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‘Yoga and Bhakti: Prithīnāth, a Sixteenth-century Nāth Siddha’

The Nāth Siddha tradition as it is transmitted in Hindi starts appearing in the beginning of the seventeenth century in codices produced by Dādūpanthī scribes. The earliest of the known codices bears colophons of the years 1615/VS 1671 and 1622/VS 1678 and like all available early Dādūpanthī codices represents a copy of previously compiled material, augmented by additional material by the codex’s original scribe himself and scribes active at a later point.¹ Which stage of copy the codex occupies has not yet been examined systematically. For some portions it presupposes at least one copy separating it from original manuscript material, for others, more than one copy. None of the codices known at present can therefore be described as original compilations of individual texts, and accordingly they refer to a manuscript tradition that refers back to around 1600 or earlier. While the known codices were written by scribes identifying themselves or otherwise identifiable as Dādūpanthīs, they represent a tradition belonging to a milieu which can best be described as a proto-Nirañjanī and Dādūpanthī aggregate, spreading out in a network of monastic lineages over Marwar and with its epicentre in Didvana (Nagaur District).

The Nāth Siddhas as they came down to posterity in Hindi codices appear embedded in a broad tradition of non-iconic Vaishnavism. They were critics of established religion and its representatives. These included the *haṭhayogīs* who were seen by the Nāth Siddhas as fallen from the principles of pristine Nāthyoga. Fundamentally, this criticism targeted the Kaula tantric residues of Nāthyoga, magical yogic practice and the hypocrisy of Nāth ascetics.

¹ For the earliest available manuscript, MS. Sharma 3190, see Jaroslav Strnad, ‘A Note on the Analysis of Two Early Rājasthānī Dādūpanthī Manuscripts’, *Asiatische Studien/Études asiatiques*, vol. 70, no.2, 2016, pp. 545–69.

The last productive Nāth Siddha was Prithīnāth (also, Pṛthvīnāth) ‘Sūtradhāra’, the *terminus ad quem* of whose floruit being presumably 1580.² Prithīnāth refers to Gorakhnāth as guru or rather *sat-guru*, the supreme in human guise. This cannot and need not be taken as a chronologically accurate description of discipleship, but rather as that of a discipleship in spirit. Prithīnāth left an oeuvre consisting of a slim collection of aphorisms (*sabadī*) and of, according to what is known at present, just a few *pads*. Far more impressive than these are his didactic writings which amount to twenty-eight treatises. The hagiographer Rāghodās, who wrote his *Bhaktmāl* in 1660, extols Prithīnāth as an author of *siddhānt granths*, ‘*granth*’ being used here as a technical term for an auctorial didactic composition and thereby in contrast with aphorisms and songs that are rather considered as manifestations of the one eternal unmanifest *śabda*. It is impossible to say to which extent Prithīnāth himself or some redactor or redactors may have organized the material as distinct treatise. As for the colophons of all of these, they are scribal colophons, that is, they do not represent concluding verses or lines within Prithīnāth’s compositions. All the colophons follow the strangely convoluted pattern not only found in the colophons of Prithīnāth’s work but also concluding the didactic compositions of the Gorakhnāth of the Nāth Siddha tradition or even the composition of an anonymous Dādūpanthī author probably identical with Mohan Mevāṛau.³ This uniform pattern points to a milieu cultivating particular codicological usages. This author has pointed out that this was the milieu from which in the seventeenth century the Nirañjanīs emerged and which was shared by Dādūpanthīs from the first generation of the disciples of Dādū (d. 1603). The geographical point of gravity of this religious milieu was in Didvana in the Nagaur District of Rajasthan. One of the indicators of this hypothesis is that in the mentioned uniform pattern of colophons all those didactic treatises are termed *granths* within a *yoga-śāstra*, while the treatises of the authors of the Nirañjana sampradaya, too, are usually called *jog-granth*.

Prithīnāth is distinguished from the other Nāth Siddhas by espousing views of the *Yogavāsiṣṭha*. This was probably known to him in the form of the *Laghu-Yogavāsiṣṭha* (LYV). LYV was the text that haṭhayogically oriented authors of his period engaged with which is best illustrated by quotations from it in the Skt. *Haṭhapradīpikā* of Ātmārāma (around

² Pṛthīnāth is introduced at Monika Horstmann, ‘Nāth and Dādūpanthī Critique of Jains’, *International Journal of Jaina Studies*, vol. 13, no. 1, 2017, pp. 14–24; see also Monika Horstmann, *Bhakti and Yoga: A Discourse in Seventeenth-century Codices*, Delhi: Primus, forthcoming, Chapter 3.

³ See Horstmann, *Bhakti and Yoga*, Chapter 4.

1500).⁴ So far no passages in Prithināth works have been identified that may be verbatim *bhāṣā* renderings of LYV verses. At the present stage, Prithināth's oeuvre is relatively little-known, for only four of his works have been published, three of these treatises, and one his aphorisms.⁵ A couple of his treatises have been edited by this author.⁶ Another specimen is edited here.

