

5. *Sañ Hyañ Kahuvusan Jāti-Viśeṣa*<sup>1</sup>

OM<sup>2</sup> namaḥ Śivāya.

Ikañ pinaka-mārga niñ kapralinan<sup>3</sup> de<sup>4</sup> sañ paṇḍita tiga lvirnya:

Niṣṭha<sup>5</sup> : riñ Śiva-dvāra  
Madhya<sup>6</sup> : riñ tuñtuñ iñ ghrāṇa  
Uttama : riñ<sup>7</sup> tutud

Ika ta katiga nora mulih riñ<sup>8</sup> janma muvah, yan kēna karēgēpan iñ Niṣkala-Jñāna. Nkāna sinaṅguh<sup>9</sup> Parama-Kaivalya, liñ sañ paṇḍita.

Sira Acintya-pada.<sup>10</sup> Acintya ña,<sup>11</sup> tan kēna de niñ añēn-añēn. Ya sinaṅguh Acintya-pada sira. Ya ta matañyan tutug iñ pañavruh sañ bhujāṅga. Ika<sup>12</sup> riñ kina-kina, ri sañ Śaiva-Bauddha.<sup>13</sup> Mañkana tan hana vaneh<sup>14</sup> kumavruhi lavan ta sañ<sup>15</sup> bhujāṅga, tan kagavokana<sup>16</sup> riñ pañavruh iñ apañavruh<sup>17</sup>; añhiñ Śaiva-Bauddha<sup>18</sup> juga, ya tūtēn pañavruhira.<sup>19</sup> Apan ta<sup>20</sup> sira añavruhi kinavruhan, hiñan iñ<sup>21</sup> ahiñ lavan tan pesi.<sup>22</sup>

Ika ñ mārga tiga. Sira larañan tēmēn-tēmēn. Hayva<sup>23</sup> vinarahakēn iñ śiṣya. Hila-hila.

Añhiñ ikañ evēh śinabdakēn cakra-bhuvana ekadhātu.<sup>24</sup> Ndyā ta?

1 Appearing also partly in KB (pp. 2-5) and KBJV (p. 6-14). See Introduction D, Ch. 5. 2 D AUM; missing in KBJV; not appearing in KB. 3 D karalñan; K pralina; KBJV kapralinan. 4 KBJV omits de. 5 KBJV kanista. 6 In connection with the three forms of ritual Hooykaas, 1966, p. 15 (and passim) cites mādhya. 7 KBJV mariñ. 8 KBJV always reads sinaṅguh instead of sinaṅguh. 9 D omits Acintya-pada. 10 KBJV omits acintya. 11 K ikañ; KBJV sira. 12 D śeva-bodha; K svaka-boda; KBJV boda-saiva. 13 KBJV vaneh-vaneh. 14 KBJV has here ni lañit vibuhira, which should have been placed after prabhu niñ rāt (see note 29), and continues with kāla niñ hurip, whereas the paragraph with which D and K continue here is inserted after apan (note 43). 15 D kagavokaniñ; KBJV tan agaoka. 16 K pañavruh iñ pañavruh; KBJV kavruh iñ apañavruh. 17 D/K śeva-Bodha; KBJV Saiva-Boda. 18 D pañavruhi. 19 D/KBJV omit ta. 20 KBJV ikañ. 21 K pasi. 22 KBJV ayo, but hayva is usually cited as ayua. 23 D/K/KBJV ekadatu. 24 KBJV sira Sañ Hyañ Tuñgal.

5. *The Divine Realization of the Supreme Destiny*<sup>1</sup>

OM honour to Śiva.

There are three ways for the sage which lead to dissolution<sup>2</sup>:

(the method of the) *niṣṭha*-ritual: : (by which the soul leaves) through the fontanel;

(the method of the) *madhya*(*ma*)-ritual: (by which the soul leaves) through the tip of the nose;

(the method of the) *uttama*-ritual : (by which the soul leaves) through the mouth.

(All) these three (methods) do not lead to rebirth again, if one has mastered the Knowledge of the Unmanifest World (*Niṣkala-Jñāna*). There (is) what is called Supreme Isolation (*Parama-Kaivalya*), according to the sage.

It is the Seat of the Inconceivable (*Acintya-pada*). Inconceivable (*Acintya*) means that it cannot be comprehended by thought. It is called the Place of the Inconceivable (*Acintya-pada*). Therefore it is the summit of the knowledge of the adept. It has been known since olden times among the Śaivite and Buddhist priests. Thus there is no-one who knows except the wise men, no-one to be admired for the knowledge of those who have knowledge, but only Śaivites and Buddhists, they should be followed in their knowledge. For they know what is (worth) knowing, including what has contents and what has not. That is the threefold way. It is completely forbidden. Do not teach it to a pupil. That is forbidden.

But the inexpressible, homogeneous ruler over the world, who is

<sup>1</sup> KBW, IV, 377b: *jāti*, 't wezen, oorspronkelijke bestemming, b.v. dat iets, wat leeft, moet sterven. Thus: *destiny*, and *Jāti-Viśeṣa*, the Supreme Destiny, while as the whole chapter clearly indicates, this destiny is death and would mean Release.

<sup>2</sup> *kapralinan*, from *pralina*, dissolution. The use of the word here shows the close connection between the speculation about the liberation of the soul with that about *utpatti-sthiti-pralina*, appearing-presence-dissolution of the sacred sound OM.

Saṅ Hyaṅ Tuṅgal.<sup>25</sup> Sira ta<sup>26</sup> sinaṅguh aṅakra-bhuvana kabeh.<sup>27</sup> Ikañ bhuvana kabeh kavēnku ta<sup>28</sup> de nira Saṅ Hyaṅ Tuṅgal. Sira ta Bhaṭṭāra Sadāsīva ṅa. Sira sinaṅguh prabhu niñ<sup>29</sup> rāt kabeh. Salvā<sup>30</sup> niñ<sup>31</sup> lañit vibhunira,<sup>32</sup> hurip iñ rāt kabeh sira, tan hana vaneh.

Kāla niñ ahurip pagēh,<sup>33</sup> tan salah sthāna.

Tēka niñ pati, irinēn, piñsorakēna kañ<sup>34</sup> iñ rahi<sup>35</sup> den miñsor. Ika Saṅ Hyaṅ Nāda, adu tuñtuñ riñ vit niñ gulu,<sup>36</sup> piñsorakēna. Nkāna ta Saṅ Hyaṅ Oṃkāra<sup>37</sup> dadi tuṅgal. Hanēn<sup>38</sup> vit niñ hati sthānanira. Yan kavaśa denta, muksakēna den mukta ṅke ri<sup>39</sup> jēro niñ apadañ. Kunañ, yen<sup>40</sup> tan kavaśa, irinēn den minduhur tūtkeña di suṣumṇā,<sup>41</sup> amārga riñ<sup>42</sup> vunvunan. Ya sinaṅguh Sadāsīvamārga ṅa.

Apan iñ kuvuñ<sup>43</sup> iñ hati tuṅgal kalavan lañit kañ<sup>44</sup> katon de niñ voñ kabeh.<sup>45</sup> Ya kuvuñ niñ<sup>46</sup> hati,<sup>47</sup> ya ākāśa ikañ tan patēpi, tan pāntara.<sup>48</sup> Aparan ta de niñ anuṅgalakēn pikēkēsira. Vyaktinya: kady aṅgan iñ<sup>49</sup> tvas iñ vuluh<sup>50</sup> sinivak. Kuvuñnya ṅuni ikañ vuñvañ ri<sup>51</sup> jēro, mulih anuṅgal mareñ<sup>52</sup> ākāśa paranya. Saṃkṣiptanika: ya Devāmbarayoga<sup>53</sup> ṅa. Makamārga niścintya ika. Apan nora<sup>54</sup> aṅēn-aṅēn, nirabhiprāya, tan hana sādhyā, nirapekṣa,<sup>55</sup> tan hana katṣṇan, nirakṣara,<sup>56</sup> tan hana<sup>57</sup> śāstra, vuñvañ nirākāra, tan parūpa, tan pavarna. Vyoma-nirmala-sannibham.<sup>58</sup> Aparan ta padanira? Kady ākāśa tan pamala.

