## Contribution to *Early Modern Literary Cultures of North India — Current Research*

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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]](#footnote-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 sothers, 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.

The last productive Nāth Siddha was Prithīnāth (also, Pṛthvīnāth) ‘Sūtradhāra’, the terminus ad quem of whose floruit being presumably1580.[[2]](#footnote-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 Gorkhnāth of the Nāth Siddha tradition or even the composition of an anonymous Dādūpanthī author probably identical with Mohan Mevāṛau.[[3]](#footnote-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). LYVwas 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 1500).[[4]](#footnote-4) So far no passages in Prithīnāth works have been identified that may be verbatim bhāṣā renderings of LYV verses. At the present stage, Prithīnāth’s oeuvre is relatively little-known, for only four of his works have been published, three of these treatises, and one his aphorisms.[[5]](#footnote-5) A couple of his treatises have been edited by this author.[[6]](#footnote-6) Another specimen is edited here.

Prithīnāth’s treatises belong to the text genre of upadeśa, which had been popular long before Prithīnāth. 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 Prithīnāth’s treatises in the Dādūpanthī anthology Sarbaṅgī (GopS), compiled by Gopāldās in 1628. Gopāldās is found to quote complete treatises by Prithīnāth, but also a great many select stanzas from these, either in isolation or in clusters.[[7]](#footnote-7) This fact refers back to the unresolved question if the redaction of didactic treatises consisting of his aphorisms is owed to Prithīnāth 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 Prithīnāth 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 reveals what is eternal. The mind needs to be steadied, for an unsteady mind succumbs to temporal objects, which the steadied mind recognizes as irreal.

The very first verse of the text sets the scene for the yogi enlightened by gnosis.[[8]](#footnote-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). Prithīnāth 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 sūtradhaṇī, the master mason, who is cosmic man, puruṣa, himself and to whom the human person is integral (SKK 12–13, GopS 62.44–45). Prithīnāth 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 Prithīnāth’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, Prithīnāth describes the process, which is triggered by breath discipline (prāṇāyāma), as follows:

[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]](#footnote-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 (mūlādhāra), 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 esoterical 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 Oṁkāra 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 Oṁ, the fire rising from the heart is said to burn the body, after which he utters Oṁ for a second time (vv. 86–91):[[10]](#footnote-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 agitation or vibration. The life-force stood still, as it where, neither ouside, 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 disperced in the space. All this happened without the violence of Haṭha Yoga, for Haṭha Yoga gives rise to pain.[[11]](#footnote-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 sādhu 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 abluted. Stains adhere to it like those on a brass mirror, on which they are constantly reproduced (v. 24). The praise of the sādhu 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 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 be said be argued that the akṣara nāṃ 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 incongruency 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]](#footnote-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 Oṁkāra 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]](#footnote-13)

Dhūlmeṣ said:

‘Svami, when there is no Oṁkāra 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, Oṁ 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 Oṃkāra is described in the ‘Pūjyopakhyāna’ of the ‘Nirvāṇaprakaraṇa’ of LYV (LYV Sarga 29).[[14]](#footnote-14) Brahman is God and equivalent to Oṁ, 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-vaikuṇṭha-grantha. [[15]](#footnote-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

