiprabham / maṇḍalam tasya madhyastha ātmā dīpa ivācalaḥ *Yājñavalkyasmṛti* 3.108–109b; samānamarudutkṣepād rasaḥ sarvaśarīragaḥ / nāḍīrandhreṣu sūkṣmeṣu puṣṭyartham upasarpati / indriyāṇāṃ hṛdutthābhir nāḍībhir daśabhiḥ sthitaḥ / tābhyo 'nyā nāḍyaḥ sūkṣmās, tābhyaḥ sūkṣmatamās tathā / evaṃ tā lomakūpāntā nāḍayo visṛtā mune / samīkaroti sarvāṅgair vipakvaṃ tadrasaṃ sadā / nāḍīrandhreṣu tenoktaḥ samāno 'yaṃ sadāgatiḥ *Mataṅgapārameśvara* Vidyāpada 20.20–23b; nābher adhastād yat kandam aṅkurās tatra nirgatāḥ / dvāsaptatisahasrāṇi nābhimadhye vyavasthitāḥ / tiryag ūrdhvam adhaś caiva vyāptaṃ tābhiḥ samantataḥ / cakravat saṃsthitā nāḍyaḥ pradhānā daśa tāsu yāḥ *Sārdhatriśatkālottara* 10.1c–3b; . . . nābhimadhyataḥ / tasmād vinirgatā nāḍyas tiryag ūrdhvam adhaḥ priye / cakravat saṃsthitās tatra pradhānā daśa nāḍayaḥ / dvāsaptatisahasrāṇi nāḍyas tābhyo vinirgatāḥ / punar vinirgatāś cānyā ābhyo 'py anyāḥ punaḥ punaḥ *Svacchandatantra* 7.7d–9; meḍhranābhyantare devi kandamūlākṛtir bhavet / dvāsaptatisahasrāṇi nāḍīr ādhārasaṃsthitāḥ / nābhideśe sthito granthis tatra padmaṃ vyavasthitam / karṇikā padmamadhyasthā tatra sādhyaṃ vyavasthitam / karṇikāsuṣirānte tu yā kalā cordhvagāminī / tasyā madhye sthito devaḥ sa tu dīpaśikhopamaḥ *Vīṇāśikhā* 140–141; ūrdhvaṃ meḍhrād adho nābheḥ

kandayoniḥ khagāṇḍavat / tatra nāḍyaḥ samutpannāḥ sahasrāṇāṃ dvisaptatiḥ / teṣu nāḍisahasreṣu dvisaptatir udāhṛtāḥ / pradhānaṃ prāṇavāhinyo bhūyas tatra daśa smṛtāḥ / iḍā ca piṅgalā caiva suṣumṇā ca tṛtīyakā / gāndhārī hastijihvā ca pūṣā caiva yaśasvinī / alambuṣā kuhūś caiva śaṅkhinī daśamī smṛtā *Gorakṣaśataka* 26–27.

tāsu saṃcarate prāṇaḥ karṇikāvyomasambhavaḥ
16 tatrātmā sūkṣmasaṃlakṣyaḥ prāg uktas tiṣṭhati dvija
yā prabhā durdṛśā tasya tāṃ bhajed yogavin muniḥ
17 tat tejaḥ sarvanāḍīṣu vibhaktaṃ sarvadehinām
tena nāḍyo bahiḥsparśaṃ manaḥ kurvanti vistṛtam

17c bahiḥsparśaṃ *conj* : bahiḥsparśān Bhaṭṭarāī

18 tat tejaś cakṣuṣā hṛtvā sarvanāḍīsamāśritam
mana-ekagataṃ kuryāt tac cātmani niyojayet
19 vāyur dhanañjayo nāmnā yo hṛdi sphurate sadā
trīṇi tasya mukhāny āhuḥ śiro nābhi hṛd eva ca
20 ye 'nye prāṇā navākhyātā vāyavaḥ kīrtitā mayā
dhanañjayasya sarve te vaśagās tannibandhanāḥ
21 tadvaśād utkramanty ete tasmiṃs tiṣṭhati saṃsthitāḥ

