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LALLĀ-VĀKYĀṆI,
or
THE WISE SAYINGS OF LAL DĒḌ,
a mystic poetess of ancient Kashmir.

EDITED WITH TRANSLATION, NOTES, AND A VOCABULARY

by

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PREFACE

The collection of songs edited in the present volume possesses a twofold 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 Kashmiri language, but also, and still more, that of the student of religions.

In ancient times, the religious system based on Śaiva Yōga was the object of much study amongst the learned men of Kashmir. 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 Vaiśṇava belief, felt compelled to travel from distant Madras to Kashmir, with the special object of combating the hostile creed at its fountain head. There is an imposing mass of Kashmir Śaiva literature still extant: Much of it has been published in the original Sanskrit, and more than one English work has been devoted to it.

Lallā, or Lal Dēd, the authoress of the following verses, was a wandering ascetic, and a devoted follower of this cult. The importance of her songs consists in the fact that they are not a systematic exposé of Śaivism on the lines laid down by the theologians who preceded her, but illustrate the religion on its popular side. What we have here
is not a mere book-religion as evolved in the minds of great thinkers and idealists, but a picture of the actual hopes and fears of the common folk that nominally followed the teaching of these wise men whom they had accepted as their guides. The book, in short, gives an account, often in vivid and picturesque language, of the actual working out in practice of a religion previously worked out in theory. As such, it is a unique contribution to the body of evidence that must necessarily form the basis of a future history of one of the most important religious systems of India.

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

WALTER, H.—The Hatha-yōga-pradīpika of Śvātmārāma, translated into German. Munich, 1893.


PŪRNĀNANDA.—Ṣaṭ-cakra-nirūpaṇa. Text often printed in India.

SYSTEM OF TRANSLITERATION USED

The system of transliteration is the same as that employed by Sir George Grierson in his Kāshmiri Dictionary.

The Mātrā-vowels are represented as follows:

कः k̐a, कञ्जिक k̩̐k̐i, कञ्जु k̩̐k̐u, कञ्जू k̩̐k̐u; खः k̩̐, खञ्जु k̩̐, खञ्जू k̩̐.

The ordinary vowels are represented as follows:

कः k̐a, कः k̐a, खः k̐a, कः k̐a, खः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a.

कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a, कः k̐a.

The Kāshmiri consonants are:

क k̐a, ख k̐a, ग g̐a, घ g̐a, ङ g̐a, च c̐h, छ c̐h, ज j̐h, झ j̐h, ञ n̐a, ट t̐a, ठ t̐a, ड d̐a, ढ d̐a, ण n̐a, प p̐a, फ p̐a, ब b̐a, भ b̐a, म m̐a, य y̐a, र r̐a, ल l̐a, व v̐a.

Letters enclosed in brackets are found only in borrowed words, and do not belong to the language.

For further particulars Sir George Grierson's Kāshmiri Dictionary, in course of publication by the Asiatic Society of Bengal, and his Manual of the Kāshmiri Language, published by the Clarendon Press, may be consulted.

For Sanskrit, the ordinary system of the Royal Asiatic Society is followed.
INTRODUCTION

The verses in the following collection are attributed to a woman of Kashmir, named, in Sanskrit, Lallā Yogiśwari. There are few countries in which so many wise saws and proverbial sayings are current as in Kashmir,¹ and none of these have greater repute than those attributed by universal consent to Lal Dēd, or ‘Granny Lal’, as she is called nowadays. There is not a Kāshmirī, Hindu 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 ‘Ali Hamadānī, the famous saint who exercised a great influence in converting Kashmir to Islam. He arrived in Kashmir in A.D. 1380, and remained there six years, the reigning sovereign being Quṭbu’d-Dīn (A.D. 1377–93).² As we shall see from her songs, Lallā was a Yogi, i.e. a follower of the Kashmiri branch of the Saiva 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 ‘Ali. Hindus, 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

¹ See, for instance, the Dictionary of Kashmiri Proverbs and Sayings, compiled by Mr. J. Hinton Knowles (Bombay and London, 1885).
² Punjub Notes and Queries, ii. 432.
³ Compare verse 8 in the following collection.
⁴ Cf. Lawrence, Valley of Kashmir, p. 292.
to have been originally a married woman of respectable family. She was cruelly treated by her mother-in-law, who nearly starved her. 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. Lallā wandered forth in rags and adopted a famous Kāshmirī Śaiva saint named Sēd Bōy 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. During this time Sayyid 'Ali Hamadānī arrived in Kashmir, 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 any one. Sayyid 'Ali continued

1 Compare the Kāshmirī saying:—

\[
\text{honū}^1 \text{ marūn kina kath,} \\
\text{Lālī nāluwātī buli na sāh.}
\]

'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., p. 82, and Panjab Notes and Queries, ii. 743.

2 For these, and other stories, see Panjab Notes and Queries, l.c.

3 See K. Pr. 20, quoted in full on p. 122, below. PNQ. makes another saint, a contemporary of Sayyid 'Ali named Nūru'd-din, the hero of the story; but every version that we have seen or heard elsewhere gives it as above. PNQ. adds that Nūru'd-din, '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 Māntūṅa's Prabandhacintāmanī, where the hero is a Kṣatriya named Jagaddēva, and the unclothed lady a dancing-girl: Bombay edition (1883), p. 296, and Tawney's translation, p. 186.
INTRODUCTION

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 Kashmir. We know from her own verses¹ 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,² 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 Kashmir. Such fleshy tables of the heart are often more trustworthy than birch-bark or paper manuscripts. The reciters, even when learned Pandits, 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 folk-tales, 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

¹ Nos. 77 and 94.
² See, for instance, p. li of the late Professor Bühler’s Detailed Report of a Tour in Search of Sanskrit MSS. made in Kashmir, &c. (Bombay, 1877), where two of these collections are mentioned.
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, litteratim, et punctatim, as they had been recited by him to Sir Aurel fifteen years before.

The present collection of verses was recorded under very similar conditions. In the year 1914 Sir George Grierson asked his friend and former assistant, Mahāmahopādhyāya Paṇḍit Mukunda Rāma Śāstri, 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 Brāhman named Dharma-dāsa Darwēsh of the village of Gush. Just as the professional story-teller mentioned above recited folk-tales, 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-paramparācārakrama). The Mahāmahopādhyāya 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 folk-tales, 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

1 The Goosh of the maps. It is about thirty miles from Bāramūla, and is not far from the famous shrine of Sāradā. See Stein’s Translation of the Rājatarangini, ii. 280 and 288.
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.¹ Both were written in the Śāradā character. Of these, one (No. cccxlv of the catalogue, and referred to as ‘Stein A’ in the following pages) 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 Kāshmirī text, if we allow for the customary eccentricities of spelling, presents no variant readings of importance and is in places corrupt. We have, therefore, not taken account of it; but, so far as it is available, we reproduce the Sanskrit translation under each verse of our edition.²

The other manuscript (No. cccxlv—referred to herein as ‘Stein B’) demands more particular consideration. It contains the Kāshmirī text of forty-nine of the songs in the present collection. The spelling is in the usual inconsequent style of all Kāshmirī manuscripts written before Iśvara-kaula gave a fixed orthography to the language in the concluding decades of the nineteenth century,³ 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 \( \bullet \) after each accented word.⁴ For this reason, and also because it gives a good example of the

¹ See JRAS., 1912, pp. 587 ff.
² Since the above was written, a complete edition of Rājānaka Bhāskara’s translation has been printed in Kashmir. It covers altogether sixty of Lallā’s verses. From this edition, the verses missing in Stein A have been supplied.
³ Iśvara-kaula’s spelling is that followed in our printed text.
⁴ Regarding the accentual nature of Lallā’s metre, see Appendix III.
spelling of Kashmiri before Isvara-kaula's time, under each verse of our text we reproduce, in the Nagari character the corresponding verse, if available, of this manuscript. Except that we have divided the words—a matter which rarely gives rise to any doubt—we print these exactly as they stand in the manuscript with all their mistakes and inconsistencies of spelling.

The order of verses in this manuscript is different from that of Dharma-dasa's text, and we have therefore, in Appendix IV, given a Concordance, showing the correspondence between the two.

Although there is not much consistency in old Kashmiri spelling, the following general remarks may facilitate the reading of the text of Stein B. No attempt is made in it to indicate the existence of mātra-vowels or the consequent euphemistic changes of vowels caused by them. For instance, the word $\text{tō$n (तू)}$ is spelt तू, and the termination $\text{-vō$n (वी)}$ is spelt वानो. As a rule, long vowels are written in the place of these mātra-vowels, the spelling of the old Prakrit from which Kashmiri is derived being thus perpetuated. Thus, we have just seen that $u$-mātra is represented by $ō$. Similarly, $i$-mātra is represented by $i$. For instance, $\text{tā$m (तम)}$ is spelt नमी, and $\text{tō$p (तोधन)}$ is spelt तासितन. Again, $u$-mātra is represented by $ū$, as in $\text{trō$n (त्रू)}$, written धावु.

Kashmiri possesses a series of affricatives $\text{c % }$, $\text{kk % }$, and $\text{j % }$. In Isvara-kaula's system these are indicated, as shown here, by dots put under the corresponding palatal letters. In Stein B, on the contrary, they are indicated by the palatals without any distinguishing mark—thus $\text{c}$, $\text{k}$, $\text{j}$. The true palatals are then distinguished by adding to each the letter $ya$. Thus—$\text{c% }$, $\text{kk% }$, and $\text{j% }$.

It is a universal rule in Kashmiri that every final surd consonant is aspirated. Thus, $\text{rāt}$, night, is pronounced $\text{rāth}$.

1 In our printed text in the Roman character, these are indicated by small letters above the line. Isvara-kaula indicates them with the help of the sign for virāma. Thus, $\text{c}$, $\text{c}$, $\text{c}$.
and in Śiva-kaṇṭha’s spelling is written राघ. Before his time it was not customary to indicate this aspiration in writing, and accordingly Stein B spells this word as रात्, and so on in other cases.

Lallā’s songs were composed in an old form of the Kāshmirī language,¹ 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.²

As already said, Lallā was a devout follower of the Kashmir school of Yōga Śaivism. 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.

¹ Kāshmirī, as a distinct language, is much older than Lallā’s time. A still more ancient form is preserved by Kalhaṇa (twelfth century A.D.) in Rājatarangini, v. 398. See Stein’s note to his translation of the passage.
² This matter of Lallā’s language is considered at length in Appendix II.
PRELIMINARY NOTE ON YÔGA

I.

1. The object of the discipline called Yôga is to emancipate the individual soul (puruṣa) from its bondage to the material universe (prakṛti). In the term prakṛti is included the mental organism, commonly styled in the Yôga-sûtra citta. 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 (viveka) between puruṣa and prakṛti. This is the state of kaivalya, isolation, which is salvation.

2. The citta has five intellectual functions, vṛttis. They are: (1) pramâna, right judgement of real things; (2) viparyaya, false judgement of real things; (3) vikalpa, imagination without corresponding reality, based on mere words; (4) nidrâ, ‘sleep’, i.e. the negative action that occurs in sleep, based on no conception of reality; (5) smrtyi, memory, continuance of connexion with an object that has been perceived. Citta has also five moral functions, the klēśas, or ‘afflictions’, viz. (1) avidyâ, primal ignorance, by which puruṣa imagines itself to be identical with the material citta; (2) asmitâ, the conception of an ‘I am’, egoism identifying the powers of puruṣa and matter; (3) râga, material desire; (4) dvâga, hate; (5) abhinivēśa, clinging to embodied life. The klēśas move the subject of thought constantly to works, karma, from which arise saṃskāras and vásanâs, 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 Yôgi attempts to paralyse the five vṛttis of citta and wear down the klēśas by the various ascetic exercises included under the term astânga, ‘eight members’. These are: (1) yama, moral discipline in
relation to others; (2) niyama, moral discipline in relation to oneself; (3) āsana, suitable modes of sitting during meditation; (4) prānāyāma, regulation of breathing; (5) pratyāhāra, retracting the sense-organs from objects of sense; (6) dhyāna, negative fixation of citta by pinning it to an object; (7) dhyāna, meditation, positive fixation of citta; (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’, prajñālāka. The last three āṅgas collectively make the stage of training called samyama, and culminate in the condition styled sābja samādhi, ‘the stillness of spirit with the seed’, namely, the seed of future activity of citta and consequent karma; or what is nearly the same thing, samprajñāta samādhi, stillness of spirit in which, however, the vṛttis of citta are not yet paralysed. To attain the final stage, this kind of samādhi has to be converted into nirbja, ‘seedless’, or anamprajñāta ‘unconscious’, samādhi. This takes place in three phases, called nirōdha-parināma, samādhi-parināma, and ēkāgratā-parināma. In the first of these the activity of the waking state of citta is arrested, and its vṛttis are temporarily paralysed; in the second, the power of citta 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 puruṣa and prakṛti, wherein the puruṣa shines for ever in its perfectly pure still radiance.

II.

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 Yôga. 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 Yôgic theory of nature in its developed form, noting in advance that it represents only one of the various aspects which have been assumed by Yôga, though perhaps the most important aspect. Our exposition is based upon the following works: Śiva-samhitâ, an anonymous work of some antiquity (quoted as SS.); Śat-cakra-nirûpaṇa, by Pûrûṇânda (quoted as SCN.); and Hatha-yôga-pradipikâ, by Svâtmârâma (quoted as HYP., in the German translation by H. Walter, Munich, 1893). The references to SS. are according to the text as published in Sacred Books of the Hindus, Allahabad, 1914.

4. In Yôgic 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 Yôgi 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 Siva) for ever and ever.

5. In the human body the vertebral column is conceived as Mount Mûru, the central mountain of Hindû cosmology. As the macrocosmic sun and moon are imagined to turn round Mûru, 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 nâdiś (veins or arteries: see HYP. p. iv) there are three of supreme importance, Susumna, Iđâ, and Pinâgalâ, 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 nâdiś debouch. Susumna is identified with Agni, fire. At the upper end of Iđâ is the moon, and they are identified; at the lower end of Pinâgalâ is
the sun, and they too are identified (SS. II. 13–20). These three nādiṣ are in immediate conjunction, Idā being on the left hand of Susumnā, and Pīṇgalā on the right. Susumnā 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 Ājānā circle (see below, § 18) and passes up into the left nostril. In the centre of Susumnā 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 Susumnā, and of the inner nāḍī enclosed in Susumnā.

6. SCN. refines somewhat upon this theory by asserting that inside Susumnā there is a bright nāḍī called Vajrā, and that inside Vajrā is another nāḍī called Cittinī, which passes through all the six circles attached to the spine, to which we shall come presently (§§ 9 ff.). In the centre of Cittinī is the Brahma-nāḍī, a subtle duct representing pure knowledge and bliss. At the lower mouth of Susumnā is the Brahma-devāra, or ‘Door of Brahma’, where are the ‘knots’ (granṭhi: see HYP. p. xvii¹). Cf. also HYP. pp. v, vii.

7. Sometimes, to continue the analogy of microcosm to macrocosm, Idā is identified with the Ganges, Pīṇgalā with the Jamnā, and Susumnā with the Saraswatī, and the point where they meet, at the mouth of the Brahma-randhra, is called Triveṇī (Tribeni, the meeting place of the Hugli or Ganges, Jamnā, and Saraswatī, in Hœoghly 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 (SS. V. 103 ff., 130 ff.). Sometimes the sacred city of Benares (Vārānasī) is localized in the microcosm by styling Idā Vāraṇā and Pīṇgalā Asī, so that their place of union at the Brahma-randhra is Vārānasi, the residence of Viśvanātha, the Lord of the Universe (SS. V. 100–1).

¹ Some writers speak of three knots: the Brahma-granṭhi in the Anāhata-circle, the Viṣṇu-granṭhi in the Viśuddha, and the Rudra-granṭhi in the Ājānā.
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 Suṣumnā into the vertebral column, and thence down to the base of the latter, where it meets the microcosmic sun. This sun, which has twelve digits, casts its rays upwards through Piṅgalā along the right side of the body, and thence through the system (SS. II, 6–12, V. 145).

9. In the abdomen, in the middle of the sphere of the sun, is the Vaiśvānamāri fire, which effects the process of digestion in the body (SS. II. 32–34). In the same region is situated the first of the cokras or circles, which are conceived as being of the form of lotuses, attached at intervals to Suṣumnā (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 Śakti or Cie-chakti, 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 Suṣumnā. On her left is Iḍā, which coils round Suṣumnā and finally enters the right nostril; on her right is Piṅgalā, proceeding in the reverse way upwards and debouching into the left nostril (SS. II. 21–31, V. 56 ff., 124). SCN. 5 ff. adds to these details the information that Mūlādhāra represents earth, and is the seat of Brahma, and it locates the yōni (which is called Traipura; cf. below, § 21) at the mouth of Vajrā (§ 6).

10. Kuṇḍalinī is sometimes termed Vāg-dēvi or Goddess of Speech, the Śakti of Viṣṇu, the mother of the three Gunas, the Seed of Being (bjā). Over her sleeping form broods the Kāma-bjā 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 Svayambhu-linga, the phallic symbol of the Self-created Being Śiva (SS. V. 57–62).

11. SCN. 9–12 has a very similar account: it adds that around the yōni there blows a red wind called Kandarpā (the same as Kāma, Love); in the yōni is the Svayambhu-linga, 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 Suśumnā. It also states that in the midst of Kuṇḍalinī is Paramā Kalā or Paramēśvarī, or Mahāprakṛti, the super-subtle principle of Bliss which is like lightning, and illuminates the universe (SCN. 13).

12. The yōni and the linga 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, Svādhiṣṭāna, conceived as a red lotus with six petals (SS. V. 75 ff.). It represents Varuṇa, and is the seat of Viṣṇu (SCN. 15 ff.).

14. The third circle is Maṇipūra, a golden lotus of ten petals by the navel (SS. V. 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 situate in the heart; in it is a flame styled Bāna-linga (SS. V. 83 ff.). It represents Vāyu or Wind; in the double triangle within it dwells Īśāna; in the middle of this double triangle is a yōni or triangle known as Trikōṇa Śakti, within which is the golden Bāna-linga, on the head of which is a lotus of eight petals, the seat of Lakṣmī (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 ahamkāra or principle of egoity (SS. III. 1–8).

1 Besides Prāṇa or outward breath Yōga recognizes also Apāṇa, breath going downwards in the anus; Samāna, in the navel; Udāna in the throat; Vyaśna, circulating through the body, besides some others: SS. III. 1–8, Ghṛana-śāṅkhi, V. 60 ff. &c.
17. Above Anāhata, and situate in the throat, is the circle Viśuddha, a golden lotus of sixteen petals (SS. V. 90 ff.). SCN. adds that it represents Ākāśa or ether, and is the residence of Sadāśiva, 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 aksara-bīja (SS. V. 96 ff., 145 ff.). It is of the colour of the moon. In its pericarp is the seat of Śiva called Itara, in the form of a linga, like a series of lightnings; it is parama-kula-pada, the highest stage of the Kula, in which Śiva and his consort Śakti are half and half, ardhaṅgī, 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 Viṣṇu enters here into Param Brahma (SCN. 34–40).

19. Above all these circles is the highest of all, Sahasrāra, conceived as a lotus with a thousand petals, situated at the base of the palate. On its pericarp is a reversed triangular space or yōni, in the centre of which is the Brahma-randhra or upper extremity of Suṣumnā. On this yōni (or below it, according to SS. V. 145) is the Moon, whose nectar flows downwards through the system (SS. V. 103 ff., 122 ff.); its place is within the sinus of the forehead (SS. V. 148). Sahasrāra is conceived as Mount Kailāsa, the home of Śiva; and as representing the sphere of the Absolute or Transcendental Being, Parama-Śiva or Paramēśvara, as opposed to the sphere of cosmic action or Kula, it is styled A-kula or Na-kula. It is thus the physical as well as the spiritual antithesis of the Kula at the lower end of Suṣumnā (SS. V. 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 kṣu. 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 (adhidaiicata) of living creatures. In the middle of Nirvāṇa is Apūrva-nirvāṇa-śakti, 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 Śiva-pada or seat of Siva, or Param Brahma, also called Hamsa-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 Kundalini in the microcosm, representing the macrocosmic Energy, into Sahasrāra, typifying the Absolute, whereby the Cosmos is merged into the infinite bliss of Paramēśvara. In order to effect this transit of Kundalini through Suśumnā and the Brahma-randhra into Sahasrāra, the nāḍis must, by the exercise of prāṇyāma, be blocked up with air introduced into them by inspiration (pūraka) and retained in them (kumbhaka); 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 Kundalini, when she has been aroused to sufficient energy by mystic exercises, passes up through Suśumnā, bursting the eight knots (§ 6) that bind the nāḍis, and enters through the Brahma-randhra into Sahasrāra, the realm of the Absolute (SS. V. 127 ff.). But long training is needed before Kundalini 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 yōnī in it, meditating upon Kāma, the Spirit of Love, who dwells in the yōnī, and conceiving in the flame above it a union as Siva and Śakti. Then Kundalini, styled Tripurī

1 The final expiration of this retained air is called rčaka.
as comprising the three principles fire, sun, and moon, begins
to rise in Suṣumnā, and after drinking the nectar streaming
down it returns to the Kula (SS. IV. 1–5, V. 61 ff.). Mudrās,
or various postures of the body, are practised in order to
increase mechanically the activity of Kundalini. These
methods, with further contemplation of the higher circles up
to Ājñā, stimulate Kundalini to such a degree that in the
last stage the Yōgi is able to bring her up into Sahasrāra.
By long practice his citta-vṛtti (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, con-
tioned being) and the Kula (SS. V. 151 ff.).

22. SCN. 52 instructs the Yōgi, after due practice of the
yamas and niyamas (above, § 2) and spiritual purification, to
stimulate Kundalini to burst the Swayambhū-linga, and
to bring her with the sound of the mystic syllable huṁ to the
Brahma-dvāra (§ 6), in the centre of Mulādhāra. She then
bursts the lingas in Anāhata and Ājñā, and at the Brahmar-
andhra unites with Parama-Siva, shining like a bright
thread of lightning. The Yōgi should bring her together
with his soul (jīvātman) into Sahasrāra, and there contemplate
her as supreme and as Caitanya, spirit. When she has there
drunk the red nectar from Śiva, she returns to Mulādhāra 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 Yōgi in the Suṣumnā 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 Puruṣa, Absolute Spirit, Para Siva, or Brahma, and the Prakṛti, identified with the Supreme Śakti, are eternally coexistent. Like Puruṣa, Prakṛti is to be conceived as both unqualified and qualified; through Her universal presence as the principle of cosmic Bliss, Puruṣa 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 niṣkala, 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 Prakṛti by contact with Puruṣa becomes spiritualized (cin-mātrā), and in an effort towards creation She becomes solidified and changes into the primal Bindu. In the latter Śiva and Śakti 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 gunas or modes of matter (the well-known Sattwa, Rajas, and Tamas), which is termed Nāda, and a supreme Bindu. Nāda literally means ‘sound’, and denotes or is denoted by the semicircle under the bindu or dot on the syllable Ōṁ (ॐ). From the Bindu as it thus divides itself arises an inarticulate sound styled Sabda-Brahman, ‘Speech-Brahman’, from which emerge, according to some, the three cosmic Powers of Knowledge, Will, 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 Śaiva 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 of the finite universe; in this theory Śiva includes the Trinity consisting of Pati, Paśu, and Pāda, or 'Lord', 'Herd', and 'Bond', i.e. Supreme Being, souls bound in the fetters of finitude, and the three forces binding them, which are Māyā, Āyava 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 Śakti as explained above.

25. So far we have dealt with Nāda and Bindu in their general macrocosmical aspects, but they also play a prominent rôle in the microcosm of the individual. The following account is taken from the Śiva-sūtra-vimarśini1 of Kṣemarāja. We have seen (§ 9) that Kundalini, or Śakti, resides within the Mūlādhāra, ordinarily sleeping rolled up in coils like a serpent. This serpent-like Kundalini 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 Kundalini, or Śakti, 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 Śakti, being merely the immanent aspect of the Supreme, is identical with Him. It is this flash of light, or bindu, and this sound of Sakti, or nāda, that are mystically represented by the nāda-bindu of the syllable ॐ, written ॐ, with amarnākya ("), 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 Śakti reveals herself in sound.

1 A translation of this work by P. T. Shrinivas Iyengar has been published in the Indian Thought Series, Allahabad, 1912.
Word or Logos, the elements of speech, namely the syllables and their combinations, have a profound mystic significance in Śaiva 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’ in Journ. 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 cakras and other terms of Yōgic anatomy correspond more or less to real parts of the human body, and the following identifications are proposed:—

Citrā: 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).
Mulādhāra: the sacral plexus.
Maṇipūra: the epigastric plexus.
Ānāhata: the cardiac plexus.
Viśuddha: the laryngeal or pharyngeal plexus.
Ājñā: the cavernous plexus.
Sahasrāra: the medulla oblongata.
Suṣumnā: the spinal cord.
Idā: the left sympathetic cord.
Pīṇgalā: the right sympathetic cord.
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ERRATUM.

Page 131, l. 3 from bottom, after cerebrals add and dentals.

Lalā Vākyāni
LALLA-VAKYANI

1.

abhýös' savikás layé wôthû
gaganas sagun myûl' sami braṭā
shûn gol' ta anâmay mölû
yuhyu wôpadésh chuy, batā !

2.

wâkh mânas kôl-akôl ná atê
bhôpi mudri ati ná prâvêsh
rôzan shiva-shêkô th ná atê
mêt' yêy kûh ta suy wôpadésh

[Râjânaka Bhâskara's Sanskrit translation of 1 and 2.

abhýâsêna layam nîtê dṛîyê śûnyatvam âgatê
sâkyâpâm śîyâc tâc chîntê śûnyê 'py anâmayam
vân mânasaú ca tamâdhré śivaâakti kulekule
yatra sarvam idam lînam upâdésam param tu tat

(From the printed edition.)

The following is the text of 1 and 2 in Stein B:

[Abhyasena layam nithe drisyeye sunyatvam agate
sakyapam shyate tac chinteye sunye 'py anamayam
van manasa ca tamahdra shivashakti kulakule
yatrasarvam idam linam upadesam para tu tat

Candraso Subhakas II laya tavo [v.l. cahe]
ganana II ganaan [sic] milo samhodra II
ghan galo ta samanam II sutoe
ekya II upadhe II kooyi bhatta II 95 II
vaan maanasa II kunskos II nata yati II
kupiya sudra nati nati pravesh II
rajna disha II shivagang nata yati II
sutoe ko II ta sooyi upadhe II 98 II]
1. When by repeated practice (of योगा) 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 Śiva and his Śakti.

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.

Gagān, the sky, means the wide expanse of empty space, and, hence, the principle of ākāśa, ethereality, or of vacuity, with which it is identified in the third line. Erath 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 particulars, see the Note on Yōga, § 24 and Vocabulary, s. v. śhuñā.

Transcending this stage, the soul loses all consciousness of limited individuality, and becomes absorbed in the
Supreme as unlimited pure consciousness and nothing else. This it is that is the aim of the devotee.

2. ‘There’, i.e. in the Supreme. The kōl, or family (Sanskrit kula), is the group consisting of the jiva (individual soul), prakṛti (primal matter), space, time, ether, earth, water, fire, and air. The akōl is that which transcends these. Hence, kōl-akōl means the totality of all creation, or the visible, creation and that which transcends it. For the transcendental meaning of these words, see Note on Yōga, §§ 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 Siva and his Śakti, or energetic power, for these have form and name, while the Supreme has neither.

3.

Lal bōk drāyēś lōla rē
bhājān lūstum dēn kūh rūth
wuchum pandith pānani garē
svy mē roṭ̥aṅma uśchatrī ta sāth

4.

damāḥ dam kor̥maś daman-hālē
praṇahyāṁ dipḥ ta nanyēyēṁ sāth
and̥rayum prakāśaḥ nēbar khotūm
gati roṭum ta kūr̥maḥ thaph

[Rājānaka Bhāskara’s Sanskrit translation of 3 and 4.

lallāhaṁ nirgataḥ dūram anvōṣṭuṁ āśūkaram vibhum
bhṛṇtvā labhāḥ mayā svasmin déhē dévō gṛhe sthitāḥ
tataḥ prāṇādirōdāḥ āsava jñānādiśīkāṁ
śvēṣṭāṁ dṛṣṭō mayā tatāra citṛavarūpā nirānayaḥ

(From the printed edition.]]

3. With passionate longing did I, Lallā, 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 yoga exercises. See Note on Yōga, § 21, and Vocabulary s. vv. nādi and prān, 2. Lallā compares the air-passages to the pipe of a bellows, by gently compressing which the feeble light of a lamp is allowed to blaze up. Otherwise it would be blown out.
   It was the light, not the lamp, which she winnowed forth abroad. That is to say, the light which had at first burnt dimly in the inmost recesses of her soul, now suffused her whole being.

5.
par tōy pān yēm spree mōn
yēm hru mōn dēn kyōd rōth
yēminay aduy mān sōpon
lāmiy ḍyūthuy sura-guru-nāth
The following is the text of Stein B:—

पर् ता पान् ॥ यमी समोय मानो
हिष्टो मानो दिन् त रात् ॥
यमी ब्रह्म मन सम्पन्नो
तमि दिष्टो सुरयुक्ताणाद् ॥ २९ ॥

The MS. numbers this 20 by error.

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. s. v. guru.

6.

śidānauḥ jñāna-prakāśyaḥ
yimav kyūnā tim ziwantā mūkhāvī
vishēmis namsōranis pākhāvā
abōti gandāh shēth-shēthā ditā

[Rājānaka Bhāskara’s Sanskrit translation.

cidānandō jñānarūpah prakūśākhyō nirāmsyaḥ
yair labdho déhavantō 'pi muktō té 'nyc 'nyathā sthitōḥ

(From the printed edition.)]
The following is the text of Stein B:—

चिदानन्दस। त ज्ञानप्रकाशस। यथृ चिनो तीम। चूक्षनीय। सुकत। विषमीसंसारनीस। पासस। चबुधिगण्डा गष्ठ। गष्ठ दिती। 31।

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 Śiva, the Supreme Self, has two aspects, as the Śiva-tattva and the Śakti-tattva. The former is pure Spirit, the pure light of Intelligence, without anything to shine upon. The latter is perfect Bliss, the supremest 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 zōnum*

sadōyā bōdum yih kōdēh†

8'h bōh bōh 8'h nyo[u] nā zōnum
8'h kus bōh κōs sahu sanēh

* V. 1. nā parzōnum
† V. 1. sadōyā gōrum yēkuy dēh

[Rājānaka Bhūskara's Sanskrit translation in Stein A.1

1 See p. 5.
The following is the text of Stein B:—

7. 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. Lallā 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 Kesēvē wā Zin wā
Kamalaz-
ăth nām dōrin yuh
mē abali kōrtan bhawa-ruz
suh wā suh wā suh wā suh

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.
śivō wā kēsāvō vāpi jinō wā dhruhino ’pi vā
saumārorganēkrāntām abalām māṁ cikitsatu

The following is the text of Stein B:—

शिव वा केशव जिन वा कमलजः

नावः नावृ धारिनिय दी चो

सो मि चवचि कासीतन मवहजः

सो वा सो वा सो वा सो

Let Him bear the name of Śiva, or of Kēśava, or of the Jina, 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. Kēśava means Viṣṇu; by the name of ‘Jina’ is indicated both a ‘Jina’, the Saviour of the Jains, and also the Buddha. I suspect that here it is confused with the Arabic Jinn, the ‘genius’ of the Arabian nights. The Lotus-born Lord is Brahmā.

9.

bān golū tōy prakāsh āv zūnē
bandūr golū tōy mūtyān bēth
bēth golū tōy kēh-til nā kunē
gay būr bhuvaḥ swar vēsārīth-kēth*

* V.1. swar mēlīth ta kōtū
bhānau naśte kāśatē candralimbaṁ
trasmin naśte kāśatē cīttaṁ ēva
cītē naśte dṛṣṭajātaṁ kṛṣṇaṁ
prthvyaśīdaṁ gacchati kvaṁi sarvam

The following is the text of Stein B:—

मान गलो सुप्रकाशा जोनि
चन्द्र गलो ता सुन्दर चिन्ति ||
चिन्ति || गलो ता किंह ना कोनि
गद्य भवा तिमाजनं विवि || २१ ||

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. s.v. नृम. The moon and the sun represent, respectively, the uppermost and lowest seats of action, or cakras. When, by intense mental absorption, or योग, these disappear, or cease to be present to consciousness, the devotee is conscious of the existence of nothing except his thinking faculty or mind. When this is finally absorbed in the Supreme, all sense of difference between the individual spirit and the Universal Being is sunk in the all-consuming consciousness of All-Being, All-Light. See Note on Yōga, §§ 5, 21.
10.

wōth rainya! arkun sakhar
athē al-pal wakhur kēth
yod"wanay zānak̄h parama-pad akhēr
hinhiy khōkh-kōhr kētha kēth

[Rājānaka Bhāskara's Sanskrit translation from Stein A.

uttīṭha śāktikastri tvāṁ pūjayēśām suvāśikhiḥ
yadi jñātam aksaraṁ tat tvayā tēnāpi kā kṣatīḥ

(MS. has jñānam, corrected to jñātam.)

The following is the text of Stein B:

उत्था रेस्या ऋष्यनेम सहर ॥
व्रति चलः पलः ता च चहुः ॥ हितः ॥
चिद्द जानन्द परमो पदः च चहुः ॥
खशे खरु हंशे खुन्त कित् भै ॥९६॥

The last line has been corrected in the MS., and this is what seems to be intended. But the reading is unintelligible, and very doubtful. A better reading will be found in verse 77.]

Arise, O Lady, set out to make thine offering,
Bearing in thy hand wine, flesh, and cates.
If thou know the syllable that is itself the Supreme Place,
Thou (wilt also know that) if thou violate the custom it is all the same. What loss is there therein?

The lady is a diligent worshipper of Śiva, 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 ācāra, or custom.

Lallā points out that the violation of her Hindū custom, by the performance of these Kaula sacraments, is unobjectionable, or, indeed, praiseworthy, provided she knows the mystic syllable ōṁ, regarding which, see verse 15. The 'lady' is probably the Sakti abiding in the speaker's own body; see Note on Yōga, § 9. Cf. verse 77.
11.

$tanth\bar{a}r$ gali tõy $manth\bar{a}r$ mõsê
$manth\bar{a}r$ gol$^a$ tõy mõtuy bēth
bēth gol$^a$ tõy kēh-tî nā kuñê
shūnēs shūnāh mîlîth gauv

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

tantraṁ sarvam liyatē mantra ēva
mantraṁ cittē liyatē nūdamūlāḥ
cittē linē liyatē sarvam ēva
drēyaṁ draṣṭā śīyatē citsvarūpaḥ

(MS. mantraṁ cittē and citsurūpaḥ.)

The following is the text of Stein B:—

तन्त्र गलि ता मन्त्र साति
मन्त्र गलि ता सूचि शून्या ॥
मूल [read मूल्] गलि ता चनामय ॥ सूचि
एकङ्ग उपदेस्य चिन्ता ॥ ३६ ॥

(This is a mixture of Nos. 1 and 11.)

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, regarding which, see Note on Yōga, § 24, verse 1, and the Vocabulary s.v. shūn. Lallā is fond of the expression in the last line, and repeats it in verses 30 and 69.
12.

kēth karith rājy phēri nā

dith karith trupti nā man

lūba vēnā ziv mari nā

ṣiṣuṃtṝ mari tōy suy chuy jñān

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

dātur manas trpyati nāve rājyām

dattvā grahitūc ca tad ēva labāhāvā

jīvō ’pi lōbhēna na mṛtyum ēti

mṛtasya nāvāstī hi jātu mṛtyuḥ

The following is the text of Stein B:—

हिता कर्त्य राज फरि ना

देता कर्त्य तृपि ना मन ॥

विद लोभा जूव्त मरि ना

जून्नोथ मरि ता सोधे ज्ञानी ॥ २७ ॥

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 true respite from care. Only freedom from desire brings content. 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 śēk be timay śēk mē

Shyāma-galā! tōyē vēn tōtוטs

guhug bēn abēda be ta mē

&h shēn suōmī bōh shēy' musk∪s
The following is the text of Stein B:—

एमयं सुचि तीमयं च मि
श्रामग्ना चिच्याविन् तुद्दृसं ॥
एऊयं भिन्नसेवं च ता मि ॥
चू दन्न खामी मु यथ मूद्दृसं ॥१॥

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.

Śiva 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 Kālakūṭa poison, which was swallowed by Śiva to prevent its doing any further harm. The poison dyed his neck dark blue.

Hindū 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. Lallā 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 Vocabulary, s.v. shēh.
14. Shiv gyr* tōy Kēshēv palānas
   Brahmā pāyirēn vōlasēs
   yōgī yōga-kali parzanēs
   kus dev ashwawār pēṭh cēdēs*

   * V.l. cērēs

15.
   anāhath kha-svarūph shūnālay
   yēs nāv na var* na gutha*ra tu rūph
   ahaṃ-vimarshē nāda-bindūy yēs won*
   sny dev ashwawār pēṭh cēdēs*

   * V.l. cērēs

[Rājūnaka Bhūskara’s Sanskrit translation of 14 and 15 in Stein A.
   śivō ’śvāh kēśavas tasya paryānaṃ ātmabhūs tathā
   pādayantartra tatra yōgyah sādī ka iti mā vādā
   anāhataḥ khaśvarūpah śūnyasthō vigatamayāḥ
   anāmarūpavāryō ’jō nādavindvātmakō ’pi sah

   (MS. has anāmāvarṇō jō rūpō. We follow the printed edition.)

The following is the text of 14 and 15 in Stein B:—

   प्रिभ घोड़ो केशव || पलावि ||
   ब्रह्मा ति पायठुन विलमोस योगी योगकलिव प्राजीनि
   चशवार् || कुसी पिठु खोदो || १५ ||
   चनाहत || खोदुप || शूर्यायय
   यस || नाव || ना रुप || वर्ण || नागोऽ
   चनिंह || नादविन्द || तथवानो
   एह || तेव तस || पिठु खोदो || २० ||

14. Śiva is the horse. Zealously employed upon
the saddle is Viṣṇu, and, upon the stirrup, Brahmā.
The Yōgī, by the art of his yōga, 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.

Siva here is not, like Viṣṇu and Brahmā, the personal deity. He is the ‘Śiva-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 ōṁ,—which, once uttered, vibrates in perpetuity (see Vocabulary, s.v. anākhaḥ). 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 Yōga, §§ 20, 24); nothing whatever can be predicated concerning Him. The ‘Sound and the Dot’ refer to the theory regarding the first stage 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 Parī Sakti, or the Supreme Energy. When by yōga, or intense abstract meditation on the Ego, the man gets his first glimpse of this dot, the latter is set in motion, and the Parī Sakti is roused, and awakes with a loud cry. For further particulars, see note on Yōga, §§ 23, 24, 25.