Mañkāna paran iñ mati. Yan kēna de niñ aṅaṅkuhakēn<sup>59</sup> jñāna, pilihēn<sup>60</sup> iñ<sup>61</sup> mukta ṅke<sup>62</sup> lavan amārga vunvunan. Ika ta pada,

26 KBJV omits ta. 27 KBJV inserts ikañ bhuvana. 28 KBJV omits ta. 29 For KBJV cf note 15. 30 KBJV salua vuñ. 31 KBJV iñ. 32 D/K/KBJV vibuhira. 33 KBJV apagēh. 34 D/K/KBJV kañ, though D and K have usually ikañ. 35 K ati; KBJV rai. 36 KBJV riñ gulu. 37 D uñkara; K has here: miñsorakēna. Nkana ta Saṅ Hyaṅ Oñkara. KBJV: ṅkaneñ mulakanta Saṅ Hyaṅ Oñkara. 38 KBJV ane. 39 KBJV i. 40 D/K both have yen instead of the usual yan; KBJV on the other hand has yan. 41 K minduhur tur kēna di usual yan; KBJV on the other hand has yan. 42 KBJV i. 43 For KBJV see note 15. 44 See note 34. 45 D katon de niñ voñ kabeh, ya kabeh. 46 KBJV iñ. 47 KBJV ati ika. 48 KBJV panta. 49 Zlex divides kady aṅgan iñ instead of writing kadyaṅga niñ, for it comes most probably from aṅgan. Cf ṅanya, from aṅganya (?), "looks like it." (Zoetmulder, Bahasa Parwa, p. 168). There are in fact Mod. Jav. equivalents: aṅgenipun and aṅgēkē, of which the latter has the meaning of "it looks like it". 50 KBJV uluh. 51 KBJV i. 52 KBJV mariñ. 53 D devāmbarayāga; KBJV devambaramarga, Paramasīvayoga. 54 KBJV apa norana. 55 D nirapaksa; KBJV omits this part. 56 KBJV sadia niraksara. 57 KBJV tan aṅaṅ sastra kabeh. 58 Part of śloka, cf Chapter 8, śloka 5 (a). 59 D aṅaṅkuhakēn; K/KBJV aṅaṅkuhakēn. 60 D vilihēn. 61 KBJV ikañ. 62 D mutaṅke. 63 KBJV omits ujarira sañ vrūh tuṅgal ika. 64 KBJV parallel again.

he? *Saṅ Hyaṅ Tuṅgal*.<sup>3</sup> He is considered as reigning over the world. The whole world is governed by *Saṅ Hyaṅ Tuṅgal*. He is called Lord *Sadāsīva*. He is called the king of the whole world. The whole breadth of the sky is his realm.<sup>4</sup> He is the life of the whole world. There is no other.

The span of life is fixed, it cannot be changed.

When you reach your time to die, conduct him downwards, he who dwells in the face, (he) should go downwards. *Saṅ Hyaṅ Nāda* (the Sacred Resonance stands with this top face to face with the bottom of the throat, push it downwards. There, then, the sound Oṃ will become One.<sup>5</sup> Its place is at the bottom of the heart. When it is in your power, release it by freeing it from inside into the light. But, if it is not in your power, follow it upwards, pursuing it through the *suṣumṇā*,<sup>6</sup> and making its way through the fontanel. This is called the way of *Sadāsīva*. For in the cavity of the heart it is one with the sky which is visible for all men. Both the cavity of the heart and the sky have no borders and no interval. How then do they unite? It is indeed like the interior of a split bamboo. The cavity mentioned above is the airy space within (the bamboo), (which then) returns to become one with (the air in) the sky, which is its destination. In short: that is the *yoga* of the sky (*devāmbarayoga*). It follows the way of that which cannot be conceived (*niścintya*), for there are no thoughts. It is *nirabhiprāya*, it has no purposes. It is *nirapekṣa*, it has no cravings. It is *nirakṣara*,<sup>7</sup> it has no texts. It is hollow, without characteristics (*nirākāra*), formless, colourless. It is *vyoma-nirmala-sannibham*.<sup>8</sup> To what can it be compared? It is like the sky, pure without spot.

Thus is the way of the dying. When you can make use<sup>9</sup> of the (sacred) knowledge, choose then the way of Release between this or through

<sup>3</sup> He who is One. See for *Saṅ Hyaṅ Tuṅgal* in this connection Weck, 1937, p. 43.

<sup>4</sup> *vibhu* in the sense of *vibhūta*.

<sup>5</sup> The different syllables will become one sound: A-U-MA will become Oṃ.

<sup>6</sup> Central vein. In Hindu belief there are three main veins, called ways (*mārga*), *suṣumṇā*, *iḍā* and *piṅgalā*. See Introduction D, Chapter 5.

<sup>7</sup> *nirakṣara*, in fact: no longer expressed by the sacred syllables.

<sup>8</sup> Translated in the OJ. See also Text note 58.

<sup>9</sup> *aṅaṅkuhakēn*. KBW cites the root *aṅkuh*, apparently meaning "to take, to use" from Balinese texts only, which are not relevant to this kind of *tutur-literature*. Professor Zoetmulder kindly drew my attention to the root *aṅkusa* (Skt *aṅkuśa*, goad), which through *aṅkus* would have come to be cited as *aṅkuh*. The difficulty would seem the change from *aṅkusa* to *aṅkus*. The verbal form *aṅkusakēn*, however, could easily have been considered as originating from *aṅkus*. The change from *aṅkus* to *aṅkuh* is common, vide: *ayus - ayuh*; *manas - manah*, etc.

ujarira<sup>63</sup> sañ vruh tuṅgal ika. Ujar iñ<sup>64</sup> tan vruh savos<sup>65</sup> kuvuñ<sup>66</sup> iñ hati lavan lañit. Hayva<sup>67</sup> mañkana. Tuṅgal ika. Hayva juga vavarēñon<sup>68</sup> iñ aṇavalani<sup>69</sup> ri<sup>70</sup> vit niñ gulu de niñ aṇidēp tuñtuñ niñ<sup>71</sup> nāda Sañ Hyañ OṀkāra adu tuñtuñ. Hayva tan prayatna, lavan hayva vinehakēñ iñ śiṣya yan<sup>72</sup> tan voñ menak. Piñitēñ, hayva barit-barit.<sup>73</sup> Hayvāgampañ. Vēkasira<sup>74</sup> para bhujāṅga riñ ādikāla,<sup>75</sup> riñ ruhur-ruhur, iñ kuna-kuna. Poma, hayva tan prayatna.

Upama niñ sarva tumuvuh sahananya kabeh kadya dyun mesi bañu.<sup>76</sup> Bhaṭṭāra kadi sūrya hanēñ ākāśa. Dēlēñ<sup>77</sup> sira sañke<sup>78</sup> sor, tuṅgal juga sira.<sup>79</sup> Tathāpinyan ikañ dyun sevū sēnvakēna riñ<sup>80</sup> sira, yady astun salakṣa koṭi niyuta kveha nikañ dyun.<sup>81</sup> Niyata kasēñvan<sup>82</sup> de nira. Tonēñ ikañ toyēñ ghaṭa, an muṅgu iñ natar, niyata pada mesi sūrya-bimba<sup>83</sup> ikañ toyēñ dyun. Mañkāna ta<sup>84</sup> Bhaṭṭāra hanēñ hati niñ rāt kabeh. Tan hana kakurañan de nira, hibēk juga sira<sup>85</sup> ri hati niñ sarva-bhāva. Nāhan pañupama.

I tēñah niñ agni mesi sūrya. I tēñah niñ sūrya mesi candra.

I tēñah niñ candra mesi śukla. I tēñah niñ śukla mesi Śiva.<sup>86</sup>

Ikañ nābhi agni, hati sūrya, ampru candra,<sup>87</sup> paru-paru śukla, suṣumnā-nāḍī Śiva. Nkāna sthāna niñ tan pavastu, ṅkānōṅvan<sup>88</sup> iñ tan pāṅga, tan parūpa, tan pavarṇa, tan pamala, tan paguṇa, tan padoṣa, suvuñ aravañ,<sup>89</sup> sūnya tan pahamēñan.<sup>90</sup> Sira sinādhyā de sañ pañḍita, sañ vruh rumēgēp i sira. Ya sinañguh Paramayogi ña. Tēñeranira yan kēna de niñ abhyāsa,<sup>91</sup> ya tikāṅga tan<sup>92</sup> parasāṅga<sup>93</sup> ña.<sup>94</sup> Sukhādhyātmika juga sira. An mañkana ri patinta<sup>95</sup> tēmbē. Yan katēmu katuturakēna nitya-nitya de sañ aharēp<sup>96</sup> aṇabhyāsa<sup>97</sup> kapatin.<sup>98</sup> Hayva<sup>99</sup> simpañ, kady aṇadu pucuk i rvi, kady añurupi lyañ iñ dom.