Prithināth's treatises belong to the text genre of *upadeśa*, which had been popular long before Prithināth. It represents teaching by instruction consisting largely of aphorisms not necessarily strung together in a sequence of propositions stringently consecutive but rather loosely surrounding a topic. This relative looseness is reflected by the reception of Prithināth's treatises in the Dādūpanthī anthology *Sarvaṅgī* (GopS), compiled by Gopāldās in 1628. Gopāldās is found to quote complete treatises by Prithināth, but also a great many select stanzas from these, either in isolation or in clusters.⁷ This fact refers back to the unresolved question if the redaction of didactic treatises consisting of his aphorisms is owed to Prithināth himself or redactors of his works. In any event, his treatises had attained their present form by the beginning of the seventeenth century and were thence transmitted with slight internal variability.

The treatise published here focuses on one particular aspect of the thought of Prithināth as well as almost all authors from the Sant and Nāth Siddha spectrum, namely, the mind (*man*). Its title is *Mana-stambha-sarīrāsādhāra-grantha*, (MSS) as given in the redactional colophon (following v. 89). The translation of this unwieldy compound is 'Treatise (literally, 'Book') on the basis of hope for the subtle body propped on the mind'. The treatise actually comprises 90 verses, but due to the double counting of v. 56 in the manuscript reproduced here, its last verse is numbered 89.

Unless his mind is set in the right stance, the yogi or any seeker cannot hope for deliverance. The mind is the one and only human faculty that decides over an illusionary or the accurate perception of the world. Accurate perception unveils the world as temporal and

⁴ Christian Bouy, *Les Nātha-yogin et les Upaniṣads: Étude d'histoire de la littérature hindoue*, Collège de France, Publications de l'Institut de civilisation indienne, Paris: Boccard (distributor), 1994, pp. 68–9, 71, 118.

⁵ Hazārīprasād Dvivedī, ed., *Nāth siddhān kī bāniyām*, Rājā Baldev Dās Bīrlā Granthmālā 1, Kaśī: Nāgarīpracāriṇī Sabhā, VS 2014, pp. 70–90.

⁶ In the publications mentioned in n. 2.

⁷ Gopāldās, *The Sarvaṅgī of Gopāldās: A 17th Century Anthology of Bhakti Literature*, ed. Winand M. Callewaert, New Delhi: Manohar, 1993. Passages of Prithināth's MSS quoted by Gopāldās are indicated in the translation of the text.

reveals what is eternal. The mind needs to be steadied, for an unsteady mind succumbs to temporal objects, which the steadied mind recognizes as unreal.

The very first verse of the text sets the scene for the yogi enlightened by gnosis.⁸ He has made his residence in a fiery stream (*dariyā*, v. 1), holding in his hand the lamp of discrimination. The stream is that of the nectar of *brahma* gnosis, and the lamp is also that of *brahma* (vv. 1, 2, 4, 27, 45; identified with *brahma* fire in BA 22). Prithināth has found the creator, but the creator is none other than consciousness itself (v. 2). The act of creating, producing and so forth is expressed by the word *rac-*, an ability assigned to the *sūtradhanī*, the master mason, who is cosmic man, *puruṣa*, himself and to whom the human person is integral (SKK 12–13, GopS 62.44–45). Prithināth names the supreme man Hari, Kṛṣṇa, Rāma, or Govinda (vv. 6, 11, 51, 56a, 77). His realm is the space (v. 3), that is, the void (PJT 2), or, more precisely, the physically unmanifest garden laid out in the void (v. 3), in *haṭha-yoga* associated with the supreme bliss. Here the yogi experiences the mysterious inner sound, contrasted with the merely exterior sound from the Nāth's horn, or rather whistle (v. 3). Once the mind has become steady, the lamp of *brahma* illumines the interior of the subtle yogic esoteric body (*sarīra*, v. 4). All perceptions of the exterior world are only figments of the wayward mind zigzagging among illusory objects. The perfected yogi occupies the supreme place or eternal state (*pada*) in that esoteric subtle body, *sarīra*, as distinguished from the perishable gross physical body. The immaterial character of the stream of *brahma* fire is emphasized in vv.6–7. The yogi-gardener works a garden that was made by bringing the earth to the sky, that is, by transforming the temporal into the eternal. Conclusive transformation in its absolute stillness is also expressed by Prithināth's reference to the now eternally fixed stars of the firmament. The garden is irrigated by the fiery *brahma* water which makes flourish the upside-down creeper or tree of the self which is rooted in the void (vv. 6–7). The creeper or tree of the self is ablaze with *brahma* fire but not scorched by it. This is a fire that consumes only the impurities of transient existence. The fiery water is the product of transformation of the 'sea' located at the *mūlādhāra*, the base of the body, and manifest in the bodily liquids normally bound to be emitted. It represents the infinitesimal drop of *brahma* nectar, *bindu* (v. 8). Elsewhere, Prithināth describes the process, which is triggered by breath discipline (*prāṇāyāma*), as follows:

⁸ In the following interpretation, a number of times cross reference is made to other treatises of Prithināth. For the abbreviations of these, see the table in the *Appendix*.

