

THE *Pāśupata-yogavidhi* OF THE *Skandapurāṇa*

Sanskrit Texts on Yoga: A Manuscript Workshop

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1. *Pāśupata-yogavidhi* in the *Skandapurāṇa* (SP 174–183)

1.1. Manuscripts condition and its title

S₁: National Archives, Kathmandu, MS 2–229. Rotographs preserved in the Bodleian Library, Oxford, as MS Max Müller, Rotogr. 34. Microfilmed by the NGMPP on reel No. B 11/4. Palm-leaf, early Nepalese ‘Licchavi’ script. Bhaṭṭarāi’s siglum *kha*. This manuscript is dated 234 (AD 810/811). For further description see SP Volume I, 32.

S₂: National Archives, Kathmandu, MS 1–831. Microfilmed by the NGMPP on reel B 12/3. Palm-leaf, early Nepalese ‘Licchavi’ script. Bhaṭṭarāi’s siglum *ka*. Undated. Paleaographically ascribed to the ninth century. For further description, see SP Volume I, 33.

Colophon of S₁: *dhyānavidhau* in Chapters 1–4, 6, 7; *yogavidhau* in Chapters 5, 8, 9; and *skandapurāṇaṃ sayogavidhi* in Chapter 10.

1.2. An overview

Śaiva Yogins, in contrast with Sāṃkhyas, admit Īśvara as the 26th *tattva*, while for Sāṃkhya(-yoga) the 25th *tattva* (*puruṣa*) is the highest. According to the end of chapter 6, the preceding chapters are on *yoga* in general and the exposition of Pāśupata-yoga starts from chapter 7.

- 1 (174) Introduction (reference to Dakṣa myth); definition of *yoga* and its summary; mental obstacles caused during concentration (*prātibha-vighna*).
- 2 (175) Description of Sāṃkhya; 25 *tattvas*; threefold *bhūtasarga* (*saṃsiddha*, *prākṛta* and *vaikṛta*); 60 *padārthas*; knowing Sāṃkhya one does not realize full liberation because it does not recognize the 26th *tattva*
- 3 (176) Teaching of *vairāgya*; embryology; process of birth and death of body with a description of five fires, five winds and *jīva*; the path to *vairāgya* and *saṃbodha*.
- 4 (177) Teaching of yogic practice, in particular *dhyāna*; identity of the *jīva*; distinction between Yoga and Sāṃkhya; three paths to *mokṣa* (*saṃketana*, *saṃkathana*, *saṃsakta*).
- 5 (178) Teaching of yogic practice, in particular *prāṇāyāma* and *dhāraṇā*; accomplishment; the sound *om*; joining of *manas* and *ātman*.

- 6 (179)** Detailed description of yogic practice; description of *nāḍīs*, 5 *vāyus* in the body; *āsanas*; accomplishments; abandonment of the body and absorption in Maheśvara; difference between the 25th and 26th *tattva*.
- 7 (180)** Reference to Dakṣa myth; Pāśupata-vrata (*bhasmasnāna*, etc.); all consists of *agni* and *soma*; *oṃkāra*; Pāśupata-jñāna.
- 8 (181)** *nāḍī*-system with serpent-shaped power in *nāḍīs*; three stages (*jāgrat*, *svapna*, *suṣupta*); Māheśvara-yoga.
- 9 (182)** The goal of the Pāśupatayogins, the union with Niṣkala-Maheśvara; the methods of yogic suicide (*utkrānti*); reference to *pañca padārtha*, *duḥkhānta* and *pañca brahman*.
- 10.1 (183.1–60ab)** The goal of the lay Śaiva devotee, the attainment of the world of Sakala-Īśvara (Śivaloka and Śivapura).
- 10.2 (183.60cd–73)** Framestory (Vyāsa’s practice of Pāśupatayoga).

2. Pāśupata Yoga in the Skandapurāṇa

2.1 The gods become Pāśupatas (SP 32.104–110):

tato vyathitacittās te kālakarṇyā bhayāt surāḥ |
 bhasmarāśiṃ sthitam pārśve devasya viviśur bhayāt || 104
 tān dṛṣṭvā bhasmakūṭam tu praviṣṭāñ charaṇārthinaḥ |
 surān bhasmavilīptāṅgān devīm devī nyāṣedhayat || 105
 devy uvāca |
 kālakarṇi nivartasva mā vadhīḥ surasattamān |
 ete pāśupatībhūtā bhasmanā digdhamūrtayaḥ || 106
 etat paśupatiproktaṃ vrataṃ pāśupataṃ purā |
 yad bhasmanā pavitreṇa snānaṃ snānebhya uttamam || 107
 ete bhagavato ’vaśyam anugrāhyāḥ surottamāḥ |
 bhasma yena praviṣṭās tu tasmān maitān vināśaya || 108
 raudrāḥ paśava ete hi praveśād bhasmano ’dhunā |
 jātāś ca gaṇapāḥ sarve hantavyā na tvayeśvari || 109
 naiṣaṃ mṛtyuḥ prabhavati śaṃkarārpitacetāsām |
 mayā hy etad vrataṃ pūrvaṃ caritaṃ sārvaśakāṃikam || 110

2.2 Pāśupata initiation

– Yogavidhi SP_{Bh} 7.1–3ab

Probably verses 12–14 are the definition of *yoga* (mainly 13), and the following part, verses 15–17, is a commentary on this. Verse 18 may be the statement of the fruit (*phala*) of *yoga*.