65 D sahos; KBJV saos. 66 KBJV ri kuvuñ. 67 KBJV always reads ayua. 68 K/KBJV vavarēñēñ. 69 KBJV aṇavalani. 70 KBJV i. 71 KBJV iñ. 72 KBJV omits yan. 73 KBJV bari-bari. 74 KBJV vēkas sira. 75 K anadikala; KBJV anadika. 76 KBJV toya. 77 K/KBJV dēlēñ. 78 K sañkeñ. 79 KBJV tuṅgal-tuṅgal sira tan akveh. 80 KBJV senuakēna ri. 81 KBJV kvehana. 82 KBJV senuakēne sira. 83 D surya-mimba; K/KBJV surya-vimba. 84 K/KBJV omit ta. 85 K ebēk juga sira; KBJV ibēk juga pada mesi sira atin ikañ sarva-bhāva, tan ana kakurañan de nira, nahan pañupama. 86 Translation of śloka, see Introduction D, Ch. 5. 87 KBJV omits ampru candra. 88 KBJV ṅkana uṅguhan. 89 K suhuñ aṇaravañ; KBJV suvuñ taravañ. 90 K/KBJV pamēñan. 91 D aṇabhyasa. 92 K ya tilka lēt. 93 KBJV pañrasa aṅga. 94 KBJV ṅaranika. 95 KBJV kapatinta. 96 K/KBJV sañ arēp. 97 K abiasa; KBJV aṇabiasa. 98 KBJV pati. 99 KBJV inserts ta. 100 D/K yatna, though in other places

the fontanel. It is the same, say they who know that it is one. They who do not know it well<sup>10</sup> say that it is either the cavity of the heart or the sky. It is not like that. It is one. Do not realize it only at its place<sup>11</sup> at the bottom of your throat by thinking of the top of the sacred sound OṀ on a level (with it).<sup>12</sup> Do not be careless and do not teach it to a pupil who is not a suitable person. Guard it, do not let it be lost. Do not be lighthearted (about it). This is the advice<sup>13</sup> of the adepts of olden times, (of the time of our) forebears,<sup>14</sup> in times gone by. Be sure of it: do not be careless.

All that grows and exists is to be compared to vessels filled with water. The Lord is like the sun in the sky. Look at him from below, he is only One. But suppose that a thousand vessels were made to reflect his light, suppose the number of the pots to be even a hundred-thousand or a million vessels. No doubt (all of these) would reflect his light. Look at the water in the vessels, which are standing on earth: it is clear that they all equally contain the image of the sun, (all) the waters within the vessels. Thus is the Lord in the hearts of all men. There is nothing wanting, the hearts of all beings are filled only with Him. That is an example.

In the centre of the fire is the sun. In the centre of the sun is the moon. In the centre of the moon is the brightness (*śukla*). In the centre of the brightness is Śiva.

The navel is the fire, the heart is the sun, the bile is the moon, the lungs are the brightness, the carotid vein is Śiva. There is the place of the insubstantial, there is the seat of the limbless, which has no form, no colour, which is spotless, which has no virtues, no guilt, which is empty, clear, which is the Void without residue. That is the aim of the sage, of him who knows how to aspire after it. He is called *Paramayogi*.<sup>15</sup> It is a sign that the training is successful when the body is, so to speak, a body without feeling. It is only happy in itself. It will be like that at the time of your death later on. When it is found, it should be constantly borne in mind by him who desires to practice the (right act of) dying. Do not deviate, it is like aiming at the point of

<sup>10</sup> *savos*. KBW see *s.v.* *sēwes* and *sēdjé* (III, 220; III, 301). Thus: he knows it differently = wrongly.

<sup>11</sup> *aṇavalani*, from *avalan*, KBW I, 252: "*woar iemand zich ophoudt*".

<sup>12</sup> *adu tuñtuñ*, bringing its top onto a level with something.

<sup>13</sup> *vēkas* in the sense of *pavēkas*.

<sup>14</sup> *ruhur-ruhur* would seem here to have the sense of the Ind. *leluhur*.

<sup>15</sup> The supreme *yogi*.

Mañkāna paran iñ jñāna-parama, tinūt iñ kaprāñāntikan.

Hayva tan prayatna<sup>100</sup> den iñēt. Sakiñ śārīra hayva dava de niñ rumasa. Apan hana kāla niñ pamēsāt. Ikañ samañke pasukha-duhkan, ikañ aṅga sināra, apan patitah<sup>101</sup> niñ pagave riñ kuna.<sup>102</sup>

Añhiñ de sañ vruh,<sup>103</sup> sañ vruh ri patinira,<sup>104</sup> bāyu tan vineh añañsur, prayatna hayva vineh asēru<sup>105</sup> vētunya. Tuttur pinaka-kañciñ, tan tutur vyāpara. Kaivalya-Jñāna-Nirmala juga hetu niñ bāyu tan vineh asēru.

Turun Sañ Hyañ Oṃkāra sumuñsañ marēñ hati, pinaka-mārga tuñtuñ iñ nāda, atēmu tuñtuñ ri<sup>106</sup> vit niñ gulu. Ika<sup>107</sup> Oṃkāra iñ<sup>108</sup> ruhur lavan Oṃkāra riñ hati havanira makamārga nirajñāna.<sup>109</sup> Sira Paramayoga, makadon kahilañan iñ citta-vyāpāra.<sup>110</sup> Sasar, amuhara dadi janma muvah, dadi punar-bhāva. Yan enaka niñ dhārañā nikañ kanirajñānan<sup>111</sup> anuñgal tan kapiyak de nin citta-vāhya,<sup>112</sup> miśra Sañ Hyañ Oṃkāra ri<sup>113</sup> vit iñ<sup>114</sup> hati. Panuñgalanirē ñkāna.<sup>115</sup> Ya<sup>116</sup> ta inajarakēñ Sañ Hyañ Prañava-jñāna ña. Sira ta pinaka-mārga niñ lēpas. Huvus<sup>117</sup> miśra iriñēñ. Apan iñ pati tan asove. Yan mukta ñke, lēyēp i vēkas iñ ampru, pinaka-nādanira Sañ Hyañ Oṃkāra. Yan tan tañharanira<sup>118</sup> mukta<sup>119</sup> riñ<sup>120</sup> suṣumnā-nāḍī, mahavan Śiva-dvāra

prayatna. See paragraph after note 145. 101 KBJV panitah. 102 KBJV ñūni. 103 K/KBJV den vruh. 104 KBJV kapatinira. 105 D asru; K asru; KBJV yan asēru. 106 KBJV i. 107 D/K K/KBJV ikañ. 108 KBJV i. 109 D/K nirajñāna; KBJV nira ajñāna. 110 K cita viopara. Yan tan ilañan iñ cita viopara. 111 D/K/KBJV kanirajñānan. 112 K/KBJV cita vahia. 113 D omits the following vit iñ hati. Panuñgalanirē ñkāna. 114 KBJV niñ. 115 KBJV panuñgal ireñ jñāna mañkāna. 116 D parallel again. 117 KBJV vus. 118 K tañharanira; KBJV tan atañharanira. 119 K omits mukta. 120 KBJV ri. 121 D sakunira.

a thorn, like threading the eye of a needle. Thus is the way of the Supreme Knowledge,<sup>16</sup> which is followed at the time of death.

Do not be negligent in remembering it. When departing from the body do not consider too long. For there is a (proper) moment (for the body) to fly away. Good or ill fortune by which the body is struck,<sup>17</sup> is determined<sup>18</sup> by one's deeds in former (incarnations).

But he who knows about death should know that he must not let his respiration flow out groaning. Take care that it will not be allowed to go out loudly. The (right) doctrine should serve as a lock, not the doctrine concerning worldly activity, only the unsullied Knowledge of Complete Isolation (*Kaivalya-Jñāna-Nirmala*) is the reason why the respiration will not flow out loudly.

The sacred sound of Oṃ descends upside down into the heart, starting with the top of the sign of the resonance (*nāda*), which meets at the top of the bottom of the throat.<sup>19</sup> The sound Oṃ above and the sound Oṃ in the heart travel by way of *nirajñāna*.<sup>20</sup> That is the highest *yoga*, which has as its purpose the annihilation of active thoughts. If it goes astray, it will result again in rebirth, in *punar-bhāva*.<sup>21</sup> When the fixation (*dhāraṇa*)<sup>22</sup> of the state of *nirajñāna* occurs satisfactorily and becomes one, not torn asunder by thoughts of external objects, it becomes one with the sound Oṃ at the bottom of the heart. Its unifying takes place there. That is taught in what is called the Knowledge of the Sacred Sound Oṃ (*Sañ Hyañ Prañava-Jñāna*).

It is the road to Release. After the mixing is complete<sup>23</sup> one should follow it. For (then) it does not take long to enter death. When release takes place here, it is liberated<sup>24</sup> at the end of the gall-bladder, where it serves as the resonance of the sacred sound Oṃ. When there is no clear sign, release takes place through the *suṣumnā*-vein, (while) the

<sup>16</sup> *Jñāna-Parama*, note the OJ syntax.