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| [639v] दरिया भीतरि घर करै, उश्न मांहै मेरा षेल। | I have made my house in the stream and revel in its heat. |
| इसी जुगति दीपक रचै, जहां कछु बाती न तेल॥१॥ | By this discipline, a lamp is made in which there is no wick or oil. (1) |
| तेल बिनां दीपक भया, अग्नि बिहूंणी झाल। | A lamp has come into existence although there is no oil, a flame, although there is no fire. |
| प्रिथीनाथ कहै सोई मिल्या, जिनि व्रह्मंड रच्या पाताल॥२॥ | Prithīnāth says: I have joined him who made the cosmos and the netherworld. (2) |
| आकास बाङी नीपजै, बिन बेली सरि फूल। | In the space a garden grows; there is no creeper, but there grow flowers. |
| सीगी नाद धुनि उपजी, मिट्या भ्रंम का सूल॥३॥ | For the yogic whistle, there has risen the mysterious sound; the distress caused by error is wiped out. (3) |
| जब चंचल मनसा थिर भई, प्रिथीनाथ चंचल थीरं। | When restless thinking was steadied, Prithīnāth, the restless, became steady. |
| अंधियारै दीपक भया, सो पद भया सरीरं॥४॥ | In darkness a lamp shone up, the place where this took place is the body. (4) |
| जिस नव लष तारे थिर भये, गगन रचीले बागु। | A garden is laid out in the sky, where the nine hundred thousand stars have become fixed. |
| बिण बेली फल उतरै, तब देषि हमारे भागु॥५॥ | There is no creeper, but fruit is borne. See how fortunate I am! (5) |
| माली सींचै मूल, अग्नि मैं बेली ठंई। | The gardener waters the root, the creeper stands in fire. |
| प्रिथीनाथ मेरा हरि स्यूं हेत, जहां सदा श्रुति बाढै नई॥६॥ | Prithīnāth: My well-being lies in Hari, ever-new enjoyment in him wells up forever. (6) |
| पांणी महकी अग्नि झल, झल दाझै काष्ट रहै। | The water is a fragrant fire: the fire burns, but the wood remains intact. |
| प्रिथीनाथ मेरा तहां श्नांन, जहां गंगा फिरि पछिम बहै॥७॥ | Prithīnāth: I take my bath where the Gaṅgā takes a turn and flows westwards. (7) |
| गंगा चढी अकास, संमंद समांणा बू[द] मै। | The Gaṅgā has ascended to the space, the sea is absorbed in the drop. |
| मेरा क्यंचित तहां निवास, जहां कोटि किरंणि सूरिज तपैं॥८॥ | Oh may I dwell where the sun blazes with millions of beams! (8). |
| पंजरि बिलंबै श्वास, मूंल जीति न्रिमल हूवा। | In the body the breath ventilates; I have prevailed over the root and become pure. |
| सहजि भया परकास, नहीं सोवत शुंपिनां जीवत मूवा॥९॥ | Spontaneously the light shone up; I do not sleep and dream,I am alive because I died. (9 |
| शुपिनां गया बिलाइ, जहां पंषी पवनन न संचरै। | The dream has vanished where the bird does not fly with the winds; |
| प्रिथीनाथ तिस बनि गया, जहां कांन्ह सहित गोवल चरैं॥१०॥ | Prithināth has gone into the forest where Kānha roams with the cowherds. (10) |
| जुरा मरंण ब्यापै सदा, सो कांन्ह नहीं शुंनि पंडित। | Mind you, pandit: This is not the Kānha who is forever prone to age and death. |
| कांन्हं कृश्न अलष पुरिष [MS damaged], [640r] औतार नहीं षंडित॥११॥ | Kānha Kṛṣṇa is the invisible Man, not a limited *avatāra*. (11) |
| धूवां सेती मन रंगे, जप तप सब बिसाइ। | The mind is coloured with smoke, and silent prayer and austerities have subsided, |
| मेरै बालसंनेही रांम है, जब आइ मिलै गढ राइ॥१२॥ | When Rām, my beloved since I was a child, comes to meet me as the ruler of the fort. (12) |
| पांचौ ईद्री रंग लाइ, नेत्र षुले अनंत। | My five senses take on his colour, my eyes are eternally open, |
| सबै धरंम संमिता भये, जब मन राषै जंत॥१३॥ | all dharmas have become equal, when the mind controls the instrument. (13) |
| हस्ती कहा मैमंत, सीस जिनि अंकुस लीया। | How can the elephant run mad if the goad is applied to his head? |
| अलपजीव आदमी, तिनि बंधि अपनैं बसि कीया॥१४॥ | I have fettered and brought under control the short-lived man. (14) (GopS 79.29) |
| ता तैं उदमंत मंन मैंमंत, कठिन काहू बसि हूवा। | In this fashion the mad mind in its frenzy and resistant to anyone is brought under control. |
| किनिहीं जीति न सक्या, जगत सब कलपत मूवा॥१५॥ | Everyone in the world who could not conquer it died wailing. (15) (GopS 79.30) |
| के कासी करवत लेइहि, धूंम पंचा अग्नि साधहिं। | Some throw themselves on the saw in Kāśī, some seek perfection sitting in the smoke of five fires, |