21b tiṣṭhati *em* : tiṣṭhanti Bhaṭṭarāī

On the functions of the five secondary vital energies, Nāga, Kūrma, Kṛkara, Devadatta, and Dhanañjaya, see *Niśvāsanaya* f. 40r4-5 (4.126c–129b): nāgādyā bahurūpāś ca karma teṣāṃ nibodha me / āhlādanodvejanaś ca śoṣaṇas trāsakas tathā / nidrātandrīkaraś cānyo yojako hi dhanañjayaḥ / śvāsasaṅkocacchede ca ghurughurusyotkrameti ca / nāgādīnāṃ tu pañcānāṃ mṛtyukālaviceṣṭitam / [*na caiva yāti (restored from parallel *Svacchandatantra* 7.314a] cotkrāntyā kūrmaś caikas tu tiṣṭhati / ākuñcayati vai *kūrmaḥ śoṣayec (*em* [= *Svacchandatantra*] : kūrmaś chādaye Cod.) ca kalevaram; *Svacchandatantra* (K_{ED}) 7.311–314 and *Svacchandoddyota* (K_{ED}) ad loc. in parentheses: 311 nāgādyā bahurūpāś ca karma tv eṣāṃ nibodha me / āhlādodvegajanakaḥ śoṣaṇas trāsanas tathā / 312 nāgaḥ kūrmaś ca kṛkaro devadattaś ca pañcamaḥ / atinidrākaraś cānyo yojakaś ca dhanañjayaḥ [**yojako** dehāntarasaṃbandhakṛt] / 313 śvāsasaṃkocanacchedā ghurghorotkramaṇaṃ tathā [**utkramaṇaṃ** dehaviśleṣaḥ] / nāgādīnāṃ tu pañcānāṃ mṛtyukāle viceṣṭitam / 314 na caiva yāti cotkrāntau tanuṃ tyaktvā dhanañjayaḥ [kaṃcit kālaṃ śavaśarīraṃ na muñcati] / ākuñcayati vai kūrmaḥ śoṣayec ca kalevaram [ākuñcanaṃ saṃdhisaṃkocaḥ. śoṣas tālvādisthāneṣu]; and *Sārdhatriśatikālottara* 10.12c–13: udgāre nāga ity uktaḥ kūrma unmīlane smṛtaḥ / kṛkaras tu kṣute caiva devadatto vijṛmbhaṇe / dhanañjayaḥ sthito ghoṣe mṛtasyāpi na muñcati.

nābhībandhanam āsādya nāḍīnāṃ vaktram āsthitam
22 dvitīyaṃ karṇikāyāṃ tu tṛtīyaṃ tālusaṃsthitam
kṣurikā paraśuḥ śūlaṃ trividhotkrāntir ucyate
23 śūlaṃ hṛdi kṣuraṃ nābhyāṃ tālau paraśur āsthitaḥ
tāluke hṛdi vā baddhaṃ trayaṃ nābhyāṃ pratiṣṭhitam

24 tālau viyojitaṃ sarvaṃ prāṇam eva vimuñcati
ākṣiptaṃ tritayaṃ nābhyāṃ karṇikāyāṃ viyojitam
25 sthitam ātmani saṃyojya vikṣiped ūrdhvato manaḥ
prayogād asya viprendra mucyate tatkṣaṇān muniḥ
26 svacchandatanusaṃtyāga eṣa te parikīrtitaḥ
dharmādharmanibaddhais tu karmabhiḥ prāganuṣṭhitaiḥ
27 yathā jīvo na baddhyeta yoginas tad idaṃ śṛṇu
bāhyaḥ śarīrajaś caiva mṛtyur dvividha ucyate
28 viṣaśastrāgniyogais tu sarpadaṃṣṭrimarujjalaiḥ
bāhyo mṛtyur iti khyātaḥ śārīraṃ tu nibodha me

28d śārīraṃ *em* : śarīraṃ Bhaṭṭarāī

29 rogajaḥ kālajo vāpi mṛtyur ābhyantaro bhavet
kālajo jarayā prokto rogajo vyādhisaṃkṣayāt