<sup>17</sup> *sināra* from *sāra*, to strike.

<sup>18</sup> *patitah*, from *titah*, order, command.

<sup>19</sup> The lowest part of the (written) sign of Oṃ is considered as first reaching the bottom of the throat.

<sup>20</sup> *nirajñāna* is not found in the dictionaries, Skt or OJ. GNP 45-47 has *sikṣp kanirajñānanta*, *hayva vyāpāra* (not translated by Dr. Singhal), while it is connected with the same kind of *yoga* related to death. But see Ch. 20-21.

<sup>21</sup> Already translated in the OJ as *janma-muvah*.

<sup>22</sup> Referring to *dhāraṇa-yoga*. Cf. GNP 45-47, where *dhāraṇa* and *prāṇāyāma* are also mentioned in connection with *kanirajñāna*.

<sup>23</sup> When the sacred sound Oṃ is ready to be pronounced.

<sup>24</sup> *lēyēp* = *lēnyap*. KBW III, 754-755, and Zlex s.v.

Saṅ Hyaṅ Nāda. Hayva pinuraṅ. Hila-hila. Salakunira<sup>121</sup> juga tinūtēn.<sup>122</sup> Asiṅ apadaṅ tinūt, saṅgvanira<sup>123</sup> pralīna.

Yan hana katon kady ākāśa nirmala, ya saṅ pinaran in sādhyā saṅ paṇḍita. Hayva nolih<sup>124</sup> sa-svabhāva niṅ rāt. Yan tolilhēn, hala, tan tēkēn<sup>125</sup> avasāna.<sup>126</sup> Yady apy adṛve<sup>127</sup> putra-putri,<sup>128</sup> tuvi tan aṅhēn-aṅhēn<sup>129</sup> juga, ya ika pinaka-pāntara.<sup>130</sup> Hilat-ilat in taraju ri vit niṅ hati kashānan Bhaṭṭāra ṅkāna. Sira sinaṅguh Parama-Kaivalya. Ika vit niṅ jñāna, śūnya-nirmala, vit niṅ bāyu-śabda-hiḍḍep. Ikaṅ bāyu-śabda-hiḍḍep hayvēnuniṅa, hilaṅakēna pisan. Muvah de niṅ aṅinte paṅiriṅan in tutur nirmala, mukta<sup>131</sup> ṅke sira.

Yan in suṣumnā<sup>132</sup> tērus mapadaṅ kady ākāśa nirmala, mukta<sup>133</sup> riṅ dvādaśāṅgula, paran<sup>134</sup> Saṅ Hyaṅ Ātmā. Ika ta paḍa tūtēn,<sup>135</sup> ya ri sor, ya ri ruhur,<sup>136</sup> tuṅgal ika. Kaliṅanira: yan katon nirmalākāśa,<sup>137</sup> malēr sumuṅsaṅ Saṅ Hyaṅ Praṇava ri vit niṅ hati, ṅkāna nādanira malēr umarēp miṅsor. Yan katon kady ākāśa riṅ dvādaśāṅgula, malēr umarēp minduhur<sup>138</sup> tuṅtuṅ Saṅ Hyaṅ Nāda ri vit niṅ hati. Ika paṅēṅeranta. Asiṅ katon atisūnya-pada, ya parana.

Kunaṅ, yan akveh varṇa tinonta, hayva tinūt ika, lagi tan hilaṅ lētuh niṅ hiḍḍep. Ora kēna<sup>139</sup> tapvan katēmu Saṅ Hyaṅ Paramārtha, yan maṅkāna. Apan kamurcan in lara niṅ pati ika. Herēn in dhāraṇa kuḥcinika. Ikaṅ parama-rahasya.<sup>140</sup> Tan tūtēn havan in tṛṣṇā ika. Hayva kveh in hiḍḍep.<sup>141</sup> Amuhara pāpa riṅ kapralīnan tan apahos

122 KBJV tinut. 123 KBJV sauṅgvanira. 124 KBJV ta tolilh. 125 KBJV tatan kēneṅ. 126 D ṅavasana. 127 KBJV adiapi drevia. 128 K putra puputri. 129 K/KBJV aṅhēn-aṅhēn. 130 KBJV ikaṅ pinaka-pantara. 131 KBJV omits mukta. 132 KBJV susumna-nadi. 133 KBJV mukṣa. 134 K paṅaran. 135 D padutēn. 136 KBJV i instead of ri. 137 KBJV yan katon kadi akasa nirmala. 138 KBJV miṅ duur. 139 D hora kēna; K/KBJV era kēna. 140 D parahasya. 141 KBJV inidēp. 142 KBJV i tēka. 143 KBJV kapranāntikan. 144 KBJV

resonance goes by way of the fontanel. Do not check<sup>25</sup> it. That is forbidden. Whatever its progress, it should be followed. Whatever is bright should be followed, (for) all its places mean Release.

If there is (something) visible like the spotless sky, that should be the aim of the intentions of the wise man. Do not look back at the world with all that is in it.<sup>26</sup> If you look back, it is evil, and you will not reach the end. Even if one has sons and daughters, even then<sup>27</sup> one should not think of them, (for) that will cause delay.<sup>28</sup>

(As) the pointer of a balance at the bottom of the heart is the seat of the Lord. It is called the Supreme Isolation (*Parama Kaivalya*). That is the origin of knowledge, it is the Spotless Void (*Śūnya Nirmala*), the cause<sup>29</sup> of *bāyu-śabda-hiḍḍep*.<sup>30</sup> As for this *bāyu-śabda-hiḍḍep*, do not pay attention to it, eliminate it altogether. Then, as one takes care to keep a pure mind, (the soul) will presently be liberated.

When it is continually shining like the pure sky in the *suṣumnā*, Release is taking place through the place of twelve finger-breadths (above the head),<sup>31</sup> that is called *Saṅ Hyaṅ Ātmā* (the Divine Soul). Follow that likewise; whether below or above, it is One. It means: when it is visible (like) the pure sky, the sacred sound OM is fixed upside down at the bottom of the heart, (and) there its sign of resonance is placed face down. When it is visible like the sky in the place of twelve finger-breadths (above the head), (then) the top of the sacred resonance (*Saṅ Hyaṅ Nāda*) is placed upwards at the bottom of the heart. That then is the (distinctive) sign for you. Wherever the place of Utter Void (*Atisūnya-pada*) is visible, that you should follow.

However, when many colours are visible, you should not follow it, (for) then the defilement of thought has not yet left you. (Then) it is not yet possible to meet *Saṅ Hyaṅ Paramārtha* (Absolute Reality), if it is like that. For the mind is overpowered by the sorrow of dying. Wait in fixation of the mind. The opening<sup>32</sup> is the supreme secret. You should not follow the way of craving. Do not indulge in (too)

<sup>25</sup> *pinuraṅ*, from *puraṅ* = *pēraṅ* (*praṅ*). Zlex s.v.

<sup>26</sup> *sa-svabhāva niṅ rāt*.

<sup>27</sup> *tuvi . . . juga*.

<sup>28</sup> *antara*.

<sup>29</sup> *vit*, origin.

<sup>30</sup> The OJ *trisakti*: breath-speech-thought.

<sup>31</sup> What is indicated is the space above the head at a distance of twelve finger-breadths (Hooykaas, 1966, s.v.), though Goris, 1926, p. 47 translates "*haar-toefje*".

<sup>32</sup> Lit. the key.

tēiēran tēka,<sup>142</sup> niñ kapralnāntikan,<sup>143</sup> Apan asiñ hrdaya,<sup>144</sup> aksi tan pannon rāt.<sup>145</sup>

Yan mañkāna, hayva tan prayatna. Rēgēpēnta ñ<sup>146</sup> jñāna tan pahamēñan.<sup>147</sup> Tar pahamēñan ña tutur tan panidēp.<sup>148</sup> Ambēk samāñin<sup>149</sup> sēḡēñ niñ<sup>150</sup> hurip. Krāmanya śūnyamēñ. Ya sira Oṃkāra Prānava-jñāna ña. Kadi gagana tan pamēgħa, uvuñ-uvuñ,<sup>151</sup> sira Paramārtha-jñāna ña.<sup>152</sup> Sira<sup>153</sup> tūēñ in kapatin.