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| तौ भी मन बसि नांहि, जौ र[[16]](#footnote-16) नौग्रह आराधहि॥१६॥ | But nonetheless they do not have control over their mind, even though they worship the nine planets. (16) (GopS 79.13) |
| भावै झपा पातु लेई, सीस केदारि चढांवैं। | No matter if one jumps from a cliff or sacrifices his head in Kedārnāth, |
| तौ भी यहु मंन कंठिन, गुरू बिन ठांवं न आवै॥१७॥ | The mind is resistant, and but for the guru it does not attain stability. (17) (GopS 79.14) |
| प्रिथीनाथ अनंत मुनि, कोटि केइ पचिहारे। | Prithīnāth: Millions upon millions of wise men have tormented themselves, |
| इनि मंन्य सब जगु गिल्या, कहा पंडित बेचारे॥१८॥ | The world all over has rotted away because of this mind, not to speak of the poor pandits. (18) (GopS 79.15) |
| जिनि यहु चंचल बसि कीया, ता तहि[[17]](#footnote-17) बडा न कोइ। | No one is greater than the one who has brought that fickle one under control, |
| ते स्यंभरूप पूरंणकला, जिनि मंन जीत्या होइ॥१९॥ | He who has conquered his mind has the form of Śambhu, adorned with a full moon (or: perfect in all skills) . (19) (GopS 79.32) |
| चंदनहूं संगि कास्ट, तिनिहूं प्रमल अधिकाई। | In contact with sandalwood, ordinary wood takes on the abundance of its fragrance, |
| जाति भेद कुल मिट्या, भींन कछु कथ्या न जाइ॥२०॥ | Differences of caste and family are wiped out, one is permeated with it in a way that cannot be decribed. (20) |
| तिस ठांइ इहै उपजै, भगति का भेदहि बूझै। | At this place he (perennial man) arises, one understands the secret of bhakti, |
| अंधकार सब मिटै, आप आपणपा सूझै॥२१॥ | All darkness vanishes, one comprehends one’s real properties. (21) |
| प्रिथीनाथ साध पुरिस की बडी सगाई। | Prithīnāth: Great is the company with a genuine man *(sādhu puruṣa)*, |
| दरसंण तैंहिं पद हूवा, अलपजीव न गति पाई॥२२॥ | Catching sight of him, one attains the place to which the short-lived ones have no access. (22) |
| भाग बिनां क्यूं पाईये, साध पुरिस का संग। | Unless for good fortune, how would one attain the company with a *genuine man*? |
| मलिण प्यंड न्रिमल भया, फेरि पलट्या रंग॥२३॥ | By this the sullied body becomes pure, it is turned and changes its colour. (23) |
| कहा जौ दरपंन मंजिये, अधिक कीजै उजलाई। | Of what use is it to rub the mirror and make it shining bright? |
| उपरि सुष सब देषिये, मांहैं का मैल न जाई॥२४॥ | Regard all happiness as superficial, for the impurity in the interior is not removed. (24) |
| इह गति सब संसार, सबै बाहर कौं जोवंहि। | These are the ways of the world: Everyone looks only at the exterior, |
| भीतरि मल ऐ जटि रहे, ज/त/न करि जाहि न षोवंहिं॥२५॥ | But they cannot get rid of the dirt that sticks to the interior, however hard they try. (25) |
| चंचल का ब[…] फेरि निहःश्चल[[18]](#footnote-18) पैं घटि आवै। | *(corrupt)* |
| प्रिथीनाथ कहि सं[x]यहुं, सहजैं गु[640v]रू बतावै॥२६॥ | Prithīnāth says […]: The guru can easily tell . (26) |
| चंचल का का बल रहै, फेरि[[19]](#footnote-19) निःश्चल होइ बैसै। | What power is left to the restless one, if, turned back, one has become motionless and settles? |
| अंधकार बिप्रीति[[20]](#footnote-20), तहां दीपक ले पैसै॥२७॥ | Opposing darkness, he enters there holding the lamp. (27) |
| यहु भगति भेद ब्यंदहि नहीं, धोषै सौषै जीव। | People cannot penetrate the secret of bhakti; by false idea they parch their soul. |
| ते बपुरे यूंही गये, जैसैं दूध बिणंठै घीव॥२८॥ | These pitiable ones pass away without a purpose, like milk from which the butterfat has been extracted. (28) |
| निस दिन कथणी कथैं, अरथ सबदही[[21]](#footnote-21) लावंहि। | Day and night they tell tales, of which they grasp only the literal meaning. |
| सींचैं पोषैं सदा, ता का मरंम न पावंहिं॥२९॥ | They do not comprehend the secret of those who always water and tend. (29) |
| प्रिथीनाथ सरीर सही गति, या गति कोई न जांणैं। | Prithīnāth: As for the true destiny of the body, none of them understands it. |
| षट दरसंन सब पूछिया, सबै मिथ्या करि मांनै॥३०॥ | I have inquired from all religions, but all of them hold erroneous beliefs. (30) |