[Avadhūta,]from the *mūlacakra* a wave rises, the wind dries up water and impurity; in this fashion, the mind stays back in the body, it merges in the mysterious sound.⁹
(PJT 4)

The rising wave is the life energy, Śakti, essentially the life-breath (*prāṇa*) blowing at the *mūladhāra* (PJT 15, 54). To achieve the ascent of life energy to its ultimate destination, the yogi blocks the ‘root’, *mūla* (*mūladhāra*), the seat of Time (v. 9; PJT 27 and 38). In transformation, the ‘root’ has ceased being the seat of ‘poison’, that is, the enticing illusory phenomena, but that of the nectar of immortality (SSAP 14). Prithīnāth takes a bath in the nectar stream emitted at the bend of the Ganga of the esoteric body, the curved conduit named otherwise the *baṅkanālī* (vv. 7–8). When the *brahma* light shines, the sleep or dream of illusion has come to an end. The bird, *prāṇa*, does not fly away but is reverted to stay in the body, for mind and *prāṇa* harnessed together will merge in the supreme place (vv. 9–10). Prithīnāth names the cosmic man Kṛṣṇa, warning not to confuse him with the *avatāra* by that name (vv. 10–11). The steadied mind is no longer sullied by the colours of the world but has the colour of smoke, which must be the smoke of the *brahma* fire (v. 12), and the five senses are steeped in the colour of Rām (v. 13). As for the mind coloured by the smoke of *brahma*, Prithīnāth speaks of it elsewhere (TS 29). Cosmic man unfolds when absolute stillness of the mind is achieved (vv. 14–15). This smoke and absolute stillness can be related to the practice of Omkāra yoga as it is described in ‘The Story of Uddālaka’ of LYV (Sarga 23, vv.79–91). In this, at the yogi’s first of three utterances of Om, the fire rising from the heart is said to burn the body, after which he utters Om for a second time (vv. 86–91):¹⁰

With the second utterance of the holy word Om, he reached the state of equilibrium, and there happened in him a spontaneous retention of the breath (life-force) without

⁹ In the original:

*avadhū mūlacakra thaim lahari uṭhaigī, jala mala sodhai bāi/
isa paracai tana manahi bilammai, dhuni mai rahai samāi//*

¹⁰ *The Concise Yoga Vāsiṣṭha*, tr. by Swami Venkateshananda, with an Introduction and Bibliography by Christopher Chapple, Albany: State University of New York Press, 1984, p. 219. See also Christopher Key Chapple, ‘Ethics and Psychology of the *Yogavāsiṣṭha* in the *Upaśama Prakaraṇa*’ in *Engaged Emancipation: Mind, Morals, and Make-Believe in the Mokṣopāya* (*Yogavāsiṣṭha*), ed. by Christopher Key Chapple and Arindam Chakrabarti, Albany: SUNY Press, 2015, pp. 179–80. For the Sanskrit original see *Die Laghu-Version des Yogavāsiṣṭha (Mokṣopāya)*, herausgegeben von Peter Thomi. Teil I: Text. Provisorische Internet-Edition der Kapitel 1–35, Wichterach: Institut für Indologie, 2017, p. 115–16.

agitation or vibration. The life-force stood still, as it where, neither outside, nor inside, neither below or above. After reducing the body to ashes, the fire burnt itself out and vanished; only the pure ashes were visible. It was as if the bones had turned into camphor which has been burnt in adoration. The ashes were blown by a powerful wind and dispersed in the space. All this happened without the violence of Haṭha Yoga, for Haṭha Yoga gives rise to pain.¹¹

If the conqueror of the mind appears as Śambhū (v. 19), this does not mean that this is the quintessential form of the supreme, for Śambhū is only one possible form of the undifferentiated consciousness, for, ontologically speaking, there are no corporeal gods.

The doctrine of the *sādhū puruṣa*, the embodied cosmic man, has societal and ethical aspects. He purifies the world and is in stark contrast with all those who may have learnt about truth but never experienced it. Transformation can only take place by experiential and thereby transforming knowledge, gnosis (v. 33). The *puruṣa* is the opposite of the ordinary 'beastly' unenlightened mortal, also called the *ādamī* (vv. 14, 33, 86). *Paśu*, 'beast', is an ancient term signifying man ignorant of the *bindu* (for example, KJN 3.14–18 and 16.43). The ordinary body (*piṇḍa*) has to be transformed and not just ablated. Stains adhere to it like those on a brass mirror, on which they are constantly reproduced (v. 24). The praise of the *sādhū puruṣa* as the purifier of the world extends over vv. 19–33.