Yan San Hyañ Prānava-Bāyu mukṣa riñ<sup>154</sup> ampru, prahinēñ nābhi Śañ Hyañ Prānava. Kunēñ<sup>155</sup> yan mukṣa-nārga susumna-nāḡi<sup>156</sup> Śañ Hyañ Prānava makahavan tutud. Marēñ Siva-dvāra, Śañ Hyañ Ātmā aliivat marēñ<sup>157</sup> ruhur in dvādasāṅgrūla. Sānugraha<sup>158</sup> Bhaṭṭāra tinūt. Yan mukṣēñ dvāra i ruhur, yan in nābhi kunēñ,<sup>159</sup> paḡa de nira ākāśa-nirmala ña. Prabhedanira mukṣa ri śūnya niñ ampru, yan umhisor,<sup>160</sup> ya<sup>160</sup> śūnya riñ kaḡali-puṣpa ña.<sup>161</sup> Riñ<sup>162</sup> tutud, ya umindu-hur, rika<sup>163</sup> kevala irinēñ sapavehira<sup>164</sup> Śañ Hyañ Kaśūnyan. Sira juga pinaka-kañcin.<sup>165</sup> Hayva<sup>166</sup> salah paran in hidēp,<sup>167</sup> den śūnya juga, hayva mañhidēp<sup>168</sup> rāṭṭhuvana. Pāpa ika yan mañkāna.

hrdaya juga. 145 KBJV aksi tar pannon in sarva katinālan. 146 KBJV ikat. 147 K/KBJV pamēñan. 148 K pahidēp; KBJV tutug in tan panidēp. 149 KBJV mañcin. 150 KBJV ri sēḡēñ in. 151 KBJV saññ uvuñ-uvuñ. 152 KBJV nāranira. 153 KBJV omits sira. 154 KBJV mukṣēñ. 155 KBJV kunnā. 156 D susumna-nābhi. 157 K mare. 158 K sanugraha. 159 KBJV kunnā. 160 KBJV yan. 161 KBJV omits ña. 162 KBJV omits riñ tutud. 163 K/KBJV ika. 164 KBJV sanugraha. 165 K sari juga pinaka-kañcin. 166 KBJV inserts ta. 167 KBJV has tutur instead of hidēp. 168 KBJV hidēp. 169 KBJV inserts

much thought. It will have evil results for (your) annihilation, (because) without giving a clear sign<sup>33</sup> it will reach death.<sup>34</sup> For whatever the heart (is), it is an eye which cannot see the world.

If that is the case, do not be careless. Aspirer (to reach) knowledge that is without contents.<sup>35</sup> Without contents means, consciousness<sup>36</sup> without any special thought.<sup>37</sup> Aspirer to it more and more during your life. In the course of time the mind should be made void. That is the knowledge of the sacred sound Oṃ (*Oṃkāra-Prānava-jñāna*). (It is) like a sky without clouds, perfectly clear; it is the knowledge of Absolute Reality (*Paramārtha-jñāna*). That way should be followed in death.

When the breath (that results in) the sacred sound Oṃ is released in the bile, the dissolution (*prahina*) of the sound Oṃ takes place in the navel.<sup>38</sup> But, when the way of Release is through the *sūśumṇā*, the sacred sound Oṃ will expire (through the) mouth. If it goes to the fontanel, then *Śaṅ Hyañ Ātmā* (the Divine Soul) will pass upwards to the place of twelve finger-breadths above the head. Whatever is the grace of the Lord (should) be followed. Whether release is through the aperture above, or on the other hand in the navel, it is equally called the pure sky (*ākāśa nirmala*).<sup>39</sup> (There) is a difference when release takes place in the void of the bile, when it goes downwards. That is called the void in the banana-flower (*kaḡali-puṣpa*)<sup>40</sup>. In the mouth, when it goes upwards, that should only be followed as far as it is allowed by the Holy Void.<sup>41</sup> That only is the bar. Do not follow the wrong course in (your) thought, be void only,<sup>42</sup> do not think of life in the world.<sup>43</sup> It is evil when it is like that.

<sup>33</sup> *apahos*, KBW I, s.v. *apahos*, IV, p. 11 *pahos*; Zlex s.v. *apahos/pahos*. *Apahos* seems to be another form of *apaśa*, like *vaśo-vaśa*. *Vaśobāṅ Vidya* (version b), III, 82 and III, 63 a, cites *phāsojanān*, *amphāsojanān* and also *amamāsojan* in the same connection. *Paśan* or *paśa* (Zlex): "het liṭṭe aśop", "dāddeliṭṭ".

<sup>34</sup> And thus one is not sur of reaching Release (*Mokṣa*) as well.

<sup>35</sup> *pahamēñan* from *homēñan* (Zlex).

<sup>36</sup> *tutur*, memory (of the *jñāna*).

<sup>37</sup> Thought which is not connected with *jñāna*.

<sup>38</sup> Which is, however, not in agreement with the *niśīha-madhyo-uttama* method mentioned above, where release is said to take place through the fontanel, the tip of the nose and the mouth only.

<sup>39</sup> Denoting the clear light connected with approaching death. It is interesting to compare it with the Doctrine of the Clear Light (Evans-Wentz, 1970, pp. 166 ff. and 237 ff.).

<sup>40</sup> Weck, 1937, p. 85, translates: the heart.

<sup>41</sup> *Śaṅ Hyañ Ātmā* has thus become *Śaṅ Hyañ Kaśūnyan*.

<sup>42</sup> The cause (of thought) be Void only.

<sup>43</sup> *Rāṭṭhuvana*, pleonasm with pregnant meaning.



ña, ri pəgubha-gubhanjāvavakta<sup>206</sup> kabel. Nikāna<sup>207</sup> kita lumēkasa mayajña, majajpa, masamādhi, masamāhita, ña. Gumēḡōn Nirmala-Jñāna.<sup>208</sup> Markāna denta<sup>209</sup> manēkētakēn ri pātēmumta lavan Bhattāra Parana-Viśeṣa,<sup>210</sup> san hanēn<sup>211</sup> hrdaya sphatikā,<sup>212</sup> ri guha niñ pusuh-pusuh. Hayva<sup>213</sup> katuman dravya, vēnai-vēnai saprakāra<sup>214</sup> mvan salvir niñ<sup>215</sup> tṛṣṇā: anak, rabi,<sup>216</sup> rajah, tamah, moha, danba,<sup>217</sup> mas arya,<sup>218</sup> kimburu, grahi, grahaka, pisuna,<sup>219</sup> irśya. Ndañ śrāvaka ta kita<sup>220</sup> ri tan hana niñ<sup>221</sup> pēkulēn vanēh. Ahhiñ Bhattāra Viśeṣa sira<sup>222</sup> kayat-nakēnanta riñ samādhi, sandhi-jñāna samāhita. Yajña-nirmala-sphatikā ña.<sup>223</sup> Ri katēnvan in tuṅgal denta,<sup>224</sup> hana ta yāmbēk tan kvanamkva.<sup>225</sup> Ekatva katēnvan Bhattāra. Mapagēh<sup>226</sup> subaddha tan liṅgara tēgubh pratipatti<sup>227</sup> ña. Attisaya yukti ni<sup>228</sup> bhakti prayatna rikōlahan in citta-nirmala. Lanḡōn<sup>229</sup> tuṅḡōn riñ<sup>230</sup> kamirāśrayan, vruth riñ<sup>231</sup> kaprañan. Ya<sup>232</sup> ta hēniñ ña. Ika<sup>233</sup> kinayatnakēn. Hēniñ ña, mandel i<sup>234</sup> pāda Bhattāra hēniñ niñ hēniñ. Ya ta sandhi niñ hēniñ<sup>235</sup> niya. Asahan ikañ nirmala<sup>236</sup> naranya lētah niñ citta: ya ta asahana<sup>237</sup> riñ jñāna-sphatikā ña. Hēniñ-hēniñ<sup>238</sup> ta dnamadyakēn katēnvan in śanyatā niñsamāsya.<sup>239</sup> Ya ta sināṅguh Yogīśvara<sup>240</sup> ña.