29d vyādhi *conj* : vyadhi Bhaṭṭarāī

30 durlabho mṛtyur anyo 'yaṃ yogasaṃdhānajo mune

30a anyo 'yaṃ *conj* : anyonyaṃ Bhaṭṭarāī

yogopāyakṛto yaś ca yaś ca kālakṣayāgataḥ
31 tayor bhedavikāre tu śṛṇu vyāsa samāsataḥ
kālakṣayād bhavaty eko dvitīyo manasepsitaḥ
32 yo 'yam āghoṣajaḥ śabdaḥ śrūyate śrotrasaṃdhitaḥ
sa pūrvaṃ līyate kūrme tena vahnis tyajet prabhām
33 niṣprabhaḥ sa tato vahniḥ śabdayogād viyujyate
śabdasparśaguṇātīto rūpayogaṃ vimuñcati
34 evam agnau praṇaṣṭe tu sarva evānilās tataḥ
ekato yogam icchanto marmāṇi vinikṛntate
35 kūrmāro devadattaś ca kṛkaro nāga eva ca
udānenāśu saṃyujya karṇikāyāṃ viśanti hi
36 tata ūrdhvo bhavec chvāso manojīvavinirgamaḥ
tato jyotir yad akṣibhyāṃ tat somaṃ viśati drutam
37 indriyāṇi mano yānti manaḥ prāṇavinirgamam
teṣu sarveṣu līneṣu prāṇān vāyur nipīḍayet
38 pīḍyamānās tataḥ sarve te bhavanty ekato 'nilāḥ
svaṃ svaṃ tyaktvā tataḥ sthānaṃ yac ca karma yadātmakam
39 ekasthā vāyavaḥ sarve pūrayanti dhanañjayam
śeṣas tatra hi kūrmāro jīvaṃ tyaktvā sa tiṣṭhati
40 mano buddhir ahaṃkāraś ceto jīvas tathaiva ca
niṣkramanti tato dehāt tvaritaṃ vāyuneritāḥ
41 prāgupāttas tato 'syānyo dehaḥ sūkṣmo vijāyate
sa tatra saṃdhito jīvo bhūyo mūḍhaś ca tiṣṭhati
42 evaṃ kālakṛtā hy eṣā sarvabhūtagaṇasthitiḥ

vinā yogaṃ na jīyeta sūkṣmaṃ māheśvaraṃ padam
43 upaviṣṭaḥ prasupto vā utkrāntyabhyastasaṃyamaḥ
svecchayā mucyate vyāsa jñātvā taṃ tu maheśvaram
44 kṣurikāṃ paraśuṃ vātha śūlaṃ vā dhārayen muniḥ
tataḥ sarve 'sya līyante vikārāḥ karaṇaiḥ saha
45 vīkṣate ceśvaraṃ brahma ṣaḍviṃśaṃ svatanusthitam
manas tīvraṃ jaḍaṃ jantoḥ prayacchati vipadyataḥ
46 sa rujā moham āpanno jñānavastu na vindati
anena karmaṇā vipra sarvarukparivarjitaḥ
47 sukham ārohati brahma harmyapṛṣṭhatalād iva
padārthaṃ pañca vijñāya duḥkhāntaparinisṭhitaḥ

47ba pṛṣṭhatalād *em* : pṛṣṭhaṃ talād BHAṬṬARĀĪ

48 pañcabhir brahmabhiḥ pūto bhasmanā dīkṣito dvijaḥ
śaṃkaraikamanā yogī jñānam etad avāpnute
49 māheśvaram imaṃ yogaṃ niṣkalaṃ muktikāraṇam
yatnād api na vindanti vratam aprāpya śāṃkaram
50 sa tvaṃ vyāsa mahābuddhe caran pāśupataṃ vratam
mahādevaparo bhūtvā jñānam etad avāpnuhi
51 naivam etat paraṃ brahma anye vindanti yoginaḥ
mahādevaṃ prapannā ye tān muktvā śivayoginaḥ
52 eṣa mokṣavidhiḥ kṛtsnaḥ sarvapratyayavarjitaḥ
niṣkalaḥ kathito vyāsa paro yasmān na vidyate
53 evaṃ pāśupatā viprā niṣkalaṃ taṃ maheśvaram
yogād āviśya mucyante punarjanmavivarjitāḥ

Pampāmāhātmya 11.54–71:

54 evaṃ sthirāśayaṃ prājño vimṛśya paramaṃ śivam
prāpayaty ātmayogena chedāvasthāṃ jagadguruḥ
55 sa puṇyātme†ti nāmeti† tasya caryākramaṃ śṛṇu
sarvātmā saṅganirmuktaḥ śuciḥ pretālayaṃ vrajet
56 ahiṃsādiyuto bibhrat pāṇau govālamañcikām
nirdvandvaḥ śivacittaḥ san svastikādyāsane sthitaḥ
57 śivaṃ dhyāyed yathākālaṃ yathālabdhānnabhojanaḥ
cāturvarṇyena yad dattaṃ sthalake mallake 'pi vā
58 sādhakas tat tu gṛhṇīyān nityalagnamanāḥ śive
tattvaśuddhiṃ bhāvaśuddhiṃ bhūtaśuddhiṃ ca vartayet

54b paramaṃ śivam *conj* : paramaś śivaḥ Ed. **56b** govālamañcikām *conj* : gopālasañcikām Ed **58a** sādhakas *conj* : sādhakais Ed.

59 evaṃ kriyāvratayute prasīdet paramaḥ prabhuḥ
samaṃ ca paramaṃ jñānaṃ saṃbhavet tasya sarvagam

60 imā kalā imā vidyā ete ca paśavo 'khilāḥ
ayaṃ ca parameśāno yo viśvasṛg anādimaḥ
61 dīkṣām ārabhya yo 'smābhiḥ samyag ārādhito hy ayam
tasmād asmin svakaṃ cittaṃ saṃsthāpyātyantaniścalam
62 idaṃ vapus tyajāmīti tasya buddhir bhavet sadā
tataḥ śive vidhāyaiva puṇyātmā niścalaṃ manaḥ
63 śarīraṃ saṃtyajed yuktyā chedāvastho 'yam īritaḥ
ataḥ paraṃ sa muktaḥ syān nānākarmādivarjitaḥ

59a kriyāvratayute *conj* : kriyāprathayutaḥ Ed. **59c** samaṃ ca *conj* : samacaṃ Ed. **60a** kalā *em* : phalā Ed. (cf. *Sarvadarśasaṃgraha*, *Nakulīśapāśupatadarśanam*, ed. Abhyankar, p. 167: asvatantraṃ sarvaṃ kāryaṃ. tat trividhaṃ vidyā kalā paśuś ceti. eteṣāṃ jñānāt saṃśayādinivṛttiḥ. tatra paśuguṇo vidyā. sāpi dvividhā bodhābodhasvabhāvabhedāt. bodhasvabhāvā vivekāvivekapravṛttibhedād dvividhā. sā cittam ity ucyate. cittena hi sarvaḥ prāṇī bodhātmakaprakāśānugṛhītaṃ sāmānyena vivecitam avivecitaṃ cārthaṃ cetayata iti. tatra vivekapravṛttiḥ pramāṇamātravyaṅgyā. paśvarthadharmādharmikā punar abodhātmikā vidyā. cetanaparatantratve saty acetanā kalā. sāpi dvividhā kāryākhyā *karaṇākhyā (*em* : kāraṇākhyā Ed.) ceti. tatra kāryā dasavidhā pṛthivyādīni pañca tattvāni rūpādayaḥ pañca guṇāś ceti. *karaṇākhyā (*em* : kāraṇākhyā Ed.) trayodaśavidhā jñānendriyapañcakaṃ karmendriyapañcakam adhyavasāyābhimānasaṃkalpābhidhavṛttibhedād buddhyaṃkāramanolakṣaṇam antaḥkararaṇatrayaṃ ceti. paśutvasaṃbandhī paśuḥ. so 'pi dvividhaḥ sāñjano nirañjanaś ceti, tatra sāñjanaḥ śarīrendriyasaṃbandhī. nirañjanas tu tadrahitaḥ. tatprapañcas tu pañcārthabhāṣyadīpikādau draṣṭavyaḥ. samastasṛṣṭisaṃhārānugrahakāri kāraṇam). **61d** saṃsthāpyātyantaniścalam *conj* : susthāpyātyantaniścalam Ed. **63d** nānākarmādivarjitaḥ *conj* : nāmnā karmādivarjitaḥ Ed.