| जौ परि मंनिषा देह गंदी[[22]](#footnote-22), तौं भींटि क्या सोचौ लीजै। | If dirt sticks to the human body and one has contact with this, how can one become pure? |
| गंदे[[23]](#footnote-23) तन कूं न्यौंति, कहा पादारघ दीजै॥३१॥ | How can one do homage to a dirty body and how ablute its feet? (31) |
| झूठे कूं धन सौंपि कहौ धूं[[24]](#footnote-24) कौंणैं लीया। | Has ever anyone got returns from wealth he had entrusted to a fraud? |
| पूंजीहूं की हांनि[[25]](#footnote-25), बीज जब कालरि दीया॥३२॥ | Even the capital is lost if one sows the seed in barren soil. (32) |
| प्रिथीनाथ अंधा घट तेहु, जिनि पैं अणसमझे का बोल। | Prithīnāth: Those who talk without understanding are hollow pots. |
| इह पशु हाथि मंणिक पङ्या, तौ क्या जांणै मोल॥३३॥ | How can a beast coming by a diamond assess its value? (33) (GopS 110.3) |
| देही बिनां न धरंम, देह बिनां न को बड दाता। | Without a body no dharma, without a body no great patron, |
| देही बिणां न धनु, देह बिण बंध न भ्रांता॥३४॥ | Without a body no wealth, without a body no shackles to fall off. (34) (GopS 110.4) |
| देही बिणा न स्यंगार, हार कंवनै गलि मेल्है। | Without body no ornaments, so around whose neck would one put a necklace? |
| देही बिणां न बंशु, कवन घरि आंगणि षेलै॥३५॥ | Without a body no famliy, for who would play in the courtyard? (35) (GopS 110.5) |
| देही बिणां न तपु, कवन कहिये सिंन्यांसी। | Without a body no austerities, so whom would one call a *saṃnyāsī*? |
| देही बिणां न राज, कवन पुर पटंण बासी॥३६॥ | Without a body no rule, so who would inhabit towns and cities? (36) (GopS 110.6) |
| देही बिनां न ब्यास, कवन भाग्यौतहि बांचै। | Without a body no Vyāsa, so who would recite the *Bhāgavata*? |
| देही बिनां न बिश्न, कवन भगत होइ नाचै॥३७॥ | Without a body no Viṣṇu, so who would be a dancing devotee? (37) |
| देह भयां आंनंदु, देह बिनास्यां सब रोवंहि। | When the body has entered into existence, there is joy; when the body has perished, everyone cries. |
| ता देही कूं अंध मिथ्या करि जोवहिं॥३८॥ | The blind look at the body in an erroneous fashion. (38) |
| या देही बिणां जप तप नहीं, देही बिनां न ध्यांनं। | Without this body, there are no silent prayers nor austerities, without a body there is no meditation. |
| देह गया शुणि पंडिता, कहौहु कहां भगवांन॥३९॥ | Listen, pandit, and tell me: When the body has gone, where is God? (39) |
| या देही कै काजि सिलह सिरि टोप बणांवहिं। | For this body they make armours and helmets for the head. |
| ऐंसैं रिछ्या करैं, संगि सिरि घाव न आवंहि॥४०॥ | In this way they protect it so that in an encounter the head is not wounded. (40) |
| रछि[पा]ल [641r] अतिघणां, जुथ हस्तिन के ठाढे। | A great number of soldiers protects it, the elephant troops stand by, |
| आसि पासि पाहरू राषे, जतन कीजैं अतिगाढे॥४१॥ | Guards are posted all around, one has to strive with utmost effort. (41) |
| पहिरा देत न टलंहि, मेह बरसतहीं भीजंहिं। | They hold watch and do not retreat, they are soaked by the rain pouring from the clouds, |
| ऐते जतन उपाइ, सबै जीवंन के कीजंहि॥४२॥ | All these efforts have to be applied for the sake of life. (42) |
| बंके कोट चिणाइ, बिषमं बंधहि दरवाजा। | Make a fort with labyrinthian passageways and block it with spiked doors, |
| धन करि संचै भंडार, सबै जीवन के काजा॥४३॥ | Hoard wealth in the store, all this for the sake of life. (43) |
| ऐते जतंन करंत, कोटि केते पचि बीते। | And yet, have not millions passed wretchedly despite all such efforts? |
| काया मांहि बड चोर, जतन करि काहू न जीते॥४४॥ | Mighty thieves are inside the body who have not been defeated regardless of the effort. (44) |
| काया जीतन काज, गुरू कूं श्रवरस दीजे। | To prevail over the body, all has to be given to the guru. |
| धंन संपति परतजि, जुगति जीवन पद लीजै॥४५॥ | Relinquish all possessions and obtain the place of life by systematic discipline. (47) |
| जीवन पद कै काजि, बहुत राजनु घर छाडे। | For the sake of the place of life, many kings have given up their home, |
| सतगुर दीया सहाइ, भ्रंमंतहिं डूबत काजे॥४६॥ | The *satguru* helped them so that they would not drown during their odyssy. (46) |