Prithīnāth now proceeds in big strides. The body is praised as the vehicle of experience and thereby the instrument of liberation (vv. 34–38). While this is the case, one needs to be aware of its illusory status of it as well as all the pleasures and woes experienced by it. Religious practice and God himself are an illusion (vv. 36–37, 39). The exterior protection of the body is pointless, for the cause of its ruin lies within (vv. 40–44). To fight the interior cause of ruin lying in the waywardness of the senses, one has to abandon oneself to the *sat-guru* (v. 45) in order to win the yogic battle (vv. 44–46). While speaking of the gross body, Prithīnāth like many other vernacular poets uses the term *dehī*, contrasted with the subtle body, *sarīra* (v. 47). Usually *dehī* is the embodied soul, as for example expressed by Śaṅkara on *Bhagavadgītā* 2.22, but in Sant and Nāth Siddha poetry it can mean just 'body'. Verse 47 poses a problem by its defective metrical structure, which cannot be fixed. In content, it corresponds to a number of other instances in Prithīnāth's works in which it is stated that

¹¹ In the translation, the last sentence is put in brackets.

the perfect himself becomes the deity (SKK 33; HRA 52 or HRA 36, also quoted with the signature of Kabīr and Dādū, for which see GopS 33.8 and 10, respectively). In evidence of these testimonies, it can at least be said be argued that the *akṣara nām* in v. 47b was probably slipped into that line by a copying mistake. Verse 48 contradicts *Bhagavadgītā* 2.22, which speaks of the soul leaving its body at death behind like old clothes to be exchanged for new ones at rebirth.

Verses 49–55 dwell on the hypocrites, quintessentially fools lacking experiential knowledge. This is the root cause of their moral wretchedness, for once the ‘fiery capital’ consisting of the name of Rām has entered one’s heart, his perception of the world and, consequently, his dealings with it change (vv. 56–61). The released *puruṣa* now sleeps the sleep of disinterestedness in the flux of phenomena (v. 62). Why should he now be anxious to identify with this? Moral integrity is not about following rules but about the fundamental change of attitude as a result of discrimination. Moral integrity is also the integrity of body and mind, for both of them are harnessed and taken along in the process of transformation. Therefore, no ‘break’ or incongruity must prevail between them (v. 64; SP 17-18). The rolling into one of body and mind and enjoying them in full awareness of their illusory character is figuratively expressed in vv. 66–67, where these appear as the *pān*, seasoned with processed catechu and lime. The one perfected by enlightenment recognizes the *basta* (<*vastu*) in the illusory passing phenomena, and this enables him to enjoy them for what they are, that is, apply them in his life. The very same thing is said in Gor-p 16.3. This is also the stance of LYV which has been aptly described as leading to a ‘liberated engagement with samsara’.¹²

The effect of discrimination and relentless discipline—that is, yogic breath discipline (v.75)—is explained in the verses culminating in v. 77: The moment the word, that is, the perennial sound transcending phonation—is experienced, one becomes a *mahāpuruṣa*. Death to the temporal world brings about perennial life (up to v. 83). Verses 84–88 confirm the essence of the treatise by once again contrasting the perfect with the beastly unenlightened. Pṛthīnāth calls his yoga the Omkāra yoga (v. 89), of which he says in vv. 41–42 of MPMJ, which takes the form of a dialogue between Prithīnāth and his *avadhūta* disciple Dhūlmeṣ:¹³

¹² Matthew MacKenzie, ‘Radical Transformation in the Yogavāsiṣṭha: A Phenomenological Interpretation’ in *Engaged Emancipation*, p. 16.

¹³ *śrī dhūlameṣa ubācā/*

Dhūlmeṣ said:

‘Svami, when there is no Omkāra equivalent to the mysterious sound (*nāda*), no *bindu* equivalent to the yogic body (*kāyā*),

When neither becoming nor dissolution are there, where will you have merged? (41)

Prithīnāth said:

Avadhūta, Om̐ is the beginning, the beginning is in the interior, my yogic body (*kāyā*) is eternal,

My seat is in the formless one, I will have merged in the place of Nirvana. (42)

This Omkāra is described in the ‘Pūjyopakhyaṇa’ of the ‘Nirvāṇaprakaraṇa’ of LYV (LYV Sarga 29).¹⁴ *Brahman* is God and equivalent to Om̐, all-pervading and pure consciousness.

Bhakti, according to Prithīnāth, is inextricably related to discrimination and yogic discipline and the concomitant transformative experience. Otherwise bhakti is a joke. Prithīnāth points to Kabīr and Prahlād as sterling bhaktas who endured in adversity (vv. 51–55). He extols true bhakti also in a separate treatise, the *Bhagati-vaikuṅṭha-grantha*.¹⁵ According to this, all religious actions and notions undergo transformation. Characteristic of this bhakti is that the bhakta does not part with his body or *prāṇa* (ibid., v. 6). Thus transformed, the discriminate seeker emerges as the *puruṣa* above all established religion (ibid., v. 12).

