

THE LIFE AND WORKS OF

SANT RAIDĀS

by

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Thesis submitted for the degree of

Doctor of Philosophy

School of Oriental and African Studies

University of London

1991

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### Abstract

This thesis examines the life and works of the 15th century Indian Saint known as Raidās by Hindi speakers and as Ravidās by Panjabi speakers. The first chapter surveys the sources for the study of his life and investigates what is known of his life and the development of his hagiography. The second chapter describes the manuscript sources for the *vāṅī* of Raidās. The third chapter examines the original form of Raidās's works and how their transmission within oral traditions influenced their content prior to their being set down in manuscript form. The fourth chapter is a study of the teachings of Raidās as found in this critical edition of his works. The fifth chapter is an examination of the differences between the Dādū Panthī, Sikh, and Nāth recensions of the *vāṅī*. In this chapter it is argued that it is those portions of the *vāṅī* which are found in most, or all, the recensions of the *vāṅī* which are most likely to represent original compositions of Raidās himself and the early Raidāsī tradition. The sixth chapter is a critical edition of 111 *padas* and 6 *sākhīs* based on twelve sources which predate AD 1700, accompanied by an annotated translation of the text. The seventh and eighth chapters contain a full etymological glossary of the text and brief descriptive grammar of the *vāṅī* and its prosody.

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Table 1. Abbreviations

AG	Ādi Granth.
CPJ	City Palace Jaipur
DMVJ	Dādū Mahāvidhyālaya Jaipur
EST	McLeod 1980.
FM	Fatehpur MS.
GB	Barthaval 1979.
GGSD	Singh, Sāhib 1963.
GNDU	Gurū Nānak Dev University Amritsar
GNG	Shackle 1981.
GNSR	McLeod 1968.
HSS	Hindī Śabda Sāgar.
IOL	India Office Library, London.
KG	Sundardās 1976.
KG PS	Singh P. 1985.
M.	Text of translations in TSR.
MS	manuscript
MSS	manuscripts
NBS	Callewaert and Beeck (forthcoming).
NIA	New Indo-Aryan
NPS	Nāgarī Pracāriṇī Sabhā, Vārāṇasī ORC Dasgupta 1976.
PV	<i>Pañcavāṇī</i> .
Raj.	Rajasthani
RORI	Rājasthānī Oriental Research Institute, Jodhpur.
RSK	Rājasthānī Sabda Kośa.
RV	Raidās/Ravidās vāṇī.
SAR	<i>Sarvaṅgī</i> .
TPU	Radhakrishnan 1953.
TSR	Macauliffe 1909.
TYU	Ayyangar 1952.
VBJ	Vidyā Bhūṣaṇ Collection Jaipur
VRI	Vrindaban Research Institute, Vrindaban.

## Preface

I began work on the *vāṇī* of Raidās during the winter of 1987-8 when I went to India and collected copies of the *vāṇī* of Raidās in ten Rajasthani MSS, two dating from the 17th century<sup>1</sup> and eight from the 18th century. It was my intention at that time to use these MSS as the basis for a critical edition of the *vāṇī* of Raidās. However, everywhere I went in India I learnt that Dr. Callewaert had also been recently collecting MSS containing the *vāṇī* of Raidās. So when I came back to London I contacted Dr. Callewaert in Leuven and discovered that he was also in the initial stages of editing a critical edition of the *vāṇī* of Raidās and had already typed into his computer texts of the *vāṇī* of Raidās from ten 17th century Rajasthani MSS. I decided that a critical edition based on ten 17th century MSS was more likely to present an 'authentic' early *vāṇī* of Raidās than my collection of MSS and so, rather than giving up my project, I resolved to try and collaborate with Dr. Callewaert. Luckily I was able to come to an understanding with him upon how we could share the work involved.

The only work that was undertaken conjointly was the determining of the division of the words in the text and some aspects of the selection of the readings which form the basis of the of the critical edition of the Rajasthani *vāṇī* of Raidās.<sup>2</sup> The remainder of the work in this thesis was all done independently.

However, none of the work in this thesis would have been possible without the inspiration provided by Dr. Krishna Mohan Gupta, who first taught me Hindi, and Dr. Shukdev Singh, who first introduced me to the *vāṇī* of Raidās and with whom I spent several months of the winter of 1987-8 trying to understand the meaning of the *vāṇī*. Finally, I would like to thank my wife Christine for her help and patient support during the work on this thesis.

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1 MS sigla D and V in this edition see 2.1.1, p.53.

2 The procedure adopted for the editing of the text is described in 2.6 pp.69-70.



### Transliteration

The transliteration of the Devanagari and Gurmukhi alphabets in this work is as set out in table 2 on p.9. All transliterated text is italicised, and both the inherent medial *-a-*, and the final *-a* are represented in the transliteration.

None of the MSS. upon which this critical edition of the *vāpī* was based use the *candrabindu* (Gurmukhi *bindī*) and all nasalisation is represented only by *anusvāra* (Gurmukhi *ḥippī*). In the transliterations of the MSS the letter *-ṃ-* has therefore been adopted to represent the *anusvāra* of the MSS. In Sanskrit etymologies the use of *-ṃ-* as employed in Turner has however been retained.

In regard to the transliteration of proper names two standards are adopted. First, certain common names, such as *Raidās* and other Sants' names are given without a final *-a*. Second, *tatsama* names for God and ancient figures are given with final *-a*. The numerous *tadbhava* forms for these names in the texts are also standardised to their *tatsama* Sanskrit form in the translations. Hence the parallel usages of forms such as *gobinda*, *gobyanda* etc. are all translated as *Govinda*.

In this thesis all common caste titles are spelt according to their standard English spellings, such as *Kshatriya* and *Brahman*, and caste titles for which no standard spelling exists are treated as if they were standard English words and diacritical marks are not shown, hence, *Chamar*, *Dom*, etc.

Table 2. Transliteration from Devanagari and Gurmukhi

Vowels

अ अ *a*, आ आ *ā*, इ इ *i*, ई ई *ī*, उ उ *u*, ऊ ऊ *ū*,  
ए ऐ *e*, ऐ ऐ *ai*, ओ औ *o*, औ औ *au*,  
अं *m̐/m̐*, अः *h̐*, ऋ *r̐*,

Consonants

Velar

क क *ka*, ख ख *kha*, ग ग *ga*, घ घ *gha*, ङ ङ *ṅa*,

Palatal

च च *ca*, छ छ *cha*, ज ज *ja*, झ झ *jha*, ञ ञ *ña*,

Retroflex

ट ट *ṭa*, ठ ठ *ṭha*, ड ड *ḍa*, ढ ढ *ḍha*, ण ण *ṇa*,

Dental

त त *ta*, थ थ *tha*, द द *da*, ध ध *dha*, न न *na*,

Labial

प प *pa*, फ फ *pha*, ब ब *ba*, भ भ *bha*, म म *ma*,

Semivowels

य य *ya*, र र *ra*, ल ल *la*, व व *va*,

Fricatives

श श *śa*, ष ष *ṣa*, स स *sa*,

Aspirate

ह ह *ha*

Conjuncts

ज्ञ *jña*, क्ष *kṣa*,

Retroflex flaps

ठ *ṛa*, ॠ *r̥ha*

Additional signs used in transliteration from Persian and Arabic

ث *ṯ* ح *ḥ* خ *kh* ذ *z* ز *z* ش *sh* ه *ḥ*  
ض *ḍ* ط *t* ظ *ẓ* ع *'* غ *gh* ف *f* ق *q*



## CHAPTER 1

### THE LIFE OF RAIDĀS

#### 1.1 Sources for the study of the life of Raidās

The sources for the study of the life of Raidās fall into several categories. First there are autobiographical [and also probably hagiographical] references to the life of Raidās in his *vāṇī* itself. Second, references to Ravidās<sup>1</sup> in the AG and in other Panjabi sources dating from before c.AD 1700. Third, references to Raidās in Rajasthani Sant works and other Hindi sources dating from before c.AD 1700.

Later MSS sources, modern printed works, and oral traditions are not examined in this study which is intended to be an examination of the life and hagiography of Raidās as depicted in sources dating from before c. AD. 1700.

#### 1.1.1 The Raidās *vāṇī*

The term Raidās *vāṇī* (RV) here refers to those utterances, in the forms of songs (*padas*)<sup>2</sup> and sayings (*sākhīs*) which were attributed to Raidās in Rajasthani MSS and Ravidās in the Panjab. The *padas* and *sākhīs* in this critical edition of the *vāṇī* of Raidās constitute the only source for the RV accepted in this work. Other *padas* and *sākhīs* attributed to Raidās which are not found in these early sources but only in MSS dating from later than AD 1700 and in modern printed works on Raidās are not considered here. This is due to doubts about the provenance of such *padas* and *sākhīs* and the lack of evidence of their currency in the period before c. AD 1700.

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1 See section 1.2.1, pp.28-30, for a discussion of the various forms of the name of Raidās and the usage of the names Raidās and Ravidās in this thesis..

2 Also referred to as *sabadas* in the Sikh tradition and in Rāghavadās's *Bhaktamāla*, see section 1.1.4 V. pp.20-1.

### 1-1-2 The Ādi Granth (AG)

The Sikh sacred scripture 'the AG,' (AD 1603-4)<sup>1</sup> contains the following references to Ravidās.

#### I The vānī of Gurū Rāmdās AD 1574-81

Ravidās Chamar, praised God,  
and every moment sang the praises of the One God,  
and though of fallen *jāti* he became exalted,  
and all four castes came and fell at his feet.<sup>2</sup>

Nāmdev, Jaidev, Kabīr, Trilócan,  
and the outcaste Ravidās Chamar;  
they all entered into the company of pure men,  
and blessed Dhannā Jat and Sain gained Hari's mercy.<sup>3</sup>

#### II The vānī of Gurū Arjan AD 1581-1606

Kabīr contemplated love for the One,  
Nāmdev abided together with Harijī,  
Ravidās meditated on the incomparable God [*prabhu*],  
Gurū Nānak Dev is the embodiment of God [*Govinda*].<sup>4</sup>

Kabīr the servant of the servants is blessed,  
The servant Sain the barber is exalted;  
Nāmdev who saw all alike is the highest of the high,  
and the Lord was pleased by Ravidās.<sup>5</sup>

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1 For further details of the AG see 2.7.3.

2 *mahalā 4, rāgu suhi, p.733.*

*ravidāsu camāru usatati kare,  
hari kīrati nimikha ika gāi |  
patita jāti utamu bhaiā,  
cāri varana paai pagi āi ||2||*

3 *mahalā 4, rāgu bilāvalu aṣṭapadi, p.835.*

*nāmā jaideu kabīru trilocanu,  
aujāti ravidāsu camāru camāīā ||  
jo jo milai sādhu jana saṅgati,  
dhanu dhannā jaṭu saiṇu miliā hari datā ||7||*

4 *mahalā 5, rāgu basaṃtu, aṣṭapadi 8.3, p.1192.*

*kabīru dhiāio eka raṅga |  
nāmdeva hari jīu basahi saṅgi ||  
ravidāsu dhiāe prabha anūpa |  
gura nānaka deva govinda rūpa ||18||*

5 *mahalā 5, rāgu saraṅga 18.1, p. 1207.*

*bhalā kabīru dāsu dāsana kō |  
utamū sainu janau nāī ||  
ūca te ūca nāmadeu samadarasī |  
ravidāsa ṭhākura baṇi āī ||*

### III The *vāṇī* of Dhannā.<sup>1</sup>

Ravidās who regularly carted cattle carcasses,  
renounced *māyā*;  
he entered the company of the pure,  
and obtained a vision of Hari.<sup>2</sup>

### IV A *savaiyā* of the bard Kāl

The AG includes a number of songs composed by Sikh bards in the verse form called *savaiyā* which consist of lists of legendary figures and devotees who are all said to have sung the praises of Gurū Nānak. There is a reference to Ravidās in ones of these *savaiyās*.

The praises [of Gurū Nānak] are sung  
by Ravidās the *bhagata*, Jaidev and Trilogan,  
Nāmdev the *bhagata*, and Kabīr,  
forever sing [your praises with you] before their eyes.<sup>3</sup>

### 1-1-3 Early 'Panjabi' sources

There are references to Ravidās in a number of sources which originated in the Panjab before AD 1700.<sup>4</sup>

### I The works of Bhāī Gurdās (AD 1551-1629)

Bhāī Gurdās compiled and wrote the AG to the orders of

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1 There has been some controversy over whether this *pada* should be attributed to Dhannā or to Gurū Arjan. For while it is in a section marked *āsā bāṇī bhagata dhane jī kī*, 'The utterances in the *rāga āsā* of Dhannā the devotee', before the *pada* in which this reference to Ravidās is found there is written, *mahālā 5*, 'the fifth Gurū'. Normally there is no reason to doubt the accuracy of the editing of the AG and hence the inscription, *mahālā 5*, should be taken literally and this *pada* must be regarded as a song by Gurū Arjan about Dhannā and the other *bhagatas* rather than a *pada* by Dhannā.

2 *āsā bāṇī bhagata dhane jī kī* p.487-8.  
*ravidāsa ḍhuvvatā ḍhora nīti tinhi tiāgī māiā ||*  
*paragaṭu hoā sādhasaṅgi hari darasanu pāiā ||2||*

3 *savaiya 8-1*, p.1390.  
*guṇa gāvai ravidāsu bhagatu jaideva trilocana |*  
*nāmā bhagatu kabīru sadā gāvahi sama locana ||*

4 The term Panjabi is used here to refer to sources written in the Panjab in Gurmukhi script, rather than sources in the Panjabi language.

Gurū Arjan. His own compositions, in the verse form called *vāra* give an important insight into the early Sikh tradition. They include a number of references to Ravidās.<sup>1</sup>

A devotee, a devotee has attained renown in the world,  
 in the four quarters there was a poor Chamar,  
 who mended shoes in the middle of the road,  
 his family duty was to gather and cart carcasses.  
 Just as priceless diamonds and rubies  
 are wrapped in a dirty rag;  
 so was his preaching on wisdom to all four castes,  
 as he practised contemplation with devotion.  
 A group of pilgrims had come together,  
 to bathe at Benares in the Ganges,  
 Ravidās pulled out a penny and gave it,  
 to give as a gift to the Ganges,  
 when the *abhijita* began,  
 then they saw a marvellous and divine happening.  
 [Ganga] put out her hand and took the penny.  
 Just as there is one thread in warp and woof,  
 so Hari is the mother and father of the devotees.<sup>2</sup>

The servant Ravidās is a Chamar  
 who has high renown amongst all four castes.<sup>3</sup>

Kabīr is described as a devotee [*bhagata*]  
 and *jana* Ravidās is pleasing to Guru Vidura,  
 caste, outcaste and low caste, through the Guru  
 fixed their minds on his lotus feet.<sup>4</sup>

By family Ravidās is a Chamar,  
 and amongst the low castes Sain is a Barber.<sup>5</sup>

1 See Sābar 1984, pp.53-4, and Singh, H. and V. 1972.

2 *vāra* 10, *paurī* 17.

*bhagatu bhagatu jagi vajiā cahum cakām dai bici camireṭā*  
*pāṇhā gaṇḍhai rāha vici kulā dharama ḍhoi ḍhora sameṭā |*  
*jiu kari mailai cītharai hīrā lāla amolu paleṭā |*  
*cahum varanā upadesedā giāna dhiānu kari bhagati saheṭā |*  
*nhāvapi āiā saṅgu mili bānārāsa kari gaṅgā theṭā |*  
*kaḍhi kasīrā saupiā ravidāsai gaṅgā dī bheṭā |*  
*lagā purabu abhīca dā ḍiṭhā calitu acaraja ameṭā |*  
*laiā kasīrā hathi kaḍhi sūtu iku jiu tāṇā peṭā |*  
*bhagata janām hari mām piu beṭā |*

3 *vāra* 12 *paurī* 5.

*janu ravidāsu camāru hoi cahu varanām vici kari vaḍiāī |*

4 *vāra* 23 *paurī* 15.

*bhagatā kabīru vakhāṇīai jana ravidāsu bidura gurū bhāe |*  
*jāti ajāti sanāti vici guramukhi caraṇa kavala citu lāe |*

5 *vāra* 25 *paurī* 5.

*kuli ravidāsu camāru hai saiṇu sanātī aṇdari nāī |*

## II The Miharbān janama sākhi

(c. AD 1600-1650).<sup>1</sup>

There are a number of references to Ravidās in the *janama sākhi srī gurū nānaka deva jī* composed by Soḍhī Manohardās Miharbān (AD 1581-1640). Although this work was probably compiled during the period AD 1640-50 it is likely that it was composed during the first half of the seventeenth century. In it is described how Mardānā would sing *padas* of the *bhagatas*, including those of Ravidās to Nānak.<sup>2</sup> It also describes how on a visit to Ayodhya all the *bhagatas*, including Ravidās, manifested themselves to Nānak and after a discourse 'the *bhagatas* hailed him and departed for heaven'.<sup>3</sup>

## III The Pothīpremambodha

(AD 1693).<sup>4</sup>

This important work contains the earliest known Panjabi hagiography of Ravidās. It contains accounts of the lives of sixteen saints, Kabīr, Dhannā, Trilocan, Nāmdev, Jaidev, Ravidās, Mīrā, Karmābāī, Pīpā, Sain, Sadhanā, Bālmīk, Sukhdev, Baṃdhak, Dhruva and Prahlāda.

The *paracāī* of Ravidās in it is in 28 stanzas of *copaī* or *caupaī* each followed by a *doharā* or *dohā*, and followed by a final *soraṭhā*. Its language is a Panjābī-influenced Braj Bhāṣā. It can be considered to fall into four sections: first, an introductory section praising the power of the love of God, second, an account of how Ravidās had a vision of God in a dream, third the retelling of two episodes, the coin and the bracelet, and the test of the *śālagrāmas*, and fourth, a eulogy to the power of love as demonstrated by the life of Ravidās.

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1 The date and characteristics of of this work are discussed in GNSR pp. 18-21.

2 For texts of these references see Sābar 1984, p.61-2.

3 GNSR p.56-7.

4 A critical edition of this work and a discussion of its date and origins can be found in Sābar 1984, pp.69-81.



#### 1.1.4 The vāṇīs of Dādū and his disciples

##### I The vāṇī of Dādū

AD 1554-1603<sup>1</sup>

There are four mentions of Raidās in the vāṇī of Dādū.<sup>2</sup> These references testify to the fact that Dādū held Raidās in high esteem and regarded him as one of the lineage of Sants who were his predecessors. It is notable that while Dādū lays particular emphasis upon the strength of Raidās's devotion he never refers directly to his caste status.

The servant Raidās met with Bhagavān,  
absorbed into Rām by uttering 'Rām Rām'.  
From first to last how many have awoken in this age,  
and become immortal cleaving to the indestructible.<sup>3</sup>

Nāmdev, Pīpā and Raidās  
were drunk on this liquor [of love],  
and Kabīr never tired of drinking,  
Even today they thirst for this love!<sup>4</sup>

Into what was Shukdev absorbed?  
into what were Raidās and Pīpā [absorbed]?  
Dādū: why should the truth be hidden?  
that illuminates all the world.<sup>5</sup>

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1 In regard to the dates and life of Dādū see Orr 1947, pp. 44-5.

2 One of these references is in a *pada* which is also found attributed to Ravidās in the AG, see 3.2.5, on p.91.

3 NBS Dādū *pada* 42.  
*rāṅma rāṅma kahi rāṅma saṅmāṅnāṅ |*  
*jaṅna raidāsa milai bhagavāṅnāṅ ||3||*  
*ādi aṅti kali kete jāge |*  
*aṅmara bhae abināsī lāge ||4||*

4 NBS Dādū *pada* 49.  
*ihi rasi rāte nāṅmdeva pīpā raidāsa |*  
*pīvata kabīrā nāṅ thākya, ajahūṅ prema piyāsa ||3||*

5 NBS Dādū *sākhī* 104.  
*kahāṅ līnā suṣadeva thā, kahāṅ pīpā raidāsa |*  
*dādū sēcā kyūṅ chipāi, sakala loka prakāsa ||*

Rajab was one of the foremost of Dādū's disciples and is credited with the compilation of the *Sarvaṅgī* (SAR), a vast compendium of Sant *vaṇīs*. Rajab included in his SAR nineteen *padas* and one *sākhī* attributed to Raidās.<sup>2</sup> There are also three references to Raidās in the *vāṇī* of Rajab. The last of these is clearly a reference to the episode in the hagiography of Raidās where he drew out a golden sacred thread from within his body.<sup>3</sup>

From Jaidev the foremost [by caste]  
to Raidās the last [by caste];  
loving devotion cut the bonds of *karma*.<sup>4</sup>

She [Bhakti] met with the foremost Jaidev,  
and she entered into Raidās,  
he entered into the house of Dādū,  
why then should he remain bowed down low?<sup>5</sup>

All the world knows,  
a mule train came to Kabīr's door,  
and that Raidās drew out a sacred thread,  
cannot be not hidden from the world.<sup>6</sup>

1 In regard to the dates and life of Rajab see Orr pp. 187-9. However, the early date of his birth seems unlikely and a later date of birth is probable, see McGregor, 1984, p.135.

2 See Callewaert 1978, p.436.

3 See 1.4.10, on p.48.

4 Rajab *vāṇī*, Sv.Narāyāṇa Dās, p.1076.

*ādi jaideva aṃta raidāsā |*  
*bhāva bhakti kāṭe karma phāsā ||*

5 Op.cit. p.1135-6.

*ādi milī jaideva ko, raidāsa samāṇī ||*  
*so dādū ghara paiṭhato, kyom rahai namāṇī ||4||*

6 Op.cit. p.1391.

*bālada dvāra kabīra, āvatī saba jaga jānī |*  
*tāra kaṃdha raidāsa janeu jagata na chānī ||*

Sundardās was an outstanding disciple of Dādū and his *vāṇī* shows that he was an accomplished poet as well a devotee. The three references to Raidās in his *vāṇī* are all found in works which give long lists of the devotees who in former times have practised devotion.

The servant Raidās practised heroism  
when the Brahmans tried to have him slain.  
Sojhā, Pīpā, Sain, and Dhannā,  
struggled hard and were victorious.<sup>2</sup>

This wisdom was grasped by Nāmdev and Kabīr,  
who drank the cup of nectar.  
This wisdom was grasped by Sojhā, and Pīpā,  
the servant Raidās and Kamāl.<sup>3</sup>

When Nāmdev recognised *sahaja*,  
he saw God in everything,  
when the servant Kabīr found *sahaja* bliss,  
he told of the omnipresent Brahma in everyone,  
Sojhā and Pīpā were absorbed in *sahaja*,  
Sain and Dhannā through *sahaja* found the *rasa*,  
the servant Raidās was a servant of *sahaja*,  
and guru Dādū through *sahaja* found bliss.<sup>4</sup>

1 See Orr pp.187-9 and McGregor pp.136-8.

2 Harinārāyāṇajī 1939, vol.II. p.882.

*jana raidāsa sādhi sūrātana bipraṇi māra macāī re /  
sojhā pīpā sena dhanā tina jīti bahuta larāī re /*

3 Op.cit. vol.II. p.892.

*ihai gyāna gahi nāma kabīrā pīvai aṅṅṅṅta pyāla /  
ihai gyāna gahi sojhā pīpā jana raidāsa kamālā /*

4 Op.cit. vol.II. pp.305-6.

*nāmadeva jaba sahaja pichāṅṅnāṅ,  
ātamarāma sakala maiṅ jānā.  
dāsa kabīra sahaja sukha pāyā,  
saba maiṅ pūraṅa brahma batāya.  
sojhā pīpā sahaja samānā,  
sena dhanā sahajaiṅ rasa pānā.  
jana raidāsa sahaja kauṅ bandā,  
guru dādū sahajaiṅ ānaṅdā.*

Garībdās, the son of Dādū, refers to how Raidās and other Sants have seen 'the tree that is found in the heart'.<sup>2</sup>

Śiva, Śukadeva, Śesa, Dhruva, Gorakh,  
Nāmdev, Kabīr, Raidās,  
Garībdās, if one beholds the tree,  
then the suffering of transmigration is destroyed.<sup>3</sup>

V The *Dādū janma līlā paracī* of Janagopālc. AD 1620-30<sup>4</sup>

Janagopāl's *Dādū janma līlā paracī* is an important early source which relates the life of Dādū. Janagopāl does not speak of Raidās as a contemporary of Dādū but he does mention him in an invocatory verse as one of the devotees of former times.

Śiva, Sanaka and his siblings,  
Śukadeva, Dhruva and Prahlāda served Hari,  
as did Nāmdev, Kabīr, Raidās,  
Pīpā, Sain, Dhannā and Haradās.<sup>5</sup>

Janagopāl also mentions Raidās in a *pada* in praise of the power of devotion in the Rajab SAR. He mentions Raidās after Nāmdev and Kabīr, but before Pīpā, Dhannā, and Sain.

Oppressed by the Brahmans the servant Raidās,  
drew out [the bracelet?] from the Ganges.  
Recognising the renown of [Hari's] love for His devotees,  
the current of the Ganges flood was turned.<sup>6</sup>

1 See McGregor p.138.

2 SAR 73·7·0, Iraqī p.365. *saṃtau eka biraṣa hiya pāyāṃ..*

3 SAR 73·7·3, Iraqī 1985, p.365.

*siba sukadeva sesa dhū gorakha, nāṃma kabīra raidāsa ||  
garībadāsa je tarāvara pekhai, tau āvagavāna dukha nāsā |*

4 See Orr p.26 and p.209.

5 *Dādū janma līlā paracī*, antarā 3, Callewaert 1988, p.90.

*siyau sanakādika aru sukadeū dhu prahilāda karī hari seū  
nāma kabīra bhaye raidāsā pīpā saiṃma dhanā haradāsā ||3||*

6 SAR 40·3 Iraqī 1985 p.246.

*jana raidāsa bipra trāsa | gaṅgā taiṃ kāḍhe ||  
bhagata bāchalatā birada jāṃni | phiri pravāha bāḍhe ||7*

VI The *Bhaktamālas* of Jaggā, and Cain c. AD 1600-1650<sup>1</sup>

These are two short *Bhaktamālas* by disciples of Dādū. In each of them Raidās is numbered amongst former devotees.

Pipā, Sojhā, Dhannā and Raidās,  
fixed their hopes [by chanting] Rām, Rām.<sup>2</sup>

Matisundar, Raidās, and Padmāvati, served [God]  
and at the time of sun [rise] praised the God Hari.<sup>3</sup>

The descendents of Raidās were uplifted by [Dādū] Dayāl.<sup>4</sup>

VII The *Bhaktamāla* of Rāghavadās (c. AD 1713)

This work, which was probably composed in AD 1713,<sup>5</sup> contains accounts of the lives of around 1200 saints and was clearly modelled on Nābhādās's *Bhaktamāla*. It contains two references to Raidās, in the first he is numbered amongst the twelve disciples of Rāmānand,<sup>6</sup> and in the second his greatness and an episode in his life is described.

161 Raidās sang pure utterances,  
that cut the knots of doubt,  
he had listened to the scriptures (*āgama nigama*),  
he uttered verses (*sabadas*) conforming to all of them,  
[his utterances even] separated milk and water,  
and so the Sants who were swans accepted them,  
through the grace of guru Govinda,

1 Although the dates of Jaggā and Cain are not known, as they were both direct disciples of Dādū it is likely that their works date from the first half of the 17th century.