“Learn the definition (*lakṣaṇa*) of *yoga* I will now state, through the repeated practice (*abhyāsa*) of which the fetters of the bound soul (*paśupāśa*) are cut off, great sage!

When mind (*manas*) abides in the self (*ātman*), removal of the mental condition[s] (*pratyaya*) regarding the outer world (*bahis*) takes place, as well as the integration (*abhisam̐dhi*) of the Lord (*Īśvara*) and the self in the Highest (*pare*).

Vyāsa, this was declared to be *yoga* by Śambhu to the suppliant gods in former times. [It is] subtle and destroys rebirth in existence.

When the mind of a soul that resides in a body resides in the self, and it becomes free from conceptual thought (*vitarka*) regarding the outer world, [being] subtle and composed through repeated practice (*abhyāsa*), it is stated that the complete removal of the [results] named pleasure, pain etc., which are caused by the subtle mental conditions (*pratyaya*), takes place. At that time, while the trainee (*sādhaka*) is practising, the integration of the Lord and the self takes place thanks to Him; it is He, the Highest, God Maheśvara, who contrives the integration.

The gaining of pleasure at once(?) by ... visualization. ... will be constant for the trainee. This is established as the fruit of relinquishment.”

3.2. Definition of *yoga* in other texts

– In the Pātañjala Yogaśāstra

yogaś cittavṛttinirodhaḥ | (YS 1.2)

– In the Pañcārthabhāṣya

atra ātmeśvarasaṃyogo yogaḥ | (Bhāṣya ad PS 1.1)

– In the Vaiśeṣikasūtra

ātmendriyamano'rthasannikarṣāt sukhaduḥkhe tadanārambhaḥ | 5.2.16

ātmasthe manasi saśarīrasya sukhaduḥkhābhāvaḥ sa yogaḥ | 5.2.17

“When the mind of the one who owns the body resides in the self, he experiences no more pleasure and pain. That is *yoga*.”

Variant 1:

ātmendriyamano'rthasannikarṣāt sukhaduḥkhe | 5.2.15

tadanārambha ātmasthe manasi śarīrasya duḥkhābhāvaḥ sa yogaḥ |
5.2.16

Variant 2:

ātmendriyamano'rthasannikarṣāt sukhaduḥkhe | 5.2.12

tadanārambhaś cātmasthe manasi | 5.2.13

saśarīrasya sukhaduḥkhābhāvaḥ | 5.2.14

saṃyogaḥ | 5.2.15

4. Some other relevant information

4.1. Reference to Hiraṇyagarbha (Yogavidhi SP_{Bh} 7.5ab–6cd)

hiraṇyagarbhapramukhair yogimukhyaiḥ pravartitaḥ |
yo yogaḥ sakalo vyāsa kṛcchropāyaprasādhanaḥ || 5
janmāntarasahasrais tu tam abhyasya mahāmune |
prāpnuvanti paraṃ jyotir yogaiśvaryam athāpi vā |

4.2. Six or five Aṅgas (Yogavidhi SP_{Bh} 6.36ab–41ab)

ṣaḍaṅgena tu yogena tathā pañcavidhena ca |
jītvā hy aṣṭaparakāraṃ tu āsanānāṃ nibandhanam || 36
mātrotkarṣeṇa jītvā ca prāṇāyāmaṃ caturvidham |
tanmātrāṇīndriyair jītvā viśayair indriyāṇi ca || 37
ahaṃkārabhayāyāsakrodhalobhavivarjitaḥ |
vimatsaro 'tha niḥsaṅgo niḥsneho niḥsprhas tathā || 38
yogāspadaṃ samādhāya pūrvoktaṃ guṇavarjitaṃ |
dhyāyīta hṛdi taṃ devaṃ viśvaṃ viśveśvaraṃ vibhum || 39
anādinidhanaṃ śāntaṃ traiguṇyaparivarjitaṃ |
tālau jihvāṃ samādhāya dantair dantān na ca sprśan || 40
indriyāṇi manaś caiva paramātmani yojayet |

The names of six or five limbs are not very explicit in the entire Yogavidhi text. They are probably *āsana*, *pratyāhāra*, *prāṇāyāma*, *dhyāna*, *dhāraṇā* and *yoga* (or *abhisandhi*, or *samādhi*?). *dhyāna* and *dhāraṇā* may sometimes be grouped into one stage called *yogābhyāsa* (Yogavidhi 1.21ef).