

# LALLĀ-VĀKYĀNI

## *The Wise Sayings of Lal Dēd*

Edited by Sir George Grierson

and Dr Lionel Barnett

*First Printed 1920*

Lal<sup>1</sup> Dēd, Lalleśhwari or Lallā as she is popularly known, (*Kashmir, 1320-1392*) is a well-known figure in Kashmir and her wise sayings are often quoted by Hindus and Muslims alike. A brief biography is given in the Introduction (*p.5*). Some of Her songs pre-echo those of Kābir (*c.1470*) and Guru Nānak (*c.1500*).

George Grierson (*1851-1941*) was an Irish administrator in British India. He is most famous for having proposed, organised and published the results of the Linguistic Survey of India (*1898-1928*). From documents, written translations and recordings collected from over 95% of India's population, he logged 179 distinct languages (*on the criterion of mutual unintelligibility*) with 544 dialects in five main language groups. He wrote many books and papers, mainly about Indian languages and religious texts.

Lionel Barnett (*1871-1960*) was an English orientalist, a Professor of Sanskrit, a student of Indian religions and a translator of Indian scriptures, who worked mainly in the British Museum.

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<sup>1</sup> *From its root meaning of 'red' Lal has come to mean 'dear, beloved, lovely' and is a popular name (eg. Lal Bahadur Shastri, Lal Qalandar (of Qawalli fame)).*

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Note on the present RiSY edition:

This RiSY edition has been slimmed down in the following ways:

1. The original book contains Devanāgarī transcriptions and Sanskrit translations of the poems, which have not been included. The poems appear only in an IAST-based notation.
2. A large chapter analysing the ancient Kashmiri language used by Lallā has been omitted, on the grounds that that this is only of interest to philologists.

Included is the large Vocabulary which contains much information about Lallā's Śhaiva philosophy and logs every word used in these songs.

The Note on Yoga explains Lallā's philosophy and is referred to in many of the translations.

### **Abbreviations:**

SCN -	Śhat-Chakra-Nirupaṇa ( <i>see p.4</i> ).
SS-	Śhiva-Saṁhita (" ")
HYP-	Hatha-Yoga-Pradīpikā (" ")
K.Pr.	In Knowles' Kashmiri Proverbs ( <i>p.97 ff.</i> )
ff. –	'and following pages'

## PREFACE

THE collection of songs edited in the present volume possesses a two-fold interest. Composed so long ago as the fourteenth century A.D., it claims the attention not only of the philologist as the oldest known specimen of the Kāshmīrī language, but also, and still more, that of the student of religions.

In ancient times, the religious system based on Śhaiva Yōga was the object of much study amongst the learned men of Kashmīr. From that remote corner of North-Western India their teaching influenced the whole peninsula, so much so that we even read that Rāmānuja, the leader of a rival Vaiṣṇava belief, felt compelled to travel from distant Madras to Kashmīr, with the special object of combatting the hostile creed at its fountain head.

There is an imposing mass of Kashmīr Śhaiva literature still extant. Much of it has been published in the original Sanskrit and more than one English work has been devoted to it.

Lallā, or Lal Dēd, the authoress of the following verses, was a wandering ascetic, and a devoted follower of this cult. The importance of her songs consists in the fact that they are not a systematic exposé of Śhaivism on the lines laid down by the theologians who preceded her, but illustrate the religion on its popular side. What we have here is not a mere book-religion as evolved in the minds of great thinkers and idealists, but a picture of the actual hopes and fears of the common folk that nominally followed the teaching of these wise men whom they had accepted as their guides.

The book, in short, gives an account, often in vivid and picturesque language, of the actual working out in practice of a religion previously worked out in theory. As such, it is a unique contribution to the body of evidence that must necessarily form the basis of a future history of one of the most important religious systems of India.

A word may be added as to the respective shares of those responsible for the preparation of this edition. While each has considered and has discussed what the other has written, it may be roughly assumed that, while the account of the Yōga system and the many notes referring to it are directly, or indirectly, from the pen of Dr. Barnett, the preparation of the text, its translation, the various appendixes, and the vocabulary are the work of Sir George Grierson.

## **WORKS QUOTED in the FOLLOWING PAGES**

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DEUSSEN, PAUL. - Allgemeine Geschichte der Philosophie.1899, 1906.

SHRINIVAS IYENGAR, P.T. -The Śhiva-sūtra-vimarśhinī of Kēmarāja, translated into English. Reprinted from 'Indian Thought'.1912.

SRI CHANDRA VASU - The Yōga Śhāstra, Śhiva-Sahitā (SS). In 'Sacred Books of the Hindus, vol. xv, Part I.1913. *An Introduction to Yōga Philosophy: Sanskrit Text, with English Translation of (1) the Śhiva-Sahitā, and of (2) the Ghēraṇḍa-saṁhitā. Ibid., Parts II and IV.1914-15.*

CHATTERJI, J.C. - Kashmir Shaivism, vol. ii, Fasciculus I. The Research Department, Kashmir State, Srinagar, 1914.

PANCHAM SINH - Haha-yōga-pradīpikā of Svātmārāma, Sanskrit and English Translation. In 'Sacred Books of the Hindus', vol. xv, Part III.1915.

PŪRĀNANDA - Śhat-Chakra-Nirūpaṇa. Text often printed in India.

BARNETT, L.D. - Bhagavad-Gītā. In the Temple Classics. London, 1905.

**TRANSLITERATION SYSTEM** - The system of transliteration, used in all RiSY documents, is based on IAST but with ś written śh, ṣ as ṣh, c as ch and ṛ as ṛi (see *Sanskrit Pronunciation, downloadable from symb-ol.org*).

Although o and e are always long in Sanskrit and not normally given a diacritic, we have kept the original style of ō and ě used by Sir George Grierson.

## INTRODUCTION

*Note: Footnotes are collected at the end of the Introduction.*

THE verses in the following collection are attributed to a woman of Kaśhmīr, named, in Sanskrit, Lallā Yōgīśhwari. There are few countries in which so many wise saws and proverbial sayings are current as in Kashmīr<sup>1</sup> and none of these have greater repute than those attributed by universal consent to Lal Dēd, or ‘Granny Lal’, as she is called nowadays. There is not a Kāshmirī, Hindū or Musalmān, who has not some of these ready on the tip of his tongue, and who does not reverence her memory.

Little is known about her. All traditions agree that she was a contemporary of Sayyid Alī Hamadānī, the famous saint who exercised a great influence in converting Kashmīr to Islām. He arrived in Kashmīr in A.D.1380, and remained there six years, the reigning sovereign being Qubu’d-Dīn (A.D.1377-93)<sup>2</sup>. As we shall see from her songs, Lallā was a Yōginī, i.e. a follower of the Kashmīr branch of the Śhaiva religion, but she was no bigot, and, to her, all religions were at one in their essential elements.<sup>3</sup> There is hence no inherent difficulty in accepting the tradition of her association with Sayyid Alī. Hindūs, in their admiration for their coreligionist, go, it is true, too far when they assert that he received his inspiration from her, but the Musalmāns of the Valley, who naturally deny this, and who consider him to be the great local apostle of their faith, nevertheless look upon her with the utmost respect.<sup>4</sup>

Numerous stories are current about Lallā in the Valley, but none of them is deserving of literal credence. She is said to have been originally a married woman of respectable family. She was cruelly treated by her mother-in-law, who nearly starved her.<sup>5</sup> The wicked woman tried to persuade Lallā’s husband that she was unfaithful to him, but when he followed her to what he believed was an assignation, he found her at prayer. The mother-in-law tried other devices, which were all conquered by Lallā’s virtue and patience, but at length she succeeded in getting her

turned out of the house.<sup>6</sup> Lallā wandered forth in rags and adopted a famous Kāshmīrī Śhaiva saint named Sēd Bōyu as her Guru or spiritual preceptor. The result of his teaching was that she herself took the status of a mendicant devotee, and wandered about the country singing and dancing in a half-nude condition. When remonstrated with for such disregard for decency, she is said to have replied that they only were men who feared God, and that there were very few of such about.<sup>7</sup> During this time Sayyid Alī Hamadānī arrived in Kashmīr, and one day she saw him in the distance. Crying out ‘I have seen a man’, she turned and fled. Seeing a baker’s shop close by, she leaped into the blazing oven and disappeared, being apparently consumed to ashes. The saint followed her and inquired if any woman had come that way, but the baker’s wife, out of fear, denied that she had seen anyone. Sayyid ‘Alī continued his search, and suddenly Lallā reappeared from the oven clad in the green garments of Paradise. The above stories will give some idea of the legends that cluster round the name of Lallā.

All that we can affirm with some assurance is that she certainly existed, and that she probably lived in the fourteenth century of our era, being a contemporary of Sayyid ‘Alī Hamadānī at the time of his visit to Kashmīr. We know from her own verses<sup>8</sup> that she was in the habit of wandering about in a semi-nude state, dancing and singing in ecstatic frenzy as did the Hebrew Nābī’s of old and the more modern Dervishes. No authentic manuscript of her compositions has come down to us. Collections made by private individuals have occasionally been put together,<sup>9</sup> but none is complete, and no two agree in contents or text. While there is thus a complete dearth of ordinary manuscripts, there are, on the other hand, sources from which an approximately correct text can be secured. The ancient Indian system by which literature is recorded not on paper but on the memory, and carried down from generation to generation of teachers and pupils, is still in complete survival in Kashmīr. Such fleshy tables of the heart are often more trustworthy than birch-bark or paper

manuscripts. The reciters, even when learned Paṇḍits, take every care to deliver the messages word for word as they have received them, whether they understand them or not. In such cases we not infrequently come across words of which the meaning given is purely traditional or is even lost.

A typical instance of this has occurred in the experience of Sir George Grierson. In the summer of 1896 Sir Aurel Stein took down in writing from the mouth of a professional story-teller a collection of folktales, which he subsequently made over to Sir George for editing and translation. In the course of dictation, the narrator, according to custom, conscientiously reproduced words of which he did not know the sense. They were 'old words', the signification of which had been lost, and which had been passed down to him through generations of Ustāds, or teachers. That they were not inventions of the moment, or corruptions of the speaker, is shown by the facts that not only were they recorded simultaneously by a well-known Kāshmīrī Paṇḍit, who was equally ignorant of their meanings, and who accepted them without hesitation on the authority of the reciter, but that, long afterwards, at Sir George's request, Sir Aurel Stein got the man to repeat the passages in which the words occurred. They were repeated by him verbatim, literatim, et punctatim, as they had been recited by him to Sir Aurel fifteen years before. The present collection of verses was recorded under very similar conditions. In the year 1914 Sir George Grierson asked his friend and former assistant, Mah'ōpādhyāyā Paṇḍit Mukunda Rāma Śhāstrī, to obtain for him a good copy of the Lallā-vākyāni, as these verses of Lallā's are commonly called by Paṇḍits. After much search he was unable to find a satisfactory manuscript. But finally he came into touch with a very old Brāhmaṇ named Dharma-dāsa Darwēsh of the village of Gush.

Just as the professional storyteller<sup>10</sup> mentioned above recited folktales, so he made it his business, for the benefit of the piously disposed, to recite Lallā's songs as he had received them by family tradition (*kula-*

*parampar'āchāra-krama*). The Mah'ōpādhyāya recorded the text from his dictation, and added a commentary, partly in Hindī and partly in Sanskrit, all of which he forwarded to Sir George Grierson. These materials formed the basis of the present edition. It cannot claim to be founded on a collation of various manuscripts, but we can at least say that it is an accurate reproduction of one recension of the songs, as they are current at the present day.

As in the case of Sir Aurel Stein's folktales, this text contains words and passages which the reciter did not profess to understand. He had every inducement to make the verses intelligible, and any conjectural emendation would at once have been accepted on his authority; but, following the traditions of his calling, he had the honesty to refrain from this, and said simply that this was what he had received, and that he did not know its meaning. Such a record is in some respects more valuable than any written manuscript. Besides this collection we have also consulted two manuscripts belonging to the Stein Collection housed in the Oxford Indian Institute.<sup>11</sup> Both were written in the Śhāradā character. Of these, one is but a fragment, the first two leaves and all those after the seventeenth being missing. It is nevertheless of considerable value; for, besides giving the text of the original, it also gives a translation into Sanskrit verse, by a Paṇḍit named Rājānaka Bhāskara, of songs Nos. 7– 49.

The Kāshmīrī text, if we allow for the customary eccentricities of spelling, presents no variant readings of importance and is in places corrupt. The other manuscript contains the Kāshmīrī text of forty-nine of the songs in the present collection. The spelling is in the usual inconsequent style of all Kāshmīrī manuscripts written before Īśhvara-kaula gave a fixed orthography to the language in the concluding decades of the nineteenth century,<sup>12</sup> and there are also, as usual, a good many mistakes of the copyist. It is, however, valuable as giving a number of variant



readings, and because the scribe has marked the metrical accentuation of most of the verses, by putting the mark after each accented word<sup>13</sup>.

The order of verses in this manuscript is different from that of Dharmadāsa's text. Although there is not much consistency in old Kāshmīrī spelling, it is a universal rule that every final surd consonant is aspirated. Thus, rāt, night, is pronounced rāth. Lallā's songs were composed in an old form of the Kāshmīrī language, but it is not probable that we have them in the exact form in which she uttered them. The fact that they have been transmitted by word of mouth prohibits such a supposition.

As the language changed insensibly from generation to generation, so must the outward form of the verses have changed in recitation. But, nevertheless respect for the authoress and the metrical form of the songs have preserved a great many archaic forms of expression.<sup>14</sup> As already said, Lallā was a devout follower of the Kashmīr school of Yōga Śhaivism. Very little is yet known in Europe concerning the tenets of this form of Hinduism, and we have therefore done our best to explain the many allusions by notes appended to each verse. In addition to these, the following general account of the tenets of this religion has been prepared by Dr. Barnett, which will, we hope, throw light on what is a somewhat obscure subject.

*Footnotes for page 5, etc.:-*

<sup>1</sup> See, for instance, the *Dictionary of Kāshmīrī Proverbs and Sayings*, compiled by Mr. J. Hinton Knowles (Bombay and London, 1885).

<sup>2</sup> *Panjab Notes and Queries*, ii. 432.

<sup>3</sup> Compare verse 8 in the following collection.

<sup>4</sup> Cf. Lawrence, *Valley of Kashmir*, p.292.

<sup>5</sup> Compare the Kāshmīrī saying:- *hondū marān kina kath, Lali nalwūū ali na zāh*. 'Whether they killed a big sheep or a small one, it was all the same; Lal had always a stone for her dinner.' For, when she dined in the presence of other people, the mother-in-law used to put a lumpy stone on her platter and

thinly cover it with rice, so that it looked like quite a big heap. Still she never murmured. Cf. K.Pr.82, and *Panjab Notes and Queries*, ii. 743.

<sup>6</sup> For these, and other stories, see *Panjab Notes and Queries* (PNQ)

<sup>7</sup> See K.Pr.20, quoted in full on p.99, below. PNQ makes another saint, a contemporary of Sayyid 'Alī named Nūrū'd-dīn, the hero of the story; but every version that we have seen or heard elsewhere gives it as above. PNQ adds that Nūrū'd-dīn, 'not to be outdone in miracles, then disappeared on, the spot, and after much searching she found him between two platters in the form of a diamond'. A story very similar to that given above will be found in Mērutuga's *Prabandha-cintāmani*, where the hero is a Katriya named Jagad-dēva, and the unclothed lady a dancing-girl: Bombay edition (1888), p.296, and Tawney's translation, p.186.

<sup>8</sup> Nos. 77 and 94.

<sup>9</sup> See, for instance, p.11 of the late Professor Būhler's *Detailed Report of a Tour in Search of Sanskrit MSS made in Kaśhmīr, &c.* (Bombay, 1877), where two of these collections are mentioned.

<sup>10</sup> The Goosh of the maps. It is about thirty miles from Bāramūla, and is not far from the famous shrine of Śhāradā. See Stein's *Translation of the Rājataranṅī*, ii. 280 and 288.

<sup>11</sup> Since the above was written, a complete edition of Rājānaka Bhāskara's translation has been printed in Kashmīr. It covers altogether sixty of Lallā's verses.

<sup>12</sup> Īshvara-kaula's spelling is that followed in our printed text.

<sup>13</sup> In our printed text in the Roman character, these are indicated by small letters above the line, Īshvara-kaula indicates them with the help of the sign for virāma.

<sup>14</sup> Thus, Kāshmīrī, as a distinct language, is much older than Lallā's time. A still more ancient form is preserved by Kalhaa (12<sup>th</sup>c.) in *Rājataranṅī*, v.398.

# LALLĀ-VĀKYĀNI

## *The Wise Sayings of Lal Ded*

1.

abhyōsi savikās layě wōthū  
gaganas sagun myū<sup>u</sup> sami chhraṭa  
shūñ gol<sup>u</sup> ta anāmay mōtū  
yuhuy wōpaděsh chhuy, baṭā!

2.

wākh mānas kōl-akōl nā atě  
chhōpi mudri ati nā pravěsh  
rōzan shiwa-shěk<sup>a</sup>th nā atě  
mōt<sup>u</sup> yěy kūh ta suy wōpaděsh

1. When by repeated practice (*of Yōga*) the whole expanse (*of the visible universe*) hath ascended to absorption;

When the qualified (*universe*) hath become merged within the Ether;

When the ethereal Void itself hath become dissolved,  
then naught but the Weal hath remained.

The true doctrine, O Brāhmaṇa, is but this alone.

2. There is there no word or (*thought of*) mind.

There is there no non-transcendent or transcendent.

Not by vow of silence, not by mystic attitudes, is there entry there.

Not there dwell Śhiva and his Śhakti.

If there remaineth somewhat, that is what the doctrine teacheth.

1. The universe is here called ‘that which has wide expanse’, i.e. The wide expanse of creation. In the consciousness of the devotee who has attained to enlightenment it is recognized as being really an illusive emanation from the Supreme, and this recognition causes, to the consciousness of the devotee, its reabsorption in Him. Before the absorption of the universe, it has qualities. Gagan, the sky, means the wide expanse of empty space, and; hence, the principle of Ākāśh, ethereality, or of vacuity, with which it is identified in the third line.

‘Chhraṭa’ is the splash of water upon water, and, just as water falling with a splash into water is utterly united with that into which it falls, so the perception of the visible world is, as it were, at one splash, lost in and becomes one with the Void. This Void is not the ultimate Supreme, but is the first stage in His apparent evolution, in which he associates Himself with Māyā, or cosmic illusion, and thereby becomes subjected to limited individual experience. *For further particular see the Note on Yōga, 24 and Vocab. Shūñ.* Transcending this stage, the soul loses all consciousness of limited individuality, and becomes absorbed in the Supreme as unlimited pure consciousness and nothing else. This it is that is the aim of the devotee.

2. ‘There’, i.e. in the Supreme. The Kōl, or family (*Sanskrit Kula*), is the group consisting of the Jīva (*individual soul*), Prakṛiti (*primal matter*), space, time, ether, earth, water, fire, and air. The Akōl is that which transcends these. Hence, Kōl-akōl means the totality of all creation, or the visible creation and that which transcends it. *For the transcendental meaning of these words, see Note on Yoga, 12, 19.* Vows of silence and the like do not lead directly to Him. The utmost they can do is to lead the mind to that knowledge of the Supreme which brings it into union with Him. The ‘somewhat’, i.e. the ineffable Supreme, is not even Śhiva and his Śhakti, or energetic power, for these have form and name, while the Supreme has neither.

3.

Lal bōh drāyēs lōla rē  
chhāḍan lūstum dēn kyōh rāth  
wuchhum paṇḍith panani garē  
suy me<sup>u</sup> rotumas nēchhatur ta sāth

4.

damāh dam korumas daman-hālē  
prazalyōm dīph ta nanyēyēm zāth  
and<sup>a</sup>ryum<sup>u</sup> prakāsh nēbar chhoṭum  
gaṭi rotum ta kūrūmas thaph

3. With passionate longing did I, Lalla, go forth.

Seeking and searching did I pass the day and night.

Then, lo, saw I in mine own house a learned man,

And that was my lucky star and my lucky moment

When I laid hold of him.

4. Slowly, slowly, did I stop my breath in the bellows-pipe (*of my throat*).

Thereby did the lamp (*of knowledge*) blaze up within me,

and then was my true nature revealed unto me.

I winnowed forth abroad my inner light,

So that, in the darkness itself,

I could seize (*the truth*) and hold it tight

In these two verses Lallā relates her own spiritual experiences.

3. She had wandered fruitlessly far and wide in search of the truth. In other words, she had made pilgrimages to holy places, and sought for salvation

through formal rites, but all in vain. Then suddenly she found it in her own home, i.e. in her own soul. There she found her own Self, which became to her the equivalent of a guru or spiritual preceptor, and she learned that it and the Supreme Self were one.

4. Suppression of breath is one of the most necessary Yōga exercises. *See Note on Yōga, §21, and Vocab. Nāḍi and Prān.* Lallā compares the air-passages to the pipe of a bellows, by gently compressing which the feeble light of a lamp is allowed to blaze up. Otherwise it would be blown out. It was the light, not the lamp, which she winnowed forth abroad. That is to say, the light which had at first burnt dimly in the inmost recesses of her soul, now suffused her whole being.

5.

**par tōy pān yěmi som<sup>u</sup> mōn<sup>u</sup>**

**yěmi hyuv<sup>u</sup> wōn<sup>u</sup> dēn kyōh rāth**

**yěmisay aduy<sup>u</sup> man sōpon<sup>u</sup>**

**tāmīy ḍyūthuy sura-guru-nāth**

He who hath deemed another and himself as the same,

He who hath deemed the day (*of joy*)

And the night (*of sorrow*) to be alike,

He whose mind hath become free from duality,

He, and he alone, hath seen the Lord of the chiefest of gods.

Duality is the considering God and nature to be distinct. The true believer, who 'sees God', is one who recognizes that God is all in all, and that all creation and all experiences are but modes of Him. For the curious expression Sura-guru-nāth for 'the Supreme', *see Vocab. guru.*

6.

**chidānandas jñāna-prakāshēs**

**yimav chyūnu tim zīwānti mōkhātī**

**vishēmis samsāranis pāshēs**

**abōdi ganḍāh shēth-shēti diti**

They who have gained experience of the Knowledge-light,  
Of that Self, which is compact of pure spirit and of bliss,  
They, while yet alive, have gained release (*from earthly births*).  
But, to the tangled net of continual rebirth,  
Have ignorant fools added knot by knot in hundreds.

Parama Śhiva, the Supreme Self, has two aspects, as the Śhiva-tattwa and the Śhakti-tattwa. The former is pure Spirit, the pure light of Intelligence, without anything to shine upon. The latter is perfect Bliss, the supreme Self-satisfaction, absolute rest. The ideas of pure Spirit and Bliss therefore comprise the whole idea of the Supreme Deity. The object of the devotee is to gain a perfect knowledge of Him, and to recognize that He is the Absolute Self of all things. The 'ignorant fools' are those who have not acquired this knowledge, and who are therefore born and reborn again. *See Kashmir Shaivism, pp.62, 64.*

7.

**nātha! nā pān nā par zǎnum**

**sadǎyī bǎdum yih kǎdĕh**

**ch<sup>a</sup>h bǎh bǎh chah myul<sup>u</sup> nā zǎnum**

**chah kus bǎh kǎssa chhuh sandĕh**

Lord, I have not known myself or other than myself.

Continually have I mortified this vile body.

That Thou art I, that I am Thou,

That these are joined in one I knew not.

It is doubt to say, 'Who am I?' and 'Who art Thou?'

*Or, if we adopt the alternative readings:*

Lord, I have not recognized myself (*as one with thee*).

Continually have I shown affection for this single body.

That Thou art I, &c., *as above*.

An impassioned declaration of the oneness of the Self with the Supreme Self. Lalla declares that in her ignorance she has not known the true relation of herself to others. In other words, she has clung to the conception of her personal identity, and been ignorant of the real nature of her Self, as only one manifestation of the Supreme. She has worn her body out by attempting to gain salvation by good works, not recognizing that these lead only to further transmigrations and are all in vain. The only hope of salvation is the recognition of the identity of her Self with the Supreme. To wonder who I am, and who He is, i.e. To doubt this identity, is indeed the fatal doubt of doubts. In the alternative text, the meaning is much the same, though couched in somewhat different language.



8.

**Shiv wā Kěshěv wā Zin wā**  
**Kamalaza-nāth nām dōrin yuh**  
**mě abali kōsitan bhawa-ruz**  
**suh wā suh wā suh wā suh**

Let Him bear the name of Śhiva, or of Kěśhava,  
Or of the Jīna, or of the Lotus-born Lord,  
Whatever name he bear, may he take from me,  
Sick woman that I am, the disease of the world,  
Whether He be he, or he, or he, or he.

By whatever name the worshipper may call the Supreme, He is still the Supreme, and He alone can give release. Kěśhava means Viṣṇu; by the name of 'Jina' is indicated both a 'Jina', the Saviour of the Jains, and also the Buddha. I suspect that here it is confused with the Arabic Jinn, the 'genius' of the Arabian nights. The Lotus-born Lord is Brahma.

9.

**bān gol<sup>u</sup> tōy prakāsh āv zūnē**  
**chandar tōy mōtuy chēth**  
**chēth gol<sup>u</sup> tōy kēh-ti nā kunē**  
**gay bhūr bhuwaḥ swar vēsarzith-kēth**

When the sun disappeared, then came the moonlight;  
When the moon disappeared then only mind remained;  
When (*absorbed in the Infinite*) mind disappeared,  
Then naught anywhere was left;  
Earth, ether, and sky all took their departure.

Or, if we take the variant reading, the last line would run: Then whither did earth, ether, and sky go off (*absorbed*) together (*in vacuity*)?

Regarding this verse, see Vocab. sōm. The moon and the sun represent, respectively, the uppermost and lowest seats of action, or Chakras. When, by intense mental absorption, or yoga, these disappear, or cease to be present to consciousness, the devotee is conscious of the existence of nothing except his thinking faculty or mind. When this is finally absorbed in the Supreme, all sense of difference between the individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light. See *Note on Yōga*, §5, 21.

10.

**wōth rainyā! archun sakhar**

**athě al-pal wakhur hěth**

**yoduwanay zānakh parama-pad akhěr**

**hishiy khōshī-khōr kětha khěth**

Arise, O Lady, set out to make thine offering,

Bearing in thy hand wine, flesh, and cates<sup>1</sup>.

If thou know the syllable that is itself the Supreme Place,

Thou (*wilt also know that*) if thou violate the customs

It is all the same. What loss is there therein?

The lady is a diligent worshipper of Śhiva, with all the necessary rites, and is apparently a follower of the left-handed sect, that consumes wine and flesh, and performs less reputable acts as a part of worship, which are not consonant with regular Hindū Āchāra, or custom. Lallā points out that the violation of her Hindu custom, by the performance of these

Kaula sacraments, is unobjectionable, or, indeed, praiseworthy, provided she knows the mystic syllable Om̐, *see verse 15*.

The 'lady' is probably the Śhakti abiding in the speaker's own body; *see Note on Yoga, §9. Cf. verse 77*.

<sup>1</sup> 'Cates' is fine food items – not a mis-spell of 'cakes'!

11.

**tanth<sup>a</sup>r gali tōy manth<sup>a</sup>r mōchě**

**manth<sup>a</sup>r gol<sup>u</sup> tōy mōtuy chěth**

**chěth gol<sup>u</sup> tōy keh-ṭi nā kuně**

**shūnes shūñāh mīlith gauv**

Holy books will disappear,

And then only the mystic formula will remain.

When the mystic formula departed, naught but mind was left.

When the mind disappeared naught was left anywhere,

And a void became merged within the Void.

In its general lines, this closely agrees with verse 9. The void is the apparent material world, which is really empty nothingness, and, when final release is attained, its apparent existence disappears in the Great Transcendental Void, *see Note on Yoga, §24, verse 1, and the Vocab. shūñ*. Lallā is fond of the expression in the last line, and repeats it in verses 30 and 69.

12.

**hěth karith rājy phěri nā**

**dith karith trupti nā man**

**lūha vĕnā zīv mari nā**

**zīwontu mari tōy suy chhuy jñān**

If thou take and rule a kingdom, even then is there no respite.

And if thou give it to another, still in thy heart is no content.

But the soul that is free from desire will never die.

If, while it is yet alive, it die,

Then that alone is the true knowledge.

Praise of freedom from desire. The gain or the abandonment of power gives no respite from care. Only freedom from desire brings contentment. A man does not grasp the true knowledge till he understand that, even while alive, he should be as one dead (*i.e. free from all desire*). Cf. verse 87.

13.

**yimay shěh chě timay shěh mĕ**

**Shyāma-galā! tōyĕ vĕn tōtūs**

**yuhuy bĕn abĕda te<sup>u</sup> ta me<sup>u</sup>**

**chah shĕn swōmī bōh shĕyi mushūs**

O God of the dark blue throat!

As Thou hast the six, so the same six have I.

And yet, estranged from thee, into misery have I fallen.

Only this discord was there, that,

Though betwixt thee and me there was no difference,

Thou wast the Lord of six, while I by six was led astray.

Śhiva is said to have a dark blue throat from the legend of the churning by which the gods extracted immortality-giving nectar from the ocean. The first to come up in the churning was the deadly Kālakūta poison, which was swallowed by Śhiva to prevent its doing any further harm. The poison dyed his neck dark blue.

Hindu philosophy has numerous groups of six. The Supreme Deity has six attributes, viz. omniscience, contentment, knowledge of the past from eternity, absolute self-sufficiency, irreducible potency, and omnipotence. Lalla exclaims that, though she knew it not, she, as really one with Him, also had these six. But, in her ignorance, while the Supreme was ever master of these six, she was misled by another six. This other six is capable of various interpretations. They may be the six 'enemies', viz. sexual desire, wrath, desire, arrogance, delusion, and jealousy; or they may be the six human infirmities, or the six periods of human life, or the six changes in life, for all of which see the Vocab. shēh.

14.

**Shiv gur<sup>u</sup> tōy Kēshēv palānas**

**Brahmā pāyirēn wōlasēs**

**yōgī yōga-kali parzānēs**

**kus dēv ashwawār pēṭh chēḍēs**

15.

**anāhath kha-swarūph shūñālay**

**yēs nāv na war<sup>a</sup>n na guth<sup>a</sup>r ta rūph**

**aham-vimarshē Nāda-binduy yēs won<sup>u</sup>**

**suy dēv ashwawār pēṭh chēḍēs**

14. Śhiva is the horse; and zealously employed upon the saddle  
Is Viṣṇu, and, upon the stirrup, Brahma.  
The Yōgī, by the art of his yoga, will recognize  
Who is the god that will mount upon him as the rider.
15. The ever-unobstructed sound,  
The principle of absolute vacuity,  
Whose abode is the Void,  
Which hath no name, nor colour, nor lineage, nor form,  
Which they declare to be (*successively transformed into*)  
The Sound and the Dot by its own reflection on itself,  
That alone is the God that will mount upon him.

Śhiva here is not, like Viṣṇu and Brahma, the personal deity. He is the 'Śhiva-tattva', the first phase of the Supreme in the universe. The Yogi understands that this is but a manifestation of a deeper Reality of the Absolute Spirit. He is, as it were, but the horse upon which the Supreme rides. The Supreme is described under various mystical names in verse 15. He is the unobstructed sound - the sacred syllable Om - which, once uttered, vibrates in perpetuity (*see Vocab. anāhath*). His essence is the Kha or sky, i.e. ethereality (*cf. verse 1*), whose home is in the Void conceived to exist in the Sahasrāra in the sinus of the forehead of the microcosm (*cf. again verse 1, and also note on Yoga, §20,24*); nothing whatever can be predicated concerning Him.

The 'Sound and Dot' refer to the theory of enlightenment. The Supreme resides in a man's subtle body in the form of a minute dot of light, surrounded by coils of His Parā-śhakti, or the Supreme Energy. When by yoga, or intense abstract meditation on the Ego, the man gets his first glimpse of this dot, the latter is set in motion, and the Parā-śhakti is roused, and awakes with a loud cry. For further particulars, see note on

Yoga, §23, 24, 25. The commentator quotes the following lines on the sacred syllable Om̐, which illustrates what is said, above:

**uktō ya eṣṣa uchchāras tatra yō'sau sphuran sthitaḥ |**  
**avyakt'ānukṛiti-prāyō dhwānir varṇaḥ sa kathyatē ||**  
**nāsyōchchārayitā kaśhchīt pratihantā na vidyatē |**  
**swayam uchcharatē dēvaḥ prāṇinām urasi sthītaḥ ||**  
**ēkō nādātmak ēkō ādātmakō varṇaḥ sarva-varṇ'āvibhāga-vān |**  
**sō-'nastam-ita-rūpatwād anāhata ihōditaḥ ||**

That spoken utterance which continues vibrating there (*i.e. at the point of utterance*), a sound that mostly has the semblance of inarticulateness, is the syllable Om̐. There is no one who causes it to be uttered, and no one who checks it. The God dwelling in the human breast utters it Himself. This one syllable consisting of the Nāda and containing all syllables without distinction, is here called 'unobstructed' because its nature is imperishable.

16.

**tāri salil khoṭ<sup>u</sup> tōy tūre<sup>u</sup>**  
**himi tr<sup>a</sup>h gay bēn abēn vimarshā**  
**chaītanyē-rav bātī sab samē**  
**Shiwa-may charāchar zag pashyā**

When cold hath obtained the mastery over water,  
The water becometh ice; Or, again, it may be turned to snow.  
Thus there are three different things;  
But, on reflection, we see that they are not different.  
When the sun of the Supreme Consciousness shineth forth,  
The three will become the same.

Lo! By it all things, whether with life or without it,  
The universe itself, are seen as only Śhiva.

Just as the sun reduces ice and snow to identity with water, so the sun of true knowledge makes the soul recognize not only its identity with the Supreme, but also that the whole universe is one, conjured forth out of the Absolute by the divine Māyā. *See Note on Yōga, §24.*

17.

**dēv waṭa diwor<sup>u</sup> waṭā**

**pēṭha böna chhuy yēka wāṭh**

**pūz kas karakh, hōṭā baṭā!**

**Kar manas ta pawanas sangāṭh**

An idol is but a lump of stone, a temple is but a lump of stone.  
From crown to sole each is of but the one stuff.

O learned Paṇḍit! what is this to which thou offerest worship?

Bring thou together a determined mind and thy vital airs.

Idol-worship is vain. In lieu of worshipping stocks and stones, thou shouldst perform the Yogic Prāṇ'āgni-hōṭra, a spiritual offering of the vital breaths; i.e. practise yoga by bringing thy vital airs under control. *See Vocab. nādi and prān, 2, and note on Yōga, §5, 21.*



18.

ősā bōl pārinēm sāsā  
mě mani wāsā khīd nā hěyě  
bōh yid sahaza Šhēnkara-būkchū āsā  
makaris sāsā mal kyāh pěyě

Let him utter a thousand abuses at me.

But, if I be innately devoted to Śhiva (*or to Śhiva the real and true*)

Disquiet will find no abode within my heart.

Is a mirror fouled if a few ashes fall upon it?

On the contrary, the ashes serve only to polish the mirror. A reply to her critics.

19.

athēn āy ta gachhun gachhě  
pakun gachhě dēn kyāwu rāth  
yōray āy ta tūri gathun gachhě  
kěh na-ta keh na-ta keh na-ta kyāh

They came and came, and then they have to go.

Ever must they, night and day, move on and on.

Whence they came, thither must they go.

What is anything? It is nothing, nothing, nothing.

Or, if we read **athān**, the first line means, they came becoming emaciated (*i.e. came wearily*), and then they have to go.

The weary round of perpetual birth and rebirth. Cf. **Koheleth**, xii. 8, 'Vanities of vanities, saith the Preacher, all is vanity'.

20.

**mūḍ zōnith pashith ta kōr<sup>u</sup>**  
**kol<sup>u</sup> shruta-wōnu zaḍa-rūpi ās**  
**yus<sup>u</sup> yih dapiy tas tiy bōl**  
**yuhuy tattwa-vidis chhuh abhyās**

Though thou hast knowledge, be thou as a fool;  
Though thou canst see, be thou as he that is one-eyed;  
Though thou canst hear, be thou as one dumb;  
in all things be thou as a non-sentient block.

Whatever any one may say to thee, say thou the same to him.  
(or, if we read bōz, whatever any one may say to thee, listen thou and agree).

It is this that is the true practice for obtaining the knowledge of the basal truths. For the basal truths, or fundamental and general factors of which the apparent universe consists, see *Vocab. tattwa*.

We may compare Kabir's famous advice:

**sab-sě hiliyě sab-sě miliyě, sab-kā lījiyě nām**  
**'hāñjī', 'hāñjī', sab-sě kahiyě, basiyě apně gām**

Meet every one in a friendly way, greet every one by name.  
Say 'yes Sir', 'yes Sir', to each one who addresses you.  
But live in your own village (*i.e. stick to your own opinions*).

21.

**gāl gāṇḍiněm bōl pāriněm**  
**dāpiněm tiy yěs yih rōchě**  
**sahaza-kusumav pūz kārīněm**  
**bōh amalōñ<sup>u</sup> ta kas kyāh mōchě**

Let him bind abuse upon me, let him orate blame against me,  
Let each one say to me what pleaseth each.  
Yea, let him worship me  
With the offering of his own soul for the flowers.  
Still keep I myself untouched and undefiled by all these;  
So who getteth what therefrom?

She is callous to the blame or praise of the world. The rendering of stanza in the third line is doubtful. Perhaps we should translate 'let him worship me with flowers of reality, i.e. with real flowers.

22.

**dēn chhēzi ta razan āsē**  
**bhū-tal gaganas-kun vikāsē**  
**chāndāri Rāh grōsu māwāsē**  
**Shiwa-pūzan gwāh chītta ātmāsē**

The day will be extinguished, and night will come;  
The surface of the earth will become extended to the sky;  
On the day of the new moon,  
The moon swallowed up the demon of eclipse.  
The illumination of the Self in the organ of thought  
Is the true worship of Śhiva.

Once the mind realizes the true nature of the Self, as one with the Supreme Self, here given the name of Śhiva, all things fade into nothingness. There is no distinction between day and night, and the boundaries of the apparently solid earth merge into those of the sky, so that earth and sky become one. Nay, the demon of eclipse is eclipsed

himself. According to Hindū tradition, the moon contains sixteen digits, each containing a certain amount of nectar. Each day the gods drink the nectar in one digit, so that on the sixteenth day only one digit remains. This accounts for the waning of the moon. The nectar of the sixteenth day is that which remains over on the day of the new moon. On the occasion of a solar eclipse, the moon and the sun are together, and the nectar of the sixteenth digit, becoming heated and caused to evaporate by the proximity of the sun, ascends into that luminary.

Rāhu, the demon of eclipse, then swallows the sun in order to drink the nectar. So much for the tradition explanatory of the natural phenomenon. Here Lalla describes the process of absorption in the Sahasrāra (*see note on Yoga, §21*). To the fully enlightened soul, the day of earthly illusion disappears, and all is night; the apparently solid earth loses its bounds, and becomes merged in the sky; in the illumination of the Self, so far from Rāhu swallowing (*the nectar of*) the moon, it is the moon in the Sahasrāra that swallows the dark demon of ignorance.

There is also a more mystical side to this verse. Normally there is a distinction between the subject of cognition (*pramātar*), the object of cognition (*pramēya*), and the instrument of cognition (*pramāṇa*). The *pramātar* is here typified by Rāhu, the demon of lunar eclipse, the *pramēya* by the moon, and the *pramāṇa* by the sun. The thinker is able to 'swallow the moon', i.e. to think away the phenomenal world into a blank; but he cannot completely dissolve it, for there still exists the triad of *pramātar*, *prameya*, and *pramāṇa*, until the Parā Saṁvid, or Higher Consciousness, is attained, by which all three are fused together and sublimated into a void of infinite Unity.

Lalla here refers to the presence of Parā Śaṁvid. Whereas in ordinary meditation 'Rāhu swallows the moon', i.e. the thinker effaces the phenomenal world, the Higher Consciousness (*typified by the moon residing in Sahasrāra; see note on Yoga, §19, 20*) absorbs the consciousness of the thinker into itself, entirely sublimating its contents into Void.

23.

**manasay mān bhawa-saras  
chhyūru kūpa nērēs nārūch<sup>u</sup> chhōkh  
lēkā-lēkh, yud<sup>u</sup> tulā-kōṭi  
tuli tūl<sup>u</sup> ta tul nā kōh**

Look upon thy mind alone as the ocean of existence.  
If thou restrain it not, but let it loose,  
From its rage will issue angry words, like wounds caused by fire.  
Yet, if thou weigh them in the scales of truth,  
Their weight is naught.

According to legend, a terribly destructive fire, named Vañavāgni, is imprisoned at the bottom of the ocean. If it were to burst forth, the whole world would be destroyed. Similarly, if the fire of wrath burst forth from the ocean of the mind, it would leave deadly scars, and yet, to the wise man, it is nothing. If, instead of nārūcū chōkh, we read nārā tsi-chōkh, which could be spelt in Nāgarī with identically the same letters, we must substitute ‘wounds caused by a fishing-spear’ for ‘wounds caused by fire’. Otherwise the meaning of the verse would be the same.

24.

**shīl ta mān chhuy pōñ<sup>u</sup> kranjē  
mōchhē yēmi roṭ<sup>u</sup> mālī yud<sup>u</sup> wāv  
host<sup>u</sup> yus<sup>u</sup> mast-wāla gandē  
tih yēs tagi tōy suh ada nēhāl**

Integrity and high repute are but water carried in a basket.  
If some mighty man can grasp the wind within his fist,  
Or if he can tether an elephant with a hair of his head,  
Only if one be skilled in such feats as these,  
Will he be successful (*in retaining integrity and high repute*).

The vanity of earthly repute.

25.

**shě wan chaṭith shěshi-kal wuzūm**

**prakrēth hōzūm pawana-sōtiy**

**lōlaki nāra wōlinjū buzūm**

**Shēnkar lobum tamiy sōtiy**

By (*controlling*) my vital airs I cut my way through the six forests,  
Till the digit of the moon awoke for me,  
And the material world dried up within me.  
With the fire of love I parched my heart as a man parcheth grain,  
And at that moment did I obtain Śhiva.

In the spiritual body of a man there are six Chakras, or seats of Śhakti, impelling him to experience the objective universe and to look upon it as real. These must be mastered before true enlightenment is reached, and Lalla compares the process to cutting a way through six forests. A mystical moon, the abode of the Supreme Śhiva, is supposed to exist under the frontal sinus, and, once he has mastered the six Chakras, the devotee becomes cognisant of this moon and is absorbed in the Śhiva. The mastery is effected by control and suppression of the vital airs (*see Vocab., prān 2*), and the exciting cause is ardent love, or desire, for Śhiva. *For further particulars, see Vocab., shěk and sōm, and Note on Yōga, §9 ff. 21.*

26.

**chitta-ṭurog<sup>u</sup> gagāni brama-wōn<sup>u</sup>  
niměshě aki chhandi yōzana-lachh  
chětani-wagi bōdi raṭith zōn<sup>u</sup>  
prān apān sandōrith pakh<sup>a</sup>chh**

The steed of my thoughts speedeth over the sky (*of my heart*).  
A hundred thousand leagues traverseth he  
In the twinkling of an eye.  
The wise man knew how to block the wheels (*of the chariot*)  
Of his outward and inward vital airs,  
As he seized the horse by the bridle of self-realization.

Or, if we adopt the alternative reading of the last two lines, we must translate them: If a man hath not known how to seize the horse by the bridle, the wheels (*of the chariot*) of his outward and inward vital airs have burst in pieces.

As explained in the notes on the preceding verse, self-realization is obtained by mastering the vital airs. The two principal airs are the outward and the inward, known as Prāṇa and Apāṇa. See *Vocab. prān*, 2, and *Note on Yōga*, §2, 16, 23.

27.

**khěth gandīth shěmi nā mānas  
brānth yimav trōvū timay gay khāsiti  
shāstra būzith chhuh yěma-bayě krūr<sup>u</sup>  
soh<sup>u</sup> nā pōch<sup>u</sup> ta dāñiy lāsiti**

By eating and apparelling the mind will not become at peace.  
They only have ascended who have abandoned false hopes.  
When they have learnt from the scriptures  
That the fear of Yama is terrible (*to him who is in debt to desire*),  
And when the lender hath trusted them not (*with a loan*),  
Then indeed live they blessed and at peace.

Or, if we adopt the alternative reading, the first two lines must be translated: They only who have kept their minds from eating and apparel, and who have abandoned false hopes, will ascend.

Yama is the judge of the soul after death. Desire is compared to a money-lender, who gives a loan of fruition, but demands a hard repayment of principal and interest. Happy indeed is the contented soul to whom he refuses to make the loan.

28.

**yěwa tūrū chali tim ambar hētā**

**kshōd yěwa gali tim āhār ann**

**chittā! swa-para-věchāras pētā**

**chěntan yih dēh wan-kāwan**

Don but such apparel as will cause the cold to flee.  
Eat but so much food as will cause hunger to cease.  
O Mind! devote thyself to discernment of the Self  
And of the Supreme,  
And recognize thy body as but food for forest crows.



29.

sahazas shēm ta dam nō gachhi  
yithi nō prāwakh mōkti-dwār  
salilas lawan-zan mīlith gachhi  
tō-ti chhuy durlab sahaza-vēchār

Quietism and self-command are not required  
For *(the knowledge of)* the Self,  
Nor by the mere wish wilt thou reach the door of final release.  
E'en though a man become absorbed *(in his contemplations)*  
As salt is absorbed in water,  
Still rarely doth he attain  
To the discernment of the nature of his Self.

Ordinary ascetism, and even ardent desire, are common enough, but without the knowledge of the true nature of Self, they are of no avail for ultimate release.

30.

lūb mārūm sahaḥ vēchārūn  
drōg<sup>u</sup> zānum kalpan trāv  
nishē chhuy ta dūr<sup>u</sup> mō gārūn  
shūnēs shūnaḥ mīliṭh gauv

Slay thou desire; meditate thou on the nature of the Self.  
Abandon thou thy vain imaginings,  
For know thou that that knowledge is rare and of great price.  
Yet is it near-by thee; search for it not afar.  
*(it is but a void)* and a void has become merged within the Void.

31.

**makuras zan mal cholum manas**

**ada me<sup>u</sup> lūbum zanas zān**

**suh yēli ḍyùṭhum nishē pānas**

**sōruy suy ta bōh nō kōh**

The foulness of my mind fled from me as foulness from a mirror,  
And then among the people did I gain repute (*as a devotee*).  
When I beheld Him, that He was near me,  
I saw that all was He, and that I am nothing.

32.

**kēh chhiy nēndri-hātiy wudiy**

**Kētam wudēn nēsar pēyē**

**kēh chhiy snān karith apūtiy**

**kēh chhiy gēh bazith ti akriy**

Some, though they be sound asleep, are yet awake;  
On others, though they be awake, hath slumber fallen.  
Some, though they bathe in sacred pools, are yet unclean;  
Others, though they be full of household cares,  
Are yet free from action.

‘Sleep’ is the sleep of illusion. ‘Uncleanness’ is impurity of soul. All action is defilement, and hinders the soul from obtaining final release. But, says Lalla, the real freedom from action is that of the soul. The body may be a slave to duty, and yet the soul may be free.

33.

**dwādashānta-maṇḍal yēs dēwas thajī**  
**nāsika-pawana-dōri anāhata-rav**  
**swayam kalpan āntihī chajī**  
**pānay suk dēv ta archun kas**

He who hath recognized  
The Brahma-randhra as the shrine of the Self-God,  
He who hath known the Unobstructed Sound  
Borne upon the breath (*that riseth from the heart*) unto the nose,  
His vain imaginings of themselves have fled far away,  
And he himself (*recognizeth*) himself as the God.  
To whom else, therefore, should he offer worship?

The 'Unobstructed Sound' is the mystic syllable Om - *see the notes on verse 15*. Dwādashānta-maṇḍal is the Brahma-randhra (*see Note on Yōga, §5, 7, 19, 21, 26*). As a technical term it is said at the present day to be a spot or cavity in the anterior fontanelle of the brain, under the frontal sinus. Other authorities identify it with the central canal of the spinal cord. It is closely connected with the Sahasrāra, which, in each man, is the abode of the Supreme Śhiva, who is to be recognized as one with the Self, i.e. as the Supreme Self. Hence, if a man recognize this, he knows that he himself is the Supreme Self within himself, and that it is unnecessary to worship any other deity.

34.

**okuy ōm-kār yēs nābi darē**  
**kumbuy brahmāṇḍas sum garē**  
**akh suy manth<sup>a</sup>r chētas karē**  
**tas sās manth<sup>a</sup>r kyāh karē**

He from whose navel steadfastly proceedeth  
In its upward course,  
The syllable Om̐, and naught but it,  
And for whom the Kumbhaka exercise  
Formeth a bridge to the Brahma-randhra,  
He beareth in his mind the one and only mantra,  
And of what benefit to him are a thousand mantras?

*Or, if we take the alternative reading of the second line:*

And whom the Kumbhaka exercise leadeth  
Into the abode of the moon by the Brahma-randhra.

This verse, like the preceding, is in praise of the mystic syllable Om̐, which is here stated to possess all the virtues of all other mystic syllables, or mantras, put together. By the 'navel' is meant the Kanda, or mysterious bulb supposed to exist in the region of the navel and the pudendum. It is the focal centre of all bodily thought and action, and from it radiate the various tubes through which circulate the vital airs. In the true devotee, the syllable is fixed here, and perpetually rises upwards (*as stated in the preceding verse*) from the heart. The Kumbhaka or 'jar' exercise consists in meditation accompanied by 'bottling up' or retaining the breath after inspiration (*pūraka*). The devotee by this suppression blocks up the vital airs circulating through the tubes radiating from the Kanda, and thereby causes the organ of thought to become absorbed into Śhiva represented by the mystical moon existing in his brain. *For further explanation of this extremely recondite theory, see Note on Yōga, §5, 21, and Vocab. sōm. Regarding the Brahma-randhra, see the note on the preceding verse. It is situated close to the Sahasrāra, which is the abode of the moon (see Note on Yoga, §8, 19).*

35.

**samsāras āyēs tapasiy**

**bōdha-prakāsh lobum sahaḥ**

**marēm na kūk ta mara na kaīsi**

**mara nēchh ta lasa nēchh**

I came into this universe of birth and rebirth,

And through asceticism gained I

The self-illuminating light of knowledge.

If any man die, it is naught to me; and if I die it is naught to him.

Good is it if I die, and good is it if I live long.

Praise of perfect contentment. The idiom of 'marēm na kūh' is worth noting. Literally it is 'no one will die for me', or, as we should say in Ireland 'no one will die on me', i.e. if anyone die it will not be my business. The commentary here quotes the following verse of Utpala Dēva [*Śhiva- stōtrāvalī*, xiii. 3] as to the point:

**tāvakē vapuṣhi viśhwa-nīrbharē**

**cit-sudhārasa-mayē niratyayē**

**tiṣṭhataḥ satatam arcataḥ Prabhum**

**jīvitam mṛitam athānyad astu mē**

As I stand in thy imperishable body, which is composed of the cosmos,

And is of the nectar of pure spirit,

And as I everlastingly worship the Lord,

Let me have life or let me have death (*for it matters not*).

36.

**prathuy tīrthan gachhān sannyās**  
**gwāranī swa-darshēna-myūl<sup>u</sup>**  
**chittā! parith mau nishpath ās**  
**dēshēkh dūrē dramun nyūl<sup>u</sup>**

An ascetic wandereth from holy place to holy place,  
To seek the union brought about by (*visiting a god, and yet he is but*) visiting himself.  
O my soul! study thou (*the mystery that God is thy Self*) and be not unbelieving.  
The farther thou wilt look (*from thy Self*),  
The more green will seem the heap of grass.

The uselessness of seeking God by long pilgrimages, when He is really the Self of the seeker. Dramun is the dub grass of India. Here, a pile of this grass is used metaphorically to indicate worldly pursuits. The further a man's thoughts wander from the consideration of the identity of the Supreme and the Self, the more tempting will these worldly pursuits appear.

37.

**pawan pūrith yus<sup>u</sup> ani wagi  
tas bōna sparshi na bōchha ta trēsh  
tih yēs karun antīhi tagi  
samsāras svy zēyi nēchh**

He who rightly inhaleth his vital airs,  
And bringeth them under the bridle,  
Him, verily, nor hunger nor thirst will touch.  
Fortunate in this universe will he be born.

Pūraka, or inhalation of the breath, is one of the methods employed to encompass Prāṇāyāma, or restraint of the vital airs, a necessary process for the obtainment of complete Yōga, or union with the Supreme. *See Note on Yōga, §2, 21, 23, and Vocab. nāḍi and prān*

By these Yōga-processes, when a man is reborn into the world, he will be able in it to effect this union. With the second line the commentary compares Bhagavad Gītā, ii.14, 15

**mātrā-sparśhās tu, Kauntēya, śhitōṣhṇa-sukha-duḥkha-dāḥ,  
āgamāpāyinō-'nītyās tās titikṣhaswa, Bhārata ||  
yaṁ hi na vyathayanty ētē puruṣhaṁ, puru-ṣhabha |  
sama-duḥkha-sukhaṁ dhīraṁ sō-'mṛi tatwāya kalpatē ||**

It is the contact with the senses' instruments, O Kunti's son, that beget cold and heat, pleasure and pain; it is they that come and go, that abide not; bear with them, O thou of Bharata's race.

Verily the man whom these disturb not, indifferent alike to pain and pleasure, and wise, is meet for immortality, O chief of men.  
(Burnett's Translation.)

38.

**zal thamawun hutawah t<sup>a</sup>ranāwun**

**wūrdhwa-gaman paīriv charith**

**kāṭha-dhēnī dōd shramāwun**

**āntihi sakol<sup>u</sup> kapaṭa-charith**

To stop a flowing stream, to cool a raging fire,

To walk on one's feet in the sky,

To labour at milking a wooden cow,

All these, in the end, are but base jugglery,

By means of intense yoga, or concentration of the mind, it is quite possible to achieve magical powers (*vibhūti*. see note on *Yōga*, §2), and to perform apparently impossible actions; but this is nothing but the art of a conjurer. The true Yōgī disdains such miraculous powers. The Yōga to which he devotes himself is union with the Supreme Self, by acquiring the knowledge of his own Self.

39.

**kus<sup>u</sup> push<sup>u</sup> ta kōssa pushōñī**

**kam kusum lōgizēs pūzē**

**kawa god<sup>u</sup> dizēs zalachi dōñī**

**kawa-sana mantra Shēnkar-swātma wuzē**

40.

**man push<sup>u</sup> tōy yichh pushōñī**

**bāwāki kusum lōgizēs pūzē**

**shēshi-rasa god<sup>u</sup> dīzēs zalachi dōñī**

**chhōpi-mantra Shēnkar-swātma wuzē**



39. Who is the man, and who the woman, that bringeth wreaths?  
What flowers shouldst thou offer in His worship?  
What stream of water wilt thou pour over His image?  
By what mystic formula will the Śhiva-Self become manifest?
40. The mind is the man, and pure desire is the woman,  
That bringeth wreaths.  
Offer thou the flowers of devotion in His worship.  
For ritual, shalt thou make the nectar of the moon  
To stream over Him.  
By the mystic formula of silence,  
Will the Śhiva-Self become manifest.

A plea for spiritual, as against formal worship. The nectar from the moon refers to the mystic moon in the *Sahasrāra* (*cf. verse 33*) said to abide under the frontal sinus. From this moon a mystic nectar passes into the spiritual frame of the devotee, and enables him to become master of himself. For further particulars, *see Note on Yōga, §5, 8, 19, 20, 21, and Vocab. sōm*. The mystic formula, or mantra, of silence is the so-called Ajapa mantra, in which the devotee utters no sound, but simply performs various exhalations and inhalations. it is also called Haṁsaḥ. (*cf. verse 65*), in which word the Anusvāra or Bindu represents Puruṣha, and the visarga Prakṛiti. The Tāntrika-abhidhāna defines Ajapā as Haṁsa, or inspiration + expiration (*Śhvāsa-praśhvāsa*), saying 60 Prāṇas = 1 Śhvāsa, that 60 Śhvāsas = 1 Nāḍi, 60 Nāḍīs = 1 Ahōrātra (*day and night*). Thus in one day-night there are 21,600 Śhvāsa-praśhvāsas, or Haṁsa-japas.

41.

**āyēs kami dishi ta kami watē  
gachha kami dishi kawa zāna wath  
āntihi day lagimay tatē  
chhēnis phōkas kāchchh-tī nō sath**

From what quarter did I come, and by what road?  
To what quarter shall I go? and how shall I know the road?  
In the end, if I gain the good counsel (*it is well*),  
For there is no substance in an empty breath.

‘Reason thus with life, a breath thou art. .’ Lallā knows not whence she came or whither she will go. Life is but an empty breath. The one thing that is worth grasping is the teaching of the identity of the Self with the Supreme Self.

42.

**gagan chay bhū-ṭal chay  
chay chhukh dēn pawan ta rāth  
arg chandan pōsh pōñi chay  
chay chhukh sōruy ta lōgiziy kyāh**

Thou alone art the heavens, and Thou alone art the earth.  
Thou alone art the day, the air, the night.  
Thou alone art the meal-offering, the sandal injunction,  
The flowers, the water of aspersion.

Thou alone art all that is. What, therefore, can I offer thee?

Another plea for spiritual, as against formal worship. The whole creation is but an emanation from the Supreme. Any offering made by man can only be an offering of Himself to Himself.

43.

yemi lab manmath mad tūr mōrun  
wata-nōshi mōrith ta lōgun dās  
tāmiy sa haz Yīshwar gōrun  
tāmiy sōruy vyondun swās

He who hath slain the thieves - desire, lust, and pride  
When he hath slain these highway robbers,  
He hath thereby made himself the servant (*of all*).  
He hath searched out Him who is the real and true Lord.  
He hath meditated and found that all that is, is ashes.

The true saint is the servant of all, by his humility and loving kindliness.

44.

pānas lōgith rūdukh mē chah  
mē chē chhādān lūstum dōh  
pānas-manz yēli ɖyùkhukh me chah  
mē chē ta pānas dyutum chhōh

*This verse has throughout a double meaning. The first meaning is:-*

Absorbed within Thyself, Thou remainedst hidden from me.  
The livelong day I passed seeking for 'me' and 'Thee'.  
When I beheld thee in my Self,  
I gave to thee and to my Self  
The unrestrained rapture of (*our union*).

*In the second meaning, the two words **mě** and **chě**, ‘I, thee’, are taken as one word **měchě**, which means ‘earth’, and we get the following translation:*

My body befouled I with mud,  
And Thou remainedst hidden from me.  
The livelong day I passed seeking for mud.  
When I beheld the mud upon my body,  
I gave my body the unrestrained rapture (*of union*) with the mud.

In the first version, Lallā tells us how, in the days of her ignorance, she imagined that she could distinguish between her Self and the Supreme Self, and then, how, when she had discovered their identity, she was filled with the rapture of union. Moreover, as the Supreme Self was identical with her Self, He also was filled with the same rapture.

In the second version she sarcastically compares earthly possessions and desires to the mud with which an ascetic daubs his body. He who cares for these has all the joys of possession, ignorant of the truth that they are worthless as mud.

45.

**kush pōsh těl dīph zal nā gachhě**  
**sadbhāwa gōra-kath yusu mani hěyě**  
**Shěmbhus sōri nityě panañě yichhě**  
**sāda pězě sahaza akriy nā zěyě**

Kuśha-grass, flowers, sesame-seed, water,  
All the paraphernalia of worship-are wanted not  
By him who taketh into heart with honest faith  
His teacher’s word.

In his own loving longing he will ever meditate upon Śhambhu.

He will sink into the true joyance; and so,  
Becoming in his nature free from action,  
He will not be born again.

Action-works-desire is the great enemy of absorption into the Supreme, and causes perpetual rebirth. By recognizing the identity of the Self with the Supreme, as taught by the guru, or spiritual teacher, a man becomes free from the bond of action.

Śhambhu is a name of Śhiva.

46.

**asi pōndi zōsi zāmi  
nēthay snān kari tīrthan  
wāhāri-wah<sup>a</sup>ras nonuy āsi  
nishē chhuy ta parzāntan**

He it is who laugheth, who sneezeth,  
Who cougheth, who yawneth.

He it is who ceaselessly batheth in holy pools.

He it is who is an ascetic, naked from year's end to year's end.

Recognize thou that verily He is nigh to thee.

‘The Kingdom of heaven is within you.’

The ascetic wanders about to holy places and torments his body in his search for God. He knows not that all the time. He is the ascetic's Self, and is hence ever close at hand. When the ascetic performs the most trivial action, it is really not he who does it, but the Supreme, Who is identical with his Self.

47.

**yěth saras sāri-phol<sup>u</sup> nā vēchīy  
tath sari sakaliy pōñu chěn  
mrag srugāl gāṇḍizala-hāstīy  
zěn nā zěn ta totuy pěn**

It is a lake so tiny that in it a mustard seed findeth no room.  
Yet from that lake doth every one drink water.  
And into it do deer, jackals, rhinoceroses, and sea-elephants  
Keep falling, falling,  
Almost before they have time to become born.

The real insignificance of the universe. As compared with the Universal Self it is of no account; yet foolish mortals look upon it as something wonderful; and enjoy it. Life, too, is but a momentary breath, as compared with eternity; and, in reality, an unsaved soul, in whatever form it may be born, has no time to live, but, from the point of view of Eternity, lives for but an instant, and dies and dies, and is born and reborn, again and again.

48.

**Lal bōh lūthūs chhāḍan ta gwāran  
hal mě korumas rasa-nishě ti  
wuchhun hyotumas toḍi ḍiṭhimas baran  
mě-ṭi kal ganěyě zi zōgumas tāti**

49.

**mal wōndi zōlum, zigar mōrum  
tēli Lal nāv dram, yēli dāli trōvimas tāti**

48. I, Lallā, wearied myself seeking for Him and searching.  
I laboured and strove even beyond my strength.  
I began to look for Him, and, lo,  
I saw that bolts were on His door,  
And even in me, as I was, did longing for Him become fixed;  
and there, where I was, I gazed upon Him.
49. Foulness burnt I from my soul.  
My heart (*with its desires*) did I slay.  
And then did my name of Lallā spread abroad,  
When I sat, just there, with bended knee.

48. Ineffectual human efforts. In her unregenerate days Lalla had striven to find God. Then, by God's grace, she was permitted to see that the door of approach to Him was barred to all human effort, and that no strivings of hers were of avail. So she stood there, outside the door, full of naught but longing love, and He revealed Himself to her, for she found Him in her Self.

49. A continuation of the preceding verse. When she had given up effort, and, having cleansed her mind from earthly passions, waited in patience with humility; then, and not till then, did she gain the true wisdom, and her reputation as a prophetess became widely spread.

50.

**trayi nēngi sarāh sārī saras.**

**aki nēngī saras arshēs jāy**

**Haramōkha Kaūsara akh sum saras**

**sati nēngi saras shūñākār**

Three times do I remember a lake overflowing.

Once do I remember seeing in the firmament

The only existing place.

Once do I remember seeing a bridge from Haramukh to Kaūsar.

Seven times do I remember seeing the whole world void.

As a result of her having achieved the perfect knowledge, not only, as told in the preceding verse, has she gained a great reputation, but she has become endued with the power of remembering the occurrences of her former lives.

At intervals of a Kalpa (*i.e. a day of Brahma, or 432 million years*) the universe incurs a partial dissolution (*khaṇḍa-pralaya*). A hundred years of Brahmā - each year being made up of these Kalpas, or days of Brahmā - constitutes a Mahā-kalpa, or great Kalpa. At the end of this vast period of time there is a 'great dissolution' (*mahā-pralaya*) in which not only is our universe destroyed, but all the worlds of the gods with their inhabitants, and even Brahma himself.

The lake mentioned by Lalla is, as in verse 47, the universe. By its overflow is meant a partial dissolution, three of which she remembers experiencing. When the only place that exists is the firmament, it is a great dissolution, and she remembers seeing one of these.

Between the peak of Haramukh to the North and the mountain lake of Kañsar to the South, lies the Valley of Kashmir. At the beginning of the Kalpa now current this Valley is said to have been a lake called Satisaras, and across this lake, from Haramukh to Kañsar, she remembers a bridge.

Seven times altogether she remembers seeing the world becoming absorbed into the Void (*cf. Note to Verse 1*). Lalla's object in mentioning these experiences over such enormous periods of time is to emphasize the eternal pre-existence of the soul, and its perpetual birth and rebirth unless released by the true knowledge. Cf. Verses 93 and 95.



51.

zanañě zāyāy rāti tōy kātīy  
karīth wōdaras bahu klěsh  
phīrith dwār bazani wōti tātīy  
Shiv chhuy krūṭhu ta chěn wōpaděsh

52.

yōsay shěl piṭhis ta paṭas  
sōy shěl chhěy pruthi-wōn<sup>u</sup> dēsh  
sōy shěl shūba-wōnis gruṭas  
Shiv chhuy krūṭhu ta chěn wōpaděsh

53.

rav mata thali-thali tōpitan  
tōpitan wōttom<sup>u</sup> wōttom<sup>u</sup> dēsh  
Warun mata lūka-garu ātitan  
Shiv chhuy kruṭhu tōy chěn wōpaděsh

54.

yihay matru-rūpi pay diyě  
yihay bhārye-rūpi kari vishěsh  
yihay māyě-rūpi āntizuv hěyě  
Shiv chhuy kruṭhu ta chěn wōpaděsh

51. Comely and full of sap were they born from the mother,  
After causing many a pang to her womb.  
Again and again thither did they come, and waited at that door.  
Hardly, in sooth, is Śhiva to be found.  
Meditate therefore on the doctrine.

52. The same rock that serveth for a pedestal or for a pavement  
Really is but (*part of*) a district of the earth.  
Or the same rock may become (*a millstone*) for a handsome mill.  
Hardly, in sooth, is Śhiva to be found.  
Meditate therefore on the doctrine.
53. Doth not the sun cause (*everything*) to glow in every region?  
Doth it cause only each good land to glow?  
Doth not Varuṇa enter into every house?  
Hardly, in sooth, is Śhiva to be found.  
Meditate therefore on the doctrine.
54. The same woman is a mother, and giveth milk unto her babe.  
The same woman, as a wife, hath her special character.  
The same woman, as a deceiver, endeth by taking thy life.  
Hardly, in sooth, is Śhiva to be found.  
Meditate therefore on the doctrine.

A group of verses linked together by their fourth lines, which are identical in each. Verse 80 belongs also to this group.

51. The soul, while still in the womb of its mother, remembers its former births, and determines to seek release from future transmigration as soon as it is born. But directly it is born it forgets all this, and, becoming en- tangled in worldly desires, is condemned to visit wombs again and again, and to wait at their doors for admission again into the world. Cf. Verse 87. As the attainment of Śhiva is thus hard for a mortal once he is born, Lallā entreats him to heed her doctrine, and thus to obtain release.
52. All things are but forms of the Supreme. She uses as a parable the fact that though a pedestal, a pavement, a tract of land, or a millstone, may

all differ widely in appearance, at bottom they are all the same-only stone.

53. Another parable showing the universality of the Supreme. He is everywhere without exception, just as the sun shines impartially on every spot in the earth, and just as Varuṇa, the god of water, is found in every house, and not only in the houses of the good. The facts described are those mentioned in Matt. v.45, but the application is different.

54. Another parable to the same effect. The infinite variety of a woman, as a mother, as a wife, or as a Delilah. Yet she is, throughout all, the same-a woman. The Sanskrit translation makes the Delilah to be the Śhakti, which misleads people from the truth, appearing at one time as a mother, and at another as a wife, but always a misleader.

55.

**kanděv gěk těz kanděv wan-wās**

**věphol<sup>u</sup> man nā raṭīth ta wās**

**děn rāth ganz<sup>a</sup>rīth panun<sup>u</sup> shwās**

**yuthuy chhukh ta tyuthuy ās**

Some have abandoned home,  
Some have abandoned hermitage;  
But fruitless is every abiding-place,  
If thou hast not thy mind under subjection.  
Day and night counting each breath,  
As thou art, so there abide.

Some, in the hope of salvation, have abandoned house and home for a hermit's life, and others, in a like hope, have given up such a life, and have become ordinary householders. But it matters not where one lives, so long as one applies oneself to learning the mysteries of Self. The

devotee should practise restraining his breath - one of the chief means of securing emancipation. *See Verses 37 and 40 and Vocab. nāḍi and prān*  
2. 'Caelum non animum mutant qui trans mare currunt.' - 'Those who run across the sea do not change their minds.'

56.

**Yě gōrā Paramēshwara!**

**bāvtam tē chhuy antar vyod<sup>u</sup>**

**dōhēway wōpadān kandā-purā**

**h<sup>a</sup>h kawa t<sup>a</sup>run<sup>u</sup> ta hāh kawa tot<sup>u</sup>**

57.

**nābi-sthāna chhēy prakrēth zalawāñī**

**hiḍis tām yētī prān wata-got<sup>u</sup>**

**brahmaṇḍa peṭha sūt<sup>i</sup> nadi wahawañī**

**h<sup>a</sup>h tawa t<sup>a</sup>run<sup>u</sup> ta hāh tawa tot<sup>u</sup>**

56. O my Teacher! Thou who art as God to me!

Explain thou to me the inner meaning; for it is known to thee.

Two breathings are there,

Both taking their rise in the City of the Bulb.

Why then is 'hah' cold, and 'hāh' hot?

57. The region of the navel is by nature fiery hot.

Thence proceedeth thy vital air, rising to thy throat, (*and issueth from thy mouth as 'hāh'*).

When it meeteth the river flowing from the Brahma-randhra (*it issueth from thy mouth, as 'hah'*),

And therefore 'hah' is cold, and 'hāh' is hot.

These two verses refer to the practice of Prāṇāyāma, or suppressing the breath in order to obtain Yōga, or union with the Supreme. Expiration and inhalation are carefully watched and controlled by the Yōgī. Lallā notices that some of her expirations, which she names 'hah', are cool, while others, which she calls 'hāh', are hot.

She addresses her guru, or spiritual teacher, whom she has been taught, like all devotees, to recognize as the representative to her of God. In order to understand the reply, it must be explained that, according to Śhaiva teaching, situated within the body, between the pudendum and the navel, is a Kanda, or bulb, the focus of all bodily action, from which radiate the various Nāḍīs, or tubes, through which circulate the Prāṇas, or vital airs. This Kanda is called Kanda-pura, or 'City of the Bulb', in verse 56, and Nabi-sthan, or that which has its position near the navel, in verse 57. One of the vital airs - called the Prāṇa Kaṇḍava - rises directly from the Kanda through the windpipe, and is expired through the mouth. Hence it is hot. *For further particulars, see the Note on Yoga, §5, and the Vocab. Kanda-pura, nāḍi, and prān, 2.* So much for the hot air.

The Brahma-randhra is the anterior fontanelle in the upper part of the head (§5, 27). Near this is the Sahasrāra (§19, 20, 21, 27), a spot which is the upper extremity of the tube called the Suṣumnā Nāḍi, the other extremity of which is the Kanda already mentioned. This Sahasrāra is considered to be the abode of that emanation of the Supreme Śhiva which is the man's Self, and which is mystically spoken of as the moon. The moon is universally looked upon as the source of coldness, and hence the vital air passing down the Suṣumnā Nāḍi is cold. When this meets the hot air, Prāṇa, coming upwards from the Kanda (*close to which is the microcosmic sun, §5, 8, 9, 21*), this Prāṇa is deprived of its heat by contact with the down-flowing stream, and hence, in this case, the expired air is cold. For further particulars, see the Vocab. sōm. 'Hah' is a short abrupt expiration, and 'hāh' is a prolonged one; and at the bottom of the teacher's explanation lies the idea that in the short expiration the

hot upward current of air suddenly meets the downward current of cold air, and is checked by it. Hence it is cooled. On the other hand, a prolonged expiration has time to recover itself and to regain its heat. The sun is located in the pelvis, and so the upward breath is hot; and the moon is at the brain, and its currents are downwards and cold.

58.

**yih yih karm korum suh archun**

**yih rasani wöchchorum tiy manth<sup>a</sup>r**

**yuhuy log<sup>u</sup>mō dihas parchun**

**svy yih parama-Shiwun<sup>u</sup> tanthar**

Whate'er work I did, that was worship.

Whate'er I uttered with my tongue, that was a mystic formula.

This recognition, and this alone, became one with my body,

That this alone is the essence of the scriptures

Of the Supreme Śhiva.

Laborare est arare; but the labour, it is understood, must be dedicated to the Supreme. When all that one does, and all that one says is dedicated to Him, this is equal to all burnt offerings and sacrifices.

59.

**chah nā bōh nā dhyēy na dhyān  
gauv pānay Sarva-kriy mashith  
anyau ḍyaṭhukh kēchh nā anway  
gay sath lāyi par pashith**

There is no 'Thou', no 'I',  
No object of contemplation, not even contemplation.  
It is only the All-Creator,  
Who Himself became lost in forgetfulness.  
The blind folk saw not any meaning in this,  
But when they saw the Supreme, the seven worlds  
Became lost in nothingness.

All that exists is but the Supreme in one or other of His manifestations. When, therefore, an untaught man knows not the unity of Self and all creation with the Supreme Self, and imagines that there is a difference between 'I' and 'thou', or between contemplation and its object, it is really the Supreme, temporarily blinded by His own illusive power, Who is lost in this ignorance. This paradox, and the logical inference to be derived from it cannot be understood by the blind, i.e. Those who are sunk in ignorance of the nature of things. But when a man has once grasped the facts, the whole universe disappears for him, and he gains release.

The last line may also be translated, 'but good men become absorbed in Him, when once they gain sight of the Supreme.' So interpreted by Rājānaka Bhāskara.

60.

**chhāḍān lūchhūs pōñī-pānas**

**chhēpith gyānas wōtum na kūchh**

**lay kūrūmas ta wōchūs al-thānas**

**bāri bāri bāna ta chēwān na kūh**

I searched for myself, and wearied myself in vain,  
For no one hath, I ween, e'er by such efforts  
Reached the hidden knowledge.  
Then absorbed I myself in It,  
And straightway reached the abode of nectar,  
Where there are many filled jars,  
But no one drinketh from them.

No human efforts can gain the perfect knowledge. This is obtained only by quietism and the grace of the Supreme. 'It' in which Lallā became absorbed is the Tat of the famous Upaniṣhadic formula Tat-tvam-asi, 'thou art It', the essence of the Śhaiva doctrines. Once she had grasped the identity of her Self with the Supreme Self, she reached the Al-thān. This word means literally 'the abode of wine', i.e. nectar. The abode of nectar is the moon, in which nectar is produced month by month. As explained under verses 56, 57, and in the Note on Yoga §19, a mystic moon, representing the Supreme, exists in the spot in the brain called the Sahasrāra. By practising yōga, a devotee is finally absorbed micro-cosmically into the Sahasrāra, and macrocosmically into the Supreme. Lalla laments that so few avail themselves of this means of salvation. The wine of salvation is there, but few there be that drink of it.

The suffix m in wōtum is a kind of dativus commodi, and means 'in my opinion'. Al-ṭhān is also explained as a contraction of alaṁ- thāna, the place of 'enough', where everything is exactly balanced, and which can



only be described by negation of all qualifications, ‘nēti, nēti’, i.e. the Supreme. In either interpretation the resultant meaning is the same.

61.

yuh<sup>u</sup> yih karm kara pētarun pānas  
arzun barzun biyis kyut<sup>u</sup>  
āntihi lāgi-rost<sup>u</sup> pushērun swātmas  
ada yūr<sup>i</sup> gachha ta tūr<sup>i</sup> chhum hyot<sup>u</sup>

Whatever work I may do,  
The burden of the completion thereof lieth on myself,  
But the earnings and the collecting  
Of the fruits thereof are another's.  
If in the end, without thought for their fruits,  
I lay these works as an offering before the Supreme Self,  
Then, where'er I may go, there is it well for me.

The vanity of human wishes. The ordinary worldling performs actions for the sake of what he may gain by them; but these gains cannot follow him to another world. They are left behind to his ‘laughing heirs’. The true believer, without thought of reward, does his duty, and offers all that he does to God; and it is he who after death reaps the full fruit of his actions in the shape of final release. This is one of the fundamental doctrines of the Bhagavad Gītā. If a man engages in worldly affairs for the lusts of the flesh, he damns his soul; if he takes them up without regard to their fruits, solely from the sense of duty (*karma-Yōga*) and the love of God (*bhakti-Yōga*), he saves his soul.

62.

**rājēs bōj<sup>i</sup> yēm<sup>i</sup> kartal tyōj<sup>i</sup>  
swargas bōji chhuy taph tōy dān  
sahazas bōjī yēmi gōra-kath pōji  
pāpa-pōñě-bōjī chhuy panunuy pān**

He who gaineth a kingdom is he who hath wielded a sword.

He who gaineth paradise is he who mortifieth himself

And who giveth in charity.

He who hath knowledge of the nature of the Self,

Is he who followeth the Guru's teaching.

That which reapeth the fruit of virtue and of vice

Is a man's own Self.

Every action has its fruit. The exercise of worldly activity produces worldly prosperity. If a man pursues a formal religion, he reaps the fruit in paradise, which is transient, and from which, when the fruits of his pious actions have, been exhausted, he will be subject to re- birth.

The one hope of ultimate release is the acquirement of the true knowledge of the Self, and this can only be acquired from the teaching of a Śhaiva Guru, or spiritual preceptor.

63.

**jñāna-mārg chhēy hāka-wōr<sup>ū</sup>  
dizēs shēma-dama-kriyě-pūñ<sup>ū</sup>  
lāmā-chakra-posh<sup>u</sup> prōñiū kriy dōr<sup>ū</sup>  
khēna khēna mōch<sup>i</sup>y wōrūy chhēñ<sup>ū</sup>**

The way of knowledge is a garden of herbs.  
Thou must enclose it with the hedge of quietism  
And self-restraint and pious deeds.  
Thus will thy former deeds be offered  
Like beasts at the Mother's sacrifice,  
And, by steady eating of its crop,  
The garden will become empty and bare.

Deeds are of two kinds - the deeds of former lives, of which the accumulated results still persist, and the deeds done in the present life. Both kinds have results, through the action of the endless chain of cause and effect, and so long as these results continue to exist, ultimate release is impossible.

In the garden of knowledge, the herbs are the deeds of the present life. It must be carefully guarded from outside temptations by the performance of the daily obligatory religious rites and the practice of quietism and self-restraint. In this garden are allowed to browse the goats destined to sacrifice, typifying the works of former lives, the fruits of which are the existing crop-the deeds of the present life. Hemmed in by the hedge of holy works, the goats are compelled to eat this crop, or, in other words, the works of former lives are compelled to render themselves unfruitful. This unfruitfulness is consummated by the sacrifice of the goats, and when that is accomplished the soul becomes assimilated to the Supreme Void, the Śhūna. *See Vocab. shun.*

A Lāmā is one of the divine Mothers, to whom animals are offered in sacrifice. *See Vocab. lāmā,* for further particulars.

64.

**kalan kāla-zōlī yid<sup>a</sup>way chě gol<sup>u</sup>  
vēndiv gīh wā vēndiv wan-wās  
zōnith sarva-gath Probhu amol<sup>u</sup>  
yuthuy zānēkh tyuthuy ās**

If, in flux of time, thou hast destroyed  
The whole body of thy desires,  
Choose ye a home-life, or choose ye a hermitage.  
If thou wilt come to know that  
The Lord is all-pervading and without taint,  
Then, as thou wilt know, so wilt thou be.

Freedom from desire and knowledge of the nature of the Self give ultimate release, whether a man lead the life of a householder or bury himself in a hermitage. The mode of life is immaterial. With this knowledge, his own soul becomes assimilated to his conception of the nature of the Supreme; and he becomes spiritually one with Him.

65.

**Shiwa Shiwa karān hamsa-gath sōrith  
rūzith vēwahōri dēn kyōh rāth  
lāgi-rost<sup>u</sup> aduy<sup>u</sup> yus<sup>u</sup> man karith  
tāsi nēth prason<sup>u</sup> sura-guru-nāth**

He who ever calleth on the name of Śhiva  
And who beareth in mind the Way of the Swan,  
Even if night and day he remain busy with his worldly calling,  
And who without thought for fruits maketh his mind non-dualist,  
On him alone is ever gracious the Lord of the chiefest of gods.

The Way of the Swan is a mystic name for the celebrated formula sō-'ham, I am He (*cf. Tat-tvam-asi, thou art It, of verse 60*). In Sanskrit letters, if the words sō-'ham be reversed, they become Haṁsaḥ, a word which means 'swan'. Hence the origin of the term. The devout believer must perform his necessary religious duties, but, as explained under verse 61, without thought of the reward that they may bring. Haṁsa is a term often applied to the Supreme Śhiva dwelling in the Sahasrāra and identical with the individual soul (*see Note on Yoga, §20*). The full title, in this sense, is Parama-haṁsa. The word is also used to indicate the Ajapa mantra. *See verse 40*. The non-dualist mind is that which fully recognizes the identity of the Self with the Supreme Self - that all is one, not two, or manifold.

66.

**charmum chaṭith ditith pāni pānas**

**tyuth<sup>u</sup> kyāh wavyōth ta phalihīy sōw<sup>u</sup>**

**mūḍas wōpadēsh gāyi rinzi dumaṭas**

**kāñi dāñdas gōr āparīth rōw<sup>u</sup>**

Thou hast cut up the hide and pegged it down, all for thyself.

Hast thou sown such seed that it will bear abounding fruit?

Fool! teaching proffered to thee

Is but balls flung at a boundary-pillar; It is all lost,

As though sweet stuff were fed unto a tawny bullock.

Just as a degraded Chamār (*untouchable leather-worker*), whose whole occupation is with that which is dead and foul, cares for a hide by cutting it into its intended shape and pegging it out to dry, so the worldly man cherishes his body, which itself is but a hide, and stretches it out over the world of enjoyment with the pegs of desire. On the other hand, the

wise man is like a decent husbandman. He sows the living seed that shall spring up and bear the harvest of spiritual blessing. Instruction given to the foolish worldly man returns to the giver, as a ball in the game of hockey bounds back from one of the goal-pillars.

To give instruction to such a person is as much lost labour as it is to feed a lusty bullock with sweetmeats in the hope of increasing its milk. 'Bullock's milk' is a common phrase used to indicate a hoped-for but impossible result. Here the fool not only believes in its existence but tries to increase its yield. Gõr – 'molasses' is often given to a cow to increase her milk. The fool tries it on a bullock.

67.

**lalith lalith waday bö-döy**

**chittā! muhūchū pëyiy māy**

**rōziy nõ pata lõh-langarūch<sup>ū</sup> chhāy**

**niza-swarūph kyāh moṭhuy hāy**

Good Sir, for thee will I keep weeping

With gentle sound and gentle words.

My Soul! love for the world, begotten of illusion,

Hath befallen thee.

Not even the shadow of thine iron anchor will survive for thee.

Alas! why hast thou forgotten the nature of thy Self?

Lallā addresses herself as 'Good Sir'.

The iron anchor - a common object in Kashmir navigable rivers - is worldly possessions that tie a man's soul down to this world. None of these will he carry with him after death.

68.

**Lal bōh chāyēs sōman-bāga-baras  
wuchhum Shiwas Shēk<sup>a</sup>th mīlīth ta wāh  
tāti lay kūrūm amrēta-saras  
zinday maras ta mē kari kyāh**

I, Lallā, passed in through the door  
Of the jasmine-garden of my soul.  
And there, O Joy! saw I Śhiva seated united with His Śhakti.  
There became I absorbed in the lake of nectar.  
Now, what can (*existence*) do unto me?  
For, even though alive, I shall in it be dead.

The first line contains a paronomasia. The word sōman may be the Persian word meaning 'jasmine' or may be the Indian word meaning 'my own mind' or 'soul'. We have attempted to indicate this in the translation. Śhiva united in one with His Śhakti, or energetic power, is the highest form of the Supreme Self. The lake of nectar is a metaphor for the bliss of union with the Supreme. Drowned in this, though alive, Lallā is as it were dead, and is certain of release from future birth, life, or death.

69.

**chitta-ṭurog<sup>u</sup> wagī hēth roṭum  
chēlith milavith dashē-nāḍi-wāv  
taway shēshi-kal vēgalith wūchhūm  
shūnēs shūñāh mīlith gauv**

With a rein did I hold back the steed of my thought.

By ardent practice did I bring together

The vital airs of my ten Nāḍīs.

Therefore did the digit of the moon melt and descend unto me,

And a void became merged within the Void.

The rein by which she holds back the steed of her thought is the absence of desire. The Nāḍīs are the tubes in the body through which the vital airs are believed to circulate, and it is the devotee's object to bring these airs under subjection. *See the Vocab. nāḍi and prān, 2, and Note on Yōga, §5, 21.* The mystic moon in the Sahasrāra has been explained above under verses 40 and 56, 57. When the devotee has completely blocked the circulation of his vital airs, this moon distils nectar, as there explained. *See also Note on Yōga, ss 8, 19, 21, 22.*

For the empty void of matter merging into the great Void, see verse 11.

70.

**chēth amara-pathi thōvizi**

**tih trōvith lagī zūḍě**

**tati chah nō shīkīzī sandōrizi**

**dōda-shur<sup>u</sup> ta kōchhě nō mūḍě**

Put thou thy thoughts upon the path of immortality.

If thou leave them without guidance, into evil state will they fall.

There, be thou not fearful, but be thou very courageous.

For they are like unto a suckling child, that tosseth restless on its mother's bosom.

For the literal meaning of the last line, see the Vocab. mūrun.



71.

**mārukh māra-būth kām krūd lūb  
na-ta kām barith māriněy pān  
manay khěn dikh swa-věchāra shěm  
vīshěy tihond<sup>u</sup> kyāh kyuth<sup>u</sup> druw<sup>u</sup> zān**

Murder thou the murderous demons, lust, anger, and desire.  
Otherwise they will aim their arrows, and destroy thy Self.  
With careful thought, by meditation on thy Self,  
Give to them quietism as their only food.  
Then wilt thou know what, and how little firm, is their realm of power.

The arrows are temptations to worldliness.

72.

**chala-chitta! wōndas bhayě mō bar  
chyōñū chinth karān pāna Anād  
chě kō-zanañi kshōd hari, kar  
kěwal tasonduy tārūk<sup>u</sup> nād**

Ah restless mind! have no fear within thy heart.  
The Beginningless One Himself taketh thought for thee,  
(*And considereth*) how hunger may fall from thee.  
Utter, therefore, to Him alone the cry of salvation.

Trust in God for the things of this life, and He will provide. No formal rites are required in order to secure his protection. All that is necessary is unceasingly to utter the ‘unobstructed cry’ (*see verses 14, 15*), i.e. The

mystic syllable Om which properly uttered, and with faith, will secure the presence of the Supreme, Who is everything that man can need.

73.

**chāmar chhath<sup>a</sup>r rathu simhāsan**

**hlād nāṭṭe-ras tūla-paryōkh**

**kyāh mōnith yitī sthir āsawun<sup>u</sup>**

**kō-zana kāsīy maranūñū shōkh**

74.

**kyāh bḍōukh muha bhawa-sdōari-dārē**

**sōth<sup>u</sup> lūrith pēyiy tama-pōkh**

**yēma-baṭh karinēy kōli chhōra-dārē**

**kō-zana kāsīy maranūñū shōkh**

75.

**karm z<sup>a</sup>h kāran tr<sup>a</sup>h kōmbith**

**yēwa labakh paralōkas ōkh**

**wōth khas sūrya-maṇḍal chōmbith**

**taway chaliy maranūñū shōkh**

76.

**jñānāki ambar pairith tanē**

**yim pad Lali dāpi tim hrēdi ōkh**

**kārāni pranawāki lay kar<sup>u</sup> Lalē**

**chēth-jyōti kōsūn maranūñū shōkh**

73. A royal chowry, sunshade, chariot, throne, happy revels,  
The pleasures of the theatre, a bed of cotton down,  
Bethink thee which of these is lasting in this world,  
And how can it take from thee the fear of death.
74. In thy illusion why didst thou sink in the stream of the ocean of  
existence?  
When thou hadst destroyed the high-banked road,  
There came before thee the slough of spiritual darkness.  
At the appointed time will Yama's apparitors drag thee off in  
woeful plight.  
Who can take from thee the fear of death?
75. Works two are there, and causes three.  
On them practise thou the Kumbhaka-Yōga.  
Then, in another world, wilt thou gain the mark of honour.  
Arise, mount, pierce through the sun's disk.  
Then will flee from thee the fear of death.
76. Clothe thou thy body in the garb of knowledge.  
Brand thou on thy heart the verses that Lalla spake.  
With the help of the Praṇava, Lallā absorbed herself  
In union with the Soul-light, and so expelled the fear of death.

These four verses form a group.

73. The chowry, or fly-whisk, and the sunshade are emblems of royalty. So strong is this feeling about the sunshade, or, in plain English, the umbrella, that some years ago a serious riot took place in southern India, due to the fact that some low-caste people had taken to going about

with cheap cotton umbrellas imported from England. People of such castes had no right to protect themselves from the sun or rain!

74. The high-banked road is the way of truth, by which the Self is enabled to approach the Supreme Self. The se high embanked roads across marshy country are common features of a Kāshmīrī landscape.

Yama is the God who rules the land of shades. His apparitors carry off the soul after death for judgement by him, cruelly treating it on the way. Chōra-dārē karun is the name of a punishment, in which the criminal is dragged along the ground till the blood flows from his body in streams.

75. Works are of two kinds, good and bad. There are three causes of the apparent existence of the material world, which are technically known as Malas or impurities. These are (1) Āṇava-mala, or the impurity due to the soul deeming itself to be finite; (2) Māyīya-mala, or the impurity due to the cognition that one thing is different from another; and (3) Kārma-mala, resulting in action the producer of pleasure and pain.

It is the devotee's business to destroy the fruits of all works, whether good or bad, and to destroy these malas. This he does by practising Yōga. One important form of Yōga is the Kumbhaka-Yōga, in which the breath is entirely suspended, Kōmbith literally means 'bottling up (*the breath*)'. Cf. verse 34, and see the Vocab. kāran and kumb<sup>u</sup>. The disembodied soul, on its way to emancipation, is said to pass through the sun's orb on its way to union with the Supreme.

76. The Praṇava is one of the names of the mystic syllable Om, for which see verses 14, 15,

77.

mōrith pōnch būth tim phal-handī  
chētana-dāna-wakhur khēth  
taday zānakh paramu pad chaṇḍī  
hishiy khōshī-khōr kōh-ti na khēth

Ah! thou hasty one, feed thou those fatted rams - *the five principles of experience* - on the grain and cates of spiritual meditation,  
And then slay them.  
Not till then wilt thou gain the knowledge  
Of the place of the Supreme,  
And (*know also that*) if thou violate custom it is all the same,  
And causeth thee no loss.

Lalla is said to have made a practice of going about in a nude condition, 'for', said she, 'he only is a man who fears God, and there are few such about'. See verse 94 and the note to *K.Pr.27* below. This verse appears to be an answer of hers to some woman who remonstrated with her for not following the usual customs in regard to female dress.

The five Bhūtas, or Mahābhūtas, are the five factors constituting the principles of experience of the sensible universe. They are solidity, liquidity, formativity, aeriality, and vacuity. *For further particulars; see the Vocab. būth, 2.*

Just as a ram fattened on fruits and such like has but the smallest beginning in his mother's womb and grows to great size and vigour before he is ready for sacrifice, so these principles are developed from earlier, subtle, capacities (*tanmātras*), and under the influence of the chain of cause and effect, which result in illusion (*māyā*), become powerful and conceal from the soul its knowledge of its real Self.

In order to attain to true knowledge, the seeker must first certify to himself the essential nothingness of these live Bhūtas, and cause them to disappear one by one from his experience, by meditating on, and realizing, the nature of Self. Just as a fatted ram is prepared for sacrifice and death by feeding it on grain and cakes, so these must be prepared for disappearance by this meditation and realization.

The 'violation of custom' is literally 'the left-handed conduct' and there is probably a suggestion of the Vāma-mārga, or left-handed, Kaula, ritual. Cf. the last line of verse 10.

78.

**kus ḍiṅgi ta kus zāgi**

**kus sar watari tēli**

**kus haras pūzi lāgi**

**kus parama-pad mēli**

79.

**man ḍiṅgi ta akōl zāgi**

**dōdi sar pañcha-yīndi watari tēli**

**swa-vēchāra-pōñ haras pūzī lāgi**

**parama-pad chētana-Shiv mēli**

78. Who is he that is wrapped in sleep, and who is he that is awake?

What lake is that which continually oozeth away?

What is that which a man may offer in worship to Hara?

What is that supreme station to which thou wilt attain?

79. The mind is he who is wrapped in sleep, and,  
When it hath transcended the Kula, it is he who is awake.  
The five organs are the lake that continually oozeth away.  
That holy thing which a man may offer in worship to Hara  
Is the discrimination of the Self.  
That supreme station to which thou wilt attain is the Spirit-Śhiva.

78. Hara is a name of Śhiva, the personal form of the impersonal Supreme.

79. The manas, or mind, is, roughly speaking, the thinking faculty. For a more accurate description, see the Vocab. man.

The Kula, or family, is a group of the following essentials for the experience of the existence of the Self, as distinct from the Supreme Self:- (1) the individual soul; (2) Prakṛiti, or primal matter - that on which the individual soul acts, and which reacts on it; (3) space -i.e. The conception of limitation in space; (4) time- i.e. the conception of limitation in time; and (5-9) the five Bhūtas, or principles of experience, as described under verse 77. When the mind transcends these, and recognizes its Self as one with the limitless Supreme Self, it is in a state of grace, or, as here said, it is awake. The commentary quotes here the following lines; the first is anonymous, and the rest = Bhagavad Gītā, ii.

69: **mana ěva manuṣhyāṇaṁ kāraṇaṁ banda-mōkṣhayō ||**

**yā niśhā sarva-bhūtānāṁ tasyāṁ jāgarti saṁyamī |**

**yasyāṁ jāgrati bhūtāni sā niśhā paśhyatō munēḥ. ||**

It is the mind alone that is the cause of men's entanglement and of their release. In that which to all embodied beings is night, doth the ascetic remain awake, And that in which they wake, is the night for the saint who hath eyes to see.

The five organs, or principles, of action are those of generation, excretion, locomotion, handling, and expression by voice. The continual exercise of these takes away the power of Self-realization.

80.

**zānahō nāḍi-dal mana raṭiḥ**

**chāṭiṭh, waṭiṭh, kuṭiṭh, klēsh**

**zānahō ada asta rasāyēn gaṭiṭh**

**Shiv chhuy krūth<sup>u</sup> ta chēn wōpadēsh**

If I had known how by my mind to bring into subjection my Nāḍis,  
How to cut, how to bind up;  
then should I have known how to crush sorrow,  
And gradually to compound the Great Elixir.  
Hardly, in sooth, is Śhiva to be found.  
Meditate therefore on the doctrine.

As previously explained (*see Note on Yoga, §5, 21, and verse 69*), the Nāḍis are the tubes through which the vital airs circulate. It is the devotee's business to bring the latter under control. Pranzaṭun, cutting and binding up, is the Kāshmīrī term for operative surgery. Lalla implies that this must be performed upon the mind, which must be cut away from the organs of action (*see the preceding Verse*), and bound up by self-restraint and quietism. The Elixir of Life is, of course, the knowledge of the Self. For the final line, compare verses 51-54.



81.

**mad pyuwum syundu-zalan yaitu**

**rangan līlāmi kiyěm kaicha**

**kaiti khyěm manushě-māmsāki nalī**

**sōy bōh Lal ta gauv mē kyāh**

However oft I quaffed that wine - the water of the Sindhu,

However many parts I played upon the stage,

However many lumps of human flesh I ate,

Still I am the same Lalla, and what profit was it all to me?

She had been born again and again, but in former births she had not known the Self. The Sindhu is one of the chief rivers of Kashmir, famous for its excellent water. She had been born in various forms, divine, human, bestial, as a worm, or what not, and each time had drunk the water of the Sindhu, playing many parts on the stage of human existence. She had been born over and over again as a human being, so to speak eating, i.e. experiencing, human flesh, and now at length she has recognized that it has been the one Self all the time, and that all these existences in ignorance had been profitless.

**Om-kār yēli layě onum**

**wuhī korum panun<sup>u</sup> pān**

**shěwot<sup>u</sup> trōvith ta sath mārġ roṭum**

**tělī Lal bōh wōch<sup>u</sup>s prakāshě-sthān**

When by concentration of my thoughts

I brought the Praṇava under my control,

I made my body like a blazing coal.

The six paths I traversed and gained the seventh,

And then did I, Lalla, reach the place of illumination.

The Praṇava is the mystic syllable Om, and here may be taken as indicating any vital formula, such, for instance, as Tat-tvam-asi (*see verse 60*). She brought this under control, i.e. she mastered it, and thus became imbued with the truth. She then became able to suppress her vital airs (*see Note on Yoga, §21 and Vocabulary Nāḍi and Prān, 2*), and thereby entered into a state of grace.

By this suppression her frame became suffused with a holy fire.

The six ways are the six Chakras, or seats of the six subordinate Śhaktis that urge a man to action. They are supposed to be located along what corresponds to the spinal cord of a man's subtle body. The devotee has to master the se one by one, and then attains to the seventh and highest station or Sahasrāra Chakra, by meditating on which he obtains final release. *The whole process is explained in greater detail in the Note on Yōga, §9-2 1, and Vocab. shěh and sōm.*

The word sath-mārġ may mean either the seventh path or the true path, in either case indicating the Sahasrāra Chakra.

83.

**gātulwāh akh wuchhum böchha-sūty marān  
pan zan harān puhani wāwa lah  
něshěböd<sup>u</sup> akh wuchhum wāzas mārān  
tana Lal böh prārān chhěněm-nā prah**

A wise man saw I a-dying of hunger,  
As the leaves fall with even a gentle wind  
In the wintry month of Pauṣha.  
And saw I also a fool beating his cook.  
Since then have I, Lalla, been waiting for the day  
When love for the world will be cut from me.

She has seen the injustice of this world, and longs for freedom from the desire for existence. A man's wisdom will not save him from starvation, or from liability to death from even the slightest cause; and a fool may be rich and prosperous, whose only sorrow is that his cook now and then does not sufficiently spice his food, and who securely acts as a tyrant to him in consequence.

84.

**yih kyāh ōsith yīh kyuth<sup>u</sup> rang gōm  
chang gōm chaṭith huda-hudañěy dagay  
sārěniy padan kunuy wakhun pyōm  
Lali mě trāg gōm laga kami shāṭhay**

85.

yih kyāh ōsith yīh kyuth<sup>u</sup> rang gōm  
bērong<sup>u</sup> karith gōm laga kami shāṭhay  
tālāv-rāzadāñě abakh chhān pyōm  
jān gōm zānēm pān panunuy

84. What is this that hath happened?

What kind hath bechanced me?

In all these verses but one tale hath fallen to my lot.

I, Lalla, have happened on a lake,

And know not on what sand-bank I shall run aground.

85. What is this that hath happened?

What kind hath bechanced me?

I made all things out of order,

On what sandbank shall I run aground?

It turned out well for me, for I myself will learn to know (*my Self*).

These are two of Lallā's hard sayings which are unintelligible at the present day, although there is no dispute as to the text.

84. The meaning of the word huda-hudañěy in the second line of this verse is unknown to modern Kāshmīrīs, and without knowing their meaning, there is no clue to the sense of the rest of the line. The remaining words of the line in the modern language might mean, 'my claw has been cut (?) by a blow', but whether they bore this meaning in Lalla's time is doubtful.

The latter half of the verse is fairly plain. The one plaint of all her verses is the miserable uncertainty of human existence in this world, till a man has known the Supreme.

85. In this verse it is the third line that is devoid of meaning to Kāshmīrīs of the present day. The actual words might mean ‘for plastering my ceiling I got a clumsy carpenter’, but it is not likely that this is what Lalla originally intended, or wrote. The word *abakh* is not used nowadays, and there is no tradition as to its meaning, but there is a word *abakhwārēñ* which means ‘clumsy’.

86.

**rāza-hams ōsīth sapodukh koluy**

**kus-ṭām choluy kyāh-ṭām hēth**

**graṭa gauv band tōy graṭan hyot<sup>u</sup> goluy**

**graṭa-wōl<sup>u</sup> choluy phal-phol<sup>u</sup> hēth**

Once wast thou a swan, and now thou hast become mute.

Some one, I know not who, hath, run off with something of thine.

As soon as the mill became stopped,

The grain channel became choked,

And away ran the miller with the grain.

This is another of Lalla’s hard sayings, the true interpretation of which is unknown. The swan is fabled to have a very melodious voice, and (*Lalla is addressing herself*) she whose voice was once like that of a swan has now become dumb.

When a mill-stone stops revolving, the orifice in the upper stone, through which the grain is fed on its way to being ground, becomes blocked up and hidden under a pile of grain. The meaning of the metaphor, and who is represented by the miller, is uncertain. The verse has a curious echo of Ecclesiastes xii. 3-4. Perhaps Lalla means that she has now found salvation, and is in a state of silent rapture. Formerly she had preached volubly (*cf. verse 89*); but now that she sees God she is

silent. God is the Miller, who turns the mill of worldly experience in order to grind out the grain of the chastened soul. Now He has finished His work. The mill is still, the channel blocked by the husks, and the Miller has taken to Himself the grain. But it must be understood that this is entirely our own attempted interpretation, and has no Kāshmīrī authority.

87.

**niyēm karyōth garbā**

**chētas kar-bā pēyiy**

**marana brōṭhay mar-bā**

**marith ta martaba h<sup>a</sup>riy**

88.

**atha ma-bā trāwun khar-bā!**

**lūka-hūnz<sup>ū</sup> kōng-wōr<sup>ū</sup> khēyiy**

**tati kus-bā dārīy tkar-bā!**

**yētī nanis kartal pēyīy**

87. Even while in thy mother's womb thou madest a vow.

When, Sir, will that vow come to thy remembrance?

Die, Sir, even before thy death,

Then, when thy death cometh, great honour will increase for thee.

88. Let not the ass loose to stray from thy guiding hand,

Or, of a surety, will it devour thy neighbour's saffron-garden.

Who then will there be there to offer his back to thee to mount,

Where the sword will fall upon thy naked form?

87. It is believed that while a child is in its mother's womb it remembers all its former births, and resolves in its coming life to act so as to acquire release from further transmigration. But directly it is born, recollection of these previous existences disappears and it loses all memory of its resolution. The same idea is developed in verse 51.

Here Lallā reproaches an unbeliever with this act of forgetfulness. She advises him, while yet alive, to become as one dead (*cf. verse 12*), by destroying the six enemies - lust, wrath, desire, arrogance, delusion, and jealousy (*see Vocab. lūb*) - and thus acquiring complete indifference to worldly temptations. The resultant honour is, of course, absorption into the Supreme Self - contrasted with the objects of the worldly ambition practised by her auditor.

The commentator here quotes the following apposite lines from the Bhagavad Gītā (v.23):

**Śhahnōtīh'aiva yah sōdhum prāk śharīra-vimōkṣhaṇāt |**

**kāma-krōdh'ōdbhavam vėgam sa yuktaḥ sa sukhī naraḥ ||**

He who has strength to bear here ere release from the body the passion born of love and wrath, is of the Rule, he is a happy man.  
(*Barnett's Translation.*)

88. The ass is the mind. Keep it under control, or it will wander forth into strange heresies, and will suffer in consequence.

The saffron-gardens are the most valuable cultivated land in Kashmir. An ass loose in one might do incalculable damage, and would suffer accordingly. Apparently, in Lalla's metaphor, the ass's owner, in such a case, would be liable to the extreme penalty of the law.

In the second half of the verse, if the mind is not controlled, and does not recognize the nature of Self, it can give no help when its owner is at the point of death, under the sword of Yama.

The commentator quotes as apposite the following lines from the Bhagavad Gītā (ii. 60-63):

**yatatō hy'api Kauntēya puruṣhasya vipaśhchitaḥ |  
indriyāṇi pramāthīni karanti prasabham manah ||  
tāni sarvāṇi samyamya yukta āsīta mat-parah |  
vaśhē hi yasyēndriyāṇi tasya prajña pratīṣṭhitā ||  
dhyāyatō viṣhayan puṁsaḥ saṁgas tēṣhūpajāyatē |  
saṁgāt saṁjayatē kamaḥ kāmāt krōdhō-'bhijāyatē ||  
krōdhād bhavati saṁmōaḥ saṁmōhāt smṛiti-vibhramaḥ |  
smṛiti-bhraṁśhād buddhi-nāśhō buddhi-nāśhāt praṇaśhy-ati ||**

For though the prudent man strive, O son of Kunti, his froward instruments of sense carry away his mind perforce. Let him hold all these in constraint and sit under the Rule, given over to Me; for he who has his sense-instruments under his sway has wisdom abidingly set. In the man whose thoughts dwell on the ranges of sense arises attachment to them; from attachment is born love; from love springs wrath. From wrath is confusion born; from confusion wandering of memory; from breaking of memory wreck of understanding; from wreck of understanding a man is lost. *(Burnett's Translation.)*

89.

**lāchāri bīchāri prawād korum  
nador<sup>u</sup> chhuwa ta hēyiv mā  
phīrith dubāra jān kyāh wonum  
prān ta ruhun hēyiv mā**



90.

**prān ta ruhun kunuy zōnum**

**prān bazith labi na sād**

**prān bazith kěh-ṭi nō khěžě**

**taway lobum 'sō-'ham' sād**

*In these verses a number of words have double meanings, so that the whole has two different interpretations. Cf. v.101. The first interpretation is:-*

89. Helpless and wretched made I my cry in the market,

‘Here for you be lotus-stalks. Will ye not buy?’

Then again I returned, and, behold, how well cried,

‘Onions and garlic will ye not buy?’

90. I came to know that onion and garlic are the same.

If a man fry onion he will have no tasty dish.

If a man fry onion, let him not eat scrap thereof.

Therefore found I the flavour of ‘I am He’.

89. Lotus-stalks stewed with meat are freely eaten in Kashmir, and are sold in the markets.

90. Onions fried by themselves make only an evil-smelling mess, of no use as food. The above is the exoteric interpretation of the two verses. The sense is not very great, and, unless there is some double meaning in the words sō-'ham, which we have not discovered, the double entente breaks down in the last line of the second verse.

[The second, esoteric interpretation is:-]

89. Helpless and wretched made I my cry in the world,  
‘Here be a thing of no worth. Will ye not therefore take it?’  
Then again returning (*to my senses*), behold, how well I cried,  
‘The breathing body and the soul will ye not take (*under your control*)?’
90. I came to know that the breathing body and the soul are one.  
That if a man cherish his body,  
The flavour (*of true bliss*) he will not gain.  
That if he cherish his body, therefrom will he reap no true joy.  
And so I gained for myself the flavour of ‘I am He’.

89. In her early days, before she had reached a knowledge of her Self, she had been offering worthless teaching to the people, and had urged them to accept it. Then, again, when she had learnt the truth, she came and urged them to practise Yōga by controlling their vital breaths (*see Vocab. Nāḍī and prān, 2*) and by mastering a knowledge of the nature of the soul. The word Prān, vital breath, is here used to indicate the body, which exists by breathing.

90. Cherishing the body and devoting oneself to worldly enjoyments give no profit. The word ‘to eat’ also means ‘to eat the good things of this life’, ‘to enjoy oneself’, and this gives the double meaning to the third line. Cherishing the body may give apparent temporary pleasure, but even this is mixed with pain, and in the end there is no profit only ceaseless soul-wandering. Lalla grasps the fact, and thereby discovers the rapture of the great truth contained in the formula So-‘ham -‘I am He’, or Tat-tvam-asi -‘Thou art It’, for which see verse 60.

91.

**Siddha-māli! Siddhō! sēda kathan kan thāv  
chak dōh path-kāli sōran kyāh  
bālakō! tōh<sup>i</sup> kēthō dēn rūth bariv  
kāl āv kuṭhān tu kariv kyāh**

92.

**brōṭh-kōli āsan tithiy kēran  
tang chūthi papan chēran-sūti  
mājē-kōrē atha-wās karith ta nēran  
dōh-dēn baran paradēn-sūt<sup>i</sup>**

91. O Honoured Saint! O Saint!

Heedfully lend thou ear unto my words.

Dost thou remember the days of yore?

O Children! How will ye pass the days and nights?

Harder and harder becometh the age, and what will ye do?

92. In the coming days so malformed will be nature,

That pears and apples will ripen with the apricots.

Hand in hand, from the house will go forth mother and daughter,

And with strange men will they consort day after day.

91. A wail over the evil times in store. Even holy men have no memory of past times and of past existences, to profit by it. So then what chance have the children - the coming generation - in this evil Kali age?

92. Times will become more and more evil, and there is none to warn or to guide to the true knowledge. Human nature itself will change for the worse, as if pears and apples, whose ripening time is the late autumn, were to change and ripen with the apricots in the height of the rainy

season. All women will be unchaste. Mother and daughter, hand in hand - i.e. pimping for each other, will go abroad in search of strange men.

The main idea of this verse has survived in a familiar Kāshmīrī proverb:

**tēli, hā māli, āsan kiyāmatāki kēran, yēli chuṭhi papan chēran-sūt<sup>i</sup>.**

When apples ripen at the same time as apricots, then, O father, will come the day of resurrection, i.e. it will come on a day and at an hour when men look not for it. *Cf. K.Pr.214*

93.

**chēth nowuy chand<sup>a</sup>rama nowuy**

**zalamay ḍyūṭhum nawam-nowuy**

**yēna pēṭha Lali mē tan man nōwuy**

**tana Lal bōh nawam-nūwūy chhēs**

The soul is ever new and new; the moon is ever new and new.

So saw I the waste of waters ever new and new.

But since I, Lalla, scoured my body and my mind,

I, Lalla, am ever new and new.

The human soul, subject to illusion and worldly desires, is ever changing in its outward appearance, from birth to birth, although it is always the same; just as the moon is always the same moon, though perpetually waxing and waning.

The universe itself, though the same throughout, at stated intervals undergoes dissolution into a waste of waters, and is afterwards re-formed again; and Lallā herself remembers seeing this in former births (*cf. verses 50 and 96*).

Then at length Lallā scours illusion from her mind, and she becomes a new creature, for now she knows her Self.

94.

**göran won<sup>u</sup>nam kunuy wachun  
něb<sup>a</sup>ra dopunam and<sup>a</sup>ray achun  
suy gauv Lali mě wākh ta wachun  
taway mě hyotum nangay nachun**

My teacher spake to me but one precept.

He said unto me, 'from without enter thou the inmost part'.

That to me became a rule and a precept,

And therefore naked began I to dance.

The Guru, or spiritual preceptor, confides to his disciple the mysteries of religion. Lalla's account is that he taught her to recognize the external world as naught but an illusion, and to restrict her thoughts to meditation on her inner Self. When she had grasped the identity of her Self with the Supreme Self, she learnt to appreciate all externals at their true value. So she abandoned even her dress, and took to going about naked. With this may be compared the concluding lines of verse 77, and the note to *K.Pr.20*. The wandering of Lalla in a nude condition is the subject of more than one story in Kashmir. Here she says that she danced in this state. Filled with the supreme rapture, she behaved like a madwoman.

The dance, called Tāṇḍava, of the naked devotee is supposed to be a copy of the dance of Śhiva, typifying the course of the cosmos under the God's rule. It implies that the devotee has wholly surrendered the world, and become united with Śhiva.

95.

**kyāh kara pōnchan dahan ta kāhan  
wōkh-shun yith lějě karith yim gaiy  
sōriy samahōn yīth razi lamahōn  
ada kyāzi rāvihě kāhan gāv**

What shall I do to the five, to the ten, to the eleven,

Who scraped out this pot and departed?

Had they all united and pulled upon this rope,

Then how should the cow of the eleven owners have been lost?

The 'five' are the five Bhūtas, or principles of experience of the material world (*see verse 77 and Vocab. būth, 2*). The 'ten' are the ten principal and secondary vital airs (*see Vocab. Prān, 2*). The 'eleven' are the five organs (*indriya*) of sense (*jñānēndriya*), and the five organs of action (*karmēndriya*) (*see Vocab. yundu*), together with the thinking faculty or *manas* (*see Vocab. man*) which rules them, as the eleventh. If all these could be controlled, and were all united in the one endeavour to compass Self-realization, there would have been a chance of success; but they all pull in different directions, one misdirecting the soul hither, and another thither, to the soul's ruin. It is like a cow owned by eleven masters, each of whom holds it by a separate rope, and each of whom pulls it in a different direction.

The result is the loss, i.e. the destruction, of the cow. The 'pot' which they have scraped out is the soul. Just as people take a pot of food, and ladle out its contents, scraping out the last dregs; so these have taken the last dregs of worldly enjoyment out of the soul for their own purposes, and have then gone away and left it helpless. They themselves have gained only temporary joys, while the soul has lost its opportunity of union with the Supreme.

96.

dāmiy ḍīṭhūm nad wahawūñūy  
dāmiy ḍyūṭhum sum na ta tār  
dāmiy ḍīṭhum thūr̄ phōlawūñūy  
dāmiy ḍyūṭhum gul na ta khār

97.

dāmiy ḍīṭhūm gūjū dazawūñūy  
dāmiy ḍyūṭhum d<sup>a</sup>h na ta nār  
dāmiy ḍīṭhūm paṇḍawan-hūnzū mōjī  
dāmiy ḍīṭhūm krōjīy mās

96. For a moment saw I a river flowing.

For a moment saw I no bridge or means of crossing.

For a moment saw I a bush all flowers.

For a moment saw I nor rose nor thorn.

97. For a moment saw I a cooking-hearth ablaze.

For a moment saw I nor fire nor smoke.

For a moment saw I the mother of the Paṇḍavas.

For a moment saw I an aunt of a potter's wife.

These two verses form one of Lalla's best-known sayings. Another version will be found in *K.Pr.47*. The subject is the impermanence of everything material.

‘But pleasures are like poppies spread,

You seize the flower, its bloom is shed;

Or, like the snow-fall in the river,

A moment white, then melts for ever.’

96. The river is a stream confined within bounds. The next thing seen is the infinite waste of waters at a general dissolution of the universe. *Cf. verses 50 and 93.*

97. The Paṇḍavas, the famous heroes of the Mahabharata, were kings, and their mother, Kunti, was a queen. Yet, through treachery, they were all at one time reduced to the direst misery, and wandered hungry and thirsty till they came to the city of King Drupada. Here, with their mother, the Paṇḍavas, disguised as mendicant Brahmanas, found refuge in the hut of a potter, and supported themselves by begging. Lalla adds that the potter's wife, or her children, called Kunti their aunt. This is contrary to the Mahābhārata story, for it would make out that the Pandavas and their mother posed as potters, not as Brāhmaṇas. It is a curious fact that the stories of the great Indian epics, as told in Kashmir, sometimes differ widely from the Sanskrit texts current in India proper. For instance, in a Kashmiri Ramayana, Sita is represented as the daughter of Mandōdari, the wife of Rāvaṇa.

98.

**āyēs watē gayēs na watē**

**suman-sōthi-manz lūstum dōh**

**chandas wuchhum ta hār na athē**

**nāwa-tāras dima kyāh bōh**

By a way I came, but I went not by the way.

While I was yet on the midst of the embankment

With its crazy bridges, the day failed for me.

I looked within my poke, and not a cowry came to hand (*or, atē – 'was there'*).

What shall I give for the ferry-fee?



*Or, if we adopt the alternative readings, we must translate:*

By a way I came, but I went not by the way.

While I was yet on the midst of the embankment

Of my own mind,

The day failed for me.

I looked within my poke, and found not Hara's name.

What shall I give for a ferry-fee?

Another of Lalla's most popular sayings, current in many forms besides the two quoted above. Another version will be found in *K.Pr.18*. Both the readings given above are probably correct, and the verse has thus a double meaning. By 'way' is meant a highway, as distinct from an uncertain track. This highway is birth as a human being capable of gaining salvation, and it was Lalla's good fortune to come into the world by it. But she did not avail herself of the opportunity; and so, when she died, she left the highway of salvation, and was compelled to be born and reborn.

If, in the third line, we take the reading 'hār' or 'cowry', the allusion is to the belief that when a person dies his soul has to cross the river Vaitaraṇī, and passes through many dangers in the course of its traverse. If a small piece of money is placed in his mouth at the time of death, he can use it to pay for a ferry-boat to bring him across. For further particulars see the note to *K.Pr.18*. A sum is a crazy bridge of one or two planks or sticks thrown across a gap in an embankment.

If, however, we take the other reading 'Har', i.e. Hara or Śhiva, instead of hār, we get Lalla's esoteric meaning. It is not the literal cowry that she missed, but the name of Śhiva, which she found not in the pocket of her mind. The pronunciation of *suman* (*plural dative of sum*) is, in Kashmiri, practically the same as that of *swat-mam* or *sōman*, one's own mind; so

that, as read out or recited without regard to spelling, the verse has a double meaning. When she died, she found that in her lifetime she had not stored up a knowledge of the Supreme Śhiva, i.e. of the Supreme Self, in her intellect; and therefore on her deathbed found no saving grace, or, as she expresses it, she found herself in the dark on some crazy bridge over a fathomless abyss, and had nothing available to pay for the boat of salvation to ferry her across.

The moral is that, inasmuch as birth in a human body is the only chance that a soul has of being saved, when it is fortunate enough to obtain such a birth it should spend its lifetime in gaining a knowledge of the Supreme Self.

99.

**gōphīlō! haka kadam tul  
wuñě chhěy sul ta chhāñḍun yār  
par kar paida parwāz tul  
wuñě chhěy sul ta chhāñḍun yār**

100.

**daman-basti ditō dam  
tithay yitha daman-khār  
shēst<sup>a</sup>ras sōn gachhiy hōsil  
wuñě chhěy sul ta chhāñḍun yār**

99. O Heedless One! speedily lift up thy foot (*and set forth upon thy journey*).

Now is it dawn. Seek thou for the Friend.

Make to thyself wings. Lift thou up the winged (*feet*).

Now is it dawn. Seek thou for the Friend.

100. Give thou breath to the bellows,  
Even as doth the blacksmith.  
Then will thine iron turn to gold.  
Now is it dawn. Seek thou for the Friend.

Two more very popular verses of Lalla's. Another version will be found in *K.Pr.46*. Lalla is addressing herself.

99. She has begun to receive instruction and urges herself to go forward.  
The desire of knowledge has come to her, and she must seek for the Friend- the Supreme Self.

100. Just as a blacksmith controls the pipe of his bellows, and with the air thus controlled, turns his rough iron into what he desires; so must she control the vital airs circulating through her pipes or midis, and thus convert the crude iron of her soul into the gold of the Supreme Self. *See Note on Yoga, §5, 21, and Vocab. Nāḍi and Prān, 2.*

As for the meaning of 'dam dyun' see the next verse.

101.

**dēhachē larē dārē bar trōpārim**  
**prāna-chūr roṭum ta dyut<sup>u</sup>mas dam**  
**hrēdayēchē kūṭh<sup>a</sup>rē-andar gonḍum**  
**ōmaki chōbaka tul<sup>u</sup>mas bam**

*This has two interpretations, depending on the two meanings of the word Prān, as 'onion', and as 'vital air'. Cf. verses 89, 90. The first interpretation is:-*

I locked the doors and windows of my body.  
I seized the thief of my onions, and called for help.  
I bound him tightly in the closet of my heart,  
And with the whip of the Praṇava did I flay him.

*The second, esoteric, interpretation is as follows:-*

I locked the doors and windows of my body.

I seized the thief of my vital airs, and controlled my breath.

I bound him tightly in the closet of my heart,

And with the whip of the Praṇava did I flay him.

It is necessary to explain that the expression *dam dyun<sup>u</sup>*, to give breath, is used in three senses. It may mean 'to give breath' (e.g. to a bellows), as in the preceding verse. Or it may mean 'to give forth breath', i.e. 'to cry out'. Or it may mean - also as in the preceding verse - 'to control the breath' by the Yōga exercise called *Prāṇāyāma* (see *Note on Yōga*, §2, 23, and *Vocab. nāḍi*). The thief of the vital airs is the worldly temptations that interfere with their proper control.

The Praṇava is the mystic syllable *Om* regarding which see verses 15, 33, and 34.

102.

**Lal bōh drāyēs kapasi-pōshēchē sūchūy**

**kōḍi ta dūn<sup>i</sup> kūr<sup>ū</sup>nam yūchūy lath**

**t<sup>a</sup>yē yēli khārēnam zōyijē t<sup>a</sup>yē**

**bōwārī-wāna gayēm alōnz<sup>ū</sup> lath**

103.

**dōbi yēli chhōvūnas dōbi-kañē-pēṭhay**

**saz ta sāban mūchhūnam yūchūy.**

**sāchi yēli phir<sup>ū</sup>nam hani-hani kōchūy**

**ada Lali mē prōvūm parama-gath**

102. I, Lalla, went forth in the hope of (*blooming like*) a cotton-flower.  
Many a kick did the cleaner and the carder give me.  
Gossamer made from me  
Did the spinning woman lift from the wheel,  
And a hanging kick did I receive in the weaver's work-room.
103. When the washerman dashed me (*turned me over*) on the  
washing-stone,  
He rubbed me much with fuller's earth and soap.  
When the tailor worked his scissors on me, piece by piece,  
Then did I, Lallā, obtain the way of the Supreme.

These two verses form another of Lalla's hard sayings which Kashmiris of the present day do not profess to be able to explain. The general meaning is clear enough. Lalla describes her progress to true knowledge through the metaphor of a cotton-pod. The cotton is first roughly treated by the cleaner and the carder. It is next spun into fine thread, and then hung up in misery as the warp on a weaver's loom. The finished cloth is then dashed by the washerman on his stone, and otherwise severely treated in order to whiten it; and, finally, the tailor cuts it up and makes out of it a finished garment. The various stages towards the attainment of knowledge are thus metaphorically indicated, but the explanation of each separate metaphor is unknown. Very possibly, each stage in the manufacture of the cloth represents, not a stage in a single life, but a separate existence in Lalla's progress from birth to birth.

The word *lath*, occurring twice in verse 102, means 'a kick', and is used in the sense of general violent treatment - once under the cotton-carder's bow, and again when the threads are hung up and strained tight in the loom. The word *tāy* has two meanings. In the first place, it indicates a woman whose profession it is to spin a particular kind of gossamer thread; and in the second place, it indicates the particular thread itself.

The being drawn out to this extreme fineness is one of the hardships to which the cotton is subjected.

The procedure of an Indian washerman is well known. He has, half submerged on the bank of a pond or river, a large flat stone. On this he dashes with great force the garment to be washed, which has been previously soaked in soap and water. It is a most effective method of driving out all dirt, and also, incidentally, of ruining the texture of the cloth.

104.

**sūchū sas na sātas pūchū sas na rumas  
suh mas mẽ Lali chyaup panunuy wākh  
andarim<sup>ū</sup> gaṭakāh raṭith ta wōlum  
chaṭith ta dyut<sup>u</sup>mas tatiy chākh**

I hoped not in it for a moment, I trusted it not by a hair.  
Still I, Lallā, drank the wine of mine own sayings.  
Yet, then did I seize an inner darkness and bring it down,  
And tear it, and cut it to pieces.

Another hard saying, the full meaning of which is doubtful. Apparently it means that when Lallā first began to utter her sayings, as she calls her verses and as they are still called (*Lallā-vākyāni*), though they intoxicated her like wine, she had no conception, that they would have any permanent effect upon her. Yet she found that by their help she became enabled to dissipate the inner darkness of her soul. Or perhaps 'it' is the vanities of the world. Feeling distrustful and fearful of the dark mysterious world of phenomena, she drank the wine of her verses to give herself courage to fight against it and thus was emboldened to knock down its phantasmagoria.

105.

**pot<sup>u</sup> zūni wōthith mot<sup>u</sup> bōlanōwum  
dag lalanōvūm dayě-sanzě prahě  
Lāli-Lālī karān Lāla wuzanōwum  
mīlith tas man shrōchyōm dahě**

At the end of moonlight to the mad one did I call,  
And soothe his pain with the Love of God.  
Crying 'It is I, Lallā - it is I, Lalla',  
The Beloved I awakened.  
I became one with Him,  
And my mind lost the defilement of the ten.

The end of moonlight is the early dawn - hence the conclusion of the night of ignorance referred to in the preceding verse. The mad one is the mind intoxicated and maddened by worldly illusion. The Beloved whom Lalla awoke was her own Self, which she roused to the knowledge of its identity with the Supreme Self. The ten are the five organs of sense and the five organs of action-the chief impediments to the acceptance of the Great Truth. See Vocab. yund<sup>u</sup>. Dah, ten, also means 'a lake'. Thus, by a paronomasia, the last line may also be translated, 'I became one with him, and my mind lost its defilement, as in a lake (*of crystal-clear water*).'

106.

**āmi pana sōd<sup>a</sup>ras nāvi chhēs lamān  
kati bōzi Day myōn<sup>u</sup> mē-tī dīyi tār  
āmēn ṭākēn pōñ<sup>u</sup> zan shēmān  
zuv chhum bramān gara gachhahō**

With a rope of untwisted thread  
Am I towing a boat upon the ocean.  
Where will my God hear?  
Will He carry even me over?  
Like water in goblets of unbaked clay,  
Do I slowly waste away.  
My soul is in a dizzy whirl.  
Fain would I reach my home.

The cry of the helpless to God. She has tried formal religion but found it as little helpful as if she had tried to tow the ship of her soul across the ocean of existence with a rope of untwisted thread.

107.

**hā manashě! kyāzi chhukh wuṭhān sěki-lawar  
ami rakhi, hamāli! pakiy na nāv  
lyūkhuy yih Nārōni karmañě rakhī  
tih, māli! hěkiy na phirith kāchh**

To the Unbeliever.  
Man! why dost thou twist a rope of sand?  
With such a line, O Burden-bearer!  
The ship will not progress for thee.  
That which Nārāyaṇa wrote for thee in the line of fate,  
That, Good Sir! none can reverse for thee.

The rope of sand is the belief in formal religion and the desire for worldly joys. The accomplishment of such desires is beyond the reach of any



man. He can only attain to that which is written by Nārāyaṇa, i.e. God, as his fate. No effort of his will can alter that.

The conclusion of the whole matter is that the only method of escaping fate is to effect the union of the Self with the Supreme.

There are various interpretations of some of the words in this verse. Ami r<sup>a</sup>khi, by means of this (*weak*) line, i.e. the rope of sand, may also be translated 'on this (*thin*) line', i.e. along the narrow track, or towing-path, on the bank of a river. Another reading is ami rati, by grasping it, i.e. the rope of sand. The word hamāli, O Burden-bearer, may also be read as ha māli, O Father, here a polite form of address, equivalent to 'Good Sir'. A 'burden-bearer' is a labouring man accustomed to lifting heavy weights, and, as such, would be employed on the heavy work of pulling a tow-rope. This method of taking a ship up-stream is a common sight on Kashmir rivers.

108.

**nābādi-bāras aṭa-gaṇḍ ḍyl<sup>u</sup> gōm**

**dēn-kār hol<sup>u</sup> gōm hēkā kahyū**

**gōra-sonḍ<sup>u</sup> wanun rāwan-ṭyol<sup>u</sup> pyōm**

**pahāli-rost<sup>u</sup> khyol<sup>u</sup> gōm hēka kahyū**

The strap of the sugar-load hath become loose upon my (*shoulder*).

Crooked for me hath become my day's work.

How can I succeed?

The words of my teacher have fallen upon me

Like a blister of loss.

My flock hath lost its shepherd. How can I succeed?

Another of Lallā's hard sayings. Its meaning is apparently as follows: Like Christian in the Pilgrim's Progress, she has been bearing on her back a burden of worldly illusions and pleasures, compared to a load of sugar-candy, and the knot of the porter's sling that supports it has become loose and galls her. In other words, she has found that such a burden produces only toil and pain. Her wasted life in this workaday world has become a weariness, and she is in despair.

She has recourse to her Guru, or spiritual teacher. His words cause her intolerable pain - a pain such as that experienced by the loss of some loved object (*the worldly illusion which she must abandon*), and she learns that the whole flock of factors that make up her sentient existence have lost their proper ruler, the mind; for it is steeped in ignorance of Self.

109 .

**and<sup>a</sup>riy āyēs chand<sup>a</sup>riy gārān**

**gārān āyēs hihēn hih<sup>i</sup>**

**chay, hē Nārān! chay, hē Nārān!**

**chay, hē Nārān! yim kam vih<sup>i</sup>**

Searching and seeking came I

From my inner soul into the moonlight.

Searching and seeking came I

To know that like are joined to like.

This All is only Thou, O Nārāyaṇa, only Thou.

Only Thou.

What are all these Thy sports?

For the comparison of the moonlight to true knowledge, see the Vocab. sōm. ‘Like joined to like’: i.e. The Self is the same as the Supreme Self, and must become absorbed in it.

Nārāyaṇa is generally the name for the Supreme employed by Vaiṣṇavas. Here it is employed by the Śhaiva Lallā. The expression ‘sport’ is a well-known technical term for the changes apparently undergone by the Deity, by which He manifests Himself in creation.

Lalla asks, what are these manifestations? The answer, of course, being that they are all unreal illusion.

<sup>1</sup> See p.5.

<sup>1</sup> **Arkah. pramāṇaṁ, sōmas tu mēyaṁ, jñāna-kriyāt-makau |**

**Rāhur māyāpramātā syāt tad-āchchhādana-kōvidaḥ ||**

*Verse quoted in the Commentary.*

<sup>1</sup> Cf. *Rāja-ṭaraṅgiṇī*, i. 25. ‘Formerly, since the beginning of the Kalpa, the land in the womb of the Himālaya was filled with water during the periods of the [first] six Manus [and formed] the ‘Lake of Sati’ (Satisaras). Afterwards . . . Kaśhyapa . . . created the land known by the name of Kaśhmīr in the space [previously occupied by] the lake.’ Stein’s Translation.

## APPENDIX I: VERSES BY LALLĀ IN KNOWLES’ DICTIONARY OF KASHMIRI PROVERBS

MR. HINTON KNOWLES’ valuable Dictionary of Kashmiri Proverbs and Sayings (*Bombay, 1885*) contains a number of verses attributed to Lalla. With Mr. Knowles’ kind permission, I have excerpted them and give them in the following appendix. The spelling of the Kashmiri quotations has necessarily been changed to agree with the system of transliteration adopted for the preceding pages, and here and there I have had occasion to modify the translations. But, save for a few verbal alterations, Mr. Knowles’ valuable notes have been left untouched.

These verses are quoted by the abbreviation *K.Pr.* (*Kashmiri Proverbs*) with the number of the page of the original work. [*G.A.G.*]

*K.Pr.18.*

**Āyēs watē ta gayēs ti watē;**

**Swamana<sup>1</sup>-sōthi lūstum dōh;**

**Wuchhum chandas ta hār na athē.**

**Nāwa-tāras kyāk dima bōh?**

(*cf. No. 98*)

I came by a way (*i.e. I was born*)

And I also went by a way (*i.e. I died*).

When I was on the embankment of (*the illusions of*) my own mind (*i.e. when my spirit was between the two worlds*), the day failed.

I looked in my pocket, but not a cowry came to hand.

What shall I give for crossing the ferry?

A saying of Lal Dēd, who was a very holy Hindū woman. The Kashmiri Hindū belief is that during the sixth month after death the spirit of the deceased has to cross the waters of the Vaitaraṇi; but it is impossible to get to the other side of the river except by special means, as the waters are so deep and stormy and the opposing powers, Prēta, Yamadut, Matsya, and Karma are so strong. Accordingly about this time the bereaved relations call the family Brahman, who repeats to them the portions appointed to be read on this occasion. Among other things the departed spirit is represented as standing on the brink of the river and crying 'Where is my father? Where is my mother? Where are my relations and my friends? Is there no-one to help me over this river?' This is sometimes recited with much feeling, and great are the lamentations of the bereaved, who now with sobs and tears present a little boat and paddle, made of gold, or silver, or copper, according to their position, to the Brahman; and in the boat they place ghee, milk, butter, and rice. The boat is for the conveyance of the spirit across Vaitaraṇi, and the provisions are for the appeasement of the contrary powers, Prēta, Matsya, and others, who will try to turn back the boat, but who on having these, ghee and rice, &c., thrown to them, will at once depart their own way.

The Hindus believe that if this ceremony is performed in a right manner, a boat will be at once present upon the waters, close to that portion of the bank of the river, where the spirit is waiting and praying for it, and that the spirit getting into it will be safely conveyed to the opposite side. The gift-boat, however, is taken home by the Brahman, and generally turned into money as soon as possible.

At the moment of death amongst other things a paisa is placed within the mouth of the corpse, wherewith to pay the ferry.

*K.Pr.20.*

**Āyě wōnis gayě kāñdrīs.**

She came to the baniya's but arrived at the baker's.

To miss the mark.

This saying has its original in a story well known in Kashmir. Lal Dēd, whose name has been mentioned before, used to peregrinate in an almost nude condition, and was constantly saying that 'He only was a man, who feared God, and there were very few such men about.' One day Shah Hamadan, after whom the famous mosque in Srinagar is called, met her, and she at once ran away. This was a strange thing for Lal Dēd to do; but it was soon explained. 'I have seen a man', she said, to the astonished baniya, into whose shop she had fled for refuge. The baniya, however, turned her out. Then Lal Dēd rushed to the baker's house and jumped into the oven, which at that time was fully heated for baking the bread. When the baker saw this he fell down in a swoon, thinking that, for certain, the king would hear of this and punish him. However, there was no need to fear, as Lal Dēd presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Shah Hamadan.

*K.Pr.46.*

**Daman-basti ditō dil, damanas yitha daman-khār.**

**Shēstaras sōn gachhiy hōsil; wuñě chhěy sul ta chāñḍun yār.**

**Sōdaras nō labiy sōhil, nu tath sum ta na tath tār.**

**Par kar paida parwāz tul; wuñě chhěy sul ta chāñḍun yār.**

**Gōfilō h<sup>a</sup>ka ta kadam tul; huskyār rōz trāv pyōdil.**

**Trāwakh nay ta chhukh jōhil; wuñě chhěy sul ta chhāñḍun yār.**

*(cf. Nos. 99 and 100)*

Give the heart to the bellows,  
Like as the blacksmith gives breath to the bellows,  
And your iron will become gold.  
Now it is early morning, seek out your friend (*i.e. God*).  
(*A man*) will not find a shore to the sea,  
neither is there a bridge over it,  
nor any other means of crossing.  
Make to yourself wings and fly.  
Now it is early morning, seek out your friend.  
O negligent man, speedily step out, take care,  
And leave off wickedness.  
If you will not, then you are a fool.  
Now while it is early morning, seek out your friend.

A few lines from Lal Dëd constantly quoted by the Kāshmīrī.

**Pyödil-** the work of a **chaprasī**, a bad lot, as he generally makes his money by oppression, lying, and cheating.

*K.Pr.47.*

**Dāmiy ḍiṭhūm nad pakawūñūy, dāmīy ḍyùṭhum sum na ta tār.**

**Dāmiy ḍiṭhūm thūriz phōlawūñūy, dāmiy ḍyùṭhum gul na ta khan.**

**Dāmiy ḍiṭhūm pāntan pāṇḍawan hūnz̄ mōj̄, dāmiy ḍiṭhum krōj̄iy mās.**

(*cf. Nos. 96, 97*)

One moment I saw a little stream flowing,  
another moment I saw neither a bridge,  
nor any other means of crossing.

At one time I saw a bush blooming,  
at another time I saw neither a flower nor a thorn.  
At one moment I saw the mother of the five Paṇḍavas,  
at another moment I saw a potter's wife's aunt.

‘Nothing in this world can last.’

The history of the Pandavas, and how their mother was reduced by misfortune to profess herself a potter's wife's aunt, are fully explained in the Mahābhārata.

*K.Pr.56.*

**Dilakis bāgas dūr<sup>ū</sup> kar gōsil.**

**Ada dēwa phōliy yēmbarzal bāg.**

**Marith manganay wumri-hūnz<sup>u</sup> hōsil.**

**Maut chhuy pata pata tahsil-dār**

Keep away dirt from the garden of thy heart.

Then perhaps the Narcissus-garden will blossom for thee.

After death thou wilt be asked for the results of thy life.

Death is after thee like a Tahsīldār (*tax collector*).

*K.Pr.57.*

**Diluk<sup>u</sup> khura-khura mē, Māli, kāstam, manaki kōtar-marē.**

**Narē lōsam lūka-hanzay larē ladān.**

**Yēli pāna myānuv kaḍith ninanay panani garē,**

**Pata pata nēri lūka-sāsā narē ālawān.**

**Trōvith yinanay manz-maidānas sōvith dachiñi lari.**



Make far from me longing for the unobtainable, O Father,  
From the pigeon-hole of my heart.

My arm is wearied from making other people's houses (*i.e. from helping others, giving alms, &c.*).

When, O my body, they will carry you forth from your house,  
Afterwards, afterwards, a thousand people will come waving  
their arms.

They will come and set you in a field,  
Laying you to sleep on your right side.

A verse of Lal Dēd's constantly quoted in part, or in toto, in time of trouble. Hindūs burn the bodies laying them upon the right side, with their head towards the south, because the gods and good spirits live in that direction, and Yama, the angel of death, also resides there.

*K.Pr.102.*

**Kēnchan dititham gōlāla yūch<sup>ū</sup>y;**

**Kēnchan zōn<sup>u</sup>tham nu dēnas wār;**

**Kēnchan chhuñ<sup>ū</sup>tham nōlī brahma-hūchūy.**

**Bagawāna chyāñě gūch<sup>u</sup> namaskār.**

To some you gave many poppies (*i.e. sons*);

For some you did not know the fortunate hour of the day (*for giving a child*), (*i.e. have left them childless*);

And some you haltered (*with a daughter*) for murdering a Brahman (*in some former existence*).

O Bhagawān (*the Deity, the Most High*), I adore Thy greatness.

Some Thou (*O God*) calledst from Thy heaven (*lit. from there*);

Some snatched the river Jihlam by the neck of its coat, (*i.e. grasped prosperity*).

Some have drunk wine and lifted their eyes upwards;

Some have gone and closed their shops.

Whom God will, God blesses.

*K.Pr.117.*

**Kěnchan dyut<sup>u</sup>tham yut<sup>u</sup> kěhō tot<sup>u</sup>, kěnchan yut<sup>u</sup> na ta tot<sup>u</sup> kyāh?**

God has given to some (*blessing*) here and there (*i.e. in both worlds*), and He has given to some nothing either here or there.

**Kěnchan rañě chhěy shěhūj<sup>ū</sup> būñ<sup>ū</sup>, něrav něbar shěhol<sup>u</sup> karav.**

**Kěnchan rañě chhěy bar pěṭh hūñ<sup>ū</sup>, něrav něbar ta zang khěyiwō.**

**Kěnchan rane<sup>u</sup> chhěy adal ta wadal; kěnchan runě chhěy zadal chhāy.**

Some have wives like a shady plane-tree,

Let us go out under it and cool ourselves.

Some have wives like the bitch at the door,

Let us go out and get our legs bitten.

Some have wives always in confusion,

And some have wives like shade full of holes.

[*‘Shade full of holes’, such as that cast by a worn-out thatch.*]

*K.Pr.150.*

**Naphsūy myōn<sup>u</sup> chhuy hostuy, āmi hāsti mong<sup>u</sup>nam gari gari bal;  
Lachhē-manza sāsa-manza akhāh lūstuy, na-ta hētinam sōriy tal.**

My soul is like an elephant,  
and that elephant asked me every hour for food;  
Out of a lakh and out of a thousand but one is saved;  
if it hadn't been so, the elephant had crushed all under his feet  
for me (*i.e. in my presence*).

One's craving lusts.

*K.Pr.201.*

**Sirēs hyuh<sup>u</sup> nu prakāsh kuně;  
Gangi hyuh<sup>u</sup> nu tīr<sup>a</sup>th kāh;  
Bōyis hyuh<sup>u</sup> na bāndav kuně;  
Rune<sup>u</sup> hyuh<sup>u</sup> nu sukh kāh;  
  
Achhēn hyuh<sup>u</sup> na prakāsh kuně;  
Kōṭhēn hyuh<sup>u</sup> na tirath kāh;  
CHandas hyuh<sup>u</sup> na bāndav kuně;  
Khañi hyuh<sup>u</sup> nu sukh kāh;  
  
Māyi hyuh<sup>u</sup> nu prakāsh kuně;  
Layi hyuh<sup>u</sup> nu tīrath kāh;  
Dayēs hyuh<sup>u</sup> na bunduv kuně;  
Bayēs hyuh<sup>u</sup> na sukh kāh;**

Sěd Bāyū was one day sitting down with his famous female disciple, Lal Děd, when the following questions cropped up: ‘Which was the greatest of all lights?’, ‘Which was the most famous of all pilgrimages?’, ‘Which was the best of all relations?’, ‘Which was the best of all manner of ease?’

Lal was the first to reply: ‘There is no light like that of the sun; there is no pilgrimage like Ganga; there is no relation like a brother; There is no ease like that of a wife.’

But Sěd did not quite agree. ‘No’, said he ‘There is no light like that of the eyes; there is no pilgrimage like that of the knees; there is no relation like one’s pocket; there is no ease like that of a blanket’

Then Lal Děd, determining not to be outwitted by her master, again replied: ‘There is no light like that of the knowledge of God; there is no pilgrimage like that of an ardent love; There is no relation to be compared with the Deity; there is no ease like that got from the fear of God.’

I have seen something like a part of the above lines in the Rev. C. Swynnerton’s *Adventures of Rājā Rasālū*, but not having the book at hand I cannot say in what connexion they occur there.<sup>1</sup>

Gangā or Gangābal is one of the great Hindū places of pilgrimage. Hither go all those Paṇḍits, who have had relations die during the year, carrying some small bones, which they had picked from the ashes at the time of the burning of the dead bodies. These bones are thrown into the sacred waters of Gangābal with money and sweetmeats. The pilgrimage takes place about the 8th day of the Hindu month Badarpět (*cir. August 20th*). Cf. *Vigne’s Travels in Kashmir, &C., vol. ii, pp.151, 152.*

<sup>1</sup> See Swynnerton, *Romantic Tales from the Panjāb*, pp.198 ff.]

## VOCABULARY

This extensive Vocabulary lists every word used in these poems. It is in western alphabetical order starting with words beginning with vowels: but the order of the vowels is ignored and the sequence depends on the following consonant. (so **lust** is followed by **lath**, etc.)

V and w are the same letter and are lumped together.

It can be seen that the roots of the Kāshmīrī language are in Sanskrit if we allow for some modifications such as j becoming z; so **jīva** –‘life’ becomes **zīv**; **jān** –‘know’ is **zān**, **sahaja** is **sahaza**, etc., and the change of many vowels into u and ō (**Prabhu** –‘lord’ = **Prōbhu**, etc.).

The letters in superscript are half-said as endings, etc. eg. **abōd<sup>u</sup>** –‘fool’.  
*There is a tendency to add u or i to every vowel and as a word ending.*

### Abbreviations:

abl. –ablative	adj. - adjective	§ - number
card. - cardinal ( <i>number</i> )	cf. - compare with	conj. –conjugation
dat. - dative case	f. - feminine	ff - and following <i>pages</i>
dat.comm. -dativus commodi ( <i>dative case where an advantage is implied</i> )		
emp.-y -to make emphatic by adding -y.		esp. -especially
i.q. - same meaning as	imp.- imperative	inj. - interjection
intrr. – interrogative	ins. – instrumental	Ksh. - Kashmiri
LV - Lallā Vākyanī	m. – masculine	
m.c. - also spelled	mod. - modern	nom.- nominative
pl.- plural	postp.- postposition ( <i>preposition which comes after</i> )	
pas.p.-past participle	p.p.–present participle	sg.- singular;
subst. - substantive ( <i>noun</i> ) +suff. –with suffix		Sk. - Sanskrit

**ā**, inj. added to **pashi** (see **pashun**) m.c., and with it forming **pashyā**, 16.

**aběd**, m. absence of difference, identity; sg.abl. **aběda**, while, or although, there is identity (*of the soul with the Supreme*), 13.

**abōd<sup>u</sup>**, adj. one who has no knowledge, a fool, i.e. one who has no knowledge of himself; pl.nom. **abōdi**, 6.

**abakh**, a word of doubtful meaning; perhaps clumsy, stupid, 85, q.v.

**abal**, adj. without strength, weak, weak from sickness; f. sg.abl. **abali**, used as subst., 8.

**aběn**, adj. not different, identical; **aběn vimarshā** (*they are*) identical, (*as one can see*) on reflection, 16.

**abhyās**, m. repeated practice, esp. of yōga or of meditation on the identity of the Self with the Supreme, 1; habitual practice of a course of conduct, 20; sg.ins. **abhyōsi**, 1.

**achī**, f. the eye; **achě lagañě tālav**, the eyes to be turned upwards, *K.Pr.102*; **achěn hyuh<sup>u</sup>**, like the eyes, *K.Pr.201*.

**ada**, adv. then, at that time, 24, 31, 61, 80, 95, 103, *K.Pr.56*.

**adal ta wadal**, m. interchange, confusion, *K.Pr.102*.

**aduy<sup>u</sup>**, adj. non-dual; (*of the mind*) convinced of the non-duality or identity of the Self with the Supreme, 5, 65.

**ahaṁ**, I, the ego; **ahaṁ-vimarshě** - by reflection on the nature of the ego, 15.

**āhārun**, to eat food; imp.sg.2, **āhār**, 28.

**ok<sup>u</sup>**, card. one; emp.-y, **okuy**, one only, the only one, the unique, 34; m.sg.abl. **aki něngi**, at one time, on one occasion, 50; **niměshě aki**, in a single twinkle of the eye, 26. cf. **yěka**.

**akh**, card. one, 34; as indefinite article, a, 50, 83 (x2); **akhāh**, one, a single one, *K.Pr.150*. cf. **yěka**.

**okh**, m. a mark, a sign impressed upon anything; esp. a mark indicating eminence or excellence, 75. Cf. next.

**okhun**, to make a mark: to impress a mark upon anything, to brand anything; imp.sg.2, **okh**, 76.

**akhër**, m. a syllable, such as the syllable **Om**, or the like, 10.

**aköl**, m. that which transcends the **kula**, i.e. the sphere of the Absolute, or of Transcendental Being, 79; **köl-aköl**, the totality of all creation, 2. See **köl**, and Note on Yoga, §19.

**akriy**, adj. not acting, free from work; hence, in a religious sense, free from the bond of works as an impediment to salvation, in a state of salvation, 32, 45.

**al**, m. wine (*offered to a god*), 10 (*cf. pal*); the wine of bliss or nectar of bliss, said to flow from the digits of the moon (*see sōm*); **al-thān**, the place of this nectar, the abode of bliss, i.e. union with the Supreme, 60. **alṭhān**, however, may also be explained as equivalent to the Sanskrit **alamsthāna**, i.e. the place regarding which only 'nēti nēti' can be said, or which can be described by no epithet, the highest place (*anuttara pada*), i.e. also, union with the Supreme.

**alond<sup>u</sup>**, adj. (*f. alōnzū*), pendant, hanging, 102 (*f. sg.nom.*).

**ālav** m. a call, a cry; **-dyun<sup>u</sup>**, to summon, *K.Pr.*102.

**ālawun**, to wave, move up and down; Pre.p. **ālawān**, *K.Pr.*57.

**āmi**, **ami**, see *ath*.

**Om**, the mystic syllable **Om**, the **Praṇava**; sg.gen. **ōmaki** cōblj ka, with the whip of the **Praṇava**, 101; **Om-kār**, the syllable **Om**, 34, 82. It is believed that the syllable **Om** contains altogether five elements, viz. **a**, **u**, **m**, and the **Bindu** and **Nāda**, on which see Note on Yōga, §23, 24, and **anāhath**.

**Om<sup>u</sup>**, adj. raw, uncooked; (*of an earthen vessel*) unbaked, 106; (*of a string*) not twisted, and hence without strength, 106; m.sg.abl. **āmi**, 106; m.pl.dat. **āmēn**, 106.

**ambar**, m. clothing, clothes, garments, 28, 76.

**amol<sup>u</sup>**, adj. undefiled, pure, free from all defilement (*of the Supreme*), 64.

**amalōnu**, adj. (*f. amalōñū*), undefiled, 21 (*f. sg.nom.*).

**amar**, m. immortality; **amara-pathi**, on the path (*leading*) to immortality, i.e. in the path of reflection on the Self or ego, 70.

**amrēth**, m. the water of immortality, nectar, amīta; sg.abl. amrēta-sar, the lake of nectar, i.e. of the nectar of bliss (*ānanda*) of union with the Supreme, 68. Regarding the nectar distilled from the microcosmic moon, see Note on Yōga, §8, 19, 21, 22.

**on<sup>u</sup>**, adj. blind; m.pl.ins. **anyau**, 59.

**anād**, adj. without beginning, existing from eternity, an epithet of the Supreme, 72.

**andar**, postp. in, within; **kaṭharē-andar**, in the closet, 101; **andaray achun**, one must enter into the very inmost part, 94; **andariy**, from the inmost recesses, 109.

**and<sup>a</sup>ryum<sup>u</sup>**, adj. (*f. andarimū*, 104), belonging to the interior, inner, 4, 104.

**anāhath**, adj. unobstructed, whose progress is perpetual; (*often*) that of which the sound is everlasting, the mystic syllable **Om**; (15), also, called the **anāhath shabd**, or (33) **anāhata-rav**. In Sanskrit it is called the **anāhata-dhvani** (*Note on Yōga*, §23). It is described as having the semblance of inarticulateness (*avyaktānukī tiprāya*), to be uttered only by the deity dwelling within the breast of living creatures, and therefore to have no human utterer or obstructor of its sound. It is composed of a portion of all the vowels nasalized, and is called **anāhath** (*Sk. anāhata*), i.e. perpetual, because it never comes to a close but vibrates perpetually (*an-astam-ita-rūpatwāt*). Another explanation



of the name is that it is 'sound caused without any percussion', i.e. self-created. It is said (33) to take its rise from the heart and to issue through the nose. In 15, it is described as identical with, or as equivalent to, the Supreme Himself.

As a Śhaiva technical term **anāhata** sometimes does not designate **Om**, but is applied to other things. For instance, it is used as the name of the fourth of the mystic **chakras**, or circles. *See Note on Yōga, §15, 17, 23, 25, 27.*

**anāmay**, adj. not bad; hence, perfect; that which is perfect and free from all qualities, pure consciousness, the Supreme, 1.

**ann**, pl.m. food, victuals, 28.

**anun**, to bring; wagi anun, to bring under the rein, to bring into subjection, 37; **layē anun**, to bring under subjection by concentration of the mind and breath, 82. Fut.sg.3, **ani**, 37; Pas.p,m.sg.+suff.1p.sg.ins. **onum**, 82.

**anth**, m. an end; **ānti** (54) or **āntīhī** (33, 37, 38, 41, 61), adv. in the end, finally, ultimately.

**antar**, m. the inner meaning, the hidden meaning, mystery (*of anything*), 56.

**anway**, m. logical connexion; tenor, drift, purport; the real truth (*concerning anything*), 59.

**apān**, m. one of the five vital airs (1, *prāṇa*, 2, *apāna*, 3, *samāna*, 4, *udāna*, 5, *vyāna*). Of these, two (**prāṇa** and **apāna**) are referred to by L.B. *See Note on Yōga, §16.* The **apāna** (*Ksh. apān*) is the vital air that goes downwards and out at the anus. The **prāṇa** is that which goes upwards and is exhaled through the mouth and nose. For perfect union with the Supreme, it is necessary to bring these two into absolute control, 26. *Cf. Deussen, Allgemeine Geschichte der Philosophie, i. 2, p.248, 3, p.70. See Note on Yōga, S§2, 16, 21, 23, and Articles nadi and prān, 2, for full particulars.*

**āparun**, to put food into another's mouth, to feed from the hand. Conj. part. **āparith**, 66.

**apūtu**, adj. unclean, impure, ceremonially unclean; m.pl.nom., emp.-y, **apūtiy**, 32.

**ōr**, adv. there, in that place; **ōra-y**, even from there, *K.Pr.102*.

**arg**, m. an offering of unhusked grain made in worshipping a god (*Sk. argha*, in a slightly different sense), 42.

**arsh**, m. the sky, the firmament; sg.dat. (*in sense of loc*), **arshēs**, 50.

**archun** 1, m. the act of worshipping, worship, 58.

**archun** 2, to worship; inf. **argun**, 10; fut.pass. part. un, worship is to be done (*with dat. of obj.*), 33.

**arzun**, m. the result of labour, earnings, 61.

**ōs**, m. the month; sg.abl. **ōsā** (*a form not found in modern Ksh.*), 18.

**ashwawār**, m. a rider (*on a horse*), 14, 15.

**asun**, to laugh; fut. (*in sense of pres.*) sg.3, **asi**, 46.

**āsun**, to be, 18, 20, 36, 86, 92; to become, 64; to come into existence, 22; to happen, 84, 85; to be, to remain, to continue, 46, 55; **ōsith**, having been, i.e. whereas thou wast formerly (*so and so, now thou hast become such and such*), 86. Conj. part. **ōsith**, 84-6. Fut.ind. and pres. subj. sg.1, **āsā** (*m.c. for āsa*), 18; 3, **āsi** (*in sense of pres.*), 46; **āsē** (*m.c.*) (*fut.*), 22; pl.3, **āsan**, 92; imp.sg.2, **ās**, 20, 36, 55, 64.

**asta**, adv. slowly, gradually, 80.

**āsawun**<sup>u</sup>, n. ins. one who is or continues; **sthir āsawun**<sup>u</sup>, that which is permanent, 73.

**aṭa**, f. the shoulders; the rope for tying a burden on the shoulders; **afagarza**, the knot by which this rope is tied, 108.

**ati**, adv. there, in that place, 2; **atē**, m.c. for **ati**, 2 (x2), 98.

**ath**, pron., that (*within sight*); adj. sg.ins. m. **āmi**, *K.Pr.150*; abl. **ami**, 107.

**atha**, m. the hand; **atha-wās karun**, (*of two persons*) to join hand in hand, to hold each other's hand (*for mutual confidence*), 92; sg.abl. **atha trāwun**, to dismiss from the hand, to let loose, to set free, 88; loc. **athě**, in the hand; (*to be*) in a person's possession, (*to come*) to hand, 98, *K.Pr.18* ; **athě hyon<sup>u</sup>**, to carry in the hand, 10.

**ātmā**, m. the Self; esp. the Self as identical with the Supreme; old. sg.gen. **ātmāsě** (*probably m.c. for ātmāsi, quasi-Sanskrit ātmasya*), 22.

**achhěn**, adv. not torn; hence, uninterruptedly, continuously, 19.

**achhun**, to become weak, feeble, emaciated; Pre.p. **achhān**, becoming feeble, hence, wearily, 19.

**achun**, to enter. Fut.pass. part. m.sg.**atun**, it is to be entered, i.e. you should (*or may*) enter = 'come in', 94; imp.pol. sg.3, **mata āgitan**, lit. let him not enter (*as a question*), i.e. he certainly does enter, 53; past f. sg.1, **achěs**, I (*f.*) entered, 68.

**āv**, **āy**, **āyě**, **āyěs**, see **yun<sup>u</sup>**.

**bā**, inj. Sir! 87 (x2), 88 (x4).

**bhū**, in **bhūṭab**, the surface of the earth, the whole earth as opposed to the sky, 22, 42; **bhūr**, id., **bhūr bhuwaḥ swar**, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

**böchha**, f. hunger, 37; abl. **böchha-** (*for böchhi-*) **sāty marun**, to die of hunger, 83.

**bichōru**, adj. (*f. bichōrū*), without means, without resources, destitute, unfortunate, wretched; f. sg.ins. **bichāri**, 89.

**bōdh**, perfect intelligence, knowledge of the Self, **svātma-jñāna**; **bōdha-prakāsh**, the enlightenment or illumination of this knowledge, 35 .

**bod<sup>u</sup>**, adj. wise, a wise man, one who is intelligent; m.sg.ins. **bōdi**, 26.

**bādun**, to afflict, cause pain to; p.p.m.sg.+suff.1p.sg.ag, **bōdum**, 7.

**Bõḍun**, to sink, be immersed in, be drowned in; past m.sg.2. **bõḍukh**, 74.

**bāg**, m. a garden, *K.Pr.56*; **swaman-bāga-bar**, the door of the garden of one's soul, or **sõman-bāga-bar**, the door of the jasmine-garden, 68, see art. swa; sg.dat. **bāgas**, *K.Pr.56*.

**bagawān**, m. God; sg.voc. **bagawāna**, *K.Pr.102*.

**bahu**, adj. much, many, 51.

**bõh**, pron.1p., I, 3, 7 (x3), 13, 18, 21, 31, 48, 59, 68, 81-3, 93, 98, 102; *K.Pr.18*; with interjection **dõy**, **bõ-dõy**, I, good Sir! **mě**, **me**, 44; to me, 68, 81, 84, 94; to me, in my possession (*dat. of possession*), 13; for me, as regards me (*dat.comm.*), 8, 18, 44; *K.Pr.57*; by me (*ins.*) 3, 31, 44 (x2), 48, 93-4, 103-4; **mě-ti**, me also, 106; to me also, 48. **myõnu**, my, 106; *K.Pr.150*; m.sg.voc. **myānuv**, *K.Pr.57*.

**bõji**, one who has a share (**bāj**) in anything; hence, one who gets such and such as his allotted share of fate, one who gains possession (*of*) (*the thing obtained being put in the dat.*) as three times in 62, or compounded with **bõji**, as in **pāpa-põñě-bāji**, he who obtains (*the fruit*) of his sins and virtuous acts of a former life, also in 62.

**bokt<sup>u</sup>**, adj. (*f. bũkchũ*), full of devotional faith (**bhakti**). **Shěnkara-bokt<sup>u</sup>**, full of devotional faith to Śhañkara (*Śhiva*); *f. sg.nom.18*.

**bal**, m. a religious offering of food to gods, animals, &c.; hence, food generally, given to an animal, *K.Pr.150*.

**bõl**, 1, m. speech; **bõl pachun**, to recite speech; hence, to abuse, blame with abusive language, 18, 21.

**bõl**, 2, see **bõlun**.

**bālukh**, a male child, a boy; pl. voc. **bālakõ**, 91.

**bõlun**, to say; imp.sg.2, **bõl**, 20.

**bõlanāwun**, to cause to converse, to address, summon, call to; p.p.m.sg.+suff.1p.sg.ins. **bõlanõwum**, 105.

**bam**, m. the skin; **bam tulun**, to raise the skin, to raise weals (*with a whip*), 101.

**bān**, m. the sun, 9.

**bāna**, m. a vessel, dish, jar; pl.nom, **bāna**, 60.

**bĕn**, adj., different, distinct, 13; a different form, a manner of difference, 16; pl.nom.**bĕn**, 16.

**bŏn**, adj. and adv. low, below; **pĕtha bŏna**, from top to bottom, 17. ' **bŏna**, 2, (*for 1, see bŏn*), adv. as it were; used almost as an expletive, 37.

**band gachhun**, to become stopped (*of a mill at work*), 86.

**bindu**, m. a dot or spot; esp. the dot indicating the sign **anusvāra**, forming the final nasal sound of the syllable **Om**, or, similarly, the dot over the semicircle of **anunāsika**, of which the semicircle indicates the nasal sound. **Nāda-binduy** (*emp.-y*), 15. For the meaning of this compound, see Note on Yōga. §25.

**bāndav**, m. a relation, a person related, *K.Pr.201 (x3)*.

**būñū**, f. the 'Chinār', or Oriental Plane tree, *Platanus orientalis*, *K.Pr.102*. It is a fine tree, common in Kashmir.

**bar**, m. a door; sg.dat. **chāyĕs bāga-baras**, I entered the garden door, 68; **bar-** (*for baras-*) **pĕth hūñū**, a bitch at the door, *K.Pr.102*; pl.nom.**bar trĕpā rim**, I shut the doors, 101; pl.dat. **tŏḍi ḍiṭhimas baran**, I saw (*that there were*) bolts on His doors, 48.

**bār**, m. a load; sg.dat. **bāras**, (*the knot*) of (*i.e. that tied*) the load, 108.

**bor<sup>u</sup>**, adj. full; m.pl.nom.**bāri bāri bāna**, (*innumerable*) dishes all filled (*with nectar*), 60.

**bhūr**, see **bhū**.

**brahm**, a Brahman, in **brahma-hūchū**, murder of a Brāhmaṇ, *emp.-y*, *K.Pr.102*.

**brahmā**, the first of the three gods, Brahma, Viṣṇu and Śhiva, 14.

**brahmāṇḍ**, m. Brahmā's egg, the universe, the world; used to mean the **Brahma-randhra**, or Brahma's crevice, one of the sutures in the crown of the head, the anterior fontanelle, 34, 57. It is the upper extremity of the **Suṣhumnā Nāḍi**; see Note on Yōga, §5, 7, 19, 21, 27. Sg.dat. **brahmāṇḍas**, 34; abl. **Brahmāṇḍa**, 57.

**bramun**, to wander; hence, to be confused, to be filled with an agitated desire, 106; Pre.p. **bramān**, 106.

**brama-wōn<sup>u</sup>**, m. a wanderer, one who roams about, 26.

**barun**, to fill; used in various idioms; *bhayē barun*, to experience fear, to fear (*at heart*), 72; **dōh-dēn barā ni**, to pass each day, spend each day, 92; **dēn-rāth bar āni** to pass day and night, 91; **kān barun**, to aim an arrow, 71. Conj. part. **barith**, 71; imp.sg.2, **bar**, 72; fut.pl.2, **bariv**, 91; 3, **baran**, 92.

**bērong<sup>u</sup>**, adj. out of order, deranged, disarranged, 85.

**brānth**, f. error; hence, false hopes, hope in material things, 27.

**broṭh**, postp. governing abl., before; emp.-y, **marana brōṭhay**, even before (*the time appointed for*) death, 87; **brōṭh-kōl<sup>i</sup>** in future times, 92.

**bhāryā**, f. a wife: **bhāryē-rūpi**, f. possessing the form of a wife, in the character of a wife, 54.

**barzun**, a jingle of **arzun**; **arzun barzun**, earnings, the result of labour, the savings gained from one's lifework, 61.

**basta**, f. a sheepskin, goatskin, or the like; **daman- basta**, f. a smith's bellows; sg.dat. - **basti**, 100 = *K.Pr.*46.

**baṭa**, m. a Brahman, a Kāshmiri Brāhman; hence, a true Brahman, a Brāhman. who seeks salvation, 1, 17; sg.voc. **baṭā**, 1, 17.

**baṭh**, m. a warrior, a soldier; a servant, a messenger, 74; **yēma-baṭh**, (*pl.nom.*), the messengers of Yama, the god of the nether world, who drag the souls of dying men to hell to be judged by Yama, 74.

**būth**, 1, m. a demon; **māra-būth** (*pl.nom.*), murderous demons, 71.

**būth**, 2, m. a technical name in Śhaiva philosophy for the group of the five **tattvas**, or factors, of which the apparent universe consists, called in Sanskrit the **bhūtas** or **mahābhūtas**. They are the five factors, or principles, which constitute the materiality of the sensible universe. They are (1) the principle of solidity, technically called **prithivī**, or earth; (2) the principle of liquidity, technically **āp**, or water; (3) the principle of formativity, technically **agni**, or fire; (4) the principle of aeriality, technically **vāyu**, or the atmosphere; and (5) the principle of vacuity, technically **ākāśha**, or the sky. See J.C. Chatterjī, *Kashmir Shaivism*, p.48. Pl.nom. **būth**, 77 (*cf.* 95).

**bhū-tal**, see **bhū**.

**bātun**, (*of the sun*), to shine forth; fut.sg.3, **bāti**, 16.

**bhav**, m. existence, esp. existence in this world of illusion, in contradistinction to union with the Supreme. **bhawa-ruz**, the disease of existence, existence compared to a disease, 8; **bhawa-sōdari-dārě**, in the current of the ocean of existence, 74; **bhawa-sar**, the ocean of existence, 23.

**bāv**, m. devotional love (*to a deity*); sg.gen. (*m.pl.nom.*) **bāwāki**, 40.

**bhuwaḥ**, the air, atmosphere; **bhūr bhuwaḥ swar**, the earth, the atmosphere, and heaven, i.e. the whole visible universe, 9.

**bāwun**, to show, explain; pol. imp.sg.2, +suff.1p.sg.dat., **bāvtam**, please explain to me, 56.

**bōwuru**, m. (*in modern Ksh. wōwuru*), a weaver; **bōwārl-wān**, a weaver's workshop; sg.abl. - **wāna**, 102.

**bayě** (27, *K.Pr.201*) or **bhayě** (72), m. fear; esp. (*K.Pr.201*) the fear of God; **yěma-bayě**, the fear of Yama (*the god of death*), the fear of death and what follows, 27; **bhayě barun**, to experience fear to feel fear, 72; sg.dat. **bayěs hyuh<sup>u</sup>**, (*there is no bliss*) like the fear of God, *K.Pr.201*.

**böyu**, m. a brother; sg.dat. **böyis hyuh<sup>u</sup>**, (*there is no relation*) like a brother, *K.Pr.201*.

**byākh**, pron. another; sg.dat. **biyīs kyut<sup>u</sup>**, for another (*i.e. not for oneself*), 61.

**biyis**, see **byākh**.

**bazun**, 1, to cook (*vegetables or the like*) in hot oil, to fry (*vegetables*); conj. part. **bazith**, 90 (x2) (*with pun on the meaning of bazun*, 2).

**bazun**, 2, to reverence, serve; hence, **dwār bazun**, to serve a door, to wait at a door, 51 ; **gěh bazun**, to serve a house, to be occupied with household affairs. 32; **prān bazun**, to serve one's life, to be devoted to one's own life, to be attached to one's bodily welfare rather than to spiritual things, 90 (x2) (*with pun on prān bazun, to fry an onion, cf. bazun*, 1). Inf., dat. of purpose, **bazani**, 51; conj. part. **bazith**, 32, 90 (x2).

**bōzun**, to hear; to listen to, 106; to hear (*from*), to learn (*from*), 27; to attend to, heed, 20. Conj. part, **būzith**, 27; imp.sg.2, **bōz**, 20; fut.sg.3, **bōzī**, 106.

**buzun**, to parch or roast (*grain, &c.*); met. to parch (*the heart*), to purify it, to destroy all evil thoughts from the heart; p.p.sg.f. +suff.1p.sg.ins. **buzūm**, 25.

**chōbukh**, m. a whip; sg.abl. **cōbaka**, 101.

**chidānand**, m. pure spirit (**cheth**, 1, = Sk. **cit**) and joy (**ānand**); sg.dat. **chidānandas**, 6.

**chah**, pron. of the second person, thou, 7 (x3), 13, 44 (x2), 59, 70, 91; emp.-y,, thou alone, 42 (x5), 109 (x3). Sg.dat. **che<sup>u</sup>**, 13 (*to thee, belonging to thee*), 44 (x2), 56, 72; **abed che ta mě**, no distinction between thee and me, 13. Obsolete form of sg.dat. **tōyě-věn**, distinct (*different*) from thee, 13. sg.ins. **chě gol<sup>a</sup>** (*modern Ksh. would have che<sup>u</sup> goluth*), thou destroyedst, 64. sg.gen. (*f. sg.nom.*) **chyōñū chinth**, thought (*care*) for



thee (*objective genitive*), 72; (*f. sg.dat.*) **chyāñě**, *K.Pr.102*. pl.nom. **chyani**, ye, 91.

**chhāḍun** un or **chhāḍun**, to search, to wander about searching, 3, 48; to search for, seek, 44, 60, 99, 100; *K.Pr.46*; imp.sg.2, +suff.3p.sg, acc. **chhāchḍun**, 99, 100; *K.Pr.46*.

**chědun** or **cěrun**, to mount (*e.g. a horse*); **pěthi cědun**, to mount and ride on the back (*of a horse, &c.*), **pěth** being an adv., not a postposition, 14, 15; fut.sg.3, +suff.3p.dat. sg., **cědēs (cěřēs)**, he will mount on it, 14, 15.

**chhōh**, m. unrestrained conduct (*in modern language used with reference to a person who, having obtained some post of authority, acts without self-restraint, and without fear of the consequences*). In LV. 44 it means the experiencing of unrestrained rapture; **chhōh dyutum**, I gave (*to thee and to myself*) the unrestrained rapture (*of perfect union*).

**chhuh**, is (*m.sg.*), 7, 20, 27; **chukh**, thou art (*m.*), 42 (x2), 55, 107 (*aux.*), *K.Pr.46*; **chum**, is (*m.*) to or for me, 61, 106; **ckēs**, 1 (*f.*) am, 93, 106 (*aux.*); **chuwa**, is (*m.*) for you, 89; **chěy**, is (*f.*) for thee, 99 (x2), 100, *K.Pr.46* (x4); it (*f.*) is verily, 52, 57, 63, *K.Pr.102* (x4); **chiy**, they (*m.*) are verily, 32 (x3); **chuy**, it (*m.*) is to thee, 30, 56, *K.Pr.56*; is (*m.*) verily, 1, 12, 17, 24, 29, 46, 51-4, 62 (x2), 80, *K.Pr.150*.

**chākh**, m. a tear or rent (*in cloth or the like*); **chākh dyunu**, to tear or rend, 104 (*dat. of obj.*).

**chhōkh**, m. a wound; **nārāchī-chōkh**, the wound caused by a barbed fish-spear, 23 (*comm.*).

**chakh<sup>a</sup>r**, m. a circle; hence, a circle of individuals, a specific group of individuals, see **lāma**; sg.abl. (*in composition*), **chakra**, 63.

**chala**, in **chala-chitta**, O restless mind! 72.

**chalun**, conj. 2, to flee, to run away, to depart to a distance; **hěth chalun**, having taken to run away, to run away with (*as a thief*), 86 (x2). Fut.sg.3, tali, 28; +suff.3p.sg.dat., **chaliy**, will flee from thee, 75; past m.sg.3,

+suff.1p.sg.dat., **cholum**, fled from me, 31; +suff.2p.sg.dat., **choluy hēth**, ran away with from thee, 86 (x2); f. sg.3, **chajī** (for *chaj<sup>a</sup>*), 33.

**chēlun**, to force into, to cause forcibly to enter; hence, to train with much practice, to exercise thoroughly, to train with vigorous practice; conj. part, **chēlith**, 69.

**chōmbun**, to pierce, bore; conj. part, **chōmbith**, 75.

**chamar**, m. a fly-whisk, the tail of the *Bos grunniēns*, one of the insignia of royalty, 73.

**chhān**, m. (?) a carpenter, 85, q.v.

**chhōn<sup>u</sup>**, adj. empty, 63; empty, vain, unsubstantial having no substance, 41; m.sg.dat. **chhēnīs**, 41; f. sg nom. **chhēñ<sup>ū</sup>**, 63.

**chanda**, m. a pocket, esp. a pocket for carrying money, a purse; sg.dat. **chandas**, 98 (= *K.Pr.18*), *K.Pr.201*.

**chang**, m. a claw, talon, 84.

**chandi**, adj. voc. f. O hasty woman, 77.

**chandan**, m. sandal, 42.

**chandar**, m. the moon, 9; sg.ins. **chanda<sup>u</sup>**; ri, 22; loc., emp.-y, **chandariy**, (*I came*) into the moonlight, 109. Regarding the mystic references to the moon in these poems, see art. **sōm**.

**chandarama**, m. the moon, 93. See **sōm** for the meaning of this passage.

**chenun**, to recognize; to recognize as such-and-such, to understand a thing to be (*such-and-such*), 28; hence, to accept when seen, to experience, gain the experience of anything, 6; to recognize as authoritative, to meditate upon (*instruction given*), 51-4, 80; imp.sg.2 **chhēn**, 51-4, 80; pol. imp.sg.2, +suff.3p.sg.acc., **chhēntan**, recognize it, 28; past part. m.sg. **chhūn<sup>u</sup>**, 6.

**chinth**, f. care, anxiety; **cyōñū chinth karān**, he cares for thee, 72.

**chhandun**, to pass over, traverse; fut.sg.3, **chhandi**, 26.

**chhēnun**, conj. 2, to become cut; hence, to be cut away from a person, to be torn away from; fut.sg.3, +suff.1p.sg.dat., and negative interrogative, **chhēnēm-nā prah**, will not love (*of the world*) be cut away from me (*i.e. be torn from my heart*), 83.

**chhunun**, to throw, but used in many idiomatic phrases. Thus, in *K.Pr.102*, 1161i **chhunun**, to throw (*a halter*) on to the neck. Past part. f. sg., +suff. 2p.sg.ins. and 1p.sg.dat. **chhuch<sup>ū</sup>tham**, thou castedst for me (*i.e. in my presence*) (*a feminine thing*), *K.Pr.102*.

**chhōpa**, f. silence, esp. silent meditation; sg.ins. (*instr.*) **chhōpi**, by silent meditation, 2; **chhēpi-mantra**, by the mystic formula of silence, i.e. the **azapā** (*Sk. ajapa*) mantra, which is not uttered, but which consists only in a number of exhalations and inhalations, 40. Cf. **prān**, 2.

**chhēpith**, adj. hidden, concealed, secret, 60.

**chēr** f. an apricot; pl.dat. **chēran-sāti**, together with apricots, 92.

**chūr**, m. a thief, 101; pl.nom.id., 43.

**charmun**, m. that which is made of leather, the human skin; used met. for the human body, 66.

**charun**, to go forward, progress, walk; conj. part. **charith** (1), 38.

**chhōr**, in **chōra-dārē**, 74, a waterfall (*in modern Kāshmirī chhūl*); **chhōra-dār**, the stream of a waterfall, a torrent; hence, **chhōradarē karun**, to make (a person) in a torrent, to make him stream (*with blood*), the name of a certain punishment, in which a person is dragged along the ground till his body streams with blood.

**chhorun**, to release, let go, let loose, set free; p, p.m.sg **chhyūr<sup>u</sup>**, 23.

**chērun**, see **chedun**.

**chhāth<sup>a</sup>r**, m. an umbrella (*one of the insignia of royalty*), 73.

**chraṭh**, m. the noise caused by falling from a height on to the earth or into water, crash, flop; hence, compared to the fall itself, close union; sg.abl. **sami chraṭā** 01 (*m.c. for chraṭa*), in intimate union, 1.

**charith**, 2, (*for 1, see charun*), m. a mode of action, conduct, 38.

**charāchar**, m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe, 16.

**chēth**, 1, m. the pure spirit, the soul (the Sk. cit, to be carefully distinguished from **chēth**, 2, or **chitt**, the organ of thought), 76, 93.

**chēth**, 2, m. i.q. **chitt**, the organ of thought, the mind, intellect (*Sk. Chitta*), 9, 11 (x2), 34, 70, 87; sg.dat. **chētas karun**, to impress upon the mind, 34; **chētas pēyiy**, it will fall into thy mind, it will come to thy memory, 87.

**chūṭ<sup>u</sup>**, m. an apple; pl.nom. **chūṭhi** 92.

**chuṭun**, to cut, to tear, 66; to cut down, to cut one's way (*through a forest*), 25; to cut away, or tear away anything from anything, 80; **chaṭith dyun<sup>u</sup>**, to cut to pieces, to cut up, 104; **chaṭith zānun**, to know how to cut, 80; in 84, **cang gōm chaṭith** appears to mean 'my claw has become cut', but the passage is very obscure; conj. part. **chatith**, 25, 66, 80, 84, 104.

**chhaṭun**, to winnow (*in a sieve*); hence, met., to throw up into the air, to east abroad, to make public, 4; past part. m.sg., +suff.1p.sg.ins., chhoṭum, 4 āhāy, f. shade, *K.Pr.102*; a shadow, the shadow east by anything, 67.

**chētun**, 1, m. remembering, calling to mind; esp., in a religious sense, calling to mind and realizing (*the nature of the Supreme and the Self*); sg.obl. (*in composition*) **chētana-dāna-wakhur**, (*feeding with*) the grain and cates of this realization, 77; **chētani wagi**, with the bridle of this realization, 26.

**chētun**, 2, m., i.q. **chaitany**, q.v. ; sg.obl. (*in composition*) **chētana-shiv**, Śhiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

**chaītany**, m. consciousness; (*in Śhaiva mysticism*) the Supreme Consciousness, the Supreme Experiencing Principle, a name of the Supreme (*see Kashmir Shaivism, p.42*); sg.obl. (*in composition*), **chaitanyě-rav**, the sun of the Supreme Consciousness, 16.

**chitt**, m. the organ of thought, mind, intellect, i.q. **chěth**, 2, q.v. To be carefully distinguished from **chěth**, 1, the pure spirit; sg.obl. **chitta**, 22; **chīttaṭurog<sup>u</sup>**, the steed of the intellect, 26, 69; voc. **chittā**, O mind!, 28, 36, 67; **chala-chitta**, O restless mind!, 72.

**chhāwun**, to fling at or to; to dash down (*on*), 103; p.p.f. sg.+suff.3p.sg.ins. and 1p.sg.nom. **chhōvūnas**, 103.

**chyon<sup>u</sup>**, to drink; conj. part, **chěth**, *K.Pr.102*; Pre.p. **chěwān**, 60; fut.pl.3, **chěn**, 47; p.p.m.sg. **chya<sup>u</sup>v**, 104.

**chyāñě**, **chyōñu**, see **chah**.

**chyūn<sup>u</sup>**, see **chěnun**.

**chhyūru**, see **chōrun**.

**chayěs**, see **chěnun**.

**chhězun**, to become extinguished, (*of daylight*) to fade away, become extinct; fut.sg.3, **chhězi**, 22.

**dob<sup>u</sup>**, m. a washerman; sg.ins. **dōbi**, 103; **dōbi-kūñū**, a washer-man's stone (*on which he beats the clothes he washes*), 103.

**dubāra**, adv. a second time, again, 89.

**dachhyun<sup>u</sup>**, adj. right, not left; f. sg.abl. **dachiñi lari**, on the right side (*corpses are placed on the funeral pyre lying on the right side*) *K.Pr.57*.

**dachd**, m. a bullock; sg.dat. **dāchdas**, 66.

**dōd**, m. milk, 38; **dōda-shur<sup>u</sup>**, a milk-child, a suckling 70.

**dōdi**, adv. continually, always, 79. In modern Kashmirī **dōḍi**.

**dag**, f. a blow, 84; pain of a blow, hence, pain generally; the pangs of love, 105; sg.dat. or pl.nom.emp.-y, **dagay**,? for **dagiy**, 84.

**d<sup>a</sup>h**, m. smoke, 97.

**dah**, card. ten; pl.dat. **dahan**, 95; **dah<sup>u</sup>**, m. a group of ten, sg.abl. **dahi** m.c. **dahě**, 105. There are ten organs (*five of sense, and five of action*), see **yund<sup>u</sup>**; and ten vital airs, of which five are principal, and five are secondary, see **prān**, 2.

**děh** or (58) **dih**, m. a body, the human body (*of flesh and blood, as opposed to the spirit*), 28, 58, 101; **köděh**, a vile body, 7; sg.dat. **dahas**, 58; gen. (f. sg.dat.) **děhachě**, 101.

**dōh**, m. a day, daytime,, 44, 98; K.Pr.18; pl. the days (*as in 'the days of yore'*), 91; **dōh lūstum**, the day came to an end for me, the day expired and night fell, 44, 98; K.Pr.18; **dōh-děh baran**, they will pass the daytime of each day, 92; pl.nom. **dōh**, 91.

**dikh**, see **dyunu**.

**dal**, m. a group, a collection, in **nadi-dal**, the collection (*i.e. totality*) of the tubes in the body that convey the vital airs, 80. See **nāḍi**.

**dil**, the heart, K.Pr.56, 57; **dil dyun<sup>u</sup>**, to give heart, encourage, K.Pr.46 (*the corresponding LV100 has **dam**, breath*); sg.gen. **diluk<sup>u</sup>**, K.Pr.57, (m.sg.dat.) **dilakis**, K.Pr.56.

**dol<sup>u</sup>**, m. the front skirt of a garment; pl.nom. **dāli trōvimas**, I spread out my skirts before him, i.e. I knelt before him and meditated on him, 49.

**dam**, 1, m. vital air, breath of life, breath; suppression of the breath as a religious exercise; the time occupied in taking a breath, a very short time, a moment; **dam karun**, to practise suppression of the breath, 4; **dam dyun<sup>u</sup>**, to give breath (*to a bellows; the corresponding K.Pr.46 has dil, heart*), 100; to suppress breath, and also to give forth breath, to shout, threaten, 101 (*a double meaning*); **damāh**, a single breath, hence, as adv. for a moment, for a short time; gradually, 4 (*both meanings are*

*applicable*); **dāmiy dāmiy**, at (or for) one moment at (or for) another moment, 96, 97; *K.Pr.47*.

**dam**, 2, m. self-restraint, in the phrase **shēm ta dam**, quietude and self-restraint, 29; sg.abl. **shēma dama**, 63.

**dima**, see **dyun**<sup>u</sup>.

**damun**, m. a pair of bellows; sg.dat. **damanas**, *K.Pr.46*; **daman-basta**, f. the leathern bag that forms the body of a bellows, sg.dat. - **basti** 100 = *K.Pr.46*; **daman-hāl**, f. the pipe of a bellows, hence (4) used metaphorically for the windpipe; sg.dat. - **hālě** (for **hāli**), 4; **daman-khār**, a blacksmith (*who uses bellows*), 100 = *K.Pr.46*.

**dumaṭh**, m. a vaulted, building, a dome; a boundary-pillar (*usually made of brick and whitewashed*), 66; sg.dat. **dumaṭas**, 66.

**dān**, 1, m. a gift, a present; esp. a gift given in charity or for pious purposes, 62.

**dān**, 2, f. a stream (*of water or the like*); sg.ins. **dōñi** m.c. for **dōñū** 39, 40.

**dāna**, m. corn, grain, 77.

**děn**, m. a day, *K.Pr.102*; the day-time, as opposed to night, 22, 42; sg.dat. **dēnas**, *K.Pr.102*; **dōh-děn**, see **dōh**; **děn-kār**, the day's work, all one's duties, 108; **děn-rāth**, day and night, 91; as adv. by day and by night, continually, perpetually, without cessation, 55 ; **děn-rāth barāni**, to pass day and night, to pass all one's time, 91; **děn kyōh rāth**, day and night, 3; met. joy and sorrow, 5; as adv. day and night, perpetually, 65; **lūstum děn kyōh rāth**, day and night set for me, vanished for me, passed for me, 3; **děn kyāwu rāth**, i.q. **děn kyōh rāth**; as adv. perpetually, 19.

**dhěn**, f. a milch cow; sg.abl. **dhěni**, 38.

**dun**<sup>u</sup>, m. a man who cards cotton, a cotton-carder; sg.ins. **dūni**, 102.

**ḍingun**, to be wrapped in sleep; fut.sg.3, **ḍingi**, 78 (*used as present*).

**ḍoñʰ**, adj. fortunate, happy, rich, opulent; m. pl.nom., emp.-y, **dāñiy**, 27.

**dōñi**, see **dōān**, 2.

**dīph**, m. a lamp, 4; esp.the small lamp used in worship, 45.

**dapun**, to say; fut.sg.3, +suff.2p.sg.dat. **dapiy**, he will (*may*) say to thee, 20; imp.pres. pl.3, +suff.1p.sg.dat. **dāpīnēm**, let them say to me, 21 (modern Ksh. would be **dāpīnam**); p.p.m.sg.+suff.3p.sg.ins. and 1p.sg.dat. **dopunam**, he said to me, 94; pl.**dāpi**, (Lal) said (*verses, m.*), 76.

**dadar**, f. a stream, a current; **sōdari-dār**, the current (*or tide*) of the ocean, 74; sg.dat. **dārē** (*for dāri*), 74; **chōra-dār**, see **chōr**.

**dōrī**, adj. holding, supporting; **nāsika-pawana-dōri**, holding (*i.e. borne upon*) the Vital airs that issue through the nose (*sc. from the heart*) (*of the syllable Om*, 33; see **anāhath**).

**dōrū**, f. a side-door, a small door, a window; pl.nom. **dārē**, 101.

**dūrʰ**, adj. far, distant, 27; adv. afar, 30; **dūrē**, adv. afar, at a distance, 36; **dūrʰ karun**, to make distant, to put far off; to put away, *K.Pr.56* (f. **dūrū**).

**dwgʰ**, adj. dear, high-priced; hence, rare, hard to obtain, 30.

**durlab**, adj. hard to obtain, rare, 29.

**drām**, see **nērun**.

**dramun**, m. a kind of grass, the dub-grass of India, *cynodon dactylon*; hence, metaphorically, the luxuriant weeds of worldly pursuits, 36.

**darun**, to be firm, steadfast; fut.sg.3, **darē** (*for dari*), 34 (*in sense of pres. subj.*).

**dārun**, to put, to place; to lay, or offer, (*an animal in sacrifice*), 63; **nām dārun**, to bear a name, to be called (*so and so*), 8; **thar dārūñū**, to ofier the back, to place the back at one's disposal (*of a riding animal*), 88. Fut.sg.3, +suff.2p.sg.dat. **dāriy**, 88; p.p.m. pl.+suff.3p.sg.ins. **dōrin**, 8; f. sg.**dōrū**, 63.



**darshēn**, m. seeing, esp.seeing, visiting, (*a holy place or a god*); abl. **darshēna-myūl<sup>u</sup>**, union (*brought about*) by visiting; **swa-darshēna-myūl<sup>u</sup>**, union with the Self (*i.e. God*) brought about by visiting a holy place, 36, but see art. **swa**.

**druw<sup>u</sup>**, adj. firm, steady, immovable, 71.

**drāyēs**, see **nērun**.

**dās**, m. a servant, 43.

**dashē**, card. ten, in **dashē-nādi-wāv**, the air (*which passes along*) the ten (*chief*) nāḍis, 69; see **nāḍi**. This word is borrowed from the Sanskrit **daśa**-. The regular Kāshmīrī word is **dah**.

**dēsh**, m. a country, a tract of country, 52, 53.

**dish**, f. a point of the compass, quarter, direction; sg.abl. **kami dishi**, from what direction? whence?, 41.

**dēshun** or **ḍeshun**, to see; fut.sg.2, **dēshēkh**, 36: p.p.m.sg.emp.-y, **ḍyūṭhuy**, 5; +suff.1p.sg.ins. **ḍyūṭhum**, 3 1, sa, 96 (x2), 97 = *K.Pr.47*; +suff.2p.nom. **ḍyūṭhukh**, 44; +suff.3p.pl.ins. **ḍyūṭhukh**, 59; f. sg.+suff.1p.sg.ins. **ḍiṭhūm**, 96 (x2) = *K.Pr.47*, 97 (x3) = *K.Pr.47*; m. pl.+suff.1p.sg.ins. and 3p.sg.dat. **ḍiṭhimas**, I saw (bolts) on His (doors), 48.

**dōshēway**, card. the two, both, 56.

**diti**, **ditō**, **dith**, see **dyun<sup>u</sup>**.

**ḍiṭhūm**, **ḍiṭhimas**, see **dēshun**.

**ditith**, **dititham**, see **dyun<sup>u</sup>**.

**dēv**, m. a god, 14, 15, 33 (x2); the image of a god, an idol, 17; sg.dat. **dēwas** (*in sense of gen. = Prakrit dēvassa*), 33.

**dāwa**, adv. perhaps, *K.Pr.56*.

**dwādashānth**, m. N. of a certain ventricle in the brain (? *the fourth*, see *Śivasūtra-vimarśhinī*, iii.16; *trans. p.48*). The commentary to LV33

describes it as the centre of the brain, or, alternatively, as the tip of the nose; **dwādashānta-mandal**, m. the locality of the **dwādashānth**, i.e. the **Brahma-randhra** (see *Note on Yōga*, 5, 27), 33.

**dwār**, m. a door, a gate, 29; **dwār bazun**, to resort to a door to approach, or wait at, a door, 51.

**diwor<sup>u</sup>**, m. a lofty, stone-built, shrine for receiving the image of a god, a masonry temple, 17.

**day**, m. God, the Supreme Being, 106; sg.dat. **dayas**, *K.Pr.201*; gen. **dayě-sondu**, 105.

**dāy**, m. advice, counsel; esp. instruction as to God, right teaching as to the nature of the Supreme, 41.

**diyě, diyi**, see **dyun<sup>u</sup>**.

**dōy**, inj. in **bō-dōy**, I, good Sir! 67.

**ḍyūkhukh**, old form for **ḍyūṭhukh**, see **děshun**.

**ḍyolu**, adj. loose, slack; (*of a parcel*) untied, 108.

**dhyān**, m. contemplation, profound religious meditation, 59.

**dyun<sup>u</sup>**, to give, 12, 44, 54, 63, 71, 98; *K.Pr.18*, 102 (x3); **cākh dyun<sup>u</sup>**, to cut to pieces, 104; **dil dyunu**, to give heart (*to*), to encourage, *K.Pr.46*; **dam dyun<sup>u</sup>** (see **dam** 1), 100, 101; **god<sup>u</sup> dyunu**, to asperge (*an idol, as an act of worship*): 39, 40; **gandāh diti**, put knots (*on a net*), 6; **phālav dyun<sup>u</sup>**, to close the door and shutters of a shop, to shut up shop, *K.Pr.102*; **pāni dini**, to thrust in pegs, 66; **tār dyun<sup>u</sup>**, to cross (*a person*) over, to ferry across, 106. Conj. part. **dith**, *K.Pr.102*; **dith karith** (*modern dith kěth*), 12. Put. sg.1, **dima**, 98, *K.Pr.18*; 3, **diyi**, 106; **diyě** (at end of line), 54.

Imp.sg.2, +suff.3p.sg.dat. **dikh**, give to them, 71; pol.sg.2, **ditō**, 100, *K.Pr.46*; fut.+suff.3p.sg.dat. **dizěs**, thou shouldst give to him or to it, 39, 40, 63. Past part. m.sg.+suff.1p.sg.ins. **dyutum**, I gave, 44; and also +suff.3p.sg.dat. **dyutumas**, I gave to him or to it, 101, 104; +suff.2p.sg.ins. and 1p.sg.dat. (*dat.comm.*), **dyut<sup>u</sup>tham**, thou gavest for

me (*ie. in my presence*), *K.Pr.102 (x2)*; pl.**ditī**, 6; +suff.2p.sg.ins. **ditith**, thou gavest (*them*), 66; and also +suff.1p.sg.dat. (*dat.comm.*), **dititham**, thou gavest (*them*) for me (*i.e. in my presence*), *K.Pr.102*.

**ḍyūṭhukh**, **ḍyūṭhum**, **ḍyūṭhuy**, see **děshun**.

**dyutum**, **dyutumas**, **dyututham**, see **dyun<sup>u</sup>**.

**dhyěy**. m. the object of **dhyān**, q.v., the object of religious meditation, that which is meditated upon, 59.

**dizēs**, see **dyun<sup>u</sup>**.

**dazawun<sup>u</sup>**, n. ins. that which burns, burning, blazing; f. **dazawūñūy**, 97 (*emp.-y*).

**god<sup>u</sup>**, m. aspersion, ceremonial sprinkling (*of an idol or the like*) with water. **god<sup>u</sup> dyun<sup>u</sup>**, to asperge, 39, 40.

**gōfil**, see **gōphil**.

**gagan**, m. the sky, firmament (*in contrast to the earth*), 22, 42. Used as an equivalent to the Śhaiva technical term **ākāśha** or the wide expanse of empty space; hence, ethereality or the principle of vacuity (in 1 used as synonymous with **shūñ**), one of the five physical factors, or **bhūtas**, viz. the principles of the experience of (1) solidity, (2) liquidity, (3) formativity, (4) aeriality, (5) ethereality or vacuity (see Kashmir Śhaivism, 48, 131, 133, 140, 141, 145). It is also conceived as sound as such, i.e. sound conceived, not as a sensation within the brain, but as an objective entity. It is supposed to fill the inside of the body, its centre being the heart (*cf. Note on Yoga, §23*). But by the word 'heart' is not meant the physiological organ, but the centre of the body, imagined as a hollow, and filled with this **ākāśha** (*translation of Śhiva-sūtra-vimarśhinī, p.29*). **Gagan** is used in this sense of the principle of vacuity in 1 and 26. Sg.dat. **gaganas-kun**, (*the earth spreads out*) to the sky, 22; **gaganas**, in the vacuity, 1; old sg.loc. **gagāni**, 26.

**gěh**, m. a house, house and home, a house and all that it connotes, 55 .

**gěh bazun**, to serve a house, to be occupied in household affairs, to be a householder as distinct from an ascetic, 32. cf. **gih**.

**gih**, m. i.q. **gěh**, a house, household affairs, life as a householder as opposed to an ascetic life, 64.

**gūjū**, f. the opening of a native cooking-range through which the fuel is fed; hence, a cooking-hearth (*as a part for the whole*), 97.

**gal**, f. the throat, neck; sg.voc. **shyāma-galā**, O thou with the blue throat, i.e. Śhiva, whose throat was dyed blue by drinking the deadly **kāla-kūṭa** poison, 13.

**gāl**, f. abuse, foul language, contumelious language; **gāl gandūñū**, to bind abuse (*to a person*), to abuse, 21.

**gal<sup>u</sup>**, 1, m. the inner corner of the mouth; **gal<sup>u</sup> hyonu**, to take the mouth, hence, to conceal one's mouth; the mouth, or orifice, of the upper receptacle, through which grain is gradually delivered to the stones of a mill to be ground. When the stones cease to revolve, this orifice becomes blocked up; so **grāṭan hyot<sup>u</sup> goluy** (*emp.-y*), (*when the mill stopped revolving, then*) the mill concealed its orifice; i.e. the orifice was hidden by the accumulating grain that should have issued from it, and became blocked up (86).

**gal<sup>u</sup>**, 2, see **galun**.

**gul**, m. a rose-flower, a flower generally, 96 = *K.Pr.47*.

**gölāla**, m. the red poppy; pl, nom.**gālāla**, *K.Pr.102*.

**galun**, to melt away, disappear, be destroyed; in 64 **kalan chěgolu**, **gol<sup>u</sup>**, in the past, is used impersonally, and **kalan** is in the dative plural, the whole being an instance of the **bhāvě prayōga**, with regard to, or as to, thy longings disappearance was done for thee, i.e. thy longings disappeared. Put. sg.3, **gali**, 11, 28; past m.sg.3, **gol<sup>u</sup>**, 1, 9, 11, 64.

**gaman**, m. the act of going; **wūrdhwa-gaman**, the act of going upwards, ascending into the sky, 38.

**gaṇḍ**, m. a knot; **gaṇḍāk dyun<sup>u</sup>** (+suff.of indef. art.), to make a knot, to add a knot to something already knotted; in **gaṇḍāḥ sheth sheti diti** (6), **gaṇḍāḥ** is pl.although with the indef. art., he added knots (*one by one*) by hundreds; **ata-gaṇḍ**, a shoulder- knot, a knot by which the rope supporting a burden on the shoulders is tightened, 108.

**Gāṇḍi<sup>u</sup>**, m. a rhinoceros; pl.nom.g 47.

**gaṇḍun**, to knot, tie up; to bind, fasten, tie up, 24, 101; to tie on, or put on, clothes, to dress oneself, 27 (x2); **gāl gaṇḍūñū**, to bind abuse (*on a person*), to abuse, 2 inf. sg.abl. **gaṇḍana-nishē**, from (*i.e. by*) dressing oneself, 27; conj. part, **gaṇḍith**, 27; fut.sg.3, (*in meaning of pres. subj.*), **gaṇḍē**, 24; imp.pl.3, +suff.1p.sg.dat. **gāṇḍinēm** (*modern Kashmiri would be gāṇḍinam*), 21; p.p.m.sg.+suff.1p.sg.ins. **gaṇḍum**, 101.

**gang**, f. the Ganges; sg.dat. **gangi-hyuh<sup>u</sup>**, like the Ganges, *K.Pr.201*.

**ganun**, to become established, firmly fixed; II past, f. sg.3, **gañeyē**, 48.

**ganza<sup>a</sup>run**, to count; hence, to think about, meditate upon, 55; conj. part. **ganza<sup>a</sup>rith**, 55.

**gōphil**, adj. negligent, heedless, unmindful; sg.voc. **gōphilō**, 99; **gōfilō**. *K.Pr.46*.

**gara**, m. a house, 3, *K.Pr.57*; a home, 106; **gara ga tun**, to go home, 106; **sōma-gara**, the home of the moon, 34, see **sōm**; sg.abl. **garē**, in the house, 34; **panam'gare'**, (I saw a learned man) in my own house, 3; (*expelled*) from my own house, *K.Pr.57*. Note the old loc. pl. **garu**, in **lūka-garu**, 53, (*enters*) people's houses.

**garē**, see **gara** and **garun**.

**gōr**, m. a spiritual teacher, a guru; sg.voc. **yē gōrā**, 56; ins. **goran**, 94; **gōra-kath**, the word, or teaching, of a guru, 45, 62; **gora-sondu wanun**, id.108. Cf. **guru**.

**gör**, m. molasses, 66. It is given to a cow to increase her milk.

**guru**, m. a horse, 14.

**guru**, m. a spiritual teacher or preceptor, i.q. **gor**, q.v. ; **sum-guru**, usually means 'the preceptor of the gods, i.e. Bṛihaspati. He is a deity who is the chief offerer of prayers and sacrifices, and who is also the purōhita of the gods, with whom he intercedes for men. He is the god of wisdom and eloquence. In 5 and 65, **sura-guru-nāth** would therefore be expected to mean 'the lord of Bṛihaspati.' It is, however, not so interpreted, but **sura-guru** is said to be equivalent to the Sanskrit **dēva-dēva**, the chief of the gods, and **sura-guru-nāth**, is said to mean 'Lord of the chiefest of the gods', i.e. **Śhiva**. Cf. **Mahābhārata**, i.1 628.

**guru**, f. a **gharī** or space of time of about 24 minutes, hence, indefinitely, any short space of time; abl. sg.gari **gari**, at every **gharī**, frequently, again and again, *K.Pr.150*.

**garb**, m. the womb; hence, a foetus; +suff.of indef, art. **garbā**, a foetus, (*even whilst thou wast*) yet in thy mother's womb, 87.

**garun**, to frame, to build; fut.sg.3 (*with meaning of present*), **garē**, 34. Cf. **gaṭun**.

**gārun**, to search eagerly for, 30, 43, 109 (x2); to remember affectionately, long for, and hence, to cherish affectionately, 7; Pre.p. **gārān**, 109 (x2); imp.sg.2, +suff.of 3p.sg.ace. **gārun**, search thou for it, 30; past part. m.sg.+suff.1p.sg.ins. **gārum**, I cherished, 7; +suff.3p.sg.ins. **gōrun**, he sought for, 43. Cf. **gwārun**.

**grāsun**, to swallow down, to devour in one mouthful; Pas.p,m.sg. **grōs<sup>u</sup>**, 22.

**grata**, m. a corn-mill, 86; sg.dat. **gratas**, 52; ag, **grat** an, 86; **grata-wa<sup>u</sup>**, m. a miller, 86.

**gōsil**, f. the condition of being littered with dirty straw, grass, weeds, &c., *K.Pr.56*.

**gaṭa**, f. darkness, sg.dat. **gaṭi**, in the darkness, 4.

**got<sup>u</sup>**, in **wata-got<sup>u</sup>**, m. one who goes along a road, a wayfarer, 57.

**gath**, 1, f. going, gait, progress, movement, course; way, conduct, works;  
**hamsa-gath**, the way, or course, of the Haṃsa mantra, 65. Like the syllable Om̐, the course of this mantra is said to be unobstructed (*anāhata* or *avyāhata*). It is one of the mystic sounds heard by the Yōgī (Note on Yōga, §23). See **hams** and **anāhath**. **parama-gath**, the way of the Supreme, final beatitude, 103, sg.dat. **gūchū**; **eyāñṇēgūch<sup>a</sup> namaskār**, reverence to Thy (*mighty*) works! *K.Pr.102*.

**gath**, 2, in **sarva-gath**, adj. going everywhere, omnipresent, universally immanent (*of the Deity*), 64.

**guthar**, m. family, race, lineage, 15.

**gaṭakh**, f. darkness, spiritual darkness; +suff.of indef. art. **gaṭakāh**, 104.

**gāṭul<sup>u</sup>**, adj. wise, skilful, learned; +suff.of indef. art. **gāṭulwāh**, a learned man, a scholar, 83.

**gaṭun**, to put together, make, manufacture, compound (*e.g. an elixir*); cf. **garun**, of which it is an older form. Conj. part. **gaṭith**; **zānun gaṭith**, to know how to compound, 80.

**gūchū**, see **gath**, 1.

**gachhun**, 1, to be wanted, to be required, to be necessary. This verb uses the future in the sense of the present, 29, 45; **gachhun gachhē**, going (**gachhun**, 2) is necessary, one must go, one has to go, 19; **so pakun gachhē**, one has to progress, 19. Fut.sg.3, **gachhi**, 29; **gachhē**, 19, 45.

**gachhun**, 2, to go, 19 (see **gachhun** 1) 36 (*to* = *dat.*), 41, 61, 98 (= *K.Pr.18*), *K.Pr.20*; (**gara gachhun**, to go home, 106); to go away, depart, 95, *K.Pr.102*; to go away, to disappear, be annihilated, 9; to become, 16, 59, 66, 86, 94, 108; **gachhiy hōsil**, there will become a product for thee, it will be turned into (*dat.*) for thee, 100 (= *K.Pr.46*); **kyāh gōm**, what became to me? what happened to me? 84, 85; **gayem**, it (*fem.*)

happened to me, 102; **gauv mē kyāh**, what happened to me? i.e. what benefit was it to me? 81.

With the conjunctive participle of another verb, **ga chhum** forms intensive compounds, as in **khasiti** (for *khasith*) **gachhun**, to ascend, 27; **milith gathun**, to become united (*in*), absorbed in (*dat.*), 1 1, 29, 30, 69; **mashith gathun**, to become forgetful, to become ignorant, to become full of ignorance, 59; **chaṭith gachhun**, (?) to become cut, 84. Fut. pass. part. m.sg. **gachhun**, 19; Pre.p.used in sense of 3rd pl.pres. **gachhān**, 36. Fut.sg.1, **gachha**, 41; 61; 3, **gachhi** 29; +suff.2p.sg.dat. **gachhiy**, 100 = K.Pr.46. Past. Cond. sg.1, **gachhahā**, 106. Past. m.sg.3, **gauv**, 11, 30, 59, 69, 81, 86, 94; +suff.1p.sg.dat. **gōm**, 84,85, 108 (x3); pl.3, **gay**, 9, 16, 27, 59, K.Pr.102; **gaiy**, 95; **gāyi**, 66; f. sg.1, **gayēs**, 98 = K.Pr.18; 3, **gayē**,', K, Pr. 20; +suff.1p.sg.dat. **gayem**, 102.

**gāv**, f. a cow, 95.

**gwāh**, m. illumination, becoming illumined, 22. In modern Kāshmīri this word is usually **gāsh**. For the insertion of w, cf. **gārun** and **gwārun**.

**gwārun** to search eagerly for, i.q. **gārun**, q.v. ; pres.p. **gwāran**, 48; inf. dat. (= *inf. of purpose*), **gwārani**, 36.

**gyān**, m. i.q. **jñān**,, q.v., knowledge, esp. knowledge of the divine, ultimate wisdom; sg.dat. **gyānas**, 60.

**ha**, inj. ; **ha māli**, O father (*i.e. Sir!*), 107. This may also be read as one word, **hamāli**; see **hamāl**.

**hā**, inj. ; **hā manashe**, O man! 107.

**hā**, inj. ; **he<sup>u</sup> nārān**, O Nārāyaṇa (*the god*)! 109 (x3).

**huda-huda**, a word of unknown meaning. In modern Kashmiri **hud** means a 'tunnel' or 'mine'. sg.gen. (*f. sg.dat. or pl.nom.*) emp.-y, **huda-hudañēy**, 84.

**hōdun** to become dry, withered; 1 p.p.f. sg.+suff.1p.sg.gen. **hōz<sup>ū</sup>m**, 25.



**hidīs**, see **hyuḍ<sup>a</sup>**.

**h<sup>a</sup>h**, m. cold breath, as it issues from the mouth - said to take its rise from the Brahma-randhra, 56, 57.

**hāh**, m. warm breath, as it issues from the mouth - said to take its rise from the navel, 56, 57.

**hihi hihēn**, see **hyuh<sup>a</sup>**.

**haka**, adv. speedily, quickly, with energy, 99, *K.Pr.46*.

**hākh**, m. a vegetable; **hāka-wōr<sup>a</sup>**, f. a vegetable-garden, 63.

**hekun**, to carry out successfully some difficult task, 108; with the conj. part of another verb, to be able, to can, **phirith hēkun**, to be able to reverse, 107. Fut.sg.1, **heka**, 108 (x2); 3, +suff.of pron. of 2p.sg.dat. **hēkiy**, he will be able (*to reverse*) for thee, 107.

**hal**, m. striving, straining, making great efforts;- **karun**, to strive, strain oneself, 48.

**hāl**, f. in **daman-hāl**, the main pipe of a blacksmith's bellows; sg.dat. - **hālē** (*for hāli*), 4.

**hol<sup>a</sup>**, crooked, awry, 108 (*metaphorically, of labour*).

**hlād**, m. rejoicing, joy, happiness, 73.

**hamāl**, m. a burden-bearer, a porter; voc. **hamāli**, 107, also capable of being read as **ha māli**, O father! **himun**, to become snow, to be turned into snow; fut.sg.3, **himi**, 16 (*in sense of pres.*).

**hams**, 1, m. in **rāza-hams**, a swan, q.v., 86.

**hams**, 2, a reverse representation in Kāshmīri of **sō-'ham**, or **ahaṁ saḥ**, 'that is I', or 'I am that', i.e. 'the Supreme is one with me', or 'I am one with the Supreme'. It is used as the title of a mantra, or mystic formula, and is an **anāhath shebd** (see **anāhath**), or unobstructed sound; **hamsa-gath**, the unobstructed course of this sound uttered by the deity dwelling within the body, as explained under **anāhath**, 65.

The mantra '**sö-'ham'** leads to union with Śhiva, and **hams** leads to union with manifested universes. See **Śhivasūtra-vimarśhinī**, ii.1 (*trans*, p.25). For further particulars, see notes to verses 40 and 65.

**han**, f. a small piece, a fragment; sg.dat. **hani hani**, in small pieces, in fragments, 103.

**hond<sup>a</sup>** (f. **hūnz<sup>a</sup>**), suffix of the genitive (a) of all plural nouns, and (b) of all feminine singular nouns.

(a) **pāndawan-hūnz<sup>a</sup> möj<sup>a</sup>**, the mother of the Paṇḍavas, 97, *K.Pr.47*.

(b) **wumri-hūnz<sup>a</sup> hōsil**, the results of life, *K.Pr.56*, The word **lūkh**, a person other than oneself, is masculine, but it takes **hond<sup>a</sup>** in the genitive singular (*being treated as if it were plural*), as in **lūka- hūnz<sup>a</sup> kõng-wör<sup>a</sup>**, the saffron-plot of some one else, 88; **lūka-hanzay** Zarě, houses of other people, *K.Pr.57*. Cf. **sond<sup>u</sup>**.

**hond<sup>u</sup>**, m. a large fat ram; pl.nom. **handī** (m.c. for **hāṇḍi**), 77.

**hūn<sup>u</sup>**, f. a female dog, a bitch, *K.Pr.102*.

**har**, m. N. of the god Śhiva in his capacity of destroyer (*of sin, sorrow, misfortune, and stumbling-blocks against salvation*); sg.dat. **haras**, 78, 79; **har-nāv**, the name of Śhiva, 98.

**hār**, f. a cowry, 98 = *K.Pr.18*.

**hrěd**, f. the heart; sg.dat. in sense of loc. **hrědi**, 76.

**hrěday**, m. the heart; sg.gen. (*f sg.dat.*) **hrědayěcě kūṭharě-andar**, in the closet of my heart, 101.

**haramōkh**, m. N. of a celebrated mountain in Kashmir; sg.abl. **haramōkha**, 50.

**h<sup>a</sup>run**, to increase, grow greater; fut.sg.3, +suff.2p.sg.dat. **h<sup>a</sup>riy**, 87.

**harun**, to fall (*as leaves from a tree*), 83 ; to waste away, disappear, be destroyed, 72; pres. part, **harān**, 83 ; fut.sg.3, **hari**, 72.

**hishiy**, see **hyuh<sup>u</sup>**.

**hyshyār**, adj. mindful, cautious, alert, on one's guard: - **rōzun**, to be on the alert, *K.Pr.46*.

**hōsil**, f. product, produce, outcome, *K.Pr.56*; **shēstaras sōn gachhiy hōsil**, for iron, gold will become a product for thee, i.e. thine iron will be turned into gold, *100 = K.Pr.46*.

**host<sup>u</sup>**, m. an elephant, 24; *K. Pr, 150*; **zala-host<sup>u</sup>**, a sea-elephant (*a fabulous monster*), 47; sg.nom.emp.-y, **hostuy**, *K.Pr.150*; sg.ins. **hāsti** *K. Pr, 150*; pl.nom.with emph, y, **hāstīy**, 47.

**hēta**, see **hēth**, 1, and **hyon<sup>u</sup>**.

**hōṭā**, inj. indicating respect, 17.

**hot<sup>u</sup>**, adj. smitten; frequent °-, as in **nēndri-holu** smitten by sleep, sunk in sleep; m. pl nom.emp.-y, **nāndrihātiy**, 32.

**heth**, 1, adj. pleasant, agreeable. This adj. is immutable, and its m. pl.nom.is also **hēth**, but in 28, with ā added m.c., it takes the form **hētā**, which here may also be translated as equivalent to **hēta**, 1. imp.of **hyon<sup>u</sup>**, q.v. Cf. **hēyot<sup>u</sup>**, 1.

**heth**, 2, see **hyon<sup>u</sup>**.

**hetīnam**, see **hyon<sup>u</sup>**.

**hutawah**, m. that which conveys oblations (*to heaven*); hence, a furiously burning fire, 38.

**hūchū**, f. murder, in **brahma-hūchū<sup>u</sup>** murder of a Brahma *Emp.-y*, - **hūchūy**, *K. Pr, 102*.

**hāy**, inj. alas, 67.

**hēyē**, see **hyon<sup>u</sup>**.

**hyud<sup>u</sup>**, m. the gullet, esp.the top of the gullet near Adam's apple, which is properly **hidī-gōgulu** the lump in the gullet; sg.dat. **hiḍis**, 57. In modern language this word is usually **hyur<sup>u</sup>**.

**hyuh<sup>u</sup>**, adj. like, alike, 10, 77; **hihñ hihi**, like (are united) to like, 109; (*governing dat.*) like, as in **sirēs hyuh<sup>u</sup>**, like the sun, and so on for other similitudes, *K.Pr.201*. m.sg.nom. **hyuh<sup>u</sup>**, *K.Pr.201* (x12); pl.nom. **hihi**, 109 ; dat. **hihñ**, 109 ; f. sg.nom., emp.-y, **hishiy** (*for kishūy*), 10, 77. Cf. **hyuv<sup>u</sup>**.

**hyonu**, to take, 12, 45; to buy, 89; with inf. of another verb, to begin; **wuchum hyotumas**, I began to look at it, 48; **hyotum natun**, I began to dance, 94. **ambar hyonu** to take clothes, to wear clothes, to dress oneself, 28; **athi** (*or m.c. athě*) **hyon<sup>u</sup>**, to carry in the hand, 10; **gal<sup>u</sup> hyon<sup>u</sup>** 86, see **gal<sup>u</sup>**; **tal hyon<sup>u</sup>**, to take below (*oneself*); to put beneath one's feet, (of an elephant) to crush beneath the feet, *K.Pr.150*; **zuv hyon<sup>u</sup>** to take (a person's) life, to kill, 54. **hěth raṭun**, to take and hold, to keep hold of, 69; **hěth galun**, to take and flee, to run away with (*as a thief*), 86 (x2). Conj. part, **hěth**, 10, 69, 86; **hěth karith** (*modern heth keth*), 12; fut.sg.3, **hěyě** (*m.c. for hěyi*), 45, 54; imp.pl.2, **hěyiv**, 89; pol. imp.sg.2, **hětā** (*m.c. for hěta*), 28 (*in this passage, the word may also be translated as equivalent to hěth, 1, q.v.*). Pas.p,m.sg. **hyot<sup>u</sup>**, 86; +suff.1p.sg.ins. **hyotum**, 94; and also +suff.3p.sg.dat. **hyotumas**, 48; pl.+suff.3p.sg.ins. and also suff.1p.sg.dat. (*dat.comm.*), **hětinaṃ**, *K.Pr.1* 50.

**hyot<sup>u</sup>**, 1, adj. beneficial, advantageous, salutary, 61; i.q. **hěth**, 1, q.v.

**hyotu**, 2, **hyotum**, **hyotumas**, see **hyonu**.

**hyuvu**, i.q. **hyuh<sup>u</sup>**, q.v., like, alike, 5.

**heyiv**, see **hyon<sup>u</sup>**.

**hāzūṃ**, see **hōdun**.

**jōhil**, adj. ignorant, illiterate; as subst., an ignorant fool, *K.Pr.46*.

**jān**, adj. good, excellent, first-rate; **jān gathun**, to turn out well, to have a happy result, 85; **jān kyāh**, how well! how excellently! 89.

**jñān**, m. knowledge; esp. the true knowledge (*of the Śhaiva religion*), 12; **jñāna-mārg**, the path of knowledge, the way to the knowledge of the Supreme, 63; **jñāna-prakāśh**, the light of knowledge, illumination consisting in the true knowledge, 6; sg.gen. (*in m. pl.nom.*) **jñānā ki ambar pairith**, having put on the garments of knowledge, 76. Cf. **gyān** and **zān**.

**jāy**, f. the position, or place, of anything; arshesjāy, a position in the sky (*the whole world, being flooded, is represented as merely a waste of waters bounded by the sky*), 50.

**jyōtī**, f. brilliance, illumination, bright light; **chēth-jyōti**, the illumination of the intelligence, the pure light of Intelligence, pure Intelligence, i.e. the Supreme, or **Śhiva-tattva**, the first stage in the process of the universal manifestation of the Supreme Śhiva, looked upon as pure light, without anything to shine upon, or as the pure 'I', without even the thought or feeling of 'I am', i.e. of being. See Kashmir Shaivism, fasc. i., p.63. Sg.dat. **chēth-jyōti**, (*absorbed*) in this **Śhiva-tattva**, 76.

**kō**, in **kō-zana**, see **kō-zana**.

**kōchh**, f. the lap, the lower part of the bosom; dat. (*for acc.*) **kōche**, 70.

**kōḍ<sup>u</sup>**, m. one who extracts seeds from raw cotton, a cotton-cleaner; sg.ins. **kōḍi**, 102.

**kō-dēh**, m. an evil body, a vile body, (*this*) vile body (*of mine*), 7.

**kadam**, m. the foot; - **tulun**, to raise the foot, to walk quickly or vigorously, to step out, 99 ; K.Pr.46.

**kaḍum**, to extract; conj. part. **kadith nyun<sup>u</sup>**, to carry out, bring forth (*from a house*), carry forth, K.Pr.57.

**kāñduru**, m. a baker; sg.dat. **kāñdris**, K.Pr.20.

**kha**, m. the sky, firmament; the ether, the principle of vacuity (i.q. Shūñ, q.v.); **kha-swarāph** he who consists of absolute vacuity, the impersonal Supreme Deity, 15.

**kāh**, card. eleven; pl.dat. (*for gen.*) **kāhan**, 95; **kāhan gāv**, the cow of eleven owners, i.e. a cow owned by eleven different persons (*each of whom pulls her in a different direction*), 95. The ‘cow’ is the body. Its eleven owners are the five jñānēdriyas or faculties of perception [*i.e. the senses of (1) smell (ghrāṇa), (2) taste (rasanā), (3) sight (darśhana), (4) touch (sparsa), and (5) hearing (śhravaṇa)*], plus the five karmēn-driyas or organs of action [*i.e. the organs of (1) voice (vāc), (2) handling (hasta), (3) locomotion (pāda), (4) excretion (pāyu), and (5) generation (upastha)*] plus the mind (**manah**), which is the regulating organ of the other ten.]

**keh**, indef. pron. Subst. sg, nom.an. m. **kūh**, 35, 60; **kath**, 107; **kath**, 60; inan. com. gend. **kūh**, 2; *ie?-h*, 9, 11, 19, 23, 31, 90; dat. (*for gen.*) an. m. **kaīsi**, 35; pl.nom. an. m. **kēh**, 32; **kāh**, K.Pr.102; dat. **ketan**, 32; **kētan**, K.Pr.102 (many times); ins. **kēnchav**, K.Pr.102. Adj. sg.nom.inan. m. **kāh**, K.Pr.201; **keth**, 41; *h*, 59; inan. f. **kōh** (in **kōhṭi**), 77. Subst. any one, 35, 60; anything, 2, 31. Adj. any, K.Pr.201. **kēh**. . . **kēh**, some others, 32; K.Pr.102. **na kāchh**, no one, 107; **na kūh**, no one, 35; **nā kēh**, nothing, 23; **kēth nā**, no (*adj.*), 59; **na kechh**, no one, 60; **kēh na-ta kyāh**, nothing at all, 19; **kēhṭi nā**, nothing at all, 9, 11; **kēhṭi nō**, nothing at all, 90; **kōn-ṭi na khēth**, no harm at all, 77; **kāchchh-ṭi nō sath**, no substance at all, 41.

**kēhō**, conj. or, K.Pr.102.

**khīd**, m. distress, pain, feeling of trouble, 18.

**khēn**, m. food, 71.

**khūñ<sup>ū</sup>**, f. a kind of warm woollen blanket worn as a cloak in cold weather; sg.dat. **khañi**, K.Pr.201.

**khar**, m. an ass, 88.

**khār**, 1, m. a blacksmith; **daman-khār**, a blacksmith who uses bellows, 100 = K.Pr.46.

**khār**, 2, m. a thorn, 96 = K.Pr.47.

**khār**, see **khÿshu**.

**khura-khura**, m. longing for something difficult to obtain or unobtainable, *K.Pr.57 (translated in original 'proudness of heart')*.

**khārun**, to raise, lift; to lift off (*spun thread from a spinning-wheel*), 102;  
**khārēnam**, she raised fem. things of me, 102.

**khōshu**, left-handed; **khōshī-khōr**, f. acting in a left-handed way, acting contrary to custom, 10, 77.

**hasun**, to ascend, go up, 27, 75; imp.sg.2, **has**, 75; conj. part. irreg. **khāsiti** for **hasith**, 27.

**khēth**, 1, f. loss, harm, injury, 10, 77.

**khēth**, 2, see **khyon<sup>u</sup>**.

**khaṭun**, to conceal; to cause to disappear, overwhelm, get the mastery over, 16; 1. p.p.m.sg. **khoṭ<sup>u</sup>**, 16.

**kahyū**, intrr. adv. how? by what means? 108.

**khyolu**, m. a flock, a herd, 108.

**khyon<sup>u</sup>**, to eat, 27, 63, 77, 81, 88; to bite, *K.Pr.102*; esp.to eat the good things of this life, to enjoy oneself, 27, 90 (*with double meaning, also simply 'to eat'*). Inf. sg.abl. **khēna-nishē**, (*abstain*) from enjoyment, 27; **khenā khēna**, by continued eating, 63; conj. part.

**khēth**, 27, 77; imp.fut. **nō khēzē** (*m.c. for khēzi*), thou shouldst not eat, 90; fut.sg.3, **khēyi**; **kheyiy**, it will eat for thee, i.e. thy (*ass*) will eat, 88; zang **khēyiwō** (*m.c. for kheyiwa*), it will eat (*bite*) your leg, *K.Pr.102*; 1 p.p. **khyauv**; m. pl.with suif.1p.sg.sg.**khyēm**, I ate (*mase, things*), 81.

**kal**, 1, f. longing, yearning. - **ganūñ<sup>ū</sup>**, longing to increase, 48; pl.dat. **kalan**, 64.

**kal**, 2, an art, a skill; sg.abl. **Yōga-kali**, by the art of yōga, by practising yōga, 14.

**kal**, 3, f. a digit of the moon; **sheshi-kal**, id. 25, 69. Cf. **sōm**.

**kāl**, m. time, a time, period of time, age; the present, or iron, age, the **kali-kāl**, 91 ; **kāla-zōli**, by efflux of time, 64.

**kōl**, m. race, tribe, family; as a Śhaiva technical term (*Sk. kula*), the sphere of cosmic action, as opposed to the **akōl** (*Sk. akula*), the sphere of the Absolute or of Transcendental Being. It is supposed to be situate at the lower end of the **Suṣhumna nādī** (see *Note on Yōga*, §12, 19). It is said to consist of the **jīva** (*individual soul*), **prakṛiti** (*primal matter*), space, time, ether, earth, water, fire, and air. When the mind transcends these it is in a state of grace. Hence, **kōl-akāl**, the visible creation and that which transcends it, the totality of all creation, 2.

**kol<sup>u</sup>**, adj. dumb, 20; emp.-y, **koluy**, 86.

**kōl<sup>u</sup>**, adj. of or belonging to (*a certain*) time; **path-kali**, in former times, 91 ; **kōli**, at the (*destined*) time, 74; **brōṭh-kōli**, in the future, in future times, 92.

**kalan**, see **kal**, 1.

**kalpan**, f. imagination, vain imaginings, vain desires, desire, 30, 33.

**klēsh**, m. pain, torment, affliction, 80; - **karun**, to cause affliction (*to*), 51.

**kam**, see **kyāh**.

**kām**, m. sexual love, carnal appetite, 71. One of the six enemies, see **lūh**.

**kami**, see **kyāh**.

**kumb<sup>u</sup>**, m. a jar; hence, a particular religious exercise consisting of profound meditation accompanied by 'bottling up' of inhaled breath (*Sk. Kumbhaka*); cf. *Note on Yoga*, §21. Emp.-y, **kumbuy**, only the Kumbhaka exercise, 34. See **nāḍi**.

**kōmbun**, to practise the Kumbhaka upon some impediment to religious welfare, to suppress by means of the Kumbhaka meditation; conj. part. **kāmbith**, 75.



**kamalaza-nāth**, m. the lord who was born in a lotus, N. of the god Brahma, 8.

**kan**, m. the ear; **kan thāwun**, to offer the ear, to attend (*to*), give heed (*to*), 91.

**kān**, m. an arrow; **kān barun**, to aim an arrow, 71.

**kun**, postp. governing dat., to, towards; **gaganas-kun vikāsě**, (*the surface of the earth*) will become extended to the sky, 22.

**kuně**, m.c. for **kuni**, adv. anywhere; **nā kune<sup>u</sup>**, nowhere, 9, 11; **na kuně**; id. *K.Pr.201*.

**kun<sup>u</sup>**, card, one, only one; emp.-y, **kunuy**, only one, 84, 94; (*of several apparently different things*) one and the same, 90.

**kandā-purā**, m. the ‘city of the Kanda’, i.e. the Kanda or ‘bulb’ which is supposed to be the root of the **nāḍis** (*q.v.*), or tubes, through which the **prāṇa**, or life- wind, circulates. It is said to be situated between the pudendum and the navel, 56. See Note on *Yōga*, §5. Cf. *nāb*, *nāḍi*, and *prān*, 2.

**kandu**, occurring only in the pl.ins. **kanděv . . . kanděv**, by several . . . by several, by some . . . by others, 55.

**kōng**, m. saffron, the saffron crocus; **kōng-wōrū**, f. a saffron garden, 88.

**kofi<sup>u</sup>**, adj. tawny-coloured; **koñu dāñd**, a tawny ox. In 66 the sg.dat. is **kāñi dañdas**. In modern Kāshmīri it would be **kañis dañdas**.

**kūñū**, f. a stone; **dōbi-kūñū**, a washerman’s stone, on which he washes clothes; sg.dat. **dōbi-kañě-pěṭhay**, on a washerman’s stone, 103.

**kūph**, m. anger, wrath; sg.abl. **kūpa**, 23.

**kapas**, f. the cotton-plant; **kapasi-pōsh**, the blossom of the cotton-plant, 102.

**kapath**, m. deceit; **kapata charith**, m. actions of deceit, jugglery, false and quack methods for obtaining salvation, 38.

**kar**, adv. when? **kar-bā**, when, Sir? 87.

**kār**, 1, m. in **Om-kār** the mystic syllable **Om**, the **Praṇava**, 34.

**kār**, 2, m. work, business; **dēn-kār**, the day's work, all that one does each day, 108.

**kōru** = **kōn<sup>u</sup>**, one-eyed, 20.

**kūrū**, f. a daughter; pl.nom. **mājě-kōrě**, mother and daughter, 92.

**krūd**, m. anger, 71. One of the six enemies. See **lūb**.

**krōjū**, f. a potter's wife; **krōji-mās**, the aunt of a potter's wife, emp.-y, **krōjiy-mās**, 97 = K.Pr.47. (*The Pāṇḍavas and their mother Kuntī, during Draupadī's svayamvara had their home in a potter's house. See Mahābhārata, i. 6950, but there does not here appear to be any mention of the potter's children calling Kuntī their mother's aunt.*)

**karm**, 1, m. an action, act, 58, 61; pl.nom. **kann**, 75. Actions are of two kinds, good or evil (75).

**karm**, 2, m. Fate; sg.gen. f. **karmūñū r<sup>a</sup>kh**, the line of Fate written on the forehead by Nārāyaṇa; **karmañě r<sup>a</sup>khi**, (*what Nārāyaṇa wrote*) on the line of Fate, 107.

**kāran**, m. a cause; a means; sg.ins. **karan<sup>i</sup> pranawāk<sup>i</sup>**, by means of the Praṇava, 76. In Śhaiva philosophy, there are three causes of the material world, viz. the impurities (*mala*) that affect the soul. These are (1) **āṇava-mala**, or the impurity due to the soul, which in reality is identical with Śhiva, deeming itself to be finite; (2) **māyīya-mala**, or impurity due to cognition of the differentiation of things, i.e. that one thing is different from another; and (3) **kārma-mala**, or the impurity due to action, resulting in pleasure or pain, 75.

**karun**, to do, 34, 37, 58, 61, 68, 74, 91, 95; to make, 17, 65, 81, 82, 85, 87, 89, 99 = K.Pr.46; K.Pr.102; **lālilā li karān**, making the sound 'Lālī Lālī', i.e. crying out, 'It is I, Lal; it is I, Lal', 105; **shiwa shiwa karān**, uttering (or calling to mind) the words 'Śhiva, Śhiva', 65. **klěsh karun**, to give

trouble, to cause pangs, 51; **nād karun**, to utter a cry, 72; **vishēsh karun**, to do a speciality, to act in a special character, 54; **gaitas karun**, to impress upon the mind, 34. **karith gathun**, to make completely, 95; in **hēth karith** and **dith karith**, both in 12, **karith**, like the modem **kēth**, and like the Hindi **kar**, has little more than the force of a suffix of the conjunctive participle.

This verb makes many nominal compounds. Thus, **athawās karith**, holding each other's hand, = encouraging each other, 92; **chyōñū chinth karān**, he takes thought for thee, 72; **dam karun**, to suppress the breath (as an ascetic exercise), 4; **dūru karun**, to drive away, *K.Pr.*56; **hal karun**, to exert oneself, strive hard, 48; **lath karūñū**, to kick, 102 ; **lay karūñū**, to devote oneself ardently to any object, 60, 68; **lay karun**, to cause to be absorbed, 76; **pūz karūñū**, to worship (dat. of obj.), 17, 21; **snān karun**, to bathe oneself, 32, 46; **thaph karūñū**, to grasp (dat. of obj.), 4.

The following forms occur; inf. **karun**, 37; conj. part. **karith** 12, 32, 51, 65, 85, 92, 95; Pre.p. **karān**, 65, 72, 105; imp.sg.2, **kar**, 17, 72, 99 = *K.Pr.*46; *K.Pr.*56; pl.3, +suff.1p.sg.dat. **kārinēm** (mod. **kārinam**), 21 ;. fut.and pres. subj. sg.1, **kara**, 61, 95; 2, **karakh**, 17; 3, **kari**, 46; 54, 68; **karě**, 34 (x2); pl.1, **karav**, *K.Pr.*102; 2, **kariv**, 91 ; 3, +suff.2p.sg.dat. **karināy** (mod. **karinay**), 74; 1 past part. m.sg. **kar<sup>u</sup>**, 76; +suff.1p.sg.ins. **korum**, 58, 82, 89; with the same, and also +suff.3p.sg.dat. **korumas**, 4, 48; f. sg., +suff.1p.sg.ins. **kūrūm**, 68; with the same, and also +suff.3p.sg.dat. **kūrūmas**, 4, 60; +suff.3p.sg.ins. and also +suff.1p.sg.dat. **kūrūnam**, 102; f. pl., +suff.1p.sg.ins. **kiyēm** (mod. **karēm**), 81; 2 past part. m.sg., +suff.2p.sg.ins., **karyōth**, 87.

**kēran**, m. pl. the various natures of men and women (kindly, crooked, good, evil, tender, cruel, and so on), 92.

**krūnd<sup>ū</sup>**, f. a kind of large open basket; sg.dat. **kranjě**, 24.

**krūru**, adj. terrible, fierce, pitiless, 27.

**krūṭhu**, adj. hard, severe, difficult to conquer (of a disease); hence, to be obtained with great difficulty, hard to find, 51-54, 80.

**kartal**, f. a sword, 62, 88.

**kriy**, 1, adj. doing, maker, used - °, as in **sarva-kriy**, the maker of all things, the Creator, 59.

**kriy**, 2, f. an action, 63; esp. a good work, an act of devotion, act of worship, a holy action, in **kriyě-pūñū**, a hedge of good works, 63.

**kas**, **kus**, **kus<sup>u</sup>**, see **kyāh**.

**kush**, m. kuśha grass, *Poa cynosuroides*, the sacred grass used at various religious ceremonies, 45.

**kshōd**, f. hunger, 28, 72 (*mod. chōd*).

**kěshěv**, m. N. of Viṣṇu, **Kěśhava**, 8, 14.

**kusum**, m. a flower; pl.nom. **kusum**, 39, 40; abl. **kusumav**, 21.

**kāsun**, to remove, put away, dispel; pol. imp.sg.2, +suff.1p.sg.dat., **kāstam**, *K.Pr.5* 7; 3, with same suff., **kōsitam**, 8; fut.sg.3, +suff.2p.sg.dat., **kāsiy**, 73, 74; pas.p. f. sg., +suff.3p.sg.ins. **kōsūn**, 76.

**kaūsar**, m. N. of a sacred lake in Kashmir, the ancient **Krama-sara**, and the **Kōns<sup>a</sup>r** of Sir Aurel Stein's translation of the **Rāja-taraṅgiṇī**: *ī*, *II*, 3, 93. The name is also given to the peak at the foot of which it lies, 50. This peak forms a part of the Pir Pantsāl Range. Sg.abl. **kaūsara**, 50.

**kōssa**, see **kyāh**.

**kati**, adv. whence?, where?; in 106 employed, like the Hindi **kyā**, merely to indicate that the sentence is interrogative.

**k<sup>a</sup>t<sup>u</sup>**, adj. damp, moist, full of juice, juicy, 51; m. pl.nom. **katiy** (*emp.-y*), 51.

**kot<sup>u</sup>**, adv. to what direction?, whither?, 9.

**kūt<sup>u</sup>**, pron. adj. how much?; pl.how many?; m. pl.nom. **kaitī**, 81; f. pl.nom. **kaicha**, 81.

**kaj<sup>u</sup>**, m. a beam (*of wood*); sg.abl. **kōṭi**, 23. **kath**, f. a word, a statement, 91; **gōra-kath**, the word of guru the spiritual teaching of a guru, 45, 62; pl. dat. **kathan**, 91.

**kaṭh**, m. wood; **kaṭha-dhēn**, a cow made of wood, a wooden cow, 38.

**kēth**, termination of the conj. part., as in **vēsarzith kēth**, having taken leave, having departed, 9. Cf. **karith**, **karun**.

**kētha**, adv. how?, 10; **kēthō**, id., 91 (*used in addressing a person at some distance*).

**kitin<sup>u</sup>**, m. a knee; pl.dat. **kōṭhēn hyuhu**, like the knees, *K.Pr.201*.

**kuṭhun**, to be in distress, to become hard up, to have one's income diminished; hence, to become more and more contracted, (*of times*) to become harder and harder, 91; Pre.p. **kuṭhan**, 91.

**kūṭhūrū**, f. a small dark room, a closet, a cupboard; sg.dat. **kūṭharē-andar**, 101.

**kuṭun**, to pound, crush, reduce to powder; conj. part, **kuṭith**, 80.

**kōtur**, m. a pigeon; **kōtar-moru**, a pigeon-house, a dove-cote, *K.Pr.57*.

**kaicha** see **kūt<sup>u</sup>**.

**kōchū**, f. a pair of scissors for cutting cloth or the like; emp.-y, **kōch<sup>ū</sup>y**, 103.

**kav**, m. a crow; pl.dat. **wan-kāwan**, for the forest- crows, 28.

**kawa**, see **kyāh**, 1.

**kēwal**, adv. only, nothing but, 72.

**kyāh**, 1, pron. intrr. who?, which?, what? animate singular. Nom.m. subst. **kus**, Who?, 7, 78; **kus-tām**, some one or other, 86; **kus-bā**, who, Sir?, 88; adj. **kus<sup>u</sup> push<sup>u</sup>**, what florist?, 39; **kus dēv**, what god?, 14; f. subst. **bōh kōssa**, who am I?, 7; adj. **kōssa pūshōñī**, what florist (*f.*)?, 39; dat. **kas**, to whom?, 17, 21, 33. Inanimnte singular. Nom.subst. **kus**, in third line of 78, what? This is really an adjective with the substantive

understood, what (thing)?; **kyāh**, what? 21, 34, 42, 68, 71, 73, 81, 84, 85, 91 (x2), 95, 98 = *K.Pr.18*; *K.Pr.102*; **kyāhtām**, something or other, 86; **kāh na ta kyah**, there is nothing, so what (*is there?*), = all is vanity, 19; **jan kyah**, what a good thing!, how well!, 89; adj. **kus sar**, what lake?, 78; **kus parama-pad**, what supreme state?, 78.

Abl. subst. **kawa**, by what?, used adverbially to mean ‘how?’, 41, ‘why?’, 56 (x2); adj. **kami dishi**, from what direction?, by what direction?, 41 (x2); **kami wate'**, by what road?, 41 ; **kami shātha**, on what bank?, 84, 85; **kawa dōñi**, with what stream?, 39; **kawa-sana mantra**, with what kind mantra?, 39. Plural nom.adj. **kam kusum**, what flowers?, 39; **kam vihi**, what sports?, 109.

**kyāh**, 2, adv. intrr. Why?, 67, 74. Used as a mere interrogative particle, indicating a question, 18, 66.

**kyōh**, conj. as well as, and, in the adverbial phrase **dēn kyōh rāth**, day and night, i.e. continually, always, 3, 5, 65. A variant form is **dēn kyāwu rāth**, 19.

**kiyēm**, see **karun**.

**kyutu**, postp.of dat. ; **biyis kyut<sup>u</sup>**, for some one else, 61.

**kyuth<sup>u</sup>**, pron. adj. intrr. what sort of?, of what, kind?, 84, 85 ; with another adj., **kyuth<sup>u</sup> draw<sup>u</sup>**, how firm?, 71.

**kyāwu**, see **kyōh**.

**kyāzi**, adv. Why?, 95, 107.

**kō-zana**, adv. or inj. who knows?; used in anxiety or the like, as in **kō-zana kyāh bani tas**, who knows what will happen to him, i.e. some calamity will probably occur to him. But Lal seems to use it as a mere adv. meaning ‘by what means’, quasi ‘who knows what means (will effect so and so)’, 73, 74. In 72, she has **kō-zanañi**, i.e. in the ablative feminine of the genitive, and uses it as a relative adverb meaning

‘how’, ‘by what means’ (*God takes thought as to the means by which hunger will depart from thee*).

**lūb**, desire, greed, cupidity, the chief of the six ‘enemies’, or sins which impede union with the Supreme. The six are **kāma**, sexual desire; **krōdha**, wrath; **lōbha**, desire; **mada**, arrogance; **mōha**, delusion of mind; and matsara, jealousy. In Monier Williams’ Sanskrit Dictionary, **Sad-vanga**, **harṣha**, joy, and **māna**, pride, are substituted for **mōha** and **matsara**; but the above is the list given in **Kirātār-juniya**, i. 9, viz. :- **kama krōdhas tatha lōbhō mada-mōhau ca matsarah**.

In *LV12* and *30*, **lōbha**, or Ksh. **lūb**, is mentioned alone, to indicate all six. In *43*, three - **lōbha**, **manmatha** (= **kāma**), and **mada** - and in *71*, **kama**, **krōdha** (Ksh. **krūd**), and **lōbha**, are in each case mentioned to indicate all six. Cf. *13*.

**lūba-vēnā**, without desire, free from desire, *12*.

**labun**, to get, obtain, acquire, find; fut.sg.2, **labakh**, *75*; 3, **labi**, *90*, emp.-y, **labiy**, *K.Pr.46*; past part. m.sg.+suff.1p.sg.ins. **lobum**, *35, 90*; f. sg.with same suff. **lūbūm**, *31*.

**lachh**, card, a hundred thousand; **yōzana-lachh**, a hundred thousand leagues, *26*; sg.abl. **lachhē** (for **lachha**)- **manza**, (*but one*) out of a hundred thousand, *K.Pr.150*.

**lāchār**, adj. helpless, without resource; as subst., a helpless person, f. sg.ins. **lāchāri**, *89*.

**ladun**, to build (*a house or the like*); Pre.p. **ladān**, *K.Pr.57*.

**lag**, f. aim, object, that which is aimed at, the result for which a person works; sg.abl. **lāgi-rost<sup>u</sup>**, one who is devoid of aim, one who works without considering the resultant reward, disinterested, *61, 65*.

**lagun**, to be joined (*to*), connected (*with*); to come to anchor, to run aground, *84, 85*; to come into close contact or connexion (*with*), to be

absorbed (*in*), to be incorporated (*in*), to become one (*with*), 58; to become joined (*to a condition*), to experience, 70; to happen, befall, be met with, be obtained, 41 ; **achě lagañě tālav**, the eyes to be attached to the ceiling, i.e. to be turned upwards, *K.Pr.102*. Put. sg.1, **laga**, 84, 85; 3, **lagi**, 70; +suff.1p.sg.dat. and emph. y, **lagimay** (for **lagěmay**), 41; past. m.sg.3, +suff.1p.sg.dat. and inj. ō, **log<sup>a</sup>mō**, 58; f. pl.3, **lajě**, *K.Pr.102*.

**lāgun**, to join, unite, apply (*pānas lōgith mēche<sup>u</sup>*, having applied earth to the body, 44, see below); to employ (an article for a certain use), to apply (something to a certain purpose), esp.to employ (a thing in worship), to make an offering (of something), 39, 40, 42, 78, 79; to act the part of (so and so), to perform the Office (of so and so), to act in (such and such) a capacity, 43; in 44 (see above) **pānas lōgith** also (by a pun) means ‘having become hidden in thyself’, i.e. of God, ‘having become indiscrete’. Conj. part, **lōgith**, 44; fut.sg.3, **lag**, 78, 79; imp.fut., +suff.2p.sg.dat. **lōgiziy**, 42; +suff.3p.sg.dat., **lōgizēs**, 39, 40; past part. m.sg.+suff.3p.sg.ins., **lōgun**, 43.

**lah**, adv. lightly, gently; **wāwa lah**, (*leaves fall*) gently with the wind, i.e. in a gentle wind, 83.

**lōh-langar**, m. an iron anchor, an anchor; met. that which ties one down to this world, the things of this world (*as opposed to spiritual things*), worldly possessions and business, 67; sg.gen. (f.sg.nom.) **lōh-langarūcū**, 67.

**lōjū**, f. a cooking-pot; sg.dat. **lōjě**, 95.

**lēkh**, f. abusive language (*usually indecent*); **lēkā-lēkh**, mutual abuse, 23.

**lūkh**, m. people, persons, *K.Pr.57*; people in general, 53; a stranger, one who is not related by blood, marriage or other connexion, other people than oneself, 88 ; *K.Pr.57*. Note that the genitive of this word is twice **lūka-hond<sup>u</sup>**, 88; *K.Pr.57*.



**lūka-garu**, into other people's houses (see **gara**), 53; **lūka-sāsā**, a thousand people, *K.Pr.57*; **lūka-hanzay larě**, houses of other people, *K.Pr.57*; see **hand<sup>u</sup>**.

**lěkhun**, to write; past part. m.sg.+suff.2p.sg.dat. **lyūkhuy**, (*what*) was written for thee (*by Nārāyaṇa*), i.e. what Nārāyaṇa wrote (*on*) thy (*forehead*), - an allusion to the lines of Fate written on the forehead of a person's skull on the sixth night after birth, 107.

**lal**, f. N. of Lal Dēd, known in Sanskrit as Lallā, the authoress of the poems edited in this volume, 3, 48, 49, 68, 81, 82, 83, 93, 102; with emph.1, **lāli**, even Lal; **lāli lālī karān**, making (*the cry*) (*i.e. crying out*) '(it is) even (I) Lal, (it is) even (I) Lal,' 105; sg.dat. **lali**, 84, 94; ins. **lali**, 76, 93, 103, 104; (*m.c.*) **lalě**, 76.

**lāla**, m. a darling, a beloved one, 105 (*alluding to a specially loved god*).161, m. passionate love, eager and loving longing; sg.abl. **lōla**, 3; sg.gen. (m.sg.abl.) **lōlaki nāra**, (*parched*) with the fire of love, 25.

**līlā** mī, f. pl. actings, taking parts in a theatrical performance, 81. The word has not been noted elsewhere, and its form, as a feminine plural, is unexpected. It is a question whether we should not read **līla mē**, **lila** being the f. nom.pl.of **lil** or **lila** (*Sk. līla*), and **mē** being the agent case of **bōh**, I.

**lalanāwun**, to dandle a child to quiet it; hence, to fondle, to soothe (*a pain*); past part. f. sg.+suff.1p.sg.ins. **lalanōvūm**, 105.

**lalith**, adv. artlessly, gently, 67 (x2).

**lāmā**, f. one of the divine mothers or personified energies (*śhakti*) of the principal deities, in Sanskrit **mātrikā**, variously reckoned as 7, 8, 9, or 16 in number. They are closely connected with the worship of Śhiva; **lāmā-chak<sup>a</sup>r**, the circle or assemblage of these mothers (*Sk. Mātrikā-maṇḍala*); **lāmā-chakra-poshu**, a beast devoted for sacrifice in the joint worship of all these mothers, used met. to signify anything devoted, or destined, to destruction, 63.

**lamun**, to pull (*raz<sup>u</sup>*, a rope), 95; to tow (*navi*, a boat), 106; pres. f. sg.1, **chēs lamān**, 106; cond. past, pl.3, **lamahōn**, 95.

**lar**, f. the side or flank of the body; **dachiñi lari**, (*lying*) on the right side, *K.Pr.57*.

**lūrū**, f. a house; sg.dat. **larē**, 101; pl.nom. **larē**, *K.Pr.57*.

**lūrun**, to pull down or destroy (*a house, wall, or the like*); conj. part. **lūrith**, 74.

**lasun**, to live long, to live in good health and prosperously. 27, 35; to live, to be a survivor amongst a number of mortals, *K.Pr.150*; fut.sg, 1, **lasa**, 35 ; past m.sg.3, emp.-y, **lūstuy**, *K.Pr.150*; pl.3, really ,conj. part., see **lāsiti**, 27.

**lōsun**, to become weary, 48, 60, *K.Pr.*, 57; (*of the day*), to fail, to become evening, (*or of the night*) to fade away, to become morning, 3, 44, 98; *K.Pr.18*. The past.p. of this verb is **lūs<sup>u</sup>** or **last<sup>u</sup>**; fem.sg. **lūsū** or **lāsū**, pl. **lōsa**. Past m.sg.3, +suff.1p.sg.dat., **lūstum**, (*the day*) passed away for me, 3, 44, 98; *K.Pr.18*; f. sg.1 **lūāhūs**, 48, 60; f. pl.3, +suff.1p.sg.gen. **narē lōsam**, my arms grew weary, *K.Pr.57*.

**lūst**, see **lasun** and **lōsun**.

**lath**, f. a kick, 102 (x2).

**lūāhūs**, see **lōsun**.

**lawan**, m. salt; **lawan-zan**, like salt, 29.

**lawar**, ? gend. , a rope; **sēki-lawar**, a rope of sand, 107. The word does not occur in vocabularies of modern Kāshmīrī, but cf. mod. Ksh. **lar**, f. the strand of a rope.

**lay**, 1, m. absorption; (with dat.) **lay karun**, to make absorption (in anything), to become absorbed in, 76. This word is generally feminine. See **lay**, 2.

**lay**, 2, f. absorption; ardent affection or desire, *K.Pr.201*; destruction; **bbb**, (*with dat.*) to practise (*anything*) steadfastly and with ardent

devotion, to devote oneself (*to any particular practice*), 60, 68; **layě anun**, to bring (*anything*) to absorption, to bring (*anything*) under one's own power by concentration of mind, 82; **layě wōthun**, to rise to destruction, to become dissolved into nothingness, 1. Cf. **lay**, 1. Sg.dat.1, 82; **layi-hyuhu**, like ardent love, *K.Pr.201*.

**lyūkhuy**, see **lēkhun**.

**layun**, to become absorbed (*in the Supreme*), to reach final beatitude; to become dissolved into nothingness; past m. pl.3 **lāyi** (*in both meanings*), 59.

**ma**, prohibitive particle, used with the imperative. With the inj. **bā**, **ma-bā trāwun**, do not, Sir, let it go, 88. With the pol. imp. **mata**, q.v., is used. Other forms of **ma** are **mau** and **mō**, see **mō**. **ma**, the interrogative form of **ma**. Used with the imperative it gives practically the force of a negative interrogative future, as in **hěyiv ma**, will ye not buy? i.e. why do ye not buy?, 89.

**mau**, see **mō**.

**mě**, see **bōh**.

**mō** or **mau**, i.q. **ma**, q.v. **mō garun**, do not seek it, 30; **mau ās**, be not, 36; **bhayě mō bar**, to not feel fear, 72.

**māchhe<sup>u</sup>**, see **māthū**.

**mad**, m. intoxication; hence, arrogance (*one of the six 'enemies', see lūb*), 43 ; intoxicating liquor, wine, 81.

**mūr̥k**, m. a fool, a lout, an ignorant person, 20, 66; sg.dat. **mūr̥kas**, 66.

**maidān**, m. a field; sg.dat. **manz maidanas**, in a field, *K.Pr.57*.

**mūdun**, see **mūrun**.

**mudra**, f. name of particular positions or intertwining of the fingers, commonly practised in religious worship. They have an occult meaning, and are believed to have magical **efficacy**; sg.ins. **mudri**, 2.

**muh**, m. illusion (*in a religious sense*); sg.abl. **muha**, by means of, under the influence of, illusion, 74; sg.gen. f. **muhūcū māy**, the desire of (*i.e. begotten by*) illusion, 67.

**muhun**, to suffer illusion, to be deceived; past f. sg.1, **mushūs**, I was deceived, 13.

**mōjū**, f. a mother, *K.Pr.47*; sg.nom. **mōjī** (*m.c.*), 97; pl.nom. **mājē-kōrē**, mothers and daughters, 92.

**mōkhot**<sup>u</sup>, adj. released; esp. released from transmigration, saved (*in a religious sense*), finally emancipated, united with the Supreme; m. pl.nom. **zīwānti mūkhāti**, released, or saved, while yet alive, 6.

**mōkā** ti, f. release from transmigration, final emancipation; sg.abl. **mōkti-dwār**, the gate (*or door*) of final emancipation, 29.

**makur** or **makoru**, m. a mirror; sg.dat. **makaris**, 18; **makuras**, 31.

**mal**, m. dirt, foulness, 18, 31, 49; **mal pyon**<sup>u</sup>, dirt to fall (*on anything, dat.*), 18.

**mōlu**, m. a father; voc. **māli**, O father, used as a title of respect, equivalent to ‘Good Sir!’ or ‘Sir!’, 91, 107; *K.Pr.57*; **ha māli**, id.107, also capable of being read as **hamāli**, O burden-bearer! **mali**, m. a hero, a strong man; sg.ins. **mālli**, 24.

**mēlun**, to be united (with), to become one with, to be absorbed (*in, dat.*), 1, 68, 105; to be joined (*to a person*), to be got (*by, dat.*), to be attained to (*by, dat.*), 78, 79; **mīlith gaghun**, having become united to go; to go away together, or in a body, 9; (*as intensive compound*) to become united (*to*), mingled (*with, dat.*), absorbed (*in, dat.*), 11, 29, 30, 69. Conj. part. **mīlith**, 1, 9, 11, 29, 30, 68, 69, 105; fut.sg.3, +suff.2p.sg.dat. **mēliy**, 78, 79; past m.sg.3, **myūlu**, 1 (*cf. also myul*<sup>u</sup> and *myūlu* 2, ).

**milawun**, caus. of **melun**, to join, unite; conj. part. **milavith**, 69.

**mams**, m. flesh; sg.gen. (*m.pl.nom.*) **māmsā ki**, 81.

**man**, m. the mind, the thinking faculty (*Sk. manas*), 5, 12, 17, 18, 45, 65, 93; *K.Pr.57*. This is roughly the meaning of the word and will suit for the translation of the above passages, but, as a term of Śhaiva philosophy, it is not sufficiently accurate. According to Deussen (*Allgemeine Geschichte der Philosophie*, I, 3, p.490; cf. *ib.*, pp.58 ff., 352, 374, 604 ff., 648), the functions of the manas are that ‘on the one hand, it forms the impressions delivered by the organ of cognition (*buddhi*) into conceptions, which are then preserved as finished products of cognition in the buddhi. On the other hand, it executes the decisions derived from the buddhi by influencing the organs of action’. This technical meaning of manas (*Ksh. man*) can be traced in its use in 23, 27, 31, 40, 79, 80, 105.

In *LV71*, the meaning of **man** is further extended to indicate the exercise of the thinking faculty, careful thought. **Man raṭun**, to seize the mind, to bring it under subjection, 55; **swa-man**, one’s own mind, 68, 98. In 68, there is a play upon words, **swaman** being also used as equivalent to **sōman** or **suman**, the jasmine. Sg.dat. **manas**, 17, 31; emp.-y, **manasljy**, 23; loc. **mani**, 18, 45; abl. **mana**, 80, 98; emp.-y, **manay**, 71; gen. (*m.sg.abl.*) **manah**, *K.Pr.57*. **man**, m. the possession of a good reputation, respectability, 24.

**mandal**, m. a circular disk, 75 (cf. *sūrya*); a district, locality, 33 (cf. *dwādashānth*).

**mangun**, to ask for, demand; fut.pl.3, +suff.2p.sg.dat., **manganay**, they will demand from thee, *K.Pr.56*; past part. m.sg., **mang<sup>a</sup>**, +suff.3p.sg.ins. and 1p.sg.dat., **mongunam**, he demanded from me, *K.Pr.1 50*.

**manmath**, m. carnal desire, sexual appetite, 43; i.q. **kam**, see **lūb**.

**mānun**, to heed, to look upon as, consider (*a thing to be so and so*); conj. part, **mōnith**, 73; imp.sg.2, **man**, 23; past part. (*used as past tense*), m.sg.**mōn<sup>u</sup>**, 5 (x2).

**mānas**, m. i.q. man, q.v., the mind, the thinking faculty, 2; the faculty of imagination (*see man*), 27.

**manush**, m. a man, a human being; voc. **hā manushě**, O man!, 107; **manushě-māms**, human flesh, 81.

**manthar**, m. a religious mystic formula (*Sk. mantra*), 11, 34 (x2), 39, 40, 58. A mantra is an aggregation of apparently unmeaning sounds. It has no efficacy unless the utterer is aware of the mystic meaning of each sound, which has to be taught by a guru, or spiritual preceptor. By meditating on a mantra, with full knowledge, unity with the Supreme is attained. Sg.abl. **mantra**, 39, 40; pl.nom. **manthar**, 34.

**manz**, postp.governing dat., in; **pānas-manz**, in myself, 44. In 98, it means 'having reached the middle', and exceptionally governs the abl. **swamana-sōthi manz**, having reached the middle of the embankment of (the illusions of) my own mind, or **suman-sōthi manz**, having reached the middle of an embankment (furnished) with small bridges). In *K.Pr.57*, **manz** precedes the word it governs - **manz maidānas**, in a field.

**manza**, postp. governing abl., from among, out of (*so many*); **lachě-manza sāsa-manza**, out of a hundred thousand (*or*) out of a thousand (*only one is saved*), *K.Pr.1* 50.

**mar**, m. killing, slaughter; **mam-bath** (*pl.nom.*), m. murderous demons, 71.

**mar<sup>u</sup>**, m. a cote (*for pigeons or the like*); sg.abl. **marě** (*m.c. for mari*), *K.Pr.57*.

**mrag**, m. a deer; pl.nom. **mrag**, 47.

**mārg**, m. a way, a path; **jñāna-marg**, the path of knowledge, the way to the knowledge of the Supreme, 63; **sath-marg**, the good way, the path of Wisdom, or (*alternatively*) the seventh road, 82,

**marun**, to die; inf. sg.abl. **marana brōṭhay**, even before dying, even before thy death, 87; gen. (*f. sg.nom.*) **maranūñū shōkh**, the fear of

death, 73-76; conj. part, **marith**, having died, i.e. after death, 87; *K.Pr.56*; Pre.p.**maran**, dying, 83; imp.sg.2, **mar bā**, die, Sir!, 87; fut.sg.1, **mara**, 35; +suff.3p. sg, dat., **maras**, I shall die in it, 68; 3, **mari**, 12; +suff.1p.sg.gen., **marēm na kūh**, no one belonging to me will die, 35.

**marun**, to kill, destroy; met. to reduce to absolute quietism, 49; to beat, smite, 83; conj. part. **mōrith**, 43, 77; Pre.p. **maran**, 83; imp.sg.2, +suff.3p.sg.acc. **marun**, destroy it, 30; +suff.3p.pl.acc. **mārukh**, destroy them, 71; fut.pl.3, +suff.2p.sg.gen. **mārinēy** (for modern **māranay**) pān, they will kill thy Self, 71 ; past part. m.sg., +suff.1p.sg.ins., **mērum**, I pacified, 49; +suff.3p.sg.ins., **mōrun**, he killed, 43.

**mūrun** or **mūdun**, to husk grain by trituration in the hand; hence, met. **kōchē mūrun**, to husk the bosom by rubbing, (*of a suckling child*) to snuggle or nestle in the bosom, to be at rest in the bosom; fut.sg.3, **mūrē** or **mūdē** (*m.c. for **mūri**, **mūdi***), 70.

**martaba**, ? m. honour, dignity, 87.

**mas**, m. wine, 104; *K.Pr.102*.

**mās**, f. an aunt (mother's sister), 97 = *K.Pr.47*.

**mashun**, to be forgetful, to forget (*in this sense, the verb in the past participial tenses takes the subject in the dative case*), 67; to be forgetful, to be deluded, to become subject to delusion; **mashith gaghun**, to become subject to delusion, as ab., 59. Conj. part. **mashith**, 59; past part. m.sg.+suff.2p.sg.dat. **mojhuy**, it was forgotten for thee, thou forgottest, 67.

**mushus**, see **muhun**.

**mast**, m. the hair of the head; **mast-wail**, a single hair, 24.

**mata**, prohibitive particle, used only with the polite imperative, do not, 53 (x2), where it has practically the force of a negative interrogative, 'does it not?' **maut**, m. death, *K.Pr.56*.

**wōlū**, see **mōtun**.

**mot<sup>u</sup>**, m. a madman, 105.

**mothù**, f. the closed fist; sg.dat. (*in sense of loc.*) **möchhě**, 24.

**mathun**, to rub, knead, work, squeeze; past part. f. sg., +suff.3p.sg.ins., and 1p.sg.dat., **mag hūnam**, he rubbed (*a fem. object*) into me, 103.

**moṭhuy**, see **mashun**.

**mātru-rūpī**, f. (*a woman*) in the character of a mother, performing the duty of a mother, 54.

**motuy**, **motuyěy**, see **mōtun**.

**měṭū**, f. earth, clay; met. earthly things, non-spiritual things, 44; sg.dat. **měte<sup>u</sup>**, 44, where the word is repeatedly used in a double sense, viz. in the above meaning, and also in the sense of **mě tě**, me (*and*) thee, or **mě taḥ**, me (*and*) thou.

**mōtě**, see **mōtun**.

**mūthūnam**, see **mathun**.

**mōtun**, to remain over and above, to be left remaining; fut.sg.3, **mōti**, emp.-y, **mōtiy**, 63; m.c.

**mōte<sup>u</sup>**, 11, or **mōtě**, 21 ; past m.sg.3, emp.-y, **mōtuy**, 9, 11, and also with conditional suffix ay, **motuyěy**, 2; also **mōtū** for **mot<sup>u</sup>** (*m.c.*), past m.sg.3, in 1.

**māwās**,? f. the day of the new moon; old loc. **māwāsě**, 22.

**may** = Sk. **maya**, in **Shiva-may**, consisting only of Śhiva, 16.

**māy**, f. love, affection, love for earthly things, delusion, **māyā**, 67; the love of God, K, Pr. 201 ; **māyi- hyuh<sup>u</sup>**, like the love of God, *K.Pr.201*.

**māyě-rūpi**, f. (*a woman*) acting in the character of a deceiver, a Delilah, 54.

**myul<sup>u</sup>**, m. union, identity with; hence, the knowledge of the fact of such identity, 7. Cf. **myūl<sup>u</sup>**, 2.

**myūl<sup>u</sup>** m. see **mělun**.



**myūl<sup>u</sup>**, 2, i.q. **myul<sup>u</sup>**, union, identity; esp. union, or identity, with God, 36; see art. swa.

**myou<sup>u</sup>**, **myānuv**, see **bōh**.

**na**, negative, not, 26, 35 (x2), 37, 60 (x2), 77, 90, 98 (*bis*, and in V.1.), 104, 107 (x2); K.Pr.18, 102, 201 (*many times*). **na**, negative, not, 26, 35 (x2), 37, 60 (x2), 77, 90, 98 (*bis*, and in V.1.), 104, 107 (x2); K.Pr.18, 102, 201 (*many times*).

**na . . . na**, neither . . . nor, K.Pr.46; **na ta**, and not, nor, 96 (x2), 97 ; K.Pr.47 (x2), 102; **na . . . na . . . ta**, not . . . nor . . . nor, 15; **naṭa**, otherwise, or else, 19 (x3), 71; K.Pr.150; **nay** (na + ay), if not, see Cf. **nā**, 1, and **nō**. The negative used with the pres. imp. is **ma**, and with the pol. imp. **mata**, qq.v. With the fut. imp. **na** is generally used, but cf. **no<sup>u</sup>**. **nā**, 1, negative, i.q. **na**, 2 (x3), 9, 11, 12 (x3), 18, 23, 27 (x2), 45 (x2), 47, 55, 59 (x4); **nā . . . nā**, neither . . . nor, 7; **zēn nā zēn**, they are being born (and) they are not being born, i.e. when they are hardly born, immediately on being born, 47.

**nā**, 2, verbal suffix indicating a negative interrogative; **ghēnēm-nā**, will it not be cut for me?, 83.

**nō**, negative, i.q. **na** and **nā**, 1; 29 (x2), 31, 41, 67, 70 (x2), 90 (x2); K.Pr.46. In 70 and 90, **nō** is used with the future imp. Cf. **na**.

**nāb**, f, the navel; a focus, or central point, hence the focus of the body, the Kanda, or bulb, between the pudendum and the navel, which is the root of the Nāḍis, or tubes, through which the Prāṇa, or life-wind, circulates. See Note on Yōga, §5. Sg.abl. **nābi**, 34; **nābi-sthāna**, of the region of the Kanda, 57. Regarding the heat in the navel, see **prān**, 2.

**nābad**, m. sugar-candy; **nābādi-bār**, a load of sugar-candy, 108.

**nēbar**, adv. outside, abroad, 4; K.Pr.102 (x2); **nēbara**, from outside, 94.

**nēchh**, adj. good, 35 (x2); as adv. well, successfully, fortunately, 37. The more usual form of this word is **nēkh**, cf. Prs. **nēk**.

**nēchhatur**, m. a lunar asterism; the season during which the sun, or the moon, is passing through a lunar asterism; hence, a time or moment fixed by astrology, 3.

**nad**, f. a river, 57, 96; *K.Pr.47*; sg.dat. **sāli nadi**, (*contact*) with the river, 57.

**nād**, m. a cry, call, loud sound, 72. For **Nāda-bindu** (15), see **bindu**.

**nāḍi**, f. a tube, artery, vein; esp. The tubes through which the **vāyu**, or life-winds, circulate. See Note on Yoga, §5, 6, 21. There are fourteen of these, rising from the Kanda, or region between the pudendum and the navel (cf. **nāb**). Of these fourteen, ten (*named idā, piṅgalā, Suṣumnā, gāndhārī, hastījīhvā, pūṣhā, yaśhasvinī, alambuṣhā, kuhū, and śhaṅkhinī*) are the principal (*hence the dashē-nādi-wāv of LV69*). The principal vital airs are five in number, viz. **prāṇa**, or upward flowing air, which has its seat in the lungs; **apāna**, or downward flowing air; **udāna** which rises in the throat, and enters the head; **samāna**, which has its seat in the cavity of the navel, and is essential to digestion; and **vyāna**, that which is diffused through the whole body. These course through the various **Nādis**, and the object of the Śhaiva ascetic is to restrain them by *prāṇāyāma*. For this exercise, see Note on Yōga, §21. By it, the **prāṇa** and **apāna** are united to the **udāna**. The fire of **udāna** then rises in the central **nāḍi**, which causes the dissolution of **prāṇa** and **apāna**, thus leading to **samādhi**, or consciousness independent of objects (*see Translation of Śhiva-sūtra-vimarṣhinī, pp.X and ff*). Hence, LV69 mentions the uniting of the winds of the ten (*LV30, nādi-daz is ‘the collection of Nāḍīs, ‘the whole group of Nāḍīs. The authoress wishes that she had been able to bring the ten Nāḍīs under her mental control (by prāṇāyāma, &c.) and thus been able to obtain Samādhi.*

**nadar<sup>u</sup>**, 1, m. the stalk of the lotus, which is eaten when cooked with oil and condiments, 89, with play on the meaning of **nadar<sup>u</sup>**, 2.

**nadar<sup>u</sup>**, 2, adj. not firm; hence, worthless, of no value, 89, with play on the meaning of **nadar<sup>u</sup>**, 1.

**něhāl**, adj. prosperous, favoured, successful, 24.

**nāl**, m. the collar, or neckpiece, of a garment; **nāla raṭun**, to seize by the neck of the coat, hence, to seize forcibly and retain, *K.Pr.102*; **nōli āhunun**, to cast on the neck (*e.g. a garland, or a heavy chain*), *K.Pr.102*.

**no<sup>u</sup>**, m. an unbroken cowry-shell; hence, a small piece of anything, 81; pl.nom. **nalī**, m.c. for **nāli**, 81.

**nām**, m. a name; pl.nom. **nām**, 8. Cf. **nāv**, 1.

**niměsh**, m. the twinkling of the eye; sg.abl. **niměshě aki**, in a single twinkling of the eye, 26.

**namaskār**, m. reverence, adoration, *K.Pr.102*.

**non<sup>u</sup>**, adj. naked; as subst. a naked ascetic, 46; the naked, or bare, body, 88; m.sg.nom.emp.-y, **nonuy**, 46 ; dat. **nanis**, 88. Cf. **manga**.

**nānd<sup>a</sup>r**, f. sleep; **nāndri-hot<sup>u</sup>**, smitten by sleep, sunk in sleep, 32.

**nanga**, adj. naked; f. sg.nom. emp.-y, **ngay**, 94. Cf. **non<sup>u</sup>**.

**něnga**, m. a time, an occasion; sg.abl. **aki něngi**, on one occasion, once, 50; **trayi něngi**, three times, 50; **sati něngi**, seven times, 50.

**nanun**, to become naked; hence, to become manifest, 4; past f. eg. 3, +suff.1p.sg.dat., **nanyěyěm**, became manifest to me, 4.

**naphs**, m. the breath; hence, the soul, *K.Pr.150*, emp.-y, **naphsūy**.

**nār**, m. fire, 97; sg.abl. **lōlaki nāra**, by the fire of love, 25; sg.gen. (f. sg.nom.), **nārūchū**, 23.

**nūrū**, f. the arm; pl.nom. **narě lōsam**, my arms grew weary, *K.Pr.57*; acc. **narě ālawañě**, to wave the arms; (in grief), *K.Pr.57*.

**nārān**, m. Nārāyaṇa, God, the Supreme Being; sg.ins. **nārōnī**, 107; voc. **hě nārān**, 109 (x3).

**něrun**, to go forth, to go out (*of the house*), 3, 92, 102; *K.Pr.57*, 102 (x2); to issue (as a result), 23: **lal nāv drām**, the name ‘Lal’ issued for me, i.e. I became known as Lal, 49. imp.pl.1, **něrav**, *K.Pr.102* (x2); fut.sg.3, **něri**,

*K.Pr.57*; +suff.3p.sg.dat., **něřēs**, will issue from it, 23; pl.3, **něran**, 92.  
past m.sg.3, *drāv*, +suff.1p.sg.dat., **drām**, 49; f. sg.1, **drāyēs**, 3, 102.

**nāruāu**, m. a barbed fishing-spear; **nārāāi-chōkh**, the (*very painful*) wound caused by such a spear, 23.

**nishě**, 1, adv. near, close by, 30, 46.

**nishě**, 2, postp. governing dat., near; **nishě pānas**, near myself, 31.

**nishě**, 3, postp.governing abl., from; **gandana-nishě**, from (*i.e. by means of*) dressing oneself, 27; **rasa-nishě ti**, (*efforts*) even, from (*i.e. beyond*) my strength, 48.

**nōsh<sup>u</sup>**, m. a destroyer; **wata-nōsh<sup>u</sup>**, a way-destroyer, a highway robber; pl.nom.- **nōshi**, 43.

**něshěbōdu**, m. one who has no wits, a fool, 83.

**nishpath**, adj. without trust, unbelieving, 36.

**nāsikh**, f. the nose; **nāsika-pawana-dōrī**, holding (*i.e. borne upon*) the vital air that issues through the nose (*sc. from the heart*) 33. See **anāhath**.

**něsar**, f. deep sleep, 32.

**nath**, m. a lord, a chief; sg.voc. **nātha**, O Lord!, 7; **kamalaza-nāth**, the lord who was born in a lotus, i.e. Brahmā, 8; **sura-guru-nāth**, the lord of the chief of the gods, i.e. the Supreme Śhiva, 5, 65 (*cf. guru*).

**něth**, adv. perpetually, continually, 65; emp.-y, **něthliy**, 46. Cf. **nityě**.

**naty**, m. dancing; **natě-rās**. the pleasure of watching dances, 73.

**nityě**, adv. i.q. **něth**, q.v., 45.

**natun**, to dance; inf. **hyotum natun**, I began to dance, 94.

**nav**, 1, m. a name, 15, 49; **har-nāv**, the name of Hara, 98. Cf. **nām**.

**nav**, 2, f. a boat, a ship, 107; sg.dat. **nāvi lamun**, to tow a boat, 106; **nāwaṭār**, the act of ferrying a person in a boat, 98 = *K.Pr.18*.

**now<sup>u</sup>**, adj. new; emp.-y, continually new, ever new and new, 93 (x2); so **nawam-nowuy** (fem. **nawam-nūwūy**, ever new and new, 93 (*m. and f.*)).

**nāwun**, to scrub, scour, clean; past part. m.sg.emp.-y, **nōwuy**, 93.

**nay**, a compound of **na**, not, and **ay**, if; if not, *K.Pr.46*.

**nyūl<sup>u</sup>**, adj. dark blue: (also) green; hence, (of vegetation) green and luxuriant, 36.

**niyēm**, m. a fixed rule or law. - **karun**, to make a vow as to a future rule of conduct, 87.

**nyun<sup>u</sup>**, to take; **ka ḍith nyun<sup>u</sup>**, to take out, to take forth, *K.Pr.57*; fut.pl.3, **nin**, +suff.2p.sg.dat. **ninanay** (*apparently for ninay*), they will carry thee (*forth*), *K.Pr.57*.

**niz**, adj. own, one's own; **niza-swarūph**, the nature of what is one's own, the nature of Self, 67.

**pad**, 1, m. a position, site; **parama-pad**, or (77) **paramu pad**, the Supreme Śhiva, 10, 77, 78, 79. See **param**.

**pad**, 2, m. a verse of poetry, such as Lalla's own verses; pl.nom. **pad**, 76; dat. (*for loc.*) **padan**, 84.

**paida**, adj. created, produced; - **karun**, to make (*for oneself*), 99 = *K.Pr.46*.

**padun** or **parun**, to read; to study, 36; to recite, give forth (*e.g. a stream of abuse*), 1 8, 21. Conj. part. **parith**, 36; imp.sg, 3, +suff.1p.sg.dat., **pādinēm** or **pārinēm** (*modern Ksh. would be - nam*), 18; pl.3, with same suff., and with identical form, 21.

**puh**, m. the month Pauṣha (*Dec. -Jan.*). It is the month in which the leaves fall. Sg.gen. (m.sg.abl.) **puhani wāwa**, (*leaves falling*) with the wind of Pauṣha, 83.

**phōkh**, m. expelling breath from the mouth with the lips contracted, blowing a long puff; sg.dat. **phōkas**, 41.

**phal**, m. fruit, a crop or harvest of grain, 86 (see **pholu**); **phal-hondu**, a fruit-ram, a large ram fattened on fruit, 77.

**phol<sup>u</sup>**, m. a single grain, or a small quantity of any kind of grain or seed; used-°. **sāri-pholu**, a single mustard-seed, 47; in **phal-phol<sup>u</sup>**, 86, **phol<sup>u</sup>** means simply 'grain', and defines **phal**. **Phal** means any fruit, and **phol<sup>u</sup>** defines it as grain.

**pahōl<sup>u</sup>**, m. a shepherd; **pahāli-rostu**, shepherd-less, 108.

**phalun**, to bear fruit; cond. past sg.3, +suff.2p.sing. dat., **phalihiy** (*mod. Ksh. would be - hīy*), 66.

**phōlun**, to blossom, to bloom; fut.sg.3, +suff.2p.sg.dat., **phōliy**, *K.Pr.46*.

**phālav**, m. the set of shutters used for shutting up a shop; **phalav dyun<sup>u</sup>**, to shut up (*shop, dat.*), *K.Pr.102*.

**phōlawun<sup>u</sup>**, n. ins. that which blossoms, flowering; f. sg.nom., emp.-y, **phōlawūñ<sup>ū</sup>y**, 96 = *K.Pr.47*.

**phērun**, to return, come back (*to a place, or to one's senses*), 51, 89; to rest from work, take a holiday, 12. In 89, the 'returning is in two senses, either 'coming back (*to the market*)', or 'coming (*to my senses*)'. Conj. part. **phīrith**, 51, 89; fut.sg.3, **phēri**, 12.

**phirun**, to cause to revolve or to cause to come back; to turn over (*of a washerman turning over clothes in the wash*), 103; to reverse, cancel, 107; to ply (*scissors*), 103 ; conj. part. **phirith**, 107; past part. f. sg., +suff.3p.sg.ins. and 1p.sg.nom., **phirūnas**, 103; +suff.3p.sg.ins. and 1p.sg.dat. **phiranam**.103.

**phutarun**, to break (*trans.*); past part. m. pl., +suff.3p.sg.ins. and 3p.sg.dat., **phuṭdrinas**, 26.

**pōji**, see **pālun**.

**pōkh**, m. mud, a sloughy, 74.

**pak<sup>a</sup>chh**, m. the wheel (*of a vehicle*), pl.nom. **pakh<sup>a</sup>ch**, 26.

**pakun**, to move forward, progress; inf. **pakun gachě**, one has to progress, 19; fut.sg.3, +suff.2p.sg.dat. **pakīy**, 107.

**pakawunu**, n. ins. one who progresses; (*of a river*) flowing on, *K.Pr.47*; f. sg.nom., emp.-y, **pakawūñūy**, *K.Pr.47*.

**pal**, m. flesh, used in offering to a god, 10; **al-pal**, wine and flesh for a Kaula offering. In modern Ksh. the compound **al-pal** is used to mean 'wine, flesh, &c.', i.e. the five things commencing, with m used in the Kaula (*not Lalla's sect*) worship of Śhiva. The five 'm's are **madya**, wine; **maṁsa**, flesh; **matsya**, fish; **mudrā**, special attitudes; **maīthuna**, sexual intercourse. Hence, in modern language, **al-pal** commonly means any vile or utterly impure food.

**palām**, m. a saddle (*of a horse*); sg.dat. **palānas**, 14.

**pōlun**, to protect; hence, (*of instruction or directions*) to keep, to follow faithfully; past part, f. sg. **pōji** (*mod. Ksh. pōjū*), 62.

**pan**, 1, m. a leaf; pl.nom. **pan**, 83.

**pan**, 2, m. thread, sewing-thread; sg.abl. **pana**, 106.

**pan**, 1, the human body; voc. **pana**, *K.Pr.57*. In 44, the sg.dat. **pānas** is used with a double meaning, as the dat. of this word, and also as the dat. of **pana**, self. See **pāna**.

**pān**, 2, m. i.q. **pana**, the self, oneself, 5, 7, 71; **panun<sup>u</sup> pan**, one's own self, one's own personality, 62, 82, 85.

**pana**, self, oneself; myself, 31, 44 (x2), 60, 61; thyself, 44, 66; himself, he himself, 33, 59, 72; emp.-y, **pānay**, he himself, 33, 59; sg.dat. **pānas**, to myself, 61; for thyself, for thine own benefit, 66 ; **nishě panas**, near myself, 31. In 44, **pānas** has three times a double meaning. It may here be the sg.dat. either of **pān**, the body, or of **pana**, self. Thus, **pānas lōgīth**, having applied (*earth*) to my body, or having become absorbed in thyself; **panas-manz**, (*i saw earth*) on my body, or (*i saw thee*) in myself; **pānas dyutum**, I gave to my body, or gave to myself.

**pě̃n**, see **pyon<sup>u</sup>**.

**põnī**, for **põnī̃**, in **põnī-pānas**, for myself, 60.

**pon<sup>u</sup>**, m. a wedge, a peg; pl.nom. **pāni**, 66.

**pancha**, card. five, in **panca-yindi**, the five indriyas, or organs of sense, 79. The Sk. form of **pang**, q.v.

**põndun**, to sneeze; fut.sg.3 (*in sense of pres.*), **põndi**, 46.

**pandith**, m. a learned man; esp. a guru or spiritual preceptor, 3.

**pāndav**, m. pl. the Paṇḍavas, the five heroes of the Mahābhārata. Their mother was Queen Kunti. At one time, being reduced to great distress, she is said to have taken refuge in a potter's house, and to have passed as the maternal aunt of his children. Pl.gen. (*f. sg.nom.*) **Paṇḍawan-hūnz<sup>ū</sup> mōjū** (or **mōjī**, m. c), the mother of the Pāṇḍavas, 97 = K.Pr.47. See **krōj<sup>ū</sup>**.

**pannn<sup>u</sup>**, pron. adj. one's own, 55, 62; my own, 3, 82, 85, 104; thy own, K.Pr.57; his own, 45; emp.-y, **panunuy**, 62, 85, 104; m.sg.abl. **panani**, 3; K.Pr.57; f. sg.dat. **panañě**, 45 ; **panun<sup>u</sup> pan**, one's own self, one's own personality, 62, 82, 85.

**pānch** or **põnch**, card. five, 77 (**pānch**); pl.dat. **põnchan**, 95; **pānchan**, K.Pr.47. There are five **bhūtas** (77, 95, see **būth**, 2); five **Prāṇas**, or vital airs (95, see **prān**, 2); five **jñānēndriyas**, or organs of sense, and five **karmēndriyas**, or organs of action (95, see **yund<sup>u</sup>**). Cf. **panca**.

**põñ**, m. a virtuous action (*the opposite of pāph, sin*), 62, 79; sg.abl. **põně**, 62.

**põñ<sup>u</sup>**, m. water, 24, 42, 47, 106; pl.nom. **põñi**, 42.

**pana**, f. a hedge (*round a garden*), 63.

**paph**, m. a sin, a sinful act (*opposite of pōñ*); sg.abl. **pāpa-põñě-bōji**, he who obtains the fruit of his sins and virtuous acts of a former life, 62. See **boj<sup>u</sup>**.



**papun**, to ripen, to become ripe; fut.pl.3, **papan**, 92.

**par**, 1, adj. another than oneself, 5, 7.

**par**, 2, m. He Who is Supreme, the Supreme Deity, 59; **swa-para-věchār**, meditation on oneself and on the Supreme, or on the Supreme Self, 59, but see art. **swa**.

**par**, 3, awing; pl, nom. **par**, 99 = *K.Pr.46*.

**pairiv**, see **par<sup>u</sup>**.

**purā**, see **kandā-purā**.

**par<sup>u</sup>**, m. a foot; pl.abl. **pairiv**, on one's feet, 38.

**probhu**, m. a lord; hence, the Supreme Deity, 64.

**parud<sup>u</sup>** rn a stranger, some one else, a person with whom one has no connexion; pl.dat. **paraděn**, 92.

**prah**, f. adoring love, *(to God)* 105, *(or for the world)* 83; sg.dat. *(in sense of instr.)*, **prahě** (*m.c. for prahi*), 105.

**prakrěth**, f. **prakṛiti**, i.e. *(in Śhaivism)* primal matter *(as opposed to spirit)*, primitive non-intelligent being, the root of all feeling, affection in the widest sense of the term, as experienced by the **Puruṣha**, or individual soul (see Kashmir Shaivism, fasc. i., 99. 50, Q), 25; the nature of anything, 57. See *Note on Yōga*, §1.

**prakāsh**, m. light, illumination, 4, 6, 9, 35, 82; K. Pr. 201 (x3); **bōdha-prakāsh** (35) or **jñāna-prakāsh** (6), the illumination of knowledge; **prakāshě-sthān**, the place of illumination, i.e. the stage of attainment of true wisdom, 82; sg.dat. **prakāshěs**, 6.

**paralōkh**, m. the future world, the life after death; sg.dat. **paralōkas** *(in sense of loc.)*, 75.

**param** or (77) **paramu**, adj. Supreme; **parama-gath**, the way of the Supreme, final beatitude, 103; **parama-pad** (10, 78, 79), the position of the Supreme, or **paramu pad** (77), the supreme position, hence, final

beatitude; hence, also the Supreme Śhiva (10, 77, 79); **parama-Shiv**, the supreme Śhiva (gen. - **Shiwunu**), 58.

**paramēshwar**, m. the Supreme Lord, God; sg.voc. **paramēshwarā**, 56.

**prān**, 1, m. an onion, 89, 90, in both cases with a double meaning, referring also to **prān**, 2. So, with similar double meaning, **prānaṭūn** a thief of onions, or the thief of my vital breath, 101.

**prān**, 2, m. the vital breath (in 89, 90, 101, this word is used with a double meaning, in the sense of 'vital breath', and also in the sense of **prān**, 1, an onion); hence, life, the body as a living entity, 90 (x3). According to Hindù scriptures there are five principal vital airs (vāyu) in the body, Viz. prāṇa, apāna; samāna, udāna, and vyāna. *See Note on Yōga*, §2, 16. Of these, two (prāṇa and apāna) are referred to by Lallā. There are also five secondary vital airs, or upaprāṇa, named nāga, kūrma, khana, dēvadatta, and dhanañkjaya, respectively.

According to the Mahābhārata (xii, 6844 ff.) Prāṇa resides within the head, and, with the heat that is there, causes all kinds of exertion. The Prāṇa is the living creature, the universal soul, the Eternal Being, the Mind, Intellect, and Consciousness of all living creatures, &c. Thus, the living being is, in every respect, caused by Prāṇa to move about and exert himself. . . . The heat, residing between Apāna and Prāṇa in the region of the navel (*cf.* LV57). operates, with the aid of these two breaths, in digesting all food that is taken by a living creature. There is a tube beginning from the mouth and ending in the anal canal. From this main tube numerous subsidiary tubes branch out in the bodies of all living creatures (see art. Nāḍi). In consequence of the rush of the several breaths (the ten just mentioned - see also below), these breaths mingle together. The heat that dwells in prāṇa causes digestion. . . . The Prāṇa, bearing a current of heat, descends from the head downwards to the extremity of the anal canal, and thence is pushed upwards again. Coming back to its seat in the head, it once

more sends back the heat that it bears. . . . The main tube leading from the mouth to the anus is the path by which Yōgins succeed in attaining to the Supreme by holding the soul within the brain (*Sørensen's Index to the Mahābhārata, prāṇa*).

The above is the account given in the Mahābhārata. Later accounts describe the five principal airs as follows:- prāṇa is the upward flowing air which has its seat in the lungs, and is exhaled through the mouth and nose (*LV57 accounts for its heat by stating that it rises from the region of the navel: see nāb*); apāna is the downward flowing air, which is expelled from the anus; udāna is that which rises in the throat, and enters the head; samāna is that which has its seat in the cavity of the navel, and is essential to digestion; and vyāna that which is diffused through the whole body.

These course through the various tubes, or Nāḍis, and the object of the Śhaiva ascetic is to restrain them, the process being called Prāṇāyāma. For the methods by which this process is carried out, see Note on Yōga, §21. The main object is to bring prāṇa and apāna under complete control, as stated in LV26. Cf. **pawan**, which Lallā uses as equivalent **prān**. *On the whole subject, see Deussen, Allgemeine Geschichte der Philosophie, I. 2, p.248; 3, p.70.*

Reference has already been made to LV 26 and 57. In 89 (*in one meaning*) people are invited to take, or grasp, the vital breath (*so as to bring it under control*). In the other meaning, they are invited to buy onions (*prān, 1*). In 90, the word Prān has, perhaps, the more general sense of the ordinary breath of life, or one's own body as a living being. In 101, **prāṇa-chūr** may be translated 'a thief of onions', and also 'the thief of vital breath', i.e. the worldly temptations which prevent the proper control of the Prāṇa. In 69, **wāv**, wind, is used, as a synonym of **prān**, for the vital airs.

**prōn<sup>u</sup>**, adj. old, of olden time; f. sg.nom. **prōñū**, 63.

**pairun**, to put on (*clothes*); conj. part. **pairith**, 76.

**pūrun**, to fill; hence, to inhale breath (37) in the process of Prāṇāyāma; see **prān**, 2; conj. part. **pūrīth**, 37.

In Sanskrit, the process of inhalation is called **pūraka**, while the retention, or 'bottling up' of the inhaled breath is called **Kumbhaka**.  
*See Note on Yōga, §21, and kumbu.*

**pārinēm**, see **padun**.

**Praṇav**, m. the name of the mystic syllable **Om**, see **Om** and **anāhath**; sg.gen. (*m.sg.ins.*) **pranawaki**, 76.

**prārun**, to wait for, await; Pre.p. **prārān**, 83.

**prason<sup>u</sup>**, adj. pleased, gratified; **tas prason<sup>u</sup>**, pleased with him, 65.

**parith**, see **pōḍun**.

**pruthiwōn<sup>u</sup>**, adj. of or belonging to the earth, 52.

**prathuy**, adv. implying distribution; **prathuy tīrthan**, (*going*) to every holy place, going from one holy place to another, 36.

**parāun**, m. recognition, 58.

**pairiv**, see **par<sup>u</sup>**.

**prawād**, m. a proclamation, a crying out; **-karun**, to cry out, make proclamation, 89.

**prāwun**, to obtain; fut.sg.2, **prāwakh**, 29; past part. sg.f., +suff.1p.sg.ins., **prōvūm**, I obtained (*f. obj.*), 103.

**pravēsh**, m. entering, entrance, 2.

**parwāz**,? f. flying, flight; **parwāz tul**, take wings and fly, 99 = *K.Pr.46*.

**paryōkh**, m. a bed; **tūla-paryōkh**, a bed (*stuffed*) with cotton, i.e. a luxurious bed, 73.

**prazalun**, to become lighted, to be set alight (*of a lamp*); 2 past, m.sg.3, **prazalyōv**; +suff.1p.sg.dat., **prazalyōm**, became lighted for me, 4.

**parzānun**, to recognize; pol. imp.sg.2, +suff.3p.sg.acc., **parzāntan**, recognize him, 46; fut.sg.3, +suff.3p.sg.dat. (*for acc.*), **parzānēs**, he will recognize him, 14; past part. m.sg., +suff.1p.sg.ins., **parzōnum**, I recognized, 7.

**pāsh**, m. a net; sg.dat. **pāshēs**, 6.

**pōsh**, m. a flower; sg.gen. (f. sg.abl.) **kapasi-pōshēcē**, 102; pl.nom. **pōsh**, 42, 45.

**posh<sup>u</sup>**, m. a beast, an animal (*as distinct from man*), esp. a beast offered in sacrifice (*see lāmā*), 63.

**push<sup>u</sup>**, m. a florist, a professional garland maker, 39, 40. The fem. of this word is **pushōñū**.

**pashun**, to see, 20, 59, in passive sense, to be seen, to be recognized (*as so-and-so*), 16; conj. part. **pashith**, 20, 59; fut.(or old present), sg.3, **pashi**, or, with interjection ā added, **pashyā**, 16.

**pushōñū**, f. a female florist, see **push<sup>u</sup>**; m.c. **pushōñz'**, 39, 40.

**pushērun**, to make over (*anything to anybody*); inf. or verbal noun, **pushērun**, 61. In mod. Ksh. this verb is **pushērun**.

**pata**, adv. afterwards, behind; **pata rōzun**, to remain behind, to survive, 67; **pata pata**, behind behind, i.e. continually behind; i.e. following after a person, dogging his footsteps, *K.Pr.*56, 57.

**pētā**, see **pyon<sup>u</sup>**.

**pot<sup>u</sup>**, adj. of or belonging to the back, rear, back; although an adj., this word does not change for gender when in agreement with a fem. noun, as in the phrases **pot<sup>u</sup> kath** back-word, i.e. backbiting, **pot<sup>u</sup> kamōyi**, secret income, and so on. Similarly in *LV105* we have **pot<sup>u</sup> zūn** (*f.*), the end of the moonlight, i.e. the last hours of the night.

**path**, l,? m. a path, a way; sg.abl. **amara-pathi**, on the path (*leading to*) immortality, i.e. on the path of reflection on the Self or Ego, 70.

**path**, 2, adv. behind; in **path-kõlu**, of or belonging to the time behind, i.e. of or belonging to former times; sg.abl. **path-kali**, in former times, 91.

**path**, m. a pavement, the floor of a flagged area; sg.dat. **patas**, 52.

**pěth**, 1, adv. on the back, upon, 14, 15, **pěth**, 2, postp. governing dat., on, upon; emp.-y, **dõbi-kõñě-pěthlj y**, on a washerman's stone, 103. Sometimes, in frequently used phrases, **pěth** does not govern the dat., but is simply compounded with the governed word, as in **bar-pěth**, on (*i.e. at*) the door, *K.Pr.*102.

**pětha**, 1, adv. from above; **pětha bõna**, from above (and) from below, from top to bottom, 17.

**pětha**, 2, postp.governing abl., from above, from; **brahmānda-pětha**, (*down*) from the Brahma-randhra (*see brahmānd*), 57; **yěna-pětha**, from which (time), i.e. since, 93.

**piṭhis**, see **pyūth<sup>u</sup>**.

**pětarun**, m. the burden, or responsibility, of carrying out any duty, 61.

**pagan**, to be trusting, to trust (*a person, dat.*), to show trust in, 104; esp.to show trust in a person by lending him money, to give a person credit, 27; past m.sg.3, **poch<sup>u</sup>**, 27; f. sg.1, +suff.3p.sg.dat., **pūch<sup>u</sup>sas**, 104. Note that this verb is intransitive.

**pawan**, m. air, the vital breath (*see prān*, 2), 37, 42; sg.dat. **pawanas**, 17; abl. **nāsika-pawana-dõri**, holding (*i.e. borne upon*) the vital air that (*starting from the heart*) issues through the nose, 33; **pawana-sõtiy**, by means of the vital air (*i.e. by means of suppressing the vital air*), 25.

**piwun**, to drink; past part. m.sg., +suff.1p.sg.ins., **pyuwum**, I drank, 81.

**pay**, m, milk, 54.

**pěyě, pěyě**, see **pyon<sup>u</sup>**.

**pyōdil**, m. the conduct, or behaviour, of a **pyāda** (*lit. footman*), or government messenger, who is looked upon as making his money by oppression, lying, and cheating; hence, wickedness generally, *K.Pr.46*.

**pyōm**, see **pyon<sup>u</sup>**.

**pyon<sup>u</sup>**, to fall, 18, 32 (*sleep fell*), 47, 88 (*the sword will fall*); to fall (*to, dat.*), to apply oneself (*to anything*), to become engaged (*in anything*), 28, 45; to befall, happen, 67, 74, 84, 85, 87, 108.

**pol.** imp.sg.2, **pētā** (*m.c. for pēta*), 28; fut.imp. **pězě** (*m.c. for pězi*), 45; fut.sg.3, **pěyě** (*m.c. for pěyi*), 18; +suff.2p.sg.dat., **pētas pěiy**, it will happen (*i.e. come*) to thy memory, 87; **pěiy**, (*the sword*) will fall (*on*) thy (*body*), 88; pl.3 (*old present*), **pěn**, they fall, 47; past. m.sg.3, +suff.1p.sg.dat., **pyōm**, 84, 85, 108; f. sg.3, **pěyě**, 32; +suff.2p.sg.dat., **pěiy** (for **pěyě**), happened to thee, 67, 74.

**pāyirū**, f. a stirrup; pl.dat. **pāyirěn**, 14.

**pyūṭhu**, m. a pedestal, a throne; sg.dat. **pīṭhis**, 52.

**pyuwum**, see **piwum**.

**pěiy**, see **pyon<sup>u</sup>**.

**pězě**, see **pyon<sup>u</sup>**.

**pūz**, f. worship, ceremonial adoration; sg.dat. **pūzi**, 78, 79; **pūzě** (*m.c.*), 39, 40; **pūz karūñū**, to offer worship (*to, dat.*), to worship, 17, 21.

**pūzan**, m. the performance of ceremonial worship, worship, 22.

**rě**, inj. O!, 3 (*here pleonastic*).

**rachyěyě**, see **raṭun**.

**rūdukh**, see **rōzun**.

**rāh**, m. Rāhu, the demon of eclipse, 22.

**ruhun**, m. garlic, 89, 90, in both cases with a pun on the word **ruh**, soul or spirit (Ar. **rūh**).

**rājy**, m. a kingdom, the ruling of a kingdom; **rājy hyon<sup>u</sup>**, to take ruling, to undertake the rule of a kingdom, 12; sg.dat. **rājēs bōji**, one who gains a kingdom, 62.

**r<sup>a</sup>kh**, f. a line; met. a path or way as narrow as a line, 107; sg.dat. **karmañě r<sup>a</sup>khi** (*written*) in the line of fate - an allusion to the lines of fate supposed to be inscribed on a person's forehead on the 6th night after birth, 107.

**rum**, m. a hair of the down of the body; used met. to indicate a very small quantity or an instant of time; **pūchūsas na rumas** (sg.dat.), I did not trust in him by a single hair, or for a single instant, 104.

**rainī** or **rōnī**, f. a queen; hence, in voc. **rainyā**, (*politely*) o Lady!, 10.

**rang**, 1, m. the stage of a theatrical performance; hence, a theatrical performance; pl.dat. (*in sense of gen.*), **rangan**, 81.

**rang**, 2, m. mode, manner, fashion; **kyuth<sup>u</sup> rang**, of what kind of fashion?, 84, 85.

**rinz'**, see **ryūnz<sup>u</sup>**.

**rūñ<sup>u</sup>**, f. a wife, a man's wife (*from the point of view of the husband*); sg.dat. **māe hyuhu**, like a wife, *K.Pr.201*; pl.nom. **māe<sup>u</sup>**, *K.Pr.102 (x4)*.

**rūpi**, adj. used-°, possessing the appearance of, acting in the character of, in **bhāryě-rūpi**, acting in the character of a wife, 54; **mātru-rūpi**, in the character of a mother, 54; **māyě-rūpi** in the character of earthly love, 54; **zada-rūpi**, acting in the character of inanimate nature, stolid like an insentient block, 20.

**rūph**, m. shape, bodily form, 15.

**ras**, m. juice, sap, liquor, essence, distillate, 40; a person's essence, his power, energy, 48; charm, pleasure, delight; **nāṭě-ras**, the delights of (*watching*) dancing, 73. Sg.abl **shěshi-rasa**, (*water it*) with the essence of the moon, i.e. with nectar, 40; **rasa-nishě-ti**, (*exerted myself*) even beyond my natural power, 48.



**rasan**, f. the tongue; sg.abl. **rasani**, (*uttered*) by the tongue, 58.

**rostu**, adj. suff. signifying 'devoid of'; **lāgi-rostu**, one who is without (*selfish*) aim, disinterested, 61, 65; **pahāli-rostu**, shepherd-less, 108.

**rasāyēn**, m. an elixir, a magic potion, 80.

**r<sup>o</sup>t<sup>u</sup>**, adj. good, beautiful, excellent; m. pl.nom. **rāti**, 51.

**rāth**, f. night, 42; **dēn rāth** (55, 91), **dēn kyōh rāth** (3, 5, 65), or **dēn kyāwu rāth** (19), day and night, always, continually, without surcease.

**rathu**, m. a chariot, 73.

**raṭun**, to seize, grasp, take hold of, 3, 4, 24, 26, 101, 104, 107; *K.Pr.102*; to seize, to bring into subjection, 55, 80; (*of a road*) to seize, to enter (*a road*) and follow (*it*) diligently, 82; **hēth raṭun**, having taken to seize, i.e. to hold, 69. Conj. part, **rajith**, 55, 104; **hēth rāṭun**, to know how to seize, &c., 26, 80. Past part.1, m.sg. **rot<sup>u</sup>**, 24; +suff.1p.sg.ins. **rojum**, I seized, &c., 4, 69, 82, 101; also +suff.3p.sg.dat. **roṭumas**, I grasped it, 3: abl. **ami raṭi**, by this which had been grasped, i.e. by grasping this, 107. Past part. 2, f. sg. **racyēyē**, *K.Pr.102*.

**rōāun**, to be preferred, to be liked; fut.(pres. subj.), sg.3, **rōchē** (*m.c. for rōhci*), 21.

**rav**, 1, m. a sound, an utterance, 33. See **anāhath**.

**rav**, 2, m. the sun, 16, 53.

**rāwun**, to be destroyed, be lost; inf. obl. **rāwan-tyolu**, lit. the blister caused by the destruction (*of something desired*), hence, an intolerable pain, 108 ; past, m.sg.3, **rōwu**, 66; past conditional, sg.3, **rāvihē**, 95.

**ryūnzū**, a ball (*the toy made of lac*); pl.nom. **rīnz<sup>i</sup>**, 66.

**raz**, f. a rope; sg.dat. (*for acc.*) **razi**, 95.

**ruz**,? f. a disease, 8. See **bhav**.

**rāza-dāñū**, f. ? the work of a **rāz** (*plasterer*), ? plastering; sg.dat. **rāza-dāñě**, 85. The meaning of this word is now unknown, and that given here is a mere suggestion.

**rāza-hams**, m. a swan (*said to have a beautiful voice*), 86.

**razan**, ? f. the night, 22.

**rōzun**, to remain (*in one place*), abide, stay, 65; to remain, to remain concealed, to keep oneself hidden, 44; to remain over and above, to be left over, to survive, 2, 67; **hushyār rōzun**, to remain careful, to take care, *K.Pr.46*. Conj. part. rūzith, 65; imp.sg.2, rōz, *K.Pr.46*; fut.sg.3, +suff. 2p.sg.dat. , **rōziy**, it will remain for thee (*after death*), 67; pl.3, **rōzan**, 2 (*old present*); past. m.sg.2, **rūdukh me<sup>u</sup>**, thou remainedst hidden from me, 44.

**sab**, adj. all (*a Hindi word, the Kāshmīrī word being sōr<sup>u</sup>, q.v.*), 16.

**sāban** f. soap, 103.

**sād**, m. eating with relish, tasting, enjoying, 90; hence, met., the true enjoyment, the pure happiness (*begotten by the discrimination between that which is transient and that which is eternal*), 45, 90 (*with double meaning, i.e. both lit. and met.*); sg.abl. **sāda**, 45.

**sadā**, adv. always, continually; emp.-y, **sadōyi**, 7.

**sěda**, adv. straightly; hence, with straight mind, attentively, heedfully, carefully, 91.

**sadbhāv**, m. pure devotional love, loving trust; sg.abl. **-bhāwa**, 45. Cf. **bāv**.

**siddh**, a holy person who has attained to one of the stages of beatitude; voc. **siddha-māli siddhō**, O respected Saint! (*see mōl<sup>u</sup>*), 91.

**sōd<sup>a</sup>r**, m. the sea, the ocean; sg.dat. **sōdaras**, of (*or to*) the sea, *K. Pr*, 46; in the ocean, 106; abl. **bhava-sōdari-dār**, the current (*or tide*) of the ocean of existence, 74.

**sadöy'**, see **sadā**.

**sagun**, that which has properties, the material (*as opposed to pure spirit*), the material universe, 1.

**she<sup>u</sup>**, see **shěh**.

**soh<sup>u</sup>**, m. a money-lender, 27.

**suh**, see **tih**.

**shūba-wōnu**, adj. possessing beauty, adorned; m.sg.dat. - **wōnis**, 52.

**shěh** (13) or **shě** (25), card, six; ins. sg. **shěyi**, by (*a group of*) six, 13; pl.dat. (*for gen.*) **shěn**, (*a lord*) of six, 13.

The number six has various mystic meanings. Thus, there are six attributes of the Deity, viz. (1) **sarva-jñatā**, omniscience, (2) **trīpti**, contentment, (3) **anādi-bōdha**, having perception from eternity, (4) **svatantratā**, absolute independence, or absolute self-sufficiency, (5) **nityam-alupta-śhakti**, having potency that is incapable of being diminished, and (6) **ananta-śhakti**, omnipotence. There are six enemies, or sins which impede union with the Supreme. For a list of these, see Zūb. There are six ūrmis, or human infirmities, viz. (1) **śhoka**, grief, (2) **mōha**, delusion, (3) **jarā**, old age, (4) **maraṇa**, death, (5) **kṣhudh**, hunger, and (6) **pipāsā**, thirst. There are six **avasthās**, or periods of human life, (1) **śhiśhutva**, babyhood, (2) **bālya**, childhood, (3) **kaumāra**, youth, (4) **yauvana**, puberty, (5) **tārunya**, young manhood, and (6) **vārdhakya**, old age. Some omit numbers 1 and 5, and have only four periods, translating **yauvana** by 'manhood'. All these sextets are referred to in 13.

There are, further, six **vikāras**, or changes of condition, in a man's life, indicated, by the six verbs, **asti**, he exists; **jāyatē**, he is born; **vardhatē**, he grows up; **vipariñamatē**, he is developed; **apakē'iyatē**, he declines; and **naśhyati**, he is destroyed (82).

In 25 and 82, reference is made to the six **chakras**, or circles, regarding which, see Note on Yōga, §9, 13

**shēhol**<sup>u</sup>, 1, m. coolness; **shēhol**<sup>u</sup> **karun**, to make coolness, to cool oneself, *K.Pr.102*.

**shēholu**, 2, adj. cool; f. sg.nom. **shēhūjū**, *K.Pr.102*.

**shōkh**, f. fear, apprehension, 73-6.

**shekh**, to fear, to be afraid; imp.fut. **shīkizi**, 70.

**shēk<sup>a</sup>th**, f. the Śhakti, or energetic power of a deity, conceived as the female consort of the latter; esp.in these poems, the Śhakti of Śhiva. She is the immanent aspect of Śhiva, i.e. the aspect in which he pervades the universe. She is not in any way different from, or independent of, the Supreme Śhiva, but is one and the same with him. She is immanent in every human being, and has herself an infinite number of aspects or modes. In order to obtain final emancipation, it is necessary to grasp the fact of her essential oneness with the Supreme, 68; **Śhiva-shēk<sup>a</sup>th**, Śhiva and his Śhakti, 2.

**shēl**, f. a large stone, a rock, 52 (x3).

**shīl**, m. good behaviour, right conduct, 24.

**sōhīl**,? m. the seashore, *K.Pr.46*.

**shēm**, tranquillity, quietism, quietude, absence of passion, 71; **shēm-dam**, quietude and self-restraint; sg.abl. **shēma-dama-kriyē-pūñ<sup>u</sup>**, the hedge of holy acts joined to quietism and self-restraint, 63.

**sō'ham** (90), a Sanskrit formula meaning 'I am He', or 'I am That', and expressing the identity of the soul with the Supreme. With the letters reversed, it becomes **hamṣa**, which is used as a mantra, or mystic formula. See **hams**, 2.

**shēmbhu**, **Śhambhu**, a name of Śhiva; sg.dat. **shēmbhus**, 45.

**shēmūn**, to be quiet, to be at peace, 27; (of water) to be at rest (and gradually soak away), 106; pres. part, **shēmān**, 106; fut.sg.3, **shēmi**, 27. **shēnkar**, m. Śhaṅkara, a name of Śhiva, 25; **shēnkar-swātma**, Śhiva (recognized as) one with Self, 39, 40; **shēnkara-bokt<sup>u</sup>**, one who is full of devotional faith to Śhiva, f. - **bhūkti**, 18.

**shūñ**, m. the transcendental Void, emptiness (Sk. **śhūnya**); in Śhaiva philosophy, the imaginary body in which one feels oneself in dreams, a vague, indistinct, and undefined something which is practically 'Nothing, not unlike the 'nothing of the experience of the really dreamless deep-sleep state in our waking life (*see Śhiva-sūtra-vimarāinī*, trans. p.18, and *Kashmir Shaivism*, pp.77, 82). When a Universe comes into apparent existence, the Supreme Beings after a course of development through various phases (*K. Shaivism*, pp.62 ff), associates Himself with **Māyā** (*illusion*), and thereby becomes subjected to limited individual experience. In the first stage of this association, he, as the experiencer, loses the realization of Himself as the 333Self of the experience; and, as this happens, He becomes sleepy.

In this sleep His perception of Himself as 'All This becomes dim, as the vague, undefined, something, or **śhūnya**, already mentioned. **Śhūnya** may therefore be looked upon as the first stage in limited consciousness, and in the reverse order (*of the soul becoming united with the Supreme*) it is therefore the last stage of limited consciousness before the soul becomes conscious of universal experience as one with the Supreme in one of the five phases or conditions prior to this association with Māyā. In the microcosm of the body, **Yōgīs** locate this **śhūnya** in the **Sahasrāra**. See *Note on Yōga*, §20, 24.

Hence Lallā, in 1, says that, when the **shūñ** (*i.e. śhūnya*) became dissolved (*in the course of union with the Deity*) only pure (*i.e. universal*) consciousness remained. Lallā is fond of the expression **shūñēs shūñāh mīlith gauv** (11, 30, 69). Here **shūñēs** is the dative singular, and

**shūñāh** is the nominative singular with the suffix of the indefinite article, and the whole means literally ‘a void became merged in the Void’ that is to say, a thing which is really nothing, or mere emptiness, became merged in the Great śhūnya explained above. The thing which is really nothing is the apparent material existence - the material world, or the consciousness of the material world.

With the acquirement of true knowledge, its unreality is recognized, and the apparent reality disappears in the transcendental Void. Cf. the remarks on LV69 in art. sōm. Sg.nom. **shāñ**, 1; +suff.indef. art. **shāñāh**, 11, 30, 69; dat. **shāñēs**, 11, 30, 69.

**shūñākār**, m. having the form of the Void, reduced to becoming nothing but the Great Void (see **shūñ**), 50.

**shūñālay**, m. he whose abode is the Great Void (see **shūñ**), i.e. the Supreme, 15.

**Shur**<sup>a</sup>, m. an infant; **dōda-shur**<sup>u</sup>, a milk-infant, a sucking child, 70.

**shramāwun**, to labour at; hence, **dōd shramāwun**, to labour at milk, to milk, 38.

**shrutawōn**<sup>u</sup>, m. one who hears well, one who is the reverse of being deaf, 20.

**shrōāun**, to become pure; 2 past, m.sg.3, +suff.1p.sg.gen. **shrōāyōm**, 105.

**shēshī**, m. the moon; **shēshi-kal**, a digit of the moon, 25, 69; **shēshi-ras**, moon-juice, the water of immortality, nectar, **amṛuta**, sg.abl. - **rasa**, 40. For the mystic terminology in connexion with the moon in Śhaiva theology, see art. **sōm**.

**shās<sup>at</sup>r**, m. a holy book, the general body of sacred writings; sg.abl, **shāstra**, 27.

**shēsatar**, m. iron; sg.dat. **shēstaras**, 100 = K.Pr.46.

**shāṭh**, m. a sand-bank (*hidden under water*) in a stream, a shoal; sg.abl. emp.-y, **shāṭhay**, 84, 85.

**shēth**, card, a hundred; **shēth-shētī**, hundreds, 6.

**shiv**, m. Śhiva, the Supreme Deity, absorption in whom is final emancipation, 8, 14, 51-54, 80; sg.gen. **shiwun<sup>u</sup>**, 58; dat. **shiwās**, 68; voc. **shiwa**, **shiwa karān**, uttering the cry of ‘Śhiva! Śhival’, i.e. meditating on the fact that all that exists is one with Him, 65; **shiwa-may**, made up of Śhiva, consisting of Śhiva, 16; **shiwa-pūzan**, the worship of Śhiva, 22; **shiwa- shēk<sup>a</sup>th**, Śhiva and his Śhakthi, or energetic power, 2, cf. 68, and art. **shēk<sup>a</sup>th**; **parama-shiv**, the Supreme Śhiva (gen. - **shīwun<sup>u</sup>**), 58; **tētana-shiv**, Śhiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

**shwās**, m. a breathing, a complete breath, inspiration and expiration; sg.acc. **shwās**, 55.

**shēwotu**, m. the six-staged road, i.e. either the six vikāras or the six cakras (see art. **shēh**), 82.

**shyāma-gal**, m. dark-blue-necked, a name of Śhiva, whose neck was dyed a dark blue by drinking the Kālakūṭa poison at the churning of the ocean; sg.voc. **shyāma-galā**, 13.

**sahaz**, adj. inborn, natural, innate; as subst. m. natural character, true nature, reality; hence, obl. sg. **sahaza**, as adv. naturally, innately, 18 (according to one interpretation), 45; as an epithet of the Supreme Śhiva, **sahaz** means ‘He who is real and true’, 18 (according to another interpretation), 43; **sahaza-kusum**, a flower of the true nature, i.e. a flower born from one’s inner soul, a flower which is a true offering of love; or (?) a flower of reality, a real flower, 21 (see note to the verse).

In Sanskrit, the compound **sahaja-vidyā** means ‘the knowledge, or state of experience, in which the true relation of things is realized’. It is the consciousness of the identity of the Self with Śhiva. Lallā frequently uses the word **sahaz**, by itself, with this meaning of ‘the

nature of Self'. Thus, in 29, she has **sahaza-vēgār**, discrimination as to the nature of Self, and in 30 she has **sahaz vēchārun**, exercise this discrimination as to the nature of Self. From the idea of 'the nature of Self', it comes to mean 'knowledge of the nature of Self'. Thus, in 29, we are told that quietude and self-command are not necessary causes **sahazas**, i.e. of a knowledge of the nature of Self.

Similarly, **sahaz** has the same meaning in 35 and 62. Sg.nom. **sahaz**, 30, 35, 43; dat. **sahazas**, 29, 62; abl. and obl. **sahaza**, 18, 21, 29, 45.

**sēkh**, f. sand; sg.obl. **sēki-lawar**, a rope of sand, a rope made by twisting sand, an impossibility, 107.

**sukh**, m. happiness, ease, *K.Pr.201* (x3).

**sakharun**, to prepare for a journey, to set out; to set oneself to any task, busy oneself with, 10; imp.sg.2, **sakhar**, 10.

**sakol<sup>u</sup>**, adj. all, the whole, everything, 38; m. pl.nom.emp.-y, **sakaliy**, 1, all men, 47 (*according to another interpretation, this is sakaliy*, 2, below, q.v.).

**sakaliy**, 2, adv. without having eaten food, hungry and athirst, 47 (*see the preceding*).

**sul**, f. the early time, the time before any fixed time; hence, the propitious time (*for doing anything*), 99 (= *K.Pr.46*), 100. The word often means 'early dawn', and perhaps also has this meaning in these passages.

**salil**, m. water, 16, 29; sg.dat. **salilas**, 29.

**sōm**, m. the moon. The moon plays a considerable part on the mystic side of Śhaivism, and is frequently mentioned in this connexion in the *Lallā-vākyāni*. In these verses it appears under four different names, viz. **shēshi** (25, 40, 69), **sōm** (34), **tandar** (9, 22, 109), and **tāndarama** (93), corresponding, respectively, to the Sanskrit **śhaśhin-**, **sōma-**, **chandra-**



, and **chandramas**-. It will be convenient to bring together the various mentions of the moon, and to explain the mystic references thereto.

As explained in the Note on Yōga (§9, 13 ff.), starting from the base of the abdomen - the Mūlādhāra, or sacral plexus - upwards along the spinal cord there are in the body six cakras, or circles. Over these is the seventh, the Sahasrāra, or medulla oblongata (§19, 27). In this Sahasrāra, in mystic parlance, is the moon, and also the abode of the Parama Śhiva, or Supreme Śhiva - the transcendental realm named Kailāsa or Akula (§19). By blocking up the breath in the Nādis, while meditating upon this Sahasrāra Cakra, the Yōgī tries to enter into the highest Samādhi, or mental absorption, in which the Citta, or organ of thought, is absorbed, microcosmically, into Sahasrāra, and, macrocosmically, into Parama Śhiva (§21). This is Mukti, or final release - what we should call salvation.

The above explains the reference in LV25, in which the authoress says that by continual suppression of her vital breaths she had cut her way through the six forests (i.e. the cakras), so that the digit of the moon awoke and appeared to her. Similarly, in 34, she refers to a Yōgī, in whose Kanda or bulb (§5) the mystic syllable 5775 is firmly fixed (§23, 24), and whom the Kumbhaka exercise (§21) leads to the home of the moon, or Sahasrāra. He thus obtains samādhi.

In 69 she says, 'I held the steed of my Citta, or thought, by the rein of absence of desire, after much practice having joined together the vital breaths of the ten Nādis. Thereupon the digit of the moon (in the Sahasrāra) melted and descended upon me, and the nothingness of the transient world became merged in the Nothing.' In the Sahasrāra is the Void (§20, 24), in which the empty world of matter becomes merged. The 'melting' of the moon means that the lunar nectar descends, as explained in the following remarks on No. 40.

In 40, the authoress advocates spiritual worship, in which the flowers offered to the object of worship (Śhiva) are devotion, while over his (mental) image is to stream - not material water, but-the juice of the digit of the moon (lunar nectar) abiding in the Sahasrāra at the top of the vertebral column (§8, 19 if). The nectar passes down through the su? umnā and ida<sup>u</sup>; ndr] is (§8). The Yōgī who is becoming absorbed into Sahasrāra drinks this nectar, and becomes master over himself and the kula (see kōl) (§21). Thus the expression means that he is to devote himself to samādhi by absorption into Sahasrāra.

The same ideas are found in No. 9. She states, 'when the sun disappeared, there came the moonlight; when the moon disappeared only Chitta, or thought, remained. When Chitta disappeared nothing was left anywhere'. Just as the moon is in the highest cakra, so the sun is in the lowest, the Mūlādhāra, near the perineum (§5, 9). 'Disappeared', means 'ceased to be present in consciousness'. That is to say, the Yōgī raises his consciousness from the Mūlādhāra to the Sahasrāra (§21), the sphere of absolute being. Here the sense of difference between his individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light.

In 93, there does not appear to be any reference to the moon of mysticism. It is stated that the Chit, or pure spirit, is ever new and new, i.e. is ever full of new illusions, just as the natural moon is ever new and new, i.e. perpetually changes as it waxes and wanes.

Similarly, *No.109* presents no difficulty. Lalla states that after much searching she came from the inmost recesses of her soul into the moonlight, meaning either that she came into the light of true knowledge, or that her Chitta, or organ of thought, became absorbed into Sahasrāra, as explained above.

There remains No. 22. This is dealt with in the note on the verse, and what is there said need not be repeated. Sg.obl. **sōma-garē**, in the home of the moon, or the Sahasrāra (*see above*), 34.

**som**<sup>u</sup>, adj. equal, alike, 5, 16. Sg.abl. **sami graṭā**, by equal, i.e. by thorough, union, 1; m. pl.nom. **samē** (*m.c. for sāmi*), 16.

**sum**, f. a bridge, 34, 50, 96 (= *K.Pr.47*), 98; *K.Pr.46*, 47. Pl.dat. **Suman-sath**<sup>u</sup>, an embankment with bridges, i.e. an embankment broken here and there, the gaps being covered each by a crazy foot-bridge of only two or three planks (*v.1. swamana-sūth*<sup>u</sup>), 98.

**simhāsan**, m. a throne, 73.

**samun**, to assemble, come together, unite for some purpose; cond. past, pl.3, **samahōn**, 95.

**sōman**, m. jasmine; **sōman-bāg**, a jasmine-garden, 68; see **swa**.

**suman**, see **sum**.

**sěmanz**, *K.Pr.18* (= LV98), **sěmanz sōthi** being translated ‘in the middle of the way’. The correct reading is apparently **suman-sěthi** or **swamana-sōthi**, as in LV98. See **sum** and **swa**.

**samsār**, m. the material universe, 35, 37; transmigration, the weary round of birth and rebirth, which must be endured by a soul till it obtains salvation, 6. Sg.gen. **samsārun**<sup>u</sup>, of which them, sg.dat. is **samsāranis**, 6. In modern Ksh. this form of the genitive is reserved for masculine proper names; sg.dat. **samsāras**, 35, 37.

**sana**, a suffix added to interrogative words to indicate indefiniteness, as in **kyāh-sana**, sg.abl. **kawa-sana**, what kind of, 39.

**sōn**, m. gold, 100 = *K.Pr.46*.

**sand**<sup>u</sup> (f. **sūnzū**), suffix of the genitive of all singular masculine animate nouns, except proper names. Cf.

**sand<sup>u</sup>**. M.sg.nom. **gōra-sond<sup>u</sup> wanun**, the word (*i.e. instruction*) of the teacher, 108; f. sg.dat. (*in sense of instr.*) **dayě-sanzěprahě**, with the love of God, 105.

**sanděh**, m. doubt, 7.

**sandārun**, to make steady, to put the brake on, to block (*the wheels of a carriage*), 26; to make (*oneself*) steady, to come to one's senses after a faint, to become cool and courageous after being subject to mental agitation, to take courage, 70; conj. part **sandōrith**, 26; imp.fut. **sandōrīzi**, 70.

**sangāṭh**, m. collection, bringing together into one place; **sangāṭh karun**, to bring together in this way (*used especially of collecting appliances, materials, &c., before setting to at any work*), 17.

**snān**, m. bathing, esp. bathing as a religious exercise (*borrowed from Sanskrit*); **snān karun**, to bathe as ab., 32, 46. The Ksh. form of this word is **shrān**.

**sannyās**, m. an ascetic, a wandering devotee, 36.

**sapadun**, conj. 2, to become; past m.sg.2, **sapodukh**, thou becamest, i.e. thou hast become, 86.

**sōpanun**, conj. 2, to become; past m.sg.3, **sōponu**, 5.

**sparshun**, to touch; fut.sg.3, **sparshi**, 37.

**sar**, m. a lake, an ocean, 47 (x2), 50, 78, 79; **amrēta-sar**, the lake of nectar, i.e. blissful union with the Supreme, 68 ; **bhawa-sar**, the ocean of existence, 23; +suff.of indef. art. **sarāh**, a certain lake, 50; sg.dat. **saras**, 23, 47, 68; sg.abl. **sari**, 47.

**sāri** adj. inundated, flooded, (*of a lake*) overflowing, 50.

**sirě**, m. the sun; sg.dat. **sirěs**, K.Pr.201.

**sor<sup>u</sup>**, m. in **sārī-pholu**, a mustard-seed (as an example of minuteness), 47.

**sōr<sup>u</sup>**, adj. all. This word almost invariably takes emph. *y*, and becomes **sōruy**; m.sg.nom. **sōruy**, all that exists, everything, the totality of creation, 31, 42-3 ; m. pl.nom. **sōriy**, all, every one, 95, *K.Pr.150*; dat. **sārēniy padan**, in all the verses, 84.

**sur**, m. a god; sum-guru, the chief of the gods (*see art. guru*); **sura-guru-nāth**, the lord of the chief of the gods, the Supreme Deity, 5, 65.

**srugāl**, m. a jackal; pl.nom. **srugāl**, 47.

**sarun** or **sōrun**, to remember, 50, 91; to call to mind, to remember affectionately, meditate upon, 45, 65; conj. part. **sōrith**, 65 ; Pre.p.with force of pres. sg.2, **sōran**, dost thou remember?, 91 ; old pres. and fut.sg.1, +suff.3p.sg.dat., **saras**, I remember it, 50 (x4); 3, **sōri**, 45.

**sārī-pholu**, see **sor<sup>u</sup>**.

**saras**, see **sar** and **sarun**.

**sarva**, adj. all (*borrowed from Sanskrit*), in **sarvagath**, going to all places, hence, as an epithet of the Deity, All-pervading, Omnipresent, 64; **sarva-kriy**, he who made all things, the All-Creator, 59. The Ksh. word is **sēr<sup>u</sup>**.

**Surya**, the sun (*borrowed from Sanskrit*), in **sūrya-maṇḍal**, the orb, or disk, of the sun, used metaphorically to indicate the Supreme Deity, 75. The Ksh. word is **sire<sup>u</sup>**.

**sath**, 2, adj. good, 82; subst. m. a good man, a virtuous man; pl.nom. **sath**, 59, in both cases with alternative rendering of 'seven' (**sath**, 3).

**sath**, 3, card, seven; nom. **sath**, 59 (*see sath*, 2), 82; abl. **sati**, 50; **sati nēngi**, seven times, on seven occasions, 50. The seven worlds (*lōka*) are the earth, sky, heaven, middle region, place of rebirths, mansion of the blast, and abode of truth. There are also seven lower regions, called, respectively, Atala, Vitala, Sutala, Rasātala, Talātala, Mahātala, and Pātāla (*see* 59). In 82, Lallā states that after going through six paths (i.e.

the six cakras, or the six vikāras, see art. **shěh**), she arrived at the **sath-mārg**, which means either 'the good road' or else 'the seventh **bhūmi**'. There are seven **jñāna-bhūmis**, or planes of knowledge; viz. **śhubēcchā**, or the plane of auspicious desire (*for knowledge*); **vicāraṇā**, or the plane of consideration; **tanu-mānasa**, or the plane of the subtle mind; **sattvāpatti**, the plane of acquirement of good sense; **sayhśhakti**, the plane of intimate acquaintance; **padārtha-bhāvinī**, the plane of possession of the (*true*) meanings of words; and, seventhly, **turyagā**, or that which conducts to the **Turya** state, or condition leading to final emancipation.

**sath**, 4, f. hope; sg.dat., emp.-y, **sūch<sup>u</sup>y**, 102, Cf. **satun**.

**sāth**, m. a particular moment of time, an instant, 25; an instant of time, a very short time, a moment, 104; a moment of time, (*in astrology*) a particular fortunate, or unfortunate, moment, 3; sg.dat. **sātas**, for a moment, for an instant, 104; sg.abl., emp.-y, **tamiy sōtiy**, at that very moment, 25.

**sōth<sup>u</sup>**, m. an embankment, e.g. along a river bank to confine the channel, and used as a road, 74, 98 = K, Pr.18; sg.abl. **sōthi manz** (for dat. **sōthis manz**, see **manz**), 98, K.Pr.18. Cf. **sum**.

**sthān**, m. a place, position, region, 57, 82; sg.abl. **sthāna**, 57.

**sthir**, adj. fixed, firm, permanent, 73.

**satun**, conj. 2, to hope; past f. sg.1, +suff.3p.sg.dat. **sūchūsas**, I hoped in it, 104 Cf. **sath**, 4.

**sōtiy**, see. **sāti** and **sāth**.

**sāty**, see **sāti**.

**s<sup>a</sup>ch**, m. a tailor; sg.ins. **sāchi**, 103.

**sūgūsas**, see **satun**.

**sūgū**, see **sath** 4.

**swa**, adj. and pron. own; self. This is a Sanskrit word, and occurs only in borrowed Sanskrit compounds. Owing to the fact that *wa* following a consonant, and *u* in borrowed words, are both, in Kashmiri, pronounced as *ö*, Lallā frequently makes use of this to effect double meaning. Thus: (28) **swa-para-větār**, discrimination on the Self and on the Supreme, or on the Supreme, who is the Self. One of these two is here certainly the correct translation; but the words are also, capable of being taken as *sö-para-věāār* (i.e. **su-para-vichāra**), discrimination on Him who is excellently Supreme; (36) **swa-darshēna-myūl<sup>u</sup>**, union with the Self (i.e. God) (brought about by) visiting (holy places), or *sö-darshēna-myūl<sup>u</sup>*, union brought about by the excellent Visiting (of holy places); (68) *swa-man-bāg*, the garden of one's own heart, or, taking *söman* as equivalent to the Persian *summan*, - **söman-bāg** means 'a jasmine-garden'; (98 = *K.Pr.18*); **swa-mana-sūth<sup>u</sup>**, the embankment of (the illusions of) one's own mind, or **suman-sūthu**, an embankment with crazy bridges (*see sum*); (71, 79) **swa-věchār**, discrimination exercised as regards the Self, or **sö-věchār**, the good discrimination. **Swa-rūph**, m. own form, i.e. the nature of anything, identity with; thus, (15) **kha-swarphū**, He who is identical with, or consists of, absolute vacuity, the impersonal Supreme Deity; (67) **niza-swarūph**, the nature of what is one's own, the nature of Self.

**söwu**, adj. plenteous, abounding (*of a crop*), 66.

**savikās**, m. that which has wide expansion, the total expanse of creation, the visible creation, 1.

**swömi**, m. a lord, one who is master or owner; **shēn swömi**, the owner of the six (*attributes of the Deity*), 13, see **shēh**.

**sāwun**, to cause to sleep, to put to sleep, to lay to sleep; conj. part, **sövith**, *K.Pr.57*.

**swar**, m. heaven; **bhūr**, **bhuwah**, **swar**, the earth, the atmosphere, and heaven - i.e. the whole visible universe, 9.

**swarg**, m. heaven; sg.dat, **swargas böj**, a possessor of heaven, 62.

**swarūph**; see **swa**.

**swās** or **sās**, 1 (q.v.), m. ashes, 43.

**swātma**, m. one's own self; hence, the Self, recognized as identical with the Supreme; sg.dat. **swātmas**, to the Supreme Self, 61; **shēkar-swātma**, Śhankara (*i.e. Śhiva*) recognized as one with Self, 39, 40.

**swayam**, oneself (*borrowed from Sanskrit*), 33.

**sōy**, **suy**, see **tih**.

**syund<sup>u</sup>**, m. the river Sindh, one of the three principal rivers of Kashmir. Its waters are sacred. **syundu-zal**, pl. the waters of the Sindh, 81.

**saz**, f. fuller's earth, 103.

**ta**, 1, conj. and, 3, 4, 13, 17, 20, 22, 24, 29, 31, 35 (x2), 37, 39, 41, 44, 48, 52, 56-7, 78-9, 89, 90-1, 94- 5, 101-2-3 ; K.Pr.18 (x2), 102 (x2); **na ta**, and not, nor, 96-7; K.Pr.47, 102; cf. **na ta** under **ta**, 2; **na . . . na . . . ta**, not . . . nor . . . nor, 15. A strengthened form of this word is **tōy**, 1, q.v.

**ta**, 2, conj. then, and then, and next, thereupon (= Hindi **tō**) (*in this sense often scarcely distinguishable from ta, 1*), 1, 4, 19, 23, 43, 47, 68, 82, 104; then, and then, thereafter, but, 98; then, so, accordingly, therefore, 21, 30, 33, 42, 46, 51-2, 54, 70, 80- 1, 89, 99 (x2), 100; K.Pr.46 (x4); then, so that, 66; then, and yet, nevertheless, 60; then, used to indicate the apodosis of a conditional or quasi-conditional, sentence, 2, 27, 55, 87, or the antecedent clause of a relative clause, 61; often (*like the Hindi tō*) colouring a whole sentence, but itself hardly translatable, I wonder if, well then, verily, &c., according to the context, 9, 19, 92; **na ta** (= Hindi **nah** 71:6), otherwise, or else, 19, 71; K.Pr.150; cf. **na ta** under **ta**, 1. A strengthened form of this word is **tōy**, 2, q.v.

**ti**, conj. (= Hindi **bhī**) also, 48, 106; K.Pr.18; even, 32, 48; **kēh ti nā**, nothing at all, 9, 11; **kēh ti nō**, nothing at all, 90; **kāchhi nō sath**, no substance



at all, 41; **kõh ti na khěth**, no harm at all, 77; **tõ ti** (*Hindi tau bhī*), even then, 29.

**tõ**, = **ta**, 2, in **tõ ti** (*Hindi tau bhī*), even then, 29.

**tõdi**, see **tõru**.

**taday**, adv. then only, then and not till then, 77.

**tagun**, conj. 2, to be known how to be done, to be possible. This verb is used as a potential verb, the ability always being mental, not physical (*cf. the Sanskrit tajjñāna-*, by which Pandits translate this word); **tih yěs tagi**, to whom that is possible, i.e. he who knows how to do that, 24; **tih yěs karun tapi**, to whom the doing that is possible, he who knows how to do that, 37. If it is desired to indicate physical possibility the verb **hěkun** (*q.v.*) must be used.

**tih**, pronoun of the third person, he, 5, 6, 8, 20, 24, 27, 31 (x2), 33-4, 37 (x2), 43 (x2), 65, 71-2, 76, 105; she; it, 70; K Pr. 46 (x2); substantival demonstrative pronoun that, 20-1, 37, 57 (x2), 69, 75, 90, 94, 107; adjectival demonstrative pronoun, 3, 15, 25, 28 (x2), 34, 47, 52 (x2), 77, 81, 104; sometimes used substantively, but treated as an adjective (*see below*), 2, 12-13, 58 (x2), 94. This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, as seen above, there is a cross-division, according as it is used substantively or adjectivally. We shall consider the substantival forms first. As an animate substantival pronoun, the following forms occur:- m.sg.nom. **suh**, he, 8, 24, 31, 33; emp.-y, **suy**, he only, he verily, 31, 34, 37. dat. **tas**, to him, 20, 34, 37, 105; with emph.1, **tāsī**, to him only, 65. gen. (*m.sg.nom.*) **tasond<sup>u</sup>**; emp.-y, **tasonduy**, his only, 72. ins. **tāmi**, by him; emp.-y, **tāmiy**, by him alone, by him verily, 5, 43 (x2). pl.nom. and acc. **tim**, they, 6; them, 76; emp.-y, **timay**, they alone, 27. gen. (*m.sg.nom.*) **tihond<sup>u</sup>**, their, 71. There is no occurrence of the feminine pronoun used substantively in the songs.

As an inanimate substantival pronoun, we have the following:- sg.nom.and acc. **tih**, it, that, 24, 37, 70, 107; emp.-y, **tiy**, 20, 21. dat. **tath**, to it, *K.Pr.46* (x2). abl. **tawa**, by that; used adverbially to mean ‘for that reason’, ‘on that account’, ‘therefore’, 57 (x2); emp.-y, **taway**, therefore, 69, 90, 94; by that means, 75. pl.nom.; emp.-y, **timay**, those very, 13.

Used as an animate pronominal adjective, the following forms occur. They are the same as the corresponding substantival forms:- m.sg.nom., emp.-y, **suy**, that very (god), 15. pl.nom. **tim**, those (rams), 77. f. sg.nom. **sōh**; emp.-y, **sōy**, am) only that (Lal), 81. When used as an inanimate pronominal adjective, the substantival forms **tih** and **tiy** of the nominative are not used, the animate substantival forms (**suh**, **suy**; f. **sōh**, **sōy**) being used instead. On the other hand, the inanimate substantival form of the dative, **tath**, is also used as an adjective. Thus:- m.sg.nom. **suh**, that (wine), 104; emp.-y, **suy**, that very (time) 3, (spell) 34. dat. **tath**, in that (lake), 47. abl, **tami**; emp.-y, **tamiy**, at that very (time). 25. pl.acc. **tim**, those (foods), 28; those (garments), 28. f. sg.nom. **sōy**, that very (stone), 52 (x2).

As regards the use of the substantival forms of this pronoun, as semi-adjectives, this consists in the use of **suh**, **suy**, **sōh**, or **sōy**, instead of **tih** or **tiy**, when referring to something inanimate. This occurs:(1) When the substantival pronoun is the antecedent to an adjectival relative pronoun. The antecedent, although a substantive, is then treated also as an adjective. Thus -yih yih karm, korum, **suh** artun, whatever act I performed, that was worshipping (God), 58. Here the relative yih yih, whatever, is an adjective, and therefore **suh** (the adjectival form of the antecedent) is used, and not **tih**, the substantival form. On the other hand, if the relative is inanimate and substantival, the inanimate substantival form, **tih**, is used for the antecedent. Thus, in the next line of the same verse, we have yih wōchāorum, **tiy** manth<sup>a</sup>r, what I uttered, that verily was a mystic invocation.

(2) In a copulative sentence, when the subject is a pronoun, this, although substantival, is treated as an adjective in agreement with the complement. Thus, (2) **suy** (not **tīy**) **wōpaděsh**, that alone is the instruction; (12) **suy** (not **tiy**) **chuyñān**, that alone is (true) knowledge; (58) **suy yih tanth<sup>a</sup>r**, that alone is this scripture; (94) **suy yauv wākh**, that became the (mystic) word.

**thūjū**, f. (*this word is a feminine diminutive of **thal***), a small place; esp. a small sacred cellar or small wooden temple, in which an image of a god and other appurtenances of worship are kept; sg.nom.(m.c.) **thajī**, 33.

**thal**, m. a place; sg.abl. **thali thali**, in every place, in every land, 53.

**thamawun**, to cause to stop, to stop, to prevent going on; inf. sg.nom. **thamawun**, 38.

**thān**, m. a place; **al-thān**, 60, see al; sg.dat. **ṭhānas**, 60.

**tihond<sup>u</sup>**, see **tih**.

**thaph**, f. the act of grasping or taking hold of; **karūñū**, to grasp, 4.

**thar**, f. the back; **-dārūñū**, to offer the back, to place the back at one's disposal (*of a riding animal*), 88.

**thūrū**, f. a bush, a shrub, 96 = *K.Pr.47*.

**tahsz'lddr**, m. a revenue collector, a tax-gatherer (*looked upon as inevitable and merciless*), *K.Pr.56*.

**thāwun**, to put, to place, 70; **dūru thāwun**, to put far off, to put away, 27; **kan thāwun**, to place the ear, to give heed, attend, listen (to), 91; conj. part. **thōvith**, 27; imp.sg.2, **thāv**, 91; imp.fut **thōvizi**, 70.

**ṭak<sup>u</sup>**, m. an earthen drinking vessel, an earthen goblet; pl.dat. **ṭākēm** 106.

**tal**, m. the lowest part or bottom of anything; **bhūṭal**, the surface of the earth, the whole earth as opposed to the sky, 22, 42; **hyon<sup>u</sup> tal**, to take below (*oneself*), to put beneath one's feet, (*of an elephant*) to crush beneath the feet, *K.Pr.1 50*.

**těl**, m. sesame seed (*used in offerings to a god*), 45.

**těli**, adv. then, 49, 82 (*in both cases the correlative of yěli, when*).

**tul**, m. weight, the weight of anything, 23; sg.abl. **tuli tölun**, to weigh by weight, to weigh in the balance, 23.

**tül**, m. cotton-wool; **tūla-paryö'kh**, a bed (*the pillows of which are stuffed*) with cotton, a luxurious bed, 73.

**tulā**, in **tulā-kūt<sup>u</sup>**, m. the beam or standard of a large weighing balance; hence, such a balance; sg.abl. – **köḍi**, (*weighing*) in a scales, 23.

**tělun**, (*of water in a receptacle*) to leak or ooze away; old pres., sg.3, emp.-y, **těliy**, 78-9.

**tölun**, to weigh; past part. m.sg. **tül<sup>u</sup>**, 23.

**tulun**, to raise, lift; **bam tulun**, to raise the skin, to raise weals (*with a whip*), 101; **kadam tulun**, to raise the step, to step out, walk alertly, 99 = *K.Pr.46*; **parwaz tulun**, to raise flight, to take to oneself wings and fly, 99 = *K.Pr.46*. Imp.sg.2, **tul**, 99 (x2) = *K.Pr.46* (x2); past part., +suff.1p.sg.ins. and 3p.sg.dat., **tulumas**, I raised his (*skin*), 101.

**tālav**, m. the ceiling of a room or house; **tālav- rāzadāñū**,? the plastering of the ceiling of a room or house, 85; but the meaning of **rāzadōñū** (*q.v.*) is very doubtful. **achě lagañě tālav**, to attach the eyes to the ceiling, to turn up the eyes (*in death*), *K.Pr.102*.

**tam**, m. darkness, spiritual darkness; sg.abl. **tama-pār<sup>o</sup>kh**, the morass of spiritual darkness, 74.

**tam**, 1, suffix, converting an interrogative into an indefinite pronoun, as in **kus-ṭām**, some one or other, **kyāhṭām**, something or other, both in 86.

**tam**, 2, postp. up to, as far as, governing dat. ; **hi ḍis-tam**, (*from the navel*) up to Adam's apple, 57.

**tami**, **tāmī**, **tim-**, **tāmiy**, **timay**, see **tih**.

**tan**, f. the body, 93; sg.dat. **taně** (*m.c. for tani*), 76.

**tana**, adv. since then, from that moment, 83, 93.

**tang**, m. a pear (*the fruit*); pl.nom. **tang**, 92.

**tanth<sup>a</sup>r**, m. the sacred books of the Śhaiva religion, the **tantra**, 11, 58.

**taph**, m. austerities, esp. religious austerities, 62.

**tāpun**, to heat, cause to be hot, (*of the sun*) to shine upon; pol. imp.sg.3, **tōpītan**, let him shine, i.e. does he not shine? 53 (x2).

**tapasy**, m. asceticism; sg.abl., emp.-y, **tapasiy**, 35.

**tar**, m. a means for leading a person across (*a river or the like*), 96, 106; *K.Pr.46, 47*: a fee paid to a ferry- man, **nāwaṭār**, a ferry-fee, 98=*K.Pr.18*; a name for the sacred syllable Om̐ (*see anahath*), as that which crosses the soul over the sea of existence, 72; sg.dat. **taras**, 98=*K.Pr.18*; sg.gen. **tāruk<sup>u</sup>**, 72; **tār dyun<sup>u</sup>**, to pass a person across (*a river, &c.*), 106.

**tör**, adv. there; with emph.i, for y, **tūr<sup>i</sup>** there only, 19, 61.

**tor<sup>u</sup>** or **töd<sup>u</sup>**, m. the bolt (*of a door*); pl.nom. **törī** or **tö** 48. **tōri**, see **tör**,

**tārū**, f. cold, coldness, 16, 28; sg.ins. **tāri**, 16.

**trag**, m. a pond, a lake, 84.

**turog<sup>u</sup>**, m. a horse, 26, 69.

**tr<sup>a</sup>h**, card. three, 16, 75; **trayi něngi**, adv. three times, 50. The modern form of this word is **trěh** or **trih**. There are three impurities (*mala*) of the soul, which impede its final release (75), These are called āṇava, māyīya, and karma. The first, anava, is the state or character of the soul deeming itself to be finite (the soul being looked upon as a very minute entity, all u), the second, māyīya, is that born of cosmic illusion, or the belief that one thing is different from another, and the third, karma, is the impurity that results from action or ‘works’ (*which may be good or bad*). See Note on Yōga, §24.

**t<sup>a</sup>run<sup>u</sup>**, adj. cool, cold, 56, 57.

**tārun**, to become cold, (of water) to freeze; old pres. sg.3, **tārě** (*for tāri*), 16.

**t<sup>a</sup>ranāwun**, to make cold, to extinguish (*a fire*); inf. **taranawun**, 38.

**trūparun**, to shut (*a door*); past part. m. pl., +suff. 1p.sg.ins., **trūparim**, I closed (*the doors*), 101.

**truṭti**, f. contentment, satisfaction, 12.

**trěsh**, f. thirst, 37.

**tī<sup>a</sup>th**, m. a sacred bathing-place, a place of pilgrimage, 36, 46; *K.Pr.201* (x3); pl.dat. **tīrthan**, 46; **prathuy tīrthan**, (*going*) to every holy place, going from one holy place to another, 36.

**trāwun**, to abandon, leave behind, *K.Pr.57*; to abandon, discard, give up (*sin, &c.*), 27, 30; *K.Pr.46* (x2); to abandon, let loose, lose control of, 70, 88; (*of a road*) to leave (*it, after passing along it*), hence, to traverse completely, 82; **dāli trāwānī**, to throw out the skirt from the body, i.e. to sit with bended knees, 49. Conj. part. **trōvīth**, 70, 82; *K.Pr.57*; imp.sg.2, **trāv**, 30; *K.Pr.46*; +suff.3p.sg.acc., **trāwun**, 88; fut.sg.2, **trāwakh**, *K.Pr.46*; past part. m.pl., +suff.1p.sg.ins. and 3p.sg.dat., **trōvimas**, 49; f. sg. **trōvū**, 27.

**trayi**, see **tr<sup>a</sup>h**.

**tas**, **tasonduy**, see **tih**.

**tati**, adv. there, 70, 88; m.c. **tatě**, there, in those circumstances, 41; emp.-y, **tatiy**, even there, there and then, 104; **tāti**, even there, at that very place, 48, 49, 68; emp.-y, **tātiy**, at that very place, at the same place, 51.

**tot<sup>a</sup>,1**, adj. hot, 56, 57.

**tot<sup>a</sup>, 2**, adv. there, *K.Pr.102* (x2); emp.-y, **totuy**, 47.

**tath**, see **tih**.

**titha**, adv. so, in that manner; emp.-y, **tithay . . . yitha**, so . . . as, 100.

**tōtun**, to be reduced to misery; past, f. sg.1, **tāṭūs**, 13.

**tattwa**, m. (*in Śhaiva philosophy*) (*in the plural*) the fundamental and general factors of which the universe consists, see Kashmir Shaivism, p.47; **tattwa- vyod<sup>a</sup>**, one who knows and understands the Tattwas, 20.

**tawa**, **taway**, see **tih**.

**t<sup>a</sup>y**, 1, a woman who spins a very fine kind of thread, a delicate spinner; sg.ins. **t<sup>a</sup>yě**, 102.

**t<sup>a</sup>y**, 2, f. very fine thread; pl.nom. **t<sup>a</sup>yě**, 102.

**tiy**, see **tih**.

**tōy**, 1, conj. and, 5, 14, 40, 51, 62, 86. This is a strengthened form of **ta**, 1, q.v.

**tōy**, 2, conj. then, and then, thereafter, thereupon, 9 (x3), 11 (x3), 16; then, therefore, accordingly, 24, 53; then, introducing the apodosis of a conditional sentence, 12. This is a strengthened form of **ta**, 2, q.v.

**tyāgun**, to let go, let loose; hence, (*of a sword*), to wield, to draw; past part. f. sg. **tyōji** (*for tyōjū*), 62.

**tyol<sup>a</sup>**, m. a blister, 108. See **rāwun**.

**tyuth<sup>a</sup>**, pron. adj. and adv. of that kind, such, 66; emp.-y, **tyuthuy** (as correl. of **yuthuy**), such. 55 (*adj.*); so, 64 (*adv.*); m. pl.nom., emp.-y, **tithiy**, 92 (*adj.*).

**tězun**, to abandon; past part m. pl. **tězi**, 55.

**wā**, conj. or, 64; **wā . . wā**, either . . . or, whether . . or, . . 8.

**wuchun**, to see, 3, 48, 68, 83 (x2); to see, look at, inspect, look into, search, 98; fut.pass.part. **wuchun hyotumas**, I began to look for him, 48; past part. m.sg., +suff.1p.sg.ins., **wuchum**, I saw, &c., 3, 68, 83 (x2), 98 (= *K.Pr.18*).

**wud<sup>u</sup>**, adj. awake, not asleep; m.pl.nom., emp.-y, **wudiy**, 32; pl.dat. **wuděn**, 32.

**wadal** interchange; **adal to wadal**, confusion, *K.Pr.102*.

**wadun**, to weep, lament; fut.sg.1, +suff.2p.sg.dat. **waday**, I will weep for thee, 67.

**wudun**, conj. 2, to awake from sleep; met. to come forth from obscurity, to become actively manifest; past f. sg.3, +suff.1p.sg.dat., **wuzūm**, it (*fem.*) became manifest to me, 25. Cf. **wuzun**.

**wōdur**, m. the womb; sg.dat. **wōdaras**, 51.

**vidis**, see **vyod<sup>u</sup>**.

**wag**, f. a horse's bridle; sg.abl. **wagi anun**, to bring by the bridle or to the bridle, to bring under subjection, 37; **wagi hyon<sup>u</sup>**, to take (*a horse*) by the bridle, 69; **wagi rajun**, to hold (*a horse*) by the bridle, 26.

**vēgalun**, to melt, deliquesce; conj. part, **vēgalith**, 69.

**wāh**, inj. of astonishment and admiration, 68.

**vihi**, see **vyuh<sup>u</sup>**.

**wuhī**, f. coal that has been set alight, burning coal, red-hot coal, 82.

**wāhāri-wah<sup>a</sup>ras**, adv. throughout the whole year, from year's end to year's end, 46.

**wahawun<sup>u</sup>**, nom.ins. (*of a river*) flowing, in full flood; f. sg.nom., emp.-y, **wahawūñūy**, 96; dat. **wahawañī** (*m.c. for - wañě*), 57.

**wākh**, m. voice, the power of expression by word, in Śhaiva philosophy one of the five karmēndriyas, or faculties, or powers, of action, 2; a word, **wākh ta wa tun**, a word and a sentence, esp. the mystic formula confided to a disciple by his preceptor, a guiding principle, 94; in 104, **wākh** is the equivalent of the Sk. **vākya**, i.e. Lalla's sayings (*Lallā-vākyaṇi*), or the verses composed and recited by her.

**wakhun**, m. a story, a tale, 84.

**wakhur**, m. a cake offered in sacrifice, a sacrificial cake, 10, 77.



**wōkh**-shun, m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scraps, 95.

**vikas**, m. expansion, wide extent; **sa-vikās**, that which has wide expanse, the total expanse of creation, the visible creation, 1.

**vikāsun**, to become widely expanded, to widen out and extend to some distant limit; fut.sg.3, **vikāsē** (*m.c. for vikāsi*), 22.

**wāl**, m. a hair of the head; sg.abl. **mast-wāla**, (*to bind*) with a single hair of the head, 24.

**wōl<sup>u</sup>**, m. a suffix forming nouns of agency or possession, as in **graṭa-wōl<sup>u</sup>**, a miller, from **graṭa**, a mill, 86. Cf. **wōnu**, 2.

**wālun** (*causal of wasun, q.v.*), to cause to descend, to bring . down; past part. m.sg., +suff.1p.sg.ins., **wōlum**, I brought down, 104.

**wōlinjū**, f. the heart (*as the seat of the affections*), 25.

**wōlasun**, to rejoice; hence, to rejoice in any business, to be zealously engaged in it; old pres. sg.3, +suff.3p.sg.dat., **wōlasēs**, he is zealously engaged in it, 14.

**wumr**, f. age, a man's life; sg.gen. (*f. sg.nom.*) **wumri-hūnzū**, *K.Pr.56*.

**vimarsh**, m. consideration, reflection, examination, discussion; sg.abl. **vimarshē**, 15, or (*m.c. vimarshā*), 16.

**wan**, m. a forest; pl.nom. **wan**, 25; **wan-kāv**, a forest- crow, 28; **wan-wās**, abode in a forest, the life of a hermit, 55, 64.

**wān**, m. a shop; pl.dat. **wānan**, *K.Pr.102*; **bōwāri-wān**, a weaver's workshop (sg.abl. - **wāna**), 102.

**vēn**, (13) or **vēnā** (12), postp. without, free from, 12; apart from, distinct from, 13.

**wōnu**, 1, m. a shopkeeper; sg.dat. **wōnis**, *K.Pr.20*.

**wōnu**, 2, m. a suffix forming nouns of agency or possession, i.q. **wōlu**, q.v. ; as in **shruta-wēn<sup>u</sup>**, a hearer, a person who can hear, i.e. who is

not at all deaf, 20; **brama-wŏn<sup>u</sup>**, a wanderer, one who roams about, 26; **pruthi-wĕn<sup>u</sup>**, of or belonging to the earth, 52; sg.dat. **shūba-wŏnis**, to (*a mill*) which possesses beauty, i.e. which is adorned, 52.

**wŏnda**, m. a man's inner feelings and thoughts, (*as the seat of the feelings and thoughts*) the heart or soul: sg.dat. **wŏndas**, 72; loc. **wŏndi**, 49.

**vĕndun**, to get; hence, to take to, have recourse to (*some course of conduct or the like*), 64; to look upon as, consider as, 43; imp.pl.2, **vĕndiv**, 64 (x2); past part. m.sg., +suff.3p.sg.ins., **vyondun**, 43.

**wanun**, 1, to say, 89, 94; to say a thing is so-and-so, to call a thing by such-and-such a name, 15; Pas.p,m.sg. **won<sup>u</sup>**, 15; +suff.1p.sg.ins., **wonum**, 89; +suff.3p.sg.ins. and 1p.sg.dat., **wonunam**, he said to me, 94.

**wanum**, 2, m. a speech, a thing said, a saying, 108; (*properly inf. or verbal noun of wanun.1*).

**wuñĕ**, adv. now, even now, at this very time, 99 (x2), (= K.Pr.46).

**wŏpadun**, conj. 2, to come into being, be produced; Pre.p.in sense of pres. pl.3, **wŏpadān**, 56.

**wŏpadĕsh**, m. instruction; esp. true instruction, right teaching, 1, 2, 51-4, 66, 80.

**vĕphol<sup>u</sup>**, adj. fruitless, bearing no, or imperfect, fruit, 55.

**wār**, m. the right, or propitious, time (*for anything*); **dĕnas wār**, the propitious moment of the day (*for giving a child*); (*Thou, i.e. God, didst not know*) this moment (*in respect to some people*), i.e. hast given them no children, K.Pr.102.

**wŏrū**, f. a garden; **hāka-wŏrū**, a vegetable-garden, 63; emp.-y, **wŏrūy**, only a garden, nothing but a garden, i.e. the bare ground with no produce on it, 63.

**wūrdhwa-gaman**, m. the act of going upwards, ascending into the sky, 38.

**waran**, m. colour, hue, 15.

**warun**, m. Name of the god of the waters, **Varuṇa**; hence, met., water generally, 53.

**wās**, m. an abode, 55; **wās hyon<sup>u</sup>**, to take up an abode; +suff.of indef. art., **wāsā hyon<sup>u</sup>**, 18; **wan-wās**, abode in a forest, the life of a hermit, 55, 64; **atha- wās**, hand-grasping, 92; see **atha**.

**vishom<sup>u</sup>**, adj. uneven; hence, (*of a net*) tangled, complicated; m.sg.dat. **vishēmīś**, 6.

**vishēśh**, m. a special kind, a speciality; hence, **vishēśh karun**, to perform a speciality, to act perfectly in some particular character, 54.

**vishēy**, m. the scene of action, ground of action, basis, 71.

**wasun**, conj. 2, to descend; past f. sg.3, +suff.1p.sg.dat., **wūchhūm**, it descended to me, 69. The causal of this verb is **wālun**, q.v.

**vēsarzun**, to take one's leave, to depart; conj. part. **vēsarzith kēth**, having departed, 9.

**wot<sup>u</sup>**, for **wath**, in **shēwotu**, q.v.

**wath**, f. a road, way, path, 41; sg.abl. **watē** (or **wati**), (*going, &c.*) by a road, 41, 98 (x2) (= *K.Pr.18*); **wata-gotu**, adj. going along a road, going by way of, 57; **wata-nōshu** (pl.nom.- **nōshī**), a road-destroyer, a highway robber, 43.

**waṭh**, m. a round stone; with indef. art., **wald**, 17 (x2).

**wāth**, m. joining together, construction; hence, the material of which a thing is constructed, 17.

**vēth**, f. the river **Jihlam** (*Jhelum* - in *Sk. Vitastā*), the principal river of Kashmir, *K.Pr.102* (*where it is used as a symbol of prosperity, owing to the fruitful crops produced by its waters*).

**wōthun**, conj. 2, to rise, arise; imp.sg.2, **wōth**, 10, 75; conj. part. **wōthīth**, 105; past m.sg.3 **wōtkū** (*m.c. for wōth<sup>u</sup>*), 1 ; **layē wōthun**, to rise to absorption, to become dissolved into nothingness, 1.

**wuṭhun**, to twist (*rope*); pres. m.sg.2, **chukh wuṭ**, 107.

**waṭun**, to unite; **tatun waṭun**, to cut and unite, to separate and bind together; conj. part. **chalīth walīth zānun**, to know how to separate and to unite, 80.

**wāṭun**, conj. 2, to arrive, come (to); past m.sg.3, +suff.1p.sg.gen., **wōtum**, arrived to my (*understanding*), 60; pl.3, **wōtī**, 51; f. sg.1, **wōchūs**, 60, 82.

**watari**, adv. continually, without cessation, 78, 79.

**wōttom<sup>u</sup>**, adj. excellent, first-rate; **wōttom<sup>u</sup> wōttom<sup>u</sup> dēsk**, various lands, each of which is excellent, 53.

**wūthūm**, see **wasun**.

**watun**, m. a saying, a sentence of instruction, 94 (x2).

**vētun**, conj. 2, to fit into; fut.sg.3, emp.-y, **vēchiy** 47.

**vētār**, m. judging, meditating upon and deciding about anything, discriminating about anything, 28-9, 71, 79; sg.dat. **vēchāras**, 28; abl. **vēchāra**, 71, 79.

**vētārun**, to meditate upon, discriminate concerning anything; imp.sg.2, +suff.3p.sg.acc., **vēcharun**, meditate on it, 30.

**wōttarun**, to utter, pronounce; past part. m.sg., +suff.1p.sg.ins., **wōchchorum**, 58.

**wāv**, m. the wind, 24, 83; the vital airs circulating in the nādis (*see nādi*), a synonym of **prān**, 2, q.v., 69; sg.abl. **wāwa**, 83; pl.nom. **wāv**, 69.

**vēwahōri**, adj. occupied, busy, 65 (*where it may mean either 'occupied in worldly pursuits', or else 'occupied in religious practices'*).

**wawun**, to sow; 2 past part. m.sg., +suff.2p.sg.ins., **wavyōth**, 66.

**vyod<sup>u</sup>**, adj. known, 56; - °, one who knows, as in **tattwa-vyod<sup>u</sup>**, one who knows and understands the Tattwas (*see tattwa*), 20; m.sg.dat. - **vidis**, 20.

**vyuh<sup>u</sup>**, m. sudden change from one condition to another; hence, the sudden ‘sport’ (*līlā*) of the Divinity, by which He manifests Himself in creation; pl.nom. **vihi**, 109. In modern Ksh. this word is **vih**.

**vyondun**, see **vëndun**.

**wāz**, m. a cook; sg.dat. **wāzas**, 83.

**wuzum**, see **wudun**.

**wuzun**, conj. 2, i.q. **wudun**, q.v., to awake from sleep; to come forth from obscurity, to become actively manifest; fut.sg.3, **wuzě** (*m.c. for wuzi*), 39, 40.

**wuzanāwun**, to awaken (*another*) from sleep; past part. m.sg., +suff.1p.sg.ins., **wuzanōwum**, 105.

**yě**, inj. O!, **yě gōrā**, O teacher!, 56.

**vid** (18), **yud<sup>u</sup>** (23, 24), **yoduwānay** (10) or **yid<sup>a</sup>way** (64), conj. if.

**yōg**, m. intense abstraction, religious ascetic abstraction and meditation; **Yōga-kal**, the art, or practice, of such abstraction, 14.

**yōgī**, a yōgi, one who practises **yōg** (q.v.), 14.

**yih**, 1, proximate demonstrative pronoun, this, he; (*as a pronoun*) 20, 26, 54, 58 (x2), 84 (x2), 85 (x2), 109; (*as a pronominal adjective*) 7, 13, 28, 95; combined with **tih**, that, **suy yih**, that very, 58. This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, there is a cross-division, according as it is used as a pure pronoun, or as a pronominal adjective. We shall consider the purely pronominal forms first.

As an animate pronoun, the following forms occur:- Masc. sg.nom. **yih**, 26. Fem.sg.nom., emp.-y, **yihay**, she verily, this very woman, 54 (x3). As an inanimate pronoun, we have:- Sg.nom. **yih**, 84 (x2), 85 (x2); emp.-y, **yuhuy**, this very, this alone, 1, 20, 58; **suy yih**, that very, 58. Pl.nom.

**yim**, 109. As a pronominal adjective, it occurs, in these poems, only as referring to inanimate things; viz. :- M.sg.nom. **yih**, 7, 28; emp.-y, **yuhuy**, 13. Dat. **yith**, 95.

**yih**, 2, relative pronoun, who, which, what. It is either animate or inanimate, and the animate forms may be either masculine or feminine, while the substantival inanimate forms are of common gender. There is also the cross-division into its forms as a pronominal substantive and into its forms as a pronominal adjective. As an animate pronominal substantive, or pure pronoun, the following forms occur m.sg.nom. **yus<sup>u</sup>**, 20, 24, 37, 45, 65. m.sg.dat. **yěs**, 15 (x2), 21, 33, 34, 37; **yěmis**, or, emp.-y, **yěmisay**, 5. m.sg.ins. **yěmi**, 5 (x2), 26, 48, 62 (x2). m. pl.nom. **yim**, 95; ins. **yimav**, 6, 27. As an inanimate pronominal substantive, we have: sg.nom. **yih**, 20, 21, 107. sg.abl. **yěwa**, by which; hence, in order that, so that 28 (x2), 75. As a pronominal adjective, we have :- m.sg.nom.(*inan.*) **yuku**, 61; **yuh**, 8; **yih**, 58 (big), 61. f. sg.nom.(*inan.*), emp.-y, **yāsay**, 52. m.sg.dat. (*inan.*) **yěth**; 47. m.sg.ins. (*an.*) **yěmi**, 24. m. pl.nom.(*inan.*) **yim**, 76; emp.-y, **yimiy**, 13. This pronoun is often repeated in various idiomatic senses. Thus, **yus<sup>u</sup> yih dapiy**, who will say what to thee, i.e. whoever will say anything to thee, 20; **yěs yih rōchě**, to whom what is pleasing, to whom anything is pleasing, i.e. whatever is pleasing to each, 21; **yih yih karm**, whatever work, 58; **yuh<sup>u</sup> yih karm**, whatever act, 61.

**yěk<sup>u</sup>**, card. one; **yěkuy**, only one, nothing but, 7; **yěka-wāth**, of one construction, of the same material, 17 (see **wāth**). Cf. **ok<sup>u</sup>** and **akh**.

**yalli**, adv. at what time, when, 31, 44, 49, 82, 102, 103 (x2): *K.Pr.57*.

**yěma**, m. Yama, the god of death, and judge of souls after death; **yěma-bayě**, the fear of Yama, the fear of death, 27; **yěma-baṭh**, Yama's apparitors, who drag away the soul of a dying person to judgement, 74.

**yěmbarzal**, f. the narcissus, *K.Pr.56*.

**yěna**, adv. from what time, since; **yěna-pěyha**, id. 93.

**yun<sup>u</sup>**, to come; fut.pl.3, yin, which +suff.2p.sg.dat. appears in *K.Pr.57* as **yinanay**, they will come (*i. e. return home*) (*after having abandoned*) thee; past m.sg.3, **āv**, 9, 91; pl.3, **āy**, 19; f. sg.1, **āyēs**, 35, 41, 98, 109 (x2); *K.Pr.18*; 3, **āyě**, *K.Pr.20*.

**yundu**, m. an organ of sense or action, (*Sk. Indriya*). There are five organs of sense (*buddhīndriya* or *jñānēndriya*), Viz. the organ of smell (*ghrāṇēndriya*), of taste (*rasanēndriya*), of sight (*darśhanēndriya*), of touch (*sparśhēndriya*), and of hearing (*smṛitēndriya*); there are also five organs of action (*karmēndriya*), Viz. the organ of generation (*upasthēndriya*), of excretion (*pāyvindriya*), of locomotion (*pādēndriya*), of handling (*hastēndriya*), and of voice (*vāgindriya*). There are thus two pentads of sense and action, respectively. In 79, it is probably the latter pentad that is referred to. pl.nom. **yindī**, 79.

**yār**, m. a friend, a beloved; the Beloved, i.e. God, 99 (x2), 100; *K.Pr.46* (x3).

**yör**, relative adv. of place, where; with emp.y, **yūri**, where even, in the exact place where, 61; **yöra**, whence, from where; emp.-y, **yöray**, from the very place whence, 19.

**yīshwar**, m. the Lord (*Sk. īśhvara*), a title of the Supreme Śhiva, connoting. His power and lordliness, 43.

**yaitu**, rel. pron. adj. as much (mod. Ksh. **yūt<sup>u</sup>**), 81.

**yěti**, rel. adv. of place, where, 88; from where, whence, 57.

**yiti**, adv. of place, here, in this place; hence, here in this world, 73.

**yut<sup>u</sup>** (or **yit<sup>u</sup>**), adv. of place, here, in this place; hence, here, in this world, *K.Pr.102* (x2).

**yūt<sup>u</sup>**, see **yaitu**.

**yitha**, rel, pron. adv. of manner, as *K.Pr.46*; **tithay yitha**, so as, exactly like, 100.

**yuthu**, rel. pron. adj. of manner, of what kind, as; emp.-y, **yuthuy**, 55; used adverbially, exactly as, 64.

**yūgū**, adj. many, much, 102; *K.Pr.102* ; as adv., very much, 103. In all these cases emp.-y, **yūgūy**.

**yichh**, f. wish, desire, loving longing, 29, 40, 45; sg.abl. **yīchhi**, 29, or (*m.c.*) **yichhě**, 45.

**yōzan**, m. a league; **yōzana-lach**, a hundred thousand leagues, 26.

**zi**, conj. that, so that, (consecutive), 48.

**zad**, adj. non-sentient, inert; **zaḍa-rūpi**, like an insentient thing, stolid, 20.

**zūdě**, see **zūru**.

**zadal**, adj. pierced with holes (*as in a sieve*); **zadal chhāy**, a shade full of holes, like that thrown by a broken thatch, *K.Pr.102*.

**zag**, f. the world, 16.

**zāgun**, to watch a person (*dat.*), 48; to be watchful, to keep wide awake (*in this sense used impersonally in the past tenses*), 78, 79; fut.sg.3, **zāgi**, 78, 79; past part. m.sg., +suff.1p.sg.ins. and 3p.sg.dat., **zōgumas**, I remained watching him, 48.

**zigar**, m. the liver (*the seat of the affections and desires*), 49.

**z<sup>a</sup>h**, card. two, 75.

**zal**, m. water, 38-40, 45, 47, 81; sg.gen, **zalu<sup>u</sup>** (*f. sg.ins. **zalachi dōñī**, with a stream of water, 39, 40*); pl.dat. **zalan**, 81; **zala-hostu**, a water-elephant, a sea- elephant (*a mythical animal*), 47.

**zōl<sup>u</sup>**, m. the joint where a branch leaves the parent stem, or where two branches commence to fork; hence, met. **kāla-zōlu**, efflux, or passing, of time, 64; sg.ins. (*or instr.*) 26, 11, 64.



**zalamay**, m. that which is composed of water; hence, the waste of waters which is all that is left at the destruction of the universe, 93. Cf. **may**.

**zālun**, to burn (transitive), to burn up; past part. m.sg., +suff.1p.sg.ins. **zōlum**, 49.

**zawunu**, n. ins. burning, fiery hot, blazing; f. sg.nom. **zawā** (m.c. for **zawūñū**), 57.

**zāmun**, to yawn; fut. (*in sense of pres.*) sg.3, **zāmi**, 46.

**zan**, 1, m. a man, a person; hence, the world of men, people 31; sg.dat. (*in sense of loc.*), **zanas**, 31.

**zan**, 2, adv. as it were, as though, like, 29, 31, 83, 106.

**zān**, f. knowledge; esp. the true knowledge of the Supreme; **lūbum zanas zān**, I obtained (*a reputation for*) knowledge among people, 31.

**zana**, in **kō-zana** (73, 74) or **kō-zanañi** (72), see **kōzana**.

**zēn**, see **zyon<sup>u</sup>**.

**zin**, m. a Jīna, i.e. the Buddha, 8.

**zūn**, f. moonlight; sg.dat. **zūñě** (m.c. for **zūni**), in the moonlight, 9; **pot<sup>u</sup> zūn**, the end of the moonlight, the last hours of the night; sg.dat. (for loc.) **pot<sup>u</sup> zūni**, 105.

**zinda**, adj. alive; emp.-y, **zinday**, even while alive, 68.

**zang**, f. the leg, *K.Pr.102*.

**zānun**, to know, 20, 30, 41, 64 (x2); *K.Pr.102*; to get to know, to come to know, to accept as true, 7 (x2), 10, 71, 77, 85, 90; to know how; **raṭith zānun**, to know how to seize. 26, 80; **gatith zānun**, to know how to make, 80. Conj. part, **zōnith**, 20, 64; imp.sg.2, **zān**, 71; +suff.3rd pers, sg.acc., **zānun**, know it, 30; fut.sg.1, **zāna**, 41; 2, **zānakh**, 10 (*pres. subj.*), 77; **zāñěkh**, 64; 3, +suff.1p.sg.gen., **zāñěm**, it, belonging to me, will know, 85; Pas.p,m.sg. **zōn<sup>u</sup>**, 26; +suff.1p.sg.ins. **zōnum**, 7 (x2), 90;

+suff.2p.sg.ins. and 1p.sg.dat. (*dat.comm.*), **zŏnutham**, *K.Pr.102*; cond. past sg.1, **zānahŏ**, 80 (x2).

**zanūñū**, f. a mother; sg.dat. **zanañe**, 51.

**zūru**, or **zūd<sup>u</sup>**, m. a condition of bad conduct, bad habits; sg.dat. **zūrě** (or **zūdě**) (m.c. for **zūrě** or **zūdě**) **lagun**, to acquire bad habits, 70.

**zŏsun** (*impersonal in the past tenses*), to cough; fut.sg.3 (*in sense of pres.*), **zŏsi**, 46.

**zāth**, f. nature, the true nature of anything, 4.

**zīv**, m. the life, soul; the soul in the sense of a living soul, a living being, a man, 12. Cf. **zuv**.

**zuv**, m. life, 54; the soul, 106; **zuv hyon<sup>u</sup>**, to take life, to destroy life, 54. Cf. **zīv**.

**zīwont<sup>u</sup>**, adj. living, alive, 6, 12; m. pl.nom. **zīwānti**, in **zīwāntī-mŏkhāti**, men who obtain final release while yet alive, 6.

**zyon<sup>u</sup>**, to come into being, to be born; fut.sg.3, **zěyi**, 37; **zěyě** (*m.c.*), 45; *pl.3 (old pres.)*, **zěn nā zěn**, they are being born, (*and*) they are not being born, i.e. when they are hardly born, immediately on being born, 47; 3 (*remote*) past, m. pl.3, **zāyāy**, 51.

**zŏyyul<sup>u</sup>**, adj. (f. **zŏyij<sup>u</sup>**), fine, tenuous (*e.g. of a thread*); f.pl.nom. **zoyijě**, 102.

## NOTE ON YŌGA

1. The object of the discipline called Yōga is to emancipate the individual soul (*Puruṣha*) from its bondage to the material universe (*Prakṛiti*). In the term *Prakṛiti* is included the mental organism, commonly styled in the Yōga-sūtra *Chitta*. The emancipation is effected by a mental and bodily discipline culminating in a spiritual transformation, in which there comes into existence a permanent intuition revealing the essential distinction (*vivēka*) between *Puruṣha* and *Prakṛiti*. This is the state of *Kaivalya*, isolation, which is salvation.
2. The *Chitta* has five intellectual functions, *Vṛittis*. They are: (1) *Pramāṇa*, right judgement of real things; (2) *Viparyaya*, false judgement of real things; (3) *Vikalpa*, imagination without corresponding reality, based on mere words; (4) *Nidrā*, 'sleep', i.e. The negative action that occurs in 'sleep' based on no conception of reality; (5) *Smṛiti*, memory, continuance of connexion with an object that has been perceived.

*Chitta* has also five moral functions, the *Klēśhas*, or 'afflictions', viz. (1) *Avidyā*, primal ignorance, by which *Puruṣha* imagines itself to be identical with the material *Chitta*; (2) *Asmitā*, the conception of an 'I am', egoism identifying the powers of *Puruṣha* and matter; (3) *Rāga*, material desire; (4) *Dveṣha*, hate; (5) *Abhinivēśha*, clinging to embodied life.

The *Klēśhas* move the subject of thought constantly to works, *Karma*, from which arise *Saskāras* and *Vāsanās*, mental predispositions moving him to corresponding future works; and so the vicious cycle goes on in birth after birth for ever, until salvation can be found. To gain salvation the Yōgī attempts to paralyse the five *Vṛittis* of *Chitta* and wear down the *Klēśhas* by the various ascetic exercises included under the term *Aṣṭāṅga*, 'eight members'.

These are; (1) *Yama*, moral discipline in relation to others; (2) *Niyama*, moral discipline in relation to oneself; (3) *Āsana*, suitable modes of sitting during meditation; (4) *Prāṇāyāma*, regulation of breathing; (5)

Pratyāhāra, retracting the sense-organs from objects of sense; (6) Dhāraṇā, negative fixation of Chitta by pinning it to an object; (7) Dhyāna, meditation, positive fixation of Chitta; (8) Samādhi, perfect stillness of thought, in which all sense of individuality is extinguished. In the course of these the Yōgī is supposed to win various miraculous powers (*vibhūti*), in addition to the 'light of intuition', Prajñālōka.

The last three Aṅgas collectively make the stage of training called sayama, and culminate in the condition styled Sabīja Samādhi, 'the stillness of spirit with the seed', namely, the seed of future activity of Chitta and consequent Karma; or what is nearly the same thing. Samprajñāta Samādhi, stillness of spirit in which, however, the Vṛttis of Chitta are not yet paralysed. To attain the final stage, this kind of Samādhi has to be converted into Nirbīja, 'seedless', or Asamprajñāta 'unconscious', Samādhi. This takes place in three phases, called Nirōdha-pariāma, Samādhi-pariāma, and Ēkāgratā-pariāma. In the first of these the activity of the waking state of Chitta is arrested, and its Vṛttis are temporarily paralysed; in the second, the power of Chitta to relate itself to manifold objects is destroyed, and its cognitions are restricted to a single object of inward or outward perception; in the third, the two previous conditions are combined in equal proportion. These are permanent transformations, as a result of which all sense of objectivity disappears from the matter of thought, leaving only the intuition of the distinction between Puruṣha and Prakṛiti, wherein the Puruṣha shines for ever in its perfectly pure still radiance.

3. From the first the method of gnosis which we have outlined presupposed certain mystic conceptions of the natural and spiritual world. These in course of time have become more and more important in the Yōgic systems, and have tended to obscure the philosophical and ethical elements in the primitive Yōga. They may be classified broadly under two heads: (1) the theory of Nature and of salvation by means thereof; (2) the practice of physical means supposed to be efficacious in

attaining the latter object. We shall now endeavour to give a general outline of the Yōgic theory of nature in its developed form, noting in advance that it represents only one of the various aspects which have been assumed by Yōga, though perhaps the most important aspect. Our exposition is based upon the following works: Śhiva-sahitā - an anonymous work of some antiquity (*quoted as SS*); Śhaṭ-Chakra-nirūpaṇa, by Pūrānanda (*quoted as SCN*); and Haha-yōga-pradīpikā by Svātmārāma (*quoted as HYP, in the German translation by H. Walter, Munich, 1893*). The references to Sṣare according to the text as published in Sacred Books of the Hindus, Allahabad, 1914.

4. In Yogic theory the human body is conceived as a miniature copy or replica of the world without it; the forces by which this microcosm is controlled at the same time operate upon the macrocosm outside, and thus by certain physical and mental processes the Yōgī can win for himself not only supernatural powers over his own body and mind but also a miraculous control over the universe, culminating in the complete translation of his soul into the highest phase of Being, the Absolute (usually conceived as Supreme Śhiva) for ever and ever.
5. In the human body the vertebral column is conceived as Mount Mēru, the central mountain of Hindū cosmology. As the macrocosmic sun and moon are imagined to turn round Mēru, so we have a microcosmic sun and moon in the human body: the moon at the top of the vertebral column and the sun at its base (*SS. II. 6-12*). Among the numerous Nāḍis (*veins or arteries; see HYP.p.iv*) there are three of supreme importance, Suṣumnā, Īḍā, and Piṅgalā, which descend from the brain into the pit of the abdomen; and *HYP.(p.iii, and text III.113)* says that between the pudendum and navel is a 'bulb' (Kanda), into which the Nāḍīs debouch. Suṣumnā is identified with Agni, fire. At the upper end of Īḍā is the moon, and they are identified; at the lower end of Piṅgalā is the sun, and they too are identified (*SS. II.13-20*). These three Nāḍīs are in immediate conjunction, Īḍā being on the left hand of Suṣumnā, and Piṅgalā on the

right. Suṣhumnā rises vertically from the pelvic region along the vertebral column as far as the Brahma-randhra (*on which see below*); there it bends round to the right of the Ājñā circle (*see below, §18*) and passes up into the left nostril. In the centre of Suṣhumnā is a Nāḍī called Citrā, which is said to be of five colours, and to be the Upādhi of the body, and to have the Brahma-randhra at its upper end (*SS. II.18-19, V.124*). The Brahma-randhra is the upper extremity of Suṣhumnā, and of the inner Nāḍī enclosed in Suṣhumnā.

6. SCN refines somewhat upon this theory by asserting that inside Suṣhumnā there is a bright Nāḍī called Vajrā, and that inside Vajrā is another Nāḍī called Citriṇī, which passes through all the six circles attached to the spine, to which we shall come presently (*§9 ff.*). In the centre of Citriṇī is the Brahma-Nāḍī, a subtle duct representing pure knowledge and bliss. At the lower mouth of Suṣhumnā is the Brahma-dvāra, or 'Door of Brahma', where are the 'knots' (*Granthi: see HYP.p.xvii1*). Cf. also *HYP. pp.v, vii*.
7. Sometimes, to continue the analogy of microcosm to macrocosm, Iḍā is identified with the Ganges, Piṅgalā with the Jamnā, and Suṣhumnā with the Saraswatī, and the point where they meet, at the mouth of the Brahma-randhra, is called Trivēṇī (*Tribeni, the meeting place of the Huglī or Ganges, Jamnā, and Saraswatī, in Hooghly District*); by daily spiritual contemplation of this union, corresponding to the physical act of bathing at the real Tribeni, the Yōgī may win salvation for his ancestors and himself (*103 ff., 130 ff.*). Sometimes the sacred city of Benares (*Vāranaśī*) is localized in the microcosm by styling Iḍā Vāraṇ and Piṅgalā Asi, so that their place of union at the Brahma-randhra is Vārāṇasī, the residence of Viśhvanātha, the Lord of the Universe (*100–1*)
8. The microcosmic moon at the top of the vertebral column, which is said to consist of eight and sometimes of sixteen digits, is always exuding nectar, which flows downwards. Half of this nectar passes through Iḍā, on the left side, and there becomes water for the nourishment of the

body. The other half goes through Suṣhumnā into the vertebral column, and the nce down to the base of the latter, where it meets the microcosmic sun. This sun, which has twelve digits, casts its rays upwards through Piṅgalā along the right side of the body, and the nce through the system (SS. II, 6–12, V.145).

9. In the abdomen, in the middle of the sphere of the sun, is the Vaiśhvānara fire, which effects the process of digestion in the body (SS. II. 32–34). In the same region is situated the first of the Chakras or circles, which are conceived as being of the form of lotuses, attached at intervals to Suṣhumnā (cf. HYP.p.xiv). The first circle is the Mūlādhāra, or simply Ādhāra, and is imagined to be a lotus of four digits in width, situated two digits above the anus and two digits below the penis. In the pericarp of this lotus is a triangular space representing the Yōni or female organ. On this space dwells the Kula-Kuṇḍalinī (or simply Kuṇḍalinī), who is the Śhakti or Chit-śhakti, the power of spirit, the creative force of the phenomenal universe (cf. HYP.p.xiii). She is golden of hue, like a streak of lightning; when at rest, she sleeps rolled up in three and a half coils, like a serpent, with her tail in her mouth, inside the lower orifice of Suṣhumnā. On her left is Īḍā, which coils round Suṣhumnā and finally enters the right nostril; on her right is Piṅgalā, proceeding in the reverse way upwards and debouching into the left nostril (SS. II. 21–31, V. 56 ff., 124). SCN 5 ff. adds to these details the information that Mūlādhāra represents earth, and is the seat of Brahma, and it locates the Yōni (which is called Traipura; cf. below, §21) at the mouth of Vajrā (§6).

10. Kuṇḍalinī is sometimes termed Vāg-dēvī or Goddess of Speech, the Śhakti of Viṣṇu, the mother of the three Guṇas, the Seed of Being (bīja). Over her sleeping form broods the Kāma-bīja or ‘seed of Love’, a bright spiritual radiance endowed with the powers of knowledge and action, which circulates, through the body. This Kāma-bīja is also styled Svayambhū-liṅga, the phallic symbol of the Self-created Being Śhiva (S 57–62).

11. SCN 9–12 has a very similar account: it adds that around the Yōni there blows a red wind called Kandarpa (the same as Kāma, Love);, in the Yōni is the Svayambhū-liṅga, having the hue of molten gold, and facing downwards; above this is Kuṇḍalinī who is like a lotus-fibre and lightning, and covers with her face the orifice of Suṣhumnā. It also states that in the midst of Kuṇḍalinī is ParamāKalā or Paramēśhvarī or MahāPrakṛiti the super-subtle principle of Bliss which is like lightning, and illuminates the universe. (SCN 13).
12. The Yōni and the Liṅga upon it are known as the Kula or Home, the site of the Power of Phenomenal Being: we shall return to this anon (§19).
13. A little distance above Mūlādhāra, at the base of the penis, is the second circle, Svādhiṣṭhāna, conceived as a red lotus with six petals (S 75 ff.). It represents Varuṇa, and is the seat of Viṣṇu (SCN 15 ff.).
14. The third circle is Maṇipūra, a golden lotus of ten petals by the navel (S 79 ff.). SCN holds that it is blue, and that it represents Agni, and that Rudra dwells on the inverted triangle (Yōni) at its centre (SCN 20 ff.).
15. The fourth circle is Anāhata, a red lotus of twelve petals situated in the heart; in it is a flame styled Bāṇa-liṅga (S 83 ff.). It represents Vāyu or Wind; in the double triangle within it dwells Īśhāna; in the middle of this double triangle is a Yōni or triangle known as Trikōṇā Śhakti, within which is the golden Bāṇa-liṅga, on the head of which is a lotus of eight petals, the seat of Lakṣhmī (SCN 23 ff.).
16. In this lotus dwells the Prāṇa or breath of life,<sup>1</sup> together with the Vāsanās or influences of former works upon the soul, the karma thereof, and its Ahaṁkāra or principle of egoity (SS. III.1–8).
17. Above Anāhata, and situate in the throat, is the circle Viśhuddha, a golden lotus of sixteen petals (S 90 ff.). SCN adds that it represents Ākāśha or ether, and is the residence of Sadāśhiva, and ascribes to it the colour of smoke (SCN 29 ff.).



18. The sixth circle is Ājñā, a lotus of two petals between the eyebrows, which contains the mystic force called Akara-bīja (*S 96 ff., 145 ff.*). It is of the colour of the moon. In its pericarp is the seat of Śhiva called Itara, in the form of a Liṅga, like a series of lightnings; it is Parama-kula-pada, the highest stage of the Kula, in which Śhiva and his consort Śhakti are half and half, Ardhāṅgī, in mutual fusion. In it is envisaged Paramātmān, the Supreme Self, as creator of origin, maintenance, and dissolution of the cosmos, like a halo of the light of fire, sun, and moon. After death the Yōgī who has fixed his breaths on this seat of Viṣṇu enters here into Para Brahma (*SCN 34–40*).

19. Above all these circles is the highest of all, Sahasrāra, conceived as a lotus with a thousand petals, situated at the base of the palate. On its pericarp is a reversed triangular space or Yōni, in the centre of which is the Brahma-randhra or upper extremity of Suṣumnā. On this Yōni (*or below it, according, to S145*) is the Moon, whose nectar flows downwards through the system (*S103 ff., 122 ff.*); its place is within the sinus of the forehead (*S148*). Sahasrāra is conceived as Mount Kailāsa, the home of Śhiva; and as representing the sphere of the Absolute or Transcendental Being, Parama-Śhiva or Paramēśhvara, as opposed to the sphere of cosmic action or Kula, it is styled A-kula or Na-kula. It is thus the physical as well as the spiritual antithesis of the Kula at the lower end of Suṣumnā (*151 ff.*).

20. As usual, SCN refines on this. It describes Sahasrāra as having a thousand red petals facing downwards, and containing fifty letters of the alphabet from a to kṣha. It contains the full moon without the hare (our 'man in the moon'), and in its central Yōni the Yōgī should contemplate the Void (*SCN 42 ff.*). In the void of this Yōni is the sixteenth digit of the Moon; it is called Amā or Anā; it is like lightning, and is thin as one-hundredth part of a lotus-fibre; it conveys the nectar flowing from Sahasrāra. Inside Amā is the digit Nirvāṇa, which is fine as a thousandth part of a hair, curved like the new moon, bright as twelve suns, the

tutelary deity (*adhidaivata*) of living creatures. In the middle of Nirvāṇa is Apūrva-nirvāṇa-śhakti, which is thin as the ten-millionth part, of a hair and bright as ten million suns, the creator of the threefold world and dispenser of the knowledge of Brahma, the life of all creatures. Inside this Apūrva-nirvāṇa is the Śhiva-pada or seat of Śhiva, or Para Brahma, also called Haṁsa-sthāna, the Swan's Home, the revelation of salvation and state of eternal bliss (*SCN 48–51*).

21. As the object of metaphysical contemplation is to merge the individual soul into the absolute All-Spirit, so the object of Yōgic contemplation is to absorb the Kuṇḍalinī in the microcosm, representing the macrocosmic Energy, into Sahasrāra, typifying the Absolute, whereby the Cosmos is merged into the infinite bliss of Paramēśhvara. In order to effect this transit of Kuṇḍalinī through Suṣumnā and the Brahma-randhra into Sahasrāra, the Nāḍīs must, by the exercise of Prāṇāyāma, be blocked up with air introduced into them by inspiration (pūraka) and retained in them (Kumbhaka);<sup>1</sup> the normal circulation of the air through the system, which causes the continuance of the soul's imprisonment in the body, is arrested by this stoppage of the air. Then Kuṇḍalinī, when she has been aroused to sufficient energy by mystic exercises, passes up through Suṣumnā, bursting the eight knots (§6) that bind the Nāḍīs, and enters through the Brahma-randhra into Sahasrāra, the realm of the Absolute (S127 ff.). But long training is needed before Kuṇḍalinī can be stimulated to this supreme effort. An earlier stage of the training is passed in Mūlādhāra. The Yōgī after taking a deep inspiration fixes his thought upon the lotus of Mūlādhāra and compresses the Yōni in it, meditating upon Kāma, the Spirit of Love, who dwells in the Yōni, and conceiving in the flame above it a union as Śhiva and Śhakti. Then Kuṇḍalinī, styled Tripurṇas comprising the three principles fire, sun, and moon, begins to rise in Suṣumnā, and after drinking the nectar streaming down it returns to the Kula (*SS. IV.1–5, V. 61 ff.*). Mudrās, or various postures of the body, are practised in order to increase

mechanically the activity of Kuṇḍalinī. These methods, with further contemplation of the higher circles up to Ājñā, stimulate Kuṇḍalinī to such a degree that in the last stage the Yōgi is able to bring her up into Sahasrāra. By long practice his Chitta-Vṛittis (*activities of the material organ of thought*) become absorbed in the Akula, the Absolute; his Samādhi becomes one of perfect stillness. Drinking the lunar nectar of Sahasrāra, he overcomes Death (*cosmic, conditioned being*) and the Kula (*S151 ff.*).

22. SCN 52 instructs the Yōgī, after due practice of the Yamas and Niyamas (*above, §2*) and spiritual purification, to stimulate Kuṇḍalinī to burst the Svayambhū-liṅga, and to bring her with the sound of the mystic syllable **hum** to the Brahma-dvāra (§6), in the centre of Mūlādhāra. She then bursts the Liṅgas in Anāhata and Ājñā, and at the Brahma-randhra unites with Parama-Śhiva, shining like a bright thread of lightning. The Yōgī should bring her together with his soul (jīvātman) into Sahasrāra, and there contemplate her as supreme and as Chaitanya, spirit. When she has there drunk the red nectar from Śhiva, she returns to Mūlādhāra by the way whereby she came. Then he should make a libation of this nectar to the deities of the cosmos, whereby he obtains immunity from future birth and assurance of absorption into the Infinite.

23. Yōgic writers often dwell upon the phenomena of the Nāda. Of the cosmological significance of this term we shall speak below (§24); here we need only notice its physical aspect, in which it signifies the mystic sound, or Anāhata-dhvani, heard by the Yōgī in the Suṣhumnā in the interior of his body. Several varieties of this Nāda are mentioned in HYP.IV. 69 ff. The first of them is the sound caused in the ether of the heart when the exercise of Prāṇāyāma (§2) has loosened the brahma-granthi or knot of Brahma in the Anāhata circle. Sometimes the sound is identified with the mystic syllable Ōm. Probably the idea was suggested by the noise heard on closing the ears with the hands, to which HYP.IV. 82 refers.

24. Yōgic works, in common with the Tantras, often refer to a theory of cosmogony of which the leading idea is as follows. The Puruṣha, Absolute Spirit, Para Śhiva, or Brahma, and the Prakṛiti, identified with the Supreme Śhakti, are eternally coexistent. Like Puruṣha, Prakṛiti is to be conceived as both unqualified and qualified; through Her universal presence as the principle of cosmic Bliss, Puruṣha reveals Himself in all finite being. Essentially they are two in one and one in two.

Creation begins when from Him as affected by Her, i.e. as Niṣhkala, there issues the primal Bindu or 'drop' (*the dot representing the final nasal sound at the end of the mystic syllable Ōṃ*). The same idea is sometimes expressed more fully by the statement that Prakṛiti by contact with Puruṣha becomes spiritualized (*cin-mātrā*), and in an effort towards creation She becomes solidified and changes into the primal Bindu. In the latter Śhiva and Śhakti exist together in an as yet undissolved union, shrouded in the bonds of Māyā, bearing the potentialities of cosmic creation, continuance, and dissolution. It is imagined as existing in the form of a grain of gram or pulse in the Sahasrāra of the microcosm (*see above, §19*), where it composes the Void (§20) or Brahmapada there.

This primal Bindu-under the influence of Time, according to some-divides itself into three, a gross or seminal Bindu, the germ of the material universe, a subtle Bindu which contains the Guṇas or modes of matter (the well-known Sanwa, Rajas, and Tamas), which is termed Nida, and a supreme Bindu. Nāda literally means 'sound', and denotes or is denoted by the semicircle under the Bindu or dot on the syllable Ōṃ. From the Bindu as it thus divides itself arises an inarticulate sound styled Śhabda-Brahman, 'Speech-Brahman', from which emerge, according to some, the three cosmic Powers of Knowledge, Devotion and Action: others derive from it the genesis of the material principle of the finite universe, Mahat or Buddhi, and its evolutes. The theories of cosmic evolution that are connected with all this are extremely complicated and obscure, and hardly repay study, But it may be well to call attention to

the similar theory of the Śhaiva Siddhānta, one school of which teaches that from Pure Māyā emanates Nāda (Vāk), the elemental sound or Logos, and from Nāda the Bindu or cosmic germ, from which are successively evolved the principles on the finite universe; in this theory Śhiva includes the Trinity consisting of Pati, Paśhu, 'Herd', and 'Bond', i.e. Supreme Being. in the fetters of finitude, and the three forces binding them, which are Māyā, Apra or Avidyā, the power of darkness obscuring the native light of the soul, and Karma, the mechanical influence of former works upon present experience. Pure Māyā is almost the same conception as that of Śhakti as explained above.

25. So far we have dealt with Nāda and Bindu in their general macro-cosmical aspects, but they also play a prominent rôle in the microcosm of the individual. The following account is taken from the Śhiva sūtra-vimarśhinī of Kṣhēmarāja. We have seen (§9) that Kuṇḍalinī, or Śhakti, resides within the Mūlādhāra, ordinarily sleeping rolled up in coils like a serpent. This serpent-like Kuṇḍalinī surrounds the microcosmic Supreme, who is in the shape of a minute dot of light. The first stage towards enlightenment occurs when a man obtains glimpses of this dot of light. By this the dot is set in motion, and rouses the Kuṇḍalinī, or Śhakti, from her sleep. She wakes with a great sound (Nāda) and becomes conscious. The soul is thus illuminated by a flash of the supreme light of consciousness. The Śhakti, being merely the immanent aspect of the Supreme, is identical with Him. It is this flash of light, or Bindu, and this sound of Śhakti, or Nāda, that are mystically represented by the Nāda-bindu of the syllable Om, Anunāsika (ṁ), of which the dot represents the Bindu, and the semicircle the Nāda. By a further extension of the metaphor, this Nāda-bindu is thus considered to be a representation of the Ultimate Supreme.

26. Inasmuch as the divine Śhakti reveals herself in sound, Word or Logos, the elements of speech, namely the syllables and their combinations, have a profound mystic significance in Śhaiva doctrine. Hence there has

arisen a copious literature on the mysteries of the letters of the alphabet and their groupings in spells (*mantras*), of which some idea may be gathered from the paper 'On the Sāradā Alphabet'. Royal Asiatic Society, October, 1916.

27. Appendix. In the preface to the translation of SS in the Sacred Books of the Hindus it is suggested that the Chakras and other terms of Yogic anatomy correspond more or less to real parts of the human body, and the following identifications are proposed:

**Chītrā**: the grey matter of the spinal cord.

**Brahma-randhra**: the central canal of the spinal cord (*but by modern Hindus identified with the anterior fontanelle*).

**Mūlādhāra**: the sacral plexus.

**Maṇipūra**: the epigastric plexus.

**Anāhata**: the cardiac plexus.

**Vīśhuddha**: the laryngeal or pharyngeal plexus.

**Ājñā**: the cavernous plexus.

**Sahasrāra**: the medulla oblongata.

**Suṣhumnā** : the spinal cord.

**Īdā**: the left sympathetic cord.

**Piṅgalā**: the right sympathetic cord.

Some writers speak of three knots: the Brahma-granthi in the Anahata-circle, the Viṣṇu-granthi in the Vīśhuddha, and the Rudra-granthi in the Ājñā. Besides Prāṇa or outward breath Yoga recognizes also Apāna, breath going downwards in the anus; Samāna, in the navel; Udāna in the throat; Vyāna, circulating through the body, besides some others: SS.III.1-8, Ghēraṇḍa-saṁhītā<sup>1</sup>, v.60 ff, &c.

<sup>1</sup> A translation of this work by P.T. Shrinivas Iyengar has been published in the Indian Thought Series, Allahabad, 1912.