206 KBJV pagu-agubhanja vakta. 207 KB ya ta lumēkas. 208 KB omits Nirmala-Jñāna. 209 KB dentra. 210 KB Bhattāra Viśeṣa. 211 KB sahana riñ. 212 KB hrdaya vivara sēpatika. 213 KB inserts ta kita. 214 KB prakara. 215 Omitted in KBJV; D salvir in. 216 D omits the whole paragraph beginning with rajah ..... samāhita. 217 KBJV/KB drnba. 218 KBJV/KB matsarya. 219 KB pesunia. 220 KB inserts sravaka naranya. 221 KBJV omits niñ. 222 KB inserts ta. 223 KB naranyika. 224 D de. 225 KBJV/KB tanka-tankana. 226 KB apagēh. 227 KB pratipatti niti bhakti, whereas the following sentence is missing. 228 KBJV yukti niti. 229 KB parallel again. 230 KB omits riñ; KBJV ri. 231 KBJV ri; omitted in KB. 232 KB ya ta hēniñ aranya. 233 KB omits ika. 234 KB mandel in. 235 KB ya ta sandhi niñ ēniñ sin ēniñ. 236 D ahāsahana ikañ nirmala; KBJV asaha nikañ nirmala; nirmala ña; KB asanikañ animala sēpatika naranya. 237 KB omits ya ta asahana. 238 KBJV/KB ēnañ-ēniñ. 239 D/K niśamsaya; KBJV nir sansaya; KB ni sansaya. 240 KBJV/KB yogīśvara-jñāna. 241 D/KB hana bava ta; KBJV omits ta. 242 KB tan polaha.

there is the place of offering, within the most hidden place of your whole body. There you should carry out offering, uttering *mantras*, meditating, concentrating. Take hold of the Pure Knowledge (*Nirmala-Jñāna*). Thus you should deeply concentrate<sup>50</sup> upon the meeting with Lord *Paramarśeṣa*, he who resides in the crystal of your heart (*hrdaya-sphatikā*), in the cavity of the liver. Do not (allow) to enter any thought of property, the satisfaction of all kinds<sup>51</sup> of craving: (such as) offspring, a wife, passion,<sup>52</sup> darkness,<sup>53</sup> confusion, avidity, gold, jealousy, taking (*grahi*?), grasping (*grahaka*?), envy, backbiting. Now as a monk there should be nothing more to embrace for you: (it is) only the Supreme Lord whom you should take pains to meditate upon, (at the same time) concentrating upon *Sandhi-Jñāna*.<sup>54</sup> It is called the Clear Crystal of Sacrifice (*Yajña-Nirmala-Sphatikā*). Once you have found that it is One, your mind will then have no other aim.<sup>55</sup> It means Oneness, the meeting with the Lord is (then) found. Immutably, well-fixed, undeviating<sup>56</sup> is its realization. It is (then) utterly correct (for you) to execute (your) devotion, to exert yourself in maintaining pure consciousness. (Be) steadfast (and) unwavering in (the contemplation of) Complete Independence (*Kamirāśrayan*), knowing (what) is dissolution (exactly). That is called clearness (of mind). One should exert oneself for it. Clearness (of mind) means staying at the feet of the Lord (as) the most clear of the clear (*hēniñ niñ hēniñ*). For he is the innermost part of clarity. The defilement of the mind is called the grinding<sup>57</sup> of Purity; that should be ground away by the Crystal of Knowledge (*Jñāna-Sphatikā*). This pure clearness, then, will no doubt cause the finding of the Void. The man who has attained that state is called *Yogīśvara*.<sup>58</sup>

<sup>50</sup> *manēkētakēn* from *nēkēt*, "ziņs volle aandacht wijden", see Zlex s.v., in which is also mentioned Kern 1918-1920 VG VIII, p. 226 (Aanmerking 2), where it is pointed out that the root of the word *manēkēt* connected with the Skt *baddha* should be cited as *nēkēt* and not *tēkēt*.

<sup>51</sup> *saparakāra mrvāh salvir*.

<sup>52</sup> *rajab*.

<sup>53</sup> *tamah*. Incidentally the list here contains not the usual *rajab-tamah-moha* sequence.

<sup>54</sup> Esoteric Knowledge.

<sup>55</sup> *krvanaktra*, from *krva* (Zlex s.v.), place, position, that at which the mind is aimed.

<sup>56</sup> *liṅgar*, to deviate (Pigeaud 1960-1963 V, p. 327; Zlex s.v.).

<sup>57</sup> *asahan* from *asah* (?).

<sup>58</sup> Also a term for the adept who has reached Release. Cf. Sukk I, 2a: *yogīśvara*, *tēkas ira sañ sāmnya itron Bhattāra* and DhP VIIIb 4: *nyota sañ yogīśvara* n *sāmnya ri Bhattāra*.

Anabhāva ta <sup>241</sup> kita, tan <sup>242</sup> dadi salah polaha. Bhaṭṭāra sira ulahanta. Ekacitta ta kita, hayva bhrāntāmbēk vyāpāra. <sup>243</sup> Bhaṭṭāra jugām-bēkanta.

Anikarṇa <sup>244</sup> ta kita, tan patirēñō-rēñōna. <sup>245</sup> Bhaṭṭāra juga sira reiva-kēnanta. <sup>246</sup>

Anavākya <sup>247</sup> ta kita, tan panajapa riñ iyan. <sup>248</sup> Bhaṭṭāra juga anajapenta.

Adiṣṭa-driṣṭa <sup>249</sup> ta kita, hayva pativulāt-vulati. <sup>250</sup> Bhaṭṭāra <sup>251</sup> juga vulatanta.

Animeṣa <sup>252</sup> ta kita, tan patikunḍepa. Bhaṭṭāra juga kēdapanta. <sup>253</sup>

Anāsa <sup>254</sup> ta kita, tan ambēk-ambēkana. <sup>255</sup> Bhaṭṭāra sirāmbēkanta. Manikāna <sup>256</sup> kramanira sai vruh riñ kapati. <sup>257</sup> Ya ta sināṅguh sapta-samādhi ṅa, mvañ sapta-samāhita, sapta-buddhyaṅga-mārga ṅa. Ya ta <sup>258</sup> yañña pita ṅa, piñiḥ kinēnpēl pva rasā niñ pita, matēmahan <sup>259</sup> ta ya nēm, nēm matēmahan ta ya lima, lima matēmahan ta ya pat, pat matēmahan ta ya tēlu, tēlu matēmahan ta ya rva, rva matēmahan ta ya tuṅgal. Ya ta sināṅguh Ekātara-Parama <sup>260</sup> ṅa.

Rasa niñ tan pāmbēk, ya rasa-viṣeṣa ṅa. <sup>261</sup> Rasa niñ tan pativulāt-vulati, <sup>262</sup> ya rasa niñ vulat-viṣeṣa <sup>263</sup> ṅa. Rasa niñ tan polah, ya rasa niñ vulah-viṣeṣa <sup>264</sup> ṅa. Eka <sup>265</sup> pva vruhṭa, an tuṅgal ta lavan <sup>266</sup> Bhaṭṭāra Viṣeṣa. Sāmyāvayava <sup>267</sup> śarīranta. Dadi ta kita mapisan marāṅkēp lavan Bhaṭṭāra Viṣeṣa. Samīpa, <sup>268</sup> miḥ magave, tan iñ gīnaave. Ya ta Ardhanarśvara ṅa. Ya ta sināṅguh rasa-piñḍa ṅa.

243 KB only branta. 244 D anikarṇa; K anikarna; KBJV anikarna; KB hanikarni. 245 K patirēhana; KBJV patirēha-rēhana; KB tan rēñō-rēñōna. 246 KBJV omits the sentence. 247 K hana vakya; KBJV omits this; KB hanavaiṇa. 248 KB omits riñ iyan. 249 KBJV/KB omiṭ adiṣṭa-driṣṭa ta kita, whereas KBJV also hayva pativulāt-vulati. 250 K/KB pativulāt-vulati. 251 KBJV parallel again. 252 KBJV omits animeṣa; KB hanimesa. 253 KB batara juga sira dēḥṭa ta. 254 D anāṭa; KB hanasa. 255 KB different: tan ambēka, batara sira alpamanta. 256 The following sentence is missing in KB. 257 KBJV kapatin. 258 KB omits ya ta. 259 KB has always atēmahan. 260 KB ekatarama. 261 KB pativulāt-vulati viṣeṣa, rasa niñ tan pāmbēk viṣeṣa, rasa niñ tan 263 K/KBJV ulāt-viṣeṣa. 264 K/KBJV ulah-viṣeṣa. 265 K/KBJV/KB enak. 266 K/KBJV atūṅgal kalavan. 267 D satmyava; K satmyavas; KBJV/KB satmyava. 268 KB differently: samī-samī humaga vetan iñ gīnaave. 269 What follows,

Be free from improper conduct <sup>50</sup> — you should not act wrongly. The Lord only should be (the goal) of your conduct.

Be of concentrated mind (*ekacitta*), do not be confused in the activities of your mind. Think only of the Lord.

Be earless, <sup>60</sup> not listening to anyone else; listen to the Lord only. Be without (needless) speech, <sup>61</sup> not raving <sup>62</sup> about anyone else; rave <sup>63</sup> about the Lord only.

Be sightless, do not look at anyone else, look at the Lord only.

Do not wink, do not wink again and again; wink at the Lord only. Be noseless, unbreathing; (let) the Lord be your breathing. <sup>64</sup>

Thus (should be) the progress of him who has (true) knowledge about death.