64 avasthā niṣṭhā yā khyātā pañcamī paramodayaḥ
dharmādharmavinirmukto dehendriyavivarjitaḥ
65 saṃgādiguṇopetaḥ śivatattvasamāhitaḥ
sthiracittātmanā yoganiṣṭhāṃ prāpto nirāmayaḥ
66 nistīrṇadoṣajālaś ca nirāśaṃso nirāvilaḥ
niṣṭhāṃ gataḥ śivaprāptyā saṃlīno 'tigatiṃ gataḥ
67 sāyujyaṃ prāpta ity eṣa paryāyeṇa nigadyate
sa tu yuktaḥ svatantro 'pi siddhasaṃkalpalakṣaṇaḥ
68 rudravan na karoty eva sadā tṛṣṇādikāḥ kriyāḥ
yathā puṃstve 'pi putras tu na vikuryāt sa mātari
69 samarthye 'pi tathā yuktaḥ śivavat sādhako bhavet
evaṃ pāśupate tantre pañcāvasthāsu yo bhavet
praśasyate sudhīḥ sadbhiḥ sarvalokanamaskṛtaḥ
70 ya evaṃ kramasaṃyuktaḥ sanmārgaṃ naiṣṭhikaṃ caret
svatantraḥ siddhasaṃkalpaḥ śivavat sarvago bhavet

71 pañcārthavijñānarahasyam evaṃ
prakāśitaṃ bhāvavidāṃ puroga
ya etadātmā kurute vidhijñaḥ

sa bandham abhyeti paraṃ na bhūyaḥ

ITI ŚRĪSKĀNDAPURĀṆE HEMAKŪṬAKHAṆḌE PAMPĀMĀHĀTMYE UTTARABHĀGE PAÑCĀRTHĀCARAṆAPRAŚAṂSĀ NĀMAIKĀDAŚO 'DHYĀYAḤ.

69b śivavat sādhako bhavet *conj* : śivasādhakavad bhavet Ed.

CAMBODIA.

K. 80: ISC VII (241); IC VI 3–5. Svai Chno, near Vat Prey Veng (Stèle de Vàt Prei Vêṅ, dite de Svai Chno), Kandal Province. Sanskrit, 3 vv.; Khmer, ll. 8–10. After praise of Śiva (1) and of the ruling king Īśānavarman (I) (r. A.D. . 616/7–c. 635), who is said to master of the three kings and the three Nagaras as Śiva is master of his three powers, which could be Icchā, Jñāna and Kriyā or perhaps Vāmā, Jyeṣṭhā and Raudrī (NiśvGu f. 68r1 and SvāSūSaṃg$_F$ 1.11ab: *vāmā jyeṣṭhā ca raudrī ca śaktitrayam ataḥ param*), we are told in an unfortunately lacunose verse that Ārya Vidyādeva has given 'this' to the Atyāśramins for the Utkramāvasatha. I take the latter to be a hospice for Pāśupatas approaching death. The gift is detailed in the preceding verse and the Khmer, which calls the donor Tāṅ Vidyādeva: a house-servant, 8 or 9 *ku* and 1 *vā*, 4 pairs of cows, a lost number of coconut-trees, 80 areca-nut trees, and rice-land measuring 1 *sanre*. The title Ārya is unusual. It was current in India among the Pāśupatas. See Ārya Uditācārya of the Mathura Pilaster Inscription of A.D. 80 from Mathurā (EI 21:1–9; CII 3:235–242); and the giving of this title to the Pāśupatācāryas Bhāvabṛhaspati and Tripurāntaka in the Somanāthpattan Praśasti of A.D. 169 (WZKM 3:1–19) and the Cintra Praśasti A.D 1287 (EI I:271–287).

K. 80:

(1) jayaty akhaṇḍārdhaśaśāṅkamaulir
ākhaṇḍalānamrakirīṭakośa[ḥ]
(2) sadhātṛnārāyaṇarudrakoṭir
avyāhataś śambhur anūnaśakti[ḥ]

(3) bhūpatrayasyoruyaśovidhātā
bhoktā valīyān nagaratrayasya
(4) śaktitrayasyeva harasthirasya
śrīśānavarmmā jayati kṣitīśaḥ

(5) + + s + v + + gaṇitās saha ceṭakena
gāvo ṣṭa ca kramukavṛndam aśītisaṃkhya[ṃ]
(6) + + + saṃkhyagaṇitais saha nālikeraix
kṣetrasya kṛtsnaparimāṇatayā śat + +

(7) + + + + + m āryyeṇa vidyādevena satriṇā
utkramāvasathāyedam atyāśraminive[śitam]

2a yaśovidhātā *corr* : yaśo vidhātā Ed. : **2c** harasthirasya *corr* : hara sthirasya Ed.

