**LALLĀ-VĀKYĀNI**

*The Wise Sayings of Lal Dĕd*

Edited by Sir George Grierson

and Dr Lionel Barnett

*First Printed 1920*

Lal1 Dĕd, 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.

*1 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 - Ṣhat-Chakra-Nirupaṇa *(see p.4).*

SS- Śhiva-Saṁhita *(“ “)*

HYP- Hatha-Yoga-Pradīpikā *(“ “)*

K.Pr. In Knowles’ Kashmiri Proverbs *(p.97 ff.)*

ff. – ‘and following pages’

# PREFACE

T

HE 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 Vaiṣhṇava 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 Dĕd, 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.

# WORKSQUOTED in the FOLLOWING PAGES

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

SHRINIVASIYENGAR, 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 - Ṣhat-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 ŏ and ĕ used by Sir George Grierson.

# INTRODUCTION

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

T

HE verses in the following collection are attributed to a woman of Kaśhmīr, named, in Sanskrit, Lallā Yōgīśhwarī. There are few countries in which so many wise saws and proverbial sayings are current as in Kashmīr1 and none of these have greater repute than those attributed by universal consent to Lal Dĕd, or ‘Granny Lal’, as she is called nowadays. There is not a Kāshmīrī, 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)* 2*.* 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.3 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.4

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.5 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.6 Lallā wandered forth in rags and adopted a famous Kāshmīrī Śhaiva saint named Sĕd Bŏyu 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.7 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 verses8 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,9 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 1914Sir George Grierson asked his friend and former assistant, Mah’ŏpādhyāyā 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 storyteller10 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’ŏpādhyāya 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.11 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,12 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 word13.

The order of verses in this manuscript is different from that of Dharma-dāsa’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.14 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.:-*

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

*2 Panjab Notes and Queries, ii. 432.*

*3 Compare verse 8 in the following collection.*

*4 Cf. Lawrence, Valley of Kashmir, p.292.*

*5 Compare the Kāshmīrī saying:- hondu 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.*

*6 For these, and other stories, see Panjab Notes and Queries (PNQ)*

*7 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.*

*8 Nos. 77 and 94.*

*9 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.*

*10 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 Rājataraṇgī, ii. 280 and 288.*

*11 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.*

*12 Iśhvara-kaula’s spelling is that followed in our printed text.*

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

*14 Thus, Kāshmīrī, as a distinct language, is much older than Lallā’s time. A still more ancient form is preserved by Kalhaa (12thc.) in Rājataraṇgiṇī, v.398.*

## LALLĀ-VĀKYĀNI

## *The Wise Sayings of Lal Ded*

*1.*

**abhyŏsi savikās layĕ wŏthū**

**gaganas sagun myūlu sami chhraṭa**

**shūñ golu ta anāmay mŏtū**

**yuhuy wŏpadĕsh chhuy, baṭā!**

*2.*

**wākh mānas kŏl-akŏl nā atĕ**

**chhŏpi mudri ati nā pravĕsh**

**rŏzan shiwa-shĕkath nā atĕ**

**mŏtu yĕy kūh ta suy wŏpadĕsh**

*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 Yŏga, 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 Kŏl, 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 Akŏl is that which transcends these. Hence, Kŏl-akŏl 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 energic power, for these have form and name, while the Supreme has neither.

*3.*

**Lal bŏh drāyĕs lŏla rĕ**

**chhāḍan lūstum dĕn kyŏh rāth**

**wuchhum panḍith panani garĕ**

**suy meu rotumas nĕchhatur ta sāth**

*4.*

**damāh dam korumas daman-hālĕ**

**prazalyŏm dīph ta папуĕуĕm zāth**

**andaryumu prakāsh nĕbar 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 Yŏga exercises. *See Note on Yŏga, §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 tŏy pān yĕmi somu mŏnu**

**yĕmi hyuvu wŏnu dĕn kyŏh rāth**

**yĕmisay aduyu man sŏропu**

**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-prakāshĕs**

**yimav chyūnu tim zīwānti mŏkhātī**

**vishĕmis samsāranis pāshĕs**

**abŏdi ganḍāh shĕth-shĕti 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 zŏnum**

**sadŏyī bŏdum yih kŏdĕh**

**chah bŏh bŏh chah myulu nā zŏnum**

**chah kus bŏh kŏssa 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 Kĕshĕv wā Zin wā**

**Kamalaza-nāth nām dŏrin yuh**

**mĕ abali kŏsitan bhawa-ruz**

**suh wā suh wā suh wā suh**

Let Him bear the name of Śhiva, or of Kĕśhava,

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. Kĕśhava means Viṣhṇu; 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 golu tŏy prakāsh āv zūnĕ**

**chandar tŏy mŏtuу chĕth**

**chĕth golu tŏy kĕh-ti nā kunĕ**

**gay bhūr bhuwaḥ swar vĕsarzith-kĕth**

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. sŏm. 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 Yŏga, §5, 21.*

*10.*

**wŏth rainyā! archun sakhar**

**athĕ al-pal wakhur hĕth**

**yoduwanay zānakh parama-pad akhĕr**

**hishiy khŏshī-khŏr kĕtha khĕth**

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

Bearing in thy hand wine, ﬂesh, and cates1.

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 Oṁ, *see verse 15.*

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

*1 ‘Cates’ is fine food items – not a mis-spell of ‘cakes’!*

*11.*

**tanthar gali tŏy manthar mŏchĕ**

**manthar golu tŏy mŏtuу chĕth**

**chĕth golu tŏy keh-ṭi nā kunĕ**

**shūnes shūñāh mïlith 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.*

**hĕth karith rājy phĕri nā**

**dith karith trupti nā man**

**lūha vĕnā zīv mari nā**

**zīwontu mari tŏy 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 shĕh chĕ timay shĕh mĕ**

**Shyāma-galā! tŏyĕ vĕn tŏtūs**

**yuhuy bĕn abĕda teu ta meu**

**chah shĕn swŏmī bŏh 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. shĕh.

*14.*

**Shiv guru tŏy Kĕshĕv palānas**

**Brahmā pāyirĕn wŏlasĕs**

**yŏgī yŏga-kali parzānĕs**

**kus dĕv ashwawār pĕṭh chĕḍĕs**

*15.*

**anāhath kha-swarūph shūñālay**

**yĕs nāv na waran na guthar ta rūph**

**ahaṁ-vimarshĕ Nāda-binduy yĕs wonu**

**suy dĕv ashwawār pĕṭh chĕḍĕs**

*14.* Śhiva is the horse; and zealously employed upon the saddle

Is Viṣhṇu, and, upon the stirrup, Brahma.

The Yŏgī, 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 Viṣhṇu 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 Oṁ - 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 Oṁ, which illustrates what is said, above:

**uktŏ ya ĕṣḥa uchchāras tatra yŏ’sau sphuran sthitaḥ|**

**avyakt’ānukṛiti-prāyŏ dhwanir varṇaḥ sa kathyatĕ ‖**

**nāsyŏchchārayitā kaśhchīt pratihantā na vidyatĕ |**

**swayam uchcharatĕ dĕvaḥ prāṇinām urasi sthītaḥ ‖**

**ĕkŏ nādātmak ĕkŏ ādātmakŏ varṇaḥ sarva-varṇ’āvibhāga-vān |**

**sŏ-’nastam-ita-rūpatwād anāhata ihŏditaḥ ||**

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 Oṁ. 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 khoṭu tŏy tūreu**

**himi trah gay bĕn abĕn vimarshā**

**chaītanyĕ-rav bātī sab samĕ**

**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 Yŏga, §24.*

*17.*

**dĕv waṭa diworu waṭā**

**pĕṭha bŏna chhuy yĕka wāṭh**

**pūz kas karakh, hŏṭā 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-hŏtra, 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 Yŏga, §5, 21.*

*18.*

**ŏsā bŏl pārinĕm sāsā**

**mĕ mani wāsā khīd nā hĕyĕ**

**bŏh yid sahaza Śhĕnkara-būkchū āsā**

**makaris sāsā mal kyāh pĕyĕ**

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.*

**athĕn āy ta gachhun gachhĕ**

**pakun gachhĕ dĕn kyāwu rāth**

**yŏray āу ta tùri gathun gachhĕ**

**kĕh 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 zŏnith pashith ta kŏru**

**kolu shruta-wŏnu zaḍa-rūpi ās**

**yusu yih dapiy tas tiy bŏl**

**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 bŏz, 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-sĕ hilīyĕ sab-sĕ miliyĕ, sab-kā lījiyĕ nām**

**'hāñjī', ‘hāñjï', sab-sĕ kahiyĕ, basiyĕ apnĕ 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 gānḍinĕm bŏl pārinĕm**

**dāpinĕm tiy yĕs yih rŏchĕ**

**sahaza-kusumav pūz kārinĕm**

**bŏh amalŏñu ta kas kyāh mŏchĕ**

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.*

**dĕn chhĕzi ta razan āsĕ**

**bhū-tal gaganas-kun vikāsĕ**

**chāndāri Rāh grŏsu māwāsĕ**

**Shiwa-pūzan gwāh chītta ātmāsĕ**

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 Sahasrâra *(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 *(pramĕya),* and the instrument of cognition *(pramāṇa).* The pramātar is here typified by Rāhu, the demon of lunar eclipse, the pramĕya 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 рramāṇa, 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 nĕrĕs nārūchu chhŏkh**

**lĕkā-lĕkh, yudu tulā-kŏṭi**

**tuli tūlu ta tul nā kŏh**

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 chŏkh, we read nārā tsi-chŏkh, 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 pŏñu kranjĕ**

**mŏchhĕ yĕmi roṭu māllī yudu wāv**

**hostu yusu mast-wāla ganḍĕ**

**tih yĕs tagi tŏy suh ada nĕhāl**

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.*

**shĕ wan chaṭith shĕshi-kal wuzūm**

**prakrĕth hŏzūm pawana-sŏtiy**

**lŏlaki nāra wŏlinjū buzūm**

**Shĕnkar lobum tamiy sŏtiy**

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., shĕk and sŏm, and Note on Yŏga, §9 ff. 21.*

*26.*

**chitta-ṭurogu gagāni brama-wŏnu**

**nimĕshĕ aki chhandi yŏzana-lachh**

**chĕtani-wagi bŏdi raṭith zŏnu**

**prān apān sandŏrith pakhachh**

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 Yŏga, §2, 16, 23.*

*27*.

**khĕth ganḍīth shĕmi nā mānas**

**brānth yimav trŏvū timay gay khāsiti**

**shāstra būzith chhuh yĕma-bayĕ krūru**

**sohu nā pŏchu 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.*

**yĕwa tūrū chali tim ambar hĕtā**

**kshŏd yĕwa gali tim āhār ann**

**chittā! swa-para-vĕchāras pĕtā**

**chĕntan yih dĕh 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 shĕm ta dam nŏ gachhi**

**yithi nŏ prāwakh mŏkti-dwār**

**salilas lawan-zan mīlith gachhi**

**tŏ-ti chhuy durlab sahaza-vĕchār**

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 mārum sahaz vĕchārun**

**drŏgu zānum kalpan trāv**

**nishĕ chhuy ta dūru mŏ gārun**

**shūnĕs 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 meu lūbum zanas zān**

**suh yĕli ḍyùṭhum nishĕ pānas**

**sŏruy suy ta bŏh nŏ kŏh**

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.*

**kĕh chhiy nĕndri-hātiy wudiy**

**Kĕtam wudĕn nĕsar pĕyĕ**

**kĕh chhiy snān karith apūtiy**

**kĕh chhiy gĕh 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-manḍal yĕs dĕwas thajī**

**nāsika-pawana-dŏri anāhata-rav**

**swayam kalpan āntihī chajī**

**pānay suk dĕv 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?

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The ‘Unobstructed Sound’ is the mystic syllable Oṁ - *see the notes on verse 15.* Dwādashānta-maṇḍal is the Brahma- randhra *(see Note on Yŏga, §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 ŏṁ-kār yĕs nābi darĕ**

**kumbuy brahmānḍas sum garĕ**

**akh suy manthar chĕtas karĕ**

**tas sās manthar kyāh karĕ**

He from whose navel steadfastly proceedeth

In its upward course,

The syllable Oṁ, 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 Oṁ, 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 Yŏga, §5, 21, and Vocab. sŏm. 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 āyĕs tapasiy**

**bŏdha-prakāsh lobum sahaz**

**marĕm na kūk ta mara na kaīsi**

**mara nĕchh ta lasa nĕchh**

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 ‘marĕm 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 Dĕva *[Śhiva- stŏtrāvalī, xiii. 3]* as to the point:

**tāvakĕ vapuṣhi viśhwa-nīrbharĕ**

**cit-sudhārasa-mayĕ niratyayĕ**

**tiṣhṭhataḥ satatam arcataḥ Prabhuṁ**

**jīvitaṁ mṛitam athānyad astu mĕ**

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-darshĕna-myūlu**

**chittā! parith mau nishpath ās**

**dĕshĕkh dūrĕ dramun nyūlu**

An ascetic wandereth from holy place to holy place,

То 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 yusu ani wagi**

**tas bŏna sparshi na bŏchha ta trĕsh**

**tih yĕs karun antīhi tagi**

**samsāras svy zĕyi nĕchh**

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 Yŏga, or union with the Supreme. *See Note on Yŏga, §2, 21, 23, and Vocab. nāḍi and prān*

By these Yŏga-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, Kauntĕya, śhitŏṣhṇa-sukha-duḥkha-dāḥ,**

**āgamāpāyinŏ-'nītyās tās titikṣhaswa, Bhārata ‖**

**yaṁ hi na vyathayanty ĕtĕ puruṣhaṁ, puru-ṣhabha|**

**sama-duḥkha-sukhaṁ dhīraṁ sŏ-'mṛi tatwāya kalpatĕ ‖**

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 taranāwun**

**wūrdhwa-gaman paīriv charith**

**kāṭha-dhĕnī dŏd shramāwun**

**āntihi sakolu kapaṭa-charith**

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

То walk on one’s feet in the sky,

То 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 Yŏga, §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 Yŏga to which he devotes himself is union with the Supreme Self, by acquiring the knowledge of his own Self.

*39.*

**kusu pushu ta kŏssa pushŏñï**

**kam kusum lŏgizĕs pūzĕ**

**kawa godu dizĕs zalachi dŏñī**

**kawa-sana mantra Shĕnkar-swātma wuzĕ**

*40.*

**man pushu tŏy yichh pushŏñï**

**bāwāki kusum lŏgizĕs pūzĕ**

**shĕshi-rasa godu dīzĕs zalachi dŏñī**

**chhŏpi-mantra Shĕnkar-swātma wuzĕ**

*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 Yŏga, §5, 8, 19, 20, 21, and Vocab. sŏm*. 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 Nādīs = 1 Ahŏrātra *(day and night).* Thus in one day-night there are 21,600 Śhvāsa-praśhvāsas, or Haṁsa-japas.

*41.*

**āyĕs kami dishi ta kami watĕ**

**gachha kami dishi kawa zāna wath**

**āntihi day lagimay tatĕ**

**chhĕnis phŏkas kāchchh-tī nŏ 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 dĕn pawan ta rāth**

**arg chandan pŏsh pŏñi chay**

**chay chhukh sŏruy ta lŏgiziy 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 mŏrun**

**wata-nŏshi mŏrith ta lŏgun dās**

**tāmiy sahaz Yïshwar gŏrun**

**tāmiy sŏruy 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 lŏgith rūdukh mĕ chah**

**mĕ chĕ chhāḍān lūstum dŏh**

**pānas-manz yĕli ḍyùkhukh me chah**

**mĕ chĕ ta pānas dyutum chhŏh**

*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* ***mĕ*** *and* ***chĕ****, ‘I, thee’, are taken as one word* ***mĕchĕ****, 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 pŏsh tĕl dīph zal nā gachhĕ**

**sadbhāwa gŏra-kath yusu mani hĕyĕ**

**Shĕmbhus sŏri nityĕ panañĕ yichhĕ**

**sāda pĕzĕ sahaza akriy nā zĕyĕ**

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 pŏndi zŏsi zāmi**

**nĕthay snān kari tïrthan**

**wāhāri-waharas nonuy āsi**

**nishĕ 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.*

**yĕth saras sāri-pholu nā vĕchiy**

**tath sari sakaliy pŏñu chĕn**

**mrag srugāl gānḍizala-hāstīy**

**zĕn nā zĕn ta totuy pĕn**

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 bŏh lūthūs chhāḍan ta gwāran**

**hal mĕ korumas rasa-nishĕ ti**

**wuchhun hyotumas toḍi ḍiṭhimas baran**

**mĕ-ṭi kal ganĕyĕ zi zŏgumas tāti**

*49.*

**mal wŏndi zŏlum, zigar mŏrum**

**tĕli Lal nāv dram, yĕli dāli trŏvimas 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 nĕngi sarāh sāri saras.**

**aki nĕngī saras arshĕs jāy**

**Haramŏkha Kaūsara akh sum saras**

**sati nĕngi 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.*

**zanañĕ zāyāy rāti tŏy kātīy**

**karīth wŏdaras bahu klĕsh**

**phīrith dwār bazani wŏti tātiy**

**Shiv chhuy krūṭhu ta chĕn wŏpadĕsh**

*52.*

**yŏsay shĕl piṭhis ta paṭas**

**sŏy shĕl chhĕy pruthi-wŏnu dĕsh**

**sŏy shĕl shūba-wŏnis gruṭas**

**Shiv chhuy krūṭhu ta chĕn wŏpadĕsh**

*53.*

**rav mata thali-thali tŏpitan**

**tŏpitan wŏttomu wŏttomu dĕsh**

**Warun mata lūka-garu ātitan**

**Shiv chhuy kruṭhu tŏy chĕn wŏpadĕsh**

*54.*

**yihay matru-rūpi pay diyĕ**

**yihay bhārye-rūpi kari vishĕsh**

**yihay māyĕ-rūpi āntizuv hĕyĕ**

**Shiv chhuy kruṭhu ta chĕn wŏpadĕsh**

*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.*

**kandĕv gĕk tĕz kandĕv wan-wās**

**vĕpholu man nā raṭīth ta wās**

**dĕn rāth ganzarīth panunu 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.*

**Yĕ gŏrā Paramĕshwara!**

**bāvtam tĕ chhuy antar vyodu**

**dŏhĕway wŏpadān kandā-purā**

**hah kawa tarunu ta hāh kawa totu**

*57.*

**nābi-sthāna chhĕy prakrĕth zalawāñī**

**hiḍis tām yĕtī prān wata-gotu**

**brahmanḍa peṭha sūti nadi wahawañï**

**hah tawa tarunu ta hāh tawa totu**

*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 Yŏga, 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 Suṣhumnā 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 Suṣhumnā 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. sŏm. ‘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 wŏchchorum tiy manthar**

**yuhuy logumŏ dihas parchun**

**svy yih parama-Shiwunu 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 bŏh nā dhyĕy na dhyan**

**gauv pānay Sarva-kriy mashith**

**anyau ḍyaṭhukh kĕchh 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 be- tween ‘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 pŏnï-pānas**

**chhĕpith gyānas wŏtum na kūchh**

**lay kūrūmas ta wŏchūs al-thānas**

**bāri bāri bāna ta chĕwān 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 yŏga, 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 іп wŏtum 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, ‘nĕti, nĕti’, i.e. the Supreme. In either interpretation the resultant meaning is the same.

*61.*

**yuhu yih karm kara pĕtarun pānas**

**arzun barzun biyis kyutu**

**āntihi lāgi-rostu pushĕrun swātmas**

**ada yūri gachha ta tūri chhum hyotu**

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-Yŏga)* and the love of God *(bhakti-Yŏga),* he saves his soul.

*62.*

**rājĕs bŏji yĕmi kartal tyŏji**

**swargas bŏji chhuy taph tŏy dān**

**sahazas bŏjī yĕmi gŏra-kath pŏji**

**pāpa-pŏñĕ-bŏjī 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 chhĕy hāka-wŏrū**

**dizĕs shĕma-dama-kriyĕ-pūñū**

**lāmā-chakra-poshu prŏñiū kriy dŏrū**

**khĕna khĕna mŏchiy wŏrūy chhĕñū**

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 out- side 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-zŏlī yidaway chĕ golu**

**vĕndiv gīh wā vĕndiv wan-wās**

**zŏnith sarva-gath Probhu аmоlu**

**yuthuy zānĕkh 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 sŏrith**

**rūzith vĕwahŏri dĕn kyŏh rāth**

**lāgi-rostu aduyu yusu man karith**

**tāsi nĕth prasonu 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 sŏ-'ham, I am He *(cf. Tat-tvam-asi, thou art It, of verse 60).* In Sanskrit letters, if the words sŏ-'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**

**tyuthu kyāh wavyŏth ta phalihīy sŏwu**

**mūḍas wŏpadĕsh gāyi rinzi dumaṭas**

**kāñi dāñdas gŏr āparīth гŏwu**

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. Gŏr –‘molasses’ is often given to a cow to increase her milk. The fool tries it on a bullock.

*67.*

**lalith lalith waday bŏ-dŏy**

**chittā! muhūchū pĕyiy māy**

**rŏziy nŏ pata lŏh-langarūchū chhāу**

**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 bŏh chāyĕs sŏman-bāga-baras**

**wuchhum Shiwas Shĕkath mīlīth ta wāh**

**tāti lay kūrūm amrĕta-saras**

**zinday maras ta mĕ 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 sŏman 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 energic 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-ṭurogu wagī hĕth roṭum**

**chĕlith milavith dashĕ-nāḍi-wāv**

**taway shĕshi-kal vĕgalith wūchhūm**

**shūnĕs shūñāh mïlith 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. nādi and prān, 2, and Note on Yŏga, §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 Yŏga, ss 8, 19, 21, 22.*

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

*70.*

**chĕth amara-pathi thŏvizi**

**tih trŏvith lagī zūḍĕ**

**tati chah nŏ shīkīzī sandŏrizi**

**dŏda-shuru ta kŏchhĕ nŏ mūḍĕ**

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 kān barith mārinĕy pān**

**manay khĕn dikh swa-vĕchāra shĕm**

**vīshĕy tihondu kyāh kyuthu druwu 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! wŏndas bhayĕ mŏ bar**

**chyŏñū chinth karān pāna Anād**

**chĕ kŏ-zanañi kshŏd hari, kar**

**kĕwal tasonduy tāruku 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 Oṁ which properly uttered, and with faith, will secure the presence of the Supreme, Who is everything that man can need.

*73.*

**chāmar chhathar rathu simhāsan**

**hlād nāṭĕ-ras tūla-paryŏkh**

**kyāh mŏnith yitī sthir āsawunu**

**kŏ-zana kāsīy maranūñū shŏkh**

*74.*

**kyāh bḍŏukh muha bhawa-sdŏari-dārĕ**

**sŏthu lūrith pĕyiy tama-pŏkh**

**yĕma-baṭh karinĕy kŏli chhŏra-dārĕ**

**kŏ-zana kāsiy maranūñū shŏkh**

*75.*

**karm zah kāran trah kŏmbith**

**yĕwa labakh paralŏkas ŏkh**

**wŏth khas sūrya-manḍal chŏmbith**

**taway chaliy maranūñū shŏkh**

*76.*

**jñānāki ambar pairith tanĕ**

**yim pad Lali dāpi tim hrĕdi ŏkh**

**kārāni pranawāki lay karu Lalĕ**

**chĕth-jyŏti kŏsūn maranūñū shŏkh**

*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-Yŏga.

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. Chŏra-dārĕ 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 Yŏga. One important form of Yŏga is the Kumbhaka-Yŏga, in which the breath is entirely suspended, Kŏmbith literally means ‘bottling up *(the breath)*’. Cf. verse *34,* and see the Vocab. kāran and kumbu. 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 Oṁ, for which see verses *14,* *15,*

*77.*

**mŏrith pŏnch būth tim phal-hanḍī**

**chĕtana-dāna-wakhur khĕth**

**taday zānakh paramu pad chanḍī**

**hishiy khŏshī-khŏr kŏh-ti na khĕth**

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 ḍingi ta kus zāgi**

**kus sar watari tĕliy**

**kus haras pūzi lāgi**

**kus parama-pad mĕliy**

*79.*

**man ḍingi ta akŏl zāgi**

**dŏdi sar pañcha-yīndi watari tĕliy**

**swa-vĕchāra-pŏñ haras pūzī lāgi**

**parama-pad chĕtana-Shiv mĕliy**

*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)* Prakṛitі, 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 ĕva manuṣhyāṇaṁ kāraṇaṁ banda-mŏkṣhayŏ ‖**

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

**yasyāṁ jāgrati bhūtāni sā niśhā paśhyatŏ munĕḥ. ‖**

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.*

**zānahŏ nāḍi-dal mana raṭiḥ**

**chāṭīth, waṭith, kuṭīth, klĕsh**

**zānahŏ ada asta rasāyĕn gaṭīth**

**Shiv chhuy krūthu ta chĕn wŏpadĕsh**

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 kiyĕm kaicha**

**kaiti khyĕm manushĕ-māmsāki nalī**

**sŏy bŏh Lal ta gauv mĕ 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.

*82.*

**Oṁ-kār yĕli layĕ onum**

**wuhī korum panunu pān**

**shĕwotu trŏvith ta sath mārg roṭum**

**tĕlī Lal bŏh wŏchus prakāshĕ-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 Oṁ, 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 Yŏga, §9-2 1, and Vocab. shĕh and sŏm.*

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

*83.*

**gātulwāh akh wuchhum bŏchha-sūty marān**

**pan zan harān puhani wāwa lah**

**nĕshĕbŏdu akh wuchhum wāzas mārān**

**tana Lal bŏh prārān chhĕnĕm-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 ŏsith yīh kyuthu rang gŏm**

**chang gŏm chaṭith huda-hudañĕy dagay**

**sārĕniy padan kunuy wakhun pyŏm**

**Lali mĕ trāg gŏm laga kami shāṭhay**

*85.*

**yih kyāh ŏsith yīh kyuthu rang gŏm**

**bĕrongu karith gŏm laga kami shāṭhay**

**tālav-rāzadāñĕ abakh chhān pyŏm**

**jān gŏm zānĕm 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-hudañĕy 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 abakhwārĕñ which means ‘clumsy’.

*86.*

**rāza-hams ŏsīth sapodukh koluy**

**kus-ṭām choluy kyāh-ṭām hĕth**

**graṭa gauv band tŏy graṭan hyotu goluy**

**graṭa-wŏlu choluy phal-pholu hĕth**

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.*

**niyĕm karyŏth garbā**

**chĕtas kar-bā pĕyiy**

**marana brŏṭhay mar-bā**

**marith ta martaba hariy**

*88.*

**atha ma-bā trāwun khar-bā!**

**lūka-hūnzū kŏng-wŏrū khĕyiy**

**tati kus-bā dārīy tkar-bā!**

**yĕtī nanis kartal pĕyīy**

*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 Gïtā *(v.23):*

**Śhaknŏtīh’aiva yah sŏḍhuṁ prāk śharīra-vimŏkṣhaṇāt |**

**kāma-krŏdh’ŏdbhavaṁ vĕgaṁ 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):*

**yatatŏ hy’api Kauntĕya puruṣhasya vipaśhchitaḥ |**

**indriyāṇi pramāthīni karanti prasabhaṁ manaḥ ‖**

**tāni sarvāṇi saṁyamya yukta āsïta mat-paraḥ |**

**vaśhĕ hi yasyĕndriyāṇi tasya prajña pratīṣhṭhitā ‖**

**dhyāyatŏ viṣhayan puṁsaḥ saṁgas tĕṣhūpajāyatĕ |**

**saṁgāt saṁjayatĕ kamaḥ kāmāt krŏdhŏ-'bhijāyatĕ ‖**

**krŏdhād bhavati saṁmŏaḥ saṁmŏhāt smṛiti-vibhramaḥ |**

**smṛiti-bhraṁśhād buddhi-nāśhŏ 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**

**nadoru chhuwa ta hĕyiv mā**

**phīrith dubāra jān kyāh wonum**

**prān ta ruhun hĕyīv mā**

*90.*

**prān ta ruhun kunuy zŏnum**

**prān bazith labi na sād**

**prān bazith kĕh-ṭi nŏ khĕzĕ**

**taway lobum ‘sŏ-’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 sŏ-’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. The n, again, when she had learnt the truth, she came and urged them to practise Yŏga 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! Siddhŏ! sĕda kathan kan thāv**

**chak dŏh path-kāli sŏran kyāh**

**bālakŏ! tŏhi kĕthŏ dĕn rūth bariv**

**kāl āv kuṭhān tu kariv kyāh**

*92.*

**brŏṭh-kŏli āsan tithiy kĕran**

**tang chūthi papan chĕran-sūti**

**mājĕ-kŏrĕ atha-wās karith ta nĕran**

**dŏh-dĕn baran paradĕn-sūti**

*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:

**tĕli, hā mālī, āsan kiyāmatāki kĕran, yĕli chuṭhi papan chĕran-sūti.**

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.*

**chĕth nowuy chandarama nowuy**

**zalamay ḍyūṭhum nawam-nowuy**

**yĕna pĕṭha Lali mĕ tan man nŏwuy**

**tana Lal bŏh nawam-nūwūy chhĕs**

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.*

**gŏran wonunam kunuy wachun**

**nĕbara dopunam andaray achun**

**suy gauv Lali mĕ wākh ta wachun**

**taway mĕ 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 pŏnchan dahan ta kāhan**

**wŏkh-shun yith lĕjĕ karith yim gaiy**

**sŏriy samahŏn yīth razi lamahŏn**

**ada kyāzi rāvihĕ 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 *(jñānĕndriya),* and the five organs of action *(karmĕndriya) (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 thūrū phŏlawūñūy**

**dāmiy ḍyūṭhum gul na ta khār**

*97.*

**dāmiy ḍīṭhūm gūjū dazawūñūy**

**dāmiy ḍyūṭhum dah na ta nār**

**dāmiy ḍīṭhūm panḍawan-hūnzū mŏjï**

**dāmiy ḍīṭhūm krŏjiy 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 Paṇdavas.

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 Brahmaṇas, 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 Mandŏdari, the wife of Rāvaṇa.

*98.*

**āyĕs watĕ gayĕs na watĕ**

**suman-sŏthi-manz lūstum dŏh**

**chandas wuchhum ta hār na athĕ**

**nāwa-tāras dima kyāh bŏh**

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, atĕ –‘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 he 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 sŏman, 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.*

**gŏphīlŏ! haka kadam tul**

**wuñĕ chhĕy sul ta chhāñḍun yār**

**par kar paida parwāz tul**

**wuñe chhĕy sul ta chhāñḍun yār**

*100.*

**daman-basti ditŏ dam**

**tithay yitha daman-khār**

**shĕstaras sŏn gachhiy hŏsil**

**wuñĕ chhĕy 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.*

**dĕhachĕ larĕ dārĕ bar trŏpārim**

**prāna-chūr roṭum ta dyutumas dam**

**hrĕdayĕchĕ kūṭharĕ-andar gonḍum**

**ŏmaki chŏbaka tulumas 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 dyunu, 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 Yŏga exercise called Prāṇāyāma *(see Note on Yŏga, §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 Oṁ regarding which see verses *15,* *33,* and *34*.

*102.*

**Lal bŏh drāyĕs kapasi-pŏshĕchĕ sūchūy**

**kŏḍi ta dūni kūrūnam yūchūy lath**

**tayĕ yĕli khārĕnam zŏyijĕ tayĕ**

**bŏwārī-wāna gayĕm alŏnzū lath**

*103.*

**dŏbi yĕli chhŏvūnas dŏbi-kañĕ-pĕṭhay**

**saz ta sāban mūchhūnam yūchūy.**

**sāchi yĕli phirūnam hani-hani kŏchūy**

**ada Lali mĕ prŏvūm 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 tay 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 mĕ Lali chyauv panunuy wākh**

**andarimū gaṭakāh raṭith ta wŏlum**

**chaṭith ta dyutumas 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.*

**potu zūni wŏthith motu bŏlanŏwum**

**dag lalanŏvūm dayĕ-sanzĕ prahĕ**

**Lāli-Lālī karān Lāla wuzanŏwum**

**mīlith tas man shrŏchyŏm dahĕ**

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. yundu. 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 sŏdaras nāvi chhĕs lamān**

**kati bŏzi Day myŏnu mĕ-tī dīyi tār**

**āmĕn ṭākĕn pŏñu zan shĕmān**

**zuv chhum bramān gara gachhahŏ**

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 manashĕ! kyāzi chhukh wuṭhān sĕki-lawar**

**ami rakhi, hamāli! pakiy na nāv**

**lyūkhuy yih Nārŏni karmañĕ rakhī**

**tih, māli! hĕkiy 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 rakhi, 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-ganḍ ḍylu gŏm**

**dĕn-kār holu gŏm hĕkā kahyū**

**gŏra-sondu wanun rāwan-ṭyolu pyŏm**

**pahāli-rostu khyolu gŏm hĕka 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 .*

**andariy āyĕs chandariy gārān**

**gārān āyĕs hihĕn hihi**

**chay, hĕ Nārān! chay, hĕ Nārān!**

**chay, hĕ Nārān! yim kam vihi**

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. sŏm. ‘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 Vaiṣhṇavas. 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.

*1 See p.5.*

***1 Arkaḥ. pramāṇaṁ, sŏmas tu mĕуаṁ, jñāna-kriyāt-makau I***

***Rāhur māyāpramātā syāt tad-āchchhādana-kŏvidaḥ ‖***

*Verse quoted in the Commentary.*

*1 Cf. Rāja-ṭarañgiṇï, 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.*

**Āyĕs watĕ ta gayĕs ti watĕ;**

**Swamana**1**-sŏthi lūstum dŏh;**

**Wuchhum chandas ta hār na athĕ.**

**Nāwa-tāras kyāk dima bŏh?**

*(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 Dĕd, 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, Prĕta, Yamadut, Matsya, and Karma are so strong. Accordingly about this time the bereaved relations call the family Brahmaṇ, 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 Brahmaṇ; 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, Prĕta, 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 Brahmaṇ, 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.*

**Āyĕ wŏnis gayĕ 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 Dĕd, 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 Dĕd 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 Dĕd 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 Dĕd presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Shah Hamadan.

*K.Pr.46.*

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

**Shĕstaras sŏn gachhiy hŏsil; wuñĕ chhĕy sul ta chāñḍun yār.**

**Sŏdaras nŏ labiy sŏhil, nu tath sum ta na tath tār.**

**Par kar paida parwāz tul; wuñĕ chhĕy sul ta chāñdun yār.**

**Gŏfilŏ haka ta kadam tul; huskyār rŏz trāv pyŏdil.**

**Trāwakh nay ta chhukh jŏhil; wuñĕ chhĕy sul ta chhāñdun 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.

О 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 Dĕd constantly quoted by the Kāshmīrī.

**Pyŏdil**- the work of a **chaprāsī**, 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 phŏlawūñūy, dāmiy ḍyùthum gul na ta khan.**

**Dāmiy ḍiṭhūm pāntan pāṇḍawan hūnzū mŏjū, dāmiy ḍīṭhum krŏjiy 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 dūrū kar gŏsil.**

**Ada dĕwa phŏliy yĕmbarzal bāg.**

**Marith manganay wumri-hūnzu hŏsil.**

**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.*

**Diluku khura-khura mĕ, Māli, kāstam, manaki kŏtar-marĕ.**

**Narĕ lŏsam lūka-hanzay larĕ ladān.**

**Yĕli pāna myānuv kaḍith ninanay panani garĕ,**

**Pata pata nĕri lūka-sāsā narĕ ālawān.**

**Trŏvith yinanay manz-maidānas sŏvith 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 Dĕd’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.*

**Kĕnchan dititham gŏlāla yūchūy;**

**Kĕnchan zŏnutham nu dĕnas wār;**

**Kĕnchan chhuñūtham nŏlī brahma-hūchūy.**

**Bagawāna chyāñĕ gūchu namaskār.**

То 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 Brahmaṇ *(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.*

**Kĕnchan dyututham yutu kĕhŏ totu, kĕnchan yutu na ta totu 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.

**Kĕnchan rañĕ chhĕy shĕhūjū būñū, nĕrav nĕbar shĕholu karav.**

**Kĕnchan rañĕ chhĕy bar pĕṭh hūñū, nĕrav nĕbar ta zang khĕyiwŏ.**

**Kĕnchan raneu chhĕy adal ta wadal; kĕnchan runĕ chhĕy 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 myŏnu chhuy hostuy, āmi hāsti mongunam gari gari bal;**

**Lachhĕ-manza sāsa-manza akhāh lūstuy, na-ta hĕtinam sŏriy 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.*

**Sirĕs hyuhu nu prakāsh kunĕ;**

**Gangi hyuhu nu tīrath kāh;**

**Bŏyis hyuhu na bāndav kunĕ;**

**Runeu hyuhu nu sukh kāh;**

**Achhĕn hyuhu na prakāsh kunĕ;**

**Kŏṭhĕn hyuhu na tirath kāh;**

**CHandas hyuhu na bāndav kunĕ;**

**Khañi hyuhu nu sukh kāh;**

**Māyi hyuhu nu prakāsh kunĕ;**

**Layi hyuhu nu tīrath kāh;**

**Dayĕs hyuhu na bunduv kunĕ;**

**Bayĕs hyuhu na sukh kāh;**

Sĕd Bāyū was one day sitting down with his famous female disciple, Lal Dĕd, 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 Sĕd 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 Dĕd, 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.1

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 Badarpĕt *(cir. August 20th). Cf. Vigne’s Travels in Kashmir, &C., vol. ii, pp.151, 152.*

*1 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 ŏ *(****Prabhu*** *–‘lord’ =* ***Prŏbhu****, etc.).*

The letters in superscript are half-said as endings, etc. eg. **abŏdu** *–‘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 *(number)* cf. - compare with conj. –conjugation

dat. - dative case f. - feminine ff - and following *pages*

dat.comm. -dativus commodi *(dative case where an advantage is implied)*

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 *(preposition which comes after)*

pas.p.-past participle p.p.–present participle sg.- singular;

subst. - substantive *(noun)* +suff. –with suffix Sk. - Sanskrit

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

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

**abŏdu**, adj. one who has no knowledge, a fool, i.e. one who has no knowledge of himself; pl.nom. **abŏdi**, *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.*

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

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

**achī**, f. the eye; **achĕ lagañĕ tālav**, the eyes to be turned upwards, *K.Pr.102;* **achĕn hyuhu**, 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**u, 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-vimarshĕ** - by reflection on the nature of the ego*, 15*.

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

**ok**u, card. one; emp.-y, **okuy**, one only, the only one, the unique, *34*; m.sg.abl. **aki nĕngi**, at one time, on one occasion, *50*; **nimĕshĕ aki,** in a single twinkle of the eye, *26*. cf. **yĕka**.

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

**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*.

**akhĕr**, m. a syllable, such as the syllable Oṁ, or the like, *10*.

**akŏl**, m. that which transcends the **kula**, i.e. the sphere of the Absolute, or of Transcendental Being, *79*; **kŏl-akŏl,** the totality of all creation, *2*. See **kŏl**, 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 sŏm);* **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 **alaṁsthāna**, i.e. the place regarding which only ‘nĕti nĕti’ can be said, or which can be described by no epithet, the highest place *(anuttara pada),* i.e. also, union with the Supreme.

**alond**u, adj. *(f.* ***alŏnzū****),* pendant, hanging, *102* *(f. sg.nom.).*

**ālav** m. a call, a cry; **-dyunu,** to summon, *K.Pr.102*.

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

**āmi**, **ami**, see ath.

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

**Omu**, 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. **āmĕn**, *106*.

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

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

**amalŏnu**, adj. *(f.* ***amalŏñū****),* 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*.

**amrĕth**, m. the water of immortality, nectar, amĪta; sg.abl. amrĕta-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 Yŏga, *§8,* *19,* *21,* *22*.

**on**u, adj. blind; m.pl.ins. **anyau**, *59*.

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

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

**andaryum**u, 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 **Oṁ**; *(15)*, also, called the **anāhath shabd**, or *(33)* **anāhata-rav**. In Sanskrit it is called the **anāhata-dhvani** *(Note on Yŏga, §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 **Oṁ**, 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 Yŏga, §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*; **layĕ anun**, to bring under subjection by concentration of the mind and breath, *82*. Fut.sg.*3,* **ani**, *37*; Pas.p,m.sg.+suff.*1*p.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 Yŏga, §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 Yŏga, 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*.

**ŏr**, adv. there, in that place; **ŏra-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),* **arshĕs**, *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*.

**ŏs**, m. the month; sg.abl. **ŏsā** *(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*; **ŏsith**, having been, i.e. whereas thou wast formerly *(so and so, now thou hast become such and such),* *86*. Conj. part. **ŏsith**, *84*-*6*. Fut.ind. and pres. subj. sg.*1,* **āsā** *(m.c. for* ***āsa****),* *18*; *3,* **āsi** *(in sense of pres.),* *46*; **āsĕ** *(m.c.) (fut.), 22*; pl.*3,* **āsan**, *92*; imp.sg.*2,* **ās**, *20,* *36,* *55,* *64*.

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

**āsawun**u, n. ins. one who is or continues; **sthir āsawunu**, that which is permanent, *73*.

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

**ati**, adv. there, in that place, *2*; **atĕ**, 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. **athĕ**, in the hand; *(to be)* in a person’s possession, *(to come)* to hand, *98,* *K.Pr.18* ; **athĕ hyonu**, to carry in the hand, *10*.

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

**achhĕn**, 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,* **achĕs**, I *(f.)* entered, *68*.

**āv**, **āy**, **āyĕ**, **āyĕs**, see **yunu**.

**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*.

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

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

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

**bod**u, adj. wise, a wise man, one who is intelligent; m.sg.ins. **bŏdi**, *26*.

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

**Bŏḍun**, to sink, be immersed in, be drowned in; past m.sg.*2*. **bŏdukh**, *74*.

**bāg**, m. a garden, *K.Pr.56*; **swaman-bāga-bar**, the door of the garden of one’s soul, or **sŏman-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*.

**bŏh**, pron.*1p., I, 3, 7 (x3), 13, 18, 21, 31, 48, 59, 68, 81-3, 93, 98, 102; K.Pr.18;* with interjection **dŏy**, **bŏ-dŏy**, I, good Sir! **mĕ**, **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;* **mĕ-ti,** me also, *106*; to me also, *48*. **myŏnu**, my, *106*; *K.Pr.150*; m.sg.voc. **myānuv**, *K.Pr.57.*

**bŏji**, 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 **bŏji**, as in **pāpa-pŏñĕ-bāji**, he who obtains *(the fruit)* of his sins and virtuous acts of a former life, also in *62*.

**bokt**u, adj. *(f.* ***būkchū****),* full of devotional faith *(****bhakti****).* **Shĕnkara-boktu**, 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*.

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

**bŏl**, *2,* see **bŏlun**.

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

**bŏlun**, to say; imp.sg.*2,* **bŏl**, *20*.

**bŏlanāwun**, to cause to converse, to address, summon, call to; p.p.m.sg.+suff.*1*p.sg.ins. **bŏlanŏwum**, *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*.

**bĕп**, 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 **Oṁ**, 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 Yŏga. *§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****-)* **pĕṭh 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**u, adj. full; m.pl.nom.**bāri bāri bāna**, *(innumerable)* dishes all filled *(with nectar),* *60*.

**bhūr**, see **bhū**.

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

**brahmā**, the first of the three gods, Brahma, Viṣhṇu 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 ехtremity of the **Suṣhumnā Nāḍi**; see Note on Yŏga, *§5,* *7,* *19,* *21,* *27*. Sg.dat. **brahmāndas**, *34*; abl. **Brahmānḍa**, *57.*

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

**brama**-**wŏn**u, m. a wanderer, one who roams about, *26*.

**barun**, to fill; used in various idioms; bhayĕ barun, to experience fear, to fear *(at heart),* *72*; **dŏh-dĕn barā ni**, to pass each day, spend each day, *92*; **dĕn-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*.

**bĕrong**u, 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 brŏṭhay**, even before *(the time appointed for)* death, *87*; **brŏth-kŏli** in future times, *92*.

**bhāryā**, f. a wife: **bhāryĕ-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 Brahmaṇ, a Kāshmiri Brāhmaṇ; hence, a true Brahmaṇ, a Brāhmaṇ. who seeks salvation, *1,* *17*; sg.voc. **baṭā**, *1,* *17*.

**baṭh**, m. a warrior, a soldier; a servant, a messenger, *74*; **yĕma-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 **pṛithivï**, 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-sŏdari-dārĕ**, 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.*1*p.sg.dat., **bāvtam**, please explain to me, *56*.

**bŏwuru**, m. *(in modern Ksh.* ***wŏwuru****),* a weaver; **bŏwārl-wān**, a weaver’s workshop; sg.abl. - **wāna**, *102*.

**bayĕ** (*27,* *K.Pr.201*) or **bhayĕ** *(72)*, m. fear; esp.(*K.Pr.201*) the fear of God; **yĕma-bayĕ**, the fear of Yama *(the god of death),* the fear of death and what follows, *27*; **bhayĕ barun**, to experience fear to feel fear, *72*; sg.dat. **bayĕs hyuhu**, *(there is no bliss)* like the fear of God, *K.Pr.201*.

**bŏyu**, m. a brother; sg.dat. **bŏyis hyuhu**, *(there is no relation)* like a brother, *K.Pr.201.*

**byākh**, pron. another; sg.dat. **biyīs kyutu**, 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* ; **gĕh 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)*.

**bŏzun**, 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,* **bŏz**, *20*; fut.sg.*3,* **bŏzī**, *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.*1*p.sg.ins. **buzūm**, *25*.

**chŏbukh**, m. a whip; sg.abl. **cŏbaka**, *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. **cheu**, *13* *(to thee, belonging to thee),* *44* *(x2)*, *56,* *72*; **abed che ta mĕ**, по distinction between thee and me, *13*. Obsolete form of sg.dat. **tŏyĕ-vĕn**, distinct *(different)* from thee, *13.* sg.ins. **chĕ gola** *(modern Ksh. would have* ***cheu goluth****),* thou destroyedst, *64*. sg.gen. *(f. sg.nom.)* **chyŏñū chinth**, thought *(care)* for thee *(objective genitive),* *72*; *(f. sg.dat.)* **chyāñĕ**, *K.Pr.102*. pl.nom. **chyanі**, 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.*3*p.sg, acc. **chhāchḍun**, *99,* *100*; *K.Pr.46*.

**chĕdun** or **cĕrun**, to mount *(e.g. a horse);* **pĕthi cĕdun**, to mount and ride on the back *(of a horse, &c.),* **pĕth** being an adv., not a postposition, *14,* *15*; fut.sg.*3,* +suff.*3*p.dat. sg., **cĕdĕs** *(****cĕrĕs****),* he will mount on it, *14,* *15*.

**chhŏh**, 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; **chhŏh 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*; **ckĕs**, *1 (f.)* am, *93,* *106* *(aux.)*; **chuwa**, is *(m.)* for you, *89*; **chĕy**, 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.).*

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

**chakhar**, 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; **hĕth chalun**, having taken to run away, to run away with *(as a thief),* *86* *(x2)*. Fut.sg.*3,* tali, *28*; +suff.*3*p.sg.dat., **chaliy**, will ﬂee from thee, *75*; past m.sg.*3,* +suff.*1*p.sg.dat., **cholum**, ﬂed from me, *31*; +suff.*2*p.sg.dat., **choluy** **hĕth**, ran away with from thee, *86* *(x2)*; f. sg.*3,* **chajī** *(for* ***chaja****),* *33*.

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

**chŏmbun**, to pierce, bore; conj. part, **chŏmbith**, *75*.

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

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

**chhŏn**u, adj. empty, *63*; empty, vain, unsubstantial having no substance, *41*; m.sg.dat. **chĕnīs**, *41*; f. sg nom. **chĕñū**, *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. **chandau**; ri, *22*; loc., emp.-y, **chandariy**, *(I came)* into the moonlight, *109*. Regarding the mystic references to the moon in these poems, see art. **sŏm**.

**chandarama**, m. the moon, *93*. See **sŏm** 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* **chĕn**, *51*-*4,* *80*; pol. imp.sg.*2,* +suff.*3*p.sg.acc., **chĕntan**, recognize it, *28*; past part. m.sg. **chyūnu**, *6*.

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

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

**chhĕnun**, conj. *2,* to become cut; hence, to be cut away from a person, to be torn away from; fut.sg.*3,* +suff.*1*p.sg.dat., and negative interrogative, **chhĕnĕm-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,* *1161*i **chhunun**, to throw *(a halter)* on to the neck. Past part. f. sg., +suff. *2*p.sg.ins. and *1*p.sg.dat. **chhuchūtham**, thou castedst for me *(i.e. in my presence) (a feminine thing),* *K.Pr.102*.

**chhŏpa**, f. silence, esp. silent meditation; sg.ins. *(instr.)* **chhŏpi**, by silent meditation, *2*; **chhĕpi-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*.

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

**chĕr** f. an apricot; pl.dat. **chĕran-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*.

**chhŏr**, in **chŏra-dārĕ**, *74,* a waterfall (*in modern Kāshmirī* ***chhūl****);* **chhŏra-dār**, the stream of a waterfall, a torrent; hence, **chhŏradarĕ karun**, to make (a person) in a torrent, to make him stream *(with blood),* the name of a certain punishment, in which a person іs dragged along the ground till his body streams with blood.

**chhorun**, to release, let go, let loose, set free; p, p.m.sg **chhyūru**, *23.*

**chĕrun**, see **cheḍun**.

**chhāthar**, 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.*

**chĕth**, *1,* m. the pure spirit, the soul (the Sk. cit, to be carefully distinguished from **chĕth**, *2,* or **chitt**, the organ of thought), *76,* *93*.

**chĕth**, *2,* m. i.q. **chitt**, the organ of thought, the mind, intellect *(Sk.* ***Chitta****),* *9,* *11* *(x2)*, *34,* *70,* *87*; sg.dat. **chĕtas karun**, to impress upon the mind, *34*; **chĕtas pĕyiy**, it will fall into thy mind, it will come to thy memory, *87*.

**chūṭu**, 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 dyunu**, to cut to pieces, to cut up, *104*; **chaÿith** **zānun**, to know how to cut, *80*; in *84,* **cang gŏm chаṭith** 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.*1*p.sg.ins., chhoṭum, *4* āhāy, f. shade, *K.Pr.102;* a shadow, the shadow east by anything, *67.*

**chĕtun**, *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)* **chĕtana-dāna-wakhur**, (*feeding with)* the grain and cates of this realization, *77*; **chĕtani wagi**, with the bridle of this realization, *26*.

**chĕtun**, *2,* m., i.q. **chaitany**, q.v. ; sg.obl. *(in composition)* **chĕtana-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),* **chaitanyĕ- rav**, the sun of the Supreme Consciousness, *16.*

**chitt**, m. the organ of thought, mind, intellect, i.q. **chĕth**, *2,* q.v. To be carefully distinguished from **chĕth**, *1,* the pure spirit; sg.obl. **chitta**, *22*; **chīttaṭurogu**, 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.*3*p.sg.ins. and *1*p.sg.nom. **chhŏvūnas**, *103*.

**chyon**u, to drink; conj. part, **chĕth**, *K.Pr.102*; Pre.p. **chĕwān**, *60*; fut.pl.*3,* **chĕn**, *47*; p.p.m.sg. **chyauv**, *104*.

**chyāñĕ**, **chyŏñu**, see **chah**.

**chyūnu**, see **chĕnun**.

**chhyūru**, see **chŏrun**.

**chayĕs**, see **chĕnun**.

**chhĕzun**, to become extinguished, *(of daylight)* to fade away, become extinct; fut.sg.*3,* **chhĕzi**, *22*.

**doЬ**u, m. a washerman; sg.ins. **dŏbі**, *103*; **dŏbi-kūñū**, a washer-man’s stone *(on which he beats the clothes he washes),* *103*.

**dubāra**, adv. a second time, again, *89*.

**dachhyun**u, 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*.

**dŏd**, m. milk, *38*; **dŏda-shuru**, a milk-child, a suckling *70*.

**dŏdi**, adv. continually, always, *79*. In modern Kashmirī **ḍŏḍi**.

**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*.

**dah**, m. smoke, *97*.

**dah**, card. ten; pl.dat. **dahan**, *95*; **dahu**, m. a group of ten, sg.abl. **dahi** m.c. **dahĕ**, *105*. There are ten organs *(five of sense, and five of action),* see **yundu**; and ten vital airs, of which five are principal, and five are secondary, see **prān**, *2*.

**dĕh** or *(58)* **dih**, m. a body, the human body *(of ﬂesh and blood, as opposed to the spirit),* *28,* *58,* *101*; **kŏdĕh**, a vile body, *7*; sg.dat. **dihas**, *58*; gen. *(f. sg.dat.)* **dĕhachĕ**, *101*.

**dŏh**, m. a day, daytime,, *44, 98; K.Pr.18; рl*. the days *(as in ‘the days of yore’),* *91*; **dŏh lūstum**, the day came to an end for me, the day expired and night fell, *44,* *98*; *K.Pr.18*; **dŏh-dĕn baran**, they will pass the daytime of each day, *92*; pl.nom. **dŏh**, *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 dyunu**, to give heart, encourage, *K.Pr.46* *(the corresponding LV100 has* ***dam****, breath);* sg.gen. **diluku**, *K.Pr.57, (m.sg.dat.)* **dilakis**, *K.Pr.56*.

**dol**u, m. the front skirt of a garment; pl.nom. **dāli trŏvimas**, 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 dyunu**, 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 **shĕm ta dam**, quietude and self-restraint, *29*; sg.abl. **shĕma dama**, *63*.

**dima**, see **dyunu**.

**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. - **hālĕ** (for **hāli**), *4*; **daman-khār,** a blacksmith *(who uses bellows),* *100* = *K.Pr.46*.

**dumaṭ**h, 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. **dŏñi** m.c. for **dŏñū** *39,* *40*.

**dāna**, m. corn, grain, *77*.

**dĕn**, m. a day, *K.Pr.102*; the day-time, as opposed to night, *22,* *42*; sg.dat. **dĕnas**, *K.Pr.102*; **dŏh-dĕn**, see **dŏh**; **dĕn-kār**, the day’s work, all one’s duties, *108*; **dĕn-rāth**, day and night, *91*; as adv. by day and by night, continually, perpetually, without cessation, *55* ; **dĕn-rāth barāni**, to pass day and night, to pass all one’s time, *91*; **dĕn kyŏh rāth**, day and night, *3*; met. joy and sorrow, *5*; as adv. day and night, perpetually, *65*; **lūstum dĕn kyŏh rāth**, day and night set for me, vanished for me, passed for me, *3*; **dĕn kyāwu rāth**, i.q. **dĕп kyŏh rāth**; as adv. perpetually, *19*.

**dhĕn**, f. a milch cow; sg.abl. **dhĕni**, *38*.

**dunu**, 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).*

**ḍойu**, adj. fortunate, happy, rich, opulent; m. pl.nom., emp.-y, **dāñiy**, *27*.

**dŏñi**, see dŏān, *2*.

**dīph**, m. a lamp, *4*; esp.the small lamp used in worship, *45*.

**dapun**, to say; fut.sg.*3,* +suff.*2*p.sg.dat. dapiy, he will *(may)* say to thee, *20*; imp.pres. pl.*3,* +suff.*1*p.sg.dat. **dāpīnĕm**, let them say to me, *21* (modern Ksh. would be **dāpīnam**); p.p.m.sg.+suff.*3*p.sg.ins. and *1*p.sg.dat. **dopunam**, he said to me, *94*; pl.**dāpi**, (Lal) said *(verses, m.),* *76*.

**dadar**, f. a stream, a current; **sŏdari**-**dār**, the current *(or tide)* of the ocean, *74*; sg.dat. **dārĕ** *(for* ***dāri****),* *74*; **chŏra-dār**, see **chŏr**.

**dŏrī**, adj. holding, supporting; **nāsika-pawana-dŏri**, holding *(i.e. borne upon)* the Vital airs that issue through the nose *(sc. from the heart) (of the syllable* ***Oṁ****, 33; see* ***anāhath****.*

**dŏrū**, f. a side-door, a small door, a window; pl.nom. **dārĕ**, *101*.

**dūru**, adj. far, distant, *27*; adv. afar, *30*; **dūrĕ**, adv. afar, at a distance, *36*; **dūru karun**, to make distant, to put far off; to put away, *K.Pr*.*56* (f. **dūrū**).

**dwgu**, adj. dear, high-priced; hence, rare, hard to obtain, *30*.

**durlab**, adj. hard to obtain, rare, *29*.

**drām**, see **nĕrun**.

**dramun**, m. a kind of grass, the dub-grass of India, супodon dactylon; hence, metaphorically, the luxuriant weeds of worldly pursuits, *36*.

**darun**, to be firm, steadfast; fut.sg.*3,* **darĕ** *(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.*2*p.sg.dat. **dāriy**, *88*; p.p.m. pl.+suff.*3*p.sg.ins. **dŏrin**, *8*; f. sg.**dŏrū**, *63*.

**darshĕn**, m. seeing, esp.seeing, visiting, *(a holy place or a god);* abl. **darshĕna-myūlu**, union *(brought about)* by visiting; **swa-darshĕna-myūlu**, union with the Self *(i.e. God)* brought about by visiting a holy place, *36,* but see art. **swa**.

**druwu**, adj. firm, steady, immovable, *71*.

**drāyĕs**, see **nĕrun**.

**dās**, m. a servant, *43*.

**dashĕ**, card. ten, in **dashĕ-nādi-wāv**, the air *(which passes along)* the ten *(chief)* nāḍis, *69*; see **nāḍi**. This word is borrowed from the Sanskrit **daśha**-. The regular Kāshmīrī word is **dah**.

**dĕsh**, 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*.

**dĕshun** or **ḍeshun**, to see; fut.sg.*2,* **dĕshĕkh**, *36*: p.p.m.sg.emp.-y, **ḍyùṭhuy**, *5*; +suff.*1*p.sg.ins. **ḍyūṭhum**, *3* *1,* sa, *96* *(x2)*, *97* = *K.Pr.47*; +suff.*2*p.nom. **ḍyūṭhukh**, *44*; +suff.*3*p.pl.ins. **ḍyūṭhukh**, *59*; f. sg.+suff.*1*p.sg.ins. **ḍiṭhūm**, *96* *(x2)* = *K.Pr.47,* *97* *(x3)* = *K.Pr.47*; m. pl.+suff.*1*p.sg.ins. and *3*p.sg.dat. **ḍiṭhimas**, I saw (bolts) on His (doors), *48*.

**dŏshĕway**, card. the two, both, *56*.

**diti**, **ditŏ**, **dith**, see **dyunu**.

**ḍiṭhūm**, **ḍiṭhimas**, see **dĕshun**.

**ditith**, **dititham**, see **dyunu**.

**dĕv**, m. a god, *14,* *15,* *33* *(x2)*; the image of a god, an idol, *17*; sg.dat. **dĕwas** *(in sense of gen. = Prakrit* ***dĕvassa****), 33.*

**dāwa**, adv. perhaps, *K.Pr.56*.

**dwādashānth**, m. N. of a certain ventricle in the brain *(? the fourth, see Śhivasūtra-vimarśhinï, iii.16; trans. p.48).* The commentary to LV*33* 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 Yŏga, 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*.

**diworu**, 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. **dayĕ-sondu**, *105*.

**dāy**, m. advice, counsel; esp. instruction as to God, right teaching as to the nature of the Supreme, *41*.

**diyĕ**, **diyi**, see **dyunu**.

**dŏy**, inj. in **bŏ**-**dŏy**, I, good Sir! *67*.

**ḍyūkhukh**, old form for **ḍyūṭhukh**, see **dĕshun**.

**ḍyolu**, adj. loose, slack; *(of a parcel)* untied, *108*.

**dhyān**, m. contemplation, profound religious meditation, *59*.

**dyunu**, to give, *12,* *44,* *54,* *63,* *71,* *98*; *K.Pr.18,* *102* *(x3)*; **cākh dyunu**, to cut to pieces, *104*; **dil dyunu**, to give heart *(to),* to encourage, *K.Pr.46*; **dam dyunu** (see **dam** *1*), *100,* *101*; **godu dyunu**, to asperge *(an idol, as an act of worship):* *39,* *40*; **gandāh diti**, put knots *(on a net),* *6*; **phālav dyunu,** to close the door and shutters of a shop, to shut up shop, *K.Pr.102*; **pāni dini**, to thrust in pegs, *66*; **tār dyunu**, to cross *(a person)* over, to ferry across, *106*. Conj. part. **dith**, *K.Pr.102*; **dith karith** *(modern* ***dith kĕth****),* *12*. Put. sg.*1,* **dima**, *98,* *K.Pr.18*; *3,* **diyi**, *106*; **diyĕ** (at end of line), *54*.

Imp.sg.*2,* +suff.*3*p.sg.dat. **dikh**, give to them, *71*; pol.sg.*2,* **ditŏ**, *100,* *K.Pr.46*; fut.+suff.*3*p.sg.dat. **dizĕs**, thou shouldst give to him or to it, *39,* *40,* *63*. Past part. m.sg.+suff.*1*p.sg.ins. **dyutum**, I gave, *44*; and also +suff.*3*p.sg.dat. **dyutumas**, I gave to him or to it, *101,* *104*; +suff.*2*p.sg.ins. and *1*p.sg.dat. *(dat.comm.),* **dyututham**‚ thou gavest for me *(ie. in my presence),* *K.Pr.102* *(x2)*; pl.**ditī**, *6*; +suff.*2*p.sg.ins. **ditith**, thou gavest *(them),* *66*; and also +suff.*1*p.sg.dat. *(dat.comm.),* **dititham**, thou gavest (*them)* for me *(i.e. in my presence),* *K.Pr.102*.

**ḍyūṭhukh**, **ḍyùṭhum**, **ḍyùṭhuy**, see **dĕshun**.

**dyutum**, **dyutumas**, **dyututham**, see **dyunu**.

**dhyĕy**. m. the object of **dhyān**, q.v., the object of religious meditation, that which is meditated upon, *59.*

**dizĕs**, see **dyunu**.

**dazawunu**, n. ins. that which burns, burning, blazing; f. **dazawūñūy**, *97* *(emp.-y).*

**godu**, m. aspersion, ceremonial sprinkling *(of an idol or the like)* with water. **godu dyunu**, to asperge, *39,* *40*.

**gŏfil**, see **gŏphil**.

**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 **akāśha** *(translation of Śhiva-sùtra-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*.

**gĕh**, m. a house, house and home, a house and all that it connotes, *55 .* **gĕh 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. **gĕh**, 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*.

**galu**, *1,* m. the inner corner of the mouth; **galu 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 hyotu 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).*

**galu**, *2,* see **galun**.

**gul**, m. a rose-ﬂower, a ﬂower generally, *96* = *K.Pr.47*.

**gŏlāla**, m. the red poppy; pl, nom.**gālāla**, *K.Pr.102*.

**galun**, to melt away, disappear, be destroyed; in *64* **kalan** **chĕgolu**, **golu**, in the past, is used impersonally, and **kalan** is in the dative plural, the whole being an instance of the **bhāvĕ prayŏga**, 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,* **golu**, *1,* *9,* *11,* *64*.

**gaman**, m. the act of going; **wūrdhwa-gaman**, the act of going upwards, ascending into the sky, *38*.

**ganḍ**, m. a knot; **ganḍāk dyunu** *(+suff.of indef. art.),* to make a knot, to add a knot to something already knotted; in **ganḍāḥ sheth sheti diti** *(6)*, **ganḍāh** is pl.although with the indef. art., he added knots *(one by one)* by hundreds; **ata-ganḍ**, a shoulder- knot, a knot by which the rope supporting a burden on the shoulders is tightened, *108*.

**Gānḍiu**, m. a rhinoceros; pl.nom.g *47*.

**ganḍun**, to knot, tie up; to bind, fasten, tie up, *24,* *101*; to tie on, or put on, clothes, to dress oneself, *27* *(x2)*; **gāl gandūñū**, to bind abuse *(on a person),* to abuse, *2* inf. sg.abl. **ganḍana-nishĕ**, from *(i.e. by)* dressing oneself, *27*; conj. part, **gandith**, *27*; fut.sg.*3,* *(in meaning of pres. subj.),* **ganḍĕ**, *24*; imp.pl.*3,* +suff.*1*p.sg.dat. **gāndinĕm** *(modern Kashmiri would be* ***gāndinam****),* *21*; p.p.m.sg.+suff.*1*p.sg.ins. **gonḍum**, *101*.

**gang**, f. the Ganges; sg.dat. **gangi-hyuhu**, like the Ganges, *K.Pr.201*.

**ganun**, to become established, firmly fixed; II past, f. sg.*3,***ganĕeyĕ**, *48*.

**ganzarun**, to count; hence, to think about, meditate upon, *55*; conj. part. **ganzarith**, *55*.

**gŏphil**, adj. negligent, heedless, unmindful; sg.voc. **gŏphilŏ**, *99*; **gŏfilŏ**. *K.Pr.46*.

**gara**, m. a house, *3,* *K.Pr.57*; a home, *106*; **gara ga tun**, to go home, *106*; **sŏma-gara**, the home of the moon, *34,* see **sŏm**; sg.abl. **garĕ**, 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.

**garĕ**, see **gara** and **garun**.

**gŏr**, m. a spiritual teacher, a guru; sg.voc. **yĕ gŏrā**, *56*; ins. **goran**, *94*; **gŏra-kath**, the word, or teaching, of a guru, *45,* *62*; **gora-sondu wanun**, id.*108*. Cf. **guru**.

**gŏr**, 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 purŏhīta 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 **dĕva-dĕva**, 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 **ghaṛī** or space of time of about *24* minutes, hence, indefinitely, any short space of time; abl. sg.gari **gari**, at every **ghaṛī**, 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),* **garĕ**, *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 *3*p.sg.ace. **gārun**, search thou for it, *30*; past part. m.sg.+suff.*1*p.sg.ins. **gārum**, I cherished, *7*; +suff.*3*p.sg.ins. **gŏrun**, he sought for, *43*. Cf. **gwārun**.

**grāsun**, to swallow down, to devour in one mouthful; Pas.p,m.sg. **grŏsu**, *22*.

**graṭa**, m. a corn-mill, *86*; sg.dat. **graṭas**, *52*; ag, **graṭ** an, *86*; **grata-wau**, m. a miller, *86*.

**gŏsil**, f. the condition of being littered with dirty straw, grass, weeds, &c., *K.Pr.56*.

**gaṭa**, f. darkness, sg.dat. **gati**, in the darkness, *4*.

**gotu**, in **wata-gotu**, 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 Haṁsa mantra, *65*. Like the syllable Oṁ, the course of this mantra is said to be unobstructed *(anāhata or avyāhata).* It is one of the mystic sounds heard by the Yŏgī (Note on Yŏga, *§23*). See **hams** and **anāhath**. **parama-gath**, the way of the Supreme, final beatitude, *103,* sg.dat. **gūchū**; **eyāñĕgūcha 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*.

**gāṭulu**, 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**, sее **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 gachhĕ**, going *(****gachhun****, 2)* is necessary, one must go, one has to go, *19*; **so pakun gachhĕ,** one has to progress, *19*. Fut.sg.*3,* **gachhi**, *29*; **gachhĕ**, *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 hŏsil**, there will become a product for thee, it will be turned into *(dat.)* for thee, *100* ( = *K.Pr.46*); **kyāh gŏm**, what became to me? what happened to me? *84,* *85*; **gayem**, it *(fem.)* happened to me, *102*; **gauv mĕ 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 *3*rd pl.pres. **gachhān**, *36*. Fut.sg.*1,* **gachha**, *41*; *61*; *3,* **gachhi** *29*; +suff.*2*p.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.*1*p.sg.dat. **gŏm**, *84,85,* *108* *(x3)*; pl.*3,* **gay**, *9,* *16,* *27,* *59,K.Pr.102*; **gaiy**, *95*; **gāyi**, *66*;f. sg.*1,* **gayĕs**, *98* = *K.Pr.18*; *3,* **gayĕ**,', K, Pr. *20*; +suff.*1*p.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. ; **heu 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-hudañĕy**, *84*.

**hŏdun** to become dry, withered; *1* p.p.f. sg.+suff.*1*p.sg.gen. **hŏzūm**, *25*.

**hidīs**, see **hyuḍa**.

**hah**, 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** **hihĕn**, see **hyuha**.

**haka**, adv. speedily, quickly, with energy, *99, K.Pr.46.*

**hākh**, m. a vegetable; **hāka-wŏra**, f. a vegetable-garden, *63.*

**hekun**, to carry out successfully some difilcult task, *108*; with the conj. part of another verb, to be able, to can, **phirith hĕkun**, to be able to reverse, *107*. Fut.sg.*1,* **heka**, *108* *(x2)*; *3,* +suff.of pron. of *2*p.sg.dat. **hĕkiy**, 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. - **hālĕ** *(for* ***hāli****),* *4*.

**hola**, 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 **sŏ-'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 **'sŏ-'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.*

**honda** (f. **hūnza**), suffix of the genitive (a) of all plural nouns, and (b) of all feminine singular nouns.

(a) **pāndawan-hūnza mŏja**, the mother of the Раṇḍavas, *97,* *K.Pr.47*.

(b) **wumri-hūnza hŏsil**, the results of life, *K.Pr.56,* The word **lūkh**, a person other than oneself, is masculine, but it takes **honda** in the genitive singular *(being treated as if it were plural),* as in **lūka- hūnza** **kŏng-wŏra**, the saffron-plot of some one else, *88*; **lūka-hanzay** Zarĕ, houses of other people, *K.Pr.57*. Cf. **sondu**.

**hondu**, m. a large fat ram; pl.nom. **hanḍī** (m.c. for **hānḍi**), *77*.

**hūnu**, 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*.

**hrĕd**, f. the heart; sg.dat. in sense of loc. **hrĕdi**, *76*.

**hrĕday**, m. the heart; sg.gen. (*f sg.dat.)* **hrĕdayĕcĕ kūṭharĕ-andar**, in the closet of my heart, *101.*

**haramŏkh**, m. N. of a celebrated mountain in Kashmir; sg.abl. **haramŏkha**, *50*.

**harun**, to increase, grow greater; fut.sg.*3,* +suff.*2*p.sg.dat. **hariy**, *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 **hyuhu**.

**hyshyār**, adj. mindful, cautious, alert, on one’s guard: - **rŏzun**, to be on the alert, *K.Pr.46*.

**hŏsil**, f. product, produce, outcome, *K.Pr.56*; **shĕstaras sŏn gachhiy hŏsil**, for iron, gold will become a product for thee, i.e. thine iron will be turned into gold, *100* = *K.Pr.46*.

**hostu**, m. an elephant, *24*; K. Pr, *150*; **zala-hostu**, 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, у,* **hāstīy**, *47*.

**hĕta**, see **hĕth**, *1,* and **hyonu**.

**hŏṭā**, inj. indicating respect, *17*.

**hotu**, adj. smitten; frequent °-, as in **nĕndri-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 **hĕth**, but in *28,* with ā added m.c., it takes the form **hĕtā**, which here may also be translated as equivalent to **hĕta**, *1*. imp.of **hyonu**, q.v. Cf. **hĕyotu**, *1*.

**heth**, *2,* see **hyonu**.

**hetīnam**, see **hyonu**.

**hutawah**, m. that which conveys oblations *(to heaven);* hence, a furiously burning fire, *38*.

**hūchū**, f. murder, in **brahma-hūchūū** murder of a Brahma *Emp.-y, -* **hūchūy**, *K. Pr, 102.*

**hāy**, inj. alas, *67*.

**hĕyĕ**, see **hyonu**.

**hyuḍu**, m. the gullet, esp.the top of the gullet near Adam’s apple, which is properly **hidī-gŏgulu** the lump in the gullet; sg.dat. **hiḍis**, *57*. In modern language this word is usually **hyuru**.

**hyuhu**, adj. like, alike, *10,* *77*; **hihĕn hihi**, like (are united) to like, *109*; *(governing dat.)* like, as in **sirĕs hyuhu**, like the sun, and so on for other similitudes, *K.Pr.201*. m.sg.nom. **hyuhu**, *K.Pr.201* *(x12);* pl.nom. **hihi**, *109* ; dat. **hihĕn**, *109* ; f. sg.nom., emp.-y, **hishiy** *(for* ***kishūy****),* *10,* *77*. Cf. **hyuvu**.

**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.* ***athĕ****)* **hyonu**, to carry in the hand, *10*; **galu hyonu** *86,* see **galu**; **tal hyonu**, to take below *(oneself);* to put beneath one’s feet, (of an elephant) to crush beneath the feet, *K.Pr.150*; **zuv hyonu** to take (a person’s) life, to kill, *54*. **hĕth гaṭun**, to take and hold, to keep hold of, *69*; **hĕth galun**, to take and flee, to run away with *(as a thief),* *86* *(x2)*. Conj. part, **hĕth**, *10,* *69,* *86*; **hĕth karith** *(modern* ***heth keth****),* *12*; fut.sg.*3,* **hĕyĕ** *(m.c. for* ***hĕyi****),* *45,* *54*; imp.pl.*2,* **hĕyiv**, *89*; pol. imp.sg.*2,* **hĕtā** *(m.c. for* ***hĕta****), 28 (in this passage, the word may also be translated as equivalent to* ***hĕth****, 1, q.v.).* Pas.p,m.sg. **hyotu**, *86*; +suff.*1*p.sg.ins. **hyotum**, *94*; and also +suff.*3*p.sg.dat. **hyotumas**, *48*; pl.+suff.*3*p.sg.ins. and also suff.*1*p.sg.dat. *(dat.comm.),* **hĕtinam**, *K.Pr.1* *50*.

**hyotu**, *1,* adj. beneficial, advantageous, salutary, *61*; i.q. **hĕth**, *1,* q.v.

**hyotu**, *2,* **hyotum**, **hyotumas**, see **hyonu**.

**hyuvu**, i.q. **hyuhu**, q.v., like, alike, *5*.

**heyiv**, see **hyonu**.

**hāzūm**, see **hŏdun**.

**jŏhil**, 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-prakāsh**, 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*.

**jyŏtī**, f. brilliance, illumination, bright light; **chĕth**-**jyŏti**, the illumination of the intelligence, the pure light of Intelligence, pure Intelligence, i.e. the Supreme, or **Śhiva-ṭattva**, 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, fase. i., *p.63*. Sg.dat. **chĕth**-**jyŏti**, *(absorbed)* in this **Śhiva-tattva**, *76*.

**kŏ**, in **kŏ-zana**, see **kŏ-zana**.

**kŏchh**, f. the lap, the lower part of the bosom; dat. *(for acc.)* **kŏche**, *70*.

**kŏḍu**, m. one who extracts seeds from raw cotton, a cotton-cleaner; sg.ins. **kŏḍi**, *102*.

**kŏ**-**dĕh**, 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 nyunu**, 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 jñānĕdriyas 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 karmĕn- 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 (****manaḥ****), 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*; *¡e?-h, 9, 11, 1 9, 23, 31, 90; dat. (for gen.) an. m.* **kaïsi**, *35*; pl.nom. an. m. **kĕh**, *32*; **kāh**, K Pr.*102*; dat**. ketan**, *32*; **kĕtan**, *K.Pr.102* (many times); ins. **kĕnchav**, *K.Pr.102*. Adj. sg.nom.inan. m. **kāh**, *K.Pr.201;* keth, *41*; h, *59*; inan. f. **kŏh** (in **kŏhṭi**), *77*. Subst. any one, *35,* *60*; anything, *2, 31.* Adj. any, *K.Pr.201*. **kĕh**. . . . **kĕh**, some others, *32*; *K.Pr.102*. **na** **kāchh**, no one,*107*; **na kūh**, no one, *35*; **nā** **kĕh**, nothing, *23*; **kĕth nā**, no *(adj.)*, *59*; **na** **kechh**, no one, *60*; **kĕh na-ta kyāh**, nothing at all, *19*; **kĕhṭi nā**, nothing at all, *9,* *11*; **kĕhṭi** **nŏ**, nothing at all, *90*; **kŏn-ṭi na khĕth**, no harm at all, *77*; **kāchchh-ṭi nŏ sath**, no substance at all, *41*.

**kĕhŏ**, conj. or, *K.Pr.102*.

**khïd**, m. distress, pain, feeling of trouble, *18.*

**khĕn**, m. food, *71*.

**khūñū**, 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*; **khārĕnam**, she raised fem. things of me, *102*.

**khŏshu**, left-handed; **khŏshī-khŏr**, f. acting in a left- handed way, acting contrary to custom, *10,* *77*.

**khasun**, to ascend, go up, *27,* *75*; imp.sg.*2,* **khas**, *75*; conj. part. irreg. **khāsiti** for **khasith**, *27*.

**khĕth**, *1,* f. loss, harm, injury, *10,* *77*.

**khĕth**, *2,* see **khyonu**.

**khaṭun**, to conceal; to cause to disappear, overwhelm, get the mastery over, *16; I*. p.p.m.sg. **khoṭu**, *16*.

**kahyū**, intrr. adv. how? by what means? *108*.

**khyolu**, m. a ﬂock, a herd, *108*.

**khyonu**, 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. **khĕna-nishĕ**, *(abstain)* from enjoyment, *27*; **khena** **khĕna**, by continued eating, *63*; conj. part.

**khĕth**, *27,* *77*; imp.fut. **nŏ khĕzĕ** *(m.c. for* ***khĕzi****),* thou shouldst not eat, *90*; fut.sg.*3,* **khĕyi**; **kheyiy**, it will eat for thee, i.e. thy *(ass)* will eat, *88*; zang **khĕyiwŏ** *(m.c. for* ***kheyiwa****),* it will eat *(bite)* your leg, *K.Pr.102; 1* p.p. **khyauv**; m. pl.with suif.*1*p.sg.sg.**khyĕm**, I ate (*mase, things),* *81*.

**kal**, *1,* f. longing, yearning. - **ganūñū**, longing to increase, *48*; pl.dat. kalan, *64*.

**kal**, *2,* an art, a skill; sg.abl. **Yŏga-kali**, by the art of yŏga, by practising yŏga, *14*.

**kal**, *3,* f. a digit of the moon; **sheshi-kal**, id. *25,* *69*. Cf. **sŏm**.

**kāl**, m. time, a time, period of time, age; the present, or iron, age, the **kali-kāl**, *91* ; **kāla-zŏli**, by efflux of time, *64*.

**kŏl**, m. race, tribe, family; as a Śhaiva technical term *(Sk.****kula****),* the sphere of cosmic action, as opposed to the **akŏl** *(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 Yŏga, §12, 19).* It is said to consist of the **jïva** *(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, **kŏl-akāl**, the visible creation and that which transcends it, the totality of all creation, *2*.

**kolu**, adj. dumb, *20*; emp.-y, **koluy**, *86*.

**kŏlu**, adj. of or belonging to *(a certain)* time; **path-kali**, in former times, *91* ; **kŏli**, at the *(destined)* time, *74*; **brŏṭh**-**kŏli**, in the future, in future times, *92*.

**kalan**, see **kal**, *1*.

**kalpan**, f. imagination, vain imaginings, vain desires, desire, *30,* *33*.

**klĕsh**, 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**.

**kumbu**, 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**.

**kŏmbun**, 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 vikāsĕ,** *(the surface of the earth)* will become extended to the sky, *22*.

**kunĕ**, m.c. for **kuni**, adv. anywhere; **nā kuneu**, nowhere, *9,* *11*; **na kunĕ;** id. *K.Pr.201*.

**kunu**, 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 **prāṇа**, or life- wind, circulates. It is said to be situated between the pudendum and the navel, *56. See Note on Yŏga, §5. Cf. nāb, nāḍi, and prān, 2.*

**kandu**, occurring only in the pl.ins. **kandĕv . . . kandĕv**, by several . . . by several, by some . . . by others, *55.*

**kŏng**, m. saffron, the saffron crocus; **kŏng-wŏrū**, f. a saffron garden, *88*.

**kofiu**, 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; **dŏbi-kūñū**, a washerman’s stone, on which he washes clothes; sg.dat. **dŏbi-kañĕ-pĕṭhay**, on a washerman’s stone, *103*.

**kūph**, m. anger, wrath; sg.abl. **kūpa**, *23*.

**kapas**, f. the cotton-plant; **kapasi-pŏsh**, the blossom of the cotton-plant, *102*.

**kapaṭh**, 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 **Oṁ-kār** the mystic syllable **Oṁ**, the **Praṇava**, *34*.

**kār**, *2,* m. work, business; **dĕn-kār**, the day’s work, all that one does each day, *108*.

**kŏru** = **kŏnu,** one-eyed, *20*.

**kūrū**, f. a daughter; pl.nom.**mājĕ-kŏrĕ**, mother and daughter, *92*.

**krūd**, m. anger, *71*. One of the six enemies. See **lūb**.

**krŏjū**, f. a potter’s wife; **krŏji-mās**, the aunt of a potter’s wife, emp.-y, **krŏjiy-mās**, *97* = *K.Pr.47*. *(The Pāṇḍavas and their mother Kunti, during Draupadi’s svayaṁvara 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 Kunti 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 rakh**, the line of Fate written on the forehead by Nārāyaṇa; **karmañĕ rakhi**, *(what Nārāyaṇa wrote)* on the line of Fate, *107*.

**kāran**, m. a cause; a means; sg.ins**. karani pranawāki**, 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)* māyïya-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 Lāli', 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*. **klĕsh karun**, to give trouble, to cause pangs, *51*; **nād karun**, to utter a cry, *72*; **vishĕsh 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 **hĕth karith** and **dith karith**, both in *12,* **karith**, like the modem **kĕth**, 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*; **chyŏñū 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.*1*p.sg.dat. **kārinĕm** (mod. **kārinam**), *21* ;. fut.and pres. subj. sg.*1,* **kara**, *61,* *95*; *2,* **karakh**, *17*; *3,* **kari**, *46*; *54,* *68*; **karĕ**, *34* *(x2)*; pl.*1,* **karav**, *K.Pr.102*; *2,* **kariv**, *91* ; *3,* +suff.*2*p.sg.dat. **karināy** (mod. **karinay**), *74*; *1* past part. m.sg. **karu**, *76*; +suff.*1*p.sg.ins. **korum**, *58,* *82,* *89*; with the same, and also +suff.*3*p.sg.dat. **korumas**, *4,* *48*; f. sg., +suff.*1*p.sg.ins. **kūrūm**, *68*; with the same, and also +suff.*3*p.sg.dat. **kūrūmas**, *4,* *60*; +suff.*3*p.sg.ins. and also +suff.*1*p.sg.dat. **kūrūnam**, *102*; f. pl., +suff.*1*p.sg.ins. **kiyĕm** (mod. **karĕm**), *81*; *2* past part. m.sg., +suff.*2*p.sg.ins., **karyŏth**, *87*.

**kĕran**, m. pl. the various natures of men and women (kindly, crooked, good, evil, tender, cruel, and so on), *92*.

**krūndū**, f. a kind of large open basket; sg.dat. **kranjĕ**, *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 **kriyĕ-pūñū**, a hedge of good works, *63*.

**kas**, **kus**, **kusu**, see **kyāh**.

**kush**, m. kuśha grass, Poa cynosuroides, the sacred grass used at various religious ceremonies, *45*.

**kshŏd**, f. hunger, *28,* *72* *(mod.* ***chŏd****).*

**kĕshĕv**, m. N. of Viṣhṇu, **Kĕśḥava**, *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.*1*p.sg.dat., **kāstam**, *K.Pr.5* *7*; *3,* with same suff., **kŏsitam**, *8*; fut.sg.*3,* +suff.*2*p.sg.dat., **kāsiy**, *73,* *74*; pas.p. f. sg., +suff.*3*p.sg.ins. **kŏsūn**, *76*.

**kaūsar**, m. N. of a sacred lake in Kashmir, the ancient **Krama-sara**, and the **Kŏnsar** of Sir Aurel Stein’s translation of the **Rāja-taraṇgiṇī**: *ï, 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*.

**kŏssa**, see **kyāh**.

**kati**, adv. whence?, where?; in *106* employed, like the Hindi **kyā**, merely to indicate that the sentence is interrogative.

**katu**, adj. damp, moist, full of juice, juicy, *51*; m. pl.nom.**katiy** *(emp.-y),* *51*.

**kotu**, adv. to what direction?, whither?, *9*.

**kūtu**, pron. adj. how much?; pl.how many?; m. pl.nom. **kaitī**, *81*; f. pl.nom. **kaicha**, *81*.

**kaju**, m. a beam *(of wood);* sg.abl. **kŏṭi**, *23*. **kath**, f. a word, a statement, *91* ; **gŏra-kath**, the word of guru the spiritual teaching of a guru, *45,* *62*; рl. dat. **kathan**, *91*.

**kaṭh**, m. wood; **kaṭha-dhĕn**, a cow made of wood, a wooden cow, *38*.

**kĕth**, termination of the conj. part., as in **vĕsarzith kĕth**, having taken leave, having departed, *9*. Cf. **karith**, **karun**.

**kĕtha**, adv. how?, *10*; **kĕthŏ**, id., *91* (*used in addressing a person at some distance).*

**kitinu**, m. a knee; pl.dat. **kŏṭhĕn 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. **kūṭharĕ-andar**, *101*.

**kuṭun**, to pound, crush, reduce to powder; conj. part, **kuṭith**, *80*.

**kŏtur**, m. a pigeon; **kŏtar-moru**, a pigeon-house, a dove-cote, *K.Pr.57*.

**kaicha** see **kùtu**.

**kŏchū**, f. a pair of scissors for cutting cloth or the like; emp.-y, **kŏchūy**, *103*.

**kav**, m. a crow; pl.dat. **wan-kāwan**, for the forest- crows, *28*.

**kawa**, see **kyāh**, *1*.

**kĕwal**, 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. **kusu pushu**, what ﬂorist?, *39*; **kus dĕv**, what god?, *14*; f. subst. **bŏh kŏssa**, who am I?, *7*; adj. **kŏssa pūshŏñī**, 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*; **kyāhṭām**, 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 dŏñï,** 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*.

**kyŏh**, conj. as well as, and, in the adverbial phrase **dĕn kyŏh rāth**, day and night, i.e. continually, always, *3,* *5,* *65*. A variant form is **dĕn kyāwu rāth**, *19.*

**kiyĕm**, see **karun**.

**kyutu**, postp.of dat. ; **biyis kyutu**, for some one else, *61*.

**kyuthu**, pron. adj. intrr. what sort of?, of what, kind?, *84,* *85* ; with another adj., **kyuthu drawu**, how firm?, *71*.

**kyāwu**, see **kyŏh**.

**kyāzi**, adv. Why?, *95,* *107*.

**kŏ-zana**, adv. or inj. who knows?; used in anxiety or the like, as in **kŏ-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 **kŏ-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; **krŏdha**, wrath; **lŏbha**, desire; **mada**, arrogance; **mŏha**, delusion of mind; and matsara, jealousy. In Monier Williams’ Sanskrit Dictionary, **Sad-vanga**, **harṣha**, joy, and **māna**, pride, are substituted for **mŏha** and **matsara**; but the above is the list given in **Kirātār-junïya**, i. *9,* viz. :- **kama** **krŏdhas** **tatha lŏbhŏ mada-mŏhau ca matsaraḥ**.

In *LV12* and *30,* **lŏbha**, or Ksh. **lūb**, is mentioned alone, to indicate all six. In *43,* three - **lŏbha**, **manmatha** *(=* ***kāma****),* and **mada** - and in *71,* **kama**, **krŏdha** *(Ksh.* ***krùd****),* and **lŏbha**, are in each case mentioned to indicate all six. Cf.*13*.

**lūba-vĕnā**, 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.*1*p.sg.ins. **lobum**, *35,* *90*; f. sg.with same suff. **lūbūm**, *31*.

**lachh**, card, a hundred thousand; **yŏzana-lachh**, a hundred thousand leagues, *26*; sg.abl. **lachhĕ** *(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-rostu**, 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* ; **achĕ lagañĕ 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.*1*p.sg.dat. and emph. y, **lagimay** *(for* ***lagĕmay****), 41*; past. m.sg.*3,* +suff.*1*p.sg.dat. and inj. ŏ, **logamŏ**, *58*; f. pl.*3,* **lajĕ**, *K.Pr.102*.

**lāgun**, to join, unite, apply *(****pānas lŏgith mĕcheu****, 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 lŏgith** also *(by a pun)* means ‘having become hidden in thyself’, i.e. of God, ‘having become indiscrete’. Conj. part, **lŏgith**, *44*; fut.sg.*3,* **lag**, *78,* *79*; imp.fut., +suff.*2*p.sg.dat. **lŏgiziy**, *42*; +suff.*3*p.sg.dat., **lŏgizĕs**, *39,* *40*; past part. m.sg.+suff.*3*p.sg.ins., **lŏgun**, *43*.

**lah**, adv. lightly, gently; **wāwa lah**, *(leaves fall)* gently with the wind, i.e. in a gentle wind, *83*.

**lŏh-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.)* **lŏh- langarūcū**, *67*.

**lŏjū**, f. a cooking-pot; sg.dat. **lŏjĕ**, *95*.

**lĕkh**, f. abusive language *(usually indecent);* **lĕkā-lĕkh**, 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-hondu**, *88; K.Pr.57.*

**lūka-garu**, into other people’s houses *(see* ***gara****), 53;* **lūka-sāsā**, a thousand people, *K.Pr.57*; **lūka-hanzay larĕ**, houses of other people, *K.Pr.57*; see **handu**.

**lĕkhun**, to write; past part. m.sg.+suff.*2*p.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 Dĕd, 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.)* **lalĕ**, *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. lŏla*, 3;* sg.gen. (m.sg.abl.) **lŏlaki 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 **lïla mĕ**, **lila** being the f. nom.pl.of **lil** or **lila** *(Sk.* ***līla****),* and **mĕ** being the agent case of **bŏh**, I.

**lalanāwun**, to dandle a child to quiet it; hence, to fondle, to soothe *(a pain);* past part. f. sg.+suff.*1*p.sg.ins. **lalanŏvūm**, *105*.

**lalith**, adv. artlessly, gently, *67* *(x2)*.

**lāmā**, f. one of the divine mothers or personified energies *(****śhakti****)* of the principal deities, in Sanskrit **mātṛikā**, variously reckoned as *7,* *8,* *9,* or *16* in number. They are closely connected with the worship of Śhiva; **lāmā-chakar,** the circle or assemblage of these mothers (Sk. **Mātṛikā**-**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 *(****razu****, a rope),* *95*; to tow *(****navi****, a boat),* *106*; pres. f. sg.*1,* **chĕs lamān**, *106*; cond. past, pl.*3,* **lamahŏn**, *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. **larĕ**, *101*; pl.nom. **larĕ**, *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*.

**lŏsun**, 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 **lūsu** or **lastu**; fem.sg. **lūsū** or **lāsū**, рl. **lŏsa**. Past m.sg.*3,* +suff.*1*p.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.*1*p.sg.gen. **narĕ lŏsam**, my arms grew weary, *K.Pr.57*.

**lūst**, see **lasun** and **lŏsun**.

**lath**, f. a kick, *102* *(x2)*.

**lūāhūs**, see **lŏsun**.

**lawan**, m. salt; **lawan-zan**, like salt, *29*.

**lawar**, ? gend. ‚ a rope; **sĕki-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*; **layĕ anun,** to bring *(anything)* to absorption, to bring *(anything)* under one’s own power by concentration of mind, *82*; **layĕ wŏthun**, 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 **lĕkhun**.

**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 **mŏ**, see **mŏ**. **ma**, the interrogative form of **ma**. Used with the imperative it gives practically the force of a negative interrogative future, as in **hĕyiv ma**, will ye not buy? i.e. why do ye not buy?, *89*.

**mau**, see **mŏ**.

**mĕ**, sее **bŏh**.

**mŏ** or **mau**, i.q. ma, q.v. **mŏ garun**, do not seek it, *30*; **mau ās**, be not, *36*; **bhayĕ mŏ bar**, to not feel fear, *72*.

**māchheu**, see **māthū**.

**mad**, m. intoxication; hence, arrogance *(one of the six ‘enemies’, see* ***lūb****),* *43* ; intoxicating liquor, wine, *81*.

**mūrk**, m. a fool, a lout, an ignorant person, *20,* *66*; sg.dat. **mūrkas**, *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*.

**mŏjū**, f. a mother, *K.Pr.47*; sg.nom. **mŏjī** *(m.c.), 97*; pl.nom. **mājĕ-kŏrĕ**, mothers and daughters, *92*.

**mŏkhotu**, 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*.

**mŏkā** ti, f. release from transmigration, final emancipation; sg.abl. **mŏkti-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 pyonu**, dirt to fall *(on anything, dat.),* *18.*

**mŏlu**, m. a father; voc. **māli,** O father, used as a title of respect, equivalent to ‘Good Sir!’ or ‘Sirl’, *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*.

**mĕlun**, 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*; **mïlith 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.*2*p.sg.dat. **mĕliy,** *78,* *79*; past m.sg.*3,* **myūlu,** *1 (cf. also* ***myulu*** *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 **sŏman** 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.)* **manaḥ**, *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.*2*p.sg.dat., **manganay**, they will demand from thee, *K.Pr.56*; past part. m.sg., **manga**, +suff.*3*p.sg.ins. and *1*p.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, **mŏnith**, *73*; imp.sg.*2,* **man**, *23*; past part. *(used as past tense)*, m.sg.**mŏnu***, 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 manushĕ**, O man!, *107*; **manushĕ-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- sŏthi manz**, having reached the middle of the embankment of (the illusions of) my own mind, or **suman-sŏthi 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);* **lachĕ-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*.

**maru**, m. a cote *(for pigeons or the like);* sg.abl. **marĕ** *(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 brŏṭhay**, even before dying, even before thy death, *87*; gen. *(f. sg.nom.)* **maranūñū** **shŏkh**, 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.*3*p. sg, dat., **maras**, I shall die in it, *68*; *3,* **mari**, *12*; +suff.*1*p.sg.gen., **marĕm 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. **mŏrith**, *43,* *77*; Pre.p. **maran**, *83*; imp.sg.*2,* +suff.*3*p.sg.acc. **marun**, destroy it, *30*; +suff.*3*p.pl.acc. **mārukh**, destroy them, *71*; fut.pl.*3,* +suff.*2*p.sg.gen. **mārinĕy** (for modern **māranay**) pān, they will kill thy Self, *71* ; past part. m.sg., +suff.*1*p.sg.ins., **mĕrum**, I pacified, *49*; +suff.*3*p.sg.ins., **mŏrun**, he killed, *43*.

**mūrun** or **mūḍun**, to husk grain by trituration in the hand; hence, met. **kŏchĕ 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,* **mūrĕ** or **mūdĕ** *(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.*2*p.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*.

**wŏlū**, see **mŏtun**.

**motu**, m. a madman, *105*.

**mothù**, f. the closed fist; sg.dat. *(in sense of loc.)* **mŏchhĕ**, *24*.

**mathun**, to rub, knead, work, squeeze; past part. f. sg., +suff.*3*p.sg.ins., and *1*p.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*.

**motuу**, **motuyĕy**, see **mŏtun**.

**mĕṭū**, f. earth, clay; met. earthly things, non-spiritual things, *44*; sg.dat. **mĕteu**, *44,* where the word is repeatedly used in a double sense, viz. in the above meaning, and also in the sense of **mĕ tĕ**, me (*and)* thee, or **mĕ taḥ**, me *(and)* thou.

**mŏtĕ**, see **mŏtun**.

**mūthūnam**, see **mathun**.

**mŏtun**, to remain over and above, to be left remaining; fut.sg.*3,* **mŏti**, emp.-y, **mŏtiy**, *63*; m.c.

**mŏteu**, *11,* or **mŏtĕ**, *21* ; past m.sg.*3,* emp.-y, **mŏtuy**, *9,* *11,* and also with conditional suffix ay, **motuyĕy**, *2*; also **mŏtū** for **motu** *(m.c.),* past m.sg.*3,* in *1*.

**māwās**,? f. the day of the new moon; old loc. **māwāsĕ**, *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- hyuhu**, like the love of God, *K.Pr.201*.

**māyĕ-rūpi**, f. *(a woman)* acting in the character of a deceiver, a Delilah, *54.*

**myulu**, m. union, identity with; hence, the knowledge of the fact of such identity, *7*. Cf. **myūlu***, 2.*

**myūlu** m. see **mĕlun**.

**myūlu**, *2,* i.q. **myulu**, union, identity; esp. union, or identity, with God, *36*; see art. swa.

**myouu**, **myānuv**, see **bŏh**.

**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 **nŏ**. 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. **nou**. **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*; **zĕn nā zĕn**, 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; **ghĕnĕm-nā**, will it not be cut for me?, *83*.

**nŏ**, negative, i.q. **na** and **nā**, *1*; *29* *(x2)*, *31,* *41,* *67,* *70* *(x2)*, *90* *(x2)*; *K.Pr.46*. In *70* and *90,* **nŏ** 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 Yŏga, §*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*.

**nĕbar**, adv. outside, abroad, *4*; *K.Pr.102* *(x2)*; **nĕbara**, from outside, *94*.

**nĕchh**, adj. good, *35* *(x2)*; as adv. well, successfully, fortunately, *37*. The more usual form of this word is **nĕkh**, cf. Prs. **nĕk**.

**nĕchhatur**, 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****,* ***piñgalā****,* ***Suṣhumnā,******gāndhārī****,* ***hastījihvā****,* ***pūṣhā****,* ***yaśhasvinī****,* ***alambuṣhā****,* ***kuhū****, and* ***śhаṅkhinī****)* are the principal *(hence the* ***dashĕ-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 Yŏga, §*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, LV*69* mentions the uniting of the winds of the ten *(LVзо, 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.

**nadaru**, *1,* m. the stalk of the lotus, which is eaten when cooked with oil and condiments, *89,* with play on the meaning of **nadaru**, *2*.

**nadaru**, *2,* adj. not firm; hence, worthless, of no value, *89,* with play on the meaning of **nadaru**, *1*.

**nĕhāl**, 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*; **nŏli āhunun**, to cast on the neck *(e.g. a garland, or a heavy chain),* *K.Pr.102*.

**nolu**, 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*.

**nimĕsh**, m. the twinkling of the eye; sg.abl. **nimĕshĕ aki**, in a single twinkling of the eye, *26*.

**namaskār**, m. reverence, adoration, *K.Pr.102*.

**nonu**, 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**.

**nāndar**, f. sleep; **nāndri-hotu**, smitten by sleep, sunk in sleep, *32*.

**nanga**, adj. naked; f. sg.nom. emp.-y, **nangay**, *94*. Cf. **nonu**.

**nĕnga**, m. a time, an occasion; sg.abl. **aki nĕngi**, on one occasion, once, *50*; **trayi nĕngi**, three times, *50*; **sati nĕngi**, seven times, *50*.

**nanun**, to become naked; hence, to become manifest, *4*; past f. eg. *3,* +suff.*1*p.sg.dat., **nanyĕyĕm**, became manifest to me, *4*.

**naphs**, m. the breath; hence, the soul, *K.Pr.150,* emp.-y, **naphsūy**.

**nār**, m. fire, *97*; sg.abl. **lŏlaki nāra**, by the fire of love, *25*; sg.gen. (f. sg.nom.), **nārūchū**, *23*.

**nūrū**, f. the arm; pl.nom. **narĕ lŏsam**, my arms grew weary, *K.Pr.57*; acc. **narĕ ālawañĕ**, to wave the arms; (in grief), *K.Pr.57*.

**nārān**, m. Nārāyaṇa, God, the Supreme Being; sg.ins. **nārŏnī**, *107*; voc. **hĕ nārān**, *109 (x3).*

**nĕrun**, 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,* **nĕrav**, *K.Pr.102* *(x2)*; fut.sg.*3,* **nĕri**, *K.Pr.57*; +suff.*3*p.sg.dat., **nĕrĕs**, will issue from it, *23*; pl.*3,* **nĕran**, *92*. past m.sg.*3,* drāv, +suff.*1*p.sg.dat., **drām**, *49*; f. sg.*1,* **drāyĕs**, *3,* *102*.

**nāruāu**, m. a barbed fishing-spear; **nārāāi-chŏkh**, the *(very painful)* wound caused by such a spear, *23*.

**nishĕ**, *1,* adv. near, close by, *30,* *46*.

**nishĕ**, *2,* postp. governing dat., near; **nishĕ pānas**, near myself, *31*.

**nishĕ**, *3,* postp.governing abl., from; **gandana- nīshĕ**, from *(i.e. by means of)* dressing oneself, *27*; **rasa-nishĕ ti**, *(efforts)* even, from *(i.e. beyond)* my strength, *48*.

**nŏshu**, m. a destroyer; **wata-nŏshu**, a way-destroyer, a highway robber; pl.nom.- **nŏshi**, *43*.

**nĕshĕbŏdu**, m. one who has no wits, a fool, *83*.

**nishpath**, adj. without trust, unbelieving, *36*.

**nāsikh**, f. the nose; **nāsika-pawana-dŏrī**, holding *(i.e. borne upon)* the vital air that issues through the nose *(sc. from the heart) 33.* See **anāhath**.

**nĕsar**, 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****).*

**nĕth**, adv. perpetually, continually, *65*; emp.-y, **nĕthliy**, *46*. Cf. **nityĕ**.

**naty**, m. dancing; **natĕ-rās.** the pleasure of watching dances, *73*.

**nityĕ**, adv. i.q. **nĕth**, 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*.

**nowu**, 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, **nŏwuy**, *93*.

**nay**, a compound of **na**, not, and **ay**, if; if not, *K.Pr.46*.

**nyūlu**, adj. dark blue: (also) green; hence, (of vegetation) green and luxuriant, *36*.

**niyĕm**, m. a fixed rule or law. - **karun**, to make a vow as to a future rule of conduct, *87*.

**nyunu**, to take; **ka ḍith nyunu**, to take out, to take forth, *K.Pr.57*; fut.pl.*3,* **nin**, +suff.*2*p.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.*1*p.sg.dat., **pādinĕm** or **pārinĕm** *(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*.

**phŏkh**, m. expelling breath from the mouth with the lips contracted, blowing a long puff; sg.dat. **phŏkas**, *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*.

**pholu**, 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-pholu**, *86,* **pholu** means simply ‘grain’, and defines **phal**. **Phal** means any fruit, and **pholu** defines it as grain.

**pahŏlu**, m. a shepherd; **pahāli-rostu**, shepherd-less, *108*.

**phalun**, to bear fruit; cond. past sg.*3,* +suff.*2*p.sing. dat., **phalihiy** *(mod. Ksh. would be -* ***hīy****),* *66*.

**phŏlun**, to blossom, to bloom; fut.sg.*3,* +suff.*2*p.sg.dat., **phŏliy**, *K.Pr.46*.

**phālav**, m. the set of shutters used for shutting up a shop; **phalav dyunu,** to shut up *(shop, dat.),* *K.Pr.102*.

**phŏlawunu**, n. ins. that which blossoms, ﬂowering; f. sg.nom., emp.-y, **phŏlawūñūy**, *96* = *K.Pr.47*.

**phĕrun**, 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,* **phĕri**, *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.*3*p.sg.ins. and *1*p.sg.nom., **phirūnas**, *103*; +suff.*3*p.sg.ins. and *1*p.sg.dat. **phiranam**.*103*.

**phutarun**, to break *(trans.);* past part. m. pl., +suff.*3*p.sg.ins. and *3*p.sg.dat., **phuṭdrinas**, *26*.

**pŏji**, see **pālun**.

**pŏkh**, m. mud, a sloughy, *74*.

**pakachh**, m. the wheel *(of a vehicle),* pl.nom. **pakhach**, *26*.

**pakun**, to move forward, progress; inf. **pakun gachĕ**, one has to progress, *19*; fut.sg.*3,* +suff.*2*p.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*.

**pŏlun**, to protect; hence, *(of instruction or directions)* to keep, to follow faithfully; past part, f. sg.**pŏji** *(mod. Ksh.* ***pŏjū****),* *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*; **panunu 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* ; **nishĕ 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 lŏgīth**, 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.

**рĕп**, sее **pyonu**.

**pŏnī**, for **pŏnī**, in **pŏnī-pānas**, for myself, *60*.

**ponu**, 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.

**pŏndun**, to sneeze; fut.sg.*3 (in sense of pres.),* **pŏndi**, *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**-**hūnzū mŏjū** (or **mŏjī**, m. c), the mother of the Pāṇdavas, *97* = *K.Pr.47*. See **krŏjū**.

**pannnu**, 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. **panañĕ**, *45* ; **panunu pan**, one’s own self, one’s own personality, *62,* *82,* *85*.

**pānch** or **pŏnch**, card. five, *77* (***pānch****);* pl.dat. **pŏnchan**, *95*; **pānchan**, *K.Pr.47*. There are five **bhūtas** (*77*, *95*, see **būth**, *2*); five **Prāṇas**, or vital airs (*95*, see **prān**, *2*); five **jñānĕndriyas**, or organs of sense, and five **karmĕndriyas**, or organs of action *(95, see* ***yundu****)*. Cf. **panca**.

**pŏñ**, m. a virtuous action *(the opposite of* ***pāph****, sin),* *62,* *79*; sg.abl. **pŏnĕ**, *62*.

**pŏñu**, m. water, *24,* *42,* *47,* *106*; pl.nom. **pŏñi**, *42*.

**pana**, f. a hedge *(round a garden),* *63*.

**paph**, m. a sin, a sinful act *(opposite of* ***pŏñ****);* sg.abl. **pāpa-pŏñĕ-bŏji**, he who obtains the fruit of his sins and virtuous acts of a former life, *62*. See **boju**.

**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-vĕchār**, 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 **paru**.

**purā**, see **kandā-purā.**

**paru**, m. a foot; pl.abl. **pairiv**, on one’s feet, *38*.

**probhu**, m. a lord; hence, the Supreme Deity, *64*.

**parudu** rn a stranger, some one else, a person with whom one has no connexion; pl.dat. **paradĕn**, *92*.

**prah**, f. adoring love, *(to God)* *105,* *(or for the world)* *83*; sg.dat. *(in sense of instr.),* **prahĕ** *(m.c. for* ***prahi****),* *105*.

**prakrĕth**, 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 Yŏga, §1.*

**prakāsh**, m. light, illumination, *4,* *6,* *9,* *35,* *82*; К. Pr. *201* *(x3)*; **bŏdha-prakāsh** *(35)* or **jñāna-prakāsh** *(6)*, the illumination of knowledge; **prakāshĕ-sthān,** the place of illumination, i.e. the stage of attainment of true wisdom, *82*; sg.dat. **prakāshĕs,** *6*.

**paralŏkh**, m. the future world, the life after death; sg.dat. **paralŏkas** *(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*.

**paramĕshwar**, m. the Supreme Lord, God; sg.voc. **paramĕshwarā**, *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 Yŏga, §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, khanа, dĕvadatta, 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 Yŏgins succeed in attaining to the Supreme by holding the soul within the brain *(Sŏrensen’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 Yŏga, §*21*. The main object is to bring prāṇa and apāna under complete control, as stated in LV*26*. 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.

**prŏnu**, adj. old, of olden time; f. sg.nom. **prŏñū**, *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 Yŏga, §21, and kumbu.*

**pārinĕm**, see **padun**.

**Praṇav**, m. the name of the mystic syllable **Oṁ**, *see* ***Oṁ*** *and* ***anāhath****;* sg.gen. *(m.sg.ins.)* **pranawaki**, *76*.

**prārun**, to wait for, await; Pre.p. **prārān**, *83*.

**prasonu**, adj. pleased, gratified; **tas prasonu**, pleased with him, *65*.

**parith**, see **pŏḍun**.

**pruthiwŏnu**, 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 **paru**.

**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.*1*p.sg.ins., **prŏvūm**, I obtained (*f. obj.),* *103*.

**pravĕsh**, m. entering, entrance, *2*.

**parwāz**,? f. flying, flight; **parwāz tul**, take wings and fly, *99* = *K.Pr.46*.

**paryŏkh**, m. a bed; **tūla-paryŏkh**, 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,* **prazalyŏv**; +suff.*1*p.sg.dat., **prazalyŏm**, became lighted for me, *4*.

**parzānun**, to recognize; pol. imp.sg.*2,* +suff.*3*p.sg.acc., **parzāntan**, recognize him, *46*; fut.sg.*3,* +suff.*3*p.sg.dat. *(for acc.),* **parzānĕs**, he will recognize him, *14*; past part. m.sg., +suff.*1*p.sg.ins., **parzŏnum**, I recognized, *7*.

**pāsh**, m. a net; sg.dat. **pāshĕs**, *6*.

**pŏsh**, m. a flower; sg.gen. (f. sg.abl.) **kapasi-pŏshĕcĕ**, *102*; pl.nom. **pŏsh**, *42,* *45*.

**poshu**, m. a beast, an animal *(as distinct from man),* esp. a beast offered in sacrifice *(see* ***lāmā****),* *63*.

**pushu**, m. a ﬂorist, a professional garland maker, *39,* *40*. The fem. of this word is **pushŏñū**.

**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*.

**pushŏñū**, f. a female ﬂorist, see **pushu**; m.c. **pushŏñz'**, *39,* *40*.

**pushĕrun**, to make over *(anything to anybody);* inf. or verbal noun, **pushĕrun**, *61*. In mod. Ksh. this verb is **pushĕrun**.

**pata**, adv. afterwards, behind; **pata rŏzun**, 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*.

**pĕtā**, see **pyonu**.

**potu**, 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 **potu kath** back-word, i.e. backbiting, **potu kamŏyi,** secret income, and so on. Similarly in *LV105* we have **potu 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-kŏlu**, 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*.

**pĕṭh**, *1,* adv. on the back, upon, *14,* *15,* **pĕṭh**, *2,* postp. governing dat., on, upon; emp.-y, **dŏbi-kŏñĕ-pĕṭhlj** y, on a washerman’s stone, *103*. Sometimes, in frequently used phrases, **pĕṭh** does not govern the dat., but is simply compounded with the governed word, as in **bar-pĕṭh**, on *(i.e. at)* the door, *K.Pr.102*.

**pĕtha**, *1,* adv. from above; **pĕtha bŏna**, from above (and) from below, from top to bottom, *17*.

**pĕṭha**, *2,* postp.governing abl., from above, from; **brahmānda-pĕṭha,** *(down)* from the Brahma-randhra *(see brahmānd), 57;* **yĕna-pĕṭha**, from which (time), i.e. since, *93*.

**piṭhis**, see **руūṭhu**.

**pĕtarun**, 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,* **pochu**, *27*; f. sg.*1,* +suff.*3*p.sg.dat., **pūchusas**, *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-dŏri**, holding *(i.e. borne upon)* the vital air that *(starting from the heart)* issues through the nose, *33*; **pawana-sŏtiy**, by means of the vital air *(i.e. by means of suppressing the vital air),* *25*.

**piwun**, to drink; past part. m.sg., +suff.*1*p.sg.ins., **pyuwum**, I drank, *81*.

**pay**, m, milk, *54*.

**pĕyĕ**, **pĕyĕ**, see **pyonu**.

**pyŏdil**, 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*.

**pyŏm**, sее **pyonu**.

**pyonu**, 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,* **pĕtā** *(m.c. for* ***pĕta****),* *28*; fut.imp. **pĕzĕ** (m.c. for **pĕzi**), *45*; fut.sg.*3,* **pĕyĕ** (m.c. for **pĕyi**), *18*; +suff.*2*p.sg.dat., **pĕtas pĕyiy**, it will happen *(i.e. come)* to thy memory, *87*; **pĕyiy**, *(the sword)* will fall *(on)* thy *(body),* *88*; pl.*3* *(old present),* **pĕn**, they fall, *47*; past. m.sg.*3,* +suff.*1*p.sg.dat., **pyŏm**, *84,* *85,* *108*; f. sg.*3,* **pĕyĕ**, *32*; +suff.*2*p.sg.dat., **pĕyiy** (for **рĕуĕу**), happened to thee, *67,* *74*.

**pāyirū**, f. a stirrup; pl.dat. **pāyirĕn**, *14*.

**pyūṭhu**, m. a pedestal, a throne; sg.dat. **pīṭhis**, *52.*

**pyuwum**, see **piwum**.

**pĕyiy**, see **pyonu**.

**pĕzĕ**, see **pyonu**.

**pūz**, f. worship, ceremonial adoration; sg.dat. **pūzi**, *78,* *79*; **pūzĕ** *(m.c),* *39,* *40*; **pūz karūñū**, to offer worship *(to, dat.),* to worship, *17,* *21*.

**pūzan**, m. the performance of ceremonial worship, worship, *22*.

**rĕ**, inj. О!, *3 (here pleonastic).*

**rachyĕyĕ**, see **raṭun**.

**rūdukh**, see **rŏzun**.

**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 hyonu**, to take ruling, to undertake the rule of a kingdom, *12*; sg.dat. **rājĕs bŏji**, one who gains a kingdom, *62*.

**rakh**, f. a line; met. a path or way as narrow as a line, *107*; sg.dat. **karmañĕ rakhi** *(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 **rŏnī**, f. a queen; hence, in voc. **rainyā**, *(politely)* о 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; **kyuthu rang**, of what kind of fashion?, *84,* *85*.

**rinz’**, see **ryūnzu**.

**rūñu**, 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. **māeu**, *K.Pr.102* *(x4)*.

**rūpi**, adj. used-°, possessing the appearance of, acting in the character of, in **bhāryĕ-rūpi**, acting in the character of a wife, *54*; **mātru-rūpi**, in the character of a mother, *54*; **māyĕ-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; **nāṭĕ-ras**, the delights of *(watching)* dancing, *73*. Sg.abl **shĕshi-rasa**, *(water it)* with the essence of the moon, i.e. with nectar, *40*; **rasa-nishĕ-ti**, *(ехerted 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*.

**rasāyĕn**, m. an elixir, a magic potion, *80*.

**rºtu**, adj. good, beautiful, excellent; m. pl.nom. **rāti**, *51*.

**rāth**, f. night, *42*; **dĕn rāth** (*55,* *91*), **dĕn kyŏh rāth** (*3,* *5,* *65*), or **dĕn 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*; **hĕth raṭun**, having taken to seize, i.e. to hold, *69*. Conj. part, **rajith**, *55,* *104*; **hĕth rāṭun**, to know how to seize, &c., *26,* *80*. Past part.*1,* m.sg. **rotu**, *24*; +suff.*1*p.sg.ins. **rojum**, I seized, &c., *4,* *69,* *82,* *101*; also +suff.*3*p.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. **racyĕyĕ**, *K.Pr.102*.

**rŏāun**, to be preferred, to be liked; fut.(pres. subj.), sg.*3,* **rŏchĕ** *(m.c. for* ***rŏhci****),* *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-ṭyolu**, lit. the blister caused by the destruction *(of something desired),* hence, an intolerable pain, *108* ; past, m.sg.*3,* **rŏwu**, *66*; past conditional, sg.*3,* **rāvihĕ**, *95*.

**ryūnzu**, a ball *(the toy made of lac);* pl.nom. **rīnz**i, *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-dāñĕ,** *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*.

**rŏzun**, 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 rŏzun**, to remain careful, to take care, *K.Pr.46*. Conj. part. rūzith, *65*; imp.sg.*2,* rŏz, *K.Pr.46*; fut.sg.*3,* +suff. *2*p.sg.dat. ‚ **rŏziy**, it will remain for thee *(after death),* *67*; pl.*3,* **rŏzan**, *2* *(old present);* past. m.sg.*2,* **rūdukh meu**, thou remainedst hidden from me, *44*.

**sab**, adj. all *(a Hindi word, the Kāshmīrī word being* ***sŏru****, 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, **sadŏyi**, *7*.

**sĕda**, 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 siddhŏ**, O respected Saint! *(see* ***mŏlu****),* *91*.

**sŏdar**, m. the sea, the ocean; sg.dat. **sŏdaras**, of *(or to)* the sea, K. Pr, *46*; in the ocean, *106*; abl. **bhava-sŏdari-dār**, the current *(or tide)* of the ocean of existence, *74*.

**sadŏy**‘, see **sadā**.

**sagun**, that which has properties, the material *(as opposed to pure spirit),* the material universe, *1*.

**sheu**, see **shĕh**.

**sohu**, m. a money-lender, *27*.

**suh**, see **tih**.

**shūba**-**wŏnu**, adj. possessing beauty, adorned; m.sg.dat. - **wŏnis**, *52*.

**shĕh** *(13)* or **shĕ** *(25),* card, six; ins. sg. **shĕyi**, by *(a group of)* six, *13*; pl.dat. *(for gen.)* **shĕn**, *(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)* **tṛipti**, contentment, *(3)* **anādi-bŏdha**, 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)* **mŏha**, 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)* **tāruṇya**, 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; **jāyatĕ**, he is born; **vardhatĕ**, he grows up; **vipariñamatĕ**, he is developed; **apakĕ‘ïyatĕ,** 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 Yŏga, *§9,* *13*

**shĕholu**, *1,* m. coolness; **shĕholu karun**, to make coolness, to cool oneself, *K.Pr.102*.

**shĕholu**, *2,* adj. cool; f. sg.nom. **shĕhūjū**, *K.Pr.102*.

**shŏkh**, f. fear, apprehension, *73*-*6*.

**shekh**, to fear, to be afraid; imp.fut. **shīkizi**, *70*.

**shĕkath**, f. the Śhakti, or energic 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-shĕkath**, Śhiva and his Śhakti, *2*.

**shĕl**, f. a large stone, a rock, *52* *(x3).*

**shīl**, m. good behaviour, right conduct, *24*.

**sŏhīl**,? m. the seashore, *K.Pr.46*.

**shĕm**, tranquillity, quietism, quietude, absence of passion, *71*; **shĕm-dam,** quietude and self-restraint; sg.abl. **shĕma-dama-kriyĕ-pūñu**, the hedge of holy acts joined to quietism and self-restraint, *63*.

**sŏ'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 **haṁsa**, which is used as a mantra, or mystic formula. See **hams**, *2*.

**shĕmbhu**, **Śhambhu**, a name of Śhiva; sg.dat. **shĕmbhus**, *45*.

**shĕmun**, to be quiet, to be at peace, *27*; (of water) to be at rest (and gradually soak away), *106*; pres. part, **shĕmān**, *106*; fut.sg.*3,* **shĕmi**, *27*.

**shĕnkar**, m. Śhaṅkara, a name of Śhiva, *25*; **shĕnkar-swātma**, Śhiva (recognized as) one with Self, *39,* *40*; **shĕnkara-boktu**, 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, **Yŏgīs** locate this **śhūnya** in the **Sahasrāra**. *See Note on Yŏga, §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 **shūñĕs shūñāh mīlith gauv** (*11,* *30,* *69*). Here **shūñĕs** 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 LV*69* in art. sŏm. Sg.nom. **shāñ**, *1*; +suff.indef. art. **shāñāh,** *11,* *30,* *69*; dat. **shāñĕs**, *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*.

**Shura**, m. an infant; **dŏda-shuru**, a milk-infant, a sucking child, *70*.

**shramāwun**, to labour at; hence, **dŏd shramāwun**, to labour at milk, to milk, *38.*

**shrutawŏnu**, m. one who hears well, one who is the reverse of being deaf, *20*.

**shrŏāun**, to become pure; *2* past, m.sg.*3,* +suff.*1*p.sg.gen. **shrŏāyŏm**, *105*.

**shĕshī**, m. the moon; **shĕshi-kal**, a digit of the moon, *25,* *69*; **shĕshi-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. **sŏm**.

**shāsatar**, m. a holy book, the general body of sacred writings; sg.abl, **shāstra**, *27*.

**shĕsatar**, m. iron; sg.dat. **shĕstaras**, *100* = *K.Pr.46*.

**shāṭh**, m. a sand-bank *(hidden under water)* in a stream, a shoal; sg.abl. emp.-y, **shāṭhay**, *84,* *85*.

**shĕth**, card, a hundred; **shĕth-shĕtī**, hundreds, *6*.

**shiv**, m. Śhiva, the Supreme Deity, absorption in whom is final emancipation, *8,* *14,* *51*-*54,* *80*; sg.gen. **shiwunu**, *58*; dat. **shiwas**, *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- shĕkath**, Śhiva and his Śhakthi, or energic power, *2,* cf. *68,* and art. **shĕkath;** **parama-shiv**, the Supreme Śhiva (gen. - **shīwunu**), *58*; **tĕtana-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*.

**shĕwotu**, m. the six-staged road, i.e. either the six vikāras or the six cakras (see art. **shĕh**), *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-vĕgār**, discrimination as to the nature of Self, and in *30* she has **sahaz vĕchārun**, 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*.

**sĕkh**, f. sand; sg.obl. **sĕki-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*.

**sakolu**, 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*.

**sŏm**, 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. **shĕshi** (*25,* *40,* *69*), **sŏm** *(34)*, **tandar** (*9,* *22,109*), and **tāndarama** *(93)*, corresponding, respectively, to the Sanskrit **śhaśhin**-, **sŏma**-, **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 Yŏga *(§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 Yŏgī 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 LV*25,* 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 Yŏgī, 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 idau; ndr] is (§*8*). The Yŏgī who is becoming absorbed into Sahasrāra drinks this nectar, and becomes master over himself and the kula (see kŏl) (§*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 Yŏgī 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. **sŏma-garĕ**, in the home of the moon, or the Sahasrāra *(see above),* *34*.

**somu**, adj. equal, alike, *5,* *16*. Sg.abl. **sami graṭā**, by equal, i.e. by thorough, union, *1*; m. pl.nom. **samĕ** *(m.c. for* ***sāmi****), 16.*

**sum**, f. a bridge, *34,* *50,* *96* (= *K.Pr.47*), *98*; *K.Pr.46,* *47*. Pl.dat. **Suman-sathu**, 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-sūthu****),* *98*.

**simhāsan**, m. a throne, *73*.

**samun**, to assemble, come together, unite for some purpose; cond. past, pl.*3,* **samahŏn**, *95*.

**sŏman**, m. jasmine; **sŏman-bāg**, a jasmine-garden, *68*; see **swa**.

**suman**, see **sum**.

**sĕmanz**, *K.Pr.18* (= LV*98*), **sĕmanz sŏthi** being translated ‘in the middle of the way’. The correct reading is apparently **suman-sĕthi** or **swamana-sŏthi**, as in LV*98*. 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. **samsārunu**, 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*.

**sŏn**, m. gold, *100* = *K.Pr.46*.

**sand**u (f. **sūnzū**), suffix of the genitive of all singular masculine animate nouns, except proper names. Cf.

**sandu**. M.sg.nom. **gŏra-sondu wanun**, the word *(i.e. instruction)* of the teacher, *108*; f. sg.dat. *(in sense of instr.)* **dayĕ-sanzĕprahĕ**, with the love of God, *105.*

**sandĕh**, 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 **sandŏrith**, *26*; imp.fut. **sandŏrīzi**, *70*.

**sangāṭ**h, 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*.

**sŏpanun**, conj. *2,* to become; past m.sg.*3,* **sŏponu**, *5*.

**sparshun**, to touch; fut.sg.*3,* **sparshi**, *37*.

**sar**, m. a lake, an ocean, *47* *(x2)*, *50,* *78,* *79*; **amrĕta- 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*.

**sirĕ**, m. the sun; sg.dat. **sirĕs**, *K.Pr.201*.

**sor**u, m. in **sārī-pholu**, a mustard-seed (as an example of minuteness), *47*.

**sŏr**u, adj. all. This word almost invariably takes emph. y, and becomes **sŏruy**; m.sg.nom. **sŏruy**, all that ехists, everything, the totality of creation, *31,* *42*-*3* ; m. pl.nom. **sŏriy**, all, every one, *95,* *K.Pr.150*; dat. **sārĕniy 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 **sŏrun**, to remember, *50,* *91*; to call to mind, to remember affectionately, meditate upon, *45,* *65*; conj. part. **sŏrith**, *65* ; Pre.p.with force of pres. sg.*2,* **sŏran**, dost thou remember?, *91* ; old pres. and fut.sg.*1,* +suff.*3*p.sg.dat., **saras**, I remember it, *50* *(x4)*; *3,* **sŏri**, *45*.

**sārī-pholu**, see **soru**.

**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 **sĕru**.

**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 **sireu**.

**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 nĕngi**, seven times, on seven occasions, *50*. The seven worlds *(lŏka)* 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. **shĕh**), 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. **śhubĕcchā**, 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, **sūchūy**, *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 sŏtiy**, at that very moment, *25*.

**sŏthu**, 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. **sŏthi manz** (for dat. **sŏthis 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.*3*p.sg.dat. **sūchūsas**, I hoped in it, *104* Cf. **sath**, *4*.

**sŏtiy**, see. **sāti**and **sāth**.

**sāty**, see **sāti**.

**sach**, 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 ŏ, Lallā frequently makes use of this to effect double meaning. Thus: *(28)* **swa-para-vĕtār**, 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 sŏ-para-vĕāār (i.e. **su-para-vichāra**), discrimination on Him who is excellently Supreme; *(36)* **swa-darshĕna-myūlu**, union with the Self (i.e. God) (brought about by) visiting (holy places), or sŏ-darshĕna-myūlu, union brought about by the excellent Visiting (of holy places); *(68)* swa-man-bāg, the garden of one’s own heart, or,taking sŏman as equivalent to the Persian summan, - **sŏman-bāg** means 'a jasmine-garden’; (*98* = *K.Pr.18*); **swa-mana-sūthu**, the embankment of (the illusions of) one’s own mind, or **suman-sūthu**, an embankment with crazy bridges *(see* ***sum****);* (*71,* *79*) **swa-vĕchār**, discrimination exercised as regards the Self, or **sŏ-vĕchār**, 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.

**sŏwu**, adj. plenteous, abounding *(of a crop),* *66*.

**savikās**, m. that which has wide expansion, the total expanse of creation, the visible creation, *1*.

**swŏmī**, m. a lord, one who is master or owner; **shĕn swŏmī**, the owner of the six (*attributes of the Deity),* *13,* see **shĕh**.

**sāwun**, to cause to sleep, to put to sleep, to lay to sleep; conj. part, **sŏvith**, *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 bŏj**, 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*; **shĕkar-swātma,** Śhankara *(i.e. Śhiva)* recognized as one with Self, *39,* *40*.

**swayam**, oneself *(borrowed from Sanskrit), 33.*

**sŏy**, **suy**, see **tih**.

**syundu**, 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 **tŏy**, *1,* q.v.

**ta**, *2,* conj. then, and then, and next, thereupon *(= Hindi* ***tŏ****) (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* ***tŏ****)* 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 **tŏy**, *2,* q.v.

**ti**, conj. *(= Hindi* ***bhī****)* also, *48,106*; *K.Pr.18*; even, *32,* *48*; **kĕh ti nā**, nothing at all, *9,* *11*; **kĕh ti nŏ**, nothing at all, *90*; **kāchhi nŏ sath**, no substance at all, *41*; **kŏh ti na khĕth**, no harm at all, *77*; **tŏ ti** *(Hindi* ***tau bhī****),* even then, *29*.

**tŏ**, = **ta**, *2,* in **tŏ ti** *(Hindi* ***tau bhī****),* even then, *29*.

**tŏdi**, see **tŏru**.

**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 yĕs tagi,** to whom that is possible, i.e. he who knows how to do that, *24*; **tih yĕs 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 **hĕkun** *(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.)* **tasondu**; 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, **timaу**, they alone, *27*. gen. *(m.sg.nom.)* **tihondu**, 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. **sŏh**; emp.-y, **sŏy**, 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. **sŏh**, **sŏy**) 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. **sŏy**, 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, sŏh, or sŏy, 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 wŏchāorum, tiy manthar, 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**) **wŏpadĕsh**, that alone is the instruction; *(12)* **suy** (not **tiy**) **chuyñān**, that alone is (true) knowledge; *(58)* **suy yih tanthar**, 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*.

**tihondu**, 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. **thŏvith**, *27*; imp.sg.*2,* **thāv**, *91*; imp.fut **thŏvizi**, *70*.

**ṭaku**, m. an earthen drinking vessel, an earthen goblet; pl.dat. **ṭākĕm** *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*; **hyonu tal**, to take below *(oneself),* to put beneath one’s feet, *(of an elephant)* to crush beneath the feet, *K.Pr.1* *50*.

**tĕl**, m. sesame seed *(used in offerings to a god),* *45*.

**tĕli**, adv. then, *49,* *82* *(in both cases the correlative of* ***yĕli****, when).*

**tul**, m. weight, the weight of anything, *23*; sg.abl. **tuli tŏlun**, to weigh by weight, to weigh in the balance, *23*.

**tūl**, m. cotton-wool; **tūla-paryŏ’kh**, a bed *(the pillows of which are stuffed)* with cotton, a luxurious bed, *73*.

**tulā**, in **tulā-kūṭu**, m. the beam or standard of a large weighing balance; hence, such a balance; sg.abl. – **kŏḍi**, *(weighing)* in a scales, *23*.

**tĕlun**, *(of water in a receptacle)* to leak or ooze away; old pres., sg.*3,* emp.-y, **tĕliy**, *78*-9.

**tŏlun**, to weigh; past part. m.sg. **tūlu**, *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.*1*p.sg.ins. and *3*p.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 **rāzadŏñū** *(q.v.)* is very doubtful. **achĕ lagañĕ 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-pārºkh**, 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. **tanĕ** *(m.c. for* ***tani****),* *76*.

**tana**, adv. since then, from that moment, *83,* *93*.

**tang**, m. a pear *(the fruit);* pl.nom. **tang**, *92*.

**tanthar**, 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,* **tŏpītan**, 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 Oṁ *(see* ***anahath****),* as that which crosses the soul over the sea of existence, *72*; sg.dat. **taras**, *98*=*K.Pr.18*; sg.gen. **tāruku**, *72*; **tār dyunu**, to pass a person across *(a river, &c.),* *106*.

**tŏr**, adv. there; with emph.i, for y, **tūri** there only, *19,* *61*.

**toru** or **tŏdu**, m. the bolt (*of a door);* pl.nom. **tŏrī** or **tŏ** *48*. **tŏri**, see **tŏr**,

**tārū**, f. cold, coldness, *16,* *28*; sg.ins. **tāri**, *16*.

**trag**, m. a pond, a lake, *84*.

**turogu**, m. a horse, *26,* *69*.

**trah**, card. three, *16,* *75*; **trayi nĕngi**, adv. three times, *50*. The modern form of this word is **trĕh** 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 Yŏga, §*24*.

**tarunu**, adj. cool, cold*, 56, 57.*

**tārun**, to become cold, (of water) to freeze; old pres. sg.*3,* **tārĕ** *(for* ***tāri****),* *16*.

**taranāwun**, to make cold, to extinguish *(a fire);* inf. **taranawun**, *38*.

**trūparun**, to shut *(a door);* past part. m. pl., +suff. *1*p.sg.ins., **trūparim**, I closed *(the doors),* *101*.

**trupti**, f. contentment, satisfaction, *12*.

**trĕsh**, f. thirst, *37*.

**tīrath**, 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. **trŏvīth**, *70,* *82*; *K.Pr.57*; imp.sg.*2,* **trāv**, *30*; *K.Pr.46*; +suff.*3*p.sg.acc., **trāwun**, *88*; fut.sg.*2,* **trāwakh**, *K.Pr.46*; past part. m.pl., +suff.*1*p.sg.ins. and *3*p.sg.dat., **trŏvimas**, *49*; f. sg. **trŏvū**, *27*.

**trayi**, see **trah**.

**tas**, **tasonduy**, see **tih**.

**tati**, adv. there, *70,* *88*; m.c. **tatĕ**, 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*.

**tota**,*1,* adj. hot, *56,* *57*.

**tota**, *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*.

**tŏtun**, 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- vyoda**, one who knows and understands the Tattwas, *20*.

**tawa**, **taway**, see **tih**.

**tay**, *1,* a woman who spins a very fine kind of thread, a delicate spinner; sg.ins. **tayĕ**, *102*.

**tay**, *2,* f. very fine thread; pl.nom. **tayĕ**, *102*.

**tiy**, see **tih**.

**tŏy**, *1,* conj. and, *5,* *14,* *40,* *51,* *62,* *86*. This is a strengthened form of **ta**, *1,* q.v.

**tŏy**, *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. **tyŏji** *(for* ***tyŏjū****),* *62*.

**tyola**, m. a blister, *108*. See **rāwun**.

**tyutha**, 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.)*.

**tĕzun**, to abandon; past part m. pl. **tĕzi**, *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.*1*p.sg.ins., **wuchum**, I saw, &c., *3,* *68,* *83* *(x2)*, *98* (= *K.Pr.18*).

**wudu**, adj. awake, not asleep; m.pl.nom., emp.-y, **wudiy**, *32*; pl.dat. **wudĕn**, *32*.

**wadal** interchange; **adal** **to** **wadal**, confusion, *K.Pr.102*.

**wadun**, to weep, lament; fut.sg.*1,* +suff.*2*p.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.*1*p.sg.dat., **wuzūm**, it *(fem.)* became manifest to me, *25*. Cf. **wuzun**.

**wŏdur**, m. the womb; sg.dat. **wŏdaras**, *51*.

**vidis**, see **vyodu**.

**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 hyonu**, to take *(a horse)* by the bridle, *69*; **wagi rajun**, to hold *(a horse)* by the bridle, *26*.

**vĕgalun**, to melt, deliquesce; conj. part, **vĕgalith**, *69*.

**wāh**, inj. of astonishment and admiration, *68*.

**vihi**, see **vyuhu**.

**wuhī**, f. coal that has been set alight, burning coal, red- hot coal, *82*.

**wāhāri-waharas**, adv. throughout the whole year, from year’s end to year’s end, *46*.

**wahawunu**, nom.ins. *(of a river)* ﬂowing, in full ﬂood; f. sg.nom., emp.-y, **wahawūñūy**, *96*; dat. **wahawañï** *(m.c. for -* ***wañĕ****), 57.*

**wākh**, m. voice, the power of expression by word, in Śhaiva philosophy one of the five karmĕndriyas, 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-vākyāni),* 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*.

**wŏkh**-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,* **vikāsĕ** *(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*.

**wŏlu**, m. a suffix forming nouns of agency or possession, as in **graṭa-wŏlu,** a miller, from **graṭa**, a mill, *86*. Cf. **wŏnu**, *2*.

**wālun** *(causal of* ***wasun****, q.v.),* to cause to descend, to bring . down; past part. m.sg., +suff.*1*p.sg.ins., **wŏlum**, I brought down, *104*.

**wŏlinjū**, f. the heart *(as the seat of the affections),* *25*.

**wŏlasun**, to rejoice; hence, to rejoice in any business, to be zealously engaged in it; old pres. sg.*3,* +suff.*3*p.sg.dat., **wŏlasĕs**, 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 **vimarshĕ**, *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*; **bŏwāri-wān**, a weaver’s workshop (sg.abl. - **wāna**), *102*.

**vĕn**, *(13)* or **vĕnā** *(12),* postp. without, free from, *12;* apart from, distinct from, *13.*

**wŏnu**, *1,* m. a shopkeeper; sg.dat. **wŏnis**, *K.Pr.20*.

**wŏnu**, *2,* m. a suffix forming nouns of agency or possession, i.q. **wŏlu**, q.v. ; as in **shruta-wĕnu,** a hearer, a person who can hear, i.e. who is not at all deaf, *20*; **brama-wŏnu**, a wanderer, one who roams about, *26*; **pruthi-wĕnu**, 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.*3*p.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. **wonu**, *15*; +suff.*1*p.sg.ins., **wonum**, *89*; +suff.*3*p.sg.ins. and *1*p.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*.

**vĕpholu**, 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 hyonu**, to take up an abode; +suff.of indef. art., **wāsā hyonu**, *18*; **wan-wās,** abode in a forest, the life of a hermit, *55,* *64*; **atha- wās**, hand-grasping, *92*; see **atha**.

**vishomu**, adj. uneven; hence, *(of a net)* tangled, complicated; m.sg.dat. **vishĕmis**, *6.*

**vishĕsh**, m. a special kind, a speciality; hence, **vishĕsh karun**, to perform a speciality, to act perfectly in some particular character, *54*.

**vishĕy**, m. the scene of action, ground of action, basis, *71*.

**wasun**, conj. *2,* to descend; past f. sg.*3,* +suff.*1*p.sg.dat., **wūchhūm**, it descended to me, *69*. The causal of this verb is **wālun**, q.v.

**vĕsarzun**, to take one’s leave, to depart; conj. part. **vĕsarzith** **kĕth**, having departed, *9*.

**wotu**, for **wath**, in **shĕwotu**, q.v.

**wath**, f. a road, way, path, *41*; sg.abl. **watĕ** *(or* ***wati****), (going, &c.)* bу а road, *41,* *98* *(x2)* (= *K.Pr.18*); **wata-gotu**, adj. going along a road, going by way of, *57*; **wata-nŏshu** (pl.nom.- **nŏshī**), 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*.

**vĕth**, 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).*

**wŏthun**, conj. *2,* to rise, arise; imp.sg.*2,* **wŏth**, *10,* *75*; conj. part. **wŏthīth**, *105*; past m.sg.*3* **wŏtkū** (*m.c. for* ***wŏthu****),* *1* ; **lауĕ wŏthun**, 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. **chaĪith waĪith zānun**, to know how to separate and to unite, *80*.

**wātun**, conj. *2,* to arrive, come (to); past m.sg.*3,* +suff.*1*p.sg.gen., **wŏtum**, arrived to my *(understanding),* *60*; pl.*3,* **wŏtī**, *51*; f. sg.*1,* **wŏchūs**, *60,* *82*.

**watari**, adv. continually, without cessation, *78,* *79*.

**wŏttomu**, adj. excellent, first-rate; **wŏttomu wŏttоmu dĕsk**, various lands, each of which is excellent, *53*.

**wūthūm**, see **wasun**.

**watun**, m. a saying, a sentence of instruction, *94* *(x2)*.

**vĕtun**, conj. *2,* to fit into; fut.sg.*3,* emp.-y, **vĕchiy** *47*.

**vĕtār**, m. judging, meditating upon and deciding about anything, discriminating about anything, *28*-*9,* *71,* *79*; sg.dat. **vĕchāras**, *28*; abl. **vĕchāra**, *71,* *79*.

**vĕtārun**, to meditate upon, discriminate concerning anything; imp.sg.*2,* +suff.*3*p.sg.acc., **vĕcharun**, meditate on it, *30*.

**wŏttarun**, to utter, pronounce; past part. m.sg., +suff.*1*p.sg.ins., **wŏchchorum**, *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*.

**vĕwahŏri**, 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.*2*p.sg.ins., **wavyŏth**, *66*.

**vyodu**, adj. known, *56*; - °, one who knows, as in **tattwa-vyodu**, one who knows and understands the Tattwas *(see* ***tattwa****),* *20*; m.sg.dat. - **vidis**, *20*.

**vyuhu**, 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 **vĕndun**.

**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,* **wuzĕ** *(m.c. for* ***wuzi****),* *39,* *40*.

**wuzanāwun**, to awaken *(another)* from sleep; past part. m.sg., +suff.*1*p.sg.ins., **wuzanŏwum**, *105*.

**yĕ**, inj. О!, **yĕ gŏrā**, O teacher!, *56*.

**yid** *(18)*, **уudu** (*23,* *24*), **yoduwanay** *(10)* or **yidaway** *(64)*, conj. if.

**yŏg**, m. intense abstraction, religions ascetic abstraction and meditation; **Yŏga-kal**, the art, or practice, of such abstraction, *14*.

**yŏgī**, a yŏgi, one who practises **yŏg** *(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 yi**h, 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. **yusu**, *20,* *24,* *37,* *45,* *65*. m.sg.dat. **yĕs**, *15* *(x2)*, *21,* *33,* *34,* *37*; **yĕmis**, or, emp.-y, **yĕmisay**, *5*. m.sg.ins. **yĕmi**, *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. **yĕwa**, 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.)* **yĕth**; *47*. m.sg.ins. *(an.)* **yĕmi**, *24*. m. pl.nom.*(inan.)* **yim**, *76*; emp.-y, **yimiy**, *13*. This pronoun is often repeated in various idiomatic senses. Thus, **yusu yih** **dapiy**, who will say what to thee, i.e. whoever will say anything to thee, *20*; **yĕs yih rŏchĕ**, to whom what is pleasing, to whom anything is pleasing, i.e. whatever is pleasing to each, *21*; **yih yih karm**, whatever work, *58*; **yuhu yih karm**, whatever act, *61*.

**yĕku**, card. one; **yĕkuy**, only one, nothing but, *7*; **yĕka-wāth**, of one construction, of the same material, *17* *(see* ***wāṭh****).* Cf. **oku** and **akh**.

**yalli**, adv. at what time, when, *31,* *44,* *49,* *82,* *102,* *103* *(x2)*: *K.Pr.57*.

**yĕma**, m. Yama, the god of death, and judge of souls after death; **yĕma-bayĕ**, the fear of Yama, the fear of death, *27*; **yĕma-baṭh**, Yama’s apparitors, who drag away the soul of a dying person to judgement, *74*.

**yĕmbarzal**, f. the narcissus, *K.Pr.56.*

**yĕna**, adv. from what time, since; **yĕna-pĕÿha**, id. *93.*

**yunu**, to come; fut.pl.*3,* yin, which +suff.*2*p.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,* **āyĕs**, *35,* *41,* *98,* *109* *(x2)*; *K.Pr.18*; *3,* **āyĕ**, *K.Pr.20*.

**yundu**, m. an organ of sense or action, *(Sk. Indriya).* There are five organs of sense *(buddhīndriya or jñānĕndriya),* Viz. the organ of smell *(ghrāṇĕndriya),* of taste *(rasanĕndriya),* of sight *(darśhanĕndrīya),* of touch *(sparśhĕndriya),* and of hearing *(smṛitĕndriya);* there are also five organs of action *(karmĕndriya),* Viz. the organ of generation *(upasthĕndriya),* of excretion *(pāyvindriya),* of locomotion (*pādĕndriya)*, of handling *(hastĕndriya),* 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.поm. **yindī**, *79*.

**yār**, m. a friend, a beloved; the Beloved, i.e. God, *99* *(x2)*, *100*; *K.Pr.46* *(x3)*.

**yŏr**, relative adv. of place, where; with emp.y, **yūri**, where even, in the exact place where, *61 ;* **yŏra**, whence, from where; emp.-y, **yŏray**, from the very place whence, *19*.

**yīśhwar**, 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. **уūtu**), *81*.

**yĕti**, rel. adv. of place, where, *88*; from where, whence, *57*.

**yiti**, adv. of place, here, in this place; hence, here in this world, *73*.

**yutu** (or **yitu**), adv. of place, here, in this place; hence, here, in this world, *K.Pr.102* *(x2)*.

**yūtu**, 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.)* **yichhĕ**, *45*.

**уŏzan**, m. a league; **yŏzana-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*.

**zūdĕ**, 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.*1*p.sg.ins. and *3*p.sg.dat., **zŏgumas**, I remained watching him, *48*.

**zigar**, m. the liver *(the seat of the affections and desires),* *49*.

**zah**, card. two, *75*.

**zal**, m. water, *38*-*40,* *45,* *47,* *81*; sg.gen, **zaluku** *(f. sg.ins.* ***zalachi dŏñī,*** *with a stream of water, 39, 40);* pl.dat. **zalan**, *81*; **zala-hostu**, a water-elephant, a sea- elephant *(a mythical animal), 47*.

**zŏlu,** m. the joint where a branch leaves the parent stem, or where two branches commence to fork; hence, met. **kāla-zŏlu**, 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.*1*p.sg.ins. **zŏlum**, *49*.

**zalawunu**, n. ins. burning, fiery hot, blazing; f. sg.nom. **zalawā** (m.c. for **zalawūñū**), *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 **kŏ-zana** *(73, 74)* or **kŏ-zanañi** *(72)*, see **kŏzana**.

**zĕn**, see **zyonu**.

**zin**, m. a Jīna, i.e. the Buddha, *8*.

**zūn**, f. moonlight; sg.dat. **zūnĕ** *(m.c. for* ***zūni****),* in the moonlight, *9*; **potu zūn**, the end of the moonlight, the last hours of the night; sg.dat. (for loc.) **potu 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, **zŏnith**, *20,* *64*; imp.sg.*2,* zān, *71*; +suff.*3*rd pers, sg.acc., **zānun**, know it, *30*; fut.sg.*1,* **zāna**, *41*; *2,* **zānakh**, *10* *(pres. subj.),* *77*; **zānĕkh**, *64*; *3,* +suff.*1*p.sg.gen., **zānĕm**, it, belonging to me, will know, *85*; Pas.p,m.sg. **zŏnu**, *26*; +suff.*1*p.sg.ins. **zŏnum**, *7* *(x2)*, *90*; +suff.*2*p.sg.ins. and *1*p.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 **zūḍu**, m. a condition of bad conduct, bad habits; sg.dat. **zūrĕ** (or **zūdĕ**) (m.c. for **zūrĕ** or **zūdĕ**) **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 hyonu**, to take life, to destroy life, *54*. Cf. **zīv**.

**zīwontu**, adj. living, alive, *6,* *12*; m. pl.nom. **zīwānti**, in **zīwāntī-mŏkhāti**, men who obtain final release while yet alive, *6.*

**zyonu**, to come into being, to be born; fut.sg.*3,* **zĕyi**, *37*; **zĕyĕ** *(m.c.)*, *45*; *pl.3 (old pres.),* **zĕn nā zĕn**, 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*.

**zŏyyulu**, adj. (f. **zŏyijū**), fine, tenuous *(e.g. of a thread);* f.pl.nom. **zoyijĕ**, *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)* Dveśha, 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 Aṣhṭāñga, ‘eight member*s’*.

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 Añgas 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 Vṛittis 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 Vṛittis 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);* Ṣhaṭ-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 S*§*are 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, Suṣhumnā, Īḍā, and Piñgalā, 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. Suṣhumnā is identified with Agni, fire. At the upper end of Iḍā is the moon, and they are identified; at the lower end of Piñgalā is the sun, and they too are identified *(SS. II.13–20).* These three Nāḍīs are in immediate conjunction, Iḍā being on the left hand of Suṣhumnā, and Piñgalā 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, Piñgalā 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 *(Vāranasī)* is localized in the microcosm by styling Iḍā Vāraṇ and Piñgalā 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 Piñgalā 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 Piñgalā, 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 Viṣhṇu, 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-liñga, 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-liñga, 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 Paramĕśhvarī or MahāPrakṛiti the super-subtle principle of Bliss which is like lightning, and illuminates the universe. *(SCN 13).*

*12*. The Yōni and the Liñga 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, Svādhiṣhṭhāna, conceived as a red lotus with six petals (S *75* ff.). It represents Varuṇa, and is the seat of Viṣhṇu *(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-liñga (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-liñga, 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,1 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 Liñga, 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, Ardhāñgī, in mutual fusion. In it is envisaged Paramātman, 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 Viṣhṇu 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 Suṣhumnā. 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 Paramĕśhvara, 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 Suṣhumnā *(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 Paramĕśhvara. In order to effect this transit of Kuṇḍalinī through Suṣhumnā 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);1 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 Suṣhumnā, bursting the eight knots (§6) that bind the Nāḍīs, and enters through the Brahma-randhra into Sahasrāra, the realm of the Absolute (S1*27* 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 Tripurṅas comprising the three principles fire, sun, and moon, begins to rise in Suṣhumnā, 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 Ājña, 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-liñga, and to bring her with the sound of the mystic syllable **huṁ** to the Brahma-dvāra (§6), in the centre of Mūlādhāra. She then bursts the Liñgas 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 Ōṁ. 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 Ōṁ).* 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 Ŏṁ. 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, Арага 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 Kṣhĕmarāja. 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 Oṁ, 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.

**Īḍā**: the left sympathetic cord.

**Piñgalā**: the right sympathetic cord.

Some writers speak of three knots: the Brahma-granthi in the Anahata-circle, the Viṣhṇu-granthi in the Viśhuddha, 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,* Ghĕraṇḍa-saṁhītā1, v*.60 ff, &с.*

*1 A translation of this work by P.T. Shrinivas Iyengar has been published in the Indian Thought Series, Allahabad, 1912.*