These <sup>65</sup> are called the seven meditations, (and) the seven concentrations; they are (also) called the seven ways of *buddhyaṅga*. <sup>66</sup> These are the seven offerings. The essence of these seven is being contracted all the time, <sup>67</sup> becoming six (in number); six becomes five, five becomes four, four becomes three, three becomes two, two becomes One. That is called the Supreme Oneness (*Ekātara Parama*). The feeling of mindlessness (*tan pāmbēk*) is called the Supreme Feeling (*Rasa Viṣeṣa*). The feeling of sightlessness is called the Feeling of Supreme Sight (*Rasa niñ Vulaḥ-Viṣeṣa*). The feeling of inactivity is called the Feeling of Supreme Action (*Rasa niñ Vulah-Viṣeṣa*). Your knowledge <sup>68</sup> is One, united with the Supreme Lord (*Bhaṭṭāra Viṣeṣa*). Your body is attached to his. So you are completely joined to the

<sup>50</sup> *ana-bhava*, *ana-* = *a-/an-*, see Wackernagel II, I, p. 80.

<sup>60</sup> *anikarṇa*, probably a misreading for *anākarṇa*.

<sup>61</sup> *anavākya* constructed on the analogy of *anabhāva*.

<sup>62</sup> *panajapa* from *ajap* of which KBW I, p. 336 gives the meaning "bedroeft". Zlex, however, gives the following meanings: *mateloos vertangen*, *smachten*, *in de voor zijn* (*van vertangen*), *ŷlen*, *dol zijn op*, citing a.o. GK 14.5 *len panajapṇya ṅeva pēḥṭa ṅ vanaḍṭa*. *Panajapa* which in this case is connected with speech (*anavākya*) would seem to mean *ŷlen*, raving, muttering in trance or sleep.

<sup>63</sup> *anajapēḥṭa*. From *ajap* (see note 62) the pass. would be *ajapēḥṭa*. However, a root *ajap* does not occur.

<sup>64</sup> *ambēkan*, to breathe.

<sup>65</sup> That is: *anabhāva*, *ekacitta*, *anikarṇa*, *anavākya*, *adiṣṭa-driṣṭa*, *animeṣa* and *anāsa*.

<sup>66</sup> The seven parts of (the working of the) mind (*Buddhi*). It would be interesting to know, however, in the light of Buddhist equivalents found in KB, whether here the Buddhist *bodhyaṅga* had been an example for the expression.

<sup>67</sup> *piñiḥ* = *piñiṣṭ*, from *piṣṭ* (?), all the time.

<sup>68</sup> *vruhṭa*. This seems to prove that *vruh* can be used as a substantive. Cf. also Translation Chapter 3, note 30.

Avak mari molah, vētēn mary ambēkan, gulu mary ašēgn, tutuk tan huvus mēna, usvanta<sup>269</sup> mary unili,<sup>270</sup> matanta mari kumēdap. Ya ta sināgnuh piṅḍa-drava,<sup>271</sup> dinnrava ikañ sananikāna kvēlanya. Bhaṭṭāra Viśeṣa pañavruhanta bhaktinta.<sup>272</sup> Nihān keñētakēna. Sakvēn nika<sup>273</sup> Sañ Hyān Hurip ika<sup>274</sup> viśeṣa-kāryāvākta<sup>275</sup>: ri tañan, suku, kullit, daḡiñ, otot, tahlulan,<sup>276</sup> sunsum, vuñsian,<sup>277</sup> paru-paru, hati, ampru, hinēban. Ya ta makukud, makēmpēl, sātranaāduduk. Nkāna<sup>278</sup> riñ hrdaya<sup>279</sup> vivara sphatikā, ratna ri guba niñ pusuh-pusuh. Nkāna ri dādanta, yēka<sup>280</sup> kumētē, ndah rasa-piṅḍa kinēmpēl nā. Yan manikāna havva tan<sup>281</sup> sāra kita.

Trikañ<sup>282</sup> sēdēn manikāna prih pet ta ya rasanya lit-lit palahkēnt, ikañ hēniñ inētrakēn mvan polahṭa lavan Sañ Hyān Pramāna-Viśeṣa. Inēt-inēt pahenak, palhapantēs, pahavas denta runēḡēp<sup>283</sup> Bhaṭṭāra Viśeṣa. Apān tan hana rovanta<sup>284</sup> mukla ṅ kaivalya vanēh-vanēh<sup>285</sup> sanike<sup>286</sup> Hyān Bhaṭṭāra<sup>287</sup> Viśeṣa. Ya ta matānyan prih<sup>288</sup> tēnētēn sira kayatnakēna, yatanyan<sup>289</sup> tan kasasara<sup>290</sup> siran pavēl anugraha ri kita. Yan<sup>291</sup> tan kavēnan pva sira, prihēn atah juga sira denta, havva<sup>292</sup> pranāda. Sira ta sināgnuh rahna sadā<sup>293</sup> nā. Pañjut tar padēn nā.<sup>294</sup>

Vanēh ivēṭa<sup>295</sup> kitan minēt-inēt polahṭa lavan Sañ Hyān Viśeṣa. Malupa ta kita ry avakta,<sup>296</sup> tatān hana katon, tatān hana karēñō.<sup>297</sup> Ri pēntaran in lupa mvan tutur, hana ta śabda karēñō i ruhr denta. Kalihan ika makon aṅajya<sup>298</sup> patēgnuh<sup>299</sup> i Sañ Hyān Viśeṣa. Pēkni riñ jāna<sup>300</sup> pahatēgnuh, palhapagēh<sup>301</sup> ri panningala<sup>302</sup> lavan Sañ Hyān Viśeṣa. Apisan ta kita mvan Bhaṭṭāra Paramārtha Viśeṣa. Rēḡēṭa sirēn samādhi, tanikēs<sup>303</sup> ta sirēn samāhita, yatanyan tan

starting at matanta mari kumēdap till Sañ Hyān Hurip ika (note 274) is missing in D. 270 K marionili; KBJV marya mli. 271 KB pindadrava harana. 272 KB ri bhaktinta. 273 KBJV ikañ. 274 D parallel again. 275 D kāryākta; KBJV viśeṣa nke yar vakta; KB viśeṣa nke i avakta. 276 D daḡiñ tahlulan; KBJV and KB have everywhere inserted ri. 277 K/KBJV/KB unñlan. 278 D/K/KBJV/KB nika. 279 K adaya; KBJV vrelaya; KB hrdaya. 280 KB ya ta. 281 K/KB talan. 282 KB irka. 283 KB narēḡēp. 284 KB rovānta. 285 KB mokta lena; K vanēh. 286 K sanikē. 287 KB Bhātara Sañ Hyān Viśeṣa. 288 KBJV/KB prihēn. 289 KBJV matānyan. 290 KB tan saṅsara. 291 KB omits yan. 292 We met the same expression in Chapter 3, 5-a. See also Introduction D, Ch. 3-5. 293 KBJV/KB haranya. 294 D vanēh ivēṭ ta; KBJV vanēh iva tar padēn inēt-inēt; KB vanēh ivō ta kita. 295 K kitarvakta; KBJV Yan lupa ta kita yar vakta; KB alupa ta kita i avakta. 296 K/KBJV karēna. 297 KBJV makona manajja; KB makon manajja. 298 D matēgnuh; KBJV matēgnuh; KB matēgnuh. 299 riñ jāna is missing in KB. 300 K pahatēgnuh, while palhapagēh is missing. 301 K omits ta; KB ri tuṅgal ta. 302 D kanikēs; KBJV tankas. 303 K saṅsara;

Supreme Lord. He is near you; he joins you in making, but does not join you in being made.<sup>69</sup> That is called *Ardhamatēstvara*.<sup>70</sup> That is called the Totality of Feeling.<sup>71</sup> The body stops moving, the stomach stops breathing, the throat stops swallowing, the mouth stands open, your breath does not flow any more, your eyes stop blinking. That is called the Complete Dissolution (*Piṅḍa-Drava*); everything, as much as there is, is dissolving.

The Supreme Lord is your knowledge, your devotion. This, then, should (always) be remembered. Everything (of your body)<sup>72</sup> is the sacred life (*Sañ Hyān Hurip*), is the Supreme Creation (*Viśeṣa-Karya*), your body: in the hands, the feet, the skin, the flesh, the muscles, bones, central vein, the scrotum, the lungs, heart, bile, the larynx.<sup>73</sup> All that contracts together and becomes one. There in the crystal in the cavity of the heart, a jewel in the cavity of the liver. There in your breast, that which is vibrating, then, it is said that the totality of feeling is contracted. If it is like that, then remain firm.