Verse 4, A. Barthe, tr. (ISC p. 47; repeated by Coedès in IC VI p. 4): "Par l'honorable Vidyādeva, qui célèbre de (riches) sacrifices, [a été établi], pour (qu'on puisse) s'y retirer (temporairement) ou y demeurer (à toujours), cet [āçrama] peuplé de (religieux) élévés au dessus des (quatre) āçramas. "

Bhagavadgītā 8.12–13:

12 sarvadvārāṇi saṃyamya mano hṛdi nirudhya ca
mūrdhny ādhāyātmanaḥ prāṇam āsthito yogadhāraṇām
13 om ity ekākṣaraṃ brahma vyāharan mām anusmaran
yaḥ prayāti tyajan dehaṃ sa yāti paramāṃ gatim

Rājānaka Rāmakaṇṭha ad loc. :

yogī **paramāṃ gatiṃ** pūrvoktaṃ prakṛṣṭaṃ padaṃ **yāti** pratpadyate. ko 'sau. **yaḥ** evaṃ **dehaṃ** śarīraṃ **tyajan** vimuñcan **prayāti** utkrāmati. kīdṛśaḥ. **mām anusmaran yogadhāraṇām āsthitaḥ** māṃ yathoktasvarūpaṃ paramakāraṇaṃ oṃkāravācyaṃ brahmatattvam anudhyāyan yogasya kasyacit samādher ālambanībhūte 'rthe cittaniyamarūpāṃ dhāraṇāṃ bhūmikām **āsthita** āśritaḥ. katham āsthitaḥ. **prathamataraṃ sarvadvārāṇi** cakṣurādīni cittavṛttiprasaravartmāni **saṃyamya** yathāsvaṃ viṣayebhyaḥ pratyāhṛtya **manaś** ca upadeśādhigate **hṛdi** sarvasaṃvidadhikaraṇabhūte dehaikadeśe **nirudhya** pratiṣiddhendriyaviṣayapracāraṃ kṛtvā tathā **prāṇaṃ** antaścaraṃ mārutaṃ **mūrdhni** brahmarandhre brahmapurārgalabhūtabhrūmadhyagranthibhedāl labdhamārgaṃ santam **ādhāya** kṛtvā tathā **om iti**prasiddh**aikākṣara**rūpaṃ **brahma** śabdatattvaṃ **vyāharann** uccārayan. evaṃ prāṇasya mūrdhni preraṇaṃ praṇavasya uccāraṇaṃ praṇavavācyasya ca matsvarūpasyānusmaraṇaṃ ceti sarvendriyamanoniyamapūrvakaṃ yugapat tritayam etat saṃpādayan yo dehavisargaṃ karoti sa yogī paramaṃ padaṃ prāpnotīti tātparyam.

Yājñavalkyasmṛti 3.198–203:

198 ūrusthottānacaraṇaḥ savye nyasyottaram karam
uttānam kiṃcid unnāmya mukham viṣṭabhya corasā
199 nimīlitākṣaḥ sattvastho dantair dantān asaṃspṛśan
tālusthācalajihvaś ca samvṛtāsyaḥ suniścalaḥ
200 samnirudhyendriyagrāmam nātinīcocchritāsanaḥ
dviguṇam triguṇam vāpi prāṇāyāmam upakramet
201 tato dhyeyaḥ sthito yo 'sau hṛdaye dīpavat prabhuḥ

dhārayet tatra cātmānam dhāraṇām dhārayan budhaḥ
202 antardhānam smṛtiḥ kāntir dṛṣṭiḥ śrotrajñatā tathā
nijam śarīram utsṛjya parakāyapraveśanam
203 arthānām chandataḥ sṛṣṭir yogasiddher hi lakṣaṇam
siddhe yoge tyajan deham amṛtatvāya kalpate