| प्रिथीनाथ सरीर सहेत, नां देवत हुवा। | Prithīnāth: This takes place along with the body, …become a deity. |
| इहै बुधि उपजी बिनां, जगत सब कलपत[[26]](#footnote-26) मूवा॥४७॥ | Failing to understand this, the whole world has died wailing (or: fantacizing). (47) |
| या नर देही नागा नहीं, समझे कूं कविलास। | This human body is no snake. He who understands this goes to Kailāsa. |
| तब लग डाव न चूकिये, जब लग पंजरि स्वास॥४८॥ | As long as there is breath in one’s body, one must not relent. (48) (GopS 110.9) |
| जै परि कूङ कपट हरि भजंन, कपटमुषि संत कहांवैहिं। | Although their worship is hypocrisy, the hypocrites call themselves Sants, |
| तौ भी मुलमां जांणि, अधिक जौ बांनी लांवंहि॥४९॥ | Nonetheless there are many who take their words to heart, although they know full well that they are fake. (49) |
| कपट करैं ब्यौहार, सेवा राजन घरि मांडंहिं। | They practice duplicity, they serve at princely courts, |
| अति तौउ बिग्रह, कपट धनराइ न छांडहि॥५०॥ | And then the fraud croesuses will not desist from creating much discord. (50) |
| कपट नांव कहि बूडिये, सत्य सुमृति गोब्यंद मिलै। | He who speaks the divine name deceitfully will perish, Govinda is found by true remembrance. |
| प्रिथीनाथ बिचार बिन, या कपट भगति की जौ चलै॥५१॥ | Prithīnāth: He who follows fake bhakti is thoughtless. (51) |
| जैसैं उजल हेम, कस्यां कालिमां न लागै। | If you rub sheer gold, no black stain comes off, |
| ऐसैं न्रिमल साध, कस्यां तहि दूरि न भागै॥५२॥ | And similarly will the pure sadhu not flee if pressed hard. (52) |
| नांम कबीरहि देष, भगति प्रहिलादहि चीन्हीं। | See what the name did for Kabīr and the bhakti manifest in Prahlād, |
| आइ /पङी/ बिप्रीति, तबहीं प्रतंग्या दीन्हीं॥५३॥ | They had to endure opposition, but they held on. (53) |
| भगति मुक्ति भरपूर, जिनि यहु संधि पिछांणी। | He who has realized this connection has bhakti and release in abundance (or: release by bhakti…). |
| नहीं तौ मंनरंज जुगति बिन सबै कहांणी॥५४॥ | If this is not the case and there is no systematic discipline, all these stories are merely for entertainment. (54) |
| प्रिथीनाथ कठिन भगति यहु, कोई बिरला साधू जांणै। | Prithīnāth: This bhakti is hard, rare are the sadhus who know this, |
| अ[641v]णसमझे बैकुंठ पद, सबै बातनही बषांणैं॥५५॥ | But in their ignorance, all of them lecture in mere words on the place of Vaikuṇṭha. (55) |
| रांम नांम मुषि बोल न आवै, मूंठी गह्या नहीं जाइ। | The name of Rām is not articulated with the mouth, it can’t be enclosed in the fist, |
| यहु तेज पुंज सारंगधर, बिरलै ह्रिदैय समाइ॥५६॥ | This Sārangadhara is a fiery capital, rarely entering a heart. (56) |
| हीरा बपुरा कहा, जबै बैरागर आया। | What’s in a petty diamond if one has a mine of diamonds? |
| जप तप तीरथ कहा, जबैं घटि गोब्यंद आया॥५६ (!)॥ | What’s in silent prayer, austerities and pilgrimages if Govinda has entered the body? (56a) |
| तसकर कौ कहा चलै, जबै ईद्री बसि कीन्हां। | What can a thief do if the senses are under control? |
| बिधि निषेद उठि गया, जबैं फिरि आत्म चीन्हां॥५७॥ | Prescriptions and proscriptions are dispensed with if one takes a reverse course and recognizes the self. (57) |
| लोहा का मंत मिट्या, जब हीर स पारस लागा। | One does no longer value iron once the value of the diamond has been ascertained. |
| दीपक झूठा पङ्या, जबैं अंधियारा भागा॥५८॥ | A lamp is useless once darkness has lifted. (58) |
| वार पार मिटि गया, जबहीं दरिया बसि कीया। | Riverbanks disappear once the stream is brought under control. |
| तन तजि भगा काल,पूरिष जब मरि करि जीया॥५८॥ | Time lets go of the body and takes to flight once the *puruṣa* has died and lives. (59) |
| प्रिथीनाथ निसंक ते, जिनि कै हरिपद भिद्या सरीर। | Prithīnāth: Free of doubt are those in whose body the place of Hari has penetrated. |
| ते पुरिषा जुगि जुगि रहे, जब लग चंद देवाकर थीरं॥५९॥ | These *puruṣas* remain alive as long as moon and sun are firm. (59) |
| वै मलिनरूप कबही नहीं, दिन दिन उजल हूंत। | They are never impure, but day by day grow more shining. |