The commentator quotes the following lines on the sacred syllable ōṁ, which illustrates what is said above:—

uktō ya ēsa ucārān tatra yō ’sans phuran sthitah |
navaktō nuktī-prāyō dhvanir varṇah sa kathyaṭ ā |
nāsyaucārayītā kaścit pratiḥantā na vidyaṭ ā |
svayam ucāratē devaḥ prāśinām varṇaḥ sthitah |
ēko nādātmakō varṇah sacca-varṇāvibhāga-vān |
sō ’n-ūtām-ita-rūpateśu anāhata iḥbādītah |

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 (ōṁ).
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.

\[
\text{tūrī naśīl khoṯ tōy tūrē}
\text{himi trah gay bēn abēn vimarshā}
\text{kaitanyē-rav bāti sah samē}
\text{Shīna-may barākar zag pashyā}
\]

[Ṛṣīnaka Bhāskara's Sanskrit translation in Stein A.

\[
\text{māyājāyāva taj jādān bōdhaniyām}
\text{sauvartyākhyaś tad ghanatvaṁ himaṁ ca}
\text{citsūryō 'śmin prōditō trīni sadyō}
\text{jādyān muktaṁ nīram ādyān śivākhyam}
\]

(The printed edition has bōdha-nīraṁ.)

The following is the text of Stein B:—

\[
\text{नृष्ठ सविक्षं। खटो वा तूक।}
\text{हिमेचि वि गय। भिन्नो भिन्नो विमणी}
\text{चेतन। रव नारी वार्त। सव समे}
\text{श्रविम्बं चराचरु व गं वशा। ९३।}
\]

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

17.

dēv waṭā divovit waṭā
pētha bōna chuy yēka vāṭh
pūṣ kaś karakh, hōṭā baṭā!
kara maṇas ta pawan saṅgāṭh

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

caityaṁ dēvō nirmitau dvau tvayā yau
pūjāhētōs tṛau āhātō na bhinnau
dēvō 'mēyau citsvarūpaṁ vidhēyau

tadevāpyarthauṁ prāṇacittādyauṁ ēva

(MS. has dēvau, and tadevāpyarthau. Printed edition has dēvō 'mēyau
citsvarūpō.)

The following is the text of Stein B:—

देव बद्ध देवरो बद्धा
पिट्ठ बुन छोय एक बाट ॥
पूज कस करिक हट्टा बद्धा
कर्म मनस्त त पवनस् ॥ सहाट ॥ ६ ॥

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 Yōgie prāyūghnōtra, a spiritual offering of the vital breaths; i.e. practise yōga by bringing thy vital airs under control. See Vocabulary, s.vv. nādi and prān, 2, and note on Yōga, §§ 5, 21.
18.

śā śā bōl pāṛnēm* sāśā
me mani vāśā khūl nā hēyē
bōh yid sahaza Shēnkara-būktēś āśā
makariś sāśā mal kyāḥ pēyē

* V. I. pāṛnēm

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

avācyānāṁ sahasrāṇi kathayantu na manmanaḥ
mālīnyam ēty udāsināṁ rajōbhīr makurō yathā

The following is the text of Stein B:—

आसा मृण पठीनितं || सासा
भि मन्वासा खेट् ना हिवं ||
पहेजे श्रेष्ठ भद्व आसा ||
मकुरस् || सासा मृण क्या पियं || २३ ||

Let him utter a thousand abuses at me.
But, if I be innately devoted to Śiva (or if I be
devoted to Śiva the Real and the 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.

abhēn* āy ta gabhun gabhē
pakun gabhē dēn kyāwn rāth
yōray āy ta tūr̥ gabhun gabhē
kēh na-ta kēh na-ta kēh na-ta kyāh

* V. I. abhān

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

jardgātā kṛṣṇatārō 'dya dēkō
jātō 'vanāyō gamanāya kāryāh
samūgalāḥ smō yata ēva tatra
gantavyam ērēha drēkhaṁ na kīncti]
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 ābhūn, 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.

mud zōnith pashith ta kōr
kōl śhruta-wōn tāda-rūp ās
yus yih dapiy tan tiy bōl*
yuhuy tattwa-vidis chuh abhyās

* V.l. bōz

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

jñātvā sarvam mudhavat tiṣṭha svanthā
śrūtvā sarvam śrōtrahātā bhāryam
dṛṣṭvā sarvam tūrṇam andhatvam ēhi
tattvābhyaśah kirtitō 'yam budhendraiḥ
(MS. has budhindraiḥ. Cf. verse 26.)

The following is the text of Stein B:

मुद जागद्दत पग्रीत कर कशो
शुचवणो बहुध्वयो भास
योसो धो दर्पी तस ती महो
एक्य तत्त्वित्व थोयी सम्भास || 80 ||

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 bôz, 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 Vocabulary, s.v. tattva, We may compare Kabîr’s famous advice:

\[
\begin{align*}
\text{sa} & \text{-} \text{še hi} \text{iy} \text{é} \text{sa} & \text{-} \text{še mi} \text{iy} \text{é} \\
\text{sa} & \text{-} \text{kâ hi} \text{iy} \text{é} \text{nâm} \\
\text{‘hâ ji’, ‘hâ ji’, sa} & \text{-} \text{še ka} \text{-} \text{i} \text{y} \text{é} \\
\text{baniy} \text{é} & \text{ apnâ gâm}
\end{align*}
\]

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.

\[
\begin{align*}
gâl & \text{gâ} \text{û}\text{nâm bôl pâr} & \text{nâm} \\
dâp\text{nâm tiy yê sîh rôb} & \text{ê} \\
sahâzâ-kusumâv pûz kâr & \text{nâm} \\
bôh amâloûnû ta kas kyûh môbê
\end{align*}
\]

* V. I. pâd’nâm

[Râjânaka Bhâskara’s Sanskrit translation in Stein A. nindantu vâ mâm athavâ stuvantu kurvantu rârçâû vividhâh svapuspaïh na harṣam âyâmy athavâ viṣâdaïn viṣuddhabodhāmâyampânasvâsthâ (Printed edition has supuspaïh.)

The following is the text of Stein B:—

\[
\begin{align*}
\text{Gâl} & \| \text{gandhinim} & \| \text{mûl} & \| \text{pañjîn} \\
\text{dypînî} & \text{vas ye sâmi} \\
\text{sahju} & \text{kupum pûjû karijîn} \\
\text{mû} & \text{brajâjûtî t kast} & \| \text{ka mûchî} & \| 24
\end{align*}
\]
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 sahaza in the third line is doubtful. Perhaps we should translate ‘let him worship me with flowers of reality, i.e. with real flowers’.

22.

dēn bhēzi ta razan ăsē
bhū-tal gaganas-kun vīkāsē
tāndērā Rāh grōśā māwōsē
tīrṇa-pūzan gwāh bitta ātmāsē

[Rājānaka Bhūskara’s Sanskrit translation in Stein A.

nāsāṁ gatē ḍṛkē khalu mānasāūjñē
mēyaḥ ṇayākhyā rajana vibhati
jīvākhyacandreḥ śivadhāmni līnāḥ
svāhantvarāhuḥ grasatē ca sadyāḥ

The following is the text of Stein B:—

दिनं ॥ चर्चेः ता रजन् वासि ॥
भूवलं गगनस्तु जनो त्रासि ॥
चत्रे गहं यासो मावस्ति ॥
शिवं ॥ पुज्यत् ग्राहिष्य चित्राध्यासि ॥ १८ ॥

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 Śiva.

Once the mind realizes the true nature of the Self, as one with the Supreme Self, here given the name of Śiva, 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 Lallā describes the process of absorption in the Sahasrāra (see note on Yōga, § 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 (pramātā), the object of cognition (prameya), and the instrument of cognition (pramāṇa). The pramātā is here typified by Rāhu, the demon of lunar eclipse, the prameya by the moon, and the pramāṇa by the sun.1

The thinker is able to ‘swallow the moon’, i.e. to think

1 Arkaḥ pramāṇam, rōmas tu mēgām, jiñāna-kriyātmakaḥ
Rāhuḥ meyāpramātā syāt tad-ācchādaṇa-kōvidāh

Verse quoted in the Commentary.
away the phenomenal world into a blank; but he cannot completely dissolve it, for there still exists the triad of pramāta, pramēya, and pramāna, until the Parā Saṁvid, or Higher Consciousness, is attained, by which all three are fused together and sublimated into a void of infinite Unity. Lallā here refers to the presence of Parā Saṁvid. 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 Yōga, §§19, 20) absorbs the consciousness of the thinker into itself, entirely sublimating its contents into Void.

23.

manasya mān bhava-saras
chyāṛuś kūpa nīrēś nārūcā chōkh
lēkā-lēkh, yudṣu tulā-kōti
 tulī tuṣu la tuḥ nā kēk

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

kruddhaṁ manō vahnisamānaraṇaṁ
tiraskṛtaṁ bhāraṇataṁ vihāti
vicārataḥ sarvacikāraṁ āṁśaṁ
viśuddhabhūdhām sarvarupam ēva

The following is the text of Stein B:—

मनस मन || भवसरस ||
कोशू कोष || निरिस ता नारेवक ||
लिकान || लेख || तूजा कोष ||
तुल्र तुज्ञो ता तुल ना चर्क || १२ ||

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 \textit{vaśavāgni}, 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 \textit{nārūc\textsuperscript{su}chōk}, we read \textit{nārūt\textsuperscript{s}chōk}, 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.

\begin{align*}
\text{shil ta mān chuy pōnu kranā} \\
\text{mōche yēn\textsuperscript{5} rot\textsuperscript{5} mālī\textsuperscript{6} yud\textsuperscript{6} wāv} \\
\text{host\textsuperscript{5} yus\textsuperscript{6} mast-wāla gane} \\
\text{tih yēs tagi tōg suh ada nēhāl}
\end{align*}

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.]

\begin{align*}
\text{śilaya mānaya ca rakṣayaṁ bhaṭais} \\
\text{lair eva sākyam nipuṇaṁ vidhātuṁ} \\
\text{vāyuṁ karēntaṁ gajaṁ ca taṁtuṁ} \\
\text{yaṁ sākyatē stambhayitvaṁ sudhiraṁ}
\end{align*}

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.

\begin{align*}
\text{shē wan bāśīth shēshi-kal wuz\textsuperscript{5}m} \\
\text{prakrēth hōz\textsuperscript{5}m pawana-sōtīy} \\
\text{lōlaki nāra wōlinj\textsuperscript{5} buz\textsuperscript{5}m} \\
\text{Shēnkar lōbum tamiy sōtīy}
\end{align*}
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 Śiva.

In the spiritual body of a man there are six cakras, or seats of a śakti, 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 Śiva, is supposed to exist under the frontal sinus, and, once he has mastered the six cakras, the devotee becomes cognisant of this moon and is absorbed in the Śiva.

The mastery is effected by control and suppression of the vital airs (see Vocab., s.v. prāṇ 2), and the exciting cause is ardent love, or desire, for Śiva. For further particulars, see Vocab., s.vv. śēk and sōm, and Note on Yōga, §§ 9 ff. and 21.

26.

śīta-turogaṇa brama-wṓn
nimēshē ąki ąhantī yōzana-laxh
bēlani-vagi bṓd raṭīth zṓn
prāṇ apān ńandōrīth pakhṓch*

* V.1.

yēm na vagi yih raṭīth zṓn
prāṇ apān phuṭẖāṛnas pakhṓch
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 Vocabulary, s. v. prāṇa, 2, and Note on Yōga, §§ 2, 16, 23.

27.

khēth gangīth shēmi nā mānas*
braṅth yimav trōvā timay gay khāsī* 
shāstra buzīth chuḥ yēma-bayē krūr* 
sokā nā poḥa tu dāniy lāsā* 

* V.1. khēna gandana-nishē man thōvith dūrā
The following is the text of Stein B:

खिना गष्णा निशा मन || दूरी ||
भान चेसु चावू तीमि गे खसी ||
शास्त्र || मूजीत || छो यमबट || दूरी ||
सहो ना पचो ता दन्या खसी || ॥ ॥

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.
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 shēṃ ta dam nō gabhi
yīkhi nō prāvakh mōkti-dvār
salīs lōwan-zan mīlitī gabhī
tō-ti chūy durlabh sahaza-vēbār

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 mārun sahaz vēbārun
drīg₃ zāun kalpan trāv
nishē chuy ta dūr₄ mō gārun
shūēs shūēh milīth gauv

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.
lōbhaṁ tyakte vaimanasāṁ ca tadvat
kāryaṁ nityaṁ svasvabhāvāvamāraṁ
śūnyāṁ śūnyāṁ nāca bhinnāṁ yathāvāṁ
tasmat tvāṁ tadbhūtaduddhir vyathāva]
(Printed edition has śūnyāe chūnyāṁ.)

Slay thou desire; meditate thou on the nature of the Self.
Abandon thou thy vainimaginings; 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 naught but a void); and a void has become merged within the Void.

Cf. verses 11 and 69.

31.

makuras zan mal bōlum manas
ada mō lūbh₃m zanas zān
suḥ yēli dyūthum nishē pānas
sūnuy suy ta bōh nō kēh
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.

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.

dwadasahuta-mandala yev dewan thoji
nāśika-pawana-dorā anahata-rav
svayam kalpan āntik baji
pānay suh dēv ta urbun kaś

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

yō dvādaśaṁte svayam āva kalpīte
navādīte dvāgṛhā svayaṁ sthitāḥ
samprērayan prānaraviṁ sa kaukaro
yasyātmabhitāḥ sa kam arcayēd budhaḥ]

The following is the text of Stein B:—

दादाशान् मण्डल ॥ यस ॥ बच्चे
नासिक पत्रु ॥ ब्रनाहत रव ॥
सायम ॥ चन्तिहि कल्पन चच्ची
क्रो लपमे देवचुन करव ॥ ९९ ॥

He who hath recognized the Brahma-randhra as the shrine of the Self-God,
He who hath known the Unobstructed Sound borne upon the breath (that riseth from the heart) unto the nose,
His vain imaginings of themselves have fled far away,
And he himself (recognizeth) himself as the God. To whom else, therefore, should he offer worship?
The ‘Unobstructed Sound’ is the mystic syllable ōṁ, for a full account of which, and for the meaning of this allusion, see the notes on verse 15. Dwādashaṁanta-mandala, or, in Sanskrit dwādaśaṁanta-mandala, is the Brahma-randhra (see Note on Yoga, §§ 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 Śiva, 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 ōṁ-kār yēn nābi darē
kumbhuy brahmāṇḍau sun garē*
akh vuy manthṛer śeṭas karē
tas sās manthṛer kyāḥ karē

* V. I. sōma-garē

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

ā brahmāṇḍau nābhītō yēna nityam
ōṁkārākhyo mantra ēkō dhṛto ’yam
kṛtvā cittaṁ tadvaṁsāntiṣuṣvārânāṁ
kiṁ tasyānyair mantra-vrndair vidhēyam]

He from whose navel steadfastly proceedeth in its upward course the syllable ōṁ, 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 mystic spell,

And of what benefit to him are a thousand spells?
Or, if we take the alternative reading of the second line, that line must be translated:

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 ōṁ, which is here stated to possess all the virtues of all other mystic syllables, or spells, 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 (pāraka). 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 Śiva represented by the mystical moon supposed to exist in his brain. For further explanation of this extremely recondite theory, see Note on Yōga, §§ 5, 21, and Vocabulary, s.v. sūm.

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 Yōga, §§ 8, 19).

35.

samsāras ōṁś tapasyā
bōdha-prakāṣh lobum sahaz
marēm na kūṁ ta mara na kaiśi
mara nēch ta lara nēch

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

āśādyā saṁsāram ahaṁ varākā
prāptā viśuddhaṁ sahojam prabhōdham
mriyā na kasyāpi na kō ’pi mē vā
vyāmṛtā māṁ prati tulgārupā

(MS. varākā.)]
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 naughted to me; and if I die it is naughted to him.

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

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

tāvakē vapii vīśva-nirbharē
cit-sudhārana-mayē niratayē
tīṣṭhataḥ satatam arcataḥ Prabhūṁ
juritau mṛtam athānyad antu mē

As I stand in thy imperishable body, which is composed of the cosmos, and is of the nectar of pure spirit, and as I everlastingly worship the Lord, let me have life or let me have death (for it matters not).

36.

prathuḥ tirthaḥ gat-bhūn saṁnyās
gvāraṇa svā-darśhēna-myūlē
gītvā! parīth maṁ nishpath aś
dēśēkā dūre dramun nyūlē

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.
yatnēna mūkṣyākādiḥyā sadāṁ
svāṁyāsinas tirthavarun prayānti
cittākāsādhyō na na labhyate tair
dūrvāsthalan bhūty atinilam ārāt
(Printed edition has mūkṣyākādhiyā.)

The following is the text of Stein B:—

पृथिवी || तीर्था गमनितः || सन्निति
gvāraḥa surārshnam tā meśa ||
chanda pratīt || meśa niṣpatr̥ brahā
dishyāt dhūrēa dṛśmuṇ meśa || ६.०]
An ascetic wandereth from holy place to holy place,

To seek the union brought about by (visiting a god, and yet he is but) visiting himself.

O my soul! study thou (the mystery that God is thy Self) and be not unbelieving.

The farther thou wilt look (from thy Self), the more green will seem the heap of grass.

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

37.

pavan purith yus\textsuperscript{*} ani wagi
tas bona sparshi na bōcha ta trēsh
tih yēs karun antik\textsuperscript{5} tagi
samsāras uyy zēyi nēch

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

yah pūrakēṇa cittam svām rōdhayēt kṣuttridākikām
na pūjayaṭi rankrē saphalam cāṣya ājīvitaṃ

(MS. has kṣuttridākikam.)]

He who rightly inhaleth his vital airs, and bringeth them under the bridle,

Him, verily, nor hunger nor thirst will touch. He who is skilled in doing this unto the end, Fortunate in this universe will he be born.

Pūraka, or inhalation of the breath, is one of the methods employed to encompass prāṇāyāma, or restraint of the vital airs, a necessary process for the obtainment of complete yōga, or union with the Supreme. See Note on Yōga, §§ 2, 21, 23, and Vocabulary, s. vv. nādi
and prān 2. By these yōga-processes, when a man is reborn into the world, he will be able in it to effect this union. With the second line the commentary compares Bhagavad Gitā, ii. 14, 15:—

mātṛā-sparśās tu, Kaunteya, stōṣṇa-sukha-duḥkha-dāh
āgamāpāyino 'nityās tās titikṣasva, Bhārata
yaś hi na vyathayanta ētē puruṣān, puruṣārsabha
sama-duḥkha-sukhaṁ dhīrāṁ vō 'mṛitatvāya kalpatē
dhāma

It is the touchings of 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. (Barnett's Translation.)

38.

zal thamavun kutawah tāranāwun
wūrdha-gaman pairiv barith
kāṭha-dhēni dōl shramāwun
āntiḥ sakol kāpata-barith

[Rājānaka Bhāskara's Sanskrit translation in Stein A.

nirastambhō vahnikāityaṁ tathāva
pūdāṁ tadvad vyāmayānan hy aṣakaṁ
dōḥō dhēnōḥ kāṭhamāyyaṁ tathāva
sarvan cāṭaj jṛmbhitaṁ kaitavasya

(MS. has dhēnō kāṭha and cāṭa. The printed edition omits hy.)]

To stop a flowing stream, to cool a raging fire,
To walk on one's feet in the sky,
To labour at milking a wooden cow,—
All these, in the end, are but base jugglery.

By means of intense yōga, or concentration of the mind, it is quite possible to achieve magical powers (vibhūti: see note on Yōga, § 2), and to perform apparently impossible actions; but this is nothing but the art of a conjurer. The true yōga disdains such miraculous powers. The yōga to which he devotes himself is union with the Supreme Self, by acquiring the knowledge of his own Self.
39.
kuśa\textsuperscript{a} push\textsuperscript{a} ta kōśa pushoṁi
kam kuśum lōg\textsuperscript{e}ṣa pūṣe
kawa goḍ\textsuperscript{a} dizēs zalaci doṁi
kawa-sana mantra Śeṅkar-swātma wuzē

40.
man push\textsuperscript{a} lōg yiṁbh pushoṁi
bāwāk\textsuperscript{a} kuśum lōg\textsuperscript{e}ṣa pūṣe
shēshi-rasa goḍ\textsuperscript{a} dizēs zalaci doṁi
bhōpi-mantra Śeṅkar-swātma wuzē

[Rājānaka Bhāskara’s Sanskrit translation of 39 and 40 in Stein A.

kaḥ puṣpikāḥ kāpi ca tasya pātūḥ
puṣpāḥ ca kair dēva-varasya pūjā
kāryā, tathā kiṁ gaḍukaṁ vidhēyaṁ
mantraḥ ca kuśa tatra vada prayaōjyaḥ

icchāmanodbhyaṁ nau puṣpikābhyaṁ
ādāya puṣpāṁ dvipahbhavanākhyam
svānandapūrāṁ gaḍukaṁ ca dattvā
daunākhyamantratena samarcayēsam

The following is the text of 39 and 40 in Stein B:—

कुसो पुषी त सुसा पुषान्यी
कुसो कुमुम || जागोविसी || पुजिः ||
बव गडा द्रोजिस जल धावी
कवा मन्त्रा शन्त्यर् || चोजिः || ५ ||

मन || पुषी ता इच्छु पुषाण्यी
मावकुमुम || जागोविसी || पुजिः ||
श्रीगिरस द्रोजिस || गडा जल धावी
कुपि मन्त्रा निम्ब्र् चोजिः || १० ||]
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 Śiva-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.
Nectar of the moon, for ritual, shalt thou make to stream over Him.
By the mystic formula of silence will the Śiva-Self become manifest.

A plea for spiritual, as against formal worship. The nectar from the moon refers to the mystic moon in the sahasrāra (cf. verse 33) said to abide under the frontal sinus. From this moon a mystic nectar passes into the spiritual frame of the devotee, and enables him to become master of himself. For further particulars, see Note on Yōga, §§ 5, 8, 19, 20, 21, and Vocabulary, s. v. sūm.

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 haṁsāk (cf. verse 65), in which word the anusvāra or bindu represents Puruṣa, and the visarga Prakṛti. The Tāntrika-abhidhāna (s.v.) defines ajape as haṁsa, or inspiration + expiration (śvāṣa-prāṣvāṣa), saying that 60 śvānas = 1 prāṇa, 60 prānas = 1 nādi, 60 naḍis = 1 hārātra (day and night). Thus in one day-night there are 21,600 śvāṣa-prāṣvāsas, or haṁsa-japas.

41.

dīyēs kami dishi ta kami wathē
gabha kami dishi kava zāna wath
āntiḥ dāy lagimay tate
chēnis phokas kāsh-ti nō wath
LALLA-VAKYANI

The following is the text of Stein B:

योजि कव दिखी कव जाना
गंगोजि कव दिखी कम सत्
श्रुत्ल्या (sic) कमल् भवनाना
कानीस् फुडस कांश्च ना सत् ॥ ८६ ॥

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.' Lalla 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.

गगन भुतल भुत
भुव चुक्क देन पवन ता राथ
अग बांदान पोश पोँत भुत
भुव चुक्क सौरू ता लोग्जिग़ क्याख

[Rajānaka Bhāskara's Sanskrit translation in Stein A.

ाकाश भूर वायुर एपो 'निसा ता
रात्रिस चाहस केल सर्वाम त्वम एवा
तत्कायत्वात पुष्पम अर्गहर्दी त्राम एवा
तवपुरुषरथम नावा किमिच ताहे 'हम]
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 inunction, 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.

yen't śūb maṇmatha maṁ būr mōrun
wata-śūriḥ mūrīḥ ta lōγuṇa dūṣ
tāmiy sahaz Yūshvar gōrun
tāmiy sōrny vyondun swās

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.
kāmo lōbhō 'haṅkṛtiś cēli yēna
yatnāt pūrvaṁ mūrīta mārga-caurāḥ
tenāvādiṁkāravaṁ dhumā lahbhvā
sarvaṁ tyakteśāḥ bhasmavad bhūvajātaṁ

(MS. has caurāḥ and bhūvajāṇum. Printed edition caiva yēna.)]

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 lōgīth rūdkh mē tēh
mē tē bhādān īustum dōh
pānas-manz yēli dyūkhukh mē tēh
mē tē la pānas dyutum bhōh

[Rājānaka Bhūskara’s Sanskrit translation in Stein A.

dēhādīṣaṭkōśapidhānatas tvām
aprāpya khinnāmi ciraū mahēṣa
upādhinirmuktavibhūdhapara
jñātvādya viśrāntim upāgatā tvām

(MS. has dēhāpi, upāgatatvāt.)]

(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 mē and tē,
‘I Thee’, are taken as one word mētē, which means
‘earth’, and we get the following translation:—)

My body befoiled 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 pūsh tēl dipī zal nā gābhē
sadbhāva gōra-kath yus" manī hēgē
Shēmbhus sōrī nityē panaṇē yiśhē
rūdā pēzē sahazā akriy nā zēgē.

[Rājānaka Bhūskara’s Sanskrit translation in Stein A.

puṣpāḍikaū dravyam idaṁ na tasya
pūjāsu, pṝjñā, upayōgi kiṅcīt
gurūpadēsād ċṛṇhāyā ca bhaktyā
sr̥ṇtyāreyatē yōna viśuddha āltmā

(By poetic licence the u of pūjāsu is shortened before pr. Printed edition has pūjāsu sarvam upayōgi in which the second a of sarvam is lengthened before the casura; cf. verse 32.)]

Kuśa-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 Śambhu.

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.

Śambhu is a name of Śiva.
46.

asi pūndi zōsi zāmi
nēthay snān kari tīrthān
vāhār-vāhāra naṇuy āsi
nishē chuy ta parzāntan

[Rājānaka Bhāsakara's Sanskrit translation in Stein A.

snātan hasantaśe vividhaśu vidhēgaśu
kuvantam ētalparajātām santam.
pasyaṭmatattvaṁ nijadhāḥ ēva
kṛtapradēśāntaramārgayēna

(Printed edition has ētalpura ēva santam, pasyaṭmaṭēvaṁ, and kṛtani.)

The following is the text of Stein B :

चस्स पुन्द्र जामि चास्स ॥
नितुः खान कौ ता तीर्थन ॥
वह्हि वहस नदीय चासि
निशि चोयि ता पर्जन्तान ॥ ३ ॥

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.

yēth saras sār̥-phol̄u nā vēbiy
tath sari rākaliy pōṇ° cēn
mraŋ sruqāl gāṇē zala-hāstiy
zēn nā zēn ta totuy pēn

[Rājānaka Bhāskara’s Sanskrit translation in Stein A.

sarōvarē yatrat na sarapasya
kayō ’pi māty ēva vicītram ētat
vivardhate tatparyanā samastāny
bhūtan sthitān bhāvi ca dēhiyātām

(Printed edition has the last line yēvat pramāṇāṁ khaḷu dēhiyātām.)

The following is the text of Stein B:—

yat saro sarpaṣṭhālo na viṣeṇ
tat saro sakalīyaḥ || śūtaḥ śeṇ
muṇ śeṇaḥ || gaṇḍhi jaṇhaṇā
din na din tā tato yo pin || 8 ||

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. 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 Lallā 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 nṛṇī sarāh sāṛi saras,
aki nṛṇī saras arshēs jāy
Haramōkha Kaūsara akh sum saras
sati nṛṇī saras khūnākār.

[Rājānaka Bhūskara’s Sanskrit translation.

vāraṇayāṁ niramayāṁ umarāmi
tathākudāham avakāśahinam
ākāśam anyāny api cādbhutāni
umarāmi sūyaṁ khalu saptavāram

(From the printed edition. The last syllable of tathākudāham is
lengthened before the cesura; cf. verses 32 and 56.)]

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 Kaûsār.

Seven times do I remember seeing the whole world a 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 Brahmā, or 432 million years) the universe incurs a partial dissolution (khanda-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 Brahmā himself.

The lake mentioned by Lallā 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 Kaûsār 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 Satīsara, and across this lake, from Haramukh to Kaûsār, she remembers a bridge.¹

Seven times altogether she remembers seeing the world becoming absorbed into the Void (cf. Note to Verse 1).

Lallā'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.

¹ Cf. Rāja-tarāṅgini, 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 Satī' (Satīsara). Afterwards ... Kaśyapa ... created the land known by the name of Kasmīr in the space [previously occupied by] the lake.' Stein's Translation.
51.
zanañē zāyāy raṅī tōy kāṭiy,
kārith wōdaras bahu kḷēśh
phārith dvār bazani wōlī tātiy
Shiv chhun krūthu ta bēn wōpadēsh

52.
yōsay shēl pithiś ta pātās
sōy shēl chēy pruthi-vōnī dēśh
sōy shēl shūba-vōnis graṭaś
Shiv chhun krūthu ta bēn wōpadēsh

53.
rav mata thali-thali tōpītan
tōpītan vōltomī vōltomī dēśh
Warun mata lūka-guru āktan
Shiv chhun krūthu tōy bēn wōpadēsh

54.
yihay matru-rūpī pay diyē
yihay bhūryē-rūpī kari viśēsh
yihay māyē-rūpī autī zēv hēyē
Shiv chhun krūthu ta bēn wōpadēsh

[Rājānaka Bhāskara's Sanskrit translation of 51–54.

prasūḍaraś klēśayutoś viniya
jātō malāktō 'py anuyāti sauṭatam
yatprēritah saukhyadhiyā naraś utrāś
kaṭēna labhyaś ēṛnu taś guṛōḥ śivam

yathā sīlākāvya svajātibhedāt
pāthālinānāvidharūpadhāginī
tathāvā yō 'nantatayā viḥāti
kaṭēna labhyaś ēṛnu taś guṛōḥ śivam

sthāle sthāle svaiḥ kiranaiḥ yathā raviḥ
pataty abhedēna grheśu vāhriyam
jalauś tathā sarvaśajagadgrheśu
kaṭēna labhyaś ēṛnu taś guṛōḥ śivam]
mātramavṛūpēna payakapradā nu
bhāryāmavṛūpēna vilāsakārini
yac chaktir antē mṛtirūpam ēti ca
kaśeṇā labhyām ērṇu tanu gurūh śivam
(From the printed edition.)

The following is the text of 52, 53, and 54 in Stein B:—

वच्च शिल्प जोरस || ता वट्टस |
सच्च शिल्प पूरिवागिस देशा ||
से शिल्प श्रीभवानी यर्टेस ||
शिव छोयी कटो त चिन || उपदेशा || 33 ||
रव जत अर्धचाल सा तापीतन ||
तापीतन || उत्तंति देशा ||
वर्ष मत कोटो गृहु अचीतन ||
शिव छोय कटो त चिन उपदेशा || 34 ||
एहिः मातुष्पी पद टीकिय इ
एहिः मातुष्पी विश्रियाः
एहिः मातुष्पी जीवु हिचिय
शिव छोयी कटो त चिन || उपदेशा || 32 ||

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 Śiva 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 Śiva 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 Śiva 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 Śiva 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 entangled 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 Śiva 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 sakti, which misleads people from the truth, appearing at one time as a mother, and at another as a wife, but always a misleader.

[kandēv gēh tēz̄i kandēv wan-wās
eś polic̄ mañ nā rațīth tā wās
dēn raț th gauz�̄rīth pann̄u shwās
yuthuy chukh tā tyuthuy ās]

[Rājānaka Bhāskara's Sanskrit translation.
gṛk̄ h nīvās̄o na vimokṣahēlur
vanē 'thavā yōgīvaraīh pradīṣṭāh
divāniśāh svātmavimarsanādhīyō
yathā sthītas tvaīḥ paramō 'stīy upāyāh

(From the printed edition.)]

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 Vocabulary s. vv. nāḍī and prāṇ 2.
'Caelum non animum mutant qui trans mare currunt.'
56.

ทย ภรมคุ 1

ภรมคุ 1 ชุย อันตร "กู 1"

ดอนเท 8 1 ว่อปด 1 กัง 1 ปุ 1

หุหุว่าต 1 "กู 1 ต 1 1 "

57.

ภรมคุ 1 8 1 ชุย ภรม 1 1 ผู้ 8 1 นุ 1

หุหุว่าต 1 "กู 1 ต 1 1 "

[ Rajānaka Bhāskara's Sanskrit translation of 56 and 57.

guṛō! mamātām upadēsām ēkaṁ
kurṣaṅva bōdhāptikaraṇam dayātah
hāḥ-hūṁ īmau stāh samam āṣyagātāv
usnu 'sti hūṁ kim atha hūṁ suśītaḥ

nābhyanthito hūṁ jaṭhāṛaghnītaptō
hūṁ dvādaśāntāc chiśirāt saṁūṭthōḥ
hūṁ prānabhūto 'sty atha hūṁ apādaṁ
iddhāṁtāc evam munibhiḥ pradīptaḥ

(From the printed edition. The a of mamātām and i of kim are lengthened before the aṣura; cf. verses 82 and 50.)

The following is the text of 56 and 57 in Stein B:—

चे गुरा परमेशुरा

दृपुम चन्द्रु वित्तो ॥

इनवे वपनाथ कंदुपुरा

हुहुः कव तुठूरो (sic) हाँहुः कव तत्ती ॥ ५४ ॥

नामिक्षान ॥ छियी प्रकट (sic) जलवथ्यी ।

हीर्कीस तोँ छोरी ईमुरुः सुतो ॥

मानमसम्बल ॥ नदु वहवथ्यी ॥

हुहुः तव तुठ्ठो (sic) हाँहुः तव तत्ती ॥ ५५ ॥]
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 $h^\text{o}h$ cold, and $h\text{â}h$ 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 $h\text{â}h$).

When it meeteth the river flowing from the Bramha-randhra (it issueth from thy mouth as $h^\text{o}h$),

And therefore $h^\text{o}h$ is cold, and $h\text{â}h$ is hot.

These two verses refer to the practice of prâyâyâma, or suppressing the breath in order to obtain yôga, or union with the Supreme. Expiration and inhalation are carefully watched and controlled by the yôgi. Lallâ notices that some of her expirations, which she names $h^\text{o}h$, are cool, while others, which she calls $h\text{â}h$, are hot. She addresses her gûrn, 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 Saiva 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 nâdis, or tubes, through which circulate the prânas, or vital airs. This kanda is called kandâ-purâ, or 'City of the Bulb' in verse 56, and nâbi-sthûn, or that which has its position near the navel, in verse 57. One of the vital airs—called the prâna kara, ekâchârya—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 Yôga, § 5, and the Vocabulary, s. vv. kandâ-purâ, nâdi, and prâna, 2. So much for the hot air.

The Bramha-randhra is the anterior fontanelle in the upper part of the head (§§ 5, 27). Near this is the sakhuâra (§§ 19, 20, 21, 27), a spot which is the upper extremity of the tube called the uṣumna nâdi, the other extremity of which is the kanda already mentioned.
This sahasrāra is considered to be the abode of that emanation of the Supreme Śiva 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 suṣumṇā nādi is cold. When this meets the hot air, prāṇa, coming upwards from the kānda (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 Vocabulary, s. v. sūm.

Huḥ is a short abrupt expiration, and ḫāḥ 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 arbhun
yih rasani wökkorum tiy mānthaṛ
yuhuy log'mū dihas parbhun
suy yih pājama-Shiwunathamār

[Rājānaka Bhāskarā's Sanskrit translation.

karomi yat karma tad ēva pūjā
vadāmi yac cāpi tad ēva mantrasah
yad ēva cāyāti tathāva yogyād
dravyaṁ tad ēvāsti māmātra tantram

(From the printed edition.)

The following is the text of Stein B:—

धो यी कम्म करमो ॥ ब्राह्मु ॥
रसनि उद्धरि तेमि मलि ॥
एक्य ॥ लगों तेहसु ॥ पच्चु ॥
सोयी परमशिवानो तलि ॥ २४ ॥]
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 Śiva.

Laborare est orare; 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.

6°h nā bōh nā ḍhyāy nā ḍhyān
gauv pānay Sarwa-kriy mashith
anayu ḍyūthukh kēbh nā anway
gay sath läy par pashith

[Rājānaka Bhāskara’s Sanskrit translation.

nāhaṁ na ca tvāṁ na ca kāpi ca rāca
dhyānasya yōgyātra paḍe ’tiśāntē
kō ’py anvayus cātra na bhāti tasmād
vismērya līnaṁ svam ivātra sadbhīḥ

(From the printed edition.])

There is no ‘Thou’, no ‘I’, no object of contemplation, not even contemplation.

It is only the All-Creator, who Himself became lost in forgetfulness.

The blind folk saw not any meaning in this,
But when they saw the Supreme, the seven worlds became lost in nothingness.

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

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

60.

bhūdān lābhūs pōṁ-pānas
śēpīth gyānas vōtum na kūk
lay kūrūnas ta vōkūs al-thānas
bārē bārē bāna ta cēvān na kūk

[Rājānaka Bhāskara’s Sanskrit translation.

svātmānāyaṇayatnamātraṇirata śrāntā tatō 'hām sthitā
tajjānākamahāpadē 'tivijanē prāṇādirōdhāt tataḥ
labdhvānandamuragham ca tad ann drēśvātra bhāḍāṇy alāu
pūrṇāy ēva tathāpi tatra vimukhāḥ prāptō jānaḥ sōcitaḥ

(From the printed edition. The third half-line does not scan, the metre being Śārdaśākrūḍita. The u of annu should be long. As it falls on the cæsura, possibly the author intended it to be long by metrical licence. There are similar cases in his translations of verses 32, 50, and 56; cf. also verse 45.)]

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 tattva of the famous Upaniṣadic formula tat tvam asi, 'thou art It', the essence of the Śaiva 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 Yīga, § 19, a mystic moon, representing the Supreme, exists in the spot in the brain called the sahāsrāra. By practising yīga, a devotee is finally absorbed microcosmically into the sahāsrāra, and macrocosmically into the Supreme. Lallā 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 pronominal suffix m in wōlūm is a kind of dativus commodi, and means 'in my opinion'.

Al-thān is also explained as a contraction of alain-sthāna, the place of 'enough', where everything is exactly balanced, and which can only be described by negation of all qualifications, 'neti, neti', i.e. the Supreme. In either interpretation the resultant meaning is the same.

61.

*yukṣa yik kārmanda pātan
arzun darzun biyis kyut*
*āntih lāgī-rosta pushkērun svātman
ada yūri gahā ta tūri chum kyot*

[The following is the text of Stein B:—

यो यो कम्य करि सो पानस ॥
भि चाणो विनियोत ॥ कीवृस ॥
जनिह चन हारीधि प्राणस
यीठी गच्छ तानीठी घोस ॥ २२॥

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

62.

rājēs bōjī yēmī kartal tyōjī
swargas bōjī chuy taph tōy dān
sahazas bōjī yēmī gōra-kath pōjī
pōpa-pōne-bōjī chuy panuṇuy 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 rebirth.

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 Śaiva Guru, or spiritual preceptor.

63.

*jūṇa-mārg chēy hāka-vorā*
dīzēs shēma-dama-kriyē-pūnā
lāmā-bakra-poshā prōṇā kriy dōrā
khēna khēna mōsiy vorūy cheū
t

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 Mothers' sacrifice,
And, by steady eating of its crop, the garden will become empty and bare.

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

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

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

64.

kalan kāla-zōti yīdunay tē goṇa
vēndiv gih wā vēndiv wān-wās
zōnilh sarwa-gath Probhun amol
yuthny zānēkh tyuthny ās

[The following is the text of Stein B:—

कलना कालजाली चिद्र् || विगलो ||
बन्दिव् बेह बन्दिव वचवास ||
जाजीत् सर्वगत् प्रम् ब्रहमो ||
योयो जानक् तीयो भास ॥ ३८ ॥

This is a mixture of Nos. 55 and 64.]

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.

Shiwc Shiwc karūn hamsa-gath sūrīth
rūzith vēwahōri dēn kyōh rāth
lāgi-rostu adyutu yus tu man karith
lās uēth prasunu suva-gurn-nāth
The following is the text of Stein B:

शिव शिव करान्त यमी लीयो ॥
चजीस् ॥ भयु भङ् ॥ ता दृत् ॥
यमी चढ़य ॥ मन ॥ समयती
तमी प्रमदो मुरुगुजनाण ॥ 30 ॥

This is a mixture of Nos. 5 and 65.

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

The Way of the Swan is a mystic name for the celebrated formula sō 'ham, I am He (cf. the tat tvam as, thou art It, of verse 60). In Sanskrit letters, if the words sō 'ham be reversed, they become hamsaḥ, 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. Hamsa is a term often applied to the Supreme Śiva dwelling in the Sahasrāra and identical with the individual soul (see Note on Yēga, § 20). The full title, in this sense, is Parama-hamsa. 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.
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 Camār, 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. Gör, molasses, is often given to a cow to increase her milk. The fool tries it on a bullock.

67.

lalith lalith waday bō-dōy
kittā! muhuc² pēiyī māy
rōziy nō pata lōh-langaruc² bhāy
nīza-swarūph kyāk mōthuy 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.

I, Lallā, passed in through the door of the jasmine-garden of my soul.

And there, O Joy! saw I Śiva seated united with His Śakti.

There became I absorbed in the lake of nectar.

Now, what can (existence) do unto me? For, even though alive, I shall in it be dead.

The first line contains a paronomasia. The word sōman may be the Persian word meaning 'jasmine', or may be the Indian word meaning 'my own mind' or 'soul'. We have attempted to indicate this in the translation.

Śiva united in one with His Śakti, or energetic power, is the highest form of the Supreme Self. The lake of nectar is a metaphor for the bliss of union with the Supreme. Drowned in this, though alive, Lallā is as it were dead, and is certain of release from future birth, life, or death.
69.

śitta-turoga va gia hēth rotum
bēlith milavith dashē-nādi-vāv
tavay skēshi-kal vēgalith wūkhun
shūūēs shūūnih milith 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 nādis.
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 nādis 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 Vocabulary s. vv. nādi and prān, 2, and Note on Yōga, §§ 5, 21.
The mystic moon in the sahasrāra has been explained above under verses 40 and 56, 57. When the devotee has completely blocked the circulation of his vital airs, this moon distils nectar, as there explained. See also Note on Yōga, §§ 8, 19, 21, 22.
For the empty void of matter merging into the great Void, see verse 11.

70.

bēth amara-pathi thōvzi
thi trēvith lagi zūde*
lati bōh no skēzi sundōrzi
dōdā-skur† ta kōčē no mūdē†

* V. I. zūrē  † V. I. mūrē
[The following is the text of Stein B:—

चित्ता चमरपदि थविजि
ते बाबीत ता जागिय लूि
तथा चू कहलि सन्धारिजि
दृढ़ि शोठो ता कुचि ता ना मूि ॥ २८ ॥

The MS. numbers this 19 by error.]

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 toseth restless on its mother’s bosom.

For the literal meaning of the last line, see the Vocabulary, s. v. mārṇa.

71.

mārṇa māra-būth kāṁ krūḍ lūḥ
na-ta kāṁ harīth mārinīy pān
manay khān dikh swa-vēbāra ṣhēm
vināḥ tyāh kēyaḥ kyāḥ kṛtyaḥ dṛṣṭaḥ sān

[The following is the text in Stein B (in which it has no number):—

माश् भावात पाराकः
कान मरीत्व मारिनियः
मन्य लिङ्ग दीर्घः
चलिं चामुख [—] कक्षिनिसार्वब कव दीर्घ ॥

In the fourth line, the MS. is worm-eaten, and one word is destroyed. The whole is corrupt, and is unintelligible as it stands.]
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.

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 ōṁ, which properly uttered, and with faith, will secure the presence of the Supreme, Who is everything that man can need.
73.

bāmar chātakār rathu simhāsan
hād nāṭē-ras tūla-paryōkha
kyāh mūnith yītī sthir āsawun
kō-zana kāsiy maranūnī shōkh

74.

kyāh bōdhukha muha bhawa-sōḍari-dārē
sīthu lūrith pēiyī tama-pōkh
yēma-bāṭh karinēy kōlī chōra-dārē
kō-zana kāsiy maranūnī shōkh

75.

carm zāh kāran tāh kōmbith
yēva labakh paralōkas ōkh
vōth khaś sūrya-mandal bōmbith
taway baliy maranūnī shōkh

76.

jūnākī ambar pairith tanē
yim pad Lali dāpī tim hrēdi ōkh
kārānī pranawākī lay korī Lali
bēth-jyōtī kōnī maranūnī shōkh

[The following is the text of 73-76 in Stein B:—]

चामर ॥ कच्छ राय सिंहासन ॥

ज्ञान ॥ तूलय विष्णु ॥

क्षा मानीत ॥ खिर ॥ उत्ति आयुर ॥

कीन ॥ कामय मरणशी श्रद्धा ॥ ३५ ॥

क्षा बुधीक ॥ मुत सीदर दारी ॥

धारी जोधीत पिय भवपंडः

यमभूत कारनि बृहधारी

कीन कामय मरणशी श्रद्धा ॥ ४० ॥
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, therro came before thee the slough of spiritual darkness.  
At the appointed time will Yama’s apparitors drag thee off in woful plight.  
Who can take from thee the fear of death?

75. Works two are there, and causes three. On them practise thou the kumbhaka-yoga.  
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 Lalla 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. These high embanked roads across marshy country are common features of a Kāshmirī landscape.

Yama is the god who rules the land of shades. His apparitors carry off the soul after death for judgement by him, cruelly treating it on the way. Chōra-dārē kārūn 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) añava-mala, or the impurity due to the soul deeming itself to be finite; (2) māgiya-mala, or the impurity due to the cognition that one thing is different from another; and (3) kārma-mala, resulting in action—the producer of pleasure and pain.

It is the devotee’s business to destroy the fruits of all works, whether good or bad, and to destroy these malas. This he does by practising yōga. One important form of yōga is the kumbhaka-yōga, in which the breath is entirely suspended. Kombhīth literally means ‘bottling up (the breath)’. Cf. verse 34, and see the Vocabulary, s. vv. kāraṇ and kumbh. 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 ōṁ, for which see verses 14, 15.
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 (thou wilt also know 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., p. 20, 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 Vocabulary, s. v. 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, subtile, 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 five 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 āṅgī ta kus śāgi
kus sar watari tēliy
kus haras pūzi lāgi
kus parama-pūd mēliy

79.

man āṅgī ta akōl śāgi
dōḍ sur paṇca-yināl watari tēliy
sva-vēkāra-pōṅ haras pūzi lāgi
parama-pūd bēlāna-Shiv mēliy

[The following is the text of 78 and 79 in Stein B (in which they have no number):—

kusō ḍhindī t kusō jāgī
kusō sar pūrī nīlīya
kusō hārs [pūrī jāgī]
kusō pramāṇaū nīlīya]

In this verse the MS. is worm-eaten, and four akṣaras are destroyed in the third line. These I have supplied from verse 79. They are enclosed in brackets.]
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-Siva.

78. Hara is a name of Śiva, 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 Vocabulary, s. v. 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) Prakṛti, 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 recog-
nizes 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 Gita, ii. 69:

mana eva manasvyanam karanah bandha-mokshyoh
yaa nisaa sarva-bhulavanam tasyah jagarti sahyam�
yasvam jagrati bhutani sa nisaa pakyatoh muneh

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

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

80.

zānahō nādi-dal mana raṭīth
bāṭīth waṭīth, kuṭīth klōsh
zānahō ada asta rasāyēn gāṭīth
Shiv ehuy krūthu tā bēn wōpadēsh

[The following is the text of Stein B:—

वानिष्ठा नाडीद्वार मन  || रट्रीठ
चट्रीठ || बट्रीठ || कुट्रीठ || ब्रेश ||
वानिष्ठा बस्तरसायण  || घट्रीठ ||
शिव छोटी बटरे त चिन  || उपदेश || 34 ||]

If I had known how by my mind to bring into subjection my nādis,
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 Śiva to be found. Meditate therefore on the doctrine.
As previously explained (see Note on Yoga, §§ 5, 21, and verse 69), the nādis are the tubes through which the vital airs circulate. It is the devotee's business to bring the latter under control. Bātun wātun, cutting and binding up, is the Kāshmirī term for operative surgery. Lallā 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 pynwum cyundu-xalan yaitu
raugan tilām̐ kiyēm kaiṅa
kaiṅ khyēm manushē-māmsākā nalt
sōy bōh Lal ta gauv mē kyāk

[The following is the text of Stein B:—

(This verse is given twice in the MS. with slightly differing readings.)

मद् पिवृत् सिन्धुजलिनि यातो
रक्षन जीवकीय दिन सि रात्।॥
मांसं चर्चा।। मछिं कातो
सयी मु जल्ल सि मि कात्।।८२॥
मद् पीवृत् सिन्धुजलिनि यातो।।
रक्षन जीवकम् कीयस्।। काच।॥
कैति विय।। मनुष्मांसकी नली।।
सयी मु जल्ल ता मि मि कात्।।८३॥]

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 Lallā, 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.

When by concentration of my thoughts I brought the pranava under my control,

I made my body like a blazing coal.

The six paths I traversed and gained the seventh,

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

The pranava is the mystic syllable ōh, 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 s. vv. nādi 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 cakras, or seats of the six subordinate Saktis 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 these one by one, and then attains to the seventh and highest station, or sahasrāra cakra, by
meditating on which he obtains final release. The whole process is explained in greater detail in the Note on Yōga, §§ 9–21, and Vocabulary, s. vv. shēkh and sōm.

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

83.

gātulwāh akh wuchum bōcha-sūty marān
pan zan harān puhani wāwa lah
nēshbōdā akh wuchum wāzas mārān
tana Lal bōh prārān thēnēm-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 Pauṣa.
And saw I also a fool beating his cook.
Since then have I, Lallā, 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 ḍēsīh yih kyuthā rang gōm
cang gōm baṭīth huda-hudānēy dagay
sārēniy padan kunuy wakhuṇ pyōm
Lali mē trāg gōm laga kami shāthay

85.
yih kyāh ḍēsīh yih kyuthā rang gōm
bērōngā karīth gōm laga kami shāthay
tālav-ruzdānē abakh chān pyōm
jān gōm zānēm pān panunuy
84. What is this that hath happened? What kind hath bechanced me?

* * * * * * * *

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

I, Lallā, 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 sand-bank 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-huḍaṅgy in the second line of this verse is unknown to modern Kāshmiris, 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 Lallā'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 Kāshmiris 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 Lallā originally intended, or wrote. The word abakk is not used nowadays, and there is no tradition as to its meaning, but there is a word abakhwārēn which means 'clumsy'.
86.

rūṣa-hams ēśith napodukh koluṇy.
kus-tām koluṇ kyāh-tām kēth
graṭa gauṇ band tōy graṭaṇ hyotu goluṇy
graṭa-vōl tu koluṇ phal-pholu kēth

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 Kashmiri authority.

87.

nīyēm kāryōth garbā
kētōs kar-bō pēiy
marana brōthōy mar-bō
marith tō martubā kōriy
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 Vocabulary s.v. ūb)—and thus acquiring complete indifference to worldly temptations. The resultant honour is, of course, absorption into the Supreme Self—contrasted with the objects of the worldly ambition practised by her auditor.
The commentator here quotes the following apposite lines from the Bhagavad Gītā (v. 23):

śukūtihāva yaḥ sōdhum prāk śūrira-vimōkṣanāt
kāma-krodhādbhavaṁ vēgaṁ su yuktaḥ sa sukhi 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 Kāshmir. An ass loose in one might do incalculable damage, and would suffer accordingly. Apparently, in Lallā’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):

yatātō hy api Kaunteya puruṣārya vipaścitah
indriyāṇī pramāthīni karanti prasabhaṁ manaḥ
tāṁ sarvāṁ sanāmya yukta āśīta mat-parāḥ
dvāc hi gāyendriyāṁ taṁ prajñā pratiṣṭhitāṁ
dhyāyatō vipaśyāṁ puṁsāṁ saṅgaṁ teṣāṁ purapajāyatē
vaṁsaṁ saṁjñāyatē kāmaṁ kāmāṁ kroḍhāṁ bhijayatē
dvārodbhavi saṁmohāḥ saṁmohāḥ svātbhavāḥ svātbhavāḥ
svātbhavāḥ buddhi-nāśo buddhi-nāśo prāṇasāyati

For though the prudent man strive, O son of Kunti, his froward instruments of sense carry away his mind perforse.

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. (Barnett’s Translation.)
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 I 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 a scrap thereof.

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

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

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

‘Here be a thing of no worth. Will ye not therefore take it?’

Then again returning (to my senses), behold, how well I cried,

‘The breathing body and the soul will ye not take (under your control)?’

90. I came to know that the breathing body and the soul are one.

That if a man cherish his body, the flavour (of true bliss) he will not gain.

That if he cherish his body, therefrom will he reap no true joy.

And so I gained for myself the flavour of ‘I am He’.

89. In her early days, before she had reached a knowledge of her Self, she had been offering worthless teaching to the people, and had urged them to accept it. Then, again, when she had learnt the truth, she came and urged them to practise yóga by controlling their vital breaths (see Vocabulary, s. vv. nádi and prán, 2) and by mastering a knowledge of the nature of the soul. The word prán, 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. Lallá grasps the fact, and thereby discovers the rupture of the great truth contained in the formula ‘I am He’, or tat tvam así, ‘thou art It’, for which see verse 60.
91.
Siddha-Māli! Siddhō! sōda kathan kan thāv
&h dōh pāth-kāli sōran kyāh
bālakō! tōhā kēthō dēn rāth bariv
kāl āv kuthān tu kariv kyāh

92.
brōth-kōlī āsan tithiy kēran
ţang bāthī pāpan kēran-sūlī
mājē-kōrē atha-wās karith ta nēran
dōh-dēn baran paradēn-sūlī

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 natures,
   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 Kashmiri proverb,—tēḷi, hā māli, āsun kīyāmatākē kērun, yēḷi sūṭi pāpan kēran-sūṭi. 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.

bēṭh nowuy bōndarama nowuy
zalamay dūthum navam-nowuy
yēṇa pēṭha Lalī mē tan man nōwuy
tana Lal bōh navam-nūwūy chēs

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, Lallā, scoured my body and my mind,

I, Lallā, 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.

gōran won⁴ nam kunny wahun
mēl⁴ ra dop⁴ nam und⁴ ray adun
suṣy gauv Lali mē wākh ṭa wahun
taway mē hyotum nangay wahun

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 Śiva, 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 Śiva.

95.

kyāh kara pōnban ṭa kāhan
wōkh-shun yith lējē karīth yim gay
sōriy samahōn yith razi lamahōn
ada kyāzi rávihē 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 bhūlas, or principles of experience of the material world (see verse 77 and Vocabulary, s. v. būth, 2). The 'ten' are the ten principal and secondary vital airs (see Vocabulary, s. v. piṅ, 2). The 'eleven' are the five organs (īndriya) of sense (jñānāndriya), and the five organs of action (karmendriya) (see Vocabulary s. v. yund), together with the thinking faculty or manas (see Vocabulary, s. v. 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.

dāmiy dīthum nad vahavūṇy
dāmiy dyūthum sum na ta tār
dāmiy dīthum thūrī phōlāvūṇy
dāmiy dyūthum gul na ta khār
97. 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 Pândavas.
   For a moment saw I an aunt of a potter's wife.

These two verses form one of Lallā'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 Pândavas, the famous heroes of the Mahābhārata, were kings, and their mother, Kuntī, 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 Pândavas, disguised as mendicant Brāhmaṇas, found refuge in the hut of a potter, and supported themselves by begging. Lallā adds that the potter's wife, or her children, called Kuntī their aunt. This is contrary to the Mahābhārata story,
for it would make out that the Pándavas 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 Kāshmirī Rāmāyana, Sītā is represented as the daughter of Mandōdarī, the wife of Rāvana.

98.

āyēs vātē gayēs na vātē
unman-vôthi-manz* lūstum dōh
caṇḍaṣ vuchum ta hār na athē†
nāwa-tōras dima kyāh bōh

* V.1. svā-mana-vôthi-manz
† V.1. Har-nāv na athē. Also atē

* By a way I came, but I went not by the way. While I was yet on the midst of the embankment with its crazy bridges, the day failed for me. I looked within my poke, and not a cowry came to hand (or, atē, was there).

What shall I give for the ferry-fee?

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

By a way I came, but I went not by the way. While I was yet on the midst of the embankment of my own mind, the day failed for me. I looked within my poke, and found not Harā’s name.

What shall I give for a ferry-fee?

Another of Lallā’s most popular sayings, current in many forms besides the two quoted above. Another version will be found in K. Pr. 18. Both the readings given above are probably correct, and the verse has thus a double meaning.
By 'way' is meant a highway, as distinct from an uncertain track. This highway is birth as a human being capable of gaining salvation, and it was Lallā’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 ‘हार’, or ‘cowry’, the allusion is to the belief that when a person dies his soul has to cross the river Vaitarani, 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 suma 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 Śiva, instead of hari, we get Lallā’s esoteric meaning. It is not the literal cowry that she missed, but the name of Śiva, which she found not in the pocket of her mind. The pronunciation of suman (plural dative of suma) is, in Kāshmirī, practically the same as that of swa-man or ro-man, 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 Śiva, 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.

gōphito! ko ka kadam tul
wuṇe chōy sul ta bhadun yār
par kur paida parvāz tul
wuṇe chōy sul ta bhadun 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 Lallā’s. Another version will be found in K. Pr. 46. Lallā 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 nāḍī, and thus convert the crude iron of her soul into the gold of the Supreme Self. See Note on Yōga, §§ 5, 21, and Vocabulary, s. vv. nāḍī and prān, 2.

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

101.
This verse is capable of a double interpretation, 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 pranava 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 pranava did I flay him.

It is necessary to explain that the expression dam dyun, to give breath, is used in three senses. It may mean ‘to give breath’ (e.g. to a bellows), as in the preceding verse. Or it may mean ‘to give forth breath’, i.e. ‘to cry out’. Or it may mean—also as in the preceding verse—‘to control the breath’ by the yōga exercise called prāṇyāma (see Note on Yōga, §§ 2, 23, and Vocabulary, s.v. nādi). The thief of the vital airs is the worldly temptations that interfere with their proper control.

The pranava is the mystic syllable ōm, regarding which see verses 15, 33, and 34.
103.

dōbī yēli chōwunās* dōbī-kaũč-pēthay
saz ta sāban mūkhunam yūũy
sāgī yēli phirunam hani-hani kōũy
ada Lali mē prōũm paraũ-m paraũ-gath

* V. i. yēli phirunās

102. I, Lallā, 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 (or 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 Lallā's hard sayings which Kāshmīris of the present day do not profess to be able to explain. The general meaning is clear enough. Lallā 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 tasy 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.

śūkṣras na sālas pūkṣras na rumas
suh mas mē Lali cyaun panauny vākh
and hari gaṭakāh raṭith ta vōlum
baṭith ta dyutma tas tatiy cākh

I hoped not in it for a moment, I trusted it
not by a hair.

Still I, Lalla, 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 Lalla first
began to utter her sayings, as she calls her verses and as
they are still called (Lallā-vākyānī), 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.

poṭ̐a zūni vōthith mot̐a bolānwun
dag lalanōēśm dayē-saunzē prahē
Lāl̐-Lāl̐ karān Lāla wūzanōwun
mîlith tās man shrōkyōm dāhē

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, Lallā', 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 Lallā 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 Vocabulary, s. v. yunīḥ. 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 nālāras nāvi chēs lamān
kati bōzi Day myōnā mē-ti digi tār
āmēn ūkēn pōnā zan shēmān
zuv chum bramān gara gakhohō

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 manashē! kyāzi chukh wuthān nēki-lavar
ami rākhi*, hamāli! pakig na nāv
lyūkhuy yih Nārōn kamānē rākhi
tih, māli! hēkiy na phirith kāh

* V. l. ami raṭī

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 Narāyana, 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, *sc*. the rope of sand. The word *hamali*, O Burden-bearer, may also be read as *ha malī*, 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 atā-gand dyolā gōm
dēn-kār holā gōm hēka kahyū
go-ra-soudā yannu rāwan-tyolā pyōm
pahāli-rostā khyolā gōm hēka kahyū

The sling of the load of candy 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 Lalla'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.

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 Narayana, only Thou.
Only Thou. What are all these Thy sports?

For the comparison of the moonlight to true knowledge,
see the Vocabulary, s. v. sūm.
'Like joined to like': i.e. the Self is the same as the
Supreme Self, and must become absorbed in it.
Narayana is generally the name for the Supreme
employed by Vaiśnavas. Here it is employed by the
Saiva Lalā. The expression 'sport' is a well-known
technical term for the changes apparently undergone by
the Deity, by which He manifests Himself in creation.
Lalā asks, What are these manifestations? The
answer, of course, being that they are all unreal illusion.
APPENDIX I

VERSES BY LALLĀ IN KNOWLES'S DICTIONARY OF KASHMIRI PROVERBS

Mr. Hinton Knowles’s valuable Dictionary of Kashmiri Proverbs and Sayings (Bombay, 1885) contains a number of verses attributed to Lallā. With Mr. Knowles's kind permission, I have excerpted them and give them in the following appendix. The spelling of the Kāshmirī 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’s valuable notes have been left untouched.

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

K. Pr. 18.

Āyēs vatē ta gayēs ti vatē;
Swamana¹-sōthi lūśum dōh;
Wuchum candus ta hūr na atē.
Nāwa-tărās kyāh dīma bōh?

(Cf. No. 98 above.)

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?

¹ Original has sēmanz. Cf. L. V. 98.
A saying of Lal Dēd, who was a very holy Hindū woman.

The Kāshmīrī Hindū belief is that during the sixth month after death the spirit of the deceased has to cross the waters of the Vaitaraṇī; but it is impossible to get to the other side of the river except by special means, as the waters are so deep and stormy and the opposing powers, prēta, yamadut, māsya, and kūrmā are so strong. Accordingly about this time the bereaved relations call the family Brāhmaṇa, 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 mother? Where is my father? 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 Brāhmaṇa; and in the boat they place ghī, milk, butter, and rice. The boat is for the conveyance of the spirit across Vaitaraṇī, and the provisions are for the appeasement of the contrary powers, prēta, māsya, and others, who will try to turn back the boat, but who on having these, ghī and rice, &c., thrown to them, will at once depart their own way.

The Hindūs 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 Brāhmaṇa, and generally turned into money as soon as possible.

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

K. Pr. 20.

Āyē wonis gāyē kādrīs.

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 Déd, 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 Sháh Hamadáñ, after whom the famous mosque in Srinagar is called, met her, and she at once ran away. This was a strange thing for Lal Déd to do; but it was soon explained. 'I have seen a man,' she said, to the astonished baniyá, into whose shop she had fled for refuge. The baniyá, however, turned her out. Then Lal Déd 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 Déd presently appeared from the mouth of the oven clad in clothes of gold, and hastened after Sháh Hamadáñ. Cf. Panjáb Notes and Queries, ii. 743.

K. Pr. 46.
Daman-basti ditó dil, damanas yítha daman-khár. Shést'ras són gakhiy hónil; wuñé chéy sul ta bádun yár. Sód'ras nó labiy sónil, na tath num ta na tath tár. Par kar paída parwáz tul; wuñé chéy sul ta bádun yár. Gaítlo k'ka ta kadam tul; hushyár róz trón pỳólil. Trávakh nay ta chukh jóhil; wuñé chéy sul ta bádun yár.
(Cf. Nos. 99 and 100 above.)

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

A few lines from Lal Dēd constantly quoted by the Kāshmīrī.
Pyōdīl—the work of a chaprāṣī, a bad lot, as he generally makes his money by oppression, lying, and cheating.

K. Pr. 47.
Dāmiy dǐthūm nad pakawūnūy, dāmiy dyūthum rum na ta tār.
Dāmiy dǐthūm thūrā phōlawūnūy, dāmiy dyūthum gul na ta khār.
Dāmiy dǐthūm pānban Pāṇḍavas hūnū mōjū, dāmiy dǐthūm krōjiy mās.

(Cf. Nos. 96, 97 above.)

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 Pāṇḍavas, at another moment I saw a potter's wife's aunt.

‘Nothing in this world can last.’
The history of the Pāṇḍavas, 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.

Dilakīs bāgaś dūrā kur gōsil.
Ada dēwa phōliy yēmbārzal bāg.
Marīth manganoy wumri-hūnū hōsīl.
Maut chhy 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 tahsildār (a tax-collector).

K. Pr. 57.

Dilukā khura-khura mē, Māli, kāstam, manaki kōlar-marē.
Narē lōsam lūka-hanzay larē ladān.
Yēli pāna myānuv kālīth ninanay panani garē,
Pata pata nēri lūka-sāsā narē āławān.
Trōvith yinanay manz-maidānas sōvith dachiṇi 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 (ninanay for ninay) from your house,
Afterwards, afterwards, a thousand people will come waving their arms.
They will come and set you in a field, laying you to sleep on your right side.

A verse of Lal Dēd's constantly quoted in part, or in toto, in time of trouble.
Hindūs burn the bodies laying them upon the right side, with their head towards the south, because the gods and good spirits live in that direction, and Yama, the angel of death, also resides there.
K. Pr. 102.

Kënban dit\(\text{tham gōlāla gūth}^{\text{a}}\text{y};
Kënban zō\(\text{tham na dēna}\
Kënban khu\(\text{n}^{\text{a}}\text{tham nōtī brahma-hūth}^{\text{a}}\text{y};
Bagawāna cyānē gūth\(\text{a}\

To some you gave many poppies (i.e. sons);
For some you did not know the fortunate hour
of the day (for giving a child), (i.e. have left them
childless);
And some you haltered (with a daughter) for
murdering a Brāhmaṇ (in some former existence).
O Bhagawān, (the Deity, the Most High),
I adore Thy greatness.

Kënban dyut\(\text{tham oray ālav, kēnbav racēyēc nāla Vēth.}
Kënban achē lōjē mas cēth tālāv, kēh gāy wānan phālav dith.

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.

Kënban dyut\(\text{tham yut\(\text{a}\
Kënban yut\(\text{a}\

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.

Kënban rañē chēy shēhūj\(\text{a}\
Kënban rañē chēy bar pēth hūn\(\text{a}\
Kënban rañē chēy adal ta wadal; kënban rañē chēy zadal

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.

Naphṣūy myɔ́n̐u chuy hostuy, ảm̐î hāst̑i mong̐u nam gari gari bal;
Lachē-munza nāsa-munza akhâh lûstuy, na-ta hēt̑i nam sōriy tal.

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

One’s craving lusts.

K: Pr. 201.

Sirēs huyuⁿu na prakāśh kunē;
Gangī huyuⁿu na tirl̑a th kāh;
Bōys huyuⁿu na bāndav kunē;
Raṅē huyuⁿu na sukh kāh;
Achēn huyuⁿu na prakāśh kunē;
Kōṭhēn huyuⁿu na tirl̑a th kāh;
Candas huyuⁿu na bāndav kunē;
Khaṇī huyuⁿu na sukh kāh;
Mōyī huyuⁿu na prakāśh kunē;
Lāyī huyuⁿu na tirl̑a th kāh;
Dayēs huyuⁿu na bāndav kunē;
Bayēs huyuⁿu na sukh kāh;

Sēd Bāyū was one day sitting down with his famous female disciple, Lal Dēd, 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 Gangā;
There is no relation like a brother;
There is no ease like that of a wife.'

But Sēd 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 Dēd, 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 Rasīlū, 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 Hindu places of pilgrimage. Hither go all those Pāṇḍits, 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 Bādarpēt (August 20th cir.). Cf. Vigne's Travels in Kashmir, &c., vol. ii, pp. 151, 152.

¹ See Swynnerton, Romantic Tales from the Panjāb, pp, 198 ff.]
APPENDIX II
ON LALLĀ’S LANGUAGE

[By Sir George Grierson.]

Lallā lived in the fourteenth century. These songs have been handed down by word of mouth, and it has been pointed out in the Introduction how in the course of centuries, as the colloquial language changed, the language in which they were originally composed insensibly changed too.¹ We cannot therefore be surprised at finding that the verses as here published are, on the whole, in the Kāshmirī spoken at the present day. A certain number of archaic forms have, however, survived; some, on account of their very strangeness, which marked them as old-fashioned, and others, because the language of poetry, with its unvarying laws of metre, always changes more slowly than does that of colloquial speech. In this latter respect the compositions of Lallā are not alone in Kashmir, and all the poetry of her country, even that written in the last century, contains many archaic forms. We therefore find scattered through these verses several examples of words and of idioms which throw light on the history of the Kāshmirī language, and no apology is needed for drawing attention to the more important. It should be understood that these examples as quoted do not illustrate the general language of the songs, which is much more modern than would be gathered from the mere perusal of this Appendix. Throughout it is assumed that the reader has an elementary acquaintance with modern Kāshmirī.

Metrical requirements often demand a long syllable at the

¹ So also the Vedic hymns were for centuries handed down by word of mouth, and Lallā’s songs give a valuable example of the manner in which their language must have changed from generation to generation before their text was finally established.
end of a line, and we frequently find in this position a long, where the modern language would employ a short, vowel. I have noted all these instances because a number of cases of apparent lengthening also occurs when the vowel is not final in a line, and is not required by the metre to be long. We are therefore not justified in assuming that such long vowels at the end of a line have been lengthened merely for the sake of metre.

**Vocabulary.**—There are a few words of which the meaning is doubtful, and two or three of which the meaning is altogether unknown at the present day. Such are lilm (81) and (all in 84–5) huda-hudan, rāz-dān, and abak. The first is said to mean ‘sports’ (cf. Skr. līlā), but I have found no tradition as to the meaning of the others. I may note here that in other Kāshmiri literature which, like Lallā’s songs, is preserved by memory and not in writing, such words are not uncommon, and that the reciters, and, when consulted, even Pandits, are never ashamed to confess ignorance of their meaning. As to the genuineness of these unknown words, and as to the general correctness of texts so preserved, the reader is referred to the remarks on pp. 3 ff. of the Introduction.

In this connexion we may note a termination -wōn, forming nouns of agency or possession, which I have not noted in the modern language. It occurs in the words shruta-wōn, a hearer; brama-wōn, a wanderer; prthi-wōn, of, or belonging to, the earth; and bhava-wōn, beautiful. It runs parallel with the modern termination -vōn (= Hindi -wālā), but I am inclined to look upon it rather as directly derived from the Sanskrit termination -vān, perhaps influenced as to its form by the analogy of -vōla. Cf. Skr. śruta-vān, bhrama-vān, prthvi-mān, and śikhā-vān.

Occasionally we find tatra forms employed where the modern language employs semi-tataram. Thus, we have mān (mod. shrām), bathing; sūrya (mod. sīrē), the sun; sarvā (mod. sōrā), all. We may note that, for this last word, the Hindi form sah also occurs. So, we have pywanum (for piwanum), compared with Hindi piyā, but Modern Kāshmiri cyōn, I drank; dyukkuk (for dēkkukh), compared with H. dēkhā.
but Mod. K. ṭyūthukh (for ṭēthukh), saw thee; kiyem, compared with H. kiyā, but Mod. K. karēm, I made (f. pl. object).

The ordinary word for the numeral ‘one’ is akh or okā, but Lallā also has yēkā, which may be compared with the Hindī ēk.

Other miscellaneous instances of unusual vocabulary are vyuhā (Mod. vīh), appearance; yundā, an organ (indriya); kundā, some one, any one (in pl. ag. kandēv); kyōh or kyāva (Mod. kyah), or, as well as; kō-zana or kō-zanaūi, by what means?; pukhērun (Mod. pushērun), to make over; nū, nō (Mod. ma), not; and mau or mō (Mod. ma), prohibitive particle.

Phonetics.—Vowels.—As in Modern Kāshmirī, a following c, ch, or sh becomes ē, though as often as not written a. No examples have been found of the written change after ē, but for ch we have lachē, for lacha, the oblique form singular of lachā, a hundred thousand, and there are numerous examples of the change after sh, of which shēkā, for shākār, Šānkara, will suffice. It is, of course, a commonplace of Kāshmirī that i and ē are interchangeable, and that the ordinary speaker is unable to distinguish between the two sounds. It thus follows that after ch, a, ē, and i are all written interchangeably for the same sound—ē. Thus, bōcī-sūty, (dying) of hunger, is indifferently written with bōcha, bōcē, or bōcki. In verse 83, we have bōcha, although the sound of bōchi is certainly intended.

Similarly in the modern language interchange of ē and i is equally universal. Lallā goes further, in that she has both gēh and gikh, a house; and dēh and dih, the body. We may judge from this that she pronounced gēh as gēh, and dēh as dēh.

In the modern language ai (which is interchangeable with ħ) generally becomes ā when followed by u-māatra, and becomes ā when followed by i-māatra or ā-māatra. Thus, the base yat-, or yot-, as much (as), has its nominative singular masculine yūtā, its nominative plural masculine yūti, and its nominative singular feminine yūtā. Similarly, there is a
modern Kāshmīrī word pūrṇa, a foot, for which Lallā gives the plural ablative as pairīv, showing that the base of the word is pair-. No instance occurs of the form which she would give to the nominative singular of this word, but she would probably have used pairu, for, in the place of the modern Kāshmīrī yūtu, she uses yatū, and, in the place of modern kūṭi (nom. pl. masc.), how many?, she has kaiti. In other words, in Lallā's time, a preserved its sound before ū-mātrā and i-mātrā, and probably also before ū-mātrā, and the epenthetic change to ā and ā seems to have come into the language since her days. This is borne out by the very fluctuating methods employed in indicating these changes in writing at the present time.

Consonants.—As in the modern language, there are no sonant aspires. They are occasionally written in tatnasas, but even here there is no consistency, and when a sonant aspirate is written we may be sure that the fact is of no importance. On the other hand, we must not reject the possibility that the customary omission of the aspiration of sonant aspirates is not original, but has been introduced during the process of handing down the text by word of mouth. In other words, we can judge nothing from the presence or the omission of the aspiration.

We are, however, on surer ground when we approach the second great law of Kāshmīrī pronunciation—that a final surd is always aspirated. These are regularly aspirated throughout the whole text, and this is original, and is not due to modern pronunciation. Thus in verse 5, rāth, night, rhymes with nāth, a lord. Now, the ṭh of nāth is original, and owes nothing to the special Kāshmīrī rule, but the original form of rāth is rāt, and the ṭ has been aspirated under the special rule. The fact that rāt would not rhyme with nāth shows that Lallā pronounced the word as rāth, and that consequently she did aspire her final surds.

Modern Kāshmīrī has a very weak feeling of the difference between cerebrals and often interchanges them, and also commonly, in village dialect, interchanges a cerebral t or ṭ with a dental r. So, Lallā has dōrī, for modern ḍōrī,
thoroughly, continually (compare Sanskrit dāvṛdhya-); dēshun or dēshun, to see (*drāyati); códun or córnu, to mount; gafun or garun, to form; hyudn (mod. hyurn), the gullet; mūdun or mūrnu, to triturate; paafun or parun to recite; zūdun or zūrn, bad habits.

Here also we may draw attention to the well-known fact that Kāshmirī has no cerebral Ṵ. A dental Ṷ is always substituted for it. Thus, Skr. kāṇa-, one-eyed, is represented by Ksh. kōn. This Ṭ, representing an original Ṵ, Lallā has changed to a dental Ṙ in the form kōrn. Finally, in this connexion, we have a modern dental Ṭ represented by Lallā's dental Ṙ in her chōr, for chūl, a waterfall.

The modern language shows a tendency to insert a ṭ before a long ṣ in the first syllable of a word. So, Lallā has gwāh (modern gāh), illumination; gārnu or gwārnu, to search; and nas or swās, ashes.

We have interchange of ḍ and  ṭ in wudun or wuzun, to awake from sleep.¹

Declension.—Substantives and Adjectives.—Kāshmirī has four declensions, viz. (1) a masculine a-declension; (2) a masculine i-declension; (3) a feminine i-declension; and (4) a feminine a-declension. This is the general explanation of the forms involved, and is a good representation of the present state of affairs, but from the point of view of origin it is not quite accurate. The true grouping would be to class the second and third declensions as ka-suffix-declensions, and the first and fourth as non-ka-suffix declensions. All nouns in the first and second declensions are masculine, and all those in the third and fourth are feminine. Some of the nouns of the fourth declension have really i-bases, and what distinguishes them from nouns of the third declension is not that they follow an a-declension—which they do not—but that they had no original ka-suffix.

For the sake of simplicity, I take the non-ka-suffix nouns first, and begin with the first, or masculine, declension. This

¹ The letter dh becomes  z before y. Wuzi probably < budhyatē, while bōzi, he hears, < bodhyatē.
is quite correctly described as an a-declension. Even the few surviving i- and u-bases follow it. Thus, the word gōṣā, a grass-seller, follows this declension, although it must be referred to a Sanskrit i-base *ghāsin-. The typical declension in the modern language is as follows:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom.</td>
<td>kūr, a thief.</td>
<td>kūr</td>
</tr>
<tr>
<td>Dat.</td>
<td>kūran.</td>
<td>kūran.</td>
</tr>
<tr>
<td>Instr. and Ag.</td>
<td>(kūr)</td>
<td>kūran.</td>
</tr>
<tr>
<td>Abl.</td>
<td>(kūrī), kūra.</td>
<td>kūra</td>
</tr>
</tbody>
</table>

It will be observed that, as in Prakrit, the dative is represented by the old genitive (cōrasya, cōrassa; cōrānām, cōrāya). The forms in brackets given for the instr. and abl. singular are nowadays described as 'old forms' and occur only in special words and idioms. The i-termination is to be referred to the Prakrit -ī. The instrumental and agent case is everywhere only a special form of the case which I call the ablative. The latter is used in many senses, and its use closely corresponds to that of the Latin ablative. Like that, it is frequently governed by a postposition corresponding to the Latin preposition. In such circumstances it corresponds to the general oblique case of Hindi nouns, and may, itself, also be called the 'oblique case', as is occasionally done in these pages.

In the old Apabhramśa dialect current in Kashmir before the birth of Kāshmiri the nominative and accusative singular of a-bases, masculine and neuter, ended in -n. Thus, in the first two verses of the ancient Kashmiri Apabhramśa work entitled the Mahārtha-prakāśa, we have para for param; ghasmaru for ghasmarah; bhairu for bhairavah; and cakku for cakram. This termination survived into Lallā's time, for she has paramn for paramah in v. 77.

We have interesting survivals of the oldest form of the modern dative singular. In v. 22, Lallā treats the word ātmā, self, as an a-base, and gives it a genitive ātmāsē (m. c. for ātmāsi), which I explain as a contraction of *ātmassa, with a survival of the original y of *ātmasya.—Kāshmiri pronunciation *ātmāsē,—in the final i; or possibly she may
have unconsciously endeavoured to reproduce a quasi-Sanskrit *ātmāsa. So, again, she has dévas for Prakrit dévassa, of a god, in 33, in which, according to the rule in all the Dardic languages, a vowel is not lengthened in compensation for the simplification of a consonantal group.

In the modern language the ablative generally ends in a short -a—a shortening of one of the Prakrit terminations -ād, ā, or of the Apabhramśa -ahu. Lallā occasionally has ablatives ending in long ā, as in āsā and sāsā in 18. Other examples are bratā (1) and vimarshā (16), but these occur at the end of a line, and the vowel may have been lengthened for the sake of rhyme.

The instrumental-agent in i and the ablative in i may be considered together. They are used in various senses. A locative is very common. For the pure instrumental, we have abhyūd in verse 1. Locatives are gaganś, in the sky (26); manī, in the mind (18, 45); and antś (54) or antih (33, 37, &c.), in the end. In the last example, the original hi-termination has survived. Lallā sometimes substitutes ē for the final i, as in athē, in the hand (10). In other cases the words occur at the end of a line, so that it is possible that the ē is here only i lengthened for the sake of metre. They are athē (98); garē, in the house (3, 34); māvāsē, on the day of the new moon (22). This termination i of the ablative occurs in all declinations, and we shall see that Lallā's change of the i to ē is very common.

In the modern language the instrumental-ablative plural ends in -av, also written -au. Perhaps -au would be the best representation of the true sound. We are at once reminded of the Prakrit termination -ād, -ān, Apabhramśa -ahu, of the ablative plural. In one place (53) Lallā has garu, which is to be translated as the locative plural of gara, a house. Its origin is evidently the same as that of the form with -av.

The other non-ku-declension is the fourth, and includes all the feminine nouns of this class. It has two divisions, viz. e-bases and i-bases. As an example of the modern declension of an a-base, we will take māl (Skr. mālā), a garland.
ON LALLĀ'S LANGUAGE

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Nom. māl.</td>
<td>māla.</td>
</tr>
<tr>
<td>Dat. māli.</td>
<td>mālau.</td>
</tr>
<tr>
<td>Instr.-Abl. māli.</td>
<td>mālav (mālay).</td>
</tr>
</tbody>
</table>

Which may be compared with the following Prakrit forms:

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom. mālā.</td>
<td>mālāō.</td>
</tr>
<tr>
<td>Gen. mālāē, mālāi.</td>
<td>mālāṇa.</td>
</tr>
</tbody>
</table>

It will be observed that Kāshmīrī has throughout lost the distinguishing termination -ā of the feminine. So also in Apabhramśa (He. iv, 330. Cf. Pischel, § 100).

Besides the above, Lallā has other forms. For the dative singular, she has dāvē (74), in the flood, and watē (98), on a road. Numerous other instances of datives or agents singular in -ē occur at the end of a line, such as hālē (4), from hāl, a bellows-pipe; Lalē (76), by Lallā; prahē (105), by love; tonē (76), to the body (Pr. tuṇē); watē (98), on the road; yībhē (45), with a wish (icchā); zūnē (9), to the moonlight (jyōtmāyāḥ, jōuhōē).

The second division, consisting of nouns with i-bases, is the so-called irregular fourth declension. In the nominative singular the termination -i of the bases is dropped, and the word is otherwise unchanged. But in the other cases, before the old vowel terminations, the -i- with the following vowel becomes ū-mātrā. This ū-mātrā, according to the usual Kāshmīrī phonetic rules, has certain epenthetic effects on the preceding vowel and consonant, for which see the usual grammars. The word hān (Skr. hāni-), loss, is therefore thus declined:

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. hān.</td>
<td>hōṇū.</td>
</tr>
<tr>
<td>Dat. hōṅū.</td>
<td>hōṅūn.</td>
</tr>
<tr>
<td>Instr.-Abl. hōṅū.</td>
<td>hōṅūv.</td>
</tr>
</tbody>
</table>
The corresponding Prakrit declension would be:—

Singular. Plural.
Nom. हानि। हाठो, Ap. हाठिन।
Gen. हानिव। हाठिना।
Abl. हान्व। हाठिन, Ap. हाठिनहु।

As modern Kāshmirī अ-मात्र represents an original ऐ, it is not surprising that Lallā should use the older form दौन, as the agent case of दाृ, a stream (39, 40), instead of the modern दोृ।

Turning now to the ka-declensions, these are the second and the third. The second declension consists only of masculine nouns, and the third only of feminine.

In the case of an a-base, the original termination of the base, together with the ka-suffix, becomes -aka-, and in the case of an i-base it becomes -ika-. I have not yet noted any instance in Kāshmirī of the ka-suffix added to a u-base.

In the second declension, an a-base is thus declined in the modern language. The noun selected is वाठु, a monkey:—

Singular. Plural.
Nom. वाठु, वाठ। वाठ।
Dat. वाठवास। वाठवान।
Abl. वाठर। वाठरव।

The corresponding Prakrit forms would be:—

Singular. Plural.
Nom. वानर। वानर।
Gen. वानरास्स। वानरास्स।
Abl. वानरादी, वानरादी। वानरादी।

It will be observed that, except in the nominative singular, the Kāshmirī declension has become exactly the same as in the first—non-ka—declension. The nominative singular is really वाठ।, but, as usual, the final अ-मात्र epenthetically affects the preceding अ, and the word becomes वाठ। or वाठ।. As अ-मात्र is not itself sounded, this is commonly written वाठ, and words of this group are treated by Kāshmirī grammarians as exceptional words of the first declension.
For a ka-noun with an i-base, we have as an example the word hostu, an elephant. The modern base of this word is hast-, but, in the nominative singular, the a has become o under the influence of the following u-mātrā. It is thus declined:—

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
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</thead>
<tbody>
<tr>
<td>Nom. hostu</td>
<td>hāsti</td>
</tr>
<tr>
<td>Dat. hastis</td>
<td>hāstēn (for hastyan).</td>
</tr>
<tr>
<td>Instr.-Ag. hasti</td>
<td>hāstēv (for hastyan).</td>
</tr>
<tr>
<td>Abl. hasti</td>
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</tbody>
</table>

The word hostu represents an earlier hastikōḥ, and this would be declined as follows in Prakrit:—

<table>
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<tr>
<th>Singular</th>
<th>Plural</th>
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<tbody>
<tr>
<td>Gen. hatthiaśa.</td>
<td>hatthiāna.</td>
</tr>
</tbody>
</table>

The Kāshmīrī word hostu is not a tātsama. In Kāshmīrī a Prakrit īṭh is not uncommonly represented by ēt. E.g. Skr. vārthakaḥ, Pr. satthaō, Māgadhī Pr. ēstāē, Ksh. vostu, possessed of.

It is a noteworthy fact that while some Kāshmīrī a-bases with the ka-suffix are declined like wāduru, the great majority have changed their base-forms, and are treated as if they were i-bases. For instance, the word gurū, a horse (sg. dat. guris, abl. guri, and so on) follows hostu, an i-base, although the Sanskrit original is ghōtakaḥ, Pr. ghōdāo, which is an a-base. This peculiarity certainly goes back as far as Lallā’s time. She gives us hāti (32) as the plural nominative of horu (hutakaḥ), struck, and mōkhāti (6), the plural nominative of mōkhora (muktakaḥ), released, and so many others. In one case she hesitates between the two forms. She takes the word makoru or makura, a mirror, and gives its dative singular as makuras (a-base) in 31, and as makari (i-base) in 18.

I suggest that the origin of the treatment of a-bases as if they were i-bases is of a complex character. In the first place, when the intervocalic k of the ka-suffix is elided, a y may or may not be substituted for it. If no y is inserted,
the word remains an a-base, and there is an end of the matter. But if a y is inserted, a word such as ghôṭakaḥ becomes ghôḍayō, from which the transition to *gurīṇ, gurīṇ is easy. Then, again, the fact of the analogy of feminine ka-bases must be taken into account. Practically all these end in -ika-, and in Kāshmirī must be treated as i-bases. Finally, we know that in dialectic Prakrit -ika- was sometimes substituted for -aka- (Pischel, § 598). I believe that all these three causes contributed to the change of a-bases to i-bases in Kāshmirī.

We have seen that in modern Kāshmirī the sg. abl. of an i-base in this declension ends in -ī, as in ħasti. Lallā occasionally makes it end in -ī, and this is quite in accordance with the Prakrit form. Thus, from dūrī, far, she has dūrī (36), for modern dūri; and from morī, a hut, she has marī (K. Pr. 57), for mod. marī. The latter word occurs at the end of a line, and the termination may be due to metrical exigencies.

The pl. nom. ends in ī, as in kāstī. Lallā on three occasions lengthens this ī, when at the end of a line, to ī or ē, viz. in ān̄fī, rams (77); nālī, cowry-shells (81); and nāmē, alike (16).

She makes the plural ablative end in -īv in pairīv, from pūrī, a foot (38). This, however, is little more than a matter of spelling.

The third, or feminine ka-declension appears in the following form in the modern language. The word taken as an example is gurīṇ a mare.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. gurīṇ</td>
<td>gurē (for gurya)</td>
</tr>
<tr>
<td>Dat. gurē (for gurya)</td>
<td>gurēn (for gurya)</td>
</tr>
<tr>
<td>Instr.-Abl. guri</td>
<td>gurē (for gurya)</td>
</tr>
</tbody>
</table>

The corresponding Prakrit forms would be:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. ghōḍiāa</td>
<td>ghōḍiāa</td>
</tr>
<tr>
<td>Gen. ghōḍiāā, ghōḍiāā</td>
<td>ghōḍiāana</td>
</tr>
</tbody>
</table>

As ē and i are interchangeable in Kāshmirī, the difference between the singular dative and ablative is only one of
spelling, and as a matter of custom the two forms are often interchanged even by the most careful writers. The spelling given here is that of Īśvara-kaula.

It should be remembered that ū-mātrā in Kāshmirī represents an original ī, so that the older form of gurā would be guri. So Lallā has kīshi for kishā, like, in 10 and 77; mōjī (97, end of line), for mōjā, a mother; pūshōṃ (39, 49, end of line), for pūshōṃā, a florist; thāji (33, end of line), for thūjā, a shrine.

So, for the singular dative, we have wāhawaṅī, for wāhawaṅē, flowing (57, end of line).

The Genitive Case.—Lallā’s use of the genitive differs somewhat from that customary in modern Kāshmirī. Nowadays there are three suffixes of the genitive, with sharply distinguished functions. These are -nkā, -nnā, and -hondā. The suffix -nkā is used with all singular masculine nouns without life. In this case Lallā follows the modern custom.

The suffix -nnā (fem. -ūnā) is used only with singular male proper names, as in rāmunā, of Rāma. Lallā uses it with other nouns also, as in samārūnā, of the universe (6); maraṇūnā (fem.), of dying (73–6); pukunā, of the month of Pauṣa (83); huda-hudūnā (84) (fem.), of unknown meaning; and karmūnā (fem.), of fate (107).

In the modern language -hondā is used:—

(1) With all feminine nouns, singular or plural.
(2) With all masculine plural nouns.
(3) With all animate masculine singular nouns, except proper names.

It governs the dative case, and as the dative singular of all masculine nouns ends in s, we get forms such as būras-hondā, of the thief; hastis-hondā, of the elephant. In such cases, the k of -hondā is dropped after the s, and the form for animate masculine singular nouns becomes as in būra-soudā, hāstī-soudā. In two passages (88, K. Pr. 57) Lallā makes -hondā govern the ablative, in lūka-hondā, not lūka-soudā, of people. Possibly this is for lūkan-hondā, in the plural, with the n elided. The word lūk- is employed both in the singular and in the plural to mean ‘people’.

Adjectives.—Only the numerals call for remarks. The word
for 'three' is trāh, instead of the modern trēh or trih. It is treated as a singular, with an ablative trayi, in verse 50, as compared with the modern ablative plural trēyan. For 'five', besides the modern pānte, we have the tatsama panca (79). Other numerals, e.g. shēh, six, are treated as plurals. Cf. pl. dat. shēn (13).

Pronouns.—The pronoun of the first person calls for no remarks. For the second person, the singular dative is not only the modern bē, but also (13) tōyē, a form not used in modern Kāshmirī. In the modern language, whenever the pronoun of the second person appears in a sentence, it must always also appear attached to the verb, as a pronominal suffix. For instance, we must say bē golu-thē, not bē gol, destroyed by thee, i.e. thou destroyedst. But in one case (64), Lallā omits the suffix and has bē golā.

The modern word for 'this' is yih. Lallā also has an older form yihū (for yihu) (1, 20, 58), with a feminine yiha (54).

The modern nominative masculine of the relative pronoun yih is yus, who. That this is derived from an older yisū is shown by Lallā's yusū (i.e. yisū) (20, 24, &c.). The feminine is yōsa (52), mod. yōsa.

In addition to the usual indefinite pronoun kēh, some one, any one, Lallā has (55) a plural agent kandēve, from which we can deduce a nominative singular kondū, unknown to the modern language.

Under the head of phonetics, attention has been called to the form yaitu, for modern yitū, as much as.

Conjugation.—In the modern language the conjunctive participle ends in -i(h), derived from the Sanskrit -tya, as in mōrit(h), having killed, corresponding to a quasi-Sanskrit *māritya. In Kāshmirī poetry and in village talk this form is sometimes used as a past participle. Thus, in the Śiva-parināya, 1630, we have chus bōh khasith, I am ascended, lit. I am having ascended. In two passages Lallā gives this participle an older form, more nearly approaching the original. In 27, she has khaśiṭī, having ascended, and in the same verse she has lāśiṭi (in the sense of the past participle), they lived long. In the modern language, the word kēth is often
pleonastically added, as in *dīth kēth*, having given; *hēth kēth*, having taken. In the 12th verse, Lallā gives instead of these forms *dīth karīth* and *hēth karīth*, which show the origin of this *kēth*. In these Dardic languages the elision of a medial single *r* is common. *Karīth* is itself the conjunctive participle of *karun*, to do, and its use is exactly paralleled by the Hindi use of *kar-kō* added pleonastically to a conjunctive participle in that language.

The present participle in the modern language ends in *-ān*, as in *karān*, doing; but in poetry and in village-speech it often ends in *-an*, as in *karan*. So, Lallā has (48) *bhāḍān*, seeking, and *gvāran*, searching.

The verb *lōsn*, to become weary, is irregular in the modern language, making its past participle *lūsū*, with a feminine *lūsū* or *lūkhū*. Lallā (3, 44, &c.) gives the past participle masculine as *lūstū*, of which the feminine form would be, quite regularly, the modern *lūkhū*, which she also employs.

The Sanskrit present has become a future in modern Kāshmirī. Besides this customary sense it is also used where we should employ a present subjunctive, and, occasionally, in its original sense of a present indicative. For our present purposes we can call this Kāshmirī tense with its threefold meanings the ‘Old Present’. It is thus conjugated in the modern language, taking *salun*, to flee, as our sample verb:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>bala</em></td>
<td><em>balav</em></td>
</tr>
<tr>
<td>2. <em>balakh</em></td>
<td><em>baliv</em></td>
</tr>
<tr>
<td>3. <em>bali</em></td>
<td><em>salun</em></td>
</tr>
</tbody>
</table>

Corresponding to the Prakrit:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>calāmi</em>, <em>calāli</em></td>
<td><em>calāmi</em>, <em>calāli</em></td>
</tr>
<tr>
<td>2. <em>calami</em>, <em>calahi</em></td>
<td><em>calami</em>, <em>calahi</em></td>
</tr>
<tr>
<td>3. <em>calai</em></td>
<td><em>calanti</em>, <em>calakhi</em></td>
</tr>
</tbody>
</table>

It may be added that the terminations of the Kāshmirī second person are evidently modern pronominal suffixes, which, as explained under the head of pronouns, must, in the case of this person, always be added to the verb.

Lallā more nearly approaches the original form of the first
person singular in āsā, I may be (18), which, however, comes at the end of a line. We see traces of the original i of the second person singular in sānēkh (64), for sānak, thou wilt know. In the third person singular she has, over and over again, a final ē instead of the final i. A few examples are móbē (11), lūrē (16), pēyē (18), gakhē (19, 45), rōbē (21), āsē (22), and so many others. In the modern language, this i usually becomes ē before pronominal suffixes.

When pronominal suffixes are added to this tense, Lallā now and then does not follow the usual modern practice. Thus, she has lagī-m, mod. lagē-m, it will be attached to me (41); khēyi-wō, mod. khēyi-wa, he will eat for you (K. Pr. 102); ninan-ay, mod. nin-ay, they will carry thee (K. Pr. 57); karin-ēy, mod. karan-ay, they will make for thee (74); mārin-ēy, mod. māran-ay, they will kill for thee (71). In the last two cases the forms of the 3rd person plural would, in the modern language, belong to the present imperative, and not to this tense.

The past tense is formed from the past participle, which, in the masculine singular, ends in u-māṭrā. Lallā lengthens this to ū at the end of a line in mōtē, for mōtē (1). It will be observed that, unlike u-māṭrā, the long ū does not epenthetically affect the preceding vowel. The feminine singular of this participle ends in ū-māṭrā, but, in tōjē and pōjē (both in 62), Lallā makes it end in ī-māṭrā. As already stated, ū-māṭrā always represents an older ī.

A second form of the past tense, in the case of some verbs, ends in au(v) or ē(v), as in gau(v), (m. pl. gau), gone; pga(u)(v) (f. sg. pēγē), fallen. For the masculine plural of gau, Lallā once has an older form gāyē (66), written gaiy in 93; and, for the feminine of pgaun, she has, with the suffix of the second person singular, pēyi-y, for modern pēyē-y, fell to thee.

The past tenses of two verbs require special notice. In the modern language, the past tense of kārun, to do, to make, runs as follows:—m. sg. kōru-m, pl. kāri-m; fem. sg. kūr-m, pl. karē-m, I made, and so on for the other persons. In 81, Lallā has kiyē-m instead of kārē-m, a form quite unknown to the modern language, but reminding us of the Hindi kīya. The other verb is dēshhun, to see, modern past participle dyūthē. In the modern language, this verb always has a cerebral ū,
but Lallā has it, as has been pointed out under the head of phonetics, both cerebral and dental. Moreover, not only does she use the modern past participle dyūṭā, but she also uses another past participle dyūkhā (for ḍēkhā) (44), which may be compared with the Hindi ḍēkhnā.

The third person (singular or plural) of the imperative ends in -in, as in karun, let him or them do or make. With the suffix of the first person singular it becomes kārn-am, let him or them make me. Lallā changes the a of the suffix to ē in dāpēn-ēm, let him or them say to me (21); gāmdēn-ēm, let him or them bind on me (21); kārn-ēm, let him or them make for me (21); pādhēn-ēm, let him or them recite for me (18, 21). It will be remembered that there was a similar change of u to ē in the second person singular of the old present. There was also a similar change in the case of suffixes added to the third person plural of the same tense, in which the same person also took the form of the imperative.

The polite imperative is formed by adding ta to the simple imperative. At the end of a line Lallā lengthens this in kētā and pētā, both in 28. The second person plural is ditō, modern dijētēv, please give ye (100).

The future imperative is made by adding zē to the simple imperative. Lallā changes this to zē in pēzē, he must fall (45). A similar change occurs in khezē, he must eat (90), but here it is at the end of a line.

Indeclinables.—These call for but few remarks. A final i becomes ē at the end of a line in atē, there (2, 98); latē, there (41); and kune, anywhere (9, 11; K. Pr. 201).

The adverb and conjunction ta appears in a strengthened form as lōy in several places; and similarly na, not, is strengthened to nā or nō, and the prohibitive particle ma to mō or maun. For all these see the Vocabulary.

The emphatic suffix -y is added in scores of instances without giving any emphasis at all, and apparently merely for the sake of metre. It is hence often difficult to say whether emphasis is intended or not. It often appears as an i-mātrā, and then seems to be always emphatic, as in tāsī, to him only (65); lāti, it is I, even I, Lallā (105); tūri, there verily (19, 61); yūri, in the very place where (61); sadōyi (from sadā), always (7).
APPENDIX III

ON LALLĀ'S METRES

[By Sir George Grierson]

The subject of Kāshmirī prosody has never been investigated, and hardly anything is known about it. The following remarks may therefore be found of interest.

We may say that, in Kashmir, two distinct metrical systems are known and cultivated. The first is that used for formal works, such as epic poems and the like. Here Persian metres, with many irregularities and licences, are employed. Numerous examples will be found in the edition of Maḥmūd Gāmi's Yūsuf Zulaikhā published by the late K. F. Burkhard in the 'Zeitschrift der Deutschen Morgenländischen Gesellschaft', vols. xlix and liii. In that case we have a poem written by a Muslim in the Persian character, and the use of Persian metres is to be expected, but we find the same system in epics written by Hindus. For instance, a great portion of the Śīva-parīṇaya of Kṛṣṇa Rādzān is in the well-known hāzaj metre, and the same is employed in the narrative portions of the Śrīrāmāvatāra-carita of Dēvākara-prasāda Bhaṭṭa, a writer of the eighteenth century. As an example of the latter, I may quote a couple of lines:

\[ \text{gōbrūr āsuk-ṇa baunbaul ḍaṇu tamīs man} \\
\text{tīthay yitha nūrē pōnīs manz chuh kōpaṇ} \]

He had no son, and his mind was agitated,
Just as (the reflection of) the sun trembles in the water.

If, with the customary licence, we read the words ḍaṇu and yitha each as one long syllable, we have at once a complete hāzaj:

\[ 0----, 0----, 0---- \]

\[ 0----, 0----, 0---- \]
The other metrical system is used in songs, and is by no means so simple a matter. I regret that, during my own stay in Kashmir, I neglected to study it, and when, after my return to this country, I endeavoured to ascertain from native sources what rules were followed in such compositions, I failed to obtain any definite information. All that I could gather was that a poet scanned his verses by ear. A long and minute examination of scores of songs led me to no certain conclusion beyond the fact that a stress-accent seemed to play an important part. Here and there I came across traces of well-known metres, but nowhere, even allowing for the fullest licence, did they extend over more than a few lines at a time. In the year 1917, Sir Aurel Stein had occasion to visit Kashmir, and with his ever inexhaustible kindness, undertook to investigate the question. With the help of Pandit Nityananda Sastri and a Sravakā, or professional reciter, he ascertained definitely that in songs the metre depends solely on the stress-accent. In Lalla's verses, four stresses go to each pāda, or line. Thus, if we mark the stressed syllables each with a perpendicular stroke, the first two songs would be read as follows:—

1.

\[ \text{abhýös} i \text{navikās tayē wōthū} \]
\[ \text{gaganas sagun myūl} u \text{niṃ bratū} \]
\[ \text{shūn gol} u \text{ta aniṃay mōtū} \]
\[ \text{yuḥuv wōpades} h chuy baṭū \]

2.

\[ \text{wūkh mānas kōl-akōl nā atē} \]
\[ \text{bhōpi mudri ati nā praveś} h \]
\[ \text{rōzan shiwa-shēkath nā atē} \]
\[ \text{mōt} u \text{yēg kūk ta sūy wōpades} h \]

So far as I am aware, this is not paralleled by any similar metrical system in Persia or Northern India; but it is interesting.
to note that, although stress is the sole criterion of the metre, some of the songs give forth distant echoes of well-known Indian methods of scansion. Take, for instance, the second verse quoted above. It will not scan according to Indian rules, but nevertheless its lilt is strongly suggestive of the Indian dōhā. The dōhā is a metre based on instants, each of which is the time occupied in uttering one short syllable, one long syllable counting as two instants. Each half-verse is divided into the following groups of instants:—6+4+3, 6+4+1. The group of 3 is generally an iambus (− −), and the second half-line generally ends in a trochee (− −). The opening verse of the Sat-saiyā of Vihārī is a good Hindi example:—

\[
\begin{align*}
6 & \quad 4 & \quad 3 \\
\text{mērī bhavau} & \quad \text{būdhā} & \quad \text{hurau} \\
6 & \quad 4 & \quad 1 \\
\text{Rādhā nāgari sōi} & \\
6 & \quad 4 & \quad 3 \\
\text{jā tana kī} & \quad \text{jhāī} & \quad \text{pālai} \\
6 & \quad 4 & \quad 1 \\
\text{Śyāma harita} & \quad \text{dūti hōi} & \\
\end{align*}
\]

It will be noticed that in Lallā’s second verse, as in a dōhā, the first and third lines end in a strongly marked iambus. So, again, the second and fourth lines end in a heavy long closed syllable, which, with the inherent vowel, not pronounced, of the final consonant, is really a trochee, as in the above dōhā. But this is not all. In Lallā’s verse, if we read the unstressed \text{mu} of \text{mudri}, and the word \text{nā} as short, thus:—

\[
\begin{align*}
6 & \quad 4 & \quad 1 \\
\text{ābhōpi mudri ati} & \quad \text{na prāvēsh(a)} & \\
\end{align*}
\]

it would scan, like the second section of a dōhā in instants:—6+4+1.

In the same way, other songs that I have examined show traces of other well-known metres, Persian or Indian, and it is evident that the rude village compositions which developed into the verses of Lallā were originally intended to be based on some standard metre, but that in the mouths of the rustics stress became substituted for quantity.
ON LALLA’S METRES

So far as my experience goes, no such development has
taken place in Hindostan or the Panjab. Here the rules of
prosody depending on the quantity of each syllable are
everywhere followed, although, of course, in the ruder songs,
great metrical licence prevails. We observe a similar state of
affairs in Southern India. A series of Kanarese Ballads was
published in the Indian Antiquary by the late Dr. Fleet, and
regarding them he observes ¹ that they follow the principle of
Kanarese metre consisting of feet of four instants each.
But no absolute metrical precision is aimed at; and—though
the principle of construction is distinctly recognizable—in
carrying it out by scanning or in adapting the words to the
airs, short syllables have been drawn out long and long
syllables clipped short, ad libitum. . . . The rhythm of the
songs can only be learned by actually hearing them sung.

I believe that the only Indo-Aryan language that shows
a tendency to substitute, as in Kāshmirī, stress for quantity
is Bengali. It will have been observed that in Lalla’s verses
quoted above there is a stress on the first syllable of every
line. Similarly, Mr. J. D. Anderson ² has shown that in
Bengali verse, although quantity is sometimes nominally
observed, the metre is conditioned by a strong phrasal stress-
accent falling on the beginning of each line and on the first
syllable after each casura. Usually the verse consists of a
fixed number of syllables, wholly independent of quantity;
and this number, regulated and controlled by the stress-
accents, constitutes the metre. Mr. Anderson—and I am
entirely of his opinion—is inclined to see Tibeto-Burman
influence in this metrical system of Bengal. Could we be
justified in suggesting a similar foreign influence in Kashmir?
The population of the Happy Valley is far from being
homogeneous. Local tradition compels us to consider it as
very probable that, although the upper classes are probably of
the same stock as that of North-Western India, a substratum
of the inhabitants is connected with non-Indian tribes whose
original home was Central Asia, and this is borne out by the

² JRAS, 1914, pp. 1046 ff.

1 2
results of philological inquiries. It was in this substratum, not amongst the learned Pandits of Kashmir, that the rude songs which developed into Lallā’s verses and into the songs of modern Kashmir took their rise.

A well-known parallel to Lallā’s abandonment of quantity in exchange for stress-accent is to be found in medieval Greek and Latin poetry. Here, of course, there can be no question of mutual influence, although we find just the same state of affairs. The accentual poems of Gregory of Nazianzen bear much the same relation to the other poems composed by him and by the writers of classical times that the verses of Lallā bear to the amiam pānakavam of Hūla and of the older Indian poets whose quatrains are preserved in his anthology.

G. A. G.
## APPENDIX IV

**CONCORDANCE OF THE VERSES IN MS. STEIN B AND IN THE PRESENT EDITION**

<table>
<thead>
<tr>
<th>No. of Verse in Stein B</th>
<th>No. of Verse in present edition</th>
<th>Remarks</th>
<th>No. of Verse in Stein B</th>
<th>No. of Verse in present edition</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>13</td>
<td></td>
<td>30</td>
<td>65</td>
<td>A mixture of 5 and 65 in MS.</td>
</tr>
<tr>
<td>2</td>
<td>8</td>
<td></td>
<td>31</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>46</td>
<td></td>
<td>32</td>
<td>54</td>
<td></td>
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<tr>
<td>4</td>
<td>47</td>
<td></td>
<td>33</td>
<td>52</td>
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<tr>
<td>5</td>
<td>7</td>
<td></td>
<td>34</td>
<td>80</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>36</td>
<td></td>
<td>35</td>
<td>53</td>
<td></td>
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<tr>
<td>7</td>
<td>17</td>
<td></td>
<td>36</td>
<td>11</td>
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<tr>
<td>8</td>
<td>27</td>
<td></td>
<td>37</td>
<td>75</td>
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<tr>
<td>9</td>
<td>39</td>
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<td>38</td>
<td>64</td>
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<td>10</td>
<td>40</td>
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<td>39</td>
<td>73</td>
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<td>11</td>
<td>33</td>
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<td>40</td>
<td>74</td>
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<tr>
<td>12</td>
<td>23</td>
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<td>41</td>
<td>76</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>16</td>
<td></td>
<td>42</td>
<td>81</td>
<td>Stein B 42 and 43 are variants of the same verse.</td>
</tr>
<tr>
<td>14</td>
<td>2</td>
<td></td>
<td>43</td>
<td></td>
<td></td>
</tr>
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<td>15</td>
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<td>44</td>
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<td>16</td>
<td>10</td>
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<td>45</td>
<td>57</td>
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<td>17</td>
<td>77</td>
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<td>46</td>
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<td>18</td>
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<td>12</td>
<td></td>
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<tr>
<td>28</td>
<td>70</td>
<td>Wrongly numbered 19 in MS.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>5</td>
<td>Wrongly numbered 20 in MS.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

These verses do not form part of the collection in Stein B, but are scribbled in at the end as a kind of appendix, and are not numbered.
VOCABULARY

This vocabulary contains every word in the foregoing verses of Lalla, with a reference to each place in which it occurs. The order of words is that adopted by Sir George Grierson in other works on Kashmiri, the arrangement being based on the English alphabetical order of the consonants, without regard to the vowels. The latter come into consideration only in cases in which the same consonant is followed, or the same consonants are separated by different vowels. Thus, the different words containing the consonants tr will be found in the succession tar, tor, toru, tur, and turu. All words beginning with vowels are arranged together at the commencement, their mutual order being determined by the consonants. Long and nasalized vowels are not differentiated from short ones, except in cases where the difference between two words depends only on such variations. A similar principle has been followed in the case of diacritical marks. For instance, pithis precedes petarum, because h precedes r, the difference between t and t being ignored. The letter b follows t (and t). As the consonants v and w merely represent different phases of the same sound, they are treated, for the purposes of alphabetical order, as the same letter.

In Kashmiri the sonant aspirates gh, dh, dh, and bh lose their aspiration, although, in the case of tattvam, the aspiration is sometimes retained in writing. Even in this latter respect there is no uniform custom, the same word being written indiscriminately with or without the aspiration. At one time a man will write abhyas, and at another time he will write abhyas. Similarly, Lalla writes bharaya, a wife, with bh, but buh (Sanskrit bhuta), a principle of creation, with b. The latter is a Saiva technical term, and, of all words, we should have expected it to be spelt in the Sanskrit fashion. To avoid confusion, I have therefore, for the purposes of alphabetical order, treated each of these sonant aspirates as identical with its corresponding unaspirated letter. That is to say, gh will be found in the place allotted to g, dh in that allotted to d, dh in that allotted to d, and bh in that allotted to b.

G. A. G.

1 The sonant aspirate jh does not occur.
WORDS BEGINNING WITH VOWELS

ä, interj. added to pāshi (see pāshun) m. e., and with it forming paśhyā, 16.

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

abōdi, adj. one who has no knowledge, a fool, i.e. one who has no knowledge of himself; pl. nom. abōdi, 6.

abakha, a word of doubtful meaning; perhaps = clumsy, stupid, 85, q.v.

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

abēn, adj. c. g. not different, identical; abēn vimarshā, (they are) identical, (as one can see) on reflection, 16.

abhyaśa, m. repeated practice, esp. of yōga or of meditation on the identity of the Self with the Supreme, 1; habitual practice of a course of conduct, 20; sg. ag. abhyāśa, 1.

achī, f. the eye; achē laganē tālāv, the eyes to be turned upwards, K. Pr. 102; achēn hyuhu, like the eyes, K. Pr. 201.

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

adal tā wadal, m. interchange, confusion, K. Pr. 102.

adunu, adj. non-dual; (of the mind) convinced of the non-duality or identity of the Self with the Supreme, 5, 65.

aham, I, the ego; aham-vimarshē, by reflection on the nature of the ego, 15.

āhārana, to eat food; impve. sg. 2, āhār, 28.

oku, card. one: with emph. y, okyu, one only, the only one, the unique, 34; m. sg. abl. aki nēngi, at one time, on one occasion, 50; nimēshē aki, in a single twinkle of the eye, 26.

Cf. yēka.

akh, card. one, 34; as indefinite article, a, 50, 83 (bis); akhā, one, a single one, K. Pr. 150. Cf. yēka.

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

okkun, to make a mark: to impress a mark upon anything, to brand anything; impve. sg. 2, okku, 76.

akkēr, m. a syllable, such as the syllable ōm, or the like, 10.

akōl, m. that which transcends the kula, i.e. the sphere of the Absolute, or of Transcendental Being, 79; kōl-akōl, the totality of all creation, 2. See kōl, and Note on Yōga, § 19.
akriy, adj. c. g. 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. pat); the wine of bliss or nectar of bliss, said to flow from the digits of the moon (see vōm); al-thān, the place of this nectar, the abode of bliss, i. e. union with the Supreme, 60. Al-thān, however, may also be explained as equivalent to the Sanskrit alaṁ-sthāna, i. e. the place regarding which only 'neti neti' can be said, or which can be described by no epithet, the highest place (anuttara pada), i. e. also, union with the Supreme.

alōndů, adj. (f. alōnzû), pendant, hanging, 102 (f. sg. nom.).

alav, m. a call, a cry;—dγυνů, to summon, K. Pr. 102.

ālawun, to wave, move up and down; pres. part. ālawin, K. Pr. 57.

āmû, ami, see ath.

ōm, the mystic syllable ōm, the pranava; sg. gen. ṁaki cōṅka, with the whip of the pranava, 101; ōm-kâr, the syllable ōm, 34, 82.

It is believed that the syllable ōm contains altogether five elements, viz. a, v, m, and the Bindu and Nāda, on which see Note on Yōga, §§ 23, 24, and anukath.

ōmu, 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. āmu, 106.

amar, m. clothing, clothes, garments, 28, 76.

amoṁu, adj. undefiled, pure, free from all defilement (of the Supreme), 64.

amalōnu, adj. (f. amalōnû), undefiled, 21 (f. sg. nom.).

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

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

onu, adj. blind; m. pl. ag. anyau, 59.

anâd, adj. c. g. without beginning; existing from eternity, an epithet of the Supreme, 72.

andar, postpos. in, within; kūtharē-andar, in the closet, 101; andaray akwu, one must enter into the very inmost part, 94; andarīg, from the inmost recesses, 109.

andarũmu, adj. (f. andarîmu), 104), belonging to the interior, inner, 4, 104.
anāhath, adj. e. g. unobstructed, whose progress is perpetual; (often) that of which the sound is everlasting, the mystic syllable ōṃ (15), also called the anāhath śēbd, or (33) anāhata-rav. In Sanskrit it is called the anāhata-dhvani (Note on Yōga, § 23). It is described as having the semblance of inarticulateness (avyaktānvikṛtāprāya), 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 (Skr. anāhata), i.e. perpetual, because it never comes to a close but vibrates perpetually (an-astam-itā-rūpatvāt). 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 Śaiva technical term anāhata sometimes does not designate ōṃ, but is applied to other things. For instance, it is used as the name of the fourth of the mystic cakras, or circles. See Note on Yōga, §§ 15, 17, 23, 25, 27.

anāmay, adj. e. g. 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; vagi annun, to bring under the rein, to bring into subjection, 37; layē annun, to bring under subjection by concentration of the mind and breath, 82.

Fut. sg. 3, ami, 37; past. part. m. sg. with suff. 1st pers. sg. ag. onum, 82.

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

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

anewy, m. logical connexion; tenor, drift, purport; the real truth (concerning anything), 59.
apān, m. one of the five vital airs (1, prāna, 2, apānā, 3, samāna, 4, udāna, 5, vyānu). Of these, two (prāṇa and apānā) are referred to by L. D. See Note on Yōga, § 16 note.

The apāna (Kṣh. apān) is the vital air that goes downwards and out at the anus. The prāna is that which goes upwards and is exhaled through the mouth and nose. For perfect union with the Supreme, it is necessary to bring these two into absolute control, 26. Cf. Deussen, Allgemeine Geschichte der Philosophie, i. 2, p. 248, 3, p. 70. See Note on Yōga, §§ 2, 16, 21, 23, and Articles nādi and prāṇa, 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., with emph. y, aputīy, 32.
ōr, adv. there, in that place; ēra-y, even from there, K. Pr. 102.
arg, m. an offering of unhusked grain made in worshipping a god (Skr. argha, in a slightly different sense), 42.
arṣh, m. the sky, the firmament; sg. dat. (in sense of loc.), arṣhēs, 50.
arṣun 1, m. the act of worshipping, worship, 58.
arṣun 2, to worship; inf. arṣun, 10; fut. pass. part. arṣun, worship is to be done (with dat. of obj.), 33.
arṣuṇ, m. the result of labour, earnings, 61.
ōr, m. the mouth; sg. abl. ōnā (a form not found in modern Ksh.), 18.
avikavār, m. a rider (on a horse), 14, 15.
avun, to laugh; fut. (in sense of pres.) sg. 3, asī, 46.
avun, 2, 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; ēnapth, having been, i.e. whereas thou wast formerly (so and so, now thou hast become such and such), 86.
Conj. part. ēnapth, 84–6. Fut. ind. and pres. subj. sg. 1, ēnā (m. c. for ēnā), 18; 3, ēnī (in sense of pres.), 46; ēnē (m. c.) (fut.), 22; pl. 3, ēnun, 92; impv. sg. 2, ēn, 20, 36, 55, 64.
avā, adv. slowly, gradually, 80.
avununā, n. ag. one who is or continues; athir ēnavununā, that which is permanent, 73.
avā, f. the shoulders; the rope for tying a burden on the shoulders; atā-gaṇḍ, the knot by which this rope is tied, 108.
avt, adv. there, in that place, 2; atē, m. c. for ati, 2 (bis), 98.
av, pron., that (within sight); adj. sg. ag. m. āmī, K. Pr. 150; abl. āmī, 107.
avha, m. the hand; athha-wās karun, (of two persons) to join hand in hand, to hold each other’s hand (for mutual confidence), 92; sg. abl. athha trāvun, to dismiss from the hand, to let loose, to set free, 88; loc. athē, in the hand; (to be) in a person’s possession, (to come) to hand, 98, K. Pr. 18; athē hyon, to carry in the hand, 10.
avmā, m. the Self; esp. the Self as identical with the Supreme; old. sg. gen. ātmāsē (probably m. c. for ātmāsi, quasi-Sanskrit *ātmangya), 22 (see p. 133).
avbhān, adv. not torn; hence, uninterruptedly, continuously, 19.
avbhun, to become weak, feeble, emaciated; pres. part. abhun, becoming feeble, hence, warily, 19.
abun, to enter. Fut. pass. part. m. sg. abun, it is to be entered, i.e. you should (or may) enter = 'come in', 94; impv. pol. sg. 3, mata ḍītan, lit. let him not enter (as a question), i.e. he certainly does enter, 53; past f. sg. 1, bāyēs, I (f.) entered, 68.

ā, ḍī, āyē, āyēs, see guna.

bā, interj. Sir! 87 (bis), 88 (quater).

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

bōchu, f. hunger, 37; abl. bōchā- (for bōchi-) sūty marun, to die of hunger, 83.

bicōrē, adj. (f. bicōrē), without means, without resources, destitute, unfortunate, wretched; f. sg. ag. bicāri, 89.

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

bōďa, adj. wise, a wise man, one who is intelligent; m. sg. ag. bōdī, 26.

bādun, to afflict, cause pain to; p. p. m. sg. with suff. 1st pers. sg. ag. bōdun, 7.

bōdun, to sink, be immersed in, be drowned in; past m. sg. 2. bōdūkh, 74.

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

bāgawin, m. God; sg. voc. bāgawāna, K. Pr. 102.

bahu, adj. much, many, 51.

bōk, pron. 1st pers. I, 3, 7 (ter), 13, 18, 21, 31, 48, 59, 68, 81–3, 93, 98, 102; K. Pr. 18; with interjection dōy, bō-dōy, I, good Sir!

mē, me, 44; to me, 68, 81, 84, 94; to me, in my possession (dat. of possession), 13; for me, as regards me (dat. commodi), 8, 18, 44; K. Pr. 57; by me (ag.) 3, 31, 44 (bis), 48, 93–4, 103–4; mē-ti, me also, 106; to me also, 48.

myōmē, my, 106; K. Pr. 150; m. sg. voc. myānuv, K. Pr. 57.

bōjī, one who has a share (bōjī) 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 bōjī, as in pāpā-pōṇī-bōjī, he who obtains (the fruit) of his sins and virtuous acts of a former life, also in 62).
boktš, adj. (f. boktä), full of devotional faith (bhakti), Śkēnkara-
boktš, full of devotional faith to Śaṅkara (i.e. Śiva); 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.
bōl, 1. m. speech; bōl paḏun, to recite speech; hence, to abuse,
blame with abusive language, 18, 21.
bōl, 2, see bōlun.
bāluk, a male child, a boy; pl. voc. bālakō, 91.
bōlun, to say; impv. sg. 2, bōl, 20.
bōlanāwun, to cause to converse, to address, summon, call to;
p. p. m. sg. with suff. 1st pers. sg. ag. bōlanōwun, 105.
bam, m. the skin; bam tulun, to raise the skin, to raise weals
(with a whip), 101.
bēn, m. the sun, 9.
bāna, m. a vessel, dish, jar; pl. nom. bāna, 60.
bēn, adj., c. g. different, distinct, 13; a different form, a manner
of difference, 16; pl. nom. bēn, 16.
bōn, adj. and adv. low, below; pētha bōn, from top to
bottom, 17.
bōna, 2, (for 1, see bōn), adv. as it were; used almost as an
expletive, 37.
bānt gādhu, 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 ōṅ,
or, similarly, the dot over the semicircle of anusārika (ⁿ), of
which the semicircle indicates the nasal sound. Nāda-bindu
(with emph. y), 15. For the meaning of this compound,
see Note on Yōga, § 25.
bāndar, m. a relation, a person related, K. Pr. 201 (ter).
būṅ, 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. bāyēs bāga-baras, I entered the garden
door, 68; bar- (for baras-) pēṭh hūṅ, a bitch at the door,
K. Pr. 102; pl. nom. bar tōpērim, I shut the doors, 101;
pl. dat. tōṅ tōṁm baran, I saw (that there were) bolts on
His doors, 48.
lār, m. a load; sg. dat. bāras, (the knot) of (i.e. that tied) the
load, 108.
bōr̥, adj. full; m. pl. nom. bār̥ bār̥ bāna, (innumerable)
dishes all filled (with nectar), 60.
bhūr, see bhū.
brāhma, a Brāhmaṇ, in brahma-hūṅ, murder of a Brāhmaṇ,
with emph. y, K. Pr. 102.
brāhmaṇ, name of the first person of the three gods, Brāhma,
 Viṣṇu, and Śiva, 14.
brahmāṇḍ, m. Brahmā’s egg, the universe, the world; used to mean the Brahma-rāṃḍhāṇa, or Brahmā’s crevice, one of the sutures in the crown of the head, the anterior fontanelle, 34, 57. It is the upper extremity of the Sūṇīnma Niḍī; see Note on Yēga, §§ 5, 7, 19, 21, 27. Sg. dat. brahmāṇḍas, 34; abl. brahmāṇḍa, 57.

bhrumun, to wander; hence, to be confused, to be filled with an agitated desire, 106; pres. part. bhrumun, 106.

brahma-svōn, m. a wanderer, one who roams about, 26.

bhrunn, to fill; used in various idioms; bhāyē bhrunn, to experience fear, to fear (at heart), 72; dōh-dēnu bhrunn, to pass each day, spend each day, 92; dēn-rāth bhrunn, to pass day and night, 91; kīn bhrunn, to aim an arrow, 71.

Conj. part. barith, 71; impve. sg. 2, bar, 72; fut. pl. 2, bariv, 91; 3, baran, 92.

dērōn, adj. out of order, deranged, disarranged, 85.

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

brāṭh, postpos. governing abl., before; with emph. yā, marana brāṭh, even before (the time appointed for) death, 87; brāṭh-kōl, in future times, 92.

bhāryā, f. a wife; bhāryē-rūp, f. possessing the form of a wife, in the character of a wife, 54.

bhrūnun, a jingle of arzun; arzun bhrūnun, earnings, the result of labour, the savings gained from one’s life-work, 61.

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

bātā, m. a Brāhmaṇ, a Kāśmirī Brāhmaṇ; hence, a true Brāhmaṇ, a Brāhmaṇ who seeks salvation, 1, 17; sg. voc. bātā, 1, 17.

bāth, m. a warrior, a soldier; a servant, a messenger, 74; yēma-bāth, (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.

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

būṭh, 2, m. a technical name in Śaiva 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 pṛthivi, or earth; (2) the principle of liquidity, technically āp, or water; (3) the principle of formativity, technically āgni, or fire; (4) the principle of aeriality, technically vaṣy, or the atmosphere; and (5) the principle of vacuity, technically ākāśa, or the sky. See J. C. Chatterji, Kashmir Śaivism, p. 48. Pl. nom. būṭh, 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-rus, the disease of existence, existence compared to a disease, 8; bhawa-sūdi-rādā, in the current of the ocean of existence, 74; bhawa-sar, the ocean of existence, 23.

bāvr, m. devotional love (to a deity); sg. gen. (m. pl. nom.) bāwāk, 40.

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

bāwun, to show, explain; pol. impve. sg. 2, with suff. 1st pers. sg. dat., bāvam, please explain to me, 56.

bāwur, m. (in modern Ksh. wōwur), a weaver; bōwār-wān, a weaver's workshop; sg. abl. -wāna, 102.

bayē (27, K. Pr. 201) or bhayē (72), m. fear; esp. (K. Pr. 201) the fear of God; yēma-bayē, the fear of Yama (the god of death), the fear of death and what follows, 27; bhayē bāwun, to experience fear, to feel fear, 72; sg. dat. bayēs kyunu, (there is no bliss) like the fear of God, K. Pr. 201.

bōy, m. a brother; sg. dat. bōyis kyunu, (there is no relation) like a brother, K. Pr. 201.

byākh, pron. another; sg. dat. buyis kyunu, for another (i.e. not for oneself), 61.

byāis, see byākh.

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

bāzun, 2, to reverence, serve; hence, dūr bāzun, to serve a door, to wait at a door, 51; gēh bāzun, to serve a house, to be occupied with household affairs, 32; prān bāzun, 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 (bis) (with pun on prān bāzun, to fry an onion, cf. bāzun, 1). Inf., dat. of purpose, bazani, 51; conj. part. bazith, 32, 90 (bis).

bōzun, to hear; to listen to, 106; to hear (from), to learn (from), to attend, to heed, 20.

Conj. part. buzith, 27; impve. sg. 2, bōz, 20; fut. sg. 3, bōzi, 106.

būzun, 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. with suff. 1st pers. sg. ag. buzum, 25.

cōbhā, m. a whip; sg. abl. cōbāka, 101.

cērun or cērun, to mount (e.g. a horse); pēth cērun, to mount
and ride on the back (of a horse, &c.), pēth being an adv., not a postposition, 14, 15; fut. sg. 3, with suff. 3rd pers. dat. sg., cēdēs (cērēs), he will mount on it, 14, 15.

chūk, is (m. sg.), 7, 20, 27; chukh, thou art (m.), 42 (bis), 55, 107 (aux.), K. Pr. 46; chum, is (m.) to or for me, 61, 106; chēs, I (f.) am, 93, 106 (aux.); chwua, is (m.) for you, 89; chēy, is (f.) for thee, 99 (bis), 100, K. Pr. 46 (quater); it (f.) is verily, 52, 57, 63, K. Pr. 102 (quater); chiy, they (m.) are verily, 32 (ter); chuy, it (m.) is to thee, 30, 56, K. Pr. 56; is (m.) verily, 1, 12, 17, 24, 29, 46, 51–4, 62 (bis), 80, K. Pr. 150.

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

chāy, m. (?) a carpenter, 85, q.v.

chōn, adj. empty, 63; empty, vain, unsubstantial, having no substance, 41; m. sg. dat. chēnis, 41; f. sg. nom. chēnā, 63.

chōr, in chōra-dārē, 74, a waterfall (in modern Kāshmirī chāl); chōra-dār, the stream of a waterfall, a torrent; hence, chōra-dārē kurun, to make (a person) in a torrent, to make him stream (with blood), the name of a certain punishment, in which a person is dragged along the ground till his body streams with blood.

chōrun, to release, let go; let loose, set free; p. p. m. sg. chūrn, 23.

chāthār, m. an umbrella (one of the insignia of royalty), 73.

chāyun, to fling at or to; to dash down (on), 103; p. p. f. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. nom. chōnunas, 103.

chūr, see chōrun.

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

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

cang, m. a claw, talon, 84.

cērun, see cēyun.

cyon, to drink; conj. part. čēth, K. Pr. 102; pres. part. cēmān, 60; fut. pl. 3, cēn, 47; p. p. m. sg. cyauv, 104.

cyāñē, cyōn, see 8aŋh.

dōhl, m. a washerman; sg. ag. dōhl, 103; dōhl-kūn, a washerman’s stone (on which he beats the clothes he washes), 103.

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

dachyun, adj. right, not left; f. sg. abl. dachiñī lari, on the right side (corpses are placed on the funeral pyre lying on the right side) K. Pr. 57.
dād, m. a bullock; sg. dat. dādas, 66.
dōl, m. milk, 38; dōla-shur², a milk-child, a suckling, 70.
dōḍ¹, adv. continually, always, 79. In modern Kāshmirī dōḍ¹.
dag, f. a blow, 84; pain of a blow, hence, pain generally; the pangs of love, 105; sg. dat. or pl. nom. with emph. y, dagay, ? for dagiy, 84.
dah, m. smoke, 97.
dah, card. ten; pl. dat. dahān, 95; doh⁵, m. a group of ten, sg. abl. dahī m. c. dahē, 105. There are ten organs (five of sense, and five of action), see yund⁴; and ten vital airs, of which five are principal, and five are secondary, see prān, 2.
dēk or (58) dikh, m. a body, the human body (of flesh and blood, as opposed to the spirit), 28, 58, 101; kōdēk, a vile body, 7; sg. dat. dīhān, 58; gen. (f. sg. dat.) dēhacē, 101.
dōk, m. a day, daytime, 44, 98; K. Pr. 18; pl. the days (as in ‘the days of yore’), 91; dōk lūstum, the day came to an end for me, the day expired and night fell, 44, 98; K. Pr. 18; dōk-dēn baran, they will pass the daytime of each day, 92; pl. nom. dōk, 91.
dikh, see dyun⁴.
dal, m. a group, a collection, in nādi-dal, the collection (i.e. totality) of the tubes in the body that convey the vital airs, 80. See nādi.
dil, the heart, K. Pr. 56, 57; dil dyun⁵, to give heart, encourage, K. Pr. 46 (the corresponding L. V. 100 has dam, breath); sg. gen. diluk⁴, K. Pr. 57, (m. sg. dat.) dilakī, K. Pr. 56.
dol⁴, m. the front skirt of a garment; pl. nom. dali trōćman, 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 dyun⁴, 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): damāk, a single breath, hence, as adv. for a moment, for a short time; gradually, 4 (both meanings are applicable); dāmiy ... dāmiy, at (or for) one moment ... at (or for) another moment, 96, 97; K. Pr. 47.
dam, 2, m. self-restraint, in the phrase shēm ta dam, quietude and self-restraint, 29; sg. abl. shēma dama, 63.
dima, see dyun⁴.
damun, m. a pair of bellows; sg. dat. damanas, K. Pr. 46;
daman-basta, f. the leathern bag that forms the body of
**Vocabulary**

<table>
<thead>
<tr>
<th>dār</th>
<th>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. -hālé (for hālī), 4; daman-khār, a blacksmith (who uses bellows), 100 = K. Pr. 46.</th>
</tr>
</thead>
<tbody>
<tr>
<td>dūmāṭḥ</td>
<td>m. a vaulted building, a dome; a boundary-pillar (usually made of brick and whitewashed), 66; sg. dat. dūmaṭṭas, 66.</td>
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<tr>
<td>dān</td>
<td>1, m. a gift, a present; esp. a gift given in charity or for pious purposes, 62.</td>
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<tr>
<td>dān</td>
<td>2, f. a stream (of water or the like); sg. ag. dōṇi (m. c. for dōṇu), 39, 40.</td>
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<tr>
<td>dāna</td>
<td>m. corn, grain, 77.</td>
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<tr>
<td>dēn</td>
<td>m. a day, K. Pr. 102; the day-time, as opposed to night, 22, 42; sg. dat. dēnas, K. Pr. 102; dōh-dēn, see dōh; dēn-kār, the day’s work, all one’s duties, 108; dēn-rāth, day and night, 91; as adv. by day and by night, continually, perpetually, without cessation, 55; dēn-rāth barān, to pass day and night, to pass all one’s time, 91; dēn kyōh rāth, day and night, 3; met. joy and sorrow, 5; as adv. day and night, perpetually, 65; lāstum dēn kyōh rāth, day and night set for me, vanished for me, passed for me, 3; dēn kyānu rāth, i.e. dēn kyōh rāth; as adv. perpetually, 19.</td>
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<tr>
<td>dhēn</td>
<td>f. a milk cow; sg. abl. dhēnī, 38.</td>
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<tr>
<td>dāṇu</td>
<td>m. a man who cards cotton, a cotton-carder; sg. ag. dāṇi, 102.</td>
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<tr>
<td>dīṅgūn</td>
<td>to be wrapped in sleep; fut. sg. 3, dīngi, 78 (used as present).</td>
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<tr>
<td>dōrā</td>
<td>adj. fortunate, happy, rich, opulent; m. pl. nom., with emph. y, dāṇyū, 27.</td>
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<tr>
<td>dōṇi</td>
<td>see dān, 2.</td>
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<tr>
<td>dūp</td>
<td>m. a lamp, 4; esp. the small lamp used in worship, 45.</td>
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<tr>
<td>dāpūn</td>
<td>to say; fut. sg. 3, with suff. 2nd pers. sg. dat. ḍapīy, he will (may) say to thee, 20; impve. pres. pl. 3, with suff. 1st pers. sg. dat. ḍapūnēm, let them say to me, 21 (modern Ksh. would be ḍapūnam); p. p. m. sg. with suff. 3rd pers. sg. ag. and 1st pers. sg. dat. ḍopūnam, he said to me, 94; pl. ḍopū, (Lal) said (verses, m.), 76.</td>
</tr>
<tr>
<td>dār</td>
<td>f. a stream, a current; sōṅri-dār, the current (or tide) of the ocean, 74; sg. dat. dārē (for dāri), 74; chōra-dār, see chōr.</td>
</tr>
<tr>
<td>dōrā</td>
<td>adj. holding, supporting; nānika-pawana-dōrā, holding (i.e. borne upon) the vital airs that issue through the nose (sc. from the heart) (of the syllable ōṅu), 33; see anābath.</td>
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<tr>
<td>dōṛū</td>
<td>f. a side-door, a small door, a window; pl. nom. dārē, 101.</td>
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<tr>
<td>dāru</td>
<td>adj. far, distant, 27; adv. afar, 30; dārē, adv. afar, at</td>
</tr>
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</table>
a distance, 36; dūr"karun, to make distant, to put far off, to put away, K. Pr. 56 (f. dūr").
dīrḡa, adj. dear, high-priced; hence, rare, hard to obtain, 30.
durlab, adj. hard to obtain, rare, 29.
durun, see nērun.
drumun, m. a kind of grass, the dūb-grass of India, cynodon dactylon; hence, metaphorically, the luxuriant weeds of worldly pursuits, 36.
darun, to be firm, steadfast; fut. sg. 3, darē (for dari), 34 (in sense of pres. subj.).
dārun, to put, to place; to lay, or offer, (an animal in sacrifice), 63; nām dārun, to bear a name, to be called (so and so), 8; thar dārūn̄, to offer the back, to place the back at one's disposal (of a riding animal), 88.
Fut. sg. 3, with suff. 2nd pers. sg. dat. dārīȳ, 88; p. p. m. pl. with suff. 3rd pers. sg. ag. dōrin, 8; f. sg. dōr̄, 63.
darshēn, m. seeing, esp. seeing, visiting, (a holy place or a god); abl. darshēna-myū̄n, union (brought about) by visiting; swa-darshēna-myū̄n, union with the Self (i.e. God) brought about by visiting a holy place, 36, but see art. swa.
drun̄i, adj. firm, steady, immovable, 71.
drīyēs, see nērun.
dās, m. a servant, 43.
dash̄ē, card. ten, in dash̄ē-nādi-wā, the air (which passes along) the ten (chief) nādis, 69; see nādi. This word is borrowed from the Sanskrit dāsa-. The regular Kāshmirī word is dah.
dēsh, m. a country, a tract of country, 52, 53.
dish, f. a point of the compass, quarter, direction; sg. abl. kami dišhi, from what direction? whence?, 41.
dēshun or dēshun, to see; fut. sg. 2, dēshēkk, 36; p. p. m. sg. with emph. y, dyūthu, 5; with suff. 1st pers. sg. ag. dyūthum, 31, 93, 96 (bis), 97 = K. Pr. 47; with suff. 2nd pers. nom. dyūkhukh, 44; with suff. 3rd pers. pl. ag. dyūthukh, 59; f. sg. with suff. 1st pers. sg. ag. dith̄m, 96 (bis) = K. Pr. 47, 97 (ter) = K. Pr. 47; m. pl. with suff. 1st pers. sg. ag. and 3rd pers. sg. dat. dith̄man, I saw (bolts) on His (doors), 48.
dōshēna, card. the two, both, 56.
dīn̄, din̄, dīth, see dyun̄.
dīth̄m, dīth̄man, see dēshun.
dīth̄, dīth̄man, see dyun̄.
dēv, m. a god, 14, 15, 33 (bis); the image of a god, an idol, 17; sg. dat. dēvās (in sense of gen. = Prakrit dēvasā), 33.
dēva, adv. perhaps, K. Pr. 56.
dvādasān̄i, m. N. of a certain ventricle in the brain (? the fourth, see Śivasūtra-vimarṣi, iii. 16; trans. p. 48).
The commentary to L. V. 33 describes it as the centre of the brain, or, alternatively, as the tip of the nose; dwāda-
shaṅga-monḍal, m. the locality of the dwādaśānta, i.e. the
Brahma-randhra (see Note on Yōga, 5, 27), 33.
dwār, m. a door, a gate, 29; dwār bavan, to resort to a door
to approach, or wait at, a door, 51.
diwaru, 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. dayes, K. Pr.
201; gen. daye-soudu, 105.
day, m. advice, counsel; esp. instruction as to God, right
teaching as to the nature of the Supreme, 41.
diy, diyi, see dyuu.
diy, interj. in bō-diy, I, good Sir! 67.
dyūkhukh, old form for dyūthukh, see dēshun.
dyol, adj. loose, slack; (of a parcel) untied, 108.
dyūn, m. contemplation, profound religious meditation, 59.
dyuu, to give, 12, 44, 54, 63, 71, 98; K. Pr. 18, 102 (ter);
cākhy dyuu, to cut to pieces, 104; dil dyuu, to give heart
(to), to encourage, K. Pr. 46; dam dyuu (see dam 1), 100,
101; godu dyuu, to asperse (an idol, as an act of worship),
39, 40; gandh tit, put knots (on a net), 6; phalav dyuu,
to close the door and shutters of a shop, to shut up shop,
K. Pr. 102; pāmī din, to thrust in pegs, 66; tār dyuu, to
cross (a person) over, to ferry across, 106.
Conj. part. dīth, K. Pr. 102; dīth karith (modern dīth
kēth), 12.
Fut. sg. 1, dima, 98, K. Pr. 18; 3, diyi, 106; diyō (at
end of line), 54.
Impve. sg. 2, with suff. 3rd pers. sg. dat. dīth, give to
them, 71; pol. sg. 2, ditō, 100, K. Pr. 46; fut. with suff.
3rd pers. sg. dat. dizē, thou shouldst give to him or to it,
39, 40, 63.
Past part. m. sg. with suff. 1st pers. sg. ag. dyutum,
I gave, 44; and also with suff. 3rd pers. sg. dat. dyutu-sas,
I gave to him or to it, 101, 104; with suff. 2nd pers. sg.
ag. and 1st pers. sg. dat. (a dativus commodi), dyutu-tham,
thou gavest for me (i.e. in my presence), K. Pr. 102 (bis);
pl. dit, 6; with suff. 2nd pers. sg. ag. ditith, thou gavest
(them), 66; and also with suff. 1st pers. sg. dat. (a dativus
commodi), dit-tham, thou gavest (them) for me (i.e. in my
presence), K. Pr. 102.
dyūthukh, dyūthun, dyūthu, see dēshun.
dyutum, dyut-sas, dyut-tham, see dyuu.
dyēy, m. the object of dyēn, q.v., the object of religious
meditation, that which is meditated upon, 59.
dizēs, see dyun⁴.

dazawun⁴, n. ag. that which burns, burning, blazing; f. dazawun⁴y, 97 (with emph. y).

god⁴, m. aspersion, ceremonial sprinkling (of an idol or the like) with water. god⁴ dyun⁴, to asperse, 39, 40.

gōphil, see gōphil.

gagan, m. the sky, firmament (in contrast to the earth), 22, 42.

Used as an equivalent to the Saiva technical term ākāśa or the wide expanse of empty space; hence, ethereality or the principle of vacuity (in 1 used as synonymous with śhuṁ)

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 Śāivism, 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 Yōga, § 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 ākāśa (translation of Śivaśūtra-vimarśini, p. 29).

Gagan is used in this sense of the principle of vacuity in 1 and 26.

Sg. dat. gaganaś-kun, (the earth spreads out) to the sky,
22; gaganaś, in the vacuity, 1; old sg. loc. gagān¹, 26.

gēh, m. a house, house and home, a house and all that it connotes, 55. gēh 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. gēh, a house, household affairs, life as a householder as opposed to an ascetic life, 64.

gūž, f. the opening of a native cooking-range through which the fuel is fed; hence, a cooking-hearth (as part for the whole), 97.

gal, f. the throat, neck; sg. voc. shyāma-galā, o thou with the blue throat, i.e. Śiva, whose throat was dyed blue by drinking the deadly kūla-kūla poison, 13.

gūl, f. abuse, foul language, contumelious language; gūl gandūn⁴, to bind abuse (to a person), to abuse, 21.

gōlu, 1, m. the inner corner of the mouth; gōlu hyon⁴, 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 gōlan hyon⁴ gōlu (emph. 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).

gotu, 2. see galun.

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

gölala, m. the red poppy; pl. nom. göläla, K. Pr. 102.

galun, to melt away, disappear, be destroyed; in 64 (kalan bē
golu), gotu, in the past, is used impersonally, and kalan is in
the dative plural, the whole being an instance of the bhāvē
prayōga, with regard to, or as to, thy longings disappearance
was done for thee, i.e. thy longings disappeared.

Fut. sg. 3, gali, 11, 28; past m. sg. 3, gotu, 1, 9, 11, 64.
gaman, m. the act of going; wūrdhwa-gaman, the act of going
upwards, ascending into the sky, 38.
gand, m. a knot; gandāh dyanu (with suff. of indef. art.),
to make a knot, to add a knot to something already knotted;
in gandāh shēth shēth ditā (6), gandāh is pl. although with the
indef. art., he added knots (one by one) by hundreds;
atu-gand, a shoulder-knot, a knot by which the rope support-
ing a burden on the shoulders is tightened, 108.
gundu, m. a rhinoceros; pl. nom. gàndī, 47.
gandun, to knot, tie up; to bind, fasten, tie up, 24, 101; to
tie on, or put on, clothes, to dress oneself, 27 (bis); gāl
gandū, to bind abuse (on a person), to abuse, 21; inf. sg.
abl. gandana-nishē, from (i.e. by) dressing oneself, 27;
conj. part. gandīth, 27; fut. sg. 3, (in meaning of pres. subj.),
gandī, 24; impve. pl. 3, with suff. 1st pers. sg. dat. gàndānēm
(modern Kashmiri would be gàndūnum), 21; p. p. m. sg.
with suff. 1st pers. sg. ag. gondum, 101.
gang, f. the Ganges; sg. dat. gàngi-khyu, like the Ganges,
K. Pr. 201.
ganun, to become established, firmly fixed; II past, f. sg. 3,
ganējē, 48.
gunzurun, to count; hence, to think about, meditate upon, 55;
conj. part. gunzurīth, 55.
gophil, adj. negligent, heedless, unmindful; sg. voc. gophilō, 99;
gophilo, K. Pr. 46.
gara, m. a house, 3, K. Pr. 57; a home, 106; gara gakhun, to
go home, 106; sūm-gara, the home of the moon, 34, see
sūm; sg. abl. gare, in the house, 34; panani gare, (I saw
a learned man) in my own house, 3; (expelled) from my
own house, K. Pr. 57. Note the old loc. pl. gara, in lākā-
gara, 53, (enters) people's houses.
gare, see gara and ganun.
gör, m. a spiritual teacher, a guru; sg. voc. ḍe görī, 56; ag.
gör, 94; gör-kath, the word, or teaching, of a guru, 45, 52;
gör-sondu wanan, id. 108. Cf. guru.
gör, m. molasses, 66. It is given to a cow to increase her milk.
gur[a], m. a horse, 14.

guruma, m. a spiritual teacher or preceptor, i.q. gör, q.v.; suraguru, usually means ‘the preceptor of the gods’, i.e. Brhaspati. He is a deity who is the chief offerer of prayers and sacrifices, and who is also the purūhita of the gods, with whom he intercedes for men. He is the god of wisdom and eloquence. In 5 and 65, sura-gurumaṅṭha would therefore be expected to mean ‘the lord of Brhaspati’. It is, however, not so interpreted, but sura-guru is said to be equivalent to the Sanskrit dēva-dēva, the chief of the gods, and sura-gurumaṅṭha is said to mean ‘Lord of the chiefest of the gods’, i.e. Śiva. Cf. Mahābhārata, i. 1628.

gur[a], f. a gharī or space of time of about 24 minutes, hence, indefinitely, any short space of time; abl. sg. gari gari, at every gharī, frequently, again and again, K. Pr. 150.
garba, m. the womb; hence, a foetus; with suff. of indef. art. garbā, a foetus, (even whilst thou wast) yet in thy mother’s womb, 87.

garuna, to frame, to build; fut. sg. 3 (with meaning of present), gare, 34. Cf. gatun.

garun, to search eagerly for, 30, 43, 109 (bis); to remember affectionately, long for, and hence, to cherish affectionately, 7; pres. part. garun, 109 (bis); impve. sg. 2, with suff. of 3rd pers. sg. acc. gārun, search thou for it, 30; past part. m. sg. with suff. 1st pers. sg. ag. gōrun, I cherished, 7; with suff. 3rd pers. sg. ag. gōrun, he sought for, 43. Cf. gatun.

garun, to swallow down, to devour in one mouthful; past part. m. sg. grōsa, 22.

grāta, m. a corn-mill, 86; sg. dat. grātas, 52; ag. grātun, 86; grata-wiḥ[a], m. a miller, 86.

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

gati, f. darkness, sg. dat. gati, in the darkness, 4.
gatu, in vata-gatu, 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 hamsa mantra, 65. Like the syllable ṃ, the course of this mantra is said to be unobstructed (anāhata or avāṅkata). It is one of the mystic sounds heard by the Yogi (Note on Yōga, § 23). See hamsa and anāhath; parama-gatā, the way of the Supreme, final beatitude, 103. sg. dat. gāth; cyānē gūṭa namaskāra, reverence to Thy (mighty) works! K. Pr. 102.
gath, 2, in sarwa-gath, adj. going everywhere, omnipresent, universally immanent (of the Deity), 64.
gathār, m. family, race, lineage, 15.
gatāk, f. darkness, spiritual darkness; with suff. of indef. art.
gatākāh, 104.
gatūm, adj. wise, skilful, learned; with suff. of indef. art.
gatūlvāh, a learned man, a scholar, 83.
gatun, to put together, make, manufacture, compound (e. g. an elixir); cf. garun, of which it is an older form.
Conj. part. gāthī; zānun gāthī, to know how to compound, 80.
gūd, see gath, 1.
gabhun, 1, to be wanted, to be required, to be necessary.
This verb uses the future in the sense of the present, 29, 45; gabhun gabhē, going (gabhun, 2) is necessary, one must go, one has to go, 19; so pakun gabhē, one has to progress, 19.
Fut. sg. 3; gabhī, 29; gabhē, 19, 45.
gabhun, 2, to go, 19 (see gabhun, 1), 36 (to = dat.); 41, 61, 98 (= K. Pr. 18), K. Pr. 20; (gara gabhun, 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; gabhīy hōsil, there will become a product for thee, it will become turned into (dat.) for thee, 100 (= K. Pr. 46); kyāh gōm, what became to me? what happened to me? 84; 85; gavēm, it (fem.) happened to me, 102; gavē mē kyāh, what happened to me? i.e. what benefit was it to me? 81.
With the conjunctive participle of another verb, gabhun forms intensive compounds, as in khāsī (for khasith) gabhun, to ascend, 27; milīth gabhun, to become united (in), absorbed in (dat.), 11, 29, 30, 69; masoth gabhun, to become forgetful, to become ignorant, to become full of ignorance, 59; fāthī gabhun, (?) to become cut, 84.
Fut. pass. part. m. sg. gabhun, 19; pres. part. used in sense of 3rd pl. pres. gabhun, 36.
Fut. sg. 1, gahha, 41, 61; 3, gahi, 29; with suff. 2nd pers. sg. dat. gabhīy, 100 = K. Pr. 46.
Past. Cond. sg. 1, gabhahō, 106.
Past. m. sg. 3, gaw, 11, 30, 59, 69, 81, 86, 94; with suff. 1st pers. sg. dat. gōm, 84, 85, 108 (ter); pl. 3, gaw, 9, 16, 27, 59, K. Pr. 102; gaw, 95; gawī, 66; f. sg. 1, gawē, 98 = K. Pr. 18; 3, gawē, K. Pr. 20; with suff. 1st pers. sg. dat. gawēm, 102.
gaw, f. a cow, 95.
gwāh, m. illumination, becoming illumined, 22. In modern Kashmiri this word is usually gāsh. For the insertion of w, cf. gārun and gwārun.
gwārun, to search eagerly for, i.e. gārun, q.v.; pres. part. gwāran, 48; inf. dat. (= inf. of purpose), gwāram, 36.
gyān, m. i.q. jñān, q.v., knowledge, esp. knowledge of the divine, ultimate wisdom; sg. dat. gyānas, 60.

ha, interj.; ha mālī, O father (i.e. Sir!), 107. This may als be read as one word, hamālī; see hamāl.

hā, interj.; hā manashē, O man! 107.

hē, interj.; hē nārān, O Nārāyaṇa (the god) ! 109 (ter).

huda-huda, a word of unknown meaning. In modern Kāshmirī hund means a `tunnel' or `mine'. sg. gen. (f. sg. dat. or pl. nom.) with emph. y, huda-hudaṅg, 84.

kōḍun to become dry, withered; 1 p. p. f. sg. with suff. 1st pers. sg. gen. kōḍunī, 25.

hidis, see kyuhu.

kōkh, 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.

hīh, hīhēn, see kyuhu.

kōka, adv. speedily, quickly, with energy, 99, K. Pr. 46.

kōkh, m. a vegetable; hāka-wārī, f. a vegetable-garden, 63.

kēkun, to carry out successfully some difficult task, 108; with the conj. part. of another verb, to be able, to can, phirith kēkun, to be able to reverse, 107.

Fut. sg. 1, kēka, 108 (bis); 3, with suff. of pron. of 2nd pers. sg. dat. kēkiy, he will be able (to reverse) for thee, 107.

hāl, m. strivings, straining, making great efforts;—karun, to strive, strain oneself, 48.

hālī, f. in daman-hālī, the main pipe of a blacksmith's bellows; sg. dat. -hālī (for -hālī), 4.

hōh, crooked, awry, 108 (metaphorically, of labour).

hōḍ, m. rejoicing, joy, happiness, 73.

hamāl, m. a burden-bearer, a porter; voc. hamālī, 107, also capable of being read as ha mālī, O father!

himun, to become snow, to be turned into snow; fut. sg. 3, himi, 16 (in sense of pres.).

hams, 1, m. in rāsa-hams, a swan, q.v., 86.

hams, 2, a reverse representation in Kāshmirī of sō 'ham, or ahān sah, `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 sēbād (see anāhat), or unobstructed sound; hamsa-gath, the unobstructed course of this sound uttered by the deity dwelling within the body, as explained under anāhat, 65. The mantra 'sō 'ham' leads to union with Śiva, and hams leads to union with manifested universes. See Śivasūtra-vimarsini,
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.

höndu (f. hünz), suffix of the genitive (a) of all plural nouns, and (b) of all feminine singular nouns.

(a) pändawan-hüns möj, the mother of the Pändavas, 97, K. Pr. 47.

(b) wumri-hüns hösil, the results of life, K. Pr. 56.

The word lük, a person other than oneself, is masculine, but it takes höndu in the genitive singular (being treated as if it were plural), as in lüka-hüns kör-wör, the saffron-plot of some one else, 88; lüka-hanzay laré, houses of other people, K. Pr. 57. Cf. sondu.

höndu, m. a large fat ram; pl. nom. handhi (m. c. for händ), 77.

hün, f. a female dog, a bitch, K. Pr. 102.

har, m. N. of the god Śiva in his capacity of destroyer (of sin, sorrow, misfortune, and stumbling-blocks against salvation); sg. dat. haras, 78, 79; har-náv, the name of Śiva, 98.

hár, f. a cowry, 98 = K. Pr. 18.

hréd, f. the heart; sg. dat. in sense of loc. hrédí, 76.

hrédáy, m. the heart; sg. gen. (f. sg. dat.) hrédáyécc kutharéandar, in the closet of my heart, 101.

haramókh, m. N. of a celebrated mountain in Kashmir; sg. abl. haramókha, 50.

harun, to increase, grow greater; fut. sg. 3, with suff. 2nd pers. sg. dat. häriy, 87.

harun, to fall (as leaves from a tree), 83; to waste away, disappear, be destroyed, 72; pres. part. harín, 83; fut. sg. 3, hari, 72.

hishiy, see hyun.

hushyáar, adj. mindful, cautious, alert, on one’s guard:—rözun, to be on the alert, K. Pr. 46.

hösil, f. product, produce, outcome, K. Pr. 56; shésarvía vón gothiy hösil, 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. with emph. y, hostuy, K. Pr. 150; sg. ag. hást, K. Pr. 150; pl. nom. with emph. y, nendri-hostuy, 47.

hétu, see két, 1, and hyu.

hötú, interj. indicating respect, 17.

hotu, adj. smitten; frequent °, as in nendri-hotu, smitten by sleep, sunk in sleep; m. pl. nom. with emph. y, nendri-
hatóy, 32.
**VOCABULARY**

**hēth**, 1, adj. pleasant, agreeable. This adj. is immutable, and its m. pl. nom. is also hēth, but in 28, with ă added m. c., it takes the form hētā, which here may also be translated as equivalent to hēta, pol. impv. of hyonă, q.v. Cf. hyotă, 1.

**hēth**, 2, see hyonă.

**hetănam**, see hyonă.

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

**hūkă, f. murder, in brahma-hūkă, murder of a Brāhmaṇ, with emph. y, -hūkăy, K. Pr. 102.**

**hūy, interj. alas, 67.**

**hēyē, see hyonă.**

**hyonă, m. the gullet, esp. the top of the gullet near Adam’s apple, which is properly hidă-gōgulă, the lump in the gullet; sg. dat. hidä, 57. In modern language this word is usually hyură.**

**hyuha, adj. like, alike, 10, 77; hihēn hihă, like (are united) to like, 109; (governing dat.) like, as in sivēs hyuha, like the sun, and so on for other similitudes, K. Pr. 201.**

M. sg. nom. hyuha, K. Pr. 201 (twelve times); pl. nom. hihă, 109; dat. hihēn, 109; f. sg. nom., with emph. y, hihīy (for hihīy), 10, 77. Cf. hyuva.

**hyună, to take, 12, 45; to buy, 89; with inf. of another verb, to begin; wuchun hyotăm, I began to look at it, 48; hyotum nabun, I began to dance, 94.**

anbar hyonă, to take clothes, to wear clothes, to dress oneself, 28; athi (or m. c. athē) hyonă, to carry in the hand, 10; gotă hyonă, 86, see gotă; tal hyonă, to take below (oneself); to put beneath one’s feet, (of an elephant) to crush beneath the feet, K. Pr. 150; zv hyonă, to take (a person’s) life, to kill, 54.

hēth ratun, to take and hold, to keep hold of, 69; hēth balun, to take and flee, to run away with (as a thief), 86 (bis).

Conj. part. hēth, 10, 69, 86; hēth karith (modern hēth kēth), 12; fut. sg. 3, hēye (m. c. for hēyi), 45, 54; impv. pl. 2, hēyē, 89; pol. impv. sg. 2, hētā (m. c. for hēta), 28 (in this passage, the word may also be translated as equivalent to hēth, 1, q.v.).

Past. part. m. sg. hyotă, 86; with suff. 1st pers. sg. ag., hyotum, 94; and also with suff. 3rd pers. sg. dat., hyotăm, 48; pl. with suff. 3rd pers. sg. ag. and also suff. 1st pers. sg. dat. (a dativus commodi), hētăn, K. Pr. 150.

**hyotă, 1, adj. beneficial, advantageous, salutary, 61; i.q. hēth, 1, q.v.**

**hyotă, 2, hyotum, hyotăm, see hyonă.**
kāh

VOCABULARY

hyewa, i.q. hyuhu, q.v., like, alike, 5.
héye, see hyonu.
hōzum, see kōdun.

jōkil, adj. ignorant, illiterate; as subst., an ignorant fool, K. Pr. 46.
jān, adj. good, excellent, first-rate; jān gākhun, to turn out well, to have a happy result, 85; jān kyāh, how well! how excellently! 89.
jūn, m. knowledge; esp. the true knowledge (of the Śaiva religion), 12; jūna-mārg, the path of knowledge, the way to the knowledge of the Supreme, 63; jūna-prakāsh, the light of knowledge, illumination consisting in the true knowledge, 6; sg. gen. (in m. pl. nom.) jūnākī ambar pairīth, having put on the garments of knowledge, 76. Cf. gūn and zān.

jōy, f. the position, or place, of anything; arshēs jōy, a position in the sky (the whole world, being flooded, is represented as merely a waste of waters bounded by the sky), 50.
jyōti, f. brilliance, illumination, bright light; bēth-jyōti, the illumination of the intelligence, the pure light of Intelligence, pure Intelligence, i.e. the Supreme, or Śiva-tattva, the first stage in the process of the universal manifestation of the Supreme Śiva, 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. bēth-jyōti, (absorbed) in this Śiva-tattva, 76.

kō, in kō-zona, see kō-zana.
kōch, f. the lap, the lower part of the bosom; dat. (for acc.) kōchē, 70.
kōdu, m. one who extracts seeds from raw cotton, a cottoncleaner; sg. ag. kōdl, 102.
kō-dēk, m. an evil body, a vile body, (this) vile body (of mine), 7.
kadaum, m. the foot;—tulun, to raise the foot, to walk quickly or vigorously, to step out, 99; K. Pr. 46.
kadaun, to extract; conj. part. kaḍith nyunu, to carry out, bring forth (from a house), carry forth, K. Pr. 57.
kādunu, m. a baker; sg. dat. kādrin, K. Pr. 20.
ka, m. the sky, firmament; the ether, the principle of vacuity (i.q. shūn, q.v.); kha-svarūph, he who consists of absolute vacuity, the impersonal Supreme Deity, 15.
kāh, card. eleven; pl. dat. (for gen.) kāhan, 95; kāhan gār, 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 jñānendriyas or faculties of perception [i.e. the senses of (1) smell (grhāṇa), (2) taste (rasanā), (3) sight (darśana), (4) touch (sparśā), and (5) hearing (śravāna)], plus the five karmendriyas or organs of action [i.e. the organs of (1) voice (vāc), (2) handling (hasta), (3) locomotion (pāda), (4) excretion (pāyu), and (5) generation (upantha)], plus the mind (manah), which is the regulating organ of the other ten.

kēh, indef. pron. Subst. sg. nom. an. m. kūh, 35, 60; kēh, 107; kūbh, 60; inan. com. gend. kūh, 2; kēh, 9, 11, 19, 23, 31, 90; dat. (for gen.) an. m. kāuṇi, 35; pl. nom. an. m. kēh, 32; kēh, K. Pr. 102; dat. kēban, 32; kēban, K. Pr. 102 (many times); ag. kēnbar, K. Pr. 102.
Ad. sg. nom. inan. m. kāh, K. Pr. 201; kūbh, 41; kēh, 59; inan. f. kōh (in kōh-ti), 77.
Subst. any one, 35, 60; anything, 2, 31.
Ad. any, K. Pr. 201.

kēh ..., kēh, some ..., others, 32; K. Pr. 102 (kēh ..., kēh).
na kēh, no one, 107; na kūh, no one, 35; nā kēh, nothing, 23; kēh nā, no (adj.), 59; na kūbh, no one, 60; kēh na-ta kyāh, nothing at all, 19; kēh-ti nā, nothing at all, 9, 11; kēh-ti nū, nothing at all, 90; kēh-ti na kēth, no harm at all, 77; kēh-ti nū sath, no substance at all, 41, kēhō, conj. or, K. Pr. 102.
khū, m. distress, pain, feeling of trouble, 18.
khēn, m. food, 71.
khrūṅ, f. a kind of warm woollen blanket worn as a cloak in cold weather; sg. dat. khaṅī, K. Pr. 201.
khar, m. an ass, 88.
khrā, 1, m. a blacksmith; dāman-khrā, a blacksmith who uses bellows, 100 = K. Pr. 46.
khrā, 2, m. a thorn, 96 = K. Pr. 47.
khrō, see khrūṅ.
khrura-khrura, m. longing for something difficult to obtain or unobtainable, K. Pr. 57 (translated in original 'proudness of heart').
khrūru, to raise, lift; to lift off (spun thread from a spinning-wheel), 102; khrāru, she raised fem. things of me, 102.
khrūṅ, left-handed; khrūṅ-khōr, f. acting in a left-handed way, acting contrary to custom, 10, 77.
khrun, to ascend, go up, 27, 75; impve. sg. 2, khas, 75; conj. part. irreg. khāti for khasīth, 27.
kōth, 1, f. loss, harm, injury, 10, 77.
kōth, 2, see khyon.
khaṭun, to conceal; to cause to disappear, overwhelm, get the
mastery over, 16; I. p. p. m. sg. khot², 16.
khag¹, m. a flock, a herd, 108.
khyan², to eat, 27, 63, 77, 81, 88; to bite, K. Pr. 102; esp. to
eat the good things of this life, to enjoy oneself, 27, 90
(with double meaning, also simply ‘to eat’).
Inf. sg. abl. khēna-nishē, (abstain) from enjoyment, 27;
khēna khēna, by continued eating, 63; conj. part. khēth, 27,
77; impve. fut. nō khēzē (m. c. for khēzi), thou shouldst not
eat, 90; fut. sg. 3, khēyi; khēyi, it will eat for thee, i.e.
thy (ass) will eat, 88; zang khēgivō (m. c. for khēgivā),
it will eat (bite) your leg, K. Pr. 102; 1 p. p. khyanv;
m. pl. with suff. Ist pers. sg. sg. khēm, I ate (masc.
things), 81.
kal, 1, f. longing, yearning. — ganūn³, longing to increase,
48; pl. dat. kalan, 64.
kal, 2, an art, a skill; sg. abl. yōga-kali, by the art of yōga,
by practising yōga, 14.
kal, 3, f. a digit of the moon; nēši-kal, id. 25, 69. Cf. nēm.
kāl, m. time, a time, period of time, age; the present, or iron,
age, the kali-kāl, 91; kālō-cōl, by efflux of time, 64.
kōl, m. race, tribe, family; as a Saiva technical term
(=Sanskrit kula), the sphere of cosmic action, as opposed to
the akōl (Skr. akula), the sphere of the Absolute or of
Transcendental Being. It is supposed to be situated at the
lower end of the Susumna nādi (see Note on Yōga, §§ 12, 19).
It is said to consist of the jiva (individual soul), prakṛti
(primal matter), space, time, ether, earth, water, fire, and
air. When the mind transcends these it is in a state of
grace. Hence, kōl-akōl, the visible creation and that which
transcends it, the totality of all creation, 2.
koṇa, adj. dumb, 20; with emph. y, kōlī, 86.
koṭa, adj. of or belonging to (a certain) time, used — o;
path-kālī, in former times, 91; koṭi, at the (destined) time,
74; brūth-kōṭi, in the future, in future times, 92.
kalan, see kal, 1.
kalpan, f. imagination, vain imaginings, vain desires, desire,
30, 33.
kdēsh, m. pain, torment, affliction, 80; — karun, to cause
affliction (to), 51.
kum, see kyāh.
kim, m. sexual love, carnal appetite, 71. One of the six
enemies, see lūb.
kami, see kyāh.
kumbu, m. a jar; hence, a particular religious exercise consist-
ing of profound meditation accompanied by 'bottling up' of inhaled breath (Skr. kumbhaka); cf. Note on Yōga, § 21. With emph. y, kumbuy, only the kumbhaka exercise, 34. See nāḍī.

kōmbu, to practise the kumbhaka upon some impediment to religious welfare, to suppress by means of the kumbhaka meditation; conj. part. kōmbith, 75.
kamalaca-nāṭh, m. the lord who was born in a lotus, N. of the god Brahmā, 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, postpos. governing dat., to, towards; gaganas-kun vikāśe, (the surface of the earth) will become extended to the sky, 22.
kunē, m. c. for kuni, adv. anywhere; nā kunē, nowhere, 9, 11; na kunē, id. K. Pr. 201.

kunā, card. one, only one; with emph. 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 nāḍīs (q.v.), or tubes, through which the prāṇa, or life-wind, circulates. It is said to be situated between the pudendum and the navel, 56. See Note on Yōga, § 5. Cf. nāḍ, nāḍi, and prāṇ, 2.
kuni, occurring only in the pl. ag. kandēv...kandēv, by several...by several, by some...by others, 55.
kōṅ, m. saffron, the saffron crocus; kōṅ-kvāra, f. a saffron garden, 88.

kōṛa, adj. tawny-coloured; kōṅ dād, a tawny ox. In 66 the sg. dat. is kāṅ dādas. In modern Kāḥmīrī it would be kaṅis dādas.
kūṅa, f. a stone; dōṭi-kūṅa, a washerman’s stone, on which he washes clothes; sg. dat. dōṭi-kāṅ-ṭēthay, on a washerman’s stone, 103.
kūph, m. anger, wrath; sg. abl. kūpa, 23.
kapas, f. the cotton-plant; kapasi-pōṣh, the blossom of the cotton-plant, 102.
kapāṭh, m. deceit; kapāṭa-sarīth, 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 prāṇa, 34.
kār, 2. m. work, business; dēṅ-kār, the day’s work, all that one does each day, 108.
kōṅ (= kōṅu), one-eyed, 20.
kūṅa, f. a daughter; pl. nom. mājē-kūṅe, mother and daughter, 92.
krūḍ, m. anger, 71. One of the six enemies. See lūh.
krōj, f. a potter’s wife; krōj-mās, the aunt of a potter’s wife, with emph. y, krōjy-mās, 97 = K. Pr. 47. (The Pāndavas and their mother Kuntī, during Draupadi’s svayamvara had their home in a potter’s house. See Mahābhārata, i. 6950, but there does not here appear to be any mention of the potter’s children calling Kunti their mother’s aunt.)
karm, 1, m. an action, act, 58, 61; pl. nom. karm, 75. Actions are of two kinds, good or evil (75).
karm, 2, m. Fate; sg. gen. f. karmuṅ ri’kh, the line of Fate written on the forehead by Nārāyaṇa; karmāṅ ri’khi, (what Nāriyaṇa wrote) on the line of Fate, 107.
karun, m. a cause; a means; sg. ag. kārāṇ pranavāk, by means of the pranava, 76. In Saiva 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 Śiva, deeming itself to be finite; (2) māyiya-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.
karn, 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; lāt lāt karān, making the sound ‘Lāt! Lāt!’, i.e. crying out, ‘It is I, Lal; it is I, Lal!’, 105; shiwa shiwa karān, uttering (or calling to mind) the words ‘Siva, Siva’, 65.
klēsh karun, to give trouble, to cause pangs, 51; nād karun, to utter a cry, 72; vishēsh karun, to do a speciality, to act in a special character, 54; bēļas karun, to impress upon the mind, 34.
karith gabhn, to make completely, 95; in kēth karith and dith karith, both in 12, karith, like the modern kēth, and like the Hindī kar, has little more than the force of a suffix of the conjunctive participle.

This verb makes many nominal compounds. Thus, athavās karith, holding each other’s hand, = encouraging each other, 92; cyōn bith karān, he takes thought for thee, 72; dam karun, to suppress the breath (as an ascetic exercise), 4; dōra karun, to drive away, K. Pr. 56; hal karun, to exert oneself, strive hard, 48; lath karuṅ, to kick, 102; lay karuṅ, to devote oneself ardently to any object, 60, 68; lay karun, to cause to be absorbed, 76; pūs karuṅ, to worship (dat. of obj.), 17, 21; anu karun, to bathe oneself, 32, 46; thaph karuṅ, to grasp (dat. of obj.), 4.

The following forms occur; inf. karun, 37; conj. part.
karīth, 12, 32, 51, 65, 85, 92, 95; pres. part. karān, 65, 72, 105;
impvé. sg. 2, kar, 17, 72, 99 = K. Pr. 46; K. Pr. 56;
pl. 3, with suff. 1st pers. sg. dat. kārīnēm (mod. kārīnam), 21;
fut. and pres. subj. sg. 1, kara, 61, 95; 2, karakh, 17;
3, kari, 46, 54, 68; karē, 34 (bis); pl. 1, karav, K. Pr. 102;
2, kariv, 91; 3, with suff. 2nd pers. sg. dat. karinēy (mod. karinay), 74;
1 past part. m. sg. koru², 76; with suff. 1st pers. sg. ag.,
korum, 58, 82, 89; with the same, and also with suff. 3rd
pers. sg. dat. korum, 4, 48;
f. sg., with suff. 1st pers. sg. ag. kūrum, 68; with the
same, and also with suff. 3rd pers. sg. dat. kūrum, 4, 60;
with suff. 3rd pers. sg. ag. and also with suff. 1st pers. sg.
dat. kūrum, 102;
pl., with suff. 1st pers. sg. ag. kiyēm (mod. kārēm), 81;
2 past part. m. sg., with suff. 2nd pers. sg. ag., karyōth, 87.
karān, m. pl. the various natures of men and women (kindly,
crooked, good, evil, tender, cruel, and so on), 92.
krūndu², f. a kind of large open basket; sg. dat. kranji², 24.
krūru², adj. terrible, fierce, pitiless, 27.
krūthu², 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.
krīy, 1, adj. doing, maker, used —°, as in sarva-krīy, the
maker of all things, the Creator, 59.
krīy, 2, f. an action, 63; esp. a good work, an act of devotion,
act of worship, a holy action, in krīy-puṣṭu², a hedge of good
works, 63.
kaś, kus, kusu², see kyāh.
kūsh, m. kuba-grass, Poa cynosuroides, the sacred grass used at
various religious ceremonies, 45.
kaśḍā, f. hunger, 28, 72 (mod. chōḍ).
kaśḍē, m. N. of Viśṇu, Kēśava, 8, 14.
kaśum, m. a flower; pl. nom. kusum, 39, 40; abl. kusumav, 21.
kāśum, to remove, put away, dispel; pol. impvé. sg. 2, with
suff. 1st pers. sg. dat., kāstim, K. Pr. 57; 3, with same suff.,
kōstām, 8; fut. sg. 3, with suff. 2nd pers. sg. dat., kāsi, 73,
74; past part. f. sg., with suff. 3rd pers. sg. ag. kōṣa², 76.
kaśyapa, m. N. of a sacred lake in Kashmir, the ancient
Kramaśarha, and the Kona²r of Sir Aurel Stein’s translation
of the Rāja-tarāṅgini, II, 393. 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. kaśyapar, 50.
kōṣa², see kyāh.
kati, adv. whence?, where?; in 106 employed, like the Hindi kya, merely to indicate that the sentence is interrogative.

kētu, adj. damp, moist, full of juice, juicy, 51; m. pl. nom. kati (with emph. y), 51.


kūt, pron. adj. how much?; pl. how many?; m. pl. nom. kait, 81; f. pl. nom. kaiha, 81.

kūt, m. a beam (of wood); sg. abl. kōti, 23.

kath, f. a word, a statement, 91; gōra-kath, the word of a guru, the spiritual teaching of a guru, 45, 62; pl. dat. kathan, 91.

kāth, m. wood; kātha-dhen, a cow made of wood, a wooden cow, 38.

kēth, termination of the conj. part., as in vēsarzīth kēth, having taken leave, having departed, 9. Cf. karīth, s. v. karun.

kētha, adv. how?, 10; kēthō, id., 91 (used in addressing a person at some distance).

kōtk, m. a knee; pl. dat. kōthēn kyuha, like the knees, K. Pr. 201.

kuthūn, 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; pres. part. kuthūn, 91.

kūthā, f. a small dark room, a closet, a cupboard; sg. dat. kūthā-āndar, 101.

kūthun, to pound, crush, reduce to powder; conj. part. kūthith, 80.

kōthur, m. a pigeon; kōtar-mor, a pigeon-house, a dove-cote, K. Pr. 57.

kaiha, see kūt.

kōth, f. a pair of scissors for cutting cloth or the like; with emph. y, kōthy, 103.

kār, m. a crow; pl. dat. wan-kawen, for the forest-crows, 28.

kaw, see kyāh, 1.

kēval, adv. only, nothing but, 72.

kyāh, 1, pron. interrog. who?, which?, what?

animate singular. Nom. m. subst. kus, who?, 7, 78; kus-tōm, some one or other, 86; kus-dō, who, Sir?, 88; adj. kus, push, what florist?, 39; kus dōr, what god?, 14; f. subst. bōh kōssa, who am I?, 7; adj. kōssa pushōni, what florist (f.)?, 39; dat. c. g. kus, to whom?, 17, 21, 33.

inanimate 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 (bis), 95, 98 = K. Pr. 18; K. Pr. 102; kyāh-tōm, something or other, 86; kēh na ta kyāh, there is nothing, so what (is there?), = all is vanity, 19; jān kyāh,
what a good thing!, how well!, 89; adj. kus sar, what lake?, 78; kus parama-pañ, what supreme state?, 78.

Abl. subst. kawa, by what?, used adverbially to mean ‘how?’, 41, ‘why?’, 56 (bis); adj. kami dishi, from what direction?, by what direction?, 41 (bis); kami vatê, by what road?, 41; kami shâtha, on what bank?, 84, 85; kawa õõi, with what stream?, 39; kawa-sana mantra, with what kind of mantra?, 39.


kyâh, 2, adv. interrog. why?, 67, 74. Used as a mere interrogative particle, indicating a question, 18, 66.

kyôh, conj. as well as, and, in the adverbial phrase di n kyôh rath, day and night, i.e. continually, always, 3, 5, 65.

A variant form is di n kyâwu rath, 19.

kiyêm, see karun.

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


kyâwu, see kyôh.

kyâzi, adv. why?, 95, 107.

kô-zana, adv. or interj. who knows?; used in anxiety or the like, as in kô-zana kyâh 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 kô-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).

lûb, desire, greed, cupidity, the chief of the six ‘enemies’, or sins which impede union with the Supreme. The six are kûma, sexual desire; krôdha, wrath; lôbha, desire; mada, arrogance; móha, delusion of mind; and matsuñ, jealousy.

In Monier Williams’s Sanskrit Dictionary, s.v. çod-varga, harça, joy, and mîna, pride, are substituted for móha and matsuñ; but the above is the list given in Kirâtârjumya, i. 9, viz.:

kâmah krôdhas tathâ lôbhô mada-môhan ca matsuñah.

In L. V. 12 and 30, lôbha, or Ksh. lûb, is mentioned alone, to indicate all six. In 43, three,—lôbha, mammathâ (= kîma), and mada,—and in 71, kâm, krôdha (Ksh. krut), and lôbha, are in each case mentioned to indicate all six. Cf. 13.

lûba-vênâ, without desire, free from desire, 12.
labun, to get, obtain, acquire, find; fut. sg. 2, labakh, 75; 3, labi, 90, with emph. y, labiy, K. Pr. 46; past part. m. sg. with suff. 1st pers. sg. ag. tobum, 35, 90; f. sg. with same suff. lubun, 31.

lach, card. a hundred thousand; yozana-lach, a hundred thousand leagues, 26; sg. abl. lach (for lacha)-manza, (but one) out of a hundred thousand, K. Pr. 150.

lācār, adj. helpless, without resource; as subst., a helpless person, f. sg. ag. lācāri, 89.

ladun, to build (a house or the like); pres. part. ladān, K. Pr. 57.

lāg, f. aim, object, that which is aimed at, the result for which a person works; sg. abl. lāgi-rosth, one who is devoid of aim, one who works without considering the resultant reward, dishonored, 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; achē lagunē tālav, the eyes to be attached to the ceiling, i.e. to be turned upwards, K. Pr. 102.

Fut. sg. 1, lag, 84, 85; 3, lag, 70; with suff. 1st pers. sg. dat. and emph. y, lagimay (for lagāmay), 41; past. m. sg. 3, with suff. 1st pers. sg. dat. and interj. ē, loghōmō, 58; f. pl. 3, lafe, K. Pr. 102.

lagun, to join, unite, apply (pānas lūgheth mēbē, 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 lūghith also (by a pun) means ‘having become hidden in thyself’, i.e. of God, ‘having become indiscreet’.

Conj. part. lūgith, 44; fut. sg. 3, lāgi, 78, 79; impve. fut., with suff. 2nd pers. sg. dat. lūghiziy, 42; with suff. 3rd pers. sg. dat., lūghizēs, 39, 40; past part. m. sg. with suff. 3rd pers. sg. ag., lūgun, 43.

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

lōh-langar, m. an iron anchor, an anchor; met. that which ties one down to this world, the things of this world (as opposed to spiritual things), worldly possessions and business, 67; sg. gen. (f. sg. nom.) lōh-langaruc, 67.
lōjā, f. a cooking-pot; sg. dat. lōjē, 95.
lēkā, f. abusive language (usually indecent); lēkā-lēkā, mutual abuse, 23.
lēkh, 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 lēku-hondā, 88; K. Pr. 57.
lēku-garu, into other people’s houses (see garu), 53; lēku-sānā, a thousand people, K. Pr. 57; lēku-hanzay lārē, houses of other people, K. Pr. 57; see hondā.
lēkhun, to write; past part. m. sg. with suff. 2nd pers. sg. dat. lyūkhuny, (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. P., N. of Lal Dēd, known in Sanskrit as Lallā, the authoress of the poems edited in this volume, 3, 48, 49, 68, 81, 82, 83, 93, 102; with emph. ‘lālī, even Lal; lālī lālī karān, making (the cry) (i.e. crying out) ‘(it is) even (I) Lal, (it is) even (I) Lal,’ 105; sg. dat. lāli, 84, 94; ag. lāli, 76, 93, 103, 104; (m. c.) lalē, 76.
lāla, m. a darling, a beloved one, 105 (alluding to a specially loved god).
lōlī, m. passionate love, eager and loving longing; sg. abl. lōla, 3; sg. gen. (m. sg. abl.) lōlāki nāra, (parched) with the fire of love, 25.
lilāmē, 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 lithā mē, līla being the f. nom. pl. of lith or līla (Skr. līlā), and mē being the agent case of bōh, I.
lālanāvun, to dandle a child to quiet it; hence, to fondle, to soothe (a pain); past part. f. sg. with suff. 1st pers. sg. ag. lālanāvēm, 105.
lālith, adv. artlessly, gently, 67 (bis).
lāmā, f. one of the divine mothers or personified energies (saktis) of the principal deities, in Sanskrit mātrkā, variously reckoned as 7, 8, 9, or 16 in number. They are closely connected with the worship of Śiva; lāmā-bakār, the circle or assemblage of these mothers (Skr. mātrkā-ṃḍalā); lāmā-bakra-pohū, 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 (rasi, a rope), 95; to tow (nūvi, a boat), 106; pres. f. sg. 1, chēs lamān, 106; cond. past, pl. 3, lamākōn, 95.
lar, f. the side or flank of the body; dachiṇi lari, (lying) on the right side, K. Pr. 57.

lürā, f. a house; sg. dat. larē, 101; pl. nom. larē, K. Pr. 57.

lārēn, to pull down or destroy (a house, wall, or the like); conj. part. lārēth, 74.

lāruṇ, 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, lāru, 35; past m. sg. 3, with emph. y, lāruṇy, K. Pr. 150; pl. 3 (really conj. part., see App. II, p. 140) lārēt, 27.

lōsuṇ, 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 part. of this verb is lōsu or lōstu; fem. sg. lōṣu or lōṣhu, pl. lōsuṇa.

Past m. sg. 3, with suff. 1st pers. sg. dat., lōstuṁ, (the day) passed away for me, 3, 44, 98; K. Pr. 18; f. sg. 1 lōṣhu, 48, 60; f. pl. 3, with suff. 1st pers. sg. gen. nārē lōsūn, my arms grew weary, K. Pr. 57.

lūst, see lāruṇ and lōsuṇ.

luth, f. a kick, 102 (bis).

lūṣhu, see lōsuṇ.

lāvar, m. salt; lāvan-zan, like salt, 29.

lāwar, ?gend., a rope; sêki-lāwar, a rope of sand, 107. The word does not occur in vocabularies of modern Kāshmirī, but cf. mod. Ksh. lar, f. the strand of a rope.

lay, 1, m. absorption; (with dat.) lay karaṇ, 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; lay kavaṇ, (with dat.) to practise (anything) steadfastly and with ardent devotion, to devote oneself (to any particular practice), 60, 68; layē annuṇ, to bring (anything) to absorption, to bring (anything) under one's own power by concentration of mind, 82; layē vōthin, to rise to destruction, to become dissolved into nothingness, 1.

Cf. lay, 1. Sg. dat. 1, 82; layi-hyṛuṇ, like ardent love, K. Pr. 201.

lyūkhyu, see liēkhuṃ.

loyn, to become absorbed (in the Supreme), to reach final beatitude; to become dissolved into nothingness; past m. pl. 3 layt (in both meanings), 59.

ma, prohibitive particle, used with the imperative. With the interj. bā, ma-bā trāven, do not, Sir, let it go, 88. With the pol. impv. mata, q.v., is used. Other forms of ma are mau and mō, see mō.
mā, the interrogative form of ma. Used with the imperative it gives practically the force of a negative interrogative future, as in ḫēyīv mā, will ye not buy? i.e. why do ye not buy?, 89.

man, see mō.

mē, see bōh.

mō or manu, i.q. ma, q.v. mō gārun, do not seek it, 30; manu āś, be not, 36; bhayaś mō bar, to not feel fear, 72.

mōchē, see mōthā.

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

mūd, m. a fool, a lout, an ignorant person, 20, 66; sg. dat. mūdas, 66.

maidānu, m. a field; sg. dat. manu maidānas, in a field, K. Pr. 57.

mūdun, see mūrun.

mudra, f. name of particular positions or intertwinnings of the fingers, commonly practised in religious worship. They have an occult meaning, and are believed to have magical efficacy; sg. ag. mudrī, 2.

muḥ, m. illusion (in a religious sense); sg. abl. muḥa, by means of, under the influence of, illusion, 74; sg. gen. f. muḥūcū may, the desire of (i.e. begotten by) illusion, 67.

muḥun, to suffer illusion, to be deceived; past f. sg. 1, muḥūs, I was deceived, 13.

mōjī, f. a mother, K. Pr. 47; sg. nom. mōjī (m. e.), 97; pl. nom. mājā-kūrē, mothers and daughters, 92.

mōktē, adj. released; esp. released from transmigration, saved (in a religious sense), finally emancipated, united with the Supreme; m. pl. nom. ziwāntī mōktē, released, or saved, while yet alive, 6.

mōktī, f. release from transmigration, final emancipation; sg. abl. mōktī-dwār, the gate (or door) of final emancipation, 29.

makur or makor, m. a mirror; sg. dat. makarīs, 18; makuras, 31.

maḷ, m. dirt, foulness, 18, 31, 49; maḷ pyon, dirt to fall (on anything, dat.), 18.

maḷī, m. a father; voc. māli, O father, used as a title of respect, equivalent to 'Good Sir!' or 'Sir!', 91, 107; K. Pr. 57; ha māli, id. 107, also capable of being read as kamāli, O burden-bearer!

maḷī, m. a hero, a strong man; sg. ag. maḷī, 24.

maḷun, 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; mittē gābhun,
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. milith, 1, 9, 11, 29, 30, 68, 69, 105; fut. sg. 3, with suff. 2nd pers. sg. dat. mély, 78, 79; past m. sg. 3, myūl, 1 (cf. also myul and myul, 2, s. vv.).

milawun, caus. of mély, to join, unite; conj. part. milawith, 69.
mána, m. flesh; sg. gen. (m. pl. nom.) mánum, 81.

man, m. the mind, the thinking faculty (Skr. 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 Saiva 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 I. V. 71, the meaning of man is further extended to indicate the exercise of the thinking faculty, careful thought. *Man raṭun, to seize the mind, to bring it under subjection, 55; swa-man, one's own mind, 68, 98. In 68, there is a play upon words, swaman being also used as equivalent to sōman or sūman, the jasmine.*

Sg. dat. manas, 17, 31; with emph. y, manayy, 23; loc. mani, 18, 45; abl. mana, 80, 98; with emph. y, manay, 71; gen. (m. sg. abl.) manaki, K. Pr. 57.

mān, m. the possession of a good reputation, respectability, 24.
mándal, m. a circular disk, 75 (cf. nūrya); a district, locality, 33 (cf. dvādaśāṅkh).

mangun, to ask for, demand; fut. pl. 3, with suff. 2nd pers. sg. dat., manganay, they will demand from thee, K. Pr. 56; past part. m. sg., mong, with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., mongnam, he demanded from me, K. Pr. 150.

manmath, m. carnal desire, sexual appetite, 43; i. q. kām, see iub.

mānum, to heed, to look upon as, consider (a thing to be so and so); conj. part. mōnith, 73; impv. sg. 2, mān, 23; past part. (used as past tense), m. sg. mōn, 5 (bis).

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 manushē, O man!, 107; manushē-māms, human flesh, 81.

manthāra, m. a religious mystic formula (Skr. mantra), 11, 34 (bis), 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. manthāra, 34.

manz, postpos. governing dat., in; pānas-manz, in myself, 44. In 98, it means 'having reached the middle', and exceptionally governs the abl. (swamana-sōthi manz, having reached the middle of the embankment of (the illusions of) my own mind, or sūman-sōthi manz, having reached the middle of an embankment (furnished) with small bridges). In K. Pr. 57, manz precedes the word it governs,—manz maidānas, in a field.

manza, postpos. governing abl., from among, out of (so many); luchē-manza sāsa-manza, out of a hundred thousand (or) out of a thousand (only one is saved), K. Pr. 150.

mār, m. killing, slaughter; māra-būth (pl. nom.), m. murderous demons, 71.

moru, m. a cote (for pigeons or the like); sg. abl. marē (m. c. for mari), K. Pr. 57.

mrag, m. a deer; pl. nom. mrag, 47.

mārg, m. a way, a path; jñāna-mārg, the path of knowledge, the way to the knowledge of the Supreme, 63; sāth-mārg, the good way, the path of Wisdom, or (alternatively) the seventh road, 82.

marun, to die; inf. sg. abl. marana brāthay, even before dying, even before thy death, 87; gen. (f. sg. nom.) maranunā sōkh, the fear of death, 73–76; conj. part. marith, having died, i.e. after death, 87; K. Pr. 56; pres. part. mārun, dying, 83; impve. sg. 2, mar bā, die, Sir1, 87; fut. sg. 1, marā, 35; with suff. 3rd pers. sg. dat., maran, I shall die in it, 68; 3, mari, 12; with suff. 1st pers. sg. gen., marēm na kīth, no one belonging to me will die, 35.

mārun, to kill, destroy; met. to reduce to absolute quietism, 49; to beat, smite, 83; conj. part. morīth, 43, 77; pres. part. mārān, 83; impve. sg. 2, with suff. 3rd pers. sg. acc. mārun, destroy it, 30; with suff. 3rd pers. pl. acc. mārakh, destroy them, 71; fut. pl. 3, with suff. 2nd pers. sg. gen. mārinē (for modern māranay) pān, they will kill thy Self, 71; past part. m. sg. with suff. 1st pers. sg. ag., mōrum, I pacified, 49; with suff. 3rd pers. sg. ag., mōrun, he killed, 43.
mūrūn or mūḍuṇ, to husk grain by triturating in the hand; hence, met. kōcē mūrūn, to husk the bosom by rubbing, (of a suckling child) to snuggle or nestle in the bosom, to be at rest in the bosom; fut. sg. 3, mūrē or mūḍē (m. c. for mūrī, mūḍī), 70.

martaba, ? m. honour, dignity, 87.

mar, 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 gakhun, to become subject to delusion, as ab., 59.

Conj. part. mashith, 59; past part. m. sg. with suff. 2nd pers. sg. dat. mothuy, it was forgotten for thee, thou forgottest, 67.

mushūs, see muhun.

mast, m. the hair of the head; mast-wāl, a single hair, 24.

mata, prohibitive particle, used only with the polite imperative, do not, 53 (bis), where it has practically the force of a negative interrogative, ‘does it not?’

maut, m. death, K. Pr. 56.

mōṭū, see mōbun.

mōṭi, m. a madman, 105.

mōṭūs, f. the closed fist; sg. dat. (in sense of loc.) mōcē, 24.

mathun, to rub, knead, work, squeeze; past part. f. sg., with suff. 3rd pers. sg. ag., and 1st pers. sg. dat., mūshūnam, he rubbed (a fem. object) into me, 103.

mothuy, see maskun.

mātru-rūpī, f. (a woman) in the character of a mother, performing the duty of a mother, 54.

mōṭuy, mōṭuyēy, see mōbun.

mēṣi, f. earth, clay; met. earthly things, non-spiritual things, 44; sg. dat. mēṣē, 44, where the word is repeatedly used in a double sense, viz. in the above meaning, and also in the sense of mē ḍē, me (and) thee, or mē ḍeh, me (and) thou.

mōbē, see mōbun.

mūshūnam, see mathun.

mōbun, to remain over and above, to be left remaining; fut. sg. 3, mōbī, with emph. y, mōbīy, 63; m. c. mōbē, 11, or mōbē, 21; past m. sg. 3, with emph. y, mōtuy, 9, 11, and also with conditional suffix ay, mōṭuyēy, 2; also mōtū for mōṭu (m. c.), past m. sg. 3, in 1.

māwās, ? f. the day of the new moon; old loc. māwāsē, 22.

may = Skr. maya, in Shiva-may, consisting only of Śiva, 16.
máy, f. love, affection, love for earthly things, delusion, máyá, 67; the love of God, K. Pr. 201; mági-hyu, like the love of God, K. Pr. 201.

máyé-rúp, f. (a woman) acting in the character of a deceiver, a Delilah, 54.

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

myúlu, 1. m. see ménu.

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

myúnu, myánúu, see bôh.

ná, negative, not, 26, 35 (bis), 37, 60 (bis), 77, 90, 98 (bis, and in v. l.), 104, 107 (bis); K. Pr. 18, 102, 201 (many times).

ná ... ná, neither ... nor, K. Pr. 46; ná ta, and not, nor, 96 (bis), 97; K. Pr. 47 (bis), 102; ná ... ná ... ta, not ... nor ... nor, 15; ná-ta, otherwise, or else, 19 (ter), 71; K. Pr. 150; náy (ná + ay), if not, see s.v. Cf. ná, 1, and nó. The negative used with the present impv. is má, and with the pol. impv. máta, qq. v. With the fut. impv. ná is generally used, but cf. nó.

ná, 1, negative, i.q. m. ná, 2 (ter), 9, 11, 12 (ter), 18, 23, 27 (bis), 45 (bis), 47, 55, 59 (quater); ná ... ná, neither ... nor, 7; zën ná zën, they are being born (and) they are not being born, i.e. when they are hardly born, immediately on being born, 47.

ná, 2, verbal suffix indicating a negative interrogative; bhénam-ná, will it not be cut for me?, 83.

nó, negative, i.q. m. ná and ná, 1; 29 (bis), 31, 41, 67, 70 (bis), 90 (bis); K. Pr. 46. In 70 and 90, nó is used with the future impv. Cf. ná.

náb, 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 nádi, or tubes, through which the prána, or life-wind, circulates. See Note on Yóga, § 5. Sg. abl. nábi, 34; nábi-sthána, of the region of the kanda, 57. Regarding the heat in the navel, see prána, 2.

nábad, m. sugar-candy; nábadí-bár, a load of sugar-candy, 108.

nébar, adv. outside, abroad, 4; K. Pr. 102 (bis); nélíra, from outside, 94.

nékch, adj. good, 35 (bis); as adv. well, successfully, fortunately.

37. The more usual form of this word is nékch, cf. Prs. nék.

nékchatur, 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.

nád, f. a river, 57, 96; K. Pr. 47; sg. dat. súla nád, (contact) with the river, 57.
nād, m. a cry, call, loud sound, 72. For nāda-bindu (15), see bindu.
nādi, f. a tube, artery, vein; esp. the tubes through which the vāyu, or life-winds, circulate. See Note on Yōga, §§ 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 ķilā, pīṅgala, sūnumā, gāndhāri, hastiśiva, pūṣā, yaksavini, alambuṣa, kūbū, and saivkini) are the principal (hence the daksī-nādi-vākah of L. V. 69). The principal vital airs are five in number, viz. prāṇa, or upward flowing air, which has its seat in the lungs; apana, 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 Śaiva ascetic is to restrain them by prāṇāyāma. For this exercise, see Note on Yōga, § 21. By it, the prāṇa and apana are united to the udāna. The fire of udāna then rises in the central nādi, which causes the dissolution of prāṇa and apana, thus leading to samādhi, or consciousness independent of objects (see Translation of Śivanitra-vimārśini, pp. x and 41). Hence, L. V. 69 mentions the uniting of the winds of the ten nādis. In L. V. 80, nādi-dal is ‘the collection of nādis’, ‘the whole group of nādis’. The authoress wishes that she had been able to bring the ten nādis under her mental control (by prāṇāyāma, &c.), and thus been able to obtain samādhi.

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

nador, 2, adj. not firm; hence, worthless, of no value, 89, with play on the meaning of nador, 1.
nēhāt, adj. prosperous, favoured, successful, 24.
nāl, m. the collar, or neckpiece, of a garment; nāla roṭun, to seize by the neck of the coat, hence, to seize forcibly and retain, K. Pr. 102; nōṭi bhunūn, to cast on the neck (e.g. a garland, or a heavy chain), K. Pr. 102.
nōṭ, m. an unbroken cowry-shell; hence, a small piece of anything, 81; pl. nom. nali, m. c. for nāli, 81.
nām, m. a name; pl. nom. nām, 8. Cf. nāv, 1.
nimēsh, m. the twinkling of the eye; sg. abl. nimēshē aki, in a single twinkling of the eye, 26.
namasākār, m. reverence, adoration, K. Pr. 102.
non, adj. naked; as subst. a naked ascetic, 46; the naked, or bare, body, 88; m. sg. nom. with emph. y, nony, 46; dat. nanis, 88. Cf. nanga.
nêndær, f. sleep; nêndrî-hotu, smitten by sleep, sunk in sleep, 32.
nanga, adj. naked; f. sg. nom. with emph. y, nangay, 94. Cf. nonu.
nênga, m. a time, an occasion; sg. abl. aki nêngi, on one occasion, once, 50; trayi nêngi, three times, 50; suti nêngi, seven times, 50.
nanun, to become naked; hence, to become manifest, 4; past f. sg. 3, with suff. 1st pers. sg. dat., nanţêyem, became manifest to me, 4.
napha, m. the breath; hence, the soul, K. Pr. 150, with emph. y, naphsyu.
nār, m. fire, 97; sg. abl. tōlaki nāra, by the fire of love, 25; sg. gen. (f. sg. nom.), nārūcu, 23.
nāru, f. the arm; pl. nom. narē lōsam, my arms grew weary, K. Pr. 57; acc. narē ālavaňe, to wave the arms (in grief), K. Pr. 57.
nărân, m. Nārâyana, God, the Supreme Being; sg. ag. nărōn, 107; voc. ēh nărân, 109 (ter).
nērun, to go forth, to go out (of the house), 3, 92, 102; K. Pr. 57, 102 (bis); to issue (as a result), 23; lal nāc drām, the name ‘Lal’ issued for me, i.e. I became known as Lal, 49.
impve. pl. 1, nērav, K. Pr. 102 (bis); fut. sg. 3, nēri, K. Pr. 57; with suff. 3rd pers. sg. dat., nērēs, will issue from it, 23; pl. 3, nēran, 92.
past m. sg. 3, drāv, with suff. 1st pers. sg. dat., drām, 49; f. sg. 1, drayēs, 3, 102.

nārūcu, m. a barbed fishing-spear; nārūcu-chōkh, the (very painful) wound caused by such a spear, 23.
nishē, 1, adv. near, close by, 30, 46.
nishē, 2, postpos. governing dat., near; nishē pānas, near myself, 31.
nishē, 3, postpos. governing abl., from; gandana-nishē, from (i.e. by means of) dressing oneself, 27; rasa-nishē ti, (efforts) even from (i.e. beyond) my strength, 48.
nōshu, m. a destroyer, in wata-nōshu, a way-destroyer, a highway robber; pl. nom. -nōshu, 43.

nêshēbōtu, m. one who has no wits, a fool, 83.
nishpath, adj. without trust, unbelieving, 36.
nāṣikkha, f. the nose; nāṣikka-pawana-dōr, holding (i.e. borne upon) the vital air that issues through the nose (sc. from the heart) (of the syllable ōm), 83. See anāhath.
nēsar, f. deep sleep, 32.
nāth, m. a lord, a chief; sg. voc. nātha, O Lord!, 7; kamalazanāth, the lord who was born in a lotus, i.e. Brahmā, 8;
nura-guru-páth, the lord of the chief of the gods, i.e. the Supreme Siva, 5, 65 (cf. guru).

néth, adv. perpetually, continually, 65; with emph. y, néthoy, 46. Cf. nityé.

náty, m. dancing; náṭé-ras, the pleasure of watching dances, 73.

nityé, adv. i.q. néth, q.v., 45.

nabun, to dance; inf. hyotum nabun, I began to dance, 94.

nir, 1, m. a name, 15, 49; har-náv, the name of Hara, 98. Cf. ním.

nác, 2, f. a boat, a ship, 107; sg. dat. návi lamun, to tow a boat, 106; náva-tár, the act of ferrying a person in a boat, 98 = K. Pr. 18.

nowá, adj. new; with emph. y, continually new, ever new and new, 93 (bis); so návam-nowú (fem. návam-númúy), ever new and new, 93 (m. and f.).

náwun, to scrub, scour, clean; past part. m. sg. with emph. y, nowúy, 93.

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

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

nigém, m. a fixed rule or law. — karun, to make a vow as to a future rule of conduct, 87.

nyunú, to take; kādith nyunú, to take out, to take forth, K. Pr. 57; fut. pl. 3, nin, with suff. 2nd pers. sg. dat. nínanay (apparently for ninay), they will carry thee (forth), K. Pr. 57.

nis, adj. own, one’s own; níza-swárap, 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 Siva, 10, 77, 78, 79. See param.

pad, 2, m. a verse of poetry, such as Lallá’s own verses; pl. nom. pad, 76; dat. (for loc.) paddu, 84.

pádua, adj. created, produced; — karun, to make (for oneself), 99 = K. Pr. 46.

pádu or párú, to read; to study, 36; to recite, give forth (e.g. a stream of abuse), 18, 21.

Conj. part. parith, 36; impv. sg. 3, with suff. 1st pers. sg. dat., padínam or párínam (modern Ksh. would be -nam), 18; pl. 3, with same suff., and with identical form, 21.

puh, m. the month Páusá (Dec.–Jan.). It is the month in which the leaves fall. Sg. gen. (m. sg. abl.) puhuhi wáwa, (leaves falling) with the wind of Páusá, 83.

phókh, m. expelling breath from the mouth with the lips contracted, blowing a long puff; sg. dat. phókas, 41.
phal, m. fruit, a crop or harvest of grain, 86 (see phol₄n); phal-hond₄n, a fruit-ram, a large ram fattened on fruit, 77.
phol₄n, m. a single grain, or a small quantity of any kind of grain or seed; used -°. sār₄-phol₄n, a single mustard-seed, 47; in phal-phol₄n, 86, phol₄n means simply ‘grain’, and defines phal. Phal means any fruit, and phol₄n defines it as grain.
pahōn, m. a shepherd; pahōli-roat₄n, shepherdless, 108.
phalun, to bear fruit; cond. past sg. 3, with suff. 2nd pers. sing. dat., phalihiy (mod. Ksh. would be -hiy), 66.
phōlun, to blossom, to bloom; fut. sg. 3, with suff. 2nd pers. sg. dat., phōliy, K. Pr. 46.
phālav, m. the set of shutters used for shutting up a shop; phālav dyun₄n, to shut up (shop, dat.), K. Pr. 102.
phōlavun₄n, n. ag. that which blossoms, flowering; f. sg. nom., with emph. y, phōlawūn₄y, 96 = K. Pr. 47.
phērun, to return, come back (to a place, or to one’s senses), 51, 89; to rest from work, take a holiday, 12. In 89, the ‘returning’ is in two senses, either ‘coming back (to the market)’, or ‘coming (to my senses)’. Conj. part. phirīth, 51, 89; fut. sg. 3, phēri, 12.
phirun, to cause to revolve or to cause to come back; to turn over (of a washerman turning over clothes in the wash), 103; to reverse, cancel, 107; to ply (scissors), 103; conj. part. phirīth, 107; past part. f. sg., with suff. 3rd pers. sg. ag. and 1st pers. sg. nom., phir₄nas, 103; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., phir₄nam, 103.
phut₄run, to break (trans.); past part. m. pl., with suff. 3rd pers. sg. ag. and 3rd pers. sg. dat., phut₄rin₄nas, 26.
pōj, see pālun.
pōkh, m. mud, a slough, 74.
pakch, m. the wheel (of a vehicle), pl. nom. pakh₄ch, 26.
pakun, to move forward, progress; inf. pakun gakhé, one has to progress, 19; fut. sg. 3, with suff. 2nd pers. sg. dat. paky, 107.
pakawun₄n, n. ag. one who progresses; (of a river) flowing on. K. Pr. 47; f. sg. nom., with emph. y, pakawūn₄y, 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 laila’s sect) worship of Siva. The five ‘m’s’ are mādyā, wine; māṃsa, flesh; mateya, fish; mātrā, special attitudes; maithuna, sexual intercourse. Hence, in modern language, al-pal commonly means any vile or utterly impure food.
palān, m. a saddle (of a horse); sg. dat. palānas, 14.
pālun, to protect; hence, (of instruction or directions) to keep, to follow faithfully; past part. f. sg. pōṭi (mod. Ksh. pōṭa), 62.

pan, 1, m. a leaf; pl. nom. pan, 83.

pan, 2, m. thread, sewing-thread; sg. abl. pana, 106.

pān, 1, the human body; voc. pāna, 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 pāna, self. See pāna.

pān, 2, m. i. q. pāna, the self, oneself, 5, 7, 71; panun pān, one’s own self, one’s own personality, 62, 82, 85.

pāna, self, oneself; myself, 31, 44 (bis), 60, 61; thyself, 44, 66; himself, he himself, 33, 59, 72; with emph. y, pāny, he himself, 33, 59; sg. dat. pānas, to myself, 61; for thouself, for thine own benefit, 66; nishkē pānas, 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 pāna, self. Thus, pānas logith, having applied (earth) to my body, or having become absorbed in thyself; pānas-manț, (I saw earth) on my body, or (I saw thee) in myself; pānas dyutum, I gave to my body, or gave to myself.

pēn, see poun.

poun, for pōn, in pōni-pānas, for myself, 60.

pōni, m. a wedge, a peg; pl. nom. pōn, 66.

pānca, card. five, in pānca-yinu, the five indriyas, or organs of sense, 79. The Skr. form of pānē, q.v.

pōndut, to sneeze; fut. sg. 3 (in sense of pres.), pōndi, 46.

pāndith, m. a learned man; esp. a guru or spiritual preceptor, 3.

pāṇḍava, m. pl. the Pāṇḍavas, the five heroes of the Mahābhārata. Their mother was Queen Kuntī. 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.) pāṇḍava-hūnzā mōjū (or mōji, m. c.), the mother of the Pāṇḍavas, 97 = K. Pr. 47. See krojū.

panun, pron. adj. one’s own, 55, 62; my own, 3, 82, 83, 104; thy own, K. Pr. 57; his own, 45; with emph. y, panuny, 62, 85, 104; m. sg. abl. panaṇi, 3; K. Pr. 57; f. sg. dat. panaṇē, 45; panun pān, one’s own self, one’s own personality, 62, 82, 85.

pānē or pōnē, card. five, 77 (pōnē); pl. dat. pōnēnu, 95; pānēnu, K. Pr. 47. There are five bhūtas (77, 95, see bāth, 2); five prāṇas, or vital airs (95, see prān, 2); five jānūnāndriyas, or organs of sense, and five kārṇāndriyas, or organs of action (95, see yundū). Cf. panca.

pōn, m. a virtuous action (the opposite of pāph, sin), 62, 79; sg. abl. pōnē, 62.
VOCABULARY

pṓn u, m. water, 24, 42, 47, 106; pl. nom. pṓn i, 42.
pṓn i, f. a hedge (round a garden), 63.
pāpā, m. a sin, a sinful act (opposite of pṓn); sg. abl. pāpā-pṓnē-bṓj i, he who obtains the fruit of his sins and virtuous acts of a former life, 62. See bṓj i.
papana, to ripen, to become ripe; fut. pl. 3, papana, 92.
par, 1, adj. another than oneself, 5, 7.
par, 2, m. He Who is Supreme, the Supreme Deity, 59; swa-parā-vēbār, meditation on oneself and on the Supreme, or on the Supreme Self, 59, but see art. swa.
par, 3, a wing; pl. nom. par, 99 = K. Pr. 46.
pairiv, see pūr u.
purā, see kandā-purā.
pūr u, m. a foot; pl. abl. pairiv, on one’s feet, 38.
probh u, m. a lord; hence, the Supreme Deity, 64.
purud u, m. a stranger; some one else, a person with whom one has no connexion; pl. dat. paratē, 92.
prah, f. adoring love, (to God) 105, (or for the world) 83; sg. dat. (in sense of instr.), prahē (m. c. for prahi), 105.
prakṛēth, f. pravṛti, i.e. (in Śaivism) 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 purudda, or individual soul (see Kashmir Śaivism, fasc. i., pp. 50, 89), 25; the nature of anything, 57. See Note on Yūga, § 1.
prakās t, m. light, illumination, 4, 6, 9, 35, 82; K. Pr. 201 (ter); bṓdha-prakās t (35) or jñāna-prakās t (6), the illumination of knowledge; prakās ē-atśān, the place of illumination, i.e. the stage of attainment of true wisdom, 82; sg. dat. prakāśē, 6.
paratōkā, m. the future world, the life after death; sg. dat. paratōkas (in sense of loc.), 75.
param or (77) paramu, adj. Supreme; parama-patth, the way of the Supreme, final beatitude, 103; parama-pād (10, 78, 79), the position of the Supreme, or paramu pād (77), the supreme position, hence, final beatitude; hence, also the Supreme Śiva (10, 77, 79); parama-Shiv, the supreme Śiva (gen. -Shivam u), 58.
paramēśvar, m. the Supreme Lord, God; sg. voc. paramēśhwarā, 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, prāna-bār, 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 prāṇa, 1, an onion); hence, life, the body as a living entity, 90 (ter).

According to Hindū scriptures there are five principal vital airs (vāyu) in the body, viz. prāṇa, āpāṇa, samāṇa, udāna, and vyāna. See Note on Yōga, §§ 2, 16. Of these, two (prāṇa and apāṇa) are referred to by Lallā. There are also five secondary vital airs, or upapraṇa, named nāga, kūrma, kṛkula, dēvadatta, and dhanaṅjaya, 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 apāṇa and prāṇa in the region of the navel (cf. L. V. 57), 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. nāḍī). In consequence of the rush of the several breaths (the ten just mentioned,—see also below), these breaths mingle together. The heat that dwells in prāṇa causes digestion.... The prāṇa, bearing a current of heat, descends from the head downwards to the extremity of the anal canal, and thence is pushed upwards again. Coming back to its seat in the head, it once more sends back the heat that it bears.... The main tube leading from the mouth to the anus is the path by which Yōgins succeed in attaining to the Supreme by holding the soul within the brain (Sōrensen's Index to the Mahābhārata, s. v. 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 (L. V. 57 accounts for its heat by stating that it rises from the region of the navel: see nāb); apāṇa is the downward flowing air, which is expelled from the anus; udāna is that which rises in the throat, and enters the head; samāṇa 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 Śaiva ascetic is to restrain them, the process being called prāṇayāma. For the methods by which this process is carried out, see Note on Yōga, § 21.
The main object is to bring prāna and apāna under complete control, as stated in L. V. 26. Cf. pawan, which Lallā uses as equivalent to prān. On the whole subject, see Deussen, Allgemeine Geschichte der Philosophie, I, 2, p. 248; 3, p. 70.

Reference has already been made to L. V. 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, prāna-būr 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 prāna. In 69, wāv, wind, is used, as a synonym of prān, for the vital airs.

prānu², adj. old, of olden time; f. sg. nom. prōn², 63.
pairun, to put on (clothes); conj. part. pairith, 76.
pūrin, to fill; hence, to inhale breath (37) in the process of prādikāma; see prān, 2; conj. part. pūrith, 37.

In Sanskrit, the process of inhalation is called pūraka, while the retention, or ‘bottling up’ of the inhaled breath is called kumbhaka. See Note on Yōga, § 21, and kumb².
pār'ñēm, see padun.

pranav, m. the name of the mystic syllable ōm, see ōm and anāhath; sg. gen. (m. sg. ag.) pranavāk², 76.
prārun, to wait for, await; pres. part. prārān, 83.
prason², adj. pleased, gratified; tas prason², pleased with him, 65.

parith, see padun.

pruthicōn², adj. of or belonging to the earth, 52.
prathyū, adv. implying distribution; prathyū tirthan, (going) to every holy place, going from one holy place to another, 36.

parbun, m. recognition, 58.

pairiv, see pār².

pravād, m. a proclamation, a crying out; — karun, to cry out. make proclamation, 89.

prāvun, to obtain; fut. sg. 2, prāvakh, 29; past part. sg. f., with suff. 1st pers. sg. ag., prōum, I obtained (f. obj.), 103.

pravesk, m. entering, entrance, 2.
pervāz, f. flying, flight; pervāz tul, take wings and fly, 99 = K. Pr. 46.
paryōkk, m. a bed; tūla-paryōkk, a bed (stuffed) with cotton. i.e. a luxurious bed, 73.

prazalun, to become lighted, to be set alight (of a lamp); 2 past, m. sg. 3, prazalyōv; with suff. 1st pers. sg. dat., prazalyōm, became lighted for me, 4.
parzānum, to recognize; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., parzānta, recognize him, 46; fut. sg. 3, with suff. 3rd pers. sg. dat. (for acc.), parzānē, he will recognize him, 14; past part. m. sg., with suff. 1st pers. sg. ag., parzānum, I recognized, 7.

dūs, m. a net; sg. dat. dūskē, 6.

dūs, m. a flower; sg. gen. (f. sg. abl.) dūsē-dūskē, 102; pl. nom. dūs, 42, 45.

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

dūša, m. a florist, a professional garland maker, 39, 40. The fem. of this word is dūšī.

dūshun, to see, 20, 59, in passive sense, to be seen, to be recognized (as so-and-so), 16; conj. part. dūshith, 20, 59; fut. (or old present), sg. 3, dūshi, or, with interjection ă added, dūshyā, 16.

dūšī, f. a female florist, see dūša; m. c. dūšī, 39, 40.

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

pata, adv. afterwards, behind; pata rōzun, to remain behind, to survive, 67; pata pata, behind behind, i.e. continually behind; i.e. following after a person, dogging his footsteps, K. Pr. 56, 57.

pētā, see pīnā.

potā, 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 potā kath back-word, i.e. backbiting, potā kāmōy, secret income, and so on. Similarly in L. V. 105 we have potā zūn (f.), the end of the moonlight, i.e. the last hours of the night.

path, 1, 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-kālā, of or belonging to the time behind, i.e. of or belonging to former times; sg. abl. path-kālā, in former times, 91.

path, m. a pavement, the floor of a flagged area; sg. dat. pata, 52.

pēth, 1, adv. on the back, upon, 14, 15.

pēth, 2, postpos. governing dat., on, upon; with emph. y, dōdi-kōṭī-pēthāy, on a washerman’s stone, 103. Sometimes, in frequently used phrases, pēth does not govern the dat., but is simply compounded with the governed word, as in bār-pēth, on (i.e. at) the door, K. Pr. 102.

pētha, 1, adv. from above; pētha bōna, from above (and) from below, from top to bottom, 17.
pētha, 2, postpos. governing abl., from above, from; brahmāṇḍa-
pētha, (down) from the Brahma-rādhra (see brahmāṇḍa), 57;
yēna-pētha, from which (time), i.e. since, 93.
pīth, see pyūthu.
pēṭarum, m. the burden, or responsibility, of carrying out any
duty, 61.

paṇum, 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, poṣu, 27;
f. sg. 1, with suff. 3rd pers. sg. dat., pūbuṣas, 104. Note
that this verb is intransitive.

pawān, m. air, the vital breath (see prūn, 2), 37, 42; sg. dat.
pawānas, 17; abl. nāsike-pawana-dōṭ, holding (i.e. borne
upon) the vital air that (starting from the heart) issues
through the nose, 33; pawana-sōṭiy, by means of the vital
air (i.e. by means of suppressing the vital air), 25.

piyuṇ, to drink; past part. m. sg., with suff. 1st pers. sg. ag.,
pyuṇum, I drank, 81.

pyā, m. milk, 54.
pēyē, pēyē, see pyonu.

pyōḍi, m. the conduct, or behaviour, of a pyāḍa (lit. footman),
or government messenger, who is looked upon as making
his money by oppression, lying, and cheating; hence,
wickedness generally, K. Pr. 46.

pyōm, see 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. impve. sg. 2, pētā (m. c. for pēta), 28; fut. impve.
pēṣe (m. c. for pēṣi), 45;

fut. sg. 3, pēyē (m. c. for pēyi), 18; with suff. 2nd pers.
sg. dat., bētas pēyi, it will happen (i.e. come) to thy
memory, 87; pēyi, (the sword) will fall (on) thy (body).
88; pl. 3 (old present), pēnu, they fall, 47;

past. m. sg. 3, with suff. 1st pers. sg. dat., pyōm, 84, 85,
108; f. sg. 3, pēyē, 32; with suff. 2nd pers. sg. dat., pēyi,
(for pēyē), happened to thee, 67, 74.
pāyiru, f. a stirrup; pl. dat. pāyirēna, 14.

pyūthu, m. a pedestal, a throne; sg. dat. pīth, 52.

pyuṇum, see pyuṇu.
pēyi, see pyonu.
pēṣe, see pyonu.

pūz, f. worship, ceremonial adoration; sg. dat. pūz, 78, 79;
pūz (m. c.), 39, 40; pūz karuṇu, to offer worship (to, dat.),
to worship, 17, 21.
pūṣan, m. the performance of ceremonial worship, worship, 22.

rē, interj. O! 3 (here pleonastic).

racyēṇē, see rāṭun.

rūḍukh, see rōxun.

rā̄h, m. Rāhu, the demon of eclipse, 22.

ruhuu, m. garlic, 89, 90, in both cases with a pun on the word ruh, soul or spirit (Ar. rūḥ).

rājy, m. a kingdom, the ruling of a kingdom; rājy hyon⁴, to take ruling, to undertake the rule of a kingdom, 12; sg. dat. rājēs bōj⁴, one who gains a kingdom, 62.

rōkh, f. a line; met. a path or way as narrow as a line, 107; sg. dat. karmānē ṛōkhī (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; pūṣina ṛumānas (sg. dat.), I did not trust in him by a single hair, or for a single instant, 104.

raiṇi or rōnī, f. a queen; hence, in voc. rainyā, (politely) O Lady!, 10.

rang, 1, m. the stage of a theatrical performance; hence, a theatrical performance; pl. dat. (in sense of gen.), ranga, 81.

rang, 2, m. mode, manner, fashion; kynūn rang, of what kind of fashion?, 84, 85.

rinz⁴, see ryūnz⁴.

rūn⁴, f. a wife, a man's wife (from the point of view of the husband); sg. dat. raiṇē kynūn⁴, like a wife, K. Pr. 201; pl. nom. raṇē, K. Pr. 102 (quater).

rūp⁴, adj. used —⁵, possessing the appearance of, acting in the character of, in bhāryē-rūp⁴, acting in the character of a wife, 54; māṭru-rūp⁴, in the character of a mother, 54; māyē-rūp⁴, in the character of earthly love, 54; cāda-rūp⁴, acting in the character of inanimate nature, stolid like an insentient block, 20.

rūph, m. shape, bodily form, 15.

raś, m. juice, sap, liquor, essence, distillate, 40; a person's essence, his power, energy, 48; charm, pleasure, delight; nāṭē-raś, the delights of (watching) dancing, 78.

Sg. abl. ḍhēhi-raśa, (water it) with the essence of the moon, i.e. with nectar, 40; rasa-nishē-ti, (I exerted myself) even beyond my natural power, 48.

raśan, f. the tongue; sg. abl. raśaṇi, (uttered) by the tongue, 58.
rost⁴⁸, adj. suff. signifying 'devoid of'; lági-root⁴⁸, one who is without (selfish) aim, disinterested, 61, 65; paháli-root⁴⁸, shepherdless, 108.

rosiyén, m. an elixir, a magic potion, 80.

ro⁴⁸, adj. good, beautiful, excellent; m. pl. nom. rōt³, 51.

rāth, f. night, 42; dēn rāth (55, 91), dēn kyōh rāth (3, 5, 65), or dēn kyawu rāth (19), day and night, always, continually, without sureuse.

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; ḥēth raṭun, having taken to seize, i.e. to hold, 69.

Conj. part. raṭith, 55, 104; raṭith sānu, to know how to seize, &c., 26, 80.

Past part. 1, m. sg. roth⁴⁸, 24; with suff. 1st pers. sg. ag. roṭum, I seized, &c., 4, 69, 82, 101; also with suff. 3rd pers. sg. dat. roth⁴⁸māt, I grasped it, 3: abl. ami raṭi, by this which had been grasped, i.e. by grasping this, 107.

Past part. 2, f. sg. raciyéth, K. Pr. 102.

roburn, to be preferred, to be liked; fut. (pres. subj.), sg. 3, rōbī (m. e. for rōbbi), 21.

rav, 1, m. a sound, an utterance, 33. See anāhath.

rav, 2, m. the sun, 16, 53.

raiwn, to be destroyed, be lost; inf. obl. rāwan-tyoth⁴⁸, lit. the blister caused by the destruction (of something desired), hence, an intolerable pain, 108; past, m. sg. 3, rōw⁴⁸, 66; past conditional, sg. 3, rāvihe, 95.

rayz⁴⁸, a ball (the toy made of lac); pl. nom. rayz³, 66.

raz, f. a rope; sg. dat. (for acc.) razi, 95.

ruez, f. a disease, 8. See bhav.

raza-dōn³, f. ? the work of a rōz (plasterer), ? plastering; sg. dat. rāza-dāne, 85. The meaning of this word is now unknown, and that given here is a mere suggestion.

raza-ham, m. a swan (said to have a beautiful voice), 86.

razan, f. the night, 22.

rožun, 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; hushyar rožun, to remain careful, to take care, K. Pr. 46.

Conj. part. ražith, 65; impve. sg. 2, rōz, K. Pr. 46; fut. sg. 3, with suff. 2nd pers. sg. dat., rōziy, it will remain for thee (after death), 67; pl. 3, rozan, 2 (old present); past. m. sg. 2, rōdukk mē, thou remainedst hidden from me, 44.
sab, adj. all (a Hindi word, the Kāshmirī word being sör, 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; with emph. y, sadōyī, 7.
sēda, adv. straightforward; hence, with straight mind, attentively, heedfully, carefully, 91.
sadbhāv, m. pure devotional love, loving trust; sg. abl. -bhāwa, 45. Cf. bāv.
siddh, c. g. a holy person who has attained to one of the stages of beatitude; voc. siddha-māli siddhō, O respected Saint! (see mōta), 91.
sīdhr, m. the sea, the ocean; sg. dat. sīdhras, of (or to) the sea, K. Pr. 46; in the ocean, 106; abl. bhāwa-sīdhr-ī-dār, the current (or tide) of the ocean of existence, 74.
sadōyī, see sadā.
sungan, that which has properties, the material (as opposed to pure spirit), the material universe, 1.
shē, see shēh.
sōhm, m. a money-lender, 27.
shū, see sūh.
shūba-tvōn, adj. possessing beauty, adorned; m. sg. dat. -tvōnis, 52.
shēh (13) or shē (25), card. six; ag. sg. shēyī, by (a group of) six, 13; pl. dat. (for gen.) shēn, (a lord) of six, 13.

The number six has various mystic meanings. Thus, there are six attributes of the Deity, viz. (1) sarvajñatā, omniscience, (2) tyāti, contentment, (3) anādībodha, having perception from eternity, (4) svatantratā, absolute independence, or absolute self-sufficiency, (5) nityam-āntākṣakti, having potency that is incapable of being diminished, and (6) anantaśakti, omnipotence. There are six enemies, or sins which impede union with the Supreme. For a list of these, see tūh. There are six ārmis, or human infirmities, viz. (1) śoka, grief, (2) mōha, delusion, (3) jara, old age, (4) maraṇa, death, (5) kuṇḍh, hunger, and (6) pipāsā, thirst. There are six avasthās, or periods of human life, (1) śīṁtea, babyhood, (2) bālyya, childhood, (3) kaumāra, youth, (4) yamvana, puberty, (5) tārunga, young manhood, and (6) vārdrakṣa, old age. Some omit numbers 1 and 5, and have only four periods, translating yamvana by 'manhood'. All these sextets are referred to in 13. There are, further, six
vichāras, or changes of condition, in a man's life, indicated by the six verbs, asti, he exists; jāyati, he is born; vardhate, he grows up; viparinamate, he is developed; apiśāyate, he declines; and nāṣyati, he is destroyed (82).

In 25 and 82, reference is made to the six cakras, or circles, regarding which, see Note on Yōga, §§ 9, 13 ff.

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

shēhol, 2, adj. cool; f. sg. nom. shēhūḥ, K. Pr. 102.

shēkh, f. fear, apprehension, 73–6.

shēkūn, to fear, to be afraid; impv. fut. shēkūṇi, 70.

shēloth, f. the sakti, or energetic power of a deity, conceived as the female consort of the latter; esp. in these poems, the Sakti of Sīva. She is the immanent aspect of Sīva, i.e. the aspect in which he pervades the universe. She is not in any way different from, or independent of, the Supreme Sīva, 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; Sīva-shēkūth, Sīva and his Sakti, 2.

shēl, f. a large stone, a rock, 52 (ter).

shēl, m. good behaviour, right conduct, 24.

shēl, n. the seashore, K. Pr. 46.

shēm, tranquillity, quietism, quietude, absence of passion, 71; shēm-dam, quietude and self-restraint; sg. abl. shēma-dama-krīyā-pūṇiḥ, the hedge of holy acts joined to quietism and self-restraint, 63.

sōham (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 hoṃsa, which is used as a mantra, or mystic formula. See āhamsa, 2.

shēmbhu, Sambhu, a name of Sīva; sg. dat. shēmbhit, 45.

shēmun, to be quiet, to be at peace, 27; (of water) to be at rest (and gradually soak away), 106; pres. part. shēmān, 106; fut. sg. 3, shēmi, 27.

shēnkār, m. Sāṅkara, a name of Sīva, 25; shēnkār-svātma, Sīva (recognized as) one with Self, 39, 40; shēnkār-bokti, one who is full of devotional faith to Sīva, f. -shēkte, 18.

shūn, m. the transcendental Void, emptiness (Skr. ēnāyā); in Saiva 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 Śiva-sūtra-vimārṣā, 18.
trans. p. 18, and Kashmir Shaivism, pp. 77, 82). When a Universe comes into apparent existence, the Supreme Being, after a course of development through various phases (K. Shaivism, pp. 62 ff.), associates Himself with Mayá (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 Self 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 ūnya, already mentioned. Ūnya 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 Mayá. In the microcosm of the body, Yógis locate this ūnya in the sahārdāra. See Note on Yóga, §§ 20, 24.

Hence Lallā, in 1, says that, when the shún (i.e. ūnya) became dissolved (in the course of union with the Deity) only pure (i.e. universal) consciousness remained. Lallā is fond of the expression shúnēs shúnáh wílith gauv (11, 30, 69). Here shúnēs is the dative singular, and shúnáh 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 Ūnya 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 L. V. 69 in art. sóm.

Sg. nom. shún, 1; with suff. indef. art. shúnáh, 11, 30, 69; dat. shúnēs, 11, 30, 69.

shúnákár, m. having the form of the Void, reduced to becoming nothing but the Great Void (see shún), 50.

shúnáléy, m. he whose abode is the Great Void (see shún), i.e. the Supreme, 15.

shur®, m. an infant; dóda-shur®, a milk-infant, a sucking child, 70.

shramáwn, to labour at; hence, dód shramáwn, to labour at milk, to milk, 38.

shrutáwón®, m. one who hears well, one who is the reverse of being deaf, 20.
shrōhun, to become pure; 2 past, m. sg. 3, with suff. 1st pers. sg. gen. shrōkyōm, 105.

shēshi, m. the moon; shēshi-kal, a digit of the moon, 25, 69; shēshi-ras, moon-juice, the water of immortality, nectar, amrīta, sg. abl. -rasa, 40. For the mystic terminology in connexion with the moon in Śaiva theology, see art. vām. shāśvāt, m. a holy book, the general body of sacred writings; sg. abl. śāstra, 27.

shēta, m. iron; sg. dat. shētī-ras, 100 = K. Pr. 46.

shēth, m. a sand-bank (hidden under water) in a stream, a shoal; sg. abl. with emph. y, shēthay, 84, 85.

shēth, card. a hundred; shēth-shēth, hundreds, 6.

shiv, m. Śiva, the Supreme Deity, absorption in whom is final emancipation, 8, 14, 51–54, 80; sg. gen. śivavun, 58; dat. śivav, 68; voc. śiva śiva karān, uttering the cry of ‘Śiva! Śiva!’ i.e. meditating on the fact that all that exists is one with Him, 65; śiva-may, made up of Śiva, consisting of Śiva, 16; śiva-pūjan, the worship of Śiva, 22; śiva-shēkhath, Śiva and his sakti, or energic power, 2; cf. 68, and art. śēkath; parama-shiv, the Supreme Śiva (gen. -śivun), 58; bēlana-shiv, Śiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

shvās, m. a breathing, a complete breath, inspiration and expiration; sg. acc. shvās, 55.

shē沃, m. the six-staged road, i.e. either the six vikēras or the six cakras (see art. shēk), 82.

shyāma-gal, m. dark-blue-necked, a name of Śiva, 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 Śiva, 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 Śiva. Lallā frequently uses the word sahaz, by itself, with this meaning of ‘the nature of Self’. Thus, in 29, she has sahaza-vēkār, discrimination as to the nature of Self, and in 30 she has
sahas vēkūrun, 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 sahasas, i.e. of a knowledge of the nature of Self. Similarly, sahas has the same meaning in 35 and 62.

Sg. nom. sahas, 30, 35, 43; dat. sahasas, 29, 62; abl. and obl. sahaza, 18, 21, 29, 45.

sēkh, f. sand; sg. obl. sēki-lāvar, a rope of sand, a rope made by twisting sand, an impossibility, 107.

sukk, m. happiness, ease, K. Pr. 201 (ter).

sakharun, to prepare for a journey, to set out; to set oneself to any task, busy oneself with, 10; impve. sg. 2, sakhar, 10.

sakol, adj. all, the whole, everything, 38; m. pl. nom. with emph. 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.

salit, m. water, 16, 29; sg. dat. sālitas, 29.

sūm, m. the moon. The moon plays a considerable part on the mystical side of Śaivism, and is frequently mentioned in this connexion in the Ittala-vākyāni. In these verses it appears under four different names, viz. śēkhi (25, 40, 69), sūm (34), bhaṇḍara (9, 22, 109), and bhaṇḍaram (98), corresponding, respectively, to the Sanskrit śaśi-, sōma-, candra-, and candramas-. It will be convenient to bring together the various mentions of the moon, and to explain the mystic references thereto.

As explained in the Note on Yōga (§§ 9, 13 ff.), starting from the base of the abdomen,—the mūlādhāra, or sacral plexus,—upwards along the spinal cord there are in the body six cakras, or circles. Over these is the seventh, the sahasrāra, or medulla oblongata (§§ 19, 27). In this sahasrāra, in mystic parlance, is the moon, and also the abode of the Parama Siva, or Supreme Siva,—the transcendental realm named Kailāsa or Akula (§ 19). By blocking up the breath in the niḍī, while meditating upon this sahasrāra cakra, the Yōgī tries to enter into the highest somādhhi, or mental absorption, in which the citta, or organ of thought, is absorbed, microcosmically, into sahasrāma, and, macrocosmically, into Parama Siva (§ 21).
This is mukti, or final release,—what we should call salvation.

The above explains the reference in L. V. 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 Yogi, in whose kunda or bulb (§ 5) the mystic syllable om is firmly fixed (§§ 23, 24), and whom the kumbhaka exercise (§ 21) leads to the home of the moon, or sahasrara. He thus obtains samadhi.

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 nadis. Thereupon the digit of the moon (in the sahasrara) melted and descended upon me, and the nothingness of the transient world became merged in the Nothing.’ In the sahasrara 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 (Siva) 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 sahasrara at the top of the vertebral column (§§ 8, 19 ff.). The nectar passes down through the susumna and ida nadi (§ 8). The Yogi who is becoming absorbed into sahasrara drinks this nectar, and becomes master over himself and the kula (see köl) (§ 21). Thus the expression means that he is to devote himself to samadhi by absorption into sahasrara.

The same ideas are found in No. 9. She states, ‘when the sun disappeared, there came the moonlight; when the moon disappeared only citta, or thought, remained. When citta disappeared nothing was left anywhere’. Just as the moon is in the highest cakra, so the sun is in the lowest,—the muladhara, near the perineum (§§ 5, 9). ‘Disappeared’ means ‘ceased to be present in consciousness’. That is to say, the Yogi raises his consciousness from the muladhara to the sahasrara (§ 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 cit, 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. Lallā 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 citta, or organ of thought, became absorbed into sahasrāra, as explained above.

There remains No. 22. This is dealt with in the note on the verse, and what is there said need not be repeated.

Sg. obl. sōma-garē, in the home of the moon, or the sahasrāra (see above), 34.

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

sum, f. a bridge, 34, 50, 96 (= K. Pr. 47), 98; K. Pr. 46, 47. Pl. dat. suman-sōthu, 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.l. swaman-sōthu), 98.

simhāsan, m. a throne, 73.

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

sōman, m. jasmine; sōman-bāg, a jasmine-garden, 68; see svamun, sōman, see sum.

sēmanz, K. Pr. 18 (= L. V. 98), sēmanz sōthi being translated 'in the middle of the way'. The correct reading is apparently suman-sōthi or swaman-sōthi, as in L. V. 98. See sum and svamun.

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. samsārnu, of which the m. sg. dat. is samsāranis, 6. In modern Ksh. this form of the genitive is reserved for masculine proper names; sg. dat. samsārnu, 35, 37.

sāna, a suffix added to interrogative words to indicate indeterminateness, as in kyāh-sāna, sg. abl. kawā-sāna, what kind of, 39.

sōn, m. gold, 100 = K. Pr. 46.

sondu (f. sūnz), suffix of the genitive of all singular masculine animate nouns, except proper names. Cf. hondu. M. sg. nom. gōra-sondu wamun, the word (i.e. instruction) of the teacher, 108; f. sg. dat. (in sense of instr.) dayā-sauzē prahē, with the love of God, 105.

sandēk, 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. sandōrīth, 26; impv. fut. sandōrīzi, 70.

sangāth, m. collection, bringing together into one place; sangāth 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., 82, 46. The Ksh. form of this word is śhrān.

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.

sūpanun, conj. 2, to become; past m. sg. 3, sūponu, 5.

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

sar, m. a lake, an ocean, 47 (bis), 50, 78, 79; amṛēta-sar, the lake of nectar, i.e. blissful union with the Supreme, 68; bhāwa-sar, the ocean of existence, 23; with suff. of indef. art. sarāḥ, a certain lake, 50; sg. dat. saras, 23, 47, 68; sg. abl. sari, 47.

sarī, adj. inundated, flooded, (of a lake) overflowing, 50.

sirē, m. the sun; sg. dat. sirēs, K. Pr. 201.

soru, m. in sāri-pholu, a mustard-seed (as an example of minuteness), 47.

sori, adj. all. This word almost invariably takes emph. 1, and becomes sornu; m. sg. nom. sornu, all that exists, everything, the totality of creation, 31, 42-3; m. pl. nom. soriy, all, every one, 95, K. Pr. 150; dat. sārēnīy padan, in all the verses, 84.

sar, m. a god; sūr-guru, the chief of the gods (see art. guru); sūr-guru-nāth, the lord of the chief of the gods, the Supreme Deity, 5, 65.

srugul, m. a jackal; pl. nom. srugul, 47.

sarun or sūrun, to remember, 50, 91; to call to mind, to remember affectionately, meditate upon, 45, 65; conj. part. sūrīth, 65; pres. part. with force of pres. sg. 2, sūrun, dost thou remember?, 91; old pres. and fut. sg. 1, with suff. 3rd pers. sg. dat., saras, I remember it, 50 (quater); 3, sōrī, 45.

sāri-pholu, see soru.

saras, see sar and sarun.

sarwa, adj. all (borrowed from Sanskrit), in sarwa-gath, going to all places, hence, as an epithet of the Deity, All-pervading, Omnipresent, 64; sarwa-kṛiy, he who made all things, the All-Creator, 59. The Ksh. word is sōr.
**VOCABULARY**

**sūrya**, the sun (borrowed from Sanskrit), in sūrya-mandala, the orb, or disk, of the sun, used metaphorically to indicate the Supreme Deity, 75. The Ksh. word is sīrē.

**sās**, 1, or sāsās (q.v.) m. ashes; sg. abl. sāsā, or (m. c.) sāsā, 18.

**sās, 2**, card. a thousand, 34; with suff. á indicating the indef. art., sāsā, a thousand, i.e. any indefinite great number, 18, K. Pr. 57; sg. abl. sāsā-manza, out of a thousand, K. Pr. 150.

**sūt, sūty, or (with emph. y) sūti, postpos. governing dat., with, together with, 57, 92 (bis); governing abl., with, by means of, owing to, 25, 83; sūtō, 57, 92 (bis); sūty, 83; sūtiy, 25. In 57 it is a preposition, not a postposition.

**sath, 1**, m. substance, body; hence, ground for reliance, 41.

**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. satē, 50; satē nēngi, seven times, on seven occasions, 50. The seven worlds (tōka) are the earth, sky, heaven, middle region, place of rebirths, mansion of the blest, and abode of truth. There are also seven lower regions, called, respectively, Atala, Vitala, Sutala, Ravatala, Taldala, Mahātala, and Pātala (see 59). In 82, Lallā states that after going through six paths (i.e. the six cakras, or the six viharas, see art. shēh), 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. suhbhēcca, or the plane of auspicious desire (for knowledge); vicāraṇā, or the plane of consideration; tām-mānasa, or the plane of the subtle mind; sattvāpatti, the plane of acquirement of good sense; saṁsukti, the plane of intimate acquaintance; padārtha-bhāvīni, the plane of possession of the (true) meanings of words; and, seventhly, turya-gā, or that which conducts to the turya state, or condition leading to final emancipation.

**sath, 4**, f. hope; sg. dat., with emph. y, sūthēy, 102. Cf. satun.

**sūth, 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. sūtas, for a moment, for an instant, 104; sg. abl., with emph. y, tamīy sūtiy, at that very moment, 25.

**sūthi, 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. sūthi manza (for dat. sūthi manza, see manza), 98, K. Pr. 18.

Cf. sun.
sthān, m. a place, position, region, 57, 82; sg. abl. sthāna, 57.
sthir, adj. fixed, firm, permanent, 73.
saun, conj. 2, to hope; past f. sg. 1, with suff. 3rd pers.
sg. dat. sūṭas, I hoped in it, 104. Cf. sath, 4.
sūṭi, see sūṭ and suth.
sūṭy, see sūṭi.
sūṭ, m. a tailor; sg. ag. sūṭi, 103.
sūṭas, see saun.
sūṭy, see saun 4.
swa, adj. and pron. own; self. This is a Sanskrit word, and
occurs only in borrowed Sanskrit compounds. Owing to
the fact that swa following a consonant, and u in borrowed
words, are both, in Kāshmīrī, pronounced as ū, Lallā
frequently makes use of this to effect double meaning.
Thus: (28) swa-para-vēbār, 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 sō-para-
vēbār (i.e. su-para-vicāra), discrimination on Him who is
excellently Supreme; (36) swa-darshēna-myūlā, union with
the Self (i.e. God) (brought about by) visiting (holy places),
or sō-darshēna-myūlā, union brought about by the excellent
visiting (of holy places); (68) swa-mana-bāg, the garden of
one's own heart, or,—taking sōman as equivalent to the
Persian sūman,—sōman-bāg means 'a jasmine-garden'; (98
= K, Pr. 18); swa-mana-sōth, the embankment of (the
illusions of) one's own mind, or sōman-sōth, an embank-
ment with crazy bridges (see sūna); (71, 79) swa-vēbār,
discrimination exercised as regards the Self, or sō-vēbār,
the good discrimination. Swa-rūph, m. own form, i.e. the
nature of anything, identity with; thus, (15) kha-swarūph,
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.
sōu, adj. plenteous, abounding (of a crop), 66.
savikaś, m. that which has wide expansion, the total expanse
of creation, the visible creation, 1.
svōmi, m. a lord, one who is master or owner; shēn svōmi, the
owner of the six (attributes of the Deity), 13, see shēh.
sawam, to cause to sleep, to put to sleep, to lay to sleep; conj.
part. sōvith, K. Pr. 57.
swar, m. heaven; bhūr, bhuvah, swar, the earth, the atmosphere,
and heaven,—i.e. the whole visible universe, 9.
swarg, m. heaven; sg. dat. swargas bōj, a possessor of heaven,
62.
swarūph, see swa.
swās or sīr, 1 (q.v.), m. ashes, 43.

swātma, m. one’s own self; hence, the Self, recognized as identical with the Supreme; sg. dat. swātmās, to the Supreme Self, 61; śēnkara-swātma, Śaṅkara (i.e. Śiva) recognized as one with Self, 39, 40.

swayam, oneself (borrowed from Sanskrit), 33.

sōy, nay, see tīh.

syūndu, m. the river Sindh, one of the three principal rivers of Kashmir. Its waters are sacred. syūndu-zal, pl. the waters of the Sindh, 81.

nāz, f. fuller’s earth, 103.

ta, 1, conj. and. 3, 4, 13, 17, 20, 22, 24, 29, 31, 35 (bis), 37, 39, 41, 44, 48, 52, 56–7, 78–9, 89, 90–1, 94–5, 101–2–3; K. Pr. 18 (bis), 102 (bis); na ta, and not, nor, 96–7; K. Pr. 47, 102; cf. na ta under ta, 2; na... na... ta, not... nor... nor, 15. A strengthened form of this word is tōy, 1, q.v.

ta, 2, conj. then, and then, and next, thereupon (= Hindi tō) (in this sense often scarcely distinguishable from ta, 1), 1, 4, 19, 23, 43, 47, 68, 82, 104; then, and then, thereafter, but, 98; then, so, accordingly, therefore, 21, 30, 33, 42, 46, 51–2, 54, 70, 80–1, 89, 99 (bis), 100; K. Pr. 46 (quater); then, so that, 66; then, and yet, nevertheless, 60; then, used to indicate the apodosis of a conditional or quasi-conditional, sentence, 2, 27, 55, 87, or the antecedent clause of a relative clause, 61; often (like the Hindi tō) colouring a whole sentence, but itself hardly translatable, I wonder if, well then, verily, &c., according to the context, 9, 19, 92; na ta (= Hindi nahī tō), otherwise, or else, 19, 71; K. Pr. 150; cf. na ta under ta, 1. A strengthened form of this word is tōy, 2, q.v.

tī, conj. (= Hindi bhi) also, 48, 106; K. Pr. 18; even, 32, 48; kēh ti nā, nothing at all, 9, 11; kēh ti nō, nothing at all, 90; kābh ti nō sath, no substance at all, 41; kōh ti na kēth, no harm at all, 77; tō ti (Hindi tau bhi), even then, 29.

tō, = ta, 2, in tō ti (Hindi tau bhi), even then, 29.

tōdī, see tōdī.

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 taṭṭhāna-, by which pañcits translate this word); tīh yēs tagi, to whom that is possible, i.e. he who knows how to do that, 24; tīh yēs karaṇu tagi, 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 *hēkun* (q.v.) must be used.

*tih*, pronoun of the third person, he, 5, 6, 8, 20, 24, 27, 31 (bis), 33–4, 37 (bis), 43 (bis), 65, 71–2, 76, 105; she; it, 70; K. Pr. 46 (bis); substantival demonstrative pronoun that, 20–1, 37, 57 (bis), 69, 75, 90, 94, 107; adjectival demonstrative pronoun, 3, 15, 25, 28 (bis), 34, 47, 52 (bis), 77, 81, 104; sometimes used substantively, but treated as an adjective (see below), 2, 12–13, 58 (bis), 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:

- masc. sg. nom. *sub*, he, 8, 24, 31, 33; with emph. *y*, *suy*, he only, he verily, 31, 34, 37.
- gen. (m. sg. nom.) *tasondu*, with emph. *y*, *tasonduy*, his only, 72.
- pl. nom. and acc. *tim*, they, 6; them, 76; with emph. *y*, *timay*, 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; with emph. *y*, *tig*, 20, 21.
- dat. *tath*, to it, K. Pr. 46 (bis).
- abl. *tawa*, by that; used adverbially to mean 'for that reason', 'on that account', 'therefore', 57 (bis); with emph. *y*, *taway*, therefore, 69, 90, 94; by that means, 75.
- pl. nom. ; with emph. *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., with emph. *y*, *suy*, that very (god), 15.
- pl. nom. *tim*, those (rams), 77.
- f. sg. nom. *sōh*; with emph. *y*, *sōy*, (I 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 (m. suh, suy; f. sôh, sôy) 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; with emph. y, suy, that very (time) 3, (spell) 34.
dat. tath, in that (lake), 47.
abl. tami; with emph. y, tamiy, at that very (time), 25.
pl. acc. tim, those (foods), 28; those (garments), 28.
f. sg. nom. sôy, that very (stone), 52 (bis).

As regards the use of the substantival forms of this pronoun, as semi-adjectives, this consists in the use of suh, suy, sôh, or sôy, 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 arsun, 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 wôdsorum, 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 tiy) wôpadesha, that alone is the instruction; (12) suy (not tiy) chun yina, that alone is (true) knowledge; (58) suy yih taunthar, that alone is this scripture; (94) suy gauv wakh, that became the (mystic) word.

thüja, f. (this word is a feminine diminutive of thal), a small place; esp. a small sacred cella or small wooden temple, in which an image of a god and other appurtenances of worship are kept; sg. nom. (m. c.) thalli, 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, 88.
thân, m. a place; al-thân, 60, see al; sg. dat. thanas, 60.
tihouda, see tih.
thaph, f. the act of grasping or taking hold of; — karūnā, to grasp, 4.

thar, f. the back; — dārūnā, to offer the back, to place the back at one’s disposal (of a riding animal), 88.

thuṃ, f. a bush, a shrub, 96 = K. Pr. 47.

taksīlār, m. a revenue collector, a tax-gatherer (looked upon as inevitable and merciless), K. Pr. 56.

thāwun, to put, to place, 70; durā thāwun, to put far off, to put away, 27; kun thāwun, to place the ear, to give heed, attend, listen (to), 91; conj. part. thūvith, 27; impve. sg. 2, thāv, 91; impve. fut thūvīzi, 70.

tōkā, m. an earthen drinking vessel, an earthen goblet; pl. dat. tōkēn, 106.

tal, m. the lowest part or bottom of anything; bhū-tal, the surface of the earth, the whole earth as opposed to the sky, 22, 42; hyoun tal, to take below (oneself), to put beneath one’s feet, (of an elephant) to crush beneath the feet, K. Pr. 150.

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

tēli, adv. then, 49, 82 (in both cases the correlative of yēli, when).

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

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

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

tēlun, (of water in a receptacle) to leak or ooze away; old pres., sg. 3, with emph. y, tēy, 78–9.

tōlun, to weigh; past part. m. sg. tōmā, 23.

tulun, to raise, lift; bām tulun, to raise the skin, to raise weals (with a whip), 101; kadām tulun, to raise the step, to step out, walk alertly, 99 = K. Pr. 46; parwāz tulun, to raise flight, to take to oneself wings and fly, 99 = K. Pr. 46.

Impve. sg. 2, tul, 99 (bis) = K. Pr. 46 (bis); past part., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., tulāmēs, I raised his (skin), 101.

tālov, m. the ceiling of a room or house; tālov-rāzadōnā, the plastering of the ceiling of a room or house, 88; but the meaning of rāzadōnā (q. v.) is very doubtful. achē loganē tālov, 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-pōkē, the morass of spiritual darkness, 74.
tām, 1, suffix, converting an interrogative into an indefinite pronoun, as in kus-tām, some one or other, kyāh-tām, something or other, both in 86.

tām, 2, postpos. up to, as far as, governing dat.; hiśis-tām, (from the navel) up to Adam's apple, 57.

tawi, tāmī, tim, tanīy, tāmīy, timay, see tih.

tan, f. the body, 93; sg. dat. tanē (m. c. for tani), 76.

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

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

tanahu, m. the sacred books of the Šaiva 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. impve. sg. 3, tōpťan, let him shine, i.e. does he not shine?, 53 (bis).

tapasya, m. asceticism; sg. abl., with emph. y, tapasya, 35.

tār, m. a means for leading a person across (a river or the like), 96, 106; K. Pr. 46, 47: a fee paid to a ferryman, nācavā-tār, a ferry-fee, 98= K. Pr. 18; a name for the sacred syllable om (see anāhata), as that which crosses the soul over the sea of existence, 72; sg. dat. tāras, 98= K. Pr. 18; sg. gen. tāruku, 72; tār dyun, to pass a person across (a river, &c.), 106.

tōr, adv. there; with emph. ʃ, for y, tōr, there only, 19, 61.

tōr or tōl, m. the bolt (of a door); pl. nom. tōr or tōl, 48.

tōr, see tōr.

tūr, l. cold, coldness, 16, 28; sg. ag. tūrī, 16.

trej, m. a pond, a lake, 84.

turog, m. a horse, 26, 69.

troh, card. three, 16, 75; trayi nēngi, adv. three times, 50.

The modern form of this word is trēh. or trih. There are three impurities (mala) of the soul, which impede its final release (75). These are called ānava, māyīya, and kārma. The first, ānava, is the state or character of the soul deeming itself to be finite (the soul being looked upon as a very minute entity, anu), the second, māyīya, is that born of cosmic illusion, or the belief that one thing is different from another, and the third, kārma, is the impurity that results from action or ‘works’ (which may be good or bad). See Note on Yōga, § 24.

tro̱nu, adj. cool, cold, 56, 57.

tūrnu, to become cold, (of water) to freeze; old pres. sg. 3, tūr (for tūrī), 16.

tro̱nu, to make cold, to extinguish (a fire); inf. tro̱nu, 38.

tro̱mun, to shut (a door); past part. m. pl., with suff. 1st pers. sg. ag., tro̱mūrim, I closed (the doors), 101.
trupti, f. contentment, satisfaction, 12.

trōh, f. thirst, 37.

tīrh, m. a sacred bathing-place, a place of pilgrimage, 36, 46; K. Pr. 201 (ter); pl. dat. tīrthan, 46; prathīny 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 (bis); to abandon, let loose, lose control of, 70, 88; (of a road) to leave (it, after passing along it), hence, to traverse completely, 82; dāṭi trāvān, to throw out the skirt from the body, i.e. to sit with bended knees, 49.

Conj. part. trōvith, 70, 82; K. Pr. 57; impv. sg. 2, trāv, 30; K. Pr. 46; with suff. 3rd pers. sg. acc., trāwunu, 88; fut. sg. 2, trāwak, K. Pr. 46; past part. m. pl., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., trōv'mas, 49; f. sg. trōva, 27.

trayi, see trēh.

tō, tāsundū, see tikh.

tali, adv. there, 70, 88; m. c. talē, there, in those circumstances, 41; with emph. y, taliy, even there, there and then, 104; tāli, even there, at that very place, 48, 49, 68; with emph. y, tāliy, at that very place, at the same place, 51.

lōtn, 1, adj. hot, 56, 57.

lōt�, 2, adv. there, K. Pr. 102 (bis); with emph. y, lōtūy, 47.

tath, see likh.

THita, adv. so, in that manner; with emph. y, tithay ... yitha, so ... as, 100.

lōtun, to be reduced to misery; past, f. sg. 1, lōt�n, 13.

tattva, m. (in Saiva philosophy) (in the plural) the fundamental and general factors of which the universe consists, see Kashmir Shaivism, p. 47; tattva-ryol, one who knows and understands the tattwas, 20.

tawa, taway, see tikh.

tōy, 1, a woman who spins a very fine kind of thread, a delicate spinner; sg. ag. tōyē, 102.

tōy, 2, f. very fine thread; pl. nom. tōy, 102.

tiy, see tikh.

tōy, 1, conj. and, 5, 14, 40, 51, 62, 86. This is a strengthened form of tō, 1, q.v.

tōy, 2, conj. then, and then, thereafter, thereafter, 9 (ter), 11 (ter), 16; then, therefore, accordingly, 24, 53; then, introducing the apodosis of a conditional sentence, 12. This is a strengthened form of tō, 2, q.v.

tōγun, to let go, let loose; hence, (of a sword), to wield, to draw; past part. f. sg. tōγi (for tōγi), 62.

tyol�, m. a blister, 108. See rāwun.
VOCABULARY

tyuthau, pron. adj. and adv. of that kind, such, 66; with emph. y, tyuthuy (as correl. of yuthuy), such, 55 (adj.); so, 64 (adv.); m. pl. nom., with emph. y, tithiu, 92 (adj.).

tēzun, to abandon; past part. m. pl. tēzi, 55.

śidānanda, m. pure spirit (kēth, 1, = Skr. cit) and joy (śananda); sg. dat. śidānandās, 6.

śōh, pron. of the second person, thou, 7 (ter), 13, 44 (bis), 59, 70, 91; with emph. y, tēy, thou alone, 42 (quinquies), 109 (ter).

Sg. dat. bē, 13 (to thee, belonging to thee), 44 (bis), 56, 72; abōd bē ta mē, no distinction between thee and me, 13. Obsolete form of sg. dat. tōgē-vēu, distinct (different) from thee, 13.

sg. ag. bē gōta (modern Ksh. would have bē gōthu), thou destroyest, 64.

sg. gen. (f. sg. nom.) cyōnū bēnē, thought (care) for thee (objective genitive), 72; (f. sg. dat.) cyānē, K. Pr. 102.

pl. nom. tōkī, ye, 91.

śhādu or śhādun, to search, to wander about searching, 3, 48; to search for, seek, 44, 60, 99, 100; K. Pr. 46; pres. part. śhādān, 3, 44, 60; śhādān, 48; impv. sg. 2, with suff. 3rd pers. sg. acc. śhādun, 99, 100; K. Pr. 46.

śhōh, 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 L. V. 44 it means the experiencing of unrestrained rapture; śhōh dyutum, I gave (to thee and to myself) the unrestrained rapture (of perfect union).

śhandun, to pass over, traverse; fut. sg. 3, śhandi, 26.

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

śhunun, to throw, but used in many idiomatic phrases. Thus, in K. Pr. 102, nōli śhunun, to throw (a halter) on to the neck. Past part. f. sg., with suff. 2nd pers. sg. ag. and 1st pers. sg. dat. śhunūtham, thou castest for me (i.e. in my presence) (a feminine thing), K. Pr. 102.

śhōpa, f. silence, esp. silent meditation; sg. ag. (instr.) śhōpi, by silent meditation, 2; śhōpi-mātrā, by the mystic formula of silence, i.e. the azapā (Skr. ajapa) mantra, which is not uttered, but which consists only in a number of exhalations and inhalations, 40. Cf. prām, 2.

śhēpith, adj. hidden, concealed, secret, 60.

śhātun, to winnow (in a sieve); hence, met., to throw up into
the air, to cast abroad, to make public, 4; past part. m. sg., with suff. 1st pers. sg. ag., bhôtun, 4.

bhây, f. shade, K. Pr. 102; a shadow, the shadow cast by anything, 67.

bhêzun, to become extinguished, (of daylight) to fade away, become extinct; fut. sg. 3, bhêzi, 22.

bakk'hôr, m. a circle; hence, a circle of individuals, a specific group of individuals, see lâma; sg. abl. (in composition), bakra, 63.

bâla, in bala-bitta, O restless mind! 72.

bâlun, conj. 2, to flee, to run away, to depart to a distance; hêth bâlun, having taken to run away, to run away with (as a thief), 86 (bis).

Fut. sg. 3, bâli, 28; with suff. 3rd pers. sg. dat., bâliy, will flee from thee, 75; past m. sg. 3, with suff. 1st pers. sg. dat., bolum, fled from me, 31; with suff. 2nd pers. sg. dat., boly hêth, ran away with from thee, 86 (bis); f. sg. 3, bâji (for bûjî), 33.

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

bômbun, to pierce, bore; conj. part. bômbith, 75.

bîmar, m. a fly-whisk, the tail of the Bos grunniens, one of the insignia of royalty, 73.

bandî, adj. voc. f. O hasty woman, 77.

bandân, m. sandal, 42.

bándôr, m. the moon, 9; sg. ag. bandôr', 22; loc., with emph. y, bándôr'iy, (I came) into the moonlight, 109. Regarding the mystic references to the moon in these poems, see art. sôn. bandôrama, m. the moon, 93. See sôm for the meaning of this passage.

bênum, 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; impve. sg. 2 bôn, 51-4, 80; pol. impve. sg. 2, with suff. 3rd pers. sg. acc., bêlun, recognize it, 28; past part. m. sg. kyûn', 6.

bînth, f. care, anxiety; cyôn' bînth karûn, he cares for thee, 72.

bé'r, f. an apricot; pl. dat. bér-an-sêîl, together with apricots, 92.

bûr, m. a thief, 101; pl. nom. id., 43.

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

bârun, to go forward, progress, walk; conj. part. bârîth (1), 38.

brâth, 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 braṭa (m. c. for braṭa), in intimate union, 1.

bārīth, 2, (for 1, see bārīn), m. a mode of action, conduct, 38.
bārīkār, m. that which is movable and that which is immovable, the animate and the inanimate, i.e. the whole universe, 16.

bēth, 1, m. the pure spirit, the soul (the Skr. cit, to be carefully distinguished from bēth, 2, or bīt, the organ of thought), 76, 93.

bēth, 2, m. i.q. bīt, the organ of thought, the mind, intellect (the Skr. citto), 9, 11 (bis), 34, 70, 87; sg. dat. bētas karna, to impress upon the mind, 34; bētas pēyī, it will fall into thy mind, it will come to thy memory, 87.

būḍa, m. an apple; pl. nom. būḍi, 92.

bāṭun, 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; bāṭith dyun, to cut to pieces, to cut up, 104; bāṭith rānu, to know how to cut, 80; in 84, caug gūm bāṭith appears to mean ‘my claw has become cut’, but the passage is very obscure; conj. part. bāṭith, 25, 66, 80, 84, 104.

bēṭun, 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) bēṭana-dāna-vakhur, (feeding with) the grain and cates of this realization, 77; bēṭani vagi, with the bridle of this realization, 26.

bēṭun, 2, m., i.q. bāṇīy, q. v.; sg. obl. (in composition) bēṭana-shiv, Śiva in his quality of Supreme Spirit, as opposed to his more material manifestations, 79.

bāṇīy, m. consciousness; (in Śaiva mysticism) the Supreme Consciousness, the Supreme Experiencing Principle, a name of the Supreme (see Kashmir Shaivism, p. 42); sg. obl. (in composition), bāṇīy-rav, the sun of the Supreme Consciousness, 16.

bīt, m. the organ of thought, mind, intellect, i.q. bēth, 2, q. v. To be carefully distinguished from bēth, 1, the pure spirit; sg. obl. bītta, 22; bītta-brogo, the steed of the intellect, 26, 69; voc. bītā, O mind!, 28, 36, 67; būla-bītta, O restless mind!, 72.

bīyun, see bēyun.
bāyeś, see abun.

wā, conj. or, 64; wā . . . wā, either . . . or, whether . . . or, 8.
wuchun, to see, 3, 48, 68, 83 (bis); to see, look at, inspect, look into, search, 98; fut. pass. part. wuchun hyotān,
I began to look for him, 48; past part. m. sg., with suff. 1st pers. sg. ag., wuchum, I saw, &c., 3, 68, 88 (bis), 98 (= K. Pr. 18).

waduṣ, adj. awake, not asleep; m. pl. nom., with emph. y, wudiy, 32; pl. dat. wudēṇu, 32.

wadāl, interchange; adal ta wadal, confusion, K. Pr. 102.

wadun, to weep, lament; fut. sg. 1, with suff. 2nd pers. sg. dat. wadey, 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, with suff. 1st pers. sg. dat., wudaṁ, it (fem.) became manifest to me, 25. Cf. wuxum.

wōdur, m. the womb; sg. dat. wōdaraś, 51.

vidis, see vyodu.

wag, f. a horse’s bridle; sg. abl. wagi unun, 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 raṭun, to hold (a horse) by the bridle, 26.

vēgalun, to melt, deliquesce; conj. part. vēgalith, 69.

wah, interj. of astonishment and admiration, 68.

vīkī, see vyuku.

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

wōkōhī-wōkāraś, adv. throughout the whole year, from year’s end to year’s end, 46.

wahawunu, nom. ag. (of a river) flowing, in full flood; f. sg. nom., with emph. y, wahawunūy, 96; dat. wahawūnī (m. c. for -wani), 57.

wōkhi, m. voice, the power of expression by word, in Saiva philosophy, one of the five karmendriyas, or faculties, or powers, of action, 2; a word, wōkhi ta wahun, a word and a sentence, esp. the mystic formula confided to a disciple by his preceptor, a guiding principle, 94; in 104, wōkhi is the equivalent of the Skr. vākya, i.e. Lalla’s sayings (Lalla-vākyāni), or the verses composed and recited by her.

wakīnna, m. a story, a tale, 84.

wakhrur, m. a cake offered in sacrifice, a sacrificial cake, 10, 77.

wōkhi-shun, m. scraping out and emptying a pot with a ladle or spoon, taking out the food to the last scraps, 95.

vikā, m. expansion, wide extent; sa-vikā, that which has wide expanse, the total expanse of creation, the visible creation, 1.

vikāsunu, to become widely expanded, to widen out and extend to some distant limit; fut. sg. 3, vikāsī (m. c. for vikāsī), 22.

wāl, m. a hair of the head; sg. abl. wānt-wāla, (to bind) with a single hair of the head, 24.
wōlu, m. a suffix forming nouns of agency or possession, as in graṭa-wōlu, a miller, from graṭa, a mill, 86. Cf. wōlu, 2.
wālu (causal of wāsnu, q. v.), to cause to descend, to bring down; past part. m. sg., with suff. 1st pers. sg. ag., wālum, I brought down, 104.
wōling, i. f. the heart (as the seat of the affections), 25.
wōlasu, to rejoice; hence, to rejoice in any business, to be zealously engaged in it; old pres. sg. 3, with suff. 3rd pers. sg. dat., wōlasē, he is zealously engaged in it, 14.
wumr, i. f. age, a man's life; sg. gen. (i. sg. nom.) wumr-ḫūnī, K. Pr. 56.

vimarsh, m. consideration, reflection, examination, discussion; sg. abl. vimarshē, 15, or (m. c. vimarshā), 16.
wan, m. a forest; pl. nom. wan, 25; wan-kāv, a forest-crow, 28; wan-rās, abode in a forest, the life of a hermit, 55, 64.
wān, m. a shop; pl. dat. wānā, K. Pr. 102; bōwar-s-wān, a weaver's workshop (sg. abl. -wāna), 102.
vēn (13) or vēnā (12), postpos. without, free from, 12; apart from, distinct from, 13.

wōnu, 1, m. a shopkeeper; sg. dat. wōnis, K. Pr. 20.

wōnu, 2, m. a suffix forming nouns of agency or possession, i. q. wōnu, q. v.; as in sbrēta-wōnu, a hearer, a person who can hear, i.e. who is not at all deaf, 20; brama-wōnu, a wanderer, one who roams about, 26; pruṭhi-wōnu, of or belonging to the earth, 52; sg. dat. shūba-wōnis, to (a mill) which possesses beauty, i.e. which is adorned, 52.

wōnda, m. a man's inner feelings and thoughts, (as the seat of the feelings and thoughts) the heart or soul; sg. dat. wōndas, 72; loc. wōndi, 49.

vēndu, to get; hence, to take to, have recourse to (some course of conduct or the like), 64; to look upon as, consider as, 43; impve. pl. 2, vēndiv, 64 (bis); past part. m. sg., with suff. 3rd pers. sg. ag., vēndun, 43.
wanu, 1, to say, 89, 94; to say a thing is so-and-so, to call a thing by such-and-such a name, 15; past. part. m. sg. wonu, 15; with suff. 1st pers. sg. ag., wonum, 89; with suff. 3rd pers. sg. ag. and 1st pers. sg. dat., wonum, he said to me, 94.
wanu, 2, m. a speech, a thing said, a saying, 108; (properly inf. or verbal noun of wann, 1).

wunē, adv. now, even now, at this very time, 99 (bis), (= K. Pr. 46).
wōpadu, conj. 2, to come into being, be produced; pres. part. in sense of pres. pl. 3, wōpadu, 56.

wōpadēsh, m. instruction; esp. true instruction, right teaching, 1, 2, 51–4, 66, 80.
vēpholsu, adj. fruitless, bearing no, or imperfect, fruit, 55.
wār, m. the right, or propitious, time (for anything); dēnas 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.
wōru, f. a garden; hākā-wōru, a vegetable-garden, 63; with emph. y, wōru-y, 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.
warusu, m. colour, hue, 15.
waruna, 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; with suff. of indef. art., wāsan hyonu, 18; wan-wāsa, abode in a forest, the life of a hermit, 55, 64; atha-wāsa, hand-grasping, 92; see atha.
visāhomu, adj. uneven; hence, (of a net) tangled, complicated; m. sg. dat. visēhmis, 6.
visēshu, m. a special kind, a speciality; hence, visēshu karuna, to perform a speciality, to act perfectly in some particular character, 54.
visēhya, m. the scene of action, ground of action, basis, 71.
waruna, conj. 2, to descend; past f. sg. 3, with suff. 1st pers. sg. dat., wūshāum, it descended to me, 69. The causal of this verb is wūrnu, q.v.
veārzun, to take one’s leave, to depart; conj. part. veārzith kēth, having departed, 9.
wolu, for watth, in skēwotu, q.v.
watth, f. a road, way, path, 41; sg. abl. watē (or watē), (going, &c.) by a road, 41, 98 (bis) (= K. Pr. 18); watā-gotu, adj. going along a road, going by way of, 57; watā-nōshu (pl. nom. -nōsh), a road-destroyer, a highway robber, 43.
watth, m. a round stone; with indef. art., watā, 17 (bis).
watth, m. joining together, construction; hence, the material of which a thing is constructed, 17.
vēth, f. the river Jihlam (in Skr. Vīstā), the principal river of Kashmir, K. Pr. 102 (where it is used as a symbol of prosperity, owing to the fruitful crops produced by its waters).
wōthun, conj. 2, to rise, arise; impve. sg. 2, wōth, 10, 75; conj. part. wōthith, 105; past m. sg. 3 wōthu (m. c. for wōthu), 1; layē wōthun, to rise to absorption, to become dissolved into nothingness, 1.
wūthun, to twist (rope); pres. m. sg. 2, chukh wūthān, 107.
wafu, to unite; ṣafu wafu, to cut and unite, to separate
and bind together; conj. part. sāṭith waṭith zānn, to know how to separate and to unite, 80.

wāṭun, conj. 2, to arrive, come (to); past m. sg. 3, with suff. 1st pers. sg. gen., wōṭum, arrived to my (understanding), 60; pl. 3, wōṭì, 51; f. sg. 1, wōṣu, 60, 82.

wāṭari, adv. continually, without cessation, 78, 79.

wōṭtom, adj. excellent, first-rate; wōṭtom wōṭtom dēn̄, various lands, each of which is excellent, 53.

wōṣh, see wāṭun.

wāḥun, m. a saying, a sentence of instruction, 94 (bis).

vēbun, conj. 2, to fit into; fut. sg. 3, with emph. y, vēbiy, 47.

vēbār, m. judging, meditating upon and deciding about anything, discriminating about anything, 28-9, 71, 79; sg. dat. vēbāras, 28; abl. vēbāra, 71, 79.

vēbārūn, to meditate upon, discriminate concerning anything; impre. sg. 2, with suff. 3rd pers. sg. acc. vēbārūn, meditate on it, 30.

wōbārūn, to utter, pronounce; past part. m. sg., with suff. 1st pers. sg. ag., wōbārum, 58.

wāv, m. the wind, 24, 83; the vital airs circulating in the nādi (see nādi), a synonym of prān, 2, q.v., 69; sg. abl. wāva, 83; pl. nom. wāv, 69.

vēwāhōry, adj. occupied, busy, 65 (where it may mean either 'occupied in worldly pursuits', or else 'occupied in religious practices').

wakun, to sow; 2 past part. m. sg., with suff. 2nd pers. sg. ag., wavȳth, 66.

vyod, adj. known, 56; — o, one who knows, as in tattwa-vyod, one who knows and understands the tattwas (see tattwa), 20; m. sg. dat. -vidis, 20.

cyūd, m. sudden change from one condition to another; hence, the sudden 'sport' (litā) of the Divinity, by which He manifests Himself in creation; pl. nom. vih, 109. In modern Ksh. this word is vih.

vyondun, see vēndun.

wāz, m. a cook; sg. dat. wāzas, 83.

wūz, see wūdun.

wūzn, conj. 2, i. q. wūdun, q. v., to awake from sleep; to come forth from obscurity, to become actively manifest; fut. sg. 3, wūzē (m. c. for wūzi), 39, 40.

wūzanwūn, to awaken (another) from sleep; past part. m. sg., with suff. 1st pers. sg. ag., wūzanwūn, 105.

ye, interj. O!, ye gōrā, O teacher!, 56.

yid (18), yad (23, 24), yod dox (10) or yid dox (64), conj. if.
yög, m. intense abstraction, religious ascetic abstraction and meditation; yöga-kal, the art, or practice, of such abstraction, 14.

yögi, a yögi, one who practises yög (q. v.), 14.

yih, 1, proximate demonstrative pronoun, this, he; (as a pronoun) 20, 26, 54, 58 (bis), 84 (bis), 85 (bis), 109; (as a pronominal adjective) 7, 13, 28, 95; combined with tíh, that, sug yih, that very, 58.

This pronoun is either animate or inanimate, and the animate forms may be either masculine or feminine. The inanimate forms are of common gender. Moreover, there is a cross-division, according as it is used as a pure pronoun, or as a pronominal adjective. We shall consider the purely pronominal forms first.

As an animate pronoun, the following forms occur:—

Masc. sg. nom. yih, 26.

Fem. sg. nom., with emph. y, yihay, she verily, this very woman, 54 (ter).

As an inanimate pronoun, we have:—

Sg. nom. yih, 84 (bis), 85 (bis); with emph. y, yuhuy, this very, this alone, 1, 20, 58; sug 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; with emph. 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. yusʊ, 20, 24, 37, 45, 65.

m. sg. dat. yés, 15 (bis), 21, 33, 34, 37; yémis, or, with emph. y, yémisyay, 5.

m. sg. ag. yémʊ, 5 (bis), 26, 43, 62 (bis).

m. pl. nom. yim, 95; ag. yimav, 6, 27.

As an inanimate pronominal substantive, we have:—

sg. nom. yih, 20, 21, 107.

sg. abl. yewa, by which; hence, in order that, so that 28 (bis), 75.

As a pronominal adjective, we have:—

m. sg. nom. (inan.) yuhʊ, 61; yuh, 8; yih, 58 (bis), 61.

f. sg. nom. (inan.), with emph. y, yosay, 52.
m. sg. dat. (inan.) yēṭḥ, 47.

m. sg. ag. (inan.) yēml, 24.

m. pl. nom. (inan.) yim, 76; with emph. y, yimay, 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; yēs yih rōbē, 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.

yēkū, card. one; yēkny, only one, nothing but, 7; yēka-wāṭh, of one construction, of the same material, 17 (see wāṭh).

Cf. oku and akh.

yēli, adv. at what time, when, 31, 44, 49, 82, 102, 103 (bis); K. Pr. 57.

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

yēmbaṛzel, f. the narcissus, K. Pr. 56.

yēna, adv. from what time, since; yēna-pētha, id. 93.

yunu, to come; fut. pl. 3, yin, which with suff. 2nd pers. 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, āyē, 35, 41, 98, 109 (bis); K. Pr. 18; 3, āyē, K. Pr. 20.

yunu, m. an organ of sense or action, in Skr. indriya. There are five organs of sense (budhāndriya or jñānendriya), viz. the organ of smell (grhānendriya), of taste (rasanendriya), of sight (darsanendriya), of touch (sparśendriya), and of hearing (śravānendriya); there are also five organs of action (karmendriya), viz. the organ of generation (upasthendriya), of excretion (pāyinendriya), of locomotion (pāndriya), of handling (hastendriya), and of voice (nāgendriya). There are thus two pentads of sense and action, respectively. In 79, it is probably the latter pentad that is referred to. Pl. nom. yind, 79.

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

yōr, relative adv. of place, where; with emph. for y, yūr, where even, in the exact place where, 61; yōra, whence, from where; with emph. y, yōray, from the very place whence, 19.

yishwar, m. the Lord (Skr. śiva), a title of the Supreme Siva, connoting His power and lordliness, 43.

yaityu, rel. pron. adj. as much (mod. Ksh. yētu), 81.

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

yēti, adv. of place, here, in this place; hence, here, in this world, 73.
yunu (or yito), adv. of place, here, in this place; hence, here, in this world, K. Pr. 102 (bis).

yitu, 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; with emph. y, yuthuy, 55; used adverbially, exactly as, 64.

yünk, adj. many, much, 102; K. Pr. 102; as adv., very much, 103. In all these cases with emph. y, yünk y.

yibh, f. wish, desire, loving longing, 29, 40, 45; sg. abl. yibhi, 29, or (m. c.) yibhē, 45.

yōzan, m. a league; yōzana-lach, a hundred thousand leagues, 26.

zi, conj. that, so that (consecutive), 48.

zad, adj. non-sentient, inert; zada-rūp, like an insentient thing, stolid, 20.

zūd, see zūr.

zadal, adj. pierced with holes (as in a sieve); zadal thāy, 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., with suff. 1st pers. sg. ag. and 3rd pers. sg. dat., zōgu mas, I remained watching him, 48.

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

zẖh, card. two, 75.

zāl, m. water, 38-40, 45, 47, 81; sg. gen. zaluk (f. sg. ag. zala dav, with a stream of water, 39, 40); pl. dat. zalun, 81; zala-host, a water-elephant, a sea-elephant (a mythical animal), 47.

zōb, m. the joint where a branch leaves the parent stem, or where two branches commence to fork; hence, met. kōla-zōb, efflux, or passing, of time, 64; sg. ag. (or instr.) zōb, 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.

zalun, to burn (transitive), to burn up; past part. m. sg., with suff. 1st pers. sg. ag. zalum, 49.

zalawun, n. ag. burning, fiery hot, blazing; f. sg. nom. zalawānī (m. c. for zalawānī), 57.

zāmūn, to yawn; fut. (in sense of pres.) sg. 3, zāmī, 46.

zan, 1, m. a man, a person; hence, the world of men, people 31; sg. dat. (in sense of loc.), zanūs, 31.
zan, 2, adv. as it were, as though, like, 29, 31, 83, 106.
zān, f. knowledge; esp. the true knowledge of the Supreme; lūḥām zanas zān, I obtained (a reputation for) knowledge among people, 31.

zana, in kō-zana (73, 74) or kō-zanañi (72), see kō-zana.
zēn, see zyonu.

zin, m. a Jina, i.e. the Buddha, 8.
zūn, f. moonlight; sg. dat. zūnē (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; with emph. y, zinday, even while alive, 68.
zang, f. the leg, K. Pr. 102.
zānun, to know, 20, 30, 41, 64 (bis); K. Pr. 102; to get to know, to come to know, to accept as true, 7 (bis), 10, 71, 77, 85, 90; to know how; raṭith zānun, to know how to seize, 26, 80; gaṭith zānun, to know how to make, 80.

Conj. part. zōnith, 20, 64; impv. sg. 2, zin, 71; with suff. 3rd pers. sg. acc., zānun, know it, 30; fut. sg. 1, zāna, 41; 2, zānakh, 10 (pres. subj.), 77; zānēkh, 64; 3, with suff. 1st pers. sg. gen., zānēm, it, belonging to me, will know, 85; past. part. m. sg. zōn, 26; with suff. 1st pers. sg. agentive, zōnun, 7 (bis), 90; with suff. 2nd pers. sg. agentive and 1st pers. sg. dat. (dative case), zōn̄tham, K. Pr. 102; cond. past sg. 1, zānako, 80 (bis).

zanun, f. a mother; sg. dat. zanah, 51.
zur, or zudi, m. a condition of bad conduct, bad habits; sg. dat. zuɾē (or zuɾē) (m. c. for zuɾë or zuɾë) lagon, to acquire bad habits, 70.
zōsn (impersonal in the past tenses), to cough; fut. sg. 3 (in sense of pres.), zōsi, 46.

zath, 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. ziv.

izwomi, adj. living, alive, 6, 12; m. pl. nom. izwanti, in izwanti-mokkā, men who obtain final release while yet alive, 6.

zyonu, to come into being, to be born; fut. sg. 3, zeyi, 37; zeyi (m. c.), 45; pl. 3 (old pres.), zen na zen, 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, zeygy, 51.

zūgyu, adj. (f. zūgyu), fine, tenuous (e.g. of a thread); f. pl. nom. zūgye, 102.