Text and translation

Source: Sharma MS. 3190, fols. 639v–642v

/ / = correction inserted in the original

[639v] दरिया भीतरि घर करै, उश्न मांहै मेरा षेल।	
इसी जुगति दीपक रचै, जहां कछु बाती न तेल॥१॥	
तेल बिनां दीपक भया, अग्नि बिहूणी झाल।	
प्रिथीनाथ कहै सोई मिल्या, जिनि ब्रह्मंड रच्या पाताल॥२॥	
आकास बाडी नीपजै, बिन बेली सरि फूल।	

*svāmmī voūmkāra jaba nāṃda na hotā, biṃda na hotī kāyā/
utapati pralau dou na hotā, taba tūṃ kahāṃ samāyāṃ//41//
śrī prithīnātha ubāca/*

*avadhū voūṃ ādi ādi madhi hotā, avagati hotī hamārī kāyā/
nirākāra madhye hamārā āśna hotā, ṅṛbāṃṇa pada madhe sammāyā//42//* (MS. Sharma 3190, fol. 624v).

¹⁴ Translated in the *The Concise Yoga Vāsiṣṭha*, pp. 290–296.

¹⁵ Edited and translated in Monika Horstmann, *Bhakti and Yoga*, Chapter 3.

सीगी नाद धुनि उपजी, मिट्या भ्रम का सूल॥३॥	
जब चंचल मनसा थिर भई, प्रिथीनाथ चंचल थीरं।	
अंधियारै दीपक भया, सो पद भया सरीरं॥४॥	
जिस नव लष तारे थिर भये, गगन रचीले बागु।	
बिण बेली फल उतरै, तब देषि हमारे भागु॥५॥	
माली सीचै मूल, अग्नि में बेली ठंडै।	
प्रिथीनाथ मेरा हरि स्युं हेत, जहां सदा श्रुति बाढै नई॥६॥	
पांणी महकी अग्नि झल, झल दाझै काष्ट रहै।	
प्रिथीनाथ मेरा तहां शनांन, जहां गंगा फिरि पछिम बहै॥७॥	
गंगा चढी अकास, संमंद समांणा बू[द] मै।	
मेरा क्यंचित तहां निवास, जहां कोटि किरंणि सूरिज तपै॥८॥	
पंजरि बिलंबै श्वास, मूल जीति निमल हूवा।	
सहजि भया परकास, नहीं सोवत शुपिनां जीवत मूवा॥९॥	
शुपिनां गया बिलाइ, जहां पंषी पवनन न संचरै।	
प्रिथीनाथ तिस बनि गया, जहां कांन्ह सहित गोवल चरै॥१०॥	
जुरा मरण ब्यापै सदा, सो कांन्ह नहीं शुनि पंडित।	
कांन्हं कृशन अलष पुरिष [MS damaged], [640r] औतार नहीं षंडित॥११॥	
धूवां सेती मन रंगे, जप तप सब बिसाइ।	
मेरै बालसंनेही राम है, जब आइ मिलै गढ राइ॥१२॥	
पांचौ ईद्री रंग लाइ, नेत्र षुले अनंत।	
सबै धरंम संमिता भये, जब मन राषै जंत॥१३॥	
हस्ती कहा मैमंत, सीस जिनि अंकुस लीया।	
अलपजीव आदमी, तिनि बंधि अपनै बसि कीया॥१४॥	
ता तैं उदमंत मंन मैमंत, कठिन काहू बसि हूवा।	
किनिहीं जीति न सक्या, जगत सब कलपत मूवा॥१५॥	
के कासी करवत लेइहि, धूम पंचा अग्नि साधहिं।	

तौ भी मन बसि नांहि, जौ र ¹⁶ नौग्रह आराधहि॥१६॥	
भावै झपा पातु लेई, सीस केदारि चढांविं।	
तौ भी यहू मंन कंठिन, गुरु बिन ठांन आवै॥१७॥	
प्रिथीनाथ अनंत मुनि, कोटि केइ पचिहारे।	
इनि मंन्य सब जगु गिल्या, कहा पंडित बेचारे॥१८॥	

¹⁶ jau ra] GopS jai ru

जिनि यह चंचल बसि कीया, ता तहि ¹⁷ बडा न कोइ।	
ते स्यंभरूप पूरणकला, जिनि मंन जीत्या होइ॥१९॥	
चंदनहूं संगि कास्ट, तिनिहूं प्रमल अधिकाई।	
जाति भेद कुल मिट्या, भीन कछु कथ्या न जाइ॥२०॥	
तिस ठांइ इहै उपजै, भगति का भेदहि बूझै।	
अंधकार सब मिटे, आप आपणपा सूझै॥२१॥	
प्रिथीनाथ साध पुरिस की बडी सगाई।	
दरसंण तैंहिं पद हूवा, अलपजीव न गति पाई॥२२॥	
भाग बिनां क्यूं पाईये, साध पुरिस का संग।	
मलिण प्यंड न्निमल भया, फेरि पलट्या रंग॥२३॥	
कहा जौ दरपंन मंजिये, अधिक कीजै उजलाई।	
उपरि सुष सब देषिये, मांहे का मैल न जाई॥२४॥	
इह गति सब संसार, सबै बाहर कौं जोवंहि।	
भीतरि मल ऐ जटि रहे, ज/त/न करि जाहि न षोवंहिं॥२५॥	
चंचल का ब[...] फेरि निहःश्चल ¹⁸ पैं घटि आवै।	
प्रिथीनाथ कहि सं[x]यहुं, सहजै गु[640v]रू बतावै॥२६॥	
चंचल का का बल रहै, फेरि ¹⁹ निःश्चल होइ बैसै।	
अंधकार बिप्रीति ²⁰ , तहां दीपक ले पैसै॥२७॥	
यहु भगति भेद ब्यंदहि नहीं, धोषै सौषै जीव।	
ते बपुरे यूही गये, जैसैं दूध बिणंठे घीव॥२८॥	
निस दिन कथणी कथैं, अरथ सबदही ²¹ लावंहि।	
सींचैं पोषैं सदा, ता का मरंम न पावंहिं॥२९॥	
प्रिथीनाथ सरीर सही गति, या गति कोई न जाणैं।	
षट दरसंन सब पूछिया, सबै मिथ्या करि मानै॥३०॥	
जौ परि मंनिषा देह गंदी ²² , तौं भींटि क्या सोचौ लीजै।	
गंदे ²³ तन कूं न्यौंति, कहा पादारघ दीजै॥३१॥	
झूठे कूं धन सौंपि कहौ धूं ²⁴ कौणैं लीया।	

¹⁷ *tā tihī] em. of tā {followed by ā-mātrā} tahi, GopS tā taim hi*

¹⁸ The copying error caused by slipping in v. 27ab was effaced by the scribe, but the correction not replaced by the correct text.

¹⁹ *pheri]* hypermetrical.

²⁰ Line hypometrical.

²¹ *sabadahī] saba dehī*

²² *deha gaṁdī] gaṁdī deha*

²³ *gaṁde] gade*

²⁴ *kahau dhūm]* no *daṇḍa* after *kahau, dhūm* representing a correction; starting from *dhūm*, v. 32b is hypometrical by two morae, perhaps to be corrected as *dhūm kā...*

पूँजीहूँ की हांनि ²⁵ , बीज जब कालरि दीया ॥३२॥	
प्रिथीनाथ अंधा घट तेहू, जिनि पैं अणसमझे का बोल।	
इह पशु हाथि मंगिक पड़्या, तौ क्या जांगै मोल ॥३३॥	
देही बिनां न धरंम, देह बिनां न को बड दाता।	
देही बिणां न धनु, देह बिण बंध न भ्रांता ॥३४॥	
देही बिणा न स्यंगार, हार कंवनै गलि मेल्है।	
देही बिणां न बंशु, कवन घरि आंगणि षेत्तै ॥३५॥	
देही बिणां न तपु, कवन कहिये सिंन्यांसी।	
देही बिणां न राज, कवन पुर पटंग बासी ॥३६॥	
देही बिनां न ब्यास, कवन भाग्यौतहि बांचै।	
देही बिनां न बिश्न, कवन भगत होइ नाचै ॥३७॥	
देह भयां आंनंदु, देह बिनास्यां सब रोवंहि।	
ता देही कूं अंध मिथ्या करि जोवहिं ॥३८॥	
या देही बिणां जप तप नहीं, देही बिनां न ध्यांनं।	
देह गया शुणि पंडिता, कहौहू कहां भगवांन ॥३९॥	
या देही कै काजि सिलह सिरि टोप बणांवहिं।	
ऐसैं रिछ्या करैं, संगि सिरि घाव न आवंहि ॥४०॥	
रछि[पा]ल [641r] अतिघणां, जुथ हस्तिन के ठाढे।	
आसि पासि पाहरू राषे, जतन कीजैं अतिगाढे ॥४१॥	
पहिरा देत न टलंहि, मेह बरसतहीं भीजंहिं।	
ऐते जतन उपाइ, सबै जीवंन के कीजंहि ॥४२॥	
बंके कोट चिणाइ, बिषमं बंधहि दरवाजा।	
धन करि संचै भंडार, सबै जीवन के काजा ॥४३॥	
ऐते जतन करंत, कोटि केते पचि बीते।	
काया मांहि बड चोर, जतन करि काहू न जीते ॥४४॥	
काया जीतन काज, गुरु कूं श्रवरस दीजे।	
धन संपति परतजि, जुगति जीवन पद लीजै ॥४५॥	
जीवन पद कै काजि, बहुत राजनु घर छाडे।	
सतगुर दीया सहाइ, भ्रमंतहिं डूबत काजे ॥४६॥	
प्रिथीनाथ सरीर सहेत, नां देवत हुवा।	
इहै बुधि उपजी बिनां, जगत सब कलपत ²⁶ मूवा ॥४७॥	
या नर देही नागा नहीं, समझे कूं कविलास।	

²⁵ Hypometrical by two morae.

²⁶ kalapata] sakalapata

तब लग डाव न चूकिये, जब लग पंजरि स्वास॥४८॥	
जै परि कूड कपट हरि भजन, कपटमुषि संत कहांवैहिं।	
तौ भी मुलमां जांणि, अधिक जौ बांनी लांवंहि॥४९॥	
कपट करैं ब्यौहार, सेवा राजन घरि मांडंहि।	
अति तौउ बिग्रह, कपट धनराइ न छांडहि॥५०॥	
कपट नांव कहि बूडिये, सत्य सुमृति गोब्यंद मिलै।	
प्रिथीनाथ बिचार बिन, या कपट भगति की जौ चलै॥५१॥	
जैसैं उजल हेम, कस्यां कालिमां न लागै।	
ऐसैं न्निमल साध, कस्यां तहि दूरि न भागै॥५२॥	
नांम कबीरहि देष, भगति प्रहिलादहि चीन्हिं।	
आइ /पडी/ बिप्रीति, तबहीं प्रतंग्या दीन्हिं॥५३॥	
भगति मुक्ति भरपूर, जिनि यहु संधि पिछांणी।	
नहीं तौ मंनरंज जुगति बिन सबै कहांणी॥५४॥	
प्रिथीनाथ कठिन भगति यहु, कोई बिरला साधू जाणै।	
अ[641v]णसमझे बैकुंठ पद, सबै बातनही बषाणै॥५५॥	
रांम नांम मुषि बोल न आवै, मूठी गहया नहीं जाइ।	
यहु तेज पुंज सारंगधर, बिरलै ह्रिदैय समाइ॥५६॥	
हीरा बपुरा कहा, जबै बैरागर आया।	
जप तप तीरथ कहा, जबैं घटि गोब्यंद आया॥५६ (!)॥	
तसकर कौ कहा चलै, जबै ईद्री बसि कीन्हां।	
बिधि निषेद उठि गया, जबैं फिरि आत्म चीन्हां॥५७॥	
लोहा का मंत मिट्या, जब हीर स पारस लागा।	
दीपक झूठा पड्या, जबैं अंधियारा भागा॥५८॥	
वार पार मिटि गया, जबहीं दरिया बसि कीया।	
तन तजि भगा काल, पूरिष जब मरि करि जीया॥५८॥	
प्रिथीनाथ निसंक ते, जिनि कै हरिपद भिद्या सरीर।	
ते पुरिषा जुगि जुगि रहे, जब लग चंद देवाकर थीरं॥५९॥	
वै मलिनरूप कबही नहीं, दिन दिन उजल हूंत।	
अंम्रितरस भगवंत, शुष में सदा बिहंत॥६१॥	
उदिम करत न देषियैं, निस दिन सोवत जाइ।	
इहै अचंभा जगु मै, ये भिष्या किस घरि षाइ॥६२॥	
जै मांगै तौ कल्पनां, देत न दीसै कोइ।	
जिन कै धन, ते द्रुबला, वो दिन दिन मोटा होइ॥६३॥	
प्रिथीनाथ प्रष मुनि, क्षिन क्षिन नांना रंग।	

ऐ लछिन अवधूत के, तन मन होइ न भंग॥६४॥	
इम देह मंध्ये प्राण, सीप मांहि मोती का बास।	
तबहीं बस्तर ²⁷ पाइयै, जबहिं सेइ येक पासं॥६५॥	
करता कूड न होत, बस्त जिनि इस बुधि चीन्हीं।	
जे जे जहां नीपजै, मथन करि प्रगट कीन्हीं॥६६॥	
तन मन कीये काथ, कहौहु इस मांहि क्या झूठा।	
जिसि कूं कछु षबरि न पडी, घर जागतहीं मूठ॥६७॥	
प्रिथीनाथ बमेक बिन, पंडित क्या कहिये।	
झूठे के संगि लागि, कहा धोषै में बहिये॥६८॥	
जीवंत को [642r] समझै नहीं, मुवां न कहैं संदेस।	
जा कै तन मन स्यूं प्रचौ नहीं, कहु पंडित ता कौ कौण धरंम उपदेस॥६९॥	
सबै अविद्या जांणि, जे भ्रम की गांठि न छूटै।	
तबहीं भगति ²⁸ हरि भंजंन, जबहीं यहु शुत्र न टूटै॥ ७०॥	
तब देही यहु नीपजै, जुगति षेती करि जांणें।	
जे यहु झूठ करि गिणैही, कवन धनु धरंमहि आंणें॥७१॥	
प्रिथीनाथ बमेक बिण, कोई जीव तिरत न देषा।	
ए पोथा पढि पढि सब मुवां, कहीं संमि भया न लेषा॥७२॥	
श्रुगं मृति पाताल, तहां का अर्थ बषांणेंहिं।	
या काया मांहि बड चोर, तास का मरंम न जांणहिं॥७३॥	
देही का गुंण क्या कहूं, जा महि स्यंभू कला की जोति।	
तहां कलह कलेस न संचरै, जिस घटि या बुधि होति॥७४॥	
तब दीपक थिर बलै, जब फिरि करि पवन चलावै।	
पांणी भीतरि पैसि, सीचि करि अग्नि जमावै॥७५॥	
बिण मुष अभषा भषै, सब्द शुणिबा बिण कांनं।	
बिण पांवनि प्यंगुला, थाइ बिलंब्या असमानं॥७६॥	
प्रिथीनाथ अंगंम सब्द, कोई बिरलै घटि आवै।	
तब गोब्यंद आइ मिलै, जबहीं या अरथहि पावै॥७७॥	
महापुरिष इहै लषहि, अवर कथणी कछु नांहि।	
ते पुरिषरूप अवतार, आइ प्रगटे जगु मांहि॥७८॥	
धनि शु षेत्र, धनि ते नर, जहां पुरिष बिलंबे आइ।	

²⁷ The translation takes *-ra* in *bastara* as an enclitic variant of *aru*, 'and, furthermore', here left untranslated.

²⁸ *bhagati*] *bhagata jaba*

जिस धोषे लाग्या जगु जलै, ता तैहि षिण में तपति बुझाइ ॥७९॥	
धरती मांहि सब नीर, धात सब प्रबत मांही।	
काया मांहि कविलास, लषै तौ दूरि न जांहीं ॥८०॥	
तिसं तैं इहै उपजै, पुरिष जब मरि करि जीवै।	
अग्नि करै अश्वान, गंगन चढि अंमि त पीवै ॥८१॥	
प्रिथीनाथ पुरिष भये, जहां पद प्रचा प्रतीति।	
भयौ उदौतु आनूप, जबहीं मन ईद्री गुंन जीति ॥८२॥	
तहां कोटि किरंणि रवि उगवै, फीटि गया अंधियार।	
यहु भई शुहागं [642v] नि बापुरी, जब आइ मिलै भ्रतारं ॥८३॥	
सांति ²⁹ समाधि न होइ, पंथ इत उत के गाहौ।	
मन कौं जीति न सकें, मुक्ति बातनि हीं चाहौ ॥८४॥	
नां देष्या नां शण्यां, कहैं अणषाये मीठौ।	
तिन कौं यहू तन झूठ, जिन यहू पंथ न दीठौ ॥८५॥	
जैसैं बील षोदत धन फब्या, पशुवा यहू निधि न जाणैं।	
ता तहि अधिक पशु, देह कूं झूठ बषाणै ॥८६॥	
जबहीं जन्म तब गाइयै, मरै तौ पूरा रोज।	
तिस देह धर्या बैकुंठ पद, ता का कांइ बिसारहु षोज ॥८७॥	
जिन की बिद्या पढत हौ, जै तिन कूं चीन्हत नांहि।	
वै सत्य मांहि, कबहूं नहीं, प्रतषि जंगल मांहि ॥८८॥	
परंम दे/व/ निरंजनं, महादेव स्यंभू रूपेण, मंछिंद्र गुरु गोरषनाथ।	
वो का [X ³⁰] र जोग धारणं, श्री प्रिथीनाथ ॥८९॥	
वक्ता च भवे ज्ञानी, श्रुता मोक्षि लभ्यते। वक्ता श्रुता न जानामि, वृथा तस्य जीवनं ॥ इति श्री प्रिथीनाथ श्रुतधारे मंत महापुराणें ॥ सिधिनांम श्रीममस्थंभसरीरासाधारग्रंथ ॥ जोगसास्त्रं समापतं ॥ ॥२७॥	

Abbreviations

Works by Prithināth (titles standardized)

BA	<i>Brahma-agni-joga-grantha</i>
HRA	<i>Hamsa-rūpa-abigata-grantha</i>

²⁹ *sāmti*] *svāmti*

³⁰ Half-visible sign in the margin.

MPMJ	<i>Mūla-pada-mahājñāna-grantha</i>
MSS	<i>Mana-stambha-sarīrāsādhāra-grantha</i>
PJT	<i>Pratibodha-jñāna-ṭīkau</i>
SKK	<i>Sūtradhaṇī-karatā-kathi-grantha</i>
SP	<i>Sādhaprakhyā-grantha</i>
SSAP	<i>Sikha-saṃbodha-ātmā-paracai-grantha</i>
TS	<i>Tata-saṃgrāma-joga-grantha</i>

Other abbreviations

GopS	Gopāldās, <i>Sarvaṅgī</i>
Gor-p	Gorakhnāth, <i>pad</i> , see <i>Gorakh-bānī</i>
KJN	<i>Kaulajñānanirṇaya</i>
LYV	<i>Laghu-Yogavāsiṣṭha</i>

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