| अंम्रितरस भगवंत, शुष मैं सदा बिहंत॥६१॥ | They revel forever in the happiness that is God’s elixir of immortality. (61) (GopS 16.28) |
| उदिम करत न देषियैं, निस दिन सोवत जाइ। | They are not found striving, day and night they pass asleep. |
| इहै अचंभा जगु मै, ये भिष्या किस घरि षाइ॥६२॥ | The world wonders from which house they get the alms they eat. (62) (GopS 16.29) |
| जै मांगै तौ कल्पनां, देत न दीसै कोइ। | That one can ask for something is mere fantasy, for there is no giver. |
| जिन कै धन, ते द्रुबला, वो दिन दिन मोटा होइ॥६३॥ | The rich are weak, but he gains weight day by day. (63) (GopS 16.30) |
| प्रिथीनाथ प्रष मुनि, क्षिन क्षिन नांना रंग। | Prithīnāth: See the wise, he changes hews every moment. |
| ऐ लछिन अवधूत के, तन मन होइ न भंग॥६४॥ | It is the sign of an *avadhūta* that body and mind are not out of joint. (64) |
| इम देह मंध्ये प्रांण, सीप मांहि मोती का बास। | The life-breath resides in the body like the pearl in the oister shell. |
| तबहीं बस्तर[[27]](#footnote-27) पाइयै, जबहिं सेइ येक पासं॥६५॥ | He obtains the real thing when he is with the One. (65) |
| करता कूङ न होत, बस्त जिनि इस बुधि चीन्हीं। | No one acts crookedly if he has recognized with this understanding the real thing. |
| जे जे जहां नीपजै, मथन करि प्रगट कीन्हीं॥६६॥ | He examines all that comes into existence and ascertains in this the real thing. (66) |
| तन मन कीये काथ, कहौहु इस मांहि क्या झूठा। | If you roll body and mind into a *pān*, tell me, what’s wrong with this? (Cp. GorP 16.3) |
| जिसि कूं कछु षबरि न पङी, घर जागतहीं मूंठ॥६७॥ | He who is clueless may hold watch, but yet his house is looted. (67) |
| प्रिथीनाथ बमेक बिन, पंडित क्या कहिये। | Prithīnāth: Pandit, what can you say if you can’t discriminate? |
| झूठे के संगि लागि, कहा धोषै मैं बहिये॥६८॥ | You adhere to what is wrong. Why are you carried away by false perceptions? (68) |
| जीवंत को [642r] समझै नहीं, मुवां न कहैं संदेस। | How can he who does not understand while he is alive give instruction after death? |
| जा कै तन मन स्यूं प्रचौ नहीं, कहु पंडित ता कौ कौंण धरंम उपदेस॥६९॥ | Tell me, pandit, what instruction can he give in dharma who has not experienced it with body and mind? (69) (GopS 47.54) |
| सबै अविद्या जांणि, जे भ्रंम की गांठि न छूटै। | Recognize that it is all due to ignorance if the knot of error does not split, |
| तबहीं भगति[[28]](#footnote-28) हरि भंजंन, जबहीं यहु शुत्र न टूटै॥ ७०॥ | Bhakti and worship of Hari are there if the tie with him is not broken. (70) (GopS 47.55) |
| तब देही यहु नीपजै, जुगति षेती करि जांणैं। | Then this body flourishes. Those who till systematically know this. |
| जे यहु झूठ करि गिणैही, कवन धनु धरंमहि आंणैं॥७१॥ | What wealth can you gain from dharma if you take the real thing for fake? (71) |
| प्रिथीनाथ बमेक बिण, कोई जीव तिरत न देषा। | Prithīnāth: No *jīva* lacking discrimination has ever been seen getting across. |
| ए पोथा पढि पढि सब मुवां, कहीं संमि भया न लेषा॥७२॥ | All plunged in the recitation of hefty books have died, there is no indication that they have merged in identity. (72) |
| श्रुगं मृति पाताल, तहां का अर्थ बषांणैंहिं। | They lecture on the meaning of heaven, earth, and netherworld, |
| या काया मांहिं बड चोर, तास का मरंम न जांणंहि॥७३॥ | But they do not recognize that the crux of the matter are the grim robbers in the body. (73) |
| देही का गुंण क्या कहूं, जा महि स्यंभू कला की जोति। | What shall I say about the quality of the body, in which the light of the crescent adorning Śambhū shines? |
| तहां कलह कलेस न संचरै, जिस घटि या बुधि होति॥७४॥ | Discord or quarrel cannot thrive in him who has this insight. (74) |
| तब दीपक थिर बलै, जब फिरि करि पवन चलावै। | The lamp burns steadily when he circulates the breath in reverse course. |
| पांणी भीतरि पैसि, सीचि करि अग्नि जमावै॥७५॥ | He enters the water, irrigates and plants in fire.(75) |
| बिण मुष अभषा भषै, सब्द शुंणिबा बिण कांनं। | Not with his mouth does he speak what is not speakable, not with his ears does he hear the word, |
| बिण पांवनि प्यंगुला, थाइ बिलंब्या असमांन॥७६॥ | Not on his feet does the lame stand firmly in the sky. (76) |
| प्रिथीनाथ अंगंम सब्द, कोई बिरलै घटि आवै। | Prithīnāth: Rare are those who find the word in themselves. |
| तब गोब्यंद आइ मिलै, जबहीं या अरथहि पावै॥७७॥ | Govinda comes the moment one grasps the meaning of this. (77) |
| महापुरिष इहै लषहि, अवर कथणी कछु नांहि। | Recognize the *mahāpuruṣa* by this, nothing else can be said about him. |
| ते पुरिषरूप अवतार, आइ प्रगटे जगु मांहि॥७८॥ | He is an *avatāra* appeared in the world in human shape. (78) |
| धनि शु षेत्र, धनि ते नर, जहां पुरिष बिलंबे आइ। | Blessed the region, blessed the men, among whom the *puruṣa* has come to reside! |
| जिस धोषै लाग्या जगु जलै, ता तैंहि षिंण मैं तपति बुझाइ॥७९॥ | In a moment he extinguishes the tormenting fire the world has caught by false belief. (71) |
| धरती मांहि सब नीर, धात सब प्रबत मांही। | All water is in the soil, all metals in the mountain, |
| काया मांहि कविलास, लषै तौ दूरि न जांहीं॥८०॥ | In the body is Kailāsa, you need not go far to see it. (80) |
| तिसं तैं इहै उपजै, पुरिष जब मरि करि जीवै। | From this arises the *puruṣa* who lives because he died, |
| अग्नि करै अश्नान, गंगंन चढि अंम्रित पीवै॥८१॥ | He bathes in fire, ascends to the sky and drinks the elixir of immortality. (81) |
| प्रिथीनाथ पुरिष भये, जहां पद प्रचा प्रतीति। | Prithīnāth: *Puruṣas* arise from the experience of the place, |
| भयौ उदौतु आनूंप, जबहीं मन ईद्री गुंन जीति॥८२॥ | A *puruṣa* attains matchless brightness once he has conquered the properties of mind and senses. (82) |
| तहां कोटि किरंणि रवि उगवै, फीटि गया अंधियार। | At this stage, the sun with millions of beams rises, darkness has vanished. |
| यहु भई शुहागं[642v]नि बापुरी, जब आइ मिलै भ्रतारं॥८३॥ | The wife, who was distressed, finds happiness at meeting with her lord. (83) |
| सांति[[29]](#footnote-29) समाधि न होइ, पंथ इत उत के गाहौ। | You can not find peace nor enstasis because you follow a zigzag course. |
| मन कौं जीति न सकैं, मुक्ति बातनि हीं चाहौ॥८४॥ | You cannot subdue your mind, and so are only interested in *talking* about liberation. (84) (GopS 79.12) |
| नां देष्या नां शुण्यां, कहैं अंणषाये मीठौ। | They have neither heard nor seen it, and call sweet what they have not tasted. |
| तिन कौं यहु तन झूठ, जिन यहु पंथ न दीठौ॥८५॥ | Those who have not found this path call this body false. (85) |
| जैंसैं बील षोदत धन फब्या, पशुवा यहु निधि न जांणैं। | It is as if you dig a hole and hide your wealth in it, and beasts will not find this hoard. |
| ता तहिं अधिक पशु, देह कूं झूठ बषांणै॥८६॥ | Similarly, there are plenty beasts who declare the body false. (86) |
| जबहीं जन्म तब गाइयै, मरै तौ पूरा रोज। | If there is a birth one sings, but if there is a death, everybody cries. |
| तिस देह धर्यां बैकुंठ पद, ता का कांइ बिसारहु षोज॥८७॥ | With this body you have received the place of Vaikuṇṭha, why do you forget to search for it? (87) (GopS 110.7) |
| जिन की बिद्या पढत हौ, जै तिन कूं चीन्हत नांहि। | You study the science of those who have not realized this, |
| वै सत्य मांहि, कबहूं नहीं, प्रतषि जंगल मांहि॥८८॥ | The truth is inside, and never will it be revealed in the jungle. (88) (GopS 47.53; GopS 63.39) |
| परंम दे/व/ निरंजनं, महादेव स्यंभू रुपेण, मंछिंद्र गुरू गोरषनाथ। | The supreme god is Nirañjana, in the form of Mahādeva Śambhū, Machindra, Guru Gorakhnāth, |
| वो का[?X[[30]](#footnote-30)]र जोग धारणं, श्री प्रिथीनाथ॥८९॥ | Śrī Prithīnāth follows the Oṃkāra yoga. (89) |
| वक्ता च भवे ज्ञांनी, श्रुता मोक्षि लभ्यते।  वक्ता श्रुता न जानांमि, वृथा तस्य जीवनं॥  इति श्री प्रिथीनाथ शुत्रधारे मंत महापुरांणे॥सिधिनांम श्रीममस्थंभसरीरासाधारग्रंथ॥जोगसास्त्रं समापतं॥ ॥२७॥ | He who speaks this is wise, he who hears it finds liberation,  If neither speaker nor listener understands, their life is meaningless.  Herewith is completed the *yoga-śāstra* consisting of the treatise ‘Basis of hope for the body propped on the mind’ contained in the *mahāpurāṇa* of the doctrine of Śrī Prithīnāth Sūtradhāra (27). |

## Abbreviations

Works by Prithīnāth (titles standardized)

|  |  |
| --- | --- |
| BA | Brahma-agni-joga-grantha |
| HRA | Haṃsa-rūpa-abigata-grantha |
| MPMJ | Mūla-pada-mahājñāna-grantha |
| MSS | Mana-stambha-sarīrāsādhāra-grantha |
| PJT | Pratibodha-jñana-ṭīkau |
| SKK | Sūtradhaṇī-karatā-kathi-grantha |
| SP | Sādhaprakhyā-grantha |
| SSAP | Sikha-saṃbodha-ātmā-paracai-grantha |
| TS | Tata-saṃgrāma-joga-grantha |

Other abbreviations

|  |  |
| --- | --- |
| GopS | Gopāldās, Sarbaṅgī |
| Gor-p | Gorakhnāth, pad, see Gorakh-bānī |
| KJN | Kaulajñānanirṇaya |
| LYV | Laghu-Yogavāsiṣṭha |

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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. [↑](#footnote-ref-1)
2. Pṛthīnāth is introduced at Monika Horstmann, ‘Nāth and Dādupanthī 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. [↑](#footnote-ref-2)
3. See Horstmann, *Bhakti and Yoga*, Chapter 4. [↑](#footnote-ref-3)
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. [↑](#footnote-ref-4)
5. Hazārīprasād Dvivedī, ed., *Nāth siddhoṁ kī bāniyāṁ*, Rājā Baldev Dās Biṛlā Granthmālā 1, Kaśī: Nāgarīpracāriṇī Sabhā, VS 2014, pp. 70–90. [↑](#footnote-ref-5)
6. In the publications mentioned in n. 2. [↑](#footnote-ref-6)
7. Gopāldās, *The Sarvāṅgī of Gopāldās: A 17th Century Anthology of Bhakti Literature*, ed. Winand M. Callewaert, New Delhi: Manohar, 1993. Passages of Prithīnāth’s MSS quoted by Gopāldās are indicated in the translation of the text. [↑](#footnote-ref-7)
8. In the following interpretation, a number of times cross reference is made to other treatises of Prithīnāth. For the abbreviations of these, see the table in the Appendix. [↑](#footnote-ref-8)
9. In the original:

   *avadhū mūlacakra thaiṃ lahari uṭhaigī, jala mala sodhai bāī/*

   *isa paracai tana manahi bilaṃmai, dhuni mai rahai samāi//* [↑](#footnote-ref-9)
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 Yogavāsisṭha (Mokṣopāya)*, herausgegeben von Peter Thomi. Teil I: Text. Provisorische Internet-Edition der Kapitel 1–35, Wichterach: Institut für Indologie, 2017, p. 115–16. [↑](#footnote-ref-10)
11. In the translation, the last sentence is put in brackets. [↑](#footnote-ref-11)
12. Matthew MacKenzie, ‘Radical Transformation in the Yogavāsiṣṭha: A Phenomenological Interpretation’ in *Engaged Emancipation*, p. 16. [↑](#footnote-ref-12)
13. *śrī dhūlameṣa ubācā/*

    *svāṃmī voūṃkāra 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, nṛbāṃṇa pada madhe saṃmāyā//42//* (MS. Sharma 3190, fol. 624v). [↑](#footnote-ref-13)
14. Translated in the The Concise Yoga Vāsiṣṭha, pp. 290–296. [↑](#footnote-ref-14)
15. Edited and translated in Monika Horstmann, *Bhakti and Yoga,* Chapter 3. [↑](#footnote-ref-15)
16. *jau ra*] GopS *jai ru* [↑](#footnote-ref-16)
17. *tā tihi*] em. of tā {followed by ā-mātrā} tahi, GopS tā taiṃ hi [↑](#footnote-ref-17)
18. The copying error caused by slipping in v. 27ab was effaced by the scribe, but the correction not replaced by the correct text. [↑](#footnote-ref-18)
19. *pheri*] hypermetrical. [↑](#footnote-ref-19)
20. Line hypometrical. [↑](#footnote-ref-20)
21. sabadahī] saba dehī [↑](#footnote-ref-21)
22. deha gaṃdī] gaṃdī deha [↑](#footnote-ref-22)
23. gaṃde] gade [↑](#footnote-ref-23)
24. kahau dhūṃ] no daṇḍa after kahau, dhūṃ representing a correction; starting from dhūṃ, v. 32b is hypometrical by two morae, perhaps to be corrected as dhūṃ kā…. [↑](#footnote-ref-24)
25. Hypometrical by two morae. [↑](#footnote-ref-25)
26. kalapata] sakalapata [↑](#footnote-ref-26)
27. The translation takes -ra in bastara as an enclitic variant of aru, ‘and, furthermore’, here left untranslated. [↑](#footnote-ref-27)
28. bhagati] bhagata jaba [↑](#footnote-ref-28)
29. sāṃti] svāṃti [↑](#footnote-ref-29)
30. Half-visible sign in the margin. [↑](#footnote-ref-30)