While you are thus engaged, exert yourself to find exactly the most subtle state of mind, observe purity of mind and obedience to the Supreme Ordinance (*Sañ Hyān Pramāna-Viśeṣa*). Be intent on holding on to the Supreme Lord tranquilly, rightly, and attentively. For there is no (other) companion for you into your release into Complete Isolation than the Supreme Lord. Therefore, you should do your utmost (for him), so that the favour which he will bestow on you will not go astray. Should you not (yet) be able to succeed, nevertheless keep doing your best; do not let there be neglect. It is called the constant daylight (*rahina sadā*). That means that it is a light that never goes out. Otherwise it would be difficult to make obeisance to the most High (*Sañ Hyān Viśeṣa*). You should no longer be aware of your body, (there should be) nothing to see, nothing to hear. In the interspace between forgetting and remembering a voice will (then) be heard by you from above. That voice (will) order you to pray constantly to the Supreme. Embrace the knowledge constantly, steadfastly, (to forward) your union with the Supreme. Be one with the Supreme Lord, the Highest Reality (*Bhaṭṭāra Paramārtha Viśeṣa*). Keep on meditating

<sup>69</sup> *tan iṅ gñave*.

<sup>70</sup> The half man half woman aspect of Siva, apparently denoting the active-passive situation expressed by *mīṭa magare tan iṅ gñave* in the preceding sentence.

<sup>71</sup> *rasa piṅḍa*.

<sup>72</sup> *sakvēn nika*.

<sup>73</sup> *hinēban*. Cf. Week, 1937, p. 97.

samsaraha <sup>305</sup> dentāyajiña. Ya ta samyagjñāna, prīti-upapatti, paramārtha <sup>304</sup> na. Vṛuh ya an tuṅgal <sup>305</sup> mvañ Bhaṭṭāra Śiva Paramārtha. <sup>306</sup> Hayva ta siga-sigun. <sup>307</sup> Hayva kuṇḍu-kuṇḍulēn. <sup>308</sup> Hayva tan atutur denta magēhaken ri Bhaṭṭāra Śivajāti. <sup>309</sup> An viśeṣa sira. <sup>310</sup> Ndah vūlata ry <sup>311</sup> avakta. Hana teja katon denta kady apuy i lambuñ i dardāñ. Hanan kadi dīlah niñ taji ginurinda. Hanan kadi teja niñ damar ika. <sup>312</sup> Ya Sañ Hyañ Viśeṣa, yan mankāna. Agyā lunampah annīṣāta sanke sthānanira. <sup>313</sup> Hayva ta kita pramāda yan mankāna. Rēgēp ika si pati tēhēr-tēhēr. <sup>314</sup> Bēnēraken painavruhta <sup>315</sup> pahatēguth, hayva liṅgar den <sup>316</sup> tumūtaken Bhaṭṭāra Viśeṣa, yāvat mankāna dentānanaken samādhi <sup>317</sup> mvañ samāhita i sēḍēñ yajiña. Byakta kapanggih ikañ <sup>318</sup> tuṅgal ta mvañ Bhaṭṭāra Viśeṣa, <sup>319</sup> ya ta kamoktan na. <sup>320</sup> Sātnyāvayava sūksma riñ <sup>321</sup> Paramārtha Viśeṣa. Mapisan Acintya lavan Bhaṭṭāra Hyañ Śiva. <sup>322</sup>

Tāvad mokṣo viśiṣyate. <sup>323</sup>

Tāvad mokṣa viśeṣa na, yāvat miśra ri Sañ Hyañ Paramārtha. <sup>324</sup> Yan mankāna umor in jāti-Viśeṣa. <sup>325</sup> Ya vinuvus <sup>326</sup> sañ paṇḍita, sañ unāṅghaken <sup>327</sup> kaviśeṣan <sup>328</sup> in jñānanira. Sira tumuli <sup>329</sup> riñ jāti-karuna, ya ta kamoktan Sañ Hyañ Śiva-Jāti-Karuna. <sup>330</sup> Sira ta vēnani mrasiddhaken <sup>331</sup> kēpasan in sarva-tattva, nūnivēh kavitan, kaḍaṅ, kula, goṭra, mitra mvañ sanak, tēlas karuhun sakveh niñ pāpa kabeh, tan ucapēn sarva-klēṣa niñ śarīra. <sup>332</sup>

Iti Sañ Hyañ Kaluvusan <sup>333</sup> Jāti-Viśeṣa. Mahārathasya sira. Larānan tēmēn <sup>334</sup> de sañ bhujāṅga Śaiva-Bauddha. <sup>335</sup>

KBJV/KB sañsara. 304 D/K samyajñāna, prīti, upapatti, paramārtha; KBJV sañi ajñāna prīti upapatti paramārtha; KB samyagjñāna haprīti upapatti paramārtha. 305 D yā tuṅgal; K antuṅgal; KBJV vṛuha tuṅgal; KB vrūhan tuṅgal. 306 KB has only batara. 307 K sigun-sigun. 308 K kuṇḍul-kuṇḍulēn. 309 KB Batara Budajati-viśeṣa. 310 This sentence is missing in KB. 311 K vūlataryavakta; KBJV ndah ulati yavakta; KB ndah ulata i avakta. 312 KB nanda mateja ika. 313 KB kahananira. 314 KB tēhēr-tēhērān. 315 KB omits painavruhta. 316 KBJV/KB denta. 317 KB yajiña-samādhi. 318 K/KBJV/KB ika. 319 KB batara Budā Jati Viśeṣa. 320 KBJV ya kamoktan na, ya muktapada na; KB ya kamoktan mvañ muktapada naranā. 321 KB ri. 322 KB Batara Hyañ Budā. 323 Part of śloka, which does not appear in KB. 324 KBJV Śivaparamārtha; KB different: sarud mokṣa viśiṣyate, mankāna purrut Sañ Hyañ Budā Darma Budajati. 325 Not in KB. 326 KB vinuvusaken. 327 D unāṅghaken. 328 KBJV ta viśeṣa; KB viśeṣa. 329 KBJV/KB sira ta muli. 330 KB Sañ Hyañ Budajati karuna naranā. This text goes then into a different subject, but in the end becomes parallel again (fol 5). 331 KB (last paragraph): Ndah yan kavaṣa sira, sira ta prasāda vēnā. 332 KB tēlas karuhun sarva klēṣa niñ śarīranā. 333 D kavus; KBJV kavusan; KB kaluvusan. 334 K tēmēntēmēn. 335 Missing in KB.

upon him, hold fast <sup>74</sup> to your concentration on him, so that there may occur no disaster in your offering. That is called the Right Knowledge (*Samyag-Jñāna*), the Arising of Satisfaction (*Prīti-Upapatti*), the Highest Reality (*Paramārtha*). (You) know then that you are at one with the Lord *Śiva-Paramārtha*. Do not be anxious. Do not hesitate. Do not forget to keep to the Lord *Śivajāti*. For he is the Supreme (Being). (And) then you should look at your body. A light will be visible to you (which) is like a fire at the sides of a rice-pot. It is like a steel lamp being moved around.<sup>75</sup> It is like the light of a lantern. That is (the appearance) of the Supreme, when it is like that. It may move quickly from its place. Do not be negligent, if it is like that. Prepare yourself for immediate death. Set your knowledge right, firmly, do not deviate from following the Supreme Lord, while you are performing your meditation and concentration at the time of offering. Evidently you have found unity with the Supreme Lord; that (condition) is called Liberation. You are only part of the Unity, vanishing into the Highest Reality. It is at the same time the Inconceivable Lord *Śiva*.

*Tāvad mokṣo viśiṣyate* (Then Release is complete).

What is called the Supreme Liberation is reached when (you) have been (completely) absorbed into the Sacred Highest Reality. When it is like that, (then) you are (also) dissolved in the Supreme Destiny (*Jāti-Viśeṣa*). He is called a wise man who has found this Perfection of Knowledge (*Kaviśeṣan in Jñāna*). He next comes to *Jāti-Karuna*,<sup>76</sup> that is the Liberation into *Sañ Hyañ Śiva-Jāti-Karuna*.<sup>77</sup> He has the power to complete Liberation for the whole of nature (*sarva-tattva*), for parents, kindred, family, clan, friends and brothers, after having first put an end to all their sins, not to mention all one's own defilements of the body.

Thus (ends the Chapter of) the Divine Realization of the Supreme Destiny. It is a great secret. It is expressly forbidden by the priests of *Śiva* and Buddha.

<sup>74</sup> *tanhēṣ*, *Zlex s.v.*

<sup>75</sup> *ginurinda* (?).

<sup>76</sup> Compassion at the hour of Death. For *jāti*, see note 1.

<sup>77</sup> *Śiva*'s divine compassion at the hour of death.