2 The *Bhaktamāla* of Jaggā, Nāhaṭā, A. 1965. p.276.

*pīpā soṃjhā dhanā raidāsā |*  
*rāma rāma kī vandhāī āsā ||*

3 The *Bhaktamāla* of Cain, Nāhaṭā, A. 1965. p.282.

*matisundara raidāsa padmāvati sevā |*  
*veli sūriyā bhajai hari devā ||*

4 The *Bhaktamāla* of Cain, Nāhaṭā, A. 1965. p.285.

*raidāsa-vaṃśī dayāla sudhāre |*

5 See Nāhaṭā, A. 1965, and Callewaert 1978, p.25.

6 Rāghavadās *Bhaktamāla* cappai 122, Nāhaṭā, A. 1965, p. 51.

*ima rāṃmāṃnaṃda pratāpa taiṃ,*  
*itanem diga dvādasa maḥanta ||*  
*anaṃtānaṃda kabīra sukhānaṃda sukha maiṃ jhūlai |*  
*sumari surasurāṃnaṃda rāṃma raidāsa na bhūlai |*  
*dhanā sena padmāvati pīpā puni naharadāsā |*  
*bhāvānaṃda surasurī kīyau hari ghara maiṃ bāsā |*  
*paramārtha kauṃ avatare rāgho mili rāṃma rahaṃta ||*

he achieved liberation here,  
 He astonished the Brahmans and Kshatriyas,  
 he cut open [his breast] and showed a sacred thread,  
 they abandoned their eightfold pride,  
 and placed the dust of his feet on their foreheads.  
 162 The honour of Raidās was preserved,  
 and he was the crown of all the men in Kāśī,  
 the Brahmans challenged him when they came to know this,  
 'Why should a sūdra worship a śālagrāma?'  
 It was fixed that the casket was placed in the middle,  
 so it would come to who ever loved [Hari more],  
 Rāghavadās says, it went over to Raidās,  
 for Hari is pleased by love and is not moved by jāti.<sup>1</sup>

Rāghavadās's *Bhaktamāla* also contains references to female devotees called 'Raidāsani'<sup>2</sup> and 'Jhālī'<sup>3</sup> and describes a Sant called Bīṭhaldās as a 'Raidāsī'.<sup>4</sup>

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- 1 cappai 161-2, Nāhaṭā, A. 1965, p.55.  
 raidāsa nṛmala bhāṃṇī karī, saṃsai graṃtha bidāranaiṃ ||  
 āgama nigama sumṇna, sabada saba milata ucārana |  
 paiṃ pāṃṇī bhinnatā, saṃta haṃsā sādharāṇa |  
 gura gobiṃda parasāda, mukati yāhī pujaṃhīṃ |  
 brāhmana kṣatrī cakita, kāṭi upanayana batāṃhī |  
 aṣṭa madādika tyāgi, yā carana raiṃna sira dhāranaiṃ |  
 raidāsa nṛmala bhāṃṇī karī,  
 saṃsai graṃtha bidāranaiṃ | 161 ||  
 dāsa raidāsa kī paija rahi nibahī,  
 sarba loka sirai madhi kāśī |  
 bīprana bāda kiyo yaha jāṃnikai,  
 sūdra kyūṃ śāligarāma upāsī |  
 ṭeka yahai baṭavā bici rākhahu,  
 jāhi kai prīti hai tāhike āsī |  
 rāgho kahai gaye dāsa rayadāsa paiṃ,  
 prīti khusī hari jāti na jāśī || 162 ||
- 2 cappai 472, Nāhaṭā, A. 1965, p.222.  
 kīyo bhajana sādhana sabala, abalā tana ina bāīina ||  
 bīrāṃ hīrāṃṃanya dhanāṃ, lakṣa damāṃ pragāṭa jaga |  
 kesī khīcanī rāṃṃabāī, lāī cālī maga |  
 nīrāṃ jamanāṃ raidāsani, gaṃgā puni jevā |  
 saṃta upāsani gomatī, ubhai pārabatī sevā |  
 bādara rāṃṃī kuvārarāya, yūṃ jānaṃ harakhāṃ joīsinā ||
- 3 cappai 314, Nāhaṭā, A. 1965, p.164.  
 ye triyā kaṭhina kalikāla mahi, bhakti karī jaga jāṃni hai ||  
 sīta jhālī kalākṛta, gaḍhāṃ sobhāṃ lākhāṃ | etc.
- 4 cappai 186, Nāhaṭā, A. 1965, p.82.  
 bīṭhaldāsa hari bhakti kari, jugala pāṃṃni modaka caḍhe ||  
 sadā prema paṇa rahata, saṃta raja sīsa caḍhāī |  
 taraki tajyau saṃsāra, yeka hari bhakti diḍhāī |  
 saṃpradāī siṃdha jādi pata, dīpaka jyaṃṃ māṃṃnaṃṃ |  
 jana paraṣeta satakāra, karai raidāsī jāṃṃnaṃṃ |  
 loka ubhai hari gura daye, sabada sākhi nisi dina raḍhe |

1.1.5 Early 'Hindī' sources'

I The *vāṇī* of Harirām Vyās of Orcha (floruit c. AD 1560)<sup>2</sup>

There are seven mentions of Raidās in the *vāṇī* of Vyās. Vyās says that he is one of his family and he makes the first reference to Raidās as having been Rāmānand's disciple.

These are all members of my family,  
Sain, Dhannā, Nāmdev, Pīpā, Kabīr and Raidās the Chamar.<sup>3</sup>

Rāmānand is true and pure,  
who is known for having loved Hari,  
and understood that duality is suffering.  
Whose servant was the imperturbable Kabīr,  
Surasurānanda the right-minded,  
then Raidās the servant of Hari,  
and Paramānanda the warrior.<sup>4</sup>

He says that 'Raidās became a devotee after he gave up meat',<sup>5</sup>  
This may perhaps be related to the reference in the  
*Bhaktaratanāvalī* to Raidās being reborn as a Chamar because he  
ate meat in a previous life. In a *sākhī* he also speaks of how  
Raidās was honoured by the Brahmans.

Vyās, renouncing pride join your heart to Hari's feet,  
I'd sacrifice ten million Brahmans, for this one *bhagata* Raidās.<sup>6</sup>

In the remaining references to Raidās his name is simply  
included in lists of the names of devotees.<sup>7</sup>

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1 The term 'Hindi' refers here to sources, written mostly in  
Devanagari script, which originated in Rajasthan and UP.

2 See McGregor 1984, pp.90-1.

3 *rāga dhanāśrī*, pada 21, Gosvāmī 1952, p.196.  
*itanau hai saba kuṭuma hamārau |*

*saina dhanā aru nāmā, pīpā aura kabīra raidāsa camārau ||*

4 *rāga sārāṅga*, pada 23, op.cit. p.196.  
*sāce sādhu ju rāmānanda |*

*jina hari jū soṃ hita kari jānyau, aura jāni dukḥa daṃda ||*

*jākau sevaka kabīra dhīra ati, sumati surasurānanda |*

*taba raidāsa upāsaka hari ke, sūra su paramānanda ||*

5 *rāga sārāṅga*, pada 212, op.cit. p.245.

*māmsa chāṃṛi raidāsa bhakta bhaye, kṛpā turāṅga caṛhaiṃ na ||*

6 *sākhī* 28, op.cit. 1952, p.409.

*vyāsa baṛāī chāṛi kai, hari caranana cita jori |*

*eka bhakta raidāsa para, vāraṃ brāhmana kori ||*

7 op.cit. pada 112, p.219. pada 243, p.252. pada 284, p.262.

This work was composed around AD 1600 and contains verses on around 200 subjects. Nābhādās, who was a Rāmānandī, listed Raidās as one of the twelve disciples of Rāmānand.<sup>2</sup>

- 155 The pure utterances of Raidās,  
 are excellent for cutting the knots of doubt.  
 The words he spoke were in accord  
 with *śrutis*, *śāstras* and right conduct.  
 Supreme in distinguishing milk and water,  
 the swans [devotees] held him to their hearts.  
 Through the grace of God,  
 he was blessed with liberation while in this body.  
 [God] having come and sat upon the royal lion-throne,  
 showed the faith [of His servant].  
 Renouncing their pride in caste distinctions  
 men adored the dust of his feet.<sup>3</sup>

He also refers to a Sant called Bīṭhaldās as a 'Raidāsī'.

'Bīṭhaldās took the sweets (*laḍḍū*),  
 of devotion to Hari in both hands.  
 Devoting himself to serving the feet of the devotees,  
 he served from the first to the last.  
 He remained detached from the world  
 and regarded *saṃsāra* as base.  
 He followed the practices of the Lord of Prabhutā,<sup>4</sup>  
 manifest like a lamp of that lineage,  
 He was honoured in the assembly,  
 through all the world knew he was a Raidāsī.  
 He attained liberation reciting a *pada*,  
 Guru Govinda rewarded him with the two fruits'.<sup>5</sup>

1 See McGregor pp.108-9.

2 Nābhādās *Bhaktamāla*, *chappaya* 36, Rūpakalā, p.272.  
*śrīrāmānanda raghunātha jyom dutiya setu jaga tarana kiyo ||*  
*anantānanda kabīra sukhā, surasurā padmāvati narahari |*  
*pīpā bhāvānanda raidāsa dhanā sena surasura kī gharahari ||*

3 Nābhādās *Bhaktamāla*, *chappaya* 155, Rūpakalā, p. 470.  
*saṃdeha graṃthi khaṃḍana nipuna, bānī bimala raidāsa kī |*  
*sadācāra śrutī śāstra bacana abiruddha ucāryo |*  
*nīra khīra bibarana parama haṃsani ura dhāryo ||*  
*bhagavata kṛpā prasāda paramagati ihi tana pāī |*  
*rājasīṅghāsana baiṭhi gyāti paratīti dikhāī ||*  
*barṇāśrama abhimāna taji, pada raja baṃdahi jāsu kī |*

4 See note 3, p.36.

5 Nābhādās *Bhaktamāla*, *chappaya* 177, Rūpakalā, p. 882.  
*bīṭhaldāsa hari bhakti ke duhūṃ hātha laḍḍū liye ||*  
*ādi aṃta nirbāha bhaktapaderaja brātadhārī |*  
*rahyo jagata soṃ aiṃra tuccha jāne saṃsārī |*  
*prabhutā pati kī padhati pragāṭa kulā dīpa prakāśī |*  
*mahata sabhā meṃ māna jagata jānaiṃ raidāsī |*  
*pada paṛhata bhāī paraloka gati guru gobiṃda juga phala diye |*



### III The *Bhaktiratnāvalī* of Anantadās (AD 1588)

This work was composed in around c. AD 1588<sup>1</sup> by a Sant called Anantadās who traced his *guru paramparā* back to Rāmānand and appears to have been a contemporary of Nābhādās. The earliest extant MS which contains this work dates from AD 1650,<sup>2</sup> and in this and the majority of later MSS sources the *paracāīs* of Nāmdev, Trilocan, Angad, Raidās, Kabīr, and Pīpā are included in the *Bhaktiratnāvalī*. Its account of the life of Raidās is in eight episodes: Raidās's past life, his birth, childhood, the test of the philosopher's stone, the gift of the gold coins and the contest over the right to worship the *sālagrāma*, the initiation of Queen Jhālī, the debate between Raidās and Kabīr, the feast at Chittorgarh and the revelation of the golden sacred thread in his breast.

### IV The *Bhaktirasabōdhinī* of Priyādās (c. AD 1712)

This commentary on Nābhādās's *Bhaktamāla* was composed in AD 1712<sup>3</sup> by Priyādās a disciple of Nābhādās. In his commentary in 9 stanzas of *kavitta* metre on the life of Raidās Priyādās describes seven episodes: Raidās's past life, his birth, childhood, the test of the philosopher's stone, the gift of the gold coins, the initiation of Queen Jhālī, the feast at Chittorgarh and the revelation of the golden sacred thread within his breast.<sup>4</sup>

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1 See Dīkṣit 1957 p.225. In the absence of a critical edition of this work all references are to the MS version in IOL MS A12/1 (f) ff. 35a-47a, dated AD 1786.

2 The earliest MS version is found in RORI Jodhpur MS no.15756 of 1707 VS/AD 1650. For details of other MSS see op. cit. p. 39-40, Śarmā 1978, p. 1-3, Sābar 1984, p.203-205.

3 See McGregor p. 109.

4 For the text of the *Bhaktirasabodhinī*'s account of Raidās's life see Rūpakaḷā, pp. 470-9.

This work takes the form of a debate, a *goṣṭī* or *saṃbāda*, between Raidās and Kabīr over whether devotion to the *saguna* or *nirguna* form of God is the highest form of devotion. It is found in a number of variant forms in both Devanagari and Gurmukhi versions which, despite considerable variations, all appear to derive from the same original composition.<sup>1</sup>

This work has been traditionally attributed to Sain, the disciple of Rāmānand<sup>2</sup> and two versions referred to here contain the *chāpa* of Sain.<sup>3</sup> However, some versions do not include a *chāpa*, including the Panjābī versions and that found in RORI Jaipur MS no.62. Moreover, whoever was its original composer the extant variants have evidently been greatly modified during their oral transmission.

The debate mostly takes the form of Kabīr being questioned by Raidās. At first Raidās holds that God incarnated as the *saguna avatāra* Kṛṣṇa, but Kabīr rejects this and says that the doctrine of *avatāras* is wrong. The debate continues until Durga and Śiva appear but they are both defeated in debate by Kabīr and then Raidās also concedes victory to Kabīr. In the end Viṣṇu in the form of Gopāla appears riding on Garuḍa and declares that both Raidās and Kabīr are his true devotees.

1 Four printed versions are available. The first is based on Gurmukhi MSS, the oldest of which are found in a MS which contains colophons of AD 1749, 1779 and 1830. (Sābar 1984, p.157-77) The second is based on an undated Devanagari MS, RORI Jaipur MS no.62. (Sābar 1984, p.261-5) The third is based on an unstated source but closely resembles RORI Jaipur MS no.62. (Śarmā 1973, 144-6) The fourth, based on an unnamed source, was published by Shukdev Singh. (Singh. S. 1986, 37-40) There is as yet no critical edition of this work. The following summary of the work is based on a version entitled *Kabīraji aru Raidāsaji ko saṃbāda* found on folios 222a to 227b of IOL MSS no.A12/2 dated VS 1843/ AD 1786.

2 Śarmā argued that despite the traditional attribution of it to Sain it should be attributed to Anantadās, but gave no reason for this assertion. See Śarmā 1973, p.143.

3 The IOL version and that published by Singh S.

## VI The *Bhaktanāmāvalī* of Dhruvdās (floruit c.AD 1593-1561).<sup>1</sup>

This is an important exemplar of a Rādhāvallabhan tradition of compositions listing renowned devotees. Although basically a list of the followers of the Rādhāvallabhan tradition it also includes mentions of some Sants including Raidās.

Pīpā, Dhannā, Raidās and Kabīr  
are renowned in the world.<sup>2</sup>

## VII Other Kṛṣṇaite sources

Passing references to Raidās can also be found in the *Bhaktanāmāvalī* of Bhagavatarasikajī (c. AD 1600?).<sup>3</sup> the *Jñānabodha* of Malūkadās (c. AD 1574-1650).<sup>4</sup> and the *Padaprasaṅgamālā* of Nāgarīdās (AD 1649-1764/5).<sup>5</sup>

## VIII The *vānī* of Mīrābāī,

There are a number of *padas* attributed to Mīrābāī in which she refers to Raidās as her guru.<sup>6</sup> However, the provenance of these *padas* is unclear as no MSS sources for them are available. Furthermore, recent research has shown that no *padas* attributed to Mīrābāī, other than that found in the AG, can be found in any MSS earlier than the 18th century.<sup>7</sup> This suggests that the Mīrābāī references to Raidās may not be a reliable source for any early connection between Raidās and Mīrābāī. There is also considerable controversy surrounding these *padas*, and C aturvedī and others have regarded their attribution to Mīrābāī as doubtful.<sup>8</sup>

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1 See McGregor p.84 and p.91 and Rādhākṛṣṇadās 1928.

2 *Jagata vidita pīpā dhannā aru raidāsa kabīra* [1991]

3 See McGregor pp.90-1, and Rādhākṛṣṇadās 1928.

4 See McGregor p.139, and Rādhākṛṣṇadās 1928.

5 See McGregor pp.158-9, and Rādhākṛṣṇadās 1928.

6 For instance;

'I have met with [my] guru Raidāsajī,  
who gave me a sip of wisdom'.  
*guru miliyā raidāsajī,*  
*dīnhīm gyāna kī guṭakī.*  
*pada 17, C aturvedī 1954, p.244.*

7 See forthcoming paper by Callewaert.

8 See C aturvedī 1954, p.239.

### IX The vāṇī of Kabīr,

There are references to Raidās in *padās* attributed to Kabīr in the edition of Kabīr vāṇī compiled by Sen from oral sources in the late 19th century.<sup>1</sup> However, there are no references to Raidās in the AG vāṇī of Kabīr, the Bijak or any Rajasthani MSS. The references to Raidās in Sen's edition of the vāṇī of Kabīr cannot therefore be regarded as authentic.

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<sup>1</sup> See Dvivedī 1985, p.194 *passim*. Dvivedī notes, 'Sen considered the utterances he heard from the mouths of Sādhūs to be more authentic than those [found in] printed works' p.194. His collection, which in part formed the basis for Tagore's well known translations of Kabīr, was thus a record of the living oral tradition of his time, rather than of authentic early vāṇī of Kabīr.

## 1.2 The life of Raidās

Having surveyed the sources it is now possible to examine various key issues in relation to Raidās.

With regard to the life of the historical Raidās there are six main issues which must be addressed: first, the forms of his name and the controversy over whether the form 'Raidās' or 'Ravidās' is to be preferred; second, his caste; third, his birthplace; fourth, whether he was as Nābhādās claimed a disciple of Rāmānand; fifth, whether he had any descendants or disciples; and sixth, the period of his floruit.

### 1.2.1 'Raidās' or 'Ravidās'?

The Sant referred to as 'Raidās' in this work is known by a variety of forms of the same name. In the Panjab he is known as 'Ravidās' the form of the name preferred by Panjabi speakers, and in UP, MP and Rajasthan he is referred to as 'Raidās' the form preferred by Hindi speakers.<sup>1</sup>

Both of these forms of the name, and others, are found in the MSS used in this work. In the AG and occasionally in one Rajasthani MS,<sup>2</sup> the form of the name found is 'Ravidās', while in the Rajasthani MSS the most commonly used form of the name is 'Raidās'. There are also in the Rajasthani sources a number of other minor variants of the name such as 'Rayadās',<sup>3</sup> 'Redās', and 'Remdās'.<sup>4</sup> This variation in the name is indeed apparent even in the FM MS, the earliest source, in which three forms of the name are found, in *padas* 33-34 'Raudās', a form of the name only extant in the FM MS, in *pada* 51 'Raidās', and in *padas* 66 and 86 'Ravidās'.

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1 There are also a number of forms of the name used today by speakers which are not attested from the MSS such as: Rohidās in Gujarati and Marathi, and Ruidās in Bengali.

2 In MS A in *padas* 30, 47, 66.

3 An orthographic variant of Raidās in MS D *pada* 1.

4 These last two forms are frequently found only in MS J and are clearly due to its tendency to raise all *ai* vowels to *e* or *em*.

These variant forms of the name can be explained as the result of different regional pronunciations of an original name. However, on linguistic grounds there is no way of distinguishing whether the original form of the name was 'Raidās' or 'Ravidās' as both could have given rise to all the extant variants.

The main argument in favour of the form 'Ravidās' as the original form of the name is that it is found in the AG versions of the *padās*, which some regard as the most authentic versions of the *vāṇī* of 'Ravidās'.<sup>1</sup> However, whether in this regard the text of the AG can be regarded as totally reliable is open to question. For while it certainly shows that in the Panjab the name 'Ravidās' was accepted this does not prove that this was the original form of the name of this Sant. Moreover, as the form 'Ravidās' normally only occurs in Panjabi sources it could be argued that it is the Panjabi version of the name Raidās, rather than the original form of the name.

There are four main arguments in favour of 'Raidās' as the original form of the name. First, it is this form of the name which is current in the Benares area, second, it has been used in the majority of Hindi sources since the 16th century. Third, if the original form of the name had been 'Ravidās' it is hard to see why the inhabitants of Benares should all have changed it to Raidās. Fourth, there is no reason to believe that a Chamar family would have preferred the *tatsama* 'Ravidās' over the semi-*tadbhava* 'Raidās'. It is therefore probable that if only one form of the name is to be regarded as correct, then it should be Raidās, the form of the name by which he is known in his own birthplace.

In this work the name Raidās will be used except in regard to specifically Panjabi references to Raidās, where the form 'Ravidās' will be used.

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1 See Singh, Darshan. 1981, p.23.

### 1.2.2 The caste of Raidās

Perhaps the single most important fact about Raidās which is totally undisputed is that he was a Chamar. The word Chamar derives from the Sanskrit *carmakāra*, 'worker with leather'. The Chamars are an untouchable caste whose vocations included the hauling away of the carcasses of dead cattle, skinning and tanning their hides and making leather objects such as shoes etc.

Raidās uses the *chāpa* 'Raidās Chamar' in four instances,<sup>1</sup> and refers to himself as 'Raidās the liberated Chamar' in one instance.<sup>2</sup> In one *pada* he says of his own caste status:

O men of the town! It is renowned that my caste is Chamar,  
but in my heart I contemplate the virtues of Rām Govinda.<sup>3</sup>

He also speaks of himself as being of a low *jāti*, and he says that his birth is ill favoured:

My *jāti* is low, my lineage is low,  
my birth is low...<sup>4</sup>  
My labour is hard, my life ill-fated...<sup>5</sup>

He says that his caste was one which was unhonoured, and that he was one who due to being an offender had been born into a low home. However, the reference to being born into a low home due to being an offender suggests an influence from the later hagiography of Raidās, which indicates that this *pada* may be more hagiographical than autobiographical.

I who was unhonoured through Hari have become honoured...  
I am an offender born into a low home...<sup>6</sup>

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1 *raidāsa/ravidāsa camāra*, 43(AG)9.3 and MS D 43.3, 78.5.  
*ravidāsa camāra*, 95.3. 101.5.

2 *kahai raidāsa ṣalāsa camārā*, 36.5.

3 *nāgara janāṃ merī jāti bikhāta camāraṃ*,  
*ridai' rāma gobindu guṇa sārāṃ*, 47(AG)38.0, cf. PV.

4 *jātī ochā. pātī ochā. ochā janamu hamārā*, 43(AG)9.3.  
cf. PV *jātī bhī vohā janama bhī vohā*  
*vohā karāma hamārā* 43.3.

5 *merā karāmu kuṣilatā janamu kubhāṃtī* 24(AG)2.1.  
cf. MSS AHM 'My labour is hard my *jāti* a bad *jāti*..  
*karāma kaṭhina merī jāti kujātī*, 24.1.

6 *hama apūji pūji bhaye hari thaiṃ*...67.0  
*haṃma aparādhī nīṃca ghari janameṃ*..67.3.

In one AG *pada* (AG 39) there is a reference to kinsmen of Ravidās as members of the community known as *dheḍha*.

Even today all my kinsmen who are *dheḍhas* cart carcasses. as they roam around Benares.<sup>1</sup>

In 19th century gazetteers and censuses of India the title *dheḍha* was used in Rajasthan to refer to a subcaste of the Chamars whose traditional vocation was the removal of dead cattle from the streets, while in Gujarat it was the name of an untouchable caste who practised a wide range of vocations, and in the Panjab and U.P. it was used as a general term for an untouchable.<sup>2</sup> Macauliffe glossed *dheḍha* as Chamar and said that it referred to those who were leather cutters.<sup>3</sup> While Sahib Singh says that it refers to the 'low people' of Ravidās's family who hauled away dead cattle around Benares.<sup>4</sup>

There is also a reference in a remarkably similar *antarā* in AG 38 which can be interpreted as meaning that Ravidās's sub-*jāti* was called *kuṭa baṇḍhalā*:

'My *jāti* is *kuṭa baṇḍhalā* and I cart carcasses...'<sup>5</sup>

The Chamars are, like all *jātis*, divided into numerous sub-groupings and amongst these are those who cut up hides. According to Sherring these are called the *kaṭua* which may be related to the word *kuṭa* in this verse. The title *baṇḍhalā* is probably synonymous with that of a subdivision of the Chamars found in U.P. called 'Bandhelā'.<sup>6</sup>

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1 *jākai kuṭumba ke dheḍha sabha dhora dhovanta,*  
*phirahi ajahu baṇḍhalā āsa pāsā* || 111(AG)39.3.  
cf. *jākī jāti ke dheḍha dhora dhovata*, 111.3.

2 'Dheḍ or Dheḍh a term applied to any "low fellow" [in the Panjāb]... 'The Dheḍ appears to be a separate caste in the Central Provinces, though closely allied with the Chamār. The Dheḍ is also a large tribe in Kachh and Sindh, also called Bhambi'. Ibbetson 1911, p.148.

3 TSR p. 342.

4 GGSD Vol 9 p.353.

5 *merī jāti kuṭa baṇḍhalā dhora dhovantā*...47(AG)38.3.

6 See Census of India, 1891 Vol. XVIII part III Index p.14. There is also a sub-*jāti* of the Chamars, the *camkaṭiya* which claims that Ravidās was a member of their sub-*jāti*, see Crooke 1896 vol.II p.172-3.



There is also one instance (*pada* 20.2) where Raidās speaks of himself as a *bhaṃbha*:

I am the sole *bhaṃbha* in this land in this dark age..<sup>1</sup>

The title *bhaṃbha* appears to be synonymous with the Gujarati Bhambi, a term for untouchables of the Dhed community, also used in Gujarat and Rajasthan as a general term for untouchables.

The AG references to Raidās also indicate that there was a general belief in the Panjab that he was a Chamar. Gurū Rāmdās twice refers to Ravidās and in both instances he speaks of him as 'Ravidās Chamar'.<sup>2</sup> There is also in the *pada* attributed to Dhannā in the AG a reference to the fact that his occupation was carting away cattle carcasses.<sup>3</sup>

In other early Panjabi sources there are also clear references to him as a Chamar. Bhāī Gurdās speaks of him as one whose family were Chamars.<sup>4</sup> While in the *Pothīpremāṃbodha* it describes him as a Chamar who practised mending shoes in the bazaar as his occupation.<sup>5</sup>

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1 *ika bhaṃbha desa kali kāla.. 20.2.*

2 *mahalā 4, rāgu suhi, p.733.*

*mahalā 4, rāgu bilāvalu aṣṭapadi, p.835.*

3 *āsā bānī bhagata dhannejī kī, pp.487-8.*

Regarding the attribution of this *pada* to Dhannā see also section 1.1.2 p.13.

4 *kuli ravidāsu camāru hai, Sābar p.54.*

5 *beṭhi bajāra panīā jo gāṃdhe, Pothīpremāṃbodha, caupaī 7. See Sābar p.73.*

The Rajasthani Sant sources refer to him as of low caste,<sup>1</sup> but never specifically call him a Chamar. However, in the *Bhaktamāla* of Rāghavadās he is spoken of as a *sūdra*.<sup>2</sup>

Nābhādās makes no specific reference to him having been a Chamar, but he does refer to how men abandoned their pride in caste distinctions to come and adore the dust of his feet.<sup>3</sup> Priyādās refers to his birth into a low family,<sup>4</sup> and how he practised the trade of mending shoes. Anantadās unambiguously refers to him as a Chamar<sup>5</sup> and describes how he would buy leather and make shoes.<sup>6</sup>

There can then be no doubt that Raidās was a Chamar, for this fact is attested from such a wide variety of sources that it is evidently one fact that was universally agreed upon regarding Raidās.

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1 For instance, in a verse by Rajab it refers to 'Jaideva the foremost [by caste] and Raidās the last [by caste]', *ādi jaideva aṃta raidāsa*, Nārāyaṇadās p.1076.

2 See section 1.1.4, pp.21-2.

3 *barṇāsrama abhimāna taji, pada raja baṇdhai jāsu kī* | Nābhādās *Bhaktamāla*, chappaya, 59, Rūpakalā 1962, p. 470.

4 *ghaṭi kula meṃ utārī*, Priyādās, *kavitta*, 259. loc.cit. p.471.

5 *sāṣita ke ghara janmyau āī, jāti camāra pitā ara māī* || Anantadās, Raidās *jī kī paracaī, viśrama 1 caupaī 2*.

6 *sīdhā cāma moli le āvai, tina kī panahī adhika banāvai* || op.cit. *viśrama 2 caupaī 4-5*.

### 1.2.3 Raidās's birthplace

It is generally agreed that Raidās was born on the outskirts of Benares.<sup>1</sup>

Whilst there is no mention of this in the Rajasthani *vāṇī* of Raidās<sup>2</sup> in the AG in two instances Benares is mentioned as the place where Ravidās lived.<sup>3</sup>

Later hagiographic sources from Anantadās onwards also held that Benares was the birthplace of Raidās:

The town of Benares is the supreme sacred site...  
..it was there that Raidās took birth.<sup>4</sup>  
He was the head of all the men in Kāśī.<sup>5</sup>

Thus the internal references to Benares combined with the universal agreement in the secondary sources, indicate that there can be little doubt that Raidās was born in Benares.

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1 There is a dispute over the exact place of his birth. One school of thought claims he was born in an area called Maḍhūvaḍhiha to the west of the city, near to Lahartārā. Local traditions support this view and it is also mentioned as his birthplace in the early twentieth century *Ravidās Rāmāyana*, see Bhakhśidās 1970 p. 23. A second school of thought holds that he was born at a place called Seer Govardhanpur to the south of the city. This is a fairly recent tradition as it was first revealed to B. R. Ghera in 1964. See Singh, J. 1979. p.42.

The issue of the precise location of Raidās's birth will not be pursued further here due to lack of factual data. However, it is apparent that although Maḍhūvaḍhiha and Seer Govardhanpur are now both on the outskirts of Benares, in the 16th century Seer Govardhanpur would have been well outside the town whereas Maḍhūvaḍhiha would have been on the edge of the town as described in the AG and early hagiographic sources.

2 However, there is a non-autobiographical reference to Kāśī as an example of a supreme treasure. See *pada* 58.4.

3 *pada* 111(AG) 39.4, and *pada* 47(AG) 38.3.

4 *nāgara banārasī uttama thaūm....*

*tahāṃ raidāsa liyau avatāru. Anantadās, Raidās paracaī.*

5 *sarba loka sirai madhi kāśī.* See p.21.

#### 1.2.4 Raidās's guru

There has been considerable dispute over the issue of who, if anyone, was the guru of Raidās. Rāmānandī sources, such as Nābhādās, Priyādās and Anantadās, describe Raidās as a disciple of Rāmānand. Whilst non-Rāmānandī sources, such as the *Pothīpremaṅbodha* and the *Raidāsa Kabīra saṅbāda* do not refer to him as the disciple of anyone. Moreover any theory about the guru of Raidās must account for the fact that in the *vāṅī* of Raidās itself there are no mentions of anyone as his guru.<sup>1</sup>

While it is unclear who was the first Rāmānandī to claim that Kabīr and Raidās were disciples of Rāmānand, it is clear that the motivation for such a claim would have been the desire to increase the *mahimā*, the greatness, of Rāmānand through numbering illustrious Sants, such as Kabīr and Raidās, amongst his disciples. Modern scholarship has doubted the authenticity of such Rāmānandī claims,<sup>2</sup> and it seems unreasonable on the basis of an unsupported Rāmānandī tradition to accept that Raidās was a disciple of Rāmānand.

Rather, it would appear that Sants such as Raidās and Kabīr did not accept the authority of mortal gurus and as Vaudeville has argued they derived 'their own spiritual awareness, not from a particular human guru, but from direct experience'.<sup>3</sup> This would be in accord with the account in the *Pothīpremaṅbodha*, which attributes Raidās's spiritual awakening to the direct experience of God.<sup>4</sup>

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1 Śarmā claimed one *pada* mentions Rāmānand, however, his reading does not match those found in MSS which all read *paramāṅnanda*. (Śarmā 1973, p.107, *pada* 92). Singh D, argues that there is a reference to a Sant called Paramānand as the guru of Raidās. (Singh D. 1977, p.4-5). However, both references are not to the guru of Raidās at all, but to the state of supreme bliss.

2 Cf. McLeod who rejects the notion that Raidās was a disciple of Rāmānand, and considers it most unlikely that Kabīr was his disciple. (GNSR, p. 155-6). Vaudeville also discusses this issue in detail. (Vaudeville 1974, p.110-117).

3 Vaudeville 1974, p.117.

4 See 1.1.3 III, p.15.

### 1.2.5 Raidās's descendants and disciples

There are three references in Rajasthani Sant sources and early Hindi sources to a 'Raidāsī' tradition.

First, there is a *carana* in the *Bhaktamāla* of Cain which says that 'The descendents of Raidās were uplifted by [Dādū] Dayāl'.<sup>1</sup> This indicates that there must have been an early 17th century Dādū Panthī tradition that Raidās's descendants became followers of Dādū.

Second, in the *Bhaktamāla* of Rāghavadās there is a reference to a female devotee called 'Raidāsani' in a verse which begins, 'These sisters in their female bodies, practised singing *bhajanas* and their *sādhana* was strong'.<sup>2</sup> This might be a reference to the wife of Raidās, or a female descendant of Raidās.<sup>3</sup> But, it is clearly a reference to a 'Raidāsī'.

Third, in the *Bhaktamālas* of Nābhādās and Rāghavadās there is a reference to how the Sant called Bīṭhaldās was honoured even though it was known he was a 'Raidāsī'.<sup>4</sup>

It is also of note that Priyādās refers to how Raidās and his wife were thrown out of the family home, clearly indicating that the tradition that Raidās was married was current by the late 17th century.<sup>5</sup>

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1 *raidāsa vaṃśī dayāla sudhāre* |

Caina's *Bhaktamāla*, *caupāī*, 76, Nāhaṭā A. p.285.

2 *kīyo bhajana sādhana sabala, abalā tana ina bāīna* |  
.....*raidāsani*, .....etc.

Rāghavadās's *Bhaktamāla*, *chappai*, 472, Nāhaṭā A. p.222.

3 A modern Dādū Panthī commentary by Nārāyaṇadās on this verse suggests that it 'might refer to the wife of Raidās' or 'someone else, but certainly a female devotee of the same *jāti* as Raidās'. Nārāyaṇadās also says that the female devotee called 'Prabhutā' referred to in *chappaya* 397 was Raidās's wife. Nārāyaṇadās 1963, p.856, and p.597.

4 Nābhādās's *Bhaktamāla*, *chappaya* 177, Rūpakalā p. 881-2.  
*mahata sabhā meṃ māṇa jagata jānai raidāsī* |

Rāghavadās's *Bhaktamāla*, *chappai*, 186, Nāhaṭā A. p.82  
*jana paraṣata satakara karai raidāsī jāṃnaṃ* |

5 *Bhaktirasabodhinī chappaya*, 261, Rūpakalā p.476.

There are also references in both early Hindi and Panjabi sources to Raidās initiating a disciple, who is always described as a woman from a royal family.

Early Hindi and Rajasthani Sant sources refer to this devotee by the name of 'Jhāli' or 'Queen Jhālī'. Anantadās<sup>1</sup> and Priyādās<sup>2</sup> describe how she was a Queen from Chittorgarh who came to Benares to seek initiation from Raidās and later invited Raidās to visit her at her home in Chittorgarh.

Rāghavadās does not refer to Jhālī in his account of Raidās himself but he does mention her name as one of those women who have practised devotion in this difficult dark age and attained renown.<sup>3</sup>

The only reference to a female disciple of Ravidās in an early Panjabi source is in the *Pothīpremaṅbodha*. In this work it does not call the woman who came to seek initiation from Ravidās 'Queen Jhālī', but calls her 'princess Mīrābāī'.<sup>4</sup>

Clearly, although the Hindi and Panjabi sources disagree over the name of this disciple, the common element in both accounts is that Raidās initiated as a disciple a woman from the royal family of Chittorgarh.

#### 1-2-6 Raidās's dates

There is no general agreement on the dates for the birth and death of Raidās. A wide variety of dates has been suggested

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- 1 Anantadās, *viśrama* 7 passim.
  - 2 Priyādās, *kavitta* 266. Rūpakalā pp. 477-8.
  - 3 Rāghavadās's *Bhaktamāla*, chappaya 314, Nāhaṭā A. p.164.  
*ye triyā kaṭhina kalikāla mahi,*  
*bhakti karī jaga jāṃni hai || sītā, jhālī....etc.*
  - 5 *Pothīpremaṅbodha*, *caupaī* 16, Sābar p. 77.  
*mīrābāī rāja kuārī || bisana bhagata parama hitakārī ||*  
Likewise in the *paracī mīrābāī jī kī* in the *Pothīpremaṅbodha* it is said that she 'gained the company of Ravidās'  
*mīrābāī...rivadās kī saṅgati pāi*. See Central state library Patiala MS No.485 fo.105a.

by various modern authors for the birth and death of Raidās.<sup>1</sup> Before examining these dates it must be noted that there are a number of factors which have influenced these theories.

First, there is a widespread belief that Raidās was born on the full moon of Māgh and that his name 'Ravidās' indicates that he was born on a Sunday, due to this it is argued he must have been born in a year when the full moon of Māgh fell on a Sunday.<sup>2</sup> However, the historicity of this belief is open to question as the birth celebrations of a great many Indian Saints, such as Kabīr, Nānak, and even the Buddha are all celebrated on full moon days. This suggests that while full moon days are traditional for the celebration of saints' births they may not all have been born on the full moon.

Second, due to the tradition that he was a disciple of Rāmānand, dates for Raidās's birth are proposed that would be early enough for him to have been his disciple. However, in the case of Kabīr the tradition that he was Rāmānand's disciple is unlikely to represent an historical reality,<sup>3</sup> and if Kabīr was not his disciple, then on chronological grounds it is highly unlikely that Raidās could have been.

Third, due to the tradition that Mīrābāī was his disciple dates for his death have been proposed which are late enough to account for this. The dates of Mīrābāī herself are uncertain but she was probably born at the end of the 15th century.<sup>4</sup> Moreover, the earliest datable source that describes her as a disciple of Raidās dates from AD 1693.<sup>5</sup> Despite this there are no clear grounds for rejecting this tradition, and hence it is possible that Raidās was still alive in the early 16th century.

The first modern Indian study of Raidās to suggest dates for him was by Rāmacarana Kurīl who in 1950 stated that on the

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1 See below and Singh D.1981 p.31-33 and Sābar 1984 p. 23-47.

2 See Singh D. 1981, p. 31

3 See 1.6.4, p.36.

4 See McGregor 1984, p. 81.

5 In the *Pothīpremaṅbodha* see 1.5.4, p.28-9.

basis of traditional beliefs his dates were AD 1414 to 1540.<sup>1</sup> In 1956 Śastrī argued, partly on the basis of oral traditions and partly by looking at references in Raidās to other Sants, and by other Sants to Raidās, that he must have been born between AD 1384-1398 and died between AD 1520-1538.

In 1973 A.P. Singh gave the dates of Raidās as AD 1376 to 1528. His basis for these dates was not only the traditional account of his birth on the full moon of Māgh and that he was a disciple of Rāmānand but also a *sākhī* in a MS supposedly found by the author but lost during partition.<sup>3</sup> These dates were also accepted by B.P. Śarmā in 1973,<sup>4</sup> and Padam Guracaran Singh in 1977.<sup>5</sup>

In 1972 Yogindra Singh argued that no precise date could be ascertained but that the following factors could be identified to help in his dating: first, he was neither a disciple nor a contemporary of Rāmānand; second, he was a younger contemporary of Kabīr; third, he was older than Dhannā; and fourth, he was the guru of Mīrābāī. On this basis he argued that Raidās must have been born around VS 1500/ AD 1443.<sup>6</sup>

In 1977 Darshan Singh argued that AD 1414 to 1527 were the most likely dates for Raidās.<sup>7</sup> In 1981 Darshan Singh reckoned that Raidās must have lived sometime between AD 1393 to 1526 but considered it impossible to give precise dates.<sup>8</sup> Most recently of all in 1984 Sābar concluded that Raidās's date of birth must have been between AD 1376 to 1414 and that he died in AD 1517.<sup>9</sup>

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1 Kurīl 1950, p.2.

2 Śastrī 1956, pp.83-5.

3 Singh, A.P. 1973, Introduction p. *ṭha*.

4 Śarmā, B.P. 1973, p.22 *passim*.

5 Singh, P.G. 1977, p.20-22.

6 Singh, Y. 1972, p.15.

7 Singh, D. 1977, p.5 and p.9.

8 Singh, D. 1981, p.33.

(The previous work cited is by a different Darshan Singh).

9 Sābar 1984, p.25 and p.45.



From the above it is clear that a wide range of dates have been suggested, between AD 1376 to 1443 for the birth of Raidās and between AD 1520 to 1540 for his death.

Leaving aside these conclusions of modern authors it is possible on the basis of sources which date from before c.AD 1700 to provide rough dates for the floruit of Raidās. This can be done by examining the references to other Sants in his *vāṇī*, and the earliest references by other Sants.

Raidās refers three times to Kabīr,<sup>1</sup> and this suggests that Raidās's *vāṇī* was composed after the death of Kabīr in c.AD 1450.<sup>2</sup> Raidās also refers to Sadhanā and Sain,<sup>3</sup> however, this does not help in determining the floruit of Raidās, as the dates of these Sants themselves are not known.

The earliest attested datable references to Raidās are by Guru Rāmdās, Dādū, and Vyās who all mention him by around c.AD 1560-70.<sup>4</sup>

On this basis it is clear that the floruit of Raidās must have been some time between AD 1450 and 1550-70. Moreover, Jagga's reference to the descendents of Raidās being uplifted by Dādū, combined with the fact that Rāmdās, Dādū, and Vyās all speak of Raidās as a former devotee, suggests that Raidās's floruit should be dated to the earlier, rather than the later, part of the period AD 1450-1550.

It may also be argued that the tradition that Raidās lived to the age of 120 should be rejected, as such a long life was surely unlikely for a 15th century untouchable. If it is accepted instead that he lived for around seventy years, then this would imply that Raidās may have been born around AD 1450 and died about AD 1520.

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1 See *padas* 97.1, 109(AG)33.2, 111.2.

2 See McGregor 1984 p.46 and Vaudeville 1974. pp.36-39.

3 See *pada* 109(AG)33.2. The attribution of this *pada* is also doubtful see section 3.2.5, p.91.

4 See 1.1.2, p.12, 1.1.4, p.16. 1.1.5, p.22.

### 1.3 The hagiography of Ravidās

The Panjabi sources contain a set of traditions about the life of Ravidās which, while having much in common with the Hindi sources, present a distinctive Panjabi tradition. It is evident that the life story of Ravidās, as was the case for most of the Sants, was not told in terms of a continuous narrative but rather it consisted of a number of episodes, each of which were complete stories in themselves. Five such episodes are depicted in the material studied here.

#### 1.3.1 Hari appears to Ravidās in a dream

The *Pothīpremāmbodha* describes how Hari appeared to Ravidās in a dream and this made him dive into the ocean of devotion to Hari.

#### 1.3.2 The coin and the bracelet

The oldest attested version of this episode is found in one of Bhāī Gurdās's *vāras*.<sup>1</sup> A fuller version of it is also given in the *Pothīpremāmbodha*.

There was once a Brahman who was going to bathe in the Ganges. On the way he stopped and had his shoes mended by Ravidās who then gave him a coin to give as an offering to the Ganges. When the Brahman had bathed in the Ganges he then offered the coin to the river and the Ganges manifested herself and gave him in return for the coin a ruby encrusted bracelet. The Brahman then took this home with him and hid it but his wife told him that they should sell it and buy food with the proceeds. However, when he took the bracelet to a jeweller to sell it the jeweller thought he must have stolen it and went and informed the magistrate that someone was trying to sell him a stolen bracelet. The magistrate then summoned him and asked him where he had stolen the bracelet from. The Brahman then told how he was given it by the Ganges in return for a coin

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1 See page 14.

given by Ravidās. The magistrate then called for both the Brahman and Ravidās to be brought before the king. When the king challenged Ravidās to prove how the bracelet was obtained Ravidās called for a pot of Ganges water to be brought which he covered with a cloth. He then prayed to the Ganges and asked to be given a second bracelet, and then when he drew back the cloth a second bracelet identical to the first was revealed. Due to this miracle the king accepted Ravidās's explanation and all the world came to know that Ravidās was a great devotee of God.

#### 1.3.3 Ravidās and Mīrābāī

In the *Pothīpremāṅbodha* it is described how Mīrābāī came to Benares to take initiation from Ravidās. This enraged the Brahmans and caused them to challenge his rights to worship the *śālagrāma*.

#### 1.3.4 The test of the *śālagrāmas*

Once the Brahmans of Benares went to the king to complain that Ravidās was worshipping a *śālagrāma*, but that as an untouchable he had no right to worship in this way. Ravidās was then summoned to the court to explain his actions whereupon he told the king that it was the right of all alike to worship God. In order to decide the case Ravidās then suggested that whoever's *śālagrāma* could float on the Ganges would have the right to worship God in that form. When the Brahmans threw their *śālagrāma* into the Ganges it sank, but when Ravidās threw his into the water it floated around like a duck on water. This shamed the Brahmans and Ravidās was allowed to worship his *śālagrāma*.

#### 1.3.5 Ravidās and Nānak

In the *Mīharbān janama sākḥī* it is described how when Gurū Nānak went to Ayodhya all the *bhagatas* come down from heaven to laud and praise Gurū Nānak.

#### 1.4 The hagiography of Raidās

As in the case of the Panjabi hagiography of Ravidās the Hindi accounts of the life of Raidās are not true narratives, but rather a sequence of episodes. The sequence that the episodes are described in is very similar in both Anantadās and Priyādās.

##### 1.4.1 Raidās and Rāmānand

Both Nābhādās and Rāghavadās list Raidās as one of the twelve disciples of Rāmānand.<sup>1</sup>

##### 1.4.2 Raidās's past life and his rebirth

Anantadās: Raidās was a Brahman in his previous life who was reborn as a Chamar because he ate meat. After he was reborn into a Chamar family for four days he refused to drink his mother's milk. Then on the fourth night a voice from the heavens spoke to Rāmānand in the middle of the night and told him to go and grant initiation to the infant Raidās. Rāmānand then went and initiated him and his family as his disciples and then Raidās accepted his mother's milk.

Priyādās: Raidās was a disciple of Rāmānand in his previous life. He accepted food offerings from a tradesman which were ritually polluted due to contact with low caste people and so when Rāmānand offered this food to God it was not accepted. Rāmānand was angry and cursed his disciple to die and be reborn in the family of an untouchable. When Raidās was reborn in a Chamar family he refused to drink his mother's milk. Then a voice from heaven spoke to Rāmānand and told him to go to Raidās. Rāmānand went and initiated him once more as his disciple and then Raidās accepted his mother's milk.<sup>2</sup>

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1 See p.18-19.

2 See p.20.

### 1.4.3 Childhood

Anantādās: As a child Raidās showed no interest in worldly matters and by the age of seven he took to the performance of the ninefold ways of devotion. At the age of twelve his father threw him out of their family home and told him to live at the back of their plot of land. For five years he practised his family vocation of making and mending shoes but his heart was lost in devotion rather than worldly matters.

Priyādās: Even as Raidās was growing up he loved the servants of Hari and this displeased his father who threw him out of the their family home and told him to make a separate home around the back of their plot of land. Raidās and his wife suffered great hardship but carried on making shoes and earning a meagre living. He gave away many of the shoes to sadhus. He lived in a simple straw hut in which he worshipped God and he carried on his trade in the bazaar.

### 1.4.4 The philosopher's stone

Anantādās: God in the guise of a devotee visited Raidās and gave him a philosopher's stone. Raidās told him that it did not interest him and to leave the stone wrapped in a cloth in the thatch of his hut. Thirteen months later the devotee returned to find Raidās as poor as ever, having left the philosopher's stone in the thatch of his hut.

Priyādās: God in the guise of a devotee visited Raidās and offered him the gift of a philosopher's stone and to prove to him the worth of the stone the devotee touched Raidās's cobbler's awl with it which instantly turned to gold. Raidās was not swayed by this and he told the devotee to put it in the thatch of his hut. Thirteen months later the devotee returned and Raidās told him to take the stone away again which was still in the thatch of the hut where he had left it.

#### 1.4.5 Hari's appearance in a dream

Anantadās: God appeared to Raidās in a dream and told him that each day he would find five gold coins in the casket in which he kept a *śālagrāma* and that with this wealth he should serve the devotees of God. Raidās accepted this wealth and held great festivals in praise of God and constructed many temples and halls for the devotees to dwell in. Then all the people of the town started coming to take *darśana*.

Priyādās: Then there was a new miracle. Everyday Raidās found five gold coins in his hut and he was so disturbed by this he began to be afraid to worship at all. But then in a dream Viṣṇu told him to stop being so obstinate and accept the gift that was being offered to him. Raidās then took the the gold coins he found every day and on a new site he built a hall for the Sants and a temple to Viṣṇu decorated with flags and ornaments. Now that his devotion had reached such a level his fame began to spread and many people came to worship at the temple and make all kinds of offerings. The Brahmans went to the King's court and complained about Raidās. The king summoned Raidās to his court but judged him innocent and honoured him.

#### 1.4.6 The singing Contest

Anantadās: The Brahmans of the town became enraged that Raidās was so popular and questioned his right to worship a *śālagrāma*. There was a great gathering at which all the Brahmans and the king attended and the Brahmans denied the right of a *śūdra* to worship a *śālagrāma*. Raidās defended his right to worship the *śālagrāma* and it was suggested that to settle the issue a contest should be held in which whoever could cause the *śālagrāma* to come to their side would be the victor. First, the Brahmans implored God to bring the *śālagrāma* to them and performed Vedic chants and rituals but all to no avail. Then Raidās sang the praises of God until he was totally overcome by emotion at which point the *śālagrāma* moved into his lap. The

king and all the people rejoiced and proclaimed his victory and the Brahmans left the assembly hiding their faces in shame.

Priyādās: The Brahmans who had accompanied Queen Jhālī were enraged when they heard she had taken Raidās as her guru and they went to the king's court and demanded that the king punish Raidās. It was determined that the case should be decided in the favour of whoever could cause the image in the temple to rise from its throne and come to them without touching it. First the Brahmans tried, but despite their readings of the Vedas and chanting the image would not come to them, then Raidās sang a *pada* entreating the image to come to him in the name of Viṣṇu who is the uplifter of the fallen and his devotion was so great that the statue came and sat upon his lap.

#### 1-4-7 The initiation of Queen Jhālī

Anantādās: Five years later Queen Jhālī of Chittorgarh in Rajasthan heard of the renown of Kabīr and Raidās and resolved to come to Benares and take initiation. She visited Kabīr's abode where she saw ascetic devotees absorbed in *samādhi* who practised austerity and worshipped neither gods nor goddesses. This did not appeal to her and so she then visited Raidās's abode where she saw God enthroned in a temple and great companies of devotees making music and praising God. This pleased her and she asked Raidās to be her guru. Raidās initiated her as his disciple. However, when her family Brahmans learnt she has taken Raidās as her guru they demanded she give him up as her guru.

Priyādās: There was a queen of Chittorgarh called Jhālī who had not been initiated. She came to Benares and took Raidās as her guru.

#### 1.4.8 Raidās and Kabīr

Anantadās: Raidās consults Kabīr as to what he should do. Kabīr advises him not to involve himself with kings and queens and to worship only the *nirguṇa* form of God. However, this is not to the liking of Raidās who declares that the *sagūṇa* and *nirguṇa* forms of God are inseparable. They both then spend the night in meditation and attain a vision of the four armed form of God.<sup>1</sup>

#### 1.4.9 The feast at Chittorgarh

Anantadās: Jhālī returned home and sent a message to Raidās to plead for him to come to Chittorgarh. Raidās set off with a great party of devotees and set up camp in a garden outside the city. Queen Jhālī decided to hold a feast in his honour. The Brahmans were outraged by this and demanded that if the feast were to be held that they should be permitted to eat before Raidās. To their surprise Raidās acceded to their demand but when the Brahmans sat down to eat they beheld the miracle that there was an identical Raidās next to each Brahman, moreover when a messenger was sent to Raidās's tent he found that he was sitting there absorbed in meditation. At this the Brahmans admitted their defeat and accepted him as their guru and entreated him to tell them how they could be liberated.

Priyādās: When Queen Jhālī returned to Chittorgarh she sent a message to Raidās entreating him to come and preserve her honour there as he had done in Benares. So Raidās went to Chittorgarh. She showered offerings of riches and cloth upon him and held a great ceremonial feast for him. The Brahmans insisted on eating their food before Raidās. But when they sat down to eat they found that between every pair of Brahmans there was an identical living Raidās. At this their eyes were opened and they spoke humbly to him and became his disciples.

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<sup>1</sup> There is no reference to this episode in Priyādās. See also p.25 for Sain's debate between Raidās and Kabīr.



#### 1.4.10 The revelation of the sacred thread

Anantadās: Then Raidās told the tale of his former life, 'I was a Brahman who knew not Hari,<sup>1</sup> so I became a *śudra*. Then he drew out the golden sacred thread from within and seeing this they took refuge in him. Raidās then told them that caste was of no account on the path of devotion which is the only way to attain liberation and accepted them as his disciples.

Priyādās: It came to pass that Raidās ripped open his own skin and showed them all a golden sacred thread.

Rajab: Raidās drew out a sacred thread. <sup>1</sup>

Rāghavadās: He astonished Brahmans and Kshatriyas,  
he cut open [his breast] and showed a sacred thread.<sup>2</sup>

#### 1.5 Conclusion

On the basis of this study the following conclusions can be drawn. The only elements in the life story of Raidās which are almost certainly historical facts are that Raidās was a Chamar from Benares who became a famous devotee and that his floruit was at some time between c. AD 1450-1550.

In order to describe the life of Raidās in greater detail than this it is necessary to utilise hagiographic sources. However, hagiography is a notoriously unreliable source for historical data, as the motivation for its creation is not to give an historical account of a saint's life, but to testify to the greatness of a saint. However, if the miraculous events described in the hagiographies of Raidās are set aside, then

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1 See page 17.

2 See page 21.

it is possible that what is left may, at least in part, be an authentic account of the life of Raidās.

It is also proposed that those elements which are common to both the Panjabi and Hindi hagiographic traditions may well represent authentic traditions about the life of Raidās. As the fact that such common elements were present in two well distinguished traditions suggests that they must have sprung from a hypothetical common origin. The common core to the major hagiographies of Raidās appears to be based upon three main motifs.

First, that Raidās became renowned as a devotee after he had a vision of Hari in a dream. The motif of a vision in a dream is of course common in stories of the lives of saints. On the one hand it stands as a metaphor for inspiration, and on the other it may represent a psychological truth, that ideas often manifest first in dreams.

Second, that there were contests between Raidās and the Brahmans before the king. This is also a common motif in hagiographies and as such could simply be a metaphor for the greatness of Raidās. However, after Raidās became famous it is highly likely that, because he was a Chamar, he would have come into conflict with the authorities, for the Brahmans of his time would surely have been opposed to an untouchable saint.

Third, that he initiated a woman from the royal family of Chittorgarh as one of his disciples. This is not a common hagiographic motif and it is therefore likely that it represents an event in the life of the historical Raidās.

This common core to the hagiography of Raidās has been embedded within a Brahmanical contextualisation in the *Bhaktiratanāvalī* and the *Bhaktirasabodhinī*. These texts add stories about Raidās's past life, rebirth, and the final revelation of his Brahman status. These stories magnify his greatness by stressing his transcendent status, a common element in hagiographies, and they allow even high caste

devotees to accept Raidās into their own pantheons of saints by denying his Chamar origins and identifying him with the Brahmanical tradition. Rajab's reference to the miracle of the revelation of the sacred thread also demonstrates that the story of Raidās's essentially 'Brahman' nature must have been accepted in the Dādū Panth by early in the 17th century.

In contrast to this, the life story of Ravidās in the *Pothīpremaṅbodha* does not show such Brahmanical contextualisation, containing no references to Rāmānand or Ravidās's 'Brahman' origins. Instead the Sikhs contextualised the figure of Ravidās by assimilating him into the company of *bhagatas* who were the precursors of Nānak.<sup>1</sup>

With regards to the miraculous events in Raidās's hagiography it is of note that the only miracle which is referred to in both Sikh and Rajasthani traditions is that of the coin and the golden bracelet which is mentioned by both Bhāī Gurdās and Janagopāl.<sup>2</sup> It is therefore possible that this episode may have formed part of a hypothetical original hagiography of Raidās.

On the basis of the common elements in the sources dating from before c.AD 1700 the following conclusions may then be made: first, Raidās was a Chamar from Benares whose floruit was sometime between AD 1450-1550, second, he became a famous devotee after he had a vision of Hari, third, that he came into conflict with the Brahmans of Benares due to his fame and his initiation of a woman from the royal family of Chittorgarh.

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1 Cf. the Miharbān *janama sākhi* episode in which Ravidās came down from heaven to laud Gurū Nānak, see p.15.

2 Janagopāl simply refers to him drawing something, he does not say what, out of the Ganges, but this is probably a cryptic reference to the story of Ravidās and the golden bracelet. See p.19. It is also of note that Janagopāl makes a brief reference to Raidās and the inversion of the current of the Ganges. This is probably a reference to an episode described in later sources where the Brahmans of Benares insisted on bathing upstream of Raidās, but when they did so the current of the Ganges reversed and humbled them.





## CHAPTER 2

### THE SOURCES FOR THE VĀNĪ

#### 2.1 The Sources for the critical edition

The text of the critical edition of the *vāṇī* of Raidās is based upon twelve MS sources which date from AD 1582 to AD 1698. The MSS come from four traditions. First, a non-sectarian tradition represented by the Fatehpur MS of AD 1582. Second the Dādū Panthī tradition, represented by eight MSS of AD 1636 to AD 1698. Third, a Rajasthani Nāth Siddha tradition represented by two MSS of AD 1660 and AD 1681, and fourth, the Panjabi tradition as represented by the AG of AD 1603-4.

#### 2.1.1 Manuscript sources for the *vāṇī* of Raidās

<u>The non-sectarian tradition</u>		<u>date (AD)</u>
FM = Fatehpur MS,	5 <i>padās</i>	1582

#### The Dādū Panthī *pañcavāṇī* (PV) tradition

D = DMVJ, no.12	71 <i>padās</i>	1636
V = VBJ, no.34	70 <i>padās</i>	1658
A = Amritsar, GNDU, no.875,	65 <i>padās</i>	1675
H = Naraina, private copy,	65 <i>padās</i>	1653
I = VRI, no. 9693	81 <i>padās</i>	1643
M = DMVJ, no.2	68 <i>padās</i>	1676
P = Patiala, no 2706	68 <i>padās</i>	1698

#### Dādū Panthī non PV tradition

U = VBJ, no.12	62 <i>padās</i>	1686
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#### The Nāth Siddha tradition

C = CPJ, no.3322;	65 <i>padās</i>	1660 and 1669
J = CPJ, no.1853;	65 <i>padās</i>	1681

#### The Panjabi tradition

AG = The Ādi Granth	41 <i>padās</i>	1603-4
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1 Other MSS sources used include also,  
SAR= Iraqi's edition of the *servaṅgī* of Rajjab.

Based on two MSS. 1, NPS, no. 1394,		1714
2, DMVJ, no. 3,		1760
MS 5 Jodhpur, RORI no.11648	80 <i>padās</i>	1762
IOL= London, MS Hindi A.12	Pīpā <i>vāṇī</i>	1786

2.1.2 General concordance of the MSS

no.	D	A	V	I	M	P	H	U	C	J	AG	FM
<i>rāga rāmagarī</i>												
1	1	1	1	1	1	1	1	1	10	10	36	
2	2	2	2	2	2	2	2	2	11	11		
3	3	3	3	3	3	3	3	4	12	12		
4	4	4	4	4	4	4	4	5	13	13		
5	5	5	5	5	5	5	5	6	14	14		
6	6	6	6	6	6	6	6	7	15	15		
7	7	7	7	7	7	7	7	8	16	16		
8	8	8	8	8	8	8	8	9	17	17		
9	9	9	9	9	9	9	9	10	18	18		
10	10	10	10	10	10	10	10	-	19	19		
11	11	12	11	11	11	11	11	11	20	20		
12	12	13	12	12	12	12	12	12	21	21		
13	13	14	13	13	13	13	13	13	22	22	32	
14	14	15	14	14	14	14	14	-	23	23		
15	15	16	15	15	15	15	15	-	24	24		
16	-	-	-	-	23	-	-	-	25	25		
17	-	-	-	16	-	-	-	14	26	26		
18	16	17	16	-	16	16	16	15	27	27		
19	17	18	17	17	17	17	17	-	28	28		
20	18	19	18	18	18	18	18	16	29	29		
21	19	20	19	19	19	19	19	17	30	30	(28)	
22	20	23	21	20	20	20	20	56	5	5		
23	21	-	22	21	21	21	21	18	31	31		
24	23	22	24	23	22	22	22	20	32	32	2	
25	-	-	25	24	-	-	-	3	-	-		
26	-	-	-	-	24	-	-	-	-	-		
27	-	-	-	-	25	-	-	-	-	-		
28	-	-	-	-	26	-	-	-	-	-		
29	-	-	-	-	27	-	-	-	-	-		
30	22	11	23	22	-	-	-	19	33	33		
<i>gaurī</i>												
31	25	26	27	26	28	23	23	-	2	2		
32	24	24	26	25	-	-	-	51	1	1	6	
<i>jaṅgalīgaurī</i>												
33	26	28	29	27	29	24	24	55	3	3		f
34	27	25	31	28	30	25	25	52	4	4	1	f
35	29	27	28	29	31	26	26	53	-	-		
36	28	-	30	30	35	27	27	54	-	-	3	
<i>āsāvarī</i>												
37	31	29	32	31	33	28	28	27	34	34		
38	-	65	40	32	34	29	29	28	35	35		
39	32	37	33	33	35	30	30	30	38	38	13	
40	33	38	34	34	36	31	31	31	39	39	10	
41	34	39	35	35	37	32	32	32	37	37		
42	35	40	36	36	38	33	33	-	40	40		
43	36	41	37	37	-	34	-	33	41	41	9	

no.	D	A	V	I	M	P	H	U	C	J	AG	FM
44	37	42	38	38	39	35	34	34	42	42	7	
45	38	-	39	39	40	36	35	35	44	44		
46	-	-	-	-	-	-	-	-	43	43		
<i>soraṭhi</i>												
47	40	30	41	40	41	37	36	37	-	-	38	
48	41	-	42	41	42	38	37	38	-	-		
49	42	31	43	42	43	39	38	39	-	-		
50	43	32	44	43	44	40	39	40	46	46		
51	44	33	45	44	45	41	40	41	-	-	15	f
52	-	-	-	45	46	42	41	49	53	53		
53	45	34	46	47	47	43	42	42	47	47	35	
54	46	35	47	48	48	44	43	43	48	48		
55	47	36	48	49	49	45	44	44	49	49	18	
56	48	-	49	50	50	46	45	-	50	50		
57	50	-	-	52	51	51	47	46	52	52	14	
58	49	53	63	51	-	-	-	45	51	51		
59	51	-	-	53	-	-	-	47	-	-		
60	-	-	-	46	-	-	-	48	-	-		
61	-	-	-	54	-	-	-	-	-	-		
<i>bhairū</i>												
62	62	21	20	60	60	52	51	62	56	57		
63	63	48	66	61	61	53	52	-	57	58		
<i>bilāvala</i>												
64	58	44	58	55	52	48	47	21	55	55	26	
65	61	45	59	56	53	49	48	22	-	-		
66	59	46	60	58	54	50	49	23	-	-	41	f
67	60	47	61	57	55	51	50	25	-	56	-	
68	-	-	-	-	57	-	-	-	-	-		
69	-	-	-	-	56	-	-	-	-	-	25	
70	30	-	-	-	58	-	-	-	-	-		
71	-	-	62	59	59	-	-	24	-	-		
<i>toṭī</i>												
72	64	49	65	62	62	54	53	26	45	45		
<i>gaunḍa</i>												
73	65-	-	-	63	63	55	54	50	54	54		
<i>sāraṅga</i>												
74	67	50	67	64	65	57	56	36	-	-		
<i>kanaḍa</i>												
75	68	51	68	65	66	58	57	57	-	-		
76	69	52	-	66	-	-	-	58	6	6		
<i>kedāra</i>												
77	70	63	69	68	67	59	58	59	7	7		
78	71	64	70	70	68	60	59	60	8	8	4	
79	-	-	-	67	69	-	-	61	9	9		
80	-	-	-	69	-	-	-	-	-	-		



no.	D	A	V	I	M	P	H	U	C	J	AG	FM
<i>jaitasari</i>												
81	66	54	64	71	64	56	55	-	-	-		
82	-	-	-	-	-	-	-	-	58	-	21	
<i>dhanāsari</i>												
83	54	57	54	75	-	64	-	-	60	61		
84	56	58	55	76	70	-	-	-	-	-		
85	52	55	52	72	71	61	60	-	65	59		
86	57	61	57	73	72	62	61	-	59	60	22	f
87	53	56	53	74	73	63	62	-	62	63	40	
88	55	59	56	77	74	65	63	-	61	62	24	
89	39	43	50	78	75	66	64	29	36	36		
90	-	60	51	79	76	67	65	-	63	64		
91	-	-	-	-	77	-	-	-	-	-		
92	-	62	-	80	78	-	-	-	64	65		
93	-	-	-	81	79	68	-	-	-	-		
94	-	-	-	-	21b	-	-	-	-	-		

Ravidās padas in AG not found in the Rajasthani Raidās RV

95												5
96												8
97												11
98												12
99												16
100												17/34
101												19
102												20
103												23
104												27
105												28
106												29
107												30
108												31
109												33
110												37
111												39

The sākhis

no.	D	A	V	I	M	P	H	U	C	J	AG	FM
1	-	1	1	1	1	1	-	-	1	1	243	
2	-	2	-	2	2	-	-	-	2	2		
3	-	3	-	-	3	-	-	-	3	3		
4	-	4	-	3	4	2	-	-	4	4		
5	-	5	2	4	5	-	-	-	5	5		
6	-	6	-	-	6	-	-	-	6	6		

2.1.3 Ravidas verses in the Ādi Granth

no.	AG no.	page no.	rāga	first line
34	1	93	sirī	tohī mohī mohī tohī aṃtaru,
24	2	345	gauṛī	merī saṃgati pocha socha,
36	3	345	"	begama purā sahara ko nāu,
78	4	345	"	ghaṭa avaghaṭa ḍūgara ghaṇā,
95	5	346	"	kūpu bhario jaisā dādirā,
32	6	346	"	sata jugi satu tetā jagī,
44	7	486	āsā	mriga mīna bhriga patamga,
96	8	486	"	saṃtu tujhī tanu....,
43	9	486	"	tuma caṃdana huma iramḍa..
40	10	487	"	kahā bhaio jau tanu...
97	11	487	"	hari hari hari hari,
98	12	487	"	māḥī ko putarā kaise .....
39	13	525	gūjarī	dūdha ta bacharai thanahu..
57	14	657	soraḥhi	jaba hama hote taba tū nāhī,
51	15	658	"	jau hama bāṃdhe moha phāsa,
99	16	658	"	dulabha janamu puṃna.....
100	17	658	"	sukha sāgara suratara ....
55	18	658	"	jau hama girivara tau
101	19	659	"	jala kī bhīti pavana kā...
102	20	659	"	camaraḥā gāṃḥhi na janaī
82	21	694	dhanāsarī	hama sari dīnu daiālu ...
86	22	694	"	cita simaranu karau....
103	23	710	"	nāmu tero āratī majanu....
88	24	710	jaitasarī	nātha kachūā na jānau,
69	25	793	sūhī	saha kī sāra suhāgani jānai,
64	26	793	"	jo dina āvahi so dina jāhī,
104	27	793	"	ūṃce maṃdara sāla rasoī,
105	28	858	bilāvalu	dārida dekhi sabha ko hasai,
106	29	858	"	jiha kula sādhu vaisano hoi,
107	30	875	goṃḍa	mukaṃdu mukaṃdu japahu ..
108	31	875	"	je ohu aḥasaḥhi tīratha..
13	32	973	rāmakalī	paṛīai gunīai nāmu sabhu...
109	33	1106	mārū	aisī lāla tujha binu kaunu..
100	34	1106	"	sukha sāgara suri taru
53	35	1124	kedārā	khaṭu karamu kula saṃjugatu
1	36	1167	bhairau	binu dekhe upajai nahī...
110	37	1196	basaṃtu	tujhahi sujhaṃtā kachū nāhi.
47	38	1293	malāra	nāgara janāṃ merī jāti....
111	39	1293	"	hari japata teū janāṃ....
87	40	1293	"	milata piāre prāna nāthu..
66	41	110	mārū	sakhī sahelī garabi gahelī..

Note; AG no.17 and no.34 are variants of the same pada.

2.1.4 rāga order in MS U, PV MSS, MSS CJ and the AG

MS U	PV MSS	MSS CJ	AG order
			<i>sirī</i>
<i>rāṃmagarī</i>	<i>rāṃmagarī</i>	<i>gauṛī</i>	<i>gauṛī guārerī</i> <i>gauṛī bairāgaṇi</i> <i>gauṛī pūrabī</i> <i>gauṛī bairāgaṇi</i>
<i>bilāvala</i>	<i>gauṛī</i>	<i>jaṃgalīgauṛī</i>	
<i>toḍī</i>	<i>jaṃgalīgauṛī</i>	C <i>malāra</i> J <i>malīgauṛī</i>	
<i>āsāvarī</i>	<i>āsāvarī</i>	<i>kaṇaḍa</i>	<i>āsā</i> <i>gūjarī</i>
<i>sāraṃga</i>	<i>soraṭha</i>	<i>kedāra</i>	<i>soraṭhi</i>
<i>soraṭha</i>	<i>bhairau</i>	<i>rāṃmagarī</i>	<i>dhanāsarī</i>
<i>gaṃḍa</i>	<i>bilāvala</i>	<i>āsāvarī</i>	<i>jaitasarī</i>
<i>gauṛī</i>	<i>toḍī</i>	<i>toḍī</i>	<i>sūhī</i>
<i>jaṃgalīgauṛī</i>	<i>gaṃḍa</i>	<i>soraṭha</i>	<i>bilāvalu</i>
<i>jaitśrī</i>	<i>sāraṃga</i>	<i>gaṃḍa</i>	<i>gaṃḍa</i>
<i>malīgauṛī</i>			<i>rāmakaḷī</i> <i>mārū</i>
<i>kaṇaḍa</i>	<i>kaṇaḍa</i>	<i>bilāvala</i>	<i>kedārā</i>
<i>kedāra</i>	<i>kedāra</i>	<i>bhairū</i>	<i>bhairau</i>
<i>bhairau</i>	<i>jaitaśrī</i>	<i>dhanāśrī</i>	<i>basamtu</i> <i>malāra</i>

Colophon The colophon of this MS states that it was written in VS 1639 (AD 1582) in Fatehpur for the use of Chhitarjī Kunwar the son of Rājērī Narharidāsī. Narharidāsī was probably a *ṭhākura* of the Kachhawaha clan who occupied a territory in the Fatehpur area. The MS came into the possession of Maharaj Kumar Singh in AD 1661, and is preserved in the library of the Jaipur royal family.

Orthography The orthography of the FM MS shows a number of features which suggest that the scribe copied rather carelessly at times from his sources. There are repetitions, and omissions, of lines and words, and vowel signs (*mātrās*) are sometimes omitted, left incomplete or written incorrectly.

Contents This MS appears to have been based on three earlier repertoires as despite its folios being continuously numbered the *padas* are numbered in three sequences. There are 411 *padas* in the MS of which 262 are by Sūrdās, although there are 23 repeats due to the same *pada* occurring in more than one repertoire, hence there are really only 239. There are also 149 *padas* by other composers in the MSS. Amongst these there are *padas* by the *nirguṇa* Sants Nāmdev, Kabīr, and Raidās. All of these *nirguṇa padas* occur in the second of the three repertoires, which forms an independent collection of *vinaya padas*. The *padas* attributed to Raidās given in the FM are:

- |                               |                     |
|-------------------------------|---------------------|
| 1 <i>pada</i> 33: fo. 190-192 | <i>rāga gaurī</i>   |
| 2 <i>pada</i> 34: fo. 146     | <i>rāga sārāṅga</i> |
| 3 <i>pada</i> 51: fo. 157     | <i>rāga sorāṭha</i> |
| 4 <i>pada</i> 66: fo. 146     | <i>rāga sārāṅga</i> |
| 5 <i>pada</i> 86: fo. 152     | <i>rāga sārāṅga</i> |

Special features This is both the earliest known MS which contains *padas* attributed to Ravidās, and the only known non-sectarian MS dating from before AD 1700 which contains *padas* attributed to Raidās. However, because it was based on three earlier MSS, it is legitimate to regard it as a representative of the non-sectarian textual tradition which was active in Rajasthan from at least as early as the mid 16th century.

### 2.3 The Dādū Panthī Textual Traditions

Two textual traditions from the Dādū Panth are used in the critical edition. The *pañcavāṇī* (PV) tradition, and a tradition of which the sole exemplar is MS U, both of which are written texts recording singing repertoires.<sup>1</sup>

#### 2.3.1 The *pañcavāṇī* tradition

The PV MSS (MSS ADHIMPV) almost always have a similar, but not identical, structure and contents. They generally start with the *pañcavāṇī* itself, 'the utterances of the five', these are the *vāṇīs* of Dādū, Kabīr, Nāmdev, Raidās, and Hardās. They then give miscellaneous works attributed to the followers of Dādū, such as Rajab, Jangopāl, Sundardās and others; and lastly they give a selection of the *vāṇīs* of the Nāths. In these *vāṇīs* the *pada* texts are always arranged according to the *rāgas* that the *padas* should be performed to and due to this it is clear that these MSS are all derived from singing traditions.

However, they cannot have been derived from a single original<sup>2</sup> but must represent the texts of numerous parallel traditions that existed within the Dādū Panth. In this regard it is very noticeable that in the *vāṇī* of Nāmdev in the PV MSS two groups of MSS can be discerned. MS DAV form a group which begin the Nāmdev *vāṇī* with one *pada* while MSS HMP begin from a different *pada*.<sup>3</sup> However, there is no clear distinction apparent in the Raidās *vāṇī* between MSS DAV and MSS HMP. This indicates that the *vāṇīs* of Nāmdev and Raidās in these MSS may have been compiled from different singing traditions. It must be envisaged therefore that the PV MSS contain the written forms of the repertoires of numerous distinct singing traditions. This is apparent to some extent in the consideration of the individual MSS below.

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1 A third tradition consists of two scribal compilations, the *sarvaṅgīs* of Rajab and Gopāldās. See Callewaert 1989, pp.84-7.

2 See Callewaert 1989, pp.4-5.

3 See Callewaert 1989, p.83-4.

Colophon This MS was written in VS 1693/AD 1636.

Contents The vāṇīs of Dādū, Kabīr, Nāmdev, Raidās, Hardās.

Special features This is the oldest known PV MS. However, Callewaert has demonstrated that it shows clear signs of having been copied from another earlier MS.<sup>1</sup> This MS contains numerous examples of Sanskritisation in its language. For instance:

<i>padas</i> 85, 86,	<i>vadati/vadata</i>	vs. other MSS	<i>baṇdata</i>
<i>pada</i> 35.0	<i>vaisanāṇ,</i>	vs. other MSS	<i>baisanau</i>
<i>pada</i> 58.2	<i>vasai</i>	vs. other MSS	<i>basai</i>
	<i>sava</i>	vs. other MSS	<i>saba.</i>
<i>pada</i> 3.4	<i>tatva</i>	vs. other MSS	<i>tata,</i>
	<i>satva</i>	vs. other MSS	<i>sata</i>
<i>pada</i> 85.4	<i>visvarūpa</i>	vs. other MSS	<i>bisarūpa.</i>

This MS contains three *padas* found in less than seven of the studied MSS, *padas* no. 70 (DM), 59 (DIU) 84 (DAVIM).

### 2.3.3 MS A Amritsar, GNDU, no. 875, 65 padas 6 sākḥīs AD 1675

Colophon This MS was written in VS 1732/AD 1675.

Contents The vāṇīs of Dādū, Kabīr, Nāmdev, Raidās, Hardās.<sup>2</sup>

Special features MS A has readings which are closer to those of the AG than in any other Dādū Panthī MSS. Some instances of such similarities are as follows:

<i>pada</i> 32.0,	AG/MS A	<i>mo sau,</i>	vs. other MSS	<i>paṇḍita</i>
<i>pada</i> 32.3	AG/MSS AV	<i>hoibo,</i>	vs. MSS DIU	<i>hoīye</i> MSS CJ <i>hauhige.</i>
<i>pada</i> 32.4	AG/MSS AUV	<i>juḡe,</i>	vs. MSS DICJ	<i>maḡhā,</i>
<i>pada</i> 32.5	AG/MS A	<i>jāṇnai,</i>	vs. other MSS	<i>dīsai,</i>
<i>pada</i> 39.4	AG/MS A	<i>kahi,</i>	vs. other MSS	<i>kahai,</i>
<i>pada</i> 40.3	AG/MS A	<i>kahi,</i>	vs. other MSS	<i>kahai,</i>
<i>pada</i> 43.3	AG/MS A	<i>kahi,</i>	vs. other MSS	<i>kahai,</i>
<i>pada</i> 30/47/66	MS A	<i>ravidāsa</i>	vs. other MSS	<i>raidāsa</i>

This MS contains no *padas* found in less than seven of the studied MSS.

1 See Callewaert 1989, p. 104-5. In which it is shown that the Nāmdev repertoire in MS D was copied from an earlier MS.

2 See Callewaert 1980.p.35-6 for full contents.

2-3-4 MS H Naraina, private copy, 65 padas fo.235-247 AD 1653

Colophon This MS was written in VS 1710/ AD 1653 by Şemadās the disciple of Chatradās.

Contents The vāṇīs of Dādū, Kabīr, Nāmdev, Raidās, Hardās etc.

Special features This MS contains no padas found in less than seven of the studied MSS.

2-3-5 MS I VRI, no. 9693, 81 padas, 4 sākhīs AD 1643

Colophon This MS was written in VS 1690/AD 1643.

Contents The vāṇīs of Dādū, Kabīr, Nāmdev, Raidās, Hardās.

Special features This MS contains two unique padas, pada 61, attacking idol worship, and pada 80, an appeal for a vision (*darśana*) of Rām.

2-3-6 MS M DMVJ, no.2. 68 padas 6 sākhīs AD 1676

Colophon This MS was written in VS 1733/ AD 1676.

Contents The vāṇīs of Dādū, Garībdās, Kabīr, Nāmdev, Raidās, Hardās.

Special features This unusual PV MS contains seven padas which are found in no other PV MSS, padas 26, 27, 28, 29, 68, 91, 94. It is proposed that this may have been because its contents were at some time part of the repertoire of a group of travelling performers of *svāṅga* dance dramas.<sup>1</sup>

2-3-7 MS P Patiala, no 2706 68 padas 2 sākhīs AD 1698

Colophon This MS was written in VS 1755/AD 1698.

Contents The vāṇīs of Dādū, Kabīr, Nāmdev, Raidās, Hardās.

Special features This MS contains one pada found in less than seven of the studied MSS, pada 93 (IMP).

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1 See also section 3-1-6 on *svāṅga* on pp.83-4.

Colophon This MS was written in VS 1715/AD 1658.

Contents The *vāṇīs* of Dādū, Rajab, Kabīr, Nāmdev, Raidās, Hardās.

Special features This MS in some instances gives distinctive readings which are glosses upon the text. For instance:

*pada* 1-0 MS V *kaṃcana hoī* other MSS *dubidha na hoī*

*pada* 39-1 MS V *achūtau* other MSS *anūpa*

*pada* 38-2 MS V *taṇmasai* other MSS *kautiga*

This MS contains no *padas* found in less than seven of the studied MSS.

2-3-9 MS U VBJ, no.12 62 *padas* fo. 118-126 AD 1684

Colophon This MS was written in VS 1741-3/ AD 1684-6.

Contents The *vāṇīs* of Dādū, Kabīr, Nāmdev, Raidās.

Special features MS U is the sole exemplar of a non-PV Dādū Panthī MS tradition. Although like the PV it contains the *vāṇīs* of Ravidās and other Sants, its general order, and its contents are not the same as in the PV MSS. Within each of the *vāṇīs* in it, although the *padas* are generally in the same *rāgas* as in the PV MSS, the order of the *rāgas* and within them of the *padas* is distinctive.

Moreover it does not contain *padas* of Raidās in all of the *rāgas* in which they are found in the PV MSS. In particular it does not include any *padas* attributed to Raidās in *rāga dhanāsarī*, and therefore it contains neither the *āratī padas* 92-3, nor the Sanskrit *padas* 83-85.

2-4 The Nāth Siddha MSS

These MSS contain mainly Nāth Siddha *vāṇīs*, but include the *vāṇīs* of Nāmdev, Kabīr and Raidās. They do not contain the *vāṇī* of Dādū and show little Dādū Panthī influence. Within the *vāṇī* of Raidās given in the two MSS the order of the *rāgas* and *padas* is quite different from that in any other MS tradition



used in this study.<sup>1</sup> Two factors suggest a high degree of contact between the Nāth Siddha repertoires and the Panjabi repertoire; first, the occurrence of *pada* 82 in only the MS C and the AG;<sup>2</sup> second, that in many instances readings in MSS CJ resemble AG readings more closely than the readings in Dādū Panthī MSS.<sup>3</sup> The reason for this similarity between the Nāth Siddha and Panjabi repertoires may have been that while the Nāths were travelling back and forth between their centres in Rajasthan and the Panjab, they may have heard Panjabi bards performing their repertoires, and incorporated elements of the Panjabi repertoires into the Nāth repertoires.<sup>4</sup>

2-4-1 MS C CPJ no. 3322, 65 padas 6 sākhīs AD 1660/AD 1669

Colophon This MS has three colophons the first was written by the scribe Venīrām in 1717 VS, the second by the same scribe in 1727 VS and a third, in another scribe's hand, in 1742 VS.<sup>5</sup>

Special features *Pada* 82, a *viraha pada*, is found only in MS C and in the AG. However, the version in MS C is, perhaps due to scribal errors, somewhat garbled.

2-4-2 MS J CPJ no. 1853, 65 padas 6 sākhīs AD 1681

Colophon This MS was written in 1738 VS/ AD 1681.

Special features *Pada* 46 is found only in MSS CJ.<sup>2</sup> The theme of this *pada* is that one must practise *sahaja* in order to attain liberation and this clearly indicates the emphasis upon *sahaja* within the Nāth Panth.

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1 For full list of contents see Callewaert 1980, p.37.

2 However, this *pada* is found in some later PV MSS.

3 For details of such readings see notes on *padas* found in CJ and AG. i.e. *padas* 1, 12, 24, 34, 39, 40, 43, 44, 53, 55, 57, 64, 78, 86, 87, 88.

4 However, it is also of note that MSS CJ do not include *padas* 36, 47, and 51, despite the inclusion of these *padas* in all Dādū Panthī MSS and in the AG.

5 For more details about the colophons of MSS CJ see Callewaert 1989, pp. 102-3.

## 2.5 The Sikh Tradition and the AG

The AG is the second oldest source for the *vāṇī* of Raidās, called Ravidās in the AG, and its repertoire is markedly different from that found in any Rajasthani MSS. It contains the highest proportion of unique *padas* found in any source,<sup>1</sup> and its readings in those *padas* found in both it and Rajasthani sources are often distinctive.

It clearly represents a repertoire of the Ravidās *vāṇī* which was current in the Panjab of the 16th century and which was already well differentiated from that found in Rajasthani sources. In order to understand why the repertoire in the AG is so distinctive it is necessary to consider three factors: first, how the *vāṇī* of Raidās spread to the Panjab; second, how it came to be collected by the Sikhs; and third, how the compilation of the AG may have influenced the selection of the *padas* of Ravidās to be included within it.

### 2.5.1 The spread of the *vāṇī* of Raidās in the Panjab

There is no direct evidence for how the *vāṇī* of Raidās first spread into the Panjab. None of the early hagiographic accounts of Raidās's life speak of him travelling to the Panjab and it is unlikely that that he himself spread his *vāṇī* in the Panjab. It may have been propagated in the Panjab by both Chamār followers of Raidās and other groups such as the Nāths, who on the evidence of MSS CJ included his *vāṇī* amongst their performance repertoires. However, whatever the means were by which it spread into the Panjab, it clearly developed rapidly into a distinctive Panjabi tradition, and it is proposed that it was from such an already extant tradition, or traditions, in the Panjab that the Sikhs first heard the *vāṇī* of Ravidās.

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<sup>1</sup> For details on the contents of the AG see 2.5.4 on p.68.

### 2.5.2 The Origins of the AG bhagata bānī

There is a possibility that the first texts containing the *bhagata bānī* may have collected by Gurū Nānak himself, however, as there are no mentions of any of the *bhagatas* in the *vāṇī* of Gurū Nānak this seems unlikely. Indeed, it is only in later hagiographic accounts of Nānak's life that there are any mentions of the *bhagatas* in relation to Gurū Nānak. According to the *Janama sākhi* of Gurū Nānak by Soḍhi Miharbān Gurū Nānak's companion Mardana used to sing songs by the *bhagatas* Kabīr, Trilocan, Ravidās, Dhannā, and Beṇī, to Gurū Nānak.<sup>1</sup> However, on the basis of such references it is not possible to assert that Guru Nānak himself collected the *vāṇī* of the *bhagatas*.

There is also a tradition that Guru Nānak passed on a *pothī* to Guru Angad. In the *Purātan janama sākhi*, it is recorded that when Nānak invested Angad as Gurū he handed onto him a *pothī* which is said to have been written by a scribe called Bhāī Manamukha under the supervision of Gurū Nānak over a period of three years at Kartarpur.<sup>2</sup> However, no such *pothī* is now known to exist, and whether it ever did is doubtful as many of the events described in the *Janama sākhis* should not to be taken to refer to historical events.<sup>3</sup>

It is generally held that during the period of the third Gurū in the 1570's two texts, sometimes called the *Mohanjī dīām pothīām*, and sometimes called the *Goindval pothīs*, were compiled on the order of Guru Amar Dās by his grandson Sahansar Rām at Goindval in the Panjab. It is said that these texts included the *vāṇīs* of the *bhagatas* and the first three Gurūs.<sup>4</sup> Recent research has cast doubt upon this and indicates that the *Goindval pothīs* date from no earlier than AD 1592.<sup>5</sup>

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1 Sābar 1984, p.61.

2 Cole 1978, p.45.

3 EST, p.135-44.

4 Nirbhai Singh 1981, p.145.

5 See forthcoming publications by P. Singh.

### 2.5.3 The compilation of the AG

It is widely believed that Amardās compiled the AG *bhagata bāṇī* on the basis of the already existing Goindval *pothīs*.<sup>1</sup> The motivation for the compilation of the AG is believed to have been Gurū Arjun's desire to establish a canonical text which would represent the true doctrine of the Gurus. One explanation of why this became necessary is found in the *bansāvālī nāmā* of Kesar Singh Chhibbar (AD. 1769); according to this Miharbān, the son of Prithī Chand the leader of the Mīnās, and the nephew of Guru Arjandev, began to compose verses under the name Nānak, and 'he made an intentional departure from the fundamental spirit of the previous Gurus'.<sup>2</sup> The Mīnās then began to prepare their own Granth of the *vāṇīs* of the first four Gurus, and in order to establish Prithi Chand's claim to be Guru the bards began to sing Miharbān's hymns.<sup>3</sup>

The traditional view thus regards the motivation for the compilation of the AG to have been the preservation of a correct, and definitive, version of the songs of the Sikh Gurus and the *bhagatas*. Such a motivation for the compilation of the AG would have meant that inevitably any *padas* of Raidās that did not accord with the teachings of the Sikh Gurus would have been rejected. The *vāṇī* of Raidās in the AG must thus be seen as representing a distinctive selection of *padas* drawn from the oral traditions of the *vāṇī* of Raidās current in the 16th century in the Panjab. However, in that it is the oldest major source for the *vāṇī* of Ravidās the AG has a unique place amongst the sources for his *vāṇī*.

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1 Kohli 1961, and Nirbhai Singh 1981.

2 Nirbhai Singh 1981, p.117. Nirbhai Singh points out that Miharbān would have been too young to have composed such verses at the time and his commentaries on the AG show no sign of thinking not in accord with that of the Gurus.

3 Kohli 1961, p.12.

The AG was written down by Bhāī Gurdās as directed by Guru Arjan and it was completed in AD 1603-4. It includes the *vāṇīs* of the first five Sikh Gurus and of the *bhagatas* Kabīr, Nāmdev, Raidās, Dhannā, and others. The AG is organised according to a sequence of *rāgas* and within each *rāga* the *vāṇīs* of the first five Gurus and the *bhagatas* are given in sequence.<sup>1</sup> It contains 40 *padas* and one *sākhī* with the *chāpa* of Ravidās. However, as one *pada* (no. 100) is given twice under different *rāgas* it actually contains only 39 *padas* with the *chāpa* of Ravidās.<sup>2</sup>

The AG RV contains the highest proportion of unique *padas* found in any of the sources. It contains thirteen *padas* which are not found in any other source, *padas* no. 95, 96, 98, 99, 100, 101, 102, 103, 104, 105, 107, 108, 110. The order of the *rāgas* in the AG is different from the orders found in Rajasthani MSS.<sup>3</sup> The *rāga* classification of the *padas* of Raidās varies in many instances from that found in the Rajasthani MSS.<sup>4</sup> Written in Gurmukhi, rather than Devanagari script, the orthography of the texts is also different from the texts as found in the Rajasthani MSS. The grammar of the language of the *padas* in the AG is also closer to the norms for the AG as a whole than it is to the language of the Rajasthani MSS.<sup>5</sup>

However, despite these many differences, the texts of the *padas* which are found both in the AG and in the Rajasthani MSS are often very similar and are clearly ultimately derived from some common source.

1 A fairly complete description of the contents and structure of the AG is given in McLeod 1976, pp.69-73.

2 However, four of these *padas* attributed to Ravidās in the AG are attributed to other Sants in Rajasthan, and there is a *pada* attributed to Nānak in the AG which is attributed to Raidās in Rajastani MSS. For details see 3.2.2 on p.88.

3 See table 2.1.4 on p.58.

4 See table 2.1.2 vs. table 2.1.3 on pp.53-57.

5 For details of these differences see the grammar pp.473-493.

## 2-6 The editing of the critical edition

The critical edition of the *vāpī* of Raidās presented in Chapter six of this thesis, was prepared in the following fashion. The texts from the Rajasthani MSS were first typed into the computer at Leuven University and the division of the words was established. The sequence of the *padas* was then established by creating an amalgam of the sequences in the PV MSS. It was also decided that the FM and AG versions of the texts would be given separately and not incorporated into the editing of the critical edition. The text of the critical edition was then established by creating a 'critical line' for each line of the text so that the text of the critical edition represented the 'best' reading in the MSS. The criteria for the selection of the 'best reading' from which the critical reading was established were as follows.

I Variants in MSS CJ were in general discounted on the grounds that they often represent a distinctive reading not typical of the PV MSS. Textual variants from MSS CJ were instead given in the the footnotes (see section VI below).

II Where the reading was the same in all the PV MSS this reading was adopted.

III Where there was a reading which was found in the majority of the PV MSS this was accepted for the critical edition.

IV Where there were two readings in equal numbers of PV MSS then the reading found in the older MSS A and D was selected as the reading for the critical edition.

V In the rare instances where the majority of PV MSS gave a reading which was evidently a scribal error, but where the minority of MSS gave the correct orthography this was selected as the critical reading. For instance in 57.2 MSS HIMP give *salitā* whereas MS V gives *salila* and MS D *salīla*. In this instance the reading in MS V was selected as it is closest to

13288 *salila-* 'water, sea', which is by context evidently the intended meaning.

VI Two sets of footnotes were then created to accompany the text. The first is intended to accompany the forthcoming published version of the thesis and is not given in the thesis itself. It was generated on the software at Leuven and gives every variant from the critical edition found in the MSS. The second was prepared in London and gives in general only those textual variants which influence the meaning of the text. This accompanies the text under the heading 'Variants'

The text of the *Raidās vāṇī* in chapter six is therefore based on the following: first the FM MS text where present, second the AG text where present, third the critical edition of the *vāṇī* of *Raidās* found in the Rajasthani *Dādū Panthī* and *Nāth Siddha* MSS and notes on its textual variants.

## 2.7 Conclusion

Having surveyed the sources it is possible to examine some aspects of the overall relationship between the different recensions of the *vāṅī* and the various MSS. However, it is not possible to establish a stemma codicum simply on the assumption that these MSS all derived from a single original MSS. In the same way as the individual PV MSS must have been derived from different parallel oral traditions of the *vāṅī*<sup>1</sup> so must parallel oral traditions underly all the other recensions of the *vāṅī*.

The hypothesis which best describes the relationship between the recensions of the *vāṅī* is that all the MSS represent traditions which have branched off at different times and places from an original oral corpus of the *vāṅī*. It may also be proposed that the accretion of unique *padas* on to the common core in any tradition was a gradual process, and that the traditions with the greatest number of unique *padas* in their repertoires had been evolving independently of the core tradition for the longest time.

On this basis it can be argued that the presence of thirteen unique *padas* out of total of forty *padas* in the Panjabi tradition indicates that it must have branched off from the original tradition at a very early date. It would also follow that MS M, which has seven unique *padas*, must have branched off from the original tradition at a fairly early date, whilst the remainder of the Rajasthani MSS all branched off in roughly the same period.

It might also be proposed that arrangement and overall contents of the Rajasthani MSS may contain indications of their inter-relationships. It has been observed that the Nāth Siddha MSS do not contain the *vāṅī* of Dādū or show many traces of Dādū

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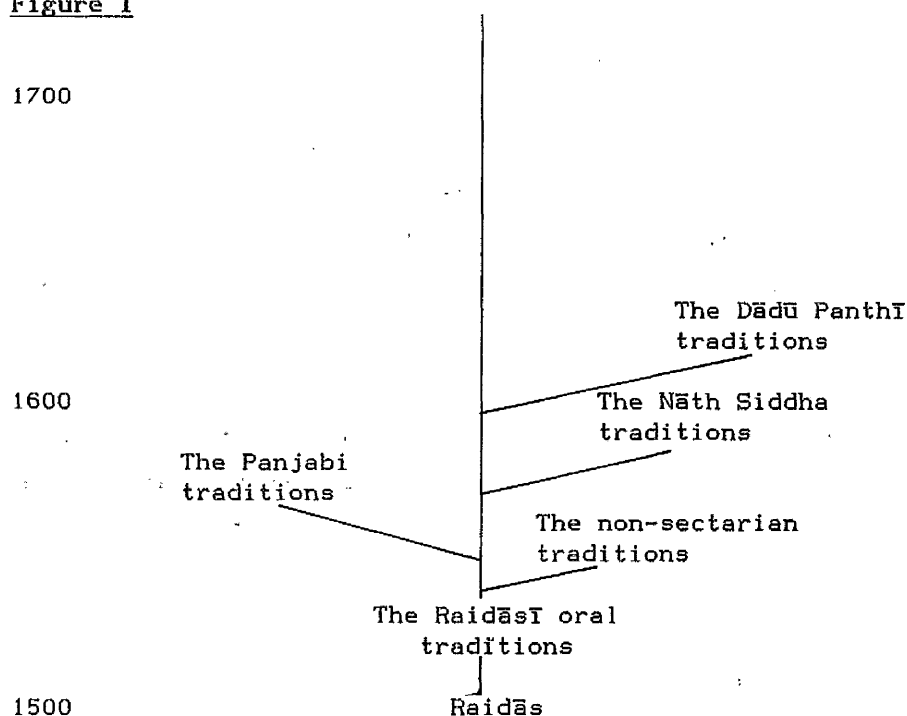
1 See 3.2.1, p.60.



Panthī influence, that there *rāga* and *pada* order shows the greatest similarity to that of the AG in all the Rajasthani MSS, and that there are often greater similarities between the AG version of the *vāṇī* and the Nāth version than there are with the Dādū Panthī versions. It is possible that this indicates that the origins of the Nāth MSS traditions predate the establishment the Dādū Panth, and that the recension of the *vāṇī* of Raidās in the Nāth Siddha MSS may represent a tradition that branched off from the core tradition at some time before the Dādū Panthī traditions. Moreover, the similarities between the Nāth Siddha MSS and the Panjabi tradition may indicate that the Nāth Siddha tradition branched off from the core tradition not long after the Panjabi tradition.

In so far as it is possible, a stemma codicum of the traditions may therefore be proposed on the basis of the above arguments. Whilst this cannot of course actually show the relationship between the different individual MSS in the Dādū Panthī tradition it does represent the hypothesis that best fits the observed relationships between all of the MSS.

Figure 1



## CHAPTER 3

### THE ORIGINS OF THE RAIDĀS VĀṆĪ

#### 3.1 Introduction

It is generally the case that in any Raidās *pada* which is found in more than one MS the text of the *pada* will vary from MS to MS. Two basic explanations for this are possible. The variations might be records of different versions of the *padas* as performed by Raidās himself, or they might be the result of changes introduced during the oral transmission of the *padas* in the period before they were first written down.<sup>1</sup> It is therefore essential to consider both how Raidās originally performed his *vāṇī*, and how the oral transmission of the *vāṇī* could have influenced the extant texts in the MSS.

#### 3.1.1 The original form of Raidās *vāṇī*

It is likely that at the core of the *vāṇī* of Raidās there are texts which were originally performed by Raidās himself. However, the extant versions of the *vāṇī* of Raidās are clearly written versions of the *padas* of Raidās as they were performed in the periods when the MSS were written down. The *padas* are song texts, containing a refrain, a verse or verses, and a final verse with the *chāpa* of the singer; they also contain references to singing and sometimes the *chāpa* takes the form 'Raidās sings'.

There are also descriptions in the hagiographic sources of how Raidās sang his *padas*. Priyādās describes how Raidās sang the *pada* 'Manifest Yourself today, O You whose name is the uplifter of the fallen',<sup>2</sup> and Anantadās describes how Raidās organised great festivals for the performance of *bhajan*s.<sup>3</sup>

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1 There are also occasional minor instances of scribal errors, see p.69, however, in general the types of variations found in the texts of the *padas* do not appear to reflect scribal errors.

2 *Patita pāvana nāma kījīye prakāṣa āju, Bhaktirasabodhinī, chappaya* 266, Rūpakalā 1962 p.478, see also *pada* 8, p.179.

3 See Callewaert 1989, pp.55-63.

### 3.1.2 The Urtext of the Raidās vāṇī

Textual scholarship is normally based upon the hypothesis that an original text, the Urtext, once existed, but that the extant texts represent a corruption of the Urtext due to the introduction of scribal errors and interpolations during the transmission of the Urtext.

However, the appropriateness of such an hypothesis to works, such as Raidās's, which were originally performance pieces rather than written texts, must be open to question. For, while in a tradition based upon a written work it may be assumed that such a thing as an original fixed form of work existed, in the context of an oral tradition this assumption may be unjustified. Indeed, it may be argued that the original performed versions of the *padas* in the Raidās vāṇī probably did not have a fixed text in the sense a written work does.

First, there is indeed no reason to presume that Raidās himself always sang his own *padas* exactly the same on every occasion when he performed them. In the analagous Qawwalī tradition the song texts are improvised upon and altered according to the time and place and the performers perceptions of reaction of the audience, and other participants.<sup>1</sup> Indeed, two performances of any piece of music, or a song, in India are rarely just the same, just as in classical Indian music where every performance is an improvisation and in folk music where no two performances of a song are ever identical. Improvisation is a fundamental feature in Indian performance traditions, and therefore the presumption that every performance of one of his *padas* by Raidās was identical may be unwarranted. Instead it may be proposed that during his performances Raidās himself would probably have made use of improvisations upon the themes of his *padas*.

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1 There is a detailed description of how during the performance of a Qawwalī the performers alter the text they are performing according to their perception of the audience reaction in Qureshi 1986, pp. 196-207.

Second, there is no reason to presume that Raidās never altered or developed his *padas* during his own lifetime. Such a process of the alteration by a singer of his own songs during his life is attested in the practice of contemporary singers from all over the world. Furthermore, examples such as the development of the *birahā* folk music form in the Benares area between the 1870s and today point to the mutability of folk traditions in India.<sup>1</sup> Therefore, there is no sound basis upon which to presume that Raidās would never have altered his own *padas* during his lifetime. It may be proposed that he would probably have developed and altered his own *padas* during his lifetime to concord with his own spiritual development and the different circumstances he found himself in.

It may therefore be argued that there may have been no Urtext, in the conventional sense, which became corrupted and gave rise to the various forms of the *padas* in the extant MSS. Instead it is proposed that in the *padas* of Raidās two types of 'texts' may be distinguished. First, a 'core text' a relatively fixed short text expressing a particular theme or idea. Second, a 'performance text' a mutable and improvised text of an entire performance of a *pada* which records a particular improvisation upon a core text. If such a distinction is accepted then the core text of a *pada* forms its Urtext, the fixed 'original' text which Raidās would have used as the basis for his performance text of a *pada*. Such a distinction would also suggest that common elements in different MSS versions of the same *pada* are its core text and the variations represent performance text.

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<sup>1</sup> See Marcus 1989, pp.94-98. Marcus shows how between 1886 and the present day what were formerly short folk-songs of just two rhymed lines developed into narrative songs of great length, and that this development was brought about innovations made by individual exponents of *birahā*. Such a process of rapid change must surely have also been active during the lifetime of Raidās. Indeed, the epoch in which Raidās lived is seen as a period of intensive innovation within the realm of the *bhakti* movement.

### 3.1.3 The oral transmission of the *padas*

In order to explain the variations in the texts of the *padas* in the extant MSS it is also essential to have an understanding of the process by which Raidās's *vāṇī* was orally transmitted.

Clearly the most direct method for the transmission of Raidās's *vāṇī* would have been if he himself had taught one of his *padas* to one of his followers in a *guru śiṣya paramparā*. Within a *guru śiṣya paramparā* a *pada* will probably be handed down in a form which does not vary very much from its original, the only limitations upon this being set by the abilities of the disciple. However, as has been pointed out in 3.1.2, even the original core text itself might not have been totally fixed and so disciples learning the *pada* from Raidās at different times during his life might have been taught different forms of the same core text for a *pada*.

However, transmission within a *guru śiṣya paramparā* cannot have been the only form of oral transmission of the *padas* of Raidās. Singers from non-Raidāsī traditions may have learnt Raidās *padas* by listening to them being performed by Raidās, or one of his disciples. People in non-literate societies sometimes have the ability to learn texts purely through listening to them. However, a version of a *pada* learnt through listening to it, on perhaps as little as a single occasion, may be less than hundred percent accurate copy of the original.

Moreover, it is likely that Raidās's *padas* would soon have been being learnt at third hand, by singers who heard Raidās's *padas* being performed by other singers who had learnt them by listening to Raidās, or his disciples, performing Raidās *padas*. Indeed, even those singers who had heard Raidās at first hand might have heard him at different times and perhaps remembered what he was singing differently.

Due to this process of learning the *padas* at third hand during the period of oral transmission there would also probably have been a conflation of core text and performance

text. This would suggest that the extant versions of the *padas* in the MSS probably represent texts created out of an amalgam of what was once commentorial performance text and core text.

Another aspect of the influence of oral transmission would have been linguistic. A comparison of the AG and Rajasthani versions of even the common core text elements in the common *padas* clearly shows variations were introduced into the texts where sections of the text were in linguistic styles unfamiliar to some of the singers. This is particularly evident where the *padas* were in the Perso-Arabic style or incorporated Sanskritic diction. In some instances this led to a wholesale garbling in the meaning of the text,<sup>1</sup> while in other it simply led to the substitution of similar NIA terms for Perso-Arabic terms.<sup>2</sup> There are also instances where the meaning of the text seems to have changed due to a kind of 'chinese whispers' effect and while both versions make sense, the sense is quite different.<sup>3</sup>

Such changes are clearly indicative of the influence of oral transmission. Such linguistic muddling is clearly a type of change which could be expected if a *pada* had been learnt by listening to it at an assembly of devotees, rather than direct from Raidās or one of his disciples. Moreover, they point to the fact that the performance texts often became altered during transmission because of limitations in the abilities of the performers in the oral traditions that were transmitting the *vāṇī* of Raidās. Indeed, if all these factors are taken together it is no wonder that the versions of the *padas* found vary to the extent they do, rather it is remarkable that they are as consistent as they are.

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1 E.g. *pada* 36 (AG)3.1 vs. (PV)36.2.

2 E.g. *pada* 64.6;  
AG *fanā-khāna*, 'the place of destruction'.  
PV *phaṇḍa-ṣāṇnāṇi*, 'the place of the noose [of death]'.

3 E.g. *pada* 88.4 *carapas* cd.

### 3-1-4 Additions to the core texts of *padas*

Even a cursory comparison of the variant forms of the *padas* in the *vāṇī* reveals that the length of any *pada* often varies from version to version. This has traditionally been ascribed simply to 'interpolation' of material into the *pada*. However, this explanation is unsatisfactory because it regards the performance text as the Urtext. Instead it is proposed that these variations in length represent the accretion of commentarial improvisations around the core text of a *pada*.

The tradition of adding commentaries to texts is found throughout the Indian tradition. In the written traditions it often takes the form of *ṭīkāś*, commentaries upon texts, and in written traditions there is generally a clear division between the text and commentary.

However, it is proposed here that in the oral traditions in which the *vāṇī* of *Raidās* was transmitted there was no clear distinction drawn during performances between commentaries upon the meaning of the *pada*'s core text, and the core text itself. The extant texts therefore include such commentarial material along with the early core text material in most of the *padas*.

The commentarial additions to the core texts of the *padas* take two forms. First, entire extra *antarās* are sometimes included, and second, individual *carāṇas* of the core text are sometimes expanded into whole *antarās*.<sup>1</sup>

The content of these additions to the core texts can be considered to take three major forms. First, traditional sayings which act as additional support or *pramāṇa*, proofs, for the ideas in the core text. Second, the mention of traditionally respected figures who act as *sākṣī*, witnesses, to the validity of the ideas in the core text. Third, comments upon, and expansions of, the ideas in the core text.

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<sup>1</sup> The term *carāṇa* refers to one of the four half lines which together make up an *antarā*, a couplet or verse in a *pada*.

The accretion of traditional sayings on to the core text can be seen most clearly in those *padas* which are found in both the AG and the Rajasthani MSS. Its Rajasthani version, *pada* 78, includes two *antarās* not found in its AG version. Both these extra *antarās* are clearly proverbs which act as support for the ideas expressed in the *pada*.<sup>1</sup> Likewise in *pada* 64 three *antarās* are clearly traditional sayings introduced in order to reinforce the message of the *pada*,<sup>2</sup> and in *pada* 32 one *antarā* is also a proverbial statement added to the text.<sup>3</sup>

It is also possible that some of the traditional sayings found in both the AG and Rajasthani versions of *padas* are accretions onto the core texts of the *padas*. An example of this may be the *antarā* in *pada* 1 which is found as *antarā* 2 in the Rajasthani version and *antarā* 3 in the AG version. This *antarā* is also found in a *pada* attributed to Kabīr collected from oral tradition in the 19th century,<sup>4</sup> and is clearly a proverbial statement which could have been added to the core text of any *pada* in order to substantiate its teaching.

Indeed it may be proposed that when the AG and Rajasthani versions of a *pada* give different *antarās* in a *pada* then none of these variant *antarās* form part of the core text. In the case of *pada* 1 this would mean that of the PV text only the *ḥeka* and *antarās* 1, 5, 6 form the core text.<sup>5</sup>

There are also instances in the AG where non common elements appear to be comments from the performance text upon the core text. An instance of this is the third *antarā* in *pada* 51(AG)15.3 which is not found in either the FM or Dādū Panthī versions of *pada*. This *antarā* contains a kind of comment upon the core text similar to that found in the added *antarās* of Gurū Amardās upon some of the *padas* of Kabīr in the AG text.<sup>6</sup>

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1 See *pada* 78 *antarās* 2, 3.

2 See *pada* 64 *antarās* 3, 4, 5.

3 See *pada* 32 *antarā* 6.

4 See Dvivedī 1985, p.198 *pada* 6.

5 AG *rahāu* and *antarās* 1,2,4.

6 Cf. AG Kabīr p.326 and 1160, marked as Kabīr and 5th Guru.



*Pada* 88 is a graphic demonstration of how an earlier form of a *pada*, represented by AG 24, grew in Rajasthan by the accretion of commentatorial material around the core text. This commentatorial material is indicated below by the bold type in the translation:

- refrain O God! What do I know? O God! What do I know?  
 My mind has been sold into the hand of *māyā*.
- 1 The fickle mind runs in all four directions,  
 the five senses cannot be kept in hand;  
 you are the guru and master of the world,  
 and I am called a libertine of *Kaliyuga*.
- 2 The world and the Vedas are my praise and merit,  
 I cannot leave the way of this world;  
 the five [senses] have ruined my mind,  
 day by day laid down a separation between me from Hari.
- 3 Sanaka, Sanadana, the great sages, and wise men,  
 Śukadeva, Nārada, Vyāsa, they all have said this;  
 the scriptures sing of the Lord, master of Umā,  
 Śeṣa through his thousand mouths sings his fame.
- 4 Wherever you go there there is a mass of suffering,  
 if you do not believe then the scriptures bear witness;  
 the messengers of death have struck in many ways,  
 so shameless one, even today will you not [admit] defeat?
- 5 If I turn away from Hari's feet,  
 and do not long for liberation,  
 day by day I am robbed by desires,  
 performing karma in countless ways makes me wander,  
 why should I lay the blame for this on Hari?
- 6 You have not taken the name of Rām alone,  
 forever placing your thoughts in poisonous sensuality;  
 Raidās says, how long must it be said?  
 without Raghunātha much suffering must be endured.<sup>1</sup>

It is evident that each of the added sections of text act as a comment upon the core text: *antarā* 1 *caranās* ab explain why the devotee is called a *kāṅmīṅ*, a libertine or one entranced by the senses, *antarā* 2 *caranās* ab explain why the mind is ruined by the senses, *antarā* 4 *caranās* ab give *sākṣī* to the teachings being given and finally *antarā* 5 and *antarā* 6 *caranās* ab act again as explanation for the sentiment expressed in the *bhaṅitā* of the *pada*.

1 For the texts of the AG and Rajasthani versions of this *pada* see *pada* 88, pp.332-5.

### 3.1.5 The addition of *padas* to the corpus

It is highly probable that not all of the *padas* found in the Raidās *vāṅī* were actually composed by Raidās. However, the process by which *padas* were added to the corpus of the Raidās *vāṅī* should not be seen as a random process. For within each singing tradition the entire contents of the *vāṅī* of Raidās would surely have been seen as consistent with that tradition's perception of the teachings of Raidās. Therefore any *padas* added to the corpus must have represented an evolution in the understanding of the teachings of Raidās, rather than merely random accretions onto the early corpus of Raidās *padas*.

The first way in which *padas* could have been added to the corpus may have been that as new conceptions of the teachings of Raidās developed in different singing traditions, so *padas* representing these aspects of Raidās's teachings were added to the corpus. The presence of some of the unique *padas* in MS M may be due to such a reason.<sup>1</sup> However, this process should not be seen as entailing in all instances a conscious creation of a 'new' Raidās *pada*. This is because sometimes during *satsaṅgas* singers may have believed themselves to be possessed by the spirit of a saint who sang through them previously unknown, i.e. new, *padas*. If such a process had occurred within the singing traditions transmitting Raidās *padas* then for anyone listening these *padas* might have appeared to be authentic *padas* of Raidās. Some of the extant *padas* could thus be compositions in the spirit, or perhaps of the spirit of Raidās, rather than the historical Raidās.

The second way in which *padas* could have been added to the corpus may have been that the traditional folk songs or compositions of other Saints have become attributed or re-attributed to Raidās, due to the conflation of what was by Raidās and what concerned Raidās.<sup>2</sup>

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1 See section 3.1.6, pp.82-3.

2 Examples of this may be seen in 3.2.1-6, pp.83-90.

### 3-1-6 Svāṅga dance dramas MS M

The largest number of unique *padas* in any Rajasthani MS is found in MS M, which contains seven unique *padas*.<sup>1</sup> The explanation for this may be inferred from the inclusion of PV 91 in MS M which is a narrative *pada* recounting the story of Prahlāda and is totally unlike any of the other *padas* attributed to Raidās. This was in all probability the text for a *svāṅga* dance drama as performed by a group of followers of Raidās, and this suggests that the repertoire of MS M was mediated through a singing tradition that performed such *svāṅga* dance dramas.

*Svāṅga* dance dramas were similar to the Kṛṣṇa and Rām *Itiās* of North India and involved the performance of mythological tales and ballads in a mixture of prose, song and dance. Both dance and dance dramas form significant aspects of the both Rām and Kṛṣṇa *bhakti* cults in Northern India. Both Kabīr and Jāyasī mention *svāṅga*, and from this it is clear that some form of *svāṅga* dramas existed in the the 15th and 16th centuries.<sup>2</sup> The subject matter of these *svāṅga* dramas was probably similar to those of 19th century *svāṅga* dramas which included both religious tales, such as those of Prahlāda, Dhruva, Bhartṛhari, Hariścandra, Gopīcand and Gorakhnāth, and secular stories.<sup>3</sup>

There are four instances of the word *svāṅga* in the *vāṅī* of Raidās:

I saw all the world as a play (*svāṅga*), I was dishonest,  
wandering around bound in the sense of self.<sup>4</sup>

5 Disguised in this drama (*svāṅga*) we know not the truth,  
through this people are led astray.<sup>5</sup>

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1 See section 2.6.3, p.62.

2 Vatuk 1967, pp.30-1.

3 Hansen 1989, pp.91-2.

4 See *pada* 5.4 (*carāṇas* c & d), p.175.

5 See *pada* 5.5 (*carāṇas* a & b). p.175.

2 For as long as loving devotion does not enter the heart,  
one is bound by pleasures and sensuality;  
Raidās says, when I shall find the perfect guru,  
then the *svāṅga* of *svāṅga* shall give pain.<sup>1</sup>

If you wish to perform humble service, (*dāsatana*)  
then that is what devotion longs for;  
you must dance absorbed in pure *svāṅga*,  
having lost all reserve and shyness.<sup>2</sup>

It' 5.5 and 70.4 Raidās is clearly referring to the performance of *svāṅga* dance dramas, but in 5.4 and 29.2 the references could just be to deceitful behaviour, which is another meaning of *svāṅga*. However, the presence of *pada* 91 in MS M suggests that its repertoire was mediated through a singing tradition which performed *svāṅga* dance dramas. If this were the case it might account for the presence of the other unique *padas* in this MS. *Pada* 68 is a *saguna* description of Śiva and would not be out of context at gatherings for *svāṅga* performances where both Vaiṣṇavite and Śaivite tales were recounted. *Pada* 28 contains a line saying that the singer desires to be born again as a Chamar, in order to retain devotion to God, a sentiment that surely only a Chamar could have expressed in medieval India. Furthermore research in the Panjab into *svāṅga* troupes shows that they included low castes and Chamars.<sup>3</sup> In such an environment then the desire to be reborn as a Chamar would not have been out of place. It is also possible that the wandering of the troupes from place to place may also explain the subject matter of *pada* 27 which deals with the issue of how to express the teachings of Raidās to different groups of people.

It is then possible that *padas* were being added to the corpus of the Raidās *vāṅī* by the performers of the repertoire of MS M, due to the fact that their perceptions of the persona of Raidās was mediated through a tradition in which there was a *svāṅga* dance drama attributed to Raidās.

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1 See *pada* 29.2, p.213.

2 See *pada* 70.4, p.301.

3 Vatak op.cit.

### 3.1.7 The Bhaktanāmāvalī pada 84

This *pada* resembles a form of *Bhaktanāmāvalī*. Its second *antarā* consists of a list of names of Rishis which is very similar to the lists of Brahma Rishis found in the *Bhaktamālas* of Nābhādās and Rāghuvadās.<sup>1</sup> Two facts about this list stand out. First, that the performers of this *pada* clearly regarded themselves as belonging to a spiritual lineage which stretched back to such mythic figures. Second, that they gave pride of place to Garga, an ancient sage and the reputed author of the *Garga-saṁhita*, a Sanskrit work about the life of Kṛṣṇa. It also of note that in Rajasthan the Guraḍa, the untouchable *jāti* that acts as priests for Chamars, trace their lineage back to Garga.<sup>2</sup> This suggests that this *pada* may have been composed as a sort of *Bhaktanāmāvalī* of the Guraḍa community which they appended to their performances of *Raidās vāṇī*.

1 PV 84.1

*ahau deva garga gotama bāṇmadeva bisvāmitra byāsa | jamadagini  
sīṅgī dubāsā mārkaṇḍeva vālamīka bhrigī aṅgarāi || kapila  
bagadālīma suśamati nyāsā atra aṣybakara | gura gajānani agasti  
pulasti pārāsvara siva vidhātā || subha riṣi civani bāsīṣṭi,  
jihini jagibali kite vai dhyāṁni rātā ||||*

Nābhādās *Bhaktamāla chappaya* 16, Rūpakalā 1962, p. 210.

*agustya pulastya pulaha cyavana vaśiṣṭha saubhari ṛṣi |  
karddama atri ricīka garga gautama suvyaśaśiṣi || lomaśa bhrigu  
dālabhya aṅgirā śṛṅgi prakāsī | māṇḍavya viśvāmitra durvāsā  
sahasa aḥhāsī || jābāli yamadagni māyadarśa kaśyapa paravata  
parāsara padaraja dharaṇḍ | dhyāna caturbhujā cita dharyo,  
tinhaṁ śaraṇa haṁ anusaraṇḍ ||16||*

Rāghuvadās *Bhaktamāla chappai* 47, Nāhaṭā 1965, p. 25.

*bhrigu marīca vāsiṣṭha pulastya pulaha kratu aṅgirā | agastya  
civana saṁnaka, sahaṁsa aḥyāsī sagarā | gautama garga  
saubharī ricika sṛṅgī samika guru | bagadālīma jamadagani javali  
parabata pārāsura | bisvāmitra māḍīpha kanva, vāṇmadeva sukha  
byāsa pakhi | durabāsā atre asti, devala rāgho brahmariṣa ||47||  
2 maradumaśumārī rājamāravāḍa, (Vernacular Census of Mārvar)  
Jodhpur. 1891, pp.535-6. Brahmā had two sons Megha Rishi and  
Garga Rishi, but because the son of Megha Rishi dragged away a  
dead cow he was not included amongst the Brahmans. When  
Garga's son was to perform the marriage rites for Megha Rishi's  
son Brahmā told him to not to accept any *dakṣina* in return.  
However, Garga's son accepted an offering from Megha Rishi's  
son and due to this Brahmā cursed him to accept only offerings  
from untouchables, and the Guraḍas are all the descendants of  
Garga Rishi.*

### 3-2 Instances of Multiple Attribution

There are six instances where *padas* in the AG and in the Rajasthani MSS have different attributions.<sup>1</sup> In five instances a *pada* in the AG is attributed to another Sant in Rajasthani MSS and in one instance a *pada* attributed to Nānak in the AG is attributed to Raidās in the Rajasthani MSS.

The main differences apparent between the versions of these *padas* are as follows.

*Pada* 55 is a remarkable instance of multiple attribution where essentially the same *pada* can be found with different refrains and *bhaṇitās* with the *chāpas* of Nāmdev, Ravidās, and Pīpā.<sup>2</sup>

In *pada* 66 an extra *antarā* has been added and the *chāpa* has been changed from Nānak (AG) to Raidās (Raj.).

In *pada* 106 the text of the *pada* is almost the same in both cases, but the *chāpa* has been changed from Ravidās (AG) to Adhār (Raj.).

In *pada* 109 the *antarās* have been expanded by the inclusion of commentorial performance text, and the *chāpa* has been changed from Ravidās (AG) to Dādū (Raj.).

In *padas* 97, and 111, new *antarās* have been added and the old *bhaṇitā* containing the *chāpa* of Ravidās has become embedded within the overall structure and has been displaced by new *bhaṇitās* containing the *chāpas* of later singers of the *padas*, respectively Hardās, and Pīpā.

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1 The six instances are:

- I *pada* 55 (AG) Ravidās (Raj.) Raidās, Nāmdev, Pīpā
- II *pada* 66 (AG) Nānak (Raj.) Raidās
- III *pada* 97 (AG) Ravidās (Raj.) Hardās
- IV *pada* 106 (AG) Ravidās (Raj.) Adhār
- V *pada* 109 (AG) Ravidās (Raj.) Dādū
- VI *pada* 111 (AG) Ravidās (Raj.) Pīpā

2 A version attributed to Mīrābāī, but with no source quoted, is also given on p.232 of Padmāvati 1973.

3-2-1 Nāndev, Ravidās, Pīpā

The three versions of this *pada* all have essentially the same core text, a series of metaphors for the relationship of the devotee to God, and basically only vary in their refrains and *bhāṣitās*. Probably the oldest extant version of this *pada* is that attributed to Nāndev.

refrain I cannot live for an instant away from You,  
Keśava, listen to my law.

- 1 Where You are the hill, there I am a peacock,  
where You are the moon, there I am a partridge
- 2 Where You are the tree, there I am a bird,  
where You are the lake, there I am a fish.
- 3 Where You are the lamp, there I am a wick,  
where You are a traveller, there I am a companion.
- 4 Where You are Śiva, there I am an offering and worship,  
Nāndev says, this is my only emotion.<sup>1</sup>

An essentially similar *pada* is also found in the AG attributed to Ravidās. Of the seven metaphors in the Nāndev *pada* three are also found in the Ravidās version.

- 1 If You are a hill then I am a peacock,  
if You are the moon  
then I have become a partridge.  
refrain O Mādhava! If You don't break with me,  
I won't break with You,  
for if I break with You  
who could I join myself to?
- 2 If You are a lamp then I am its wick,  
if You are a pilgrimage site then I am a pilgrim.
- 3 I have joined a true love with You,  
joined with You I have broken with all others.
- 4 Wherever I go, there is your service,  
there is no other Lord to compare You to, O God.
- 5 Singing your praises<sup>4</sup> severs death's snare,  
Ravidās sings due to his devotion.<sup>2</sup>

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1 Nāndev *vāṇī pada* 191, Callewaert 1989, p.360.

tuma bina gharī yeka rahūṃ nahi nyārā |  
suna yaha kesava niyama hamārā || feka ||  
jahām tuma girīvara tāhām hama morā ||  
jahām tuma caṃdā tāhām hama cakorā ||1||  
jahām tuma taruvara tāhām maiṃ paṃchī ||  
jahām tuma sarovara tāhām maiṃ macchī ||2||  
jahām tuma divā tāhām maiṃ battī ||  
jahām tuma paṃthī tāhām maiṃ sāthī ||3||  
jahām tuma śiva tāhām maiṃ bela pūjā ||  
nāṃmadeva kahe bhāva nahīṃ dūjā ||4||

2 For text see *pada* 55, p.267.

There is also a version attributed to Pīpā which is found in the Rajasthani MSS. It too is based upon essentially the same set of metaphors and varies only in its refrain and *bhaṇitā*.

- refrain You are my tree, I Your servant am a bird,  
as Ambarīkha, Dhruva, and Nārada testified.
- 1 If You are the hill, then I am a peacock.  
If You are the moon, O Rām, then I am a partridge
  - \* If You are the lake, then I am a fish.  
If You are the cow, O Rām, then I am your calf.
  - 2 If You are the sacred site, then I am a pilgrim.  
If You are the deity, O Rām, then I am an offering.
  - 3 Pīpā bows to the inner guide,  
I am Your servant and You are my Lord.<sup>1</sup>

In this instance it would appear that to speak of the re-attribution of these *padas* may be inappropriate. Rather it would seem to be that these version of this *pada* represent three incarnations of similar sets of metaphors. Indeed, it may be proposed that the *bhaṇitās* with their *chāpas* do not really indicate that any of the named Sants is the originator of the song, but rather that a version of this *pada* was sung in the repertoires of each of these Sants. This suggests that the notion of the *chāpa* always representing the signature of the original composer of a *pada* may not always be correct, for in these instances the *chāpa* refers to the exponent/performer of the *pada* rather than its originator.

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1 Pīpā vāṇī, *pada* 11 *rāga* *soraṭha*, IOL MS Hindī A12. and Gopāldās SAR (forthcoming publication by Callewaert)  
*tuma merā taravara maiṃ jana paṣī ||*  
*aṃbarīka dhū nārada sākhī || ṭeka ||*  
*jau tuma girivara tau maiṃ morā ||*  
*jau tuma caṃdā tau rāṃma maiṃ cakorā |||||*  
*jo tuma saravara tau mai maṃchā ||*  
*jo tuma surahī tau rām to ho bachā ||\**  
*jau tuma tīratha tau maiṃ jāṭī ||*  
*jau tuma devā rāma tau maiṃ pātī ||2||*  
*pīpā praṇavai aṃtarajāmī ||*  
*maiṃ terau sevaga tūṃ merau svāmī ||3|||*  
 \* extra *antarā* in SAR



### 3.2.2 Nānak and Raidās

*Pada* 66 is attributed to Nānak in the AG and to Ravidās/Raidās in Raj. MSS. The Ravidās version of this *pada* is found in the earliest Rajasthani source, the FM MS of AD 1582, and therefore it must have entered the Raidās repertoire at a very early date. The main differences between the versions of this *pada* are the inclusion of an extra *antarā* in the Rajasthani version and the change in the *chāpa* from Nānak (AG) to Ravidās (FM MS) and Raidās (other MSS). These changes are indicated below by the bold type.

refrain Who can I tell of the pain I feel?  
My soul cannot abide without Hari,  
how can I keep my soul?

- 1 My heart longs for you and confusion dwells in my mind,  
my darling, why do You not remember me?  
My body burns in the suffering of separation,  
I can get no sleep, and I get no pleasure from food.
- 2 My girl friends and companions are in the grip of pride,  
made very happy by union with the Beloved;  
I am an ill-fated woman, utterly distressed,  
my beauty has faded and I have not fulfilled my desire.
- 3 You are my wise Lord, my master,  
I shall perform your service and be your slave;  
Ravidās says, this alone is my thought,  
how should I live, my love, unless you appear?!

There are two factors which may indicate that possibly this *pada* was originally composed by Nānak. First, the expansion of the *pada* in the Raj. versions in relation to the Nānak version. Second, it is the only instance in Raidās *vāṇī* of the adoption of the persona of a *gopī*.

However, it is also possible that this *pada* originally belonged to a genre of anonymous *gopīs'* *padas* and that the existence of the two versions simply indicates that it was performed by both Nānak and Raidās as part of their own repertoires.

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1 For text see *pada* 66, pp.290-3.

### 3.2.3 Hardās and Ravidās

*Pada* 97 is found attributed to Ravidās in the AG and to Hardās in Raj. MSS. The Rajasthani version is substantially the same as the AG version but includes an extra *antarā* and a new *bhaṇitā*, indicated below by bold type:

- refrain Hari Hari, Hari Hari, Hari Hari, Hari Hari,  
contemplating Hari the servants have been saved.
- 1 Through the Name of Hari Kabīr became renowned,  
the papers on his births and deaths were cleared.
  - 2 Nāmdev was dutiful and made Him drink in his house.  
so he did not return to the affliction of birth again.
  - 3 The servant Raidās is steeped in the colour of Rām,  
and through Hari's grace he is not going to hell.
  - 4 Hear the witness of Dhruva who achieved an immortal state.  
Behold all the enemies of Prahlāda were destroyed.
  - 5 I have faith in my heart and am absorbed in Your love;  
O Hardās, Let your tongue be devoted to chanting!'

This is an interesting example of how *padas* were enlarged in the Rajasthani repertoires in comparison to their shorter and in this case probably earlier AG versions. It may be proposed that in all probability the Hardās version is an elaboration on the Ravidās *pada* with the extra *antarā* and *bhaṇitā* added as comments on the main text of the *pada*. It is also apparent the the AG *bhaṇitā* has been reinterpreted in the Rajasthani version as a reference to Raidās, rather than the *chāpa* of Raidās himself.

It is also of note that both here and in *pada* 111 the theme of the *pada* is the power of praise (*bhajana pratāpa*), which suggests that *padas* on this theme may have been particularly prone to being re-attributed to other Sants. However, as in the previous two instances it also suggests that possibly the *chāpa* here refers to the repertoire in which the *pada* was performed rather than its originator.

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1 For text see *pada* 97, pp.348-9.

### 3.2.4 Adhār and Ravidās

*Pada* 106 is attributed to Ravidās in the AG and to the Rājasthani Sant Adhār<sup>1</sup> in the SAR of Rajab. Both versions of the *pada* are the same length and there are only minor variations in language and diction. The most significant variations are noted below:

- refrain That family in which there is a pure Vaiṣṇavite,<sup>2</sup>  
be it caste or outcaste, destitute, or noble,  
shall have its pure fame renowned in the world.
- 1 One may be a Brahman, a Vaishya, a Shudra, or a Kshatriya,  
a Doma,<sup>3</sup> a Candala, or a Malecha;  
but through the praise of the Lord one becomes pure,  
and one saves oneself and both families.
- 2 Blessed is that village, blessed is his [birth] place,  
blessed are all the virtuous people of his family;  
he has drunk the essential essence,  
and renounced all other essences,  
and having become absorbed into the essence  
he casts aside all impurity.<sup>4</sup>
- 3 Of pandits, warriors, emperors and kings,  
there is no other that can equal a devotee;<sup>5</sup>  
just like water-lily leaves remaining near the water,  
Say, O Ravidās!<sup>6</sup> So is their life in the world.<sup>7</sup>

In this instance it again seems likely that the Rājasthani version graphically represents the adoption of a *pada* into a repertoire, in this case by the simple adaption of its *chāpa*. This suggests that the repertoire of Adhār and his followers must have had some sort of contact with the Panjabi repertoires at some time which other Rajasthan traditions did not share.<sup>8</sup> But, that subsequently the *vāṇī* of Adhār entered the repertoires of the Dādū Panthī traditions.

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1 Adhār is mentioned in the *Bhaktamāla* of Rāghuvadās *saṃsāra salita nisatāranaiṃ, navakā ye jana jāṃniyaum || tilocana harinābha dhīra ādhārūṃ sojhā* / etc. *chappai* 238, Nāhaṭā 1965, p.120 see also the *Bhaktamāla* of Caina, op.cit. p.282.

2 AG *vaisano*, 'Vaiṣṇvite'. SAR *bhāgavata*, 'a devotee'.

3 AG *ḍoma*, 'Dom'. SAR *nāri*, 'woman'.

4 AG *antarā 2 caraṇas* cd swap with SAR *antarā 3 caraṇas* ab.

5 AG *bhagata*, 'devotee'. SAR *dāsa*, 'servant'.

6 AG *ravidāsa* SAR *adhāra*.

7 For text see *pada* 106 on pp.358-9.

8 Due to the brevity of early references to Adhār it is not possible to pursue further the nature of this connection.

### 3-2-5 Dādū and Ravidās

*Pada* 109 is attributed to Ravidās in the AG and to Dādū in Rajasthani MSS. The Dādū version of this *pada* appears to be an expanded version of the AG version. This can clearly be seen in the pattern of the *antarās* in the AG and Raj. versions, in which the added *carapas* act as comments expanding on the themes set up in the older *carapas*.<sup>1</sup> The way in which the *pada* has been expanded is indicated below by the bold type in the Dādū *pada*.

- refrain    Who besides you acts like this?  
            O cherisher of the poor, my Lord of the world,  
            who holds a crown above my head.
- 1    [My] Lord of the world raises the low on high,  
      **they cannot be overthrown**  
      **by those who try to overthrow them**  
      he who He holds in the shade of his lotus hand,  
      has no fear of anyone.
- 2    For him whose touch pollutes the world,  
      you alone feel compassion;  
      **if the Lord of the world makes them His own**  
      **they are freed from death,**  
      **and they cannot be slain by those who try to slay them.**
- 3    Nāmdev, Kabīr the weaver,  
      and the servant Raidās are saved;  
      Dādū; quickly and without delay,  
      through Hari everything succeeds.<sup>2</sup>

It is of interest that the inclusion of this *pada* in the *vāṅī* of Dādū himself, almost certainly shows that Dādū incorporated core *padas* from the *vāṅī* of Raidās into his own repertoire.

It might also be suggested that once Dādū himself had begun to sing this *pada* as a part of his repertoire, then its earlier attribution to Raidās could easily have been forgotten within the Dādū Panth.

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1    The common elements are:  
      in *antarā* 1 *carapas* A & D resemble AG 33-1 C & D  
      in *antarā* 2 *carapas* A & B resemble AG 33-1 A & B  
      in *antarā* 3 *carapas* A & D resemble AG 33-2 A & D

2    For texts see *pada* 109, on pp.262-3.

### 3.2.6 Pīpā and Ravidās

*Pada* 111 is attributed to Ravidās in the AG and to Pīpā in SAR of Rajab. The pattern of the *antarās* in the SAR version is typical of the pattern of commentorial accretion around a core text which has been seen in the preceding *padas*.<sup>1</sup>

- refrain O mind! Sing the praises of the feet of Hari,  
the supremely sacred vanquishers of distress,  
O people! Having renounced all other snares,  
even if one reads the Vedas, Purāṇas, and ten  
million Śāstras,  
without Bhagavaṃta there is no liberation.
- 1 He who by praising the feet of Hari  
won victory over all four *varṇas*,  
but whose caste was that of an untouchable Chīpa,  
as is written in Vyāsa and seen in Sanaka,  
the fame of your Name pervades the seven continents.
- 2 He who always sacrificed cows at Īd and Bakr Īd,  
and believed in Shaikhs Shahīds and Pīrs,  
Yet the son of a father who acted thus so succeeded,  
that he is renowned throughout the nine lands as Kabīr.
- 3 Even today the Dhedhas of his *jāti* cart carcasses  
as they roam around Benares;  
Yet orthodox Brahmans prostrated themselves  
before the servant Raidās when he manifested the sign.<sup>4</sup>
- 4 No other men can equal those,  
who chant at the feet of the Lord of Lakṣmī;  
He is the One who is manifest in the many,  
In the end He is the Lord who remains unique.
- 5 Your fame pervades the ten directions  
permanently and totally,  
why should I travel on the road in search of you?  
the servant Pīpā says, in this difficult dark age,  
the devotees who praise Bhagavaṃta attain liberation.<sup>2</sup>

It is evident that the AG *chāpa* has been recast in the SAR to turn it into a reference to a miracle by which Raidās caused the Brahmans to honour him.<sup>3</sup> It therefore seems likely that this is an expanded version of an earlier Raidās *pada* by either Pīpā, or singers who performed his *vāṇī*.

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1 The structure of the two *padas* is (AG) refrain, 1, 2, 3, (SAR) new refrain, 1, 2, 3, AG refrain, new *bhaṇitā*.

2 For the texts see *pada* 111 pp.366-9.

3 AG: Yet orthodox Brahmans prostrate before their offspring,  
Ravidās the servant of the servants.

SAR: Yet orthodox Brahmans prostrated themselves,  
before the servant Raidās when he manifested the sign.

### 3-3 Conclusion

This chapter has examined the relationship between the original oral tradition of the *vāṅī* of Raidās and the extant recensions of the *vāṅī*. It has been argued that the relationship between the different recensions can be best understood if the written versions of the *padas* represent the amalgamation of the core texts and commentorial performance texts. Furthermore the addition of *padas* to the corpus, it has also been argued, may also have been part of a similar process of adding *padas* that commented on the *vāṅī* as a whole which reflected different views on the significance of the *vāṅī* of Raidās. Finally it has been shown that the variations in the attribution of some *padas* testify to the fact that the same core text when performed in a non-Raidāsi tradition could even acquire a *chāpa* that signified the performer of a *pada* rather than its originator, if it had one at all.

From this it may be concluded that one may distinguish between those parts of the common *padas* which represent their common core texts and the unique parts of such *padas*, and *padas* which found in only one or a few traditions. The implication of this is that if one is investigating the nature of the original tradition, it is the common core text which is the most reliable source, and that if one is examining the nature of the influences upon the original *vāṅī*, it is the non-common parts of the *vāṅī*, which are the best source.



CHAPTER 4  
THE TEACHINGS OF RAIDĀS

4.1.1 The Sants

The teachings of Raidās can best be understood when considered in their historical context. Many of the ideas found in his *vāṅī* were common to all of the Sants, and therefore his teachings must be considered in the context of the development of the Sant movement as a whole.

The first tradition to have had a major formative influence upon the Sants was that of the Nāths. The legendary founders of the Nāths were Matsyedranāth and Gorakhnāth, (c.10th century AD). The Nāths were Śaivite ascetics who practised a variety of yogic techniques in order to attain union with God. From the 10th to the 16th century they seem to have been one of the most influential religious movements in Northern India.

The second major influence upon the Sants was the Vaiṣṇavite *bhakti* movement which began in Southern India. The songs of the Tamil Saints of the 7th/8th century contain the first clear signs of the development of identifiable *bhakti* movements. Subsequent northern *bhakti* movements are seen as, to some degree, the result of the Northward expansion of these Southern devotional movements, or of their ideas, and their interaction with the religious movements they encountered in the North.

A third influence upon the Sants was that of the Sufis. Sufi influence in Northern India was widespread from the 12th century onwards. Some Sufi orders, such as the Chishti, had many beliefs which were similar to Sant ideas, and they discriminated less against non-Muslims than did orthodox non-Sufi Muslims. The strongest influence of Sufi teachings upon the Sants seems to have been the Sufi conception of the nature of the loving relationship between the devotee and God, and the suffering that the soul endures in separation from God.



The first group to identify themselves as Sants were Marāṭhī speaking devotees of the Vārkarī cult. Amongst the founders of Maharashtrian Santism it is Nāmdev (c.AD.1270-1350) who is mainly referred to by North Indian Sants. The Maharashtrian Sant movement was a synthesis of Vaiṣṇava *bhakti* teachings, and the Nāth and local cults already present in Maharashtra.

The first great Sant of Northern India was Kabīr (c.AD 1400-1450). His teachings are based upon a synthesis of Nāth, *bhakti* and Sufi influences. He was an immensely influential figure and all later Sants of North India acknowledge him, along with Nāmdev as the founder of the Sant movement.

The second great figure was Gurū Nānak (AD 1469-1539) the founder of the Sikhs. His teachings were also based upon a synthesis of earlier ideas, but are much more structured than those of other Sants. The Sikhs came to regard the earlier Sants, such as Kābir, Nāmdev, and Raidās, as precursors of Guru Nānak and included their *vāṅī*s in their oral repertoires and in their sacred scripture, the AG.

The third great Northern Indian Sant was Dādū (AD 1554-1603). In his teachings, all the elements which had influenced the Sant movement are accepted as valid pathways to liberation. The performance repertoires of the Dādū Panth included the *vāṅī*s of Dādu, Kabīr, Nāmdev, Raidās and Hardās, as well as the works of other Sants, including Nānak, and of Nāths, such as Gorakhnāth.<sup>1</sup>

This then is the context in which the teachings of Raidās must be considered, both in relation to the formative influences upon Raidās's teachings, and in relation to how the teachings of the Sikhs, Dādūpanthīs and Nāths could have influenced the content of his *vāṅī* during its oral transmission before it was written down in the texts now extant.

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1 See, Schomer and McLeod, 1987, in which there are studies of the formation and development of the Sants, and also a good general bibliography of works on the Sants.

#### 4-1-2 The nature of the *padas* of Raidās

When considering the *vāṇī* of Raidās it is important to bear in mind his motivations for composing his *padas*. First it must be observed that nowhere in his *vāṇī* does Raidās claim to be a philosopher, indeed no Sant makes such a claim. Hence it is not a valid process to try to ascertain from his *padas* precise philosophical viewpoints; although it is possible to ascertain where there are approximations to the doctrines of well-known philosophical schools.<sup>1</sup>

The primary motivation for the composition of the *vāṇī* of Raidās is clearly didactic. They are teachings on the true nature of God, man, and the world and how the soul may attain release from the suffering of *samsāra*. Moreover, they are teachings which were intended to be presented in the form of songs at gatherings of devotees. They can only be regarded then as 'texts' in the sense that oral performances are texts. As they were not intended to be read it must therefore be accepted that some aspects of their impact as performance pieces may not be readily accessible from their written versions. In particular the way that their communal performance, as songs set to music, could have reinforced the sentiments expressed in them may not be fully comprehensible.

The motivation for the creation of the *vāṇī* of Raidās must have been to express certain teachings, through songs, to the assemblies of devotees at various forms of communal assemblies. Moreover, the intention behind their performance cannot have been to demonstrate skill in prosody or musical performance *per se*, these being worldly ends, but the generation of sentiments of devotion to God in those present at such assemblies. This means that to consider the *padas* in terms of the skilfulness of their composition would be, in a sense, an error, for their true success could only be measured by the degree to which they engendered a sense of devotion and of the immanence of God.

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<sup>1</sup> For such a study of Kabīr see Chaturvedī 1985, p.83.

#### 4.1.3 The methodology adopted in this analysis

The *vāṅm* of Raidās does not present the teachings of Raidās in an orderly or methodical fashion. Each *pada* is a glimpse into Raidās's thoughts, experiences and beliefs. Moreover, their present arrangement is not due to any rational ordering of basic themes but the result of their performance within the repertoires of devotional songs current in the 16th and 17th centuries amongst the Sikhs, Dādūpanthīs and Nāth Siddhas.

A basic question then in any analysis of the teachings of Raidās is, how can any structure be determined for them? Two 20th century Western approaches illustrate the kind of divisions that can be made.

In Orr's study of Dādū<sup>1</sup> the following divisions are found; 1 'The problem stated'. 2 'Dādū's teaching regarding God'. 3 'Dādū's teaching regarding the world'. 4 'Dādū's teaching regarding man'. 5 'Dādū's teaching regarding the way of salvation'. 6 'The ethical teaching of Dādū'. Whilst in McLeod's study of Nānak<sup>2</sup> four basic headings are used; 1 'The Nature of God'. 2 'The Nature of Unregenerate Man'. 3 'The Divine Self Expression'. 4 'The Discipline'.

It is proposed to use here a similar set of themes in order to study the teachings of Raidās. 1 Raidās's concept of God, 2 Raidās's concept of Man, 3 Raidās's concept of The world, 4 Pathways to liberation, 5 The Experience of Union with God. This categorization has been undertaken in full awareness of the fact that whilst such categories are readily understandable from a Western scholarly viewpoint, they are essentially a 20th century Western interpretation of the thought of Raidās. The classification used here is to be regarded as heuristic rather than hermeneutic.

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1 Orr 1947, pp.127-185.

2 McLeod 1968, pp.148-227.

#### 4.1.4 The selection of *padas* used in Chapter 4

In order to study the teachings of Raidās it is necessary to distinguish between certain subclasses of *padas* within the total number of *padas* given in the MSS used in this edition of the *vāṅī* of Raidās. These subclasses are determined by the number of MSS in which a *pada* occurs.

The selection of *padas* for consideration in Chapter 4 is based upon the criteria that a *pada* must appear, either in at least 7 out of the 10 Rajasthani MSS, or in any Rajasthani MS/MSS and the AG. This results in a total of 72 *padas*.

The basis for this selection is the hypothesis that *padas* which rarely occur represent distinctive features of subtraditions within the Raidās tradition, rather than teachings which may be presumed to be fully typical of Raidās himself. Due to this the following 39 *padas* are not included in the consideration of the teachings of Raidās in this chapter.

1	<i>padas</i> in 1 MS only;	MS M, 7 <i>padas</i> , 26, 27, 28, 29, 68, 91, 94. MS I, 2 <i>padas</i> , 61, 80. AG 17 <i>padas</i> , 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111. <sup>2</sup>
2	<i>padas</i> in 2 MSS only;	46 CJ 60 IU 70 DM
3	<i>padas</i> in 3 MSS only;	16 MCJ 25 VIU 59 DIU 93 IMP
4	<i>padas</i> in 4 MSS only;	17 IUCJ 71 VIMU
5	<i>padas</i> in 5 MSS only;	79 IMUCJ 84 DAVIM 92 AIMCJ
6	<i>padas</i> in 6 MSS only;	76 DAIUCJ

#### 4.1.5 Genres

It is evident that the *padas* in the *vāpī* of Raidās are composed in a number of traditional genres. In relation to the study of the teachings of Raidās it is important to be aware of these genres; because the inherent rhetoric of a genre defines the types of ideas that can be presented in a *pada*. The main types of genre in Raidās are as follows.<sup>1</sup>

1 *citāvanī/ciṃtāvanī*, 'Warnings'. This is one of the most common genres in all Sant works. Its theme is the danger of the belief that life in the world is the ultimate reality, because due to this the soul neglects to consider God and is born again into the suffering of *samsāra*.

2 *vinaya/bīnatī*, 'Entreaty'. This is also a very common genre in Sant works. Its theme is the suffering experienced by the singer of the *pada* in the world and his/her entreaty to God to rescue the soul.

3 *viraha*, 'Love-in-separation'. The genre deals with the suffering of the soul in separation from God, which is seen as akin to the suffering of a woman separated from her beloved.

4 *bhrama vidhāṃsapa*, 'The Destruction of Error'. This genre deals with the falsity of image worship and other orthodox external practices.

5 *bhajana/nāṃva pratāpa*, 'The Glory of Praise/ the Name'. In this genre the power of praising God is described and often previous Saints and other figures are quoted to testify to the power of praise/the Name.

6 *sādha milāpa*, 'Meeting with the Pure'. This genre deals with the meeting of like minded devotees together in order to worship God.

7 *bhagatī*, 'Devotion'. This genre deals with the nature of true devotion.

8 *pīva pichāpa*, 'The Recognition of the Beloved'. In this genre the characteristics of the Beloved, God, are described.

9 *anabhai*, 'The Experience'. In this genre the experience of union with God is described.

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<sup>1</sup> These genres and their titles are drawn from the names of the chapters (*aṅgas*) in which *padas* of Raidās are found in the *sarvaṅgīs* of Rajab and Gopāldās, see Iraqi 1985 and Callewaert forthcoming.

## 4.2 The Sants conception of God

One of the characteristics of the Sants was their conception of God. For the Sants God was ineffable, without shape or form, and immanent in creation. This distinguished them from the *saguna bhaktas* who conceived of God as having incarnated, in the form of *avatāras*, in the world. The Sants are generally considered to be followers of the *nirguna* tradition, devotees of a God who is without attributes. McLeod characterises the Sants' view of God by saying 'The Sants were monotheists, but the God whom they addressed and with whom they sought union was in no sense to be understood in anthropomorphic terms. His manifestation was by His immanence in His creation and, in particular, by His indwelling within the human soul'.<sup>1</sup>

### 4.2.1 Raidās's conception of God

Raidās refers to God as 'unique and incomparable',<sup>2</sup> 'the unique pure essence',<sup>3</sup> and 'the incomparable'.<sup>4</sup> He affirms that 'In the origin, in the end and in the midst He is the unique essence'.<sup>5</sup> He views the true God as inherently unique and he says 'there is no other God like You'.<sup>6</sup> This is reminiscent of the similar phrase often used by Nānak to stress God's uniqueness 'There is no other'.<sup>7</sup> Raidās conceives of God as ultimately ineffable. This is because He is 'unfathomable',<sup>8</sup> 'imperceptible',<sup>9</sup> and 'He has no colour or form'.<sup>10</sup>

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1 GNSR.p.152.

2 *eka anūppama*, 7.0.

3 *bimala eka rasa*, 58.2.

4 *anūppama*, 58.3.

5 *ādi aṃti ausāṃna aika rasa*, 30.1.

6 *tumha sā deva avara nahīṃ dūjā*, 55.2.

7 *avaru na dūjā*, cf. GNSR p.164.

8 *agama*, 58.3.

9 *agocara*, 58.3.

10 *barana rūpa nahī jākai*, 11.0.

He describes God as 'formless',<sup>1</sup> and 'without modification'.<sup>2</sup> Moreover due to His uniqueness He cannot be compared to anything, except Himself 'as You are, so You are, You are as You are, what comparison can be given?'.<sup>3</sup>

In the *vāṇī* of Raidās God is characterised by a number of epithets which indicate His absolute qualities. God is said to be the 'Indestructible',<sup>4</sup> the 'Immutable',<sup>5</sup> the 'Infinite',<sup>6</sup> the 'Unborn',<sup>7</sup> and the 'Unconquerable'.<sup>8</sup>

Raidās regards God as immanent in His creation. He says that God 'abides in immanence in all places',<sup>9</sup> He is 'the inner witness',<sup>10</sup> who 'abides perpetually within every body',<sup>11</sup> For Raidās God is 'without and within, hidden and manifest, in each and every body there is no other Lord',<sup>12</sup> and he says that, 'In the immobile and the mobile, creeping and flying insects, king Hari abides in immanence'.<sup>13</sup> God's immanence is summed up in Raidās's statement that 'You are in everything, and everything is within You'.<sup>14</sup>

Raidās also calls God *nirañjana*, 'The Stainless',<sup>15</sup> Since He who is immanent in creation is untouched by its *añjana*, 'stain'. Raidās's view is similar to that of Kabīr who labels the phenomenal world as *añjana* in comparison to God who he says is *nirañjana*, in one *pada* Kabīr says:

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1 *nirākāra*, 11.3, 58.3.

2 *nribikāra*, 11.3, 58.4, 84.3.

3 *jasā tūṅ tāsā tūṅ tāsā tuṅhīṅ, kāsā upamāṅ dījai*, 21.3.

4 *avināsī*, 58.4, 61.1, 85.5.

5 *aṣila*, 5.3, 9.3, 11.0.

6 *anaṃta*, 34.1.

7 *aja*, 58.3 (CJ).

8 *ajīta*, 58.3, (DIV).

9 *byāpi rahyau saba ṭhaura re*, 61.1.

10 *antaryāmī*, 34.2.

11 *saba ghaṭa aṃtari ramasi niraṃtarai*, 12.2.

12 *bahāri bhītari gupata pragāṭa, ghaṭi ghaṭi pati aura na koī*, 59.2.

13 *thāvāra jaṅgama kīṭa patāṅga pūri rahai hari rāī*, 30.1.

14 *tumha sabani maiṅ saba tuma māṅhīṅ*, 34.3.

15 11.3, 62.4, 63.0, 63.1, 84.3.

O Rām *nirañjana* is something apart from all of creation which is *añjana*.<sup>1</sup>

God is also *avigata*, 'The Unconditioned', unlike everything in *samsāra* which exists within the bounds of conditioned existence, and Raidās addresses God as, 'The Unconditioned Master'.<sup>2</sup>

Raidās refers to God as 'the Creator'.<sup>3</sup> Raidās states that the true God is 'He who is indestructible, the Creator of everything, [whol] abides in omnipresence in all places, and has created the five elements'.<sup>4</sup> God is called 'the Creator and the Destroyer',<sup>5</sup> and 'the one Creator [whol] has become the Experiencer in the world'.<sup>6</sup>

In the *vāṇī* of Raidās God is sometimes referred to as being, 'without attributes'.<sup>7</sup> However, for Raidās ultimately God transcends the dichotomy of being, 'with attributes' or, 'without attributes' for he says that He cannot be said either to be 'with attributes' nor 'without attributes'.<sup>8</sup>

#### 4.2.2 Forms of address for God

Raidās often speaks of God personified as the celestial king. God is called 'The Stainless King'<sup>9</sup> 'The Sultan of Sultans'<sup>10</sup> and 'King Rām'.<sup>11</sup> In His personification as the celestial king God is envisaged as holding court like a mortal monarch: 'At the gateway to the court of the God of the gods, Raidās calls out "Rām! Rām!".<sup>12</sup>

1 *rāṅma nirañjana nyārā re, añjana sakala pasārā re || ũekal ||*  
KG PS pada 336, p.482.

2 *avigata nātha*, 63.0.

3 9.1, 9.4, 30.2, 32.1, 35.2, 57.4, 61.1, 61.2.

4 *jo abināsī saba kā karatā, byāpi rahyau saba ũhaura re |*  
*pañca tata kīyā pasārā*, 61.1.

5 *karatā haratā soī*, 30.2.

6 *karatā eka bhāi jagi bhugatā*, 57.4.

7 *nirguṇa*, 58.3, 84.3.

8 *guṇa biguṇa kahiyata nahīṅ jākai*, 11.4.

9 *nirañjana rāyā*, 63.1, 79.0.

10 *sulitāṅma sulitāṅmāṅ*, 35.0.

11 *rājā rāma*, 43.3, 50.0(CJ), 99.0.

12 *devadeva darabari duvārai rāṅma rāṅma raidāsa pukārai*, 89.3.



God, as celestial king, is regarded as 'the universal protector in all four ages'.<sup>1</sup> God is also referred to by the name 'Kamalāpati',<sup>2</sup> 'the husband of Kamalā'; an epithet of Viṣṇu in his celestial form as the king of heaven with His consort Kamalā.

Raidās appeals on a number of occasions to Rām in his sovereign aspect by using such names as 'Raghunātha'<sup>3</sup> which means master of the Raghū clan, and 'Rāghava'<sup>4</sup>, the Rāghu clansman, as well as 'king Rāmacandra'.<sup>5</sup> All of these are epithets of the *avatāra* Rām rather than Rām as absolute God. This in no sense implies that Raidās is acknowledging the doctrine of the incarnation of God as *avatāras*, which is specifically rejected by him.<sup>6</sup> The reason for the appearance of these epithets of God must rather be understood in relation to their context in the *vāṇī*, which is always when Raidās is appealing to God to grant him refuge in accordance with the long standing Indian tradition that it is the *dharma* of kings to grant refuge.

Compassion is also for Raidās an important attribute of God, because due to His compassion He rescues his devotees from their suffering. Raidās says that 'the compassionate Keśava' is one of the names of God.<sup>7</sup> He appeals to Kṛṣṇa to be compassionate<sup>8</sup> and employs 'O compassionate one!' as a vocative form of address to God in one instance.<sup>9</sup> Raidās also appeals to God to 'have mercy on living beings',<sup>10</sup> clearly the quality of compassion or mercy is one which characterises God for Raidās.

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1 *pratamgyā pratipāla cahaṃ jugi*, 37.3.

2 85.0, 111.1.

3 37.2, 86.2.

4 4.4.

5 101.5.

6 See *pada* 9 on pp.180-1.

7 9.1.

8 12.3.

9 19.2.

10 *karahu jīa daiā*, 99.3.

Although Raidās appeals to those *avatāras* of God which exemplify compassion this does not indicate that Raidās accepted the validity of the *avatāras*, but points towards the way he saw them as exemplifying particular characteristics of God. Raidās calls Narasiṃha 'Narahari, merciful master of the meek'.<sup>1</sup> The core of the story of Narasiṃha *avatāra* is that Prahlāda could only be saved from his afflictions when Viṣṇu felt compassion and manifesting as Narasiṃha killed Prahlād's father. Thus the principal characteristic of Narasiṃha, despite his evident ferocity, is mercifulness, and it is to this merciful aspect of God that Raidās is appealing in this *pada*. The Kṛṣṇaite names of God in the *vāṇī* of Raidās occur most commonly in *vinaya padas*. In these *padas* Raidās focuses on the merciful aspect of God by appealing to Kṛṣṇa, as personification of mercy. It appears that for Raidās Kṛṣṇa is the personification of compassion for lowly devotees and it is possible that stories such as that of Vidura<sup>2</sup> may be related to this perception of Kṛṣṇa as the compassionate God. It is due to this that in the *vāṇī* of Raidās numerous Kṛṣṇaite names are found, such as Kṛṣṇa,<sup>3</sup> Kāṇha,<sup>4</sup> Keśava,<sup>5</sup> Mādhava,<sup>6</sup> Murārī,<sup>7</sup> Banavārī,<sup>8</sup> Śyām,<sup>9</sup> Gusāī,<sup>10</sup> Gopāla,<sup>11</sup> and Govinda.<sup>12</sup>

1 *dīṃnānātha dayāla narahari*, 20.0.

2 See Nābhādās *bhaktamāla* 51 p.102-4.

3 4.4, 12.3, 23.1, 26.1, 27.1, 43.0, 83.0.

4 24.0, 75.0.

5 'The one with [luxuriant] hair; or the brilliant one', also said to be because he slew the demon Keśina. 7.0, 9.1, 21.0, 28.2, 37.0, 38.4, 82.2, 83.0.

6 'The honey-like one', also said to be because Kṛṣṇa is a descendant of the Yādava king Mādhva. 27.3x3, 27.4, 43.0, 43(AG)9.2, 44.0, 51(AG)15.0, 55(AG)18.0, 57.0, 58.0, 72.0, 80.2, 82.3, 95.2.

7 'The Enemy of Mura', see, Viṣṇu Purāṇa IV.29. 43.0, 78(AG)4.1, 103.1.

8 'The Forest Dweller'. 48.2, 62.0.

9 'The Dark one'. 19.0(CJ).

10 'The Master of the cattle', 38.5, 109.0.

11 'The Keeper of the cattle', 86.0, 94.0.

12 'the Possessor of cattle', 22.0, 38.5, 39(AG)13.0, 47.0, 52.3, 58.3, 68.0, 75.1, 83.0, 85.5, 109.1. However, the word *go* also means, 'earth or world' hence 'the master of the world, the possessor of the earth, the Lord of the earth, etc.

Islamic names for God occur in contexts where the irrelevance of sectarian divisions is being stressed:

For as long as I did not see as one,  
Kṛṣṇa, Karīma, Rām, Hari, Rāghuva,<sup>1</sup>

Such usages may be distinguished from the use of terms of Persian and Arabic origin to describe God in the small group of Raidās's *padas* distinguished by a high incidence of such loanwords.<sup>2</sup> This group is characterised by common language rather than shared subject matter, and includes *vinayas*,<sup>3</sup> *cetāvanīs*,<sup>4</sup> and *viraha*<sup>5</sup> *padas*; as well as the vision of *begampūra*, the 'Sorrowless City'.<sup>6</sup>

It appears likely that these *padas* were aimed at, perhaps also current among, an appropriate audience, suggesting that Raidās, and his later exponents, adopted a suitable style in order to expound his teachings when in the company of Muslims.<sup>7</sup> In the special context of this group God is thus called not only 'the Merciful',<sup>8</sup> but also 'the Sultan of Sultans',<sup>9</sup> 'the Bounteous Lord',<sup>10</sup> 'the Creator',<sup>11</sup> 'the Compassionate',<sup>12</sup> or 'the Husband'.<sup>13</sup>

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1 *kṛṣṇa karīma rāṅma hari rāghuva,  
jaba laga aika nahīṅ peṣyā*, 4.4.

2 Cf. Shackle 1978 for the parallel corpus in the AG.

3 PV 35,

4 PV 41, 64,

5 PV 69,

6 PV 36,

7 Though cf. Shackle 1978, p.93, and McLeod 1989, p.28.

8 *rahīma*. 4.4 (CJ).

9 *tūṅ sulitāṅna sulitāṅnāṅ*, 35.1.

10 *sahiba ganīṅ*, 41.0.

11 *khālik*, 65.0.

12 *karīma*, 64.1.

13 *saha*, 69(AG).1.

#### 4.2.3 The concept of *nāma*

The importance of the concept of *nāma* is indicated by the various definitions suggested for the concept of *nāma* in the studies of the works of the Sants. In Kabīr's teachings it is said *nāma* 'is conceived of as unique and as expressing or revealing in a mysterious manner the all-pervading Reality: it is the voiced form of the divine'.<sup>1</sup> Whilst in Dādū 'the Name of God is something more than any particular form of address the worshipper may use in his approach to Him. The Name of God, in a word, is God made known'.<sup>2</sup> Finally in Nānak 'The divine Name is the revelation of God's being, the aggregate of all His attributes, the aggregate of all that may be affirmed concerning Him'.<sup>3</sup>

For Raidās too the *nāma* is of vital importance. However, it should be noted that two distinct usages of the word *nāma/nāṃva* in the *vāṇī* of Raidās can be distinguished. First, at a conventional level, 'name' refers to the particular letters or sounds, the label, by which something is known; and second, at the metaphysical level, 'Name' refers to the concept of the essential essence of God. Moreover, the names of God are not to be confused with the concept of the Name of God. Raidās makes this explicit when he says:

I shall worship Him,  
who has no village, no place, and no name.<sup>4</sup>

Here name is clearly being used in reference to the conventional names of God, rather than the concept of the Name of God.

The Name of God is central to Raidās's teachings and he describes it as his 'sole support':

The one support is the Name of Narahari,  
it is my life, my breath, my fortune.<sup>5</sup>

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1 Vaudeville 1974, p.141. 2 Orr 1947, p.140. 3 GNSR, p.215.

4 *kahai raidāsa maiṃ tāhī kauṃ pūjaṃ,*  
*jākaī gāṃva na ṭhāṃva na nāṃva nahī koī, 4.5.*

5 *eka adhāra nāṃva narahari kau,*  
*jīvani prāṃna dhana morai, 13.3.*

An additional indication of the centrality of the concept of the Name of God for Raidās is his reference to the Puranic doctrine that in the present dark age of *kaliyuga* the Name is the only support for man:

In the *satya* age there was truth,  
in the *tretā* age sacrifice,  
in the *dvāpara* age there was the practise of worship;  
each of the three was established in its own age,  
but in the dark age the Name is the only support.<sup>1</sup>

Raidās also lays particular emphasis on his renunciation of worldly matters in favour of the Name of God. For it is only through the Name of God, which is in itself the *patita pāvana*, 'the uplifter of the fallen', that Raidās believes liberation can be attained:

Believing in Your Name,  
I have abandoned self and other,  
let my mind be not fixed in worldly affairs;  
accept the service of the servant Raidās,  
O God of the gods,  
manifest Your Name that is the uplifter of the fallen!<sup>2</sup>

The power of the Name to liberate the sinner is the most consistently stressed feature of the Name in the *vāṅī* of Raidās, and in this Raidās is subscribing to the general Sant view on the power of the Name.<sup>3</sup>

Raidās's belief in the Name's potency as a means of salvation is also evident in the following examples:

Countless base souls are saved,  
by the Name's virtue.<sup>4</sup>

If I did not sin, O infinite one,  
how could Your Name be the uplifter of the fallen?<sup>5</sup>

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1 *satajuga sata treta maṣā, dvāpara pūjā ācāra, tīnyūṃ jugani tīnyūṃ diḍhī, kali kevala nāma adhāra, 32.4.*

2 *tumhārī nāṃva besāsa, chāḍī maiṃ āṃṃa kī āsa, saṃsārī dharama merau mana na dhījai, raidāsa dāsa kī sevā māṃni ho devādhidevā, patita pāvana nāṃva pragaṭa kījai, 8.2.*

3 Vaudeville 1974, p.141.

4 *aneka adhama jīva nāṃva guṃṃi udhare, 47.3.*

5 *jau pai hama na pāpa karaṃtā, ahe anantā, patita pāvana nāmu kaise huṃtā, 34(AG)1.0.*

However, in the context of Raidās's social status, it is evident that the conception of the Name's power to grant liberation to the fallen has a special poignancy. The social position of the Chamars is evidently referred to in this instance when Raidās says:

I was unhonoured but due to Hari I became honoured,  
I have found the incomparable Name.<sup>1</sup>

#### 4.2.4 Rām

Rām is the most frequently used name of God in the *vāṅī* of Raidās.<sup>2</sup> In the medieval period the name Rām was used for both God in His incarnated form as the *avatāra* Rām, and in His absolute attributeless *nirguṇa* form. The name Rām derives from the Sanskrit root *ram*, which means both 'to enjoy (sexually)' and also 'to stop, to stay at rest'.<sup>3</sup> Rām was an important name of God in the works of Kabīr, and Vaudeville says that in the works of Kabīr '*rāma* or *nāma* is conceived as the supreme *bīja-mantra*, containing all 'truth' or 'being' (*satya*) in itself'.<sup>4</sup> It is of note that to a great extent the words Rām and *nāma* appear to be synonymous. Vaudeville says, 'with Kabīr and the Sants....the two words *rāma* and *nāma* (as referring to the one supreme Being) appear practically interchangeable'.<sup>5</sup>

The close relationship between the words 'Rām' and 'Name' is shown by the frequent occurrence in Raidās's *vāṅī* of the phrase *rāma nāma*, 'the Name of Rām', which occurs eleven times.<sup>6</sup> For Raidās, Rām is the name of God *par excellence* and whilst he uses, as has been shown, a wide range of names for God it is the name Rām which for him is the supreme name of God.

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1 *hama apūji pūji bhaye hari thaiṃ,*  
*nāṃva anūṃpama pāvaiṃ re, 67.0.*

2 See glossary.

3 Vaudeville 1974, p.135.

4 Op.cit. p.141.

5 Op.cit. p.140.

6 14.0, 17.0, 28.1, 77.0, 78.0, 78(AG)4.2, 91.1, 91.2, 94.4,  
101.4, 102.3.

However, when Raidās refers to 'Rām' he is not refering to Rām, the *avatāra* of Viṣṇu but to the supreme God. In one *pada* he makes this explicit when he states:

All the world is misled, speaking of a 'Rām',  
who is not this Rām.<sup>1</sup>

For Raidās belief in the *avatāra* Rām is an error and he says 'Through the 'Rām' which all the world knows, one is lost in delusion, O brother'.<sup>2</sup> It is through Rām, in his *nirguṇa* form, that the knot of doubt which separates the soul from God can be overcome:

Without Rām the knot of doubt cannot be unravelled.<sup>3</sup>  
From first to last in the end apart from Rām,  
there is no other who grants liberation, O Hari!.<sup>4</sup>

The ultimate goal for Raidās is total absorption into Rām 'When the mind has merged with the ocean of Rām, then this cry [for release] is erased'.<sup>5</sup> Thus despite his status in the world Raidās declares:

O men of the town!  
It is renowned that my caste is Chamar,  
but that in my heart  
I contemplate the virtues of Rām Govinda'.<sup>6</sup>

Raidās asserts that he is a follower of a tradition of attaining liberation through Rām whose former adherents include many revered figures:

Brahmā-Ṛṣis, Nārada, Svayaṃbhū, Sanaka and his siblings,  
only those who revelled in repeating Rām passed over.<sup>7</sup>

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1 *rāṅma kahata saba jagata bhulāṅnāṅ so yahu rāṅma na hoī* 9·1.

2 *jā rāṅmahī saba jaga jāṅnāiṅ, bhraṅmī bhūle re bhāī*, 9·2.

3 *rāṅma bina saṅsai gāṅṭhi na chūṭai*, 13·0. But in 13(AG)32·0 this line is found as; 'O God! the knot of doubt cannot be unravelled'.

4 *ādi aṅti ausāṅṅa rāṅma bina,*  
*koī na karai niravārā ho hari* 19·0. (MS A *śyāma bina*).

5 *jaba mana milyau rāṅma sāgara saṅṅ,*  
*taba yahu miṭi pukārā*, 3·2.

6 *nāgara janāṅ merī jāti bikhāta camāraṅ,*  
*ridai rāma gobinda guṅa sāraṅ*. 47(AG)38·0.

7 *brahma riṣi nāradaḍ syaṅbha sanakādikā,*  
*rāṅma raṅmī ramata bhae pāra tetā*, 23·3.

The power of the very syllable *raṃ* itself is often stressed by Raidās and he praises it saying:

Raidās says, I sing of the virtue of the sound 'raṃ', by which Sants and Sādhūs, easily (*sahaji*) pass over.<sup>1</sup>

The significance of the syllables *raṃ* and *maṃ* in the *sādhana* of Raidās is clearly great. In one *pada* he explains that the power of the sound *raṃ* is that through which one becomes free from everything and within the heart one attains union with God:

When you will sing the Name of Rām,  
then the sound *raṃ raṃ* is free from everything,  
you shall merge in union within.<sup>2</sup>

For Raidās the ultimate experience is characterised as *paracai*, mystical encounter, with Rām:

Whoever abides in the mystical experience of Rām,  
is touched by the philosopher's stone, and has no sense of  
duality.<sup>3</sup>

Through this experience alone is the duality of the devotee eliminated, and as one variant of the refrain of *pada* 1 indicates 'he becomes gold'.<sup>4</sup> To become gold is to attain union with God, for, as Raidās often reiterates, the relationship between the soul and God is like the relationship between bracelets and gold.

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1 *bhaṇata raidāsa raṃraṃkāra guṇa gāvatāṃ,*  
*saṃta sādhu bhaye sahaji pāraṃ, 47.3.*

2 *taba rāṃma nāṃma kahi gavaigā,*  
*raṃraṃkāra rahita sabahina thaiṃ,*  
*aṃtari meli milāvaigā, 14.0.*

3 *paracai rāṃma ramaiṃ je koī,*  
*pārasa paraseṃ dubidha na hoī, 1.0.*

4 *paracai rāṃma ramaiṃ je koī,*  
*pārasa paraseṃ kaṃcana hoī, MS V 1.0.*



#### 4.3 Man

For Raidās man, the individual, or *jīva* in its sense of 'living being' is composed of a three main elements. First there is the material body (*tana*), second the mind (*mana*), and third, the 'soul', which is also generally referred to as the *jīva*. The person as a whole is sometimes referred to by the phrase *tana mana*, 'body and *mana*'.<sup>1</sup> While the phrase 'soul, body and *mana*',<sup>2</sup> is often employed to signify the whole of the person the phrase 'body, *mana* and *ātmā*' is also found.<sup>3</sup> This indicates that the notion of *jīva* 'soul' may be regarded as functionally synonymous with *ātmā*, 'spirit'.

#### 4.3.1 The *jīva* and God

The concept of the *jīva* as the soul is similar to, but not identical with, the Judeo-Christian concept of the soul. Barthwal identified three schools of Sant thought on the relationship between the soul and God, which he characterised in Vedantic terms. The first school, represented by Kabīr, Dādū, Sundardās and others had views similar to those found in *advaita*, in which the *jīva*, or *jīvātmā*, is believed to be identical with Brahma or *paramātmā*. The second school, represented by Nānak and his followers, had beliefs similar to those found in the *bhedābheda* doctrine, which holds that the *jīva* is only a portion (*aṃśa*) of the totality of God. The third school, the *viśiṣṭādvaita*, represented by Sants such as Śivdayāl, held that even in union with God some sense of the separate existence of the soul remained.<sup>4</sup> However, Barthwal's approach is inappropriate in the case of Raidās, because he accepts a distinction, on a phenomenal level, between the soul and God, akin to the doctrine of *bhedābheda*; but at an absolute level he describes the identity of soul and God in terms consistent with those of the *advaita* school.

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1 9.3, 16.0, 73.2.

2 *jīya tana mana*, 9.3.

3 *tana mana ātma*, 93.3.

4 Barthwal 1978, p.32 *passim*.

The relationship of the soul to God in the *vāṇī* of Raidās is depicted in two distinct ways. In the *vinaya*, *viraha*, and *cetāvanī padas* the soul is spoken of as separate from God, whilst in other *padas* it is spoken of as in union with God. The most clear depiction of the first position, the separateness of the soul and God is found in the *pada* in the *vāṇī* of Raidās where the word *aṃśa* is found. This is the term used by followers of the *bhedābheda* school to describe the *jīva* as a portion, (*aṃśa*) of God:

Without eyes they are walking in single file,  
let Your arm be given to those souls (*aṃśa*);  
Raidās says, without discernment of the truth,  
they must all drown together.<sup>1</sup>

The *vinaya* context provides the rationale for the usage of the term *aṃśa*, because *vinayas* are entreaties addressed to an externalized transcendent God. It is therefore inherent in the rhetoric of the *vinaya pada* that a distinction must be drawn between the soul and God, for otherwise who is there to whom the soul can address its entreaty? This implied logic of the genre itself also underlies the notion of the soul and God in the *viraha padas* of Raidās. In them the longing of the soul to meet with God again demands that the soul and God be regarded as distinct from each other. The longing of the *jīva* for union with God is said to make it 'restless'<sup>2</sup> and the *jīva* 'begins to yearn'.<sup>3</sup> Clearly the *jīva* is regarded as feeling emotions, just as the individual mind does. It is then this identification of the *jīva* with the individual mind, and the sense of 'I', which causes it to perceive itself as separate from God.

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1 *caṣi bihūṃna katāra calata hai,*  
*tinhūṃ aṃśa bhuja dījai |*  
*kahai raidāsa bameka tata bina,*  
*saba mili garaka parījai 74.0.*

2 *bekarāra jīva merā, 65.0*

3 *lālaci jīva lāgā, 21.0*

1 How can there be any difference,  
between You and I, I and You?  
Gold and bracelet, water and wave,  
such is [the difference between us two].<sup>1</sup>

In this verse Raidās employs two traditional classical similes (*nyāyas*) to explain his teaching on the nature of the difference between the *jīva* and God. The similes he uses can be interpreted from an *advaita* viewpoint as showing that the *jīva* and God share the same basic nature. The significance of such pairs as 'gold and bracelet' is according to the Chāndogya Upaniṣad as follows:

By one nugget of gold all that is made of gold becomes known, the modification being only a name arising from speech, while the truth is that it is just gold.<sup>2</sup>

Interpreted in this way the difference between the *jīva* and God, 'You' and 'me' would be a matter only of the modification of the underlying element, just as it is in the case of 'gold' and 'bracelets', for both share the same basic nature.

The significance of the second simile, that of 'water and wave' is clarified by another reference to it made by Raidās when he poses the question;

When water's waves are absorbed into the water,  
tell me what name shall they be given?

The answer, interpreted in the terms of the Chandogya Upaniṣad, is clearly that the wave has no reality separate from its nature as water, and therefore there is nothing in reality to which a separate name can be given. Raidās then tells us through this he knows that you and I, the *paramātmā* and the *jīvātmā*, have the same nature;

'In the same way, You and I have the same nature'.<sup>3</sup>

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1 *tohī mohī mohī tohī aṃtara kaisā ||  
kanaka kaṣṭhika jala taraṅga jaisā ||* PV 34.1 (AG) 1.1.

2 Chāndogya Upaniṣad, VI.1.5. TPU.p.447.

3 '*jala ke taraṅga jala māṃhiṃ saṃmāṃī,  
kahi kā kau nāṃve dhariye,  
aisai tai maiṃ yeka rūpa hai,  
mādhau āpaṃahī niravariye ||*, 27.4.

In one case in the *vāṅī* of *Raidās* similes are specifically used to illustrate the nature of the duality of the *jīva* and *Brahma*:

1 As with gold and bracelets, thread yarns and cloth,  
so is the delusion of the elephant, rope and snake:<sup>2</sup>  
as with water and wave, stone and statue.<sup>3</sup>  
so is the duality of the soul (*jīva*) and *Brahma*.<sup>1</sup>

There are two types of simile here, the first demonstrates that one element manifests in *samsāra* in diverse forms, and the second demonstrates that a single entity is seen to be different objects due to lack of discernment.

The first category of simile is that in which the object is a manifestation of an element. This type of simile demonstrates that everything in the phenomenal world is a limited manifestation of God which is the element from which all phenomena manifest. It is a type of simile which is best understood as representing the *bhedābheda* viewpoint that there is both identity and difference present in the relationship of the soul to God.

The second category of simile, the elephant the rope and the snake, is that in which one real object is mistaken for more than one thing. A traditional explanation of the similar rope and snake simile is 'Even as in a rope, there is the false conception of a snake, so also should the false nature of the *jīva* be understood'.<sup>2</sup> The implication of this category of simile is therefore that the lack of discernment causes the delusion that one thing, God, is two things, the soul and God. This type of simile is clearly *advaitic*, and not at all reconcilable at a philosophical level with the first category of simile given in this verse.

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1 *kanaka kuṣaka suta paṣa judāra,*  
*gaja raja bhujamga bhraṃma jaisā |*  
*jala taraṃga pāṃhaṃ pratimāṃ jyūṃ,*  
*brahma jīva duti aisā || 58.1.*

2 *Yogasikhopaniṣad, IV. 1-2. TYU.p.371.*

2 When I exist then You do not,  
now only You exist and I do not;  
water set in motion, a wave in the ocean,  
only water in water.<sup>1</sup>

In this simile the separate waves, which are like the *jīvas*, are seen by Raidās as real, until the mind is freed from its sense of 'I' and attains the realisation that waves are only a form of water in another form of water, the ocean.

Raidās's view on the nature of the relationship between the soul and God is not the same as that found in *advaita*. From an *advaita* viewpoint ornaments and waves have no real existence other than as forms of gold and water, because they are impermanent and parts of illusory *samsāra*. Whereas, for Raidās ornaments and waves, are as real in a phenomenal sense, as the elements from which they are constituted. However, Raidās seems to agree with the advaitic view that the soul and God are identical. Raidās's view is closer to that of the *bhedābheda* school, that the water and the wave are the same in essence but different in manifestation. However, Raidās clearly believes that there is also a total identity of the soul and God, which conflicts with the notion of the soul as only a part of God.

In Raidās's case, then, Barthwal's categorization of the Sants into followers of the *advaita* or *bhedābheda* schools cannot really apply. Because Raidās's view on the relationship between the soul and God does not fit clearly into the doctrines of any one philosophical school.

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1 *nirapati eka seja suṣa sūtā, supinaṃ bhayā bhiṣārī,*  
*achita rāja bahuta duṣa pāyau, sā gati bhaī hamārī, 57.1.*

2 *jaba haṃma hute tabaiṃ tuṃma nāṃhīṃ,*  
*aba tuṃma hau maiṃ nāṃhīṃ,*  
*saīla gavana kīyau lahari mahodadhi,*  
*jala kevala jala māṃhīṃ, 57.2.*

#### 4-3-2 The *mana*

Although the word *mana* is often translated as 'mind'. the sense of the word *mana* is not the same as the western concept of the mind. McLeod has suggested that *mana* corresponds in some instances to 'mind' in some to 'heart' and in some to 'soul'; but observes that 'perhaps the closest we can get is the word "psyche", but this too is inadequate and liable to mislead'.<sup>1</sup>

According to *sāṃkhya* philosophy, the *antaḥkarana*, the inner mental organ, consists of the *buddhi*, intellect, *ahaṃkāra*, ego, and the *manas*, the inner sense. The *manas* is then the sixth internal sense while the five senses, sight, sound, touch, smell and taste are the external senses.<sup>2</sup> Likewise in Vedānta the *antaḥkarana* is thought to be composed of the *buddhi*, intellect, the *ahaṃkāra*, ego, the *citta*, memory, and the *manas*, attention.<sup>3</sup>

The notion of the *manas* is therefore connected with attention and perception. This suggests that the *mana* could be regarded as in some senses analogous to consciousness itself, the self reflective sense that allows awareness of our own existence.

Two aspects of the *mana* are apparent in the usages of *mana* in Nānak, McLeod says 'the *mana* of unregenerate man is erratic and leads him into worldly attachment' but at the same time the '*mana* is something priceless, the treasury which contains all treasures, the abode of God Himself if man will but recognise it'.<sup>4</sup> Moreover, the final aim of Nānak's teachings is 'release from transmigration through the blending of the *mana* in a union with God, a union which transcends all human expression'.<sup>5</sup>

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1 GNSR p.180.

2 Atreya 1985, p.98.

3 Op.cit. p.134.

4 GNSR, p.181.

5 Op.cit. p.208.

The senses in which Raidās uses *mana* can be seen in the following examples, which make it evident that the two fold nature of *mana*, described by McLeod, is also apparent in the teachings of Raidās. It is both that part of the personality which becomes ensnared in the world, and that part which when directed towards the divine facilitates union with God.

Raidās regards the *mana* in the person who is under the sway of *māyā*, as corrupted by its contact with the five senses and its sensuality;

The five [senses] have ruined my *mana*.<sup>1</sup>

My *mana* is greedy for craving and anger.<sup>2</sup>

Raidās also views the *mana* of the person engrossed in *samsāra* as that of the seat of duality, and the very existence of the *mana* itself is dependent on its desire to maintain its association with the body.

He is a sage who has consumed the duality of the *mana*.<sup>3</sup>  
When the *mana* is erased, one no longer longs for a body.<sup>4</sup>

But the *mana* has its positive side and through spiritual awakening the *mana* can be transformed into a way of devotion to God. According to Raidās the *mana* can become both the worship of God itself, and the temple within which God is worshipped;

In the temple of the *mana*  
let incense be burnt,  
offer up to Rām  
the garland of love and affection.<sup>5</sup>  
Through the *mana* alone there is worship,  
through the *mana* alone incense [is offered],  
through the *mana* alone I serve  
the Quintessence of Spontaneity (*sahajasvarūpa*).<sup>6</sup>

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1 *ina paṃcana mero mana ju bigārio*, 88(AG)24.2.

2 *kāṃma krodha laṃpaṣa mana morā*, 89.1.

3 *so muni mana kī dubidhā khāi*, 1(AG)36.2.

4 *jaba mana miṣyau āsa nahīṃ tana kī*, 3.1.

5 *manasa maṃdira māhi dhūpa dhupāīai*,  
*prema prīti kau māli caḡhāīai*, 93.1.

6 *manahīṃ pūjā manahīṃ dhūpa*,  
*manahīṃ seūṃ sahaja sarūpa*. 39.3.

For Raidās, the ultimate aim is not just the redirection of the mind towards the divine, but its transformation into the divine. This is attained by the stilling of the *mana* which then becomes like still water and attains unity with the supreme spirit which Raidās has been shown to conceive of as resembling the ocean out of which the individual manifests.

When the *mana* is stilled why do you not realise?  
only the knower knows.<sup>1</sup>

When the mind has attained quiescence, then, like a river flowing into the ocean the individual *mana* attains absorption into the universal *mana*;

When the *mana* has merged into the ocean of Rām,  
then this cry [for release] is erased.<sup>2</sup>

A yogic aspect to Raidās's thoughts on the *mana* is also apparent when he says 'He who knows the *mana* becomes the seed (*bindu*)'.<sup>3</sup> Here the transformation of the *mana* into the *bindu*, the infinitesimal seed essence, is a yogic simile for union with the divine.

A key yogic term, frequently found in the works of the Nāths and Kabīr, for describing this transformation of the mind into 'para-mind' is *unmana*. However, there is only one instance of this term in Raidās, in a context where it clearly refers to the yogic notion of union with the divine when the individual mind passes through the tenth door of the body, the diamond doors, and attains union with the divine.

The supreme philosopher's stone is given by the guru,  
if it is written beforehand on the forehead,  
in the *unmana* state mind transforms mind,  
and the adamant doors are opened.<sup>4</sup>

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1 *mana thira hoī tau kāṃi na sūjhai,*  
*jāṃnaiṃ jāṃnanahārā,* 10.3.

2 *jaba mana milyau rāṇma sāgara sauṃ,*  
*taba yahu miṭi pukārā,* 3.2.

3 *je mana byaṃdai soī byaṃda,* 1.5.

4 *parama parasa guru bheṭṭai, pūraba likhata lilāṭa ||*  
*unamana mana mana hī mile, chuṭakata bajara kaāṭa, ||*  
32(AG)6.6.



#### 4.4 Raidās's view on the nature of the world

In Sant *vāṅī*s the world is depicted as a bewildering place in which the soul is entranced by *māyā* and drawn to an untimely death before it has had a chance to realise its true nature. For the Sants, and for Raidās, their interest in depicting the world was to show how liberation from the world might be attained, rather than in depicting the world in itself.

##### 4.4.1 The phenomenal world, *saṃsāra*

In the *vāṅī* of Raidās the phenomenal world, *saṃsāra*, is depicted as inherently transient in nature. This characteristic of *saṃsāra* is illustrated by contrasting it with the permanence of God in a simile based upon the fugitive dye of the safflower and the permanent dye of madder:

This world [*saṃsāra*] is just as impermanent,  
as saffron dye;  
my Rām's colour is permanent madder dye [*majīṭhal*],  
say Ravidās Chamar!<sup>1</sup>

It is evident that Raidās considers it to be the fate of all souls to be reborn in the world as long as they have not attained liberation. He says that life is only transitory and leads inevitably to destruction:

Each and everyone is destroyed,  
that the whole world knows.<sup>2</sup>

He also clearly accepts the notion of reincarnation for he indicates that the fate of the soul that fails to awaken during its life is to be again born into the world:

Once more [one will be reborn] in this dark age,  
whether you win or lose.<sup>3</sup>

Raidās describes *saṃsāra* as the ocean of the world in which the soul is helplessly drifting, 'You have become bewildered

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1 *jaisā raṅga kusambha kā, taisā ihu saṃsāru,*  
*mere ramīe raṅga majīṭa kā, kahu ravidāsa camāra, 78.5.*

2 *yekaiṃ aneka bigoīyā, tākūṃ jāṃnai saba saṃsāra, 32.6.*

3 *bahuri ihi kali lāla māṅhīṃ jīti bhāvai hāri, 77.2.*

in the poisonous waves of the ocean of *samsāra*',<sup>1</sup> and hence one of the most fundamental questions Raidās poses is 'How will I cross the threefold [ocean of] *samsāra*?'<sup>2</sup> Indeed, for Raidās 'to cross the ocean of *samsāra*' is clearly synonymous with attaining liberation:

I dwell in threefold births in dreadful fear of death,  
Wandering, I have roamed around without praising You,  
drunk on the wines of selfishness, pride, sensuality,  
amidst these pleasures I never crossed the uncrossable.<sup>3</sup>

Raidās stresses the difficulty of crossing over the ocean of *samsāra* by suggesting that even the notion of *samsāra* having a shore is unreal:

Every one wants to pass over  
[the ocean of *samsāra*]  
but neither far nor near shore [of the ocean] exists.<sup>4</sup>

He also believed in the universal Indian view that suffering is inherent in existence in *samsāra* which he describes as 'a limitless sickness':

O Govinda! The world ocean is a limitless sickness,  
in it neither this shore nor that can be discerned.<sup>5</sup>

For Raidās the soul can be liberated from suffering in *samsāra* by God's intervention and so in a *vinaya pada* Raidās pleads:

To Your frightened devotees sinking in the world ocean,  
grant the support of your hand.<sup>6</sup>

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1 *biṣama samsāra bhaulahari byākulata vai*, 23·2.

2 *tribidhi samsāra kavana bidhi tiribau*, 49·2.

3 *bibadhi jonīṃ bāsa, jaṅma kī agama trāsa |  
tumhāre bhajana bīna bhraṅmata phiryau ||  
mamitā ahaṃ biṣai madi mātau |  
imhiṃ suṣi kabahūṃ na dūtara tiryau*. 8·1.

4 *pāra gayā cāhai saba koī,  
duṃnuṃ uravāra pāra nahīṃ hoī*, 48·0

5 *gobyamde bhojala byādhi apārā,  
tāṃmaiṃ kachu sūjhata vāra na pārā*, 22·0.

6 *bhau būḍata bhaibhīta bhagata jana,  
kara avalaṅbaṅna dījai*, 19·4.

For Raidās the only remedy for the suffering of the soul in *samsāra* is contemplation of God, rather than worldly matters:

Believing in Your Name, I have abandoned self and other,  
let my mind be not fixed  
in worldly affairs (*samsārī dharmas*).<sup>1</sup>

Here there is a clear opposition between the mind's fixation on, '*samsārī dharmas*', or 'worldly affairs' and the contemplation of God through recollection of His Name.

In one instance Raidās says that he is 'Distressed in the the delusion (*prapañca*) of *samsāra*, O Supreme Bliss!'.<sup>2</sup> The senses of the word *prapañca* include both the notions of the phenomenal world as a manifestation of the five elements and the three *guṇas*, and the notion of deception or delusion.

#### 4.4.2 The concept of *māyā*

The deception of *māyā* has led the world astray,  
so fever burns in the body,  
Raidās says, O tongue chant Rām!  
*māyā* never remains the companion of anyone.<sup>3</sup>

Evidently for Raidās *māyā* is the cause of human suffering, the force which leads the devotee astray and causes them to forget their true nature.

It is of note that Raidās also refers to the force which leads one astray in some instances by the Śaivite term *śakti* rather than *māyā*<sup>4</sup> 'In love with *śakti* one embraces the beloved, in each and every place one sports'.<sup>5</sup> Followers of the Śaivite schools hold that the phenomenal world as essentially real, the embodiment of *śakti* the consort of Śiva, whereas followers of the Vedantic schools hold that the phenomenal world is essentially unreal, an illusion created by Viṣṇu.

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1 *tumhārī nāṃva besāsa, chāḍī maiṃ āṃṇa kī āsa,*  
*samsārī dharama merau mana na dhījai, 8.2.*

2 *samsāra parapañca maiṃ byākula paramāṇandā, 75.1.*

3 *jhūṭhī māyā jaga ḍahakāyā, tau tani tāpa dahai re,*  
*kahai raidāsa rāṃṇa japi rasanāṃ,*  
*māyā kāhū kai saṃgi na rahai re. 49.4.*

4 Cf. Callewaert 1978, p.314. for similar usages in Rajab.

5 *sakati saneha iṣṭa aṃgi lāvai, asthali asthali ṣelai, 15.2.*

The Sants resolved this conflict by viewing the world as real, the manifestation of God, and by identifying *māyā* not with the world itself, but the force of delusion which leads to separation from God.

Raidās frequently depicts *māyā* as the goddess of delusion who has beguiled the world and led it astray:

Viṭṭhala stop, stop Your *māyā* devouring the world!  
She has such great power, she has enslaved all,  
She has led gods, men, and sages astray'.  
Child, old woman, very beautiful maiden,  
she assumes diverse guises:  
yogīs, renunciates, ascetics, sannyāsīs, wise men,  
none of them survives'.  
She conqueres every realm of all the worlds in the universe,  
in this way let her power be known.<sup>1</sup>

He attributes his own lack of discernment to his having been sold, like a slave, into the hands of the personified *māyā*:

O God! What do I know? O God! What do I know?  
My mind has been sold into the hand of *māyā*.<sup>2</sup>

He also describes the suffering of the soul under the sway of *māyā* as so dreadful that even the body wastes away:

I have become just as utterly emaciated,  
in the sway of suffering in *māyā*,  
as one whose Lord is in a foreign city.<sup>3</sup>

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1 *baraji ho baraji bīṭhuke, māyā jagu ṣāyā,*  
*mahā prabala sabahī basi kīye,*  
*sura nara muni bharamāyā. 38.0.*  
*bālaka bṛdhi taruni ati suṃdarai,*  
*nāṃnāṃ bheṣa baṃnāvai,*  
*jogī jāti tapī sinyāsī,*  
*paṃḍita rahaṇa na pāvai, 38.1.*  
*ṣaṇḍa brahmaṇḍa loka saba jīte,*  
*ihim bidhi teja janāvai, 38.3.*

2 *maiṃ kā jāṃnaṃ deva maiṃ kā jāṃnaṃ deva,*  
*mana māyā kai hāthi bikāṃnaṃ, 88.0.*

3 *bhae ati chīna ṣeda māyā basa jasa,*  
*tina tāta para nagari hatai tasa. 71.2.*

Raidās also depicts *māyā* as a venomous serpentess whose bite causes suffering in living beings:

O Keśava! Your *māyā* is so dreadful,  
that my state of mind has become distressed.  
The terrifying serpentess [of *māyā*] has venomous fangs,  
and she holds me firm in her jaws in her lovely guise,  
Seeing the honey, one babbles in distress,  
due to greed one pays no heed to death.<sup>1</sup>

Raidās teaches that *māyā* draws the soul into an untimely death before it has had a chance to awaken to its true nature.

#### 4.4.3 Death

In Raidās's view 'this world is a transitory abode',<sup>2</sup> and he warns of the inevitability of death on numerous occasions:

2 The five companions [the senses]  
have met together to torment beings,  
they cannot go unless renunciation drives them out;  
they devour sons, class, family, kinsfolk, and wives,  
in all ten directions death hangs over their heads.<sup>3</sup>

The days which come will pass away again,  
we must depart, there is no abiding for ever;  
our companions are going and we must go too,  
the journey is long and death hangs over our heads.<sup>4</sup>

For Raidās death was the end of the soul's chance to awaken to its true nature, and realise that the world was ultimately unreal:

Why are you sleeping O fool wake up!  
Did you think that life in this world was real?.<sup>5</sup>

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1 *kesave bikaṣa māyā tora tāthai bikala gati mati mora* 37.0.  
*subiṣa ḡasana karāla ahi, muṣa grasita suḡhila subheṣa,*  
*niraṣi māṃṣī bakai byākula, lobha kāla na deṣa,* 37.1.

2 *dunīā phana khāne* 64(AG) 26.3.

3 *paṃca saṃḡī mili pīḡiyau prāṃniyaum,*  
*jāi na sakaum bairāga bhāgā ,*  
*putra baraga kulā baṃdha te bhārjyā bhaṣai,*  
*dasaum disā siri kāla lāgā.* 85.2.

4 *jo dina āvahi so dina jāhī ||*  
*karanā kūca rahanu thiru nāhī ||*  
*saṃgu calata hai hama bhī calanā ||*  
*dūri gavanu sira ūpari maranā ||||*

5 *kiā tū soiā jāgu iānā ||*  
*tai jīvanu jagi sacu kari jānā ||rahau||* 64(AG)26.1/0.

He stresses that if the soul does not awaken during life itself it will repent when it is born again into *samsāra*:

Infatuated with joy, one revels like a fool,  
but in the end the mind shall feel regret.<sup>1</sup>

Say, O Raidās, realise, O foolish fellow,  
when the life breath has gone, you shall repent.<sup>2</sup>

In Raidās's view liberation attained during life is superior to liberation attained after death:

Liberation after death is an abode in Vaikuṅṭha,  
[liberation] while living is finding the fame [of Hari].<sup>3</sup>

Liberation after death is limited, an abode in Vaikuṅṭha, the heavenly realm of Viṣṇu, but, liberation while living is total liberation, total absorption into God. For this reason when Raidās says 'Die in such a way that there is no need to die again'<sup>4</sup> he is referring to the notion of dying to the world before the actual physical death of the body. Those who have attained this state are called 'the liberated while living'<sup>5</sup> and Raidās speaks of such devotees as the followers of the highest renunciation:

Raidās says, this is the supreme renunciation,  
O lucky one, why do you not chant the name of Rām?  
The wise churn the curds for the sake of the ghee,  
the liberated while living are in perpetual nirvana.<sup>6</sup>

The simile of churning curds for ghee represents the process by which 'the liberated while living' are able to discern in *samsāra* the immanence of God and attain nirvana.

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1 *hoi rasa lubadha ramaiṃ yaṃ mūriṣa,  
mana pachitāvai nyāṃṇi re.* 52.1.

2 *kahi raidās saṃjhi re mugadha nara,  
prāṇṇa gaye puchaitaihai re.* 94.3.

3 *mūvāṃ mukuti baikuṅṭhāṃ bāsā,  
jīvata ihaṃ jasa pāvai re,* 67.2.

4 *aisai maraṃ jaisai bahuri na maranāṃ.* 62.1.

5 Cf. ORC p. 252-5 regarding the concept of *jīvanamukti*.

6 *kahai raidāsa yahu parama bairāga,  
rāṇṇa nāṇṇa kina japahu sabhāga,  
ghrita kārani dadhi mathai sayāṇṇa,  
jīvata mukti sadā nirabāṇṇa.* 1.6

#### 4.5 Pathways to liberation

For Raidās human life is above all a unique opportunity to attain liberation from existence in *samsāra*. Indeed, Raidās teaches that anyone may find the path to liberation if they accept the guidance of the guru and whilst abiding in the fellowship of like minded men develop devotion to God.

##### 4.5.1 The guru

In Raidās, as in other Sants, the role of the guru is vital to the spiritual development of the devotee. In what was essentially an oral tradition it was through the guru that traditional teachings were handed down and the devotee was allowed access to any hidden teachings known only to the initiated.<sup>1</sup> The guru is often referred to in Sant literature as the Satguru, the True Guru,<sup>2</sup> however, Raidās makes little use of this term, preferring generally to refer to the guru simply as *guru*.<sup>3</sup>

When Raidās speaks of the guru, he is not referring to a human being, but to the divine guru. For Raidās the guru is God, and the inner manifestation of God as guide, and the only guru that should be taken is the ultimate guru 'I follow this guru, so that I shall need no more to follow a guru again,'<sup>4</sup> Two main conceptions of the guru, as God and guide, are well illustrated by two references to the Satguru.

Mādhava is the Satguru,  
all the [people of the] world are his disciples,  
but now we are separated and reunion is hard to attain.<sup>5</sup>

Through the wisdom of the Satguru  
the Sants know the God of the gods.<sup>6</sup>

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1 See Vaudeville, 1974, p.136.

2 Loc.cit.

3 Three instances 70.3, 80.2, 96.1. The first appears to be in a proverb:

'Whoever arrived riding on two horses at once?  
The Satguru cries out aloud'.70.3

4 *so gura karaṃ ju bahuri na karanāṃ*, 62.1

5 *mādhau satagura saba jaga celā,*  
*iba ke bichure milana duhelā*, 80.2

6 *satuguru giāna jānai saṃta devādeva*, 96.1

In relation to the world, the macrocosm, God is conceived of as the Satguru, the True Preceptor of all the world, and in the microcosm of man, the Guru is conceived of as the inner guide which is the expression of God in man.

In Kabīr and Nānak the notion of the *sabada*, the word of God, is seen as the revelation of God within the soul, through which the truth is known and liberation attained.<sup>1</sup> For Raidās it is however the *vacana*, the 'speech, utterance, or promise', of the guru which is invested with the quality of absolute truth, and through which the soul gains release from *samsāra*:

Raidās says, only the *vacanas* of the guru are true.<sup>2</sup>

Raidās says, the *vacanas* of the guru,  
cut the snare of birth.<sup>3</sup>

Raidās says, O Raghunātha listen to my petition!  
Through the grace of the guru have mercy on me.<sup>4</sup>

The guru is thus of paramount importance to Raidās.<sup>5</sup> He believes that the experience of meeting the guru is greater than *japa*, chanting, or *tapas*, austerities, and it is essential to have the guru as one's guide in order to attain liberation. For it is the guru alone who can give the philosopher's stone, which is the experience of union with God:

The guru's wisdom is the greatest of all austerities.<sup>6</sup>

Without the guru as the helmsman,  
one drifts and does not reach the shore.<sup>7</sup>

The supreme philosopher's stone is given by the guru.<sup>8</sup>

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1 On the concept of *sabda* see GNSR, p.191-4.

2 *kahai raidāsa sati bacana gura ke*, 77.3.

3 *kahai raidāsa vacana gura ke,*  
*kāṭe jaṃma ke pāsī re*, MS A 67.3.

4 *baṃdata raidāsa raghūnātha suni bīnatī,*  
*gura prasādi kripā karau merī*, 86.2.

5 However, the stress placed on the guru is greater in the AG *vāṇī* of Raidās than it is in the Rajasthani *vāṇī*. See section 5.2.3 p.152.

6 *tapana tapu gura giāna*, 44(AG)7.4.

7 *bīna gura karaṃpadhāra ḡolai na lāgai tīra*, 83.3.

8 *parama parasa guru bheṭīai*, 32(AG)6.6.



#### 4.5.2 Devotion

Devotion, *bhagati* or *bhakti*, is a fundamental element in the teachings of Raidās and he often dwells on the need for the devotee to distinguish what true devotion really is. For him true devotion is not the outward practices which typify the behaviour of seekers after God, but an inner relationship with God. Four *padas* take as their theme the clarification of the nature of true devotion,<sup>1</sup> and in *pada* 18 Raidās's view on the nature of devotion is clearly depicted.

refrain Devotion is like this, listen O Brothers!

When devotion comes then pride departs.

- 1 What is the point of singing and dancing?  
What is the point of having performed austerities?  
What is the point if one washes the feet?  
If one has not recognised the supreme reality.
- 2 What is the point of shaving one's head,  
and having performed many vows and pilgrimages?  
If the master, slave, devotee, and servant;  
have not recognised the supreme reality.
- 3 Raidās says, devotion to you is hard to find,  
only he whose fortune is great finds it;  
renouncing pride, effacing the sense of self and other,  
becoming as an ant, he picks and eats.<sup>2</sup>

For Raidās devotion does not lie in external practices, for these are pointless unless matched by the development of the relationship between the soul and God. This is only found by one who has conquered pride, the sense of ego, and transcended the distinction between self and other. Raidās uses the example of the ant to show what true devotion is like, for the devotee must sift as carefully through *saṃsāra* to find within it the divine, as an ant sifts through sand to find the grains of sugar in it.

The devotional relationship that exists between the soul and God is for Raidās characterised by love. It is the mutual love of the devotee for God and God for the devotee.

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1 See *padas* 15, 16, 17, 18.

2 For text see *pada* 18, pp.196-7.

He openly speaks of his desire for such a mutual love to exist between himself and God:

If You see me, and I see You,  
then there is mutual love,  
but if You see me, and I do not see You,  
then in this state of mind all awareness is lost.<sup>1</sup>

Raidās refers to *prema bhagati* 'loving devotion', or, 'the devotion of love' in two instances.<sup>2</sup> Without loving devotion he says that there is only *kanikā*, 'fragmentary, or scattered', contemplation of God:

But if there is no loving devotion in the heart,  
that's why concentration becomes scattered.<sup>3</sup>

However, when loving devotion is present then the bond that is created between the soul and God is as much a tie that binds the beloved to the lover, God to the soul, as it ties the lover to the beloved. Indeed it is clear that Raidās believes that his love for God places Him under an obligation to Raidās to reciprocate his love:

Though You have bound me in the snare of delusion,  
still I have bound You with the rope of love,  
You may try to free Yourself,  
I have freed myself through loving You.<sup>4</sup>

The main environment in which devotional religion was practised seems to have been the gathering of devotees sometimes referred to as *satsaṅgas*, the assemblies of the pure. A vivid description of such an assembly is given in PV 73:

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1 *tūṃ mohi deṣai hama tohi deṣauṃ,*  
*prīti paraspara hoī,*  
*tūṃ mohi deṣai hama tohi na deṣauṃ,*  
*ihi mati saba budhi ṣoī, 12.1.*

2 See 32.7, 67.1.

3 *prema bhagati aṃtaragati nāṃhīṃ,*  
*tāthaiṃ dhyāṃna kanikā re, 67.1.*

4 *taiṃ hama bāṃdhe moha phāsi maiṃ,*  
*hama tūṃ prema jevariya bāṃdhyau,*  
*apanai chūṣana ko jatanu karau,*  
*hama chūṣe tūṃ ārādhyau, 51.2.*

- R. On this day I am a sacrifice,  
to my home have come the beloved of Rām.
- 1 Courtyard, compound, and house have become sanctified,  
the servants of Hari sit and sing of the fame of Hari.
  - 2 I perform prostrations and wash their feet,  
and offer body, mind, and fortune to the devotees.
  - 3 They tell the tales and consider their meaning,  
they themselves pass over [the ocean of *samsāra*],  
and cause others to pass over too;
  - 3 Raidās says, through meeting with the servants of God,  
the bonds of birth after birth are cut<sup>1</sup>.

From this *pada* it can be seen that devotional meetings were sometimes held in homes, rather than at temples or sacred sites and involved the gathering together of devotees.<sup>2</sup> Three kinds of activities which took place at these meetings are mentioned. First, singing devotional songs, singing the fame of Hari. Whether this represented a specific form of song is not clear, but presumably the singing of *padas* such as those in the *vāṇī* of Raidās would have constituted singing the fame of Hari. Second, the honouring of the devotees, which is described as performed through prostrations, washing of the feet and the dedication of mind, body, and material offerings. Third, the recounting of tales, and the considering of their meaning, which is the exposition by the recounters of the inner meanings of the tales of the deeds of God.

'I accepted love, I knew the joy of love,  
I performed the ninefold ways of devotion'.<sup>3</sup>

The 'ninefold ways of devotion' are first mentioned in the *Bhāgavata Purāṇa*.<sup>2</sup> This reference to 'Ninefold Devotion' in Raidās shows that at some time such a schema became accepted in the traditions that transmitted the Raidās *vāṇī*. However, it is questionable whether the earlier levels in the Raidās tradition also accepted this schema.

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1 For text see *pada* 73, p. 304.

2 The term used to denote 'devotee' in *antarā* 3 is in MS M: *bhagatas*, in MSS CJIU: Sants, and in MS H: *sādhas*.

3 *hama māṇṇauṃ prema prema rasa jāṇyaṃ,*  
*naumbidhi bhagatī karāī,* 5.4

4 Cf. *Bhāgavata Purāṇa* 7/5/23 *śravaṇaṃkīratanaṃviṣṇoḥ*  
*smaraṇaṃpādasevanamarcanaṃvandanamdāsyamaṣakhyamātmanivedanaṃ*

The description of devotion which is most typical of Raidās is found in *pada* 86. Moreover, this *pada* is found even in the earliest source, the FM, and therefore must represent a form of devotion advocated from a very early period in the Raidās tradition.

refrain O let my love for Gopāla not decrease!  
I have paid a very high price,  
giving my body in exchange.

1 I remember [You] in mind, I see [You] with my eyes,  
I fill my ears with the virtues of the tales of Hari;  
I make my mind a bee, and hold Your feet in my heart,  
I drink with my tongue the nectar of Rām.

2 Without the company of the pure, love does not arise,  
without love how could there be devotion for You?  
Raidās says, O Raghunātha! listen to my petition!  
Through the grace of the guru have mercy on me.<sup>2</sup>

This indicates that for Raidās devotion involved the total dedication to God of both mind and body. The fixing of contemplation, sight, sound, and mind upon God is prescribed in order to taste with the tongue the essence of God. Keeping company with the pure, the *sādhs*, is enjoined in order for love, *bhāva*, to arise which allowed devotion to exist, and through the grace of the guru, causing God to be merciful to the devotee.

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1 For variations in the form of address used for God in this *pada* see Chapter 6 *pada* 86 on p.329.

2 *pada* 86 p.328.

*merī prīti gopāla suṃ jini ghaṭai ho,*  
*maiṃ ṣarī mahāṅgī laī tana saṭai ho. ṭeka.*  
*hiradai sumiraṅṅa karūṃ, naiṅṅa ālokanā,*  
*śravaṇai hari kathā pūri rāṣū,*  
*mana madhukara karaṃ, caranāṃ cita dharaṃ,*  
*rāṅṅa rasāṅṅa rasanāṃ cāṣaṃ.*  
*sādha saṅgati bināṃ bhāva nahīṃ ūpajai,*  
*bhāva bina bhagati kyaṃ hoi terī,*  
*baṅdata raidāsa raghunātha suni bīnatī,*  
*gura prasādi kripā karau merī.*

#### 4.5.3 The Destruction of Error, *bhrama vidhānsana*

In the *vāṇī* of Raidās there is a clear rejection of the orthodox Hindu practice of image worship. In *pada* 49 speaking of those who worship images Raidās says:

[They who] pluck leaves and perform *pūjā*,  
say He has crossed over and causes others to cross over,  
but if the supreme God dwells in the *mūrti*,  
then it should float on the water!<sup>1</sup>

Here Raidās employs the various levels of the meaning of the verb *ḥiraṇ-*, 'to cross over, or to float across'. Thus, Raidās sings, how can an image, an inanimate *mūrti*, be the Liberator? For if it could cause men to float over the ocean of *saṃsāra* they surely it itself should be able to float on water.<sup>2</sup>

Moreover, for Raidās it is also impossible to find anything in the external world fit to be offered to God:

refrain How can I offer worship to Rām?

I cannot find any perfect fruits or flowers.

- 1 For the milk is defiled by the calf at the udder,  
the flowers are polluted by the bee  
and the the water by the fish.
- 2 The serpent has coiled around the sandal-wood,  
the poison and nectar both are mixed together.<sup>3</sup>

For Raidās, the only true way to worship God is through internalised devotion, with the mind itself as the offering to God. Hence, Raidās continues in this *pada*:

- 3 Through the mind alone there is worship,  
through the mind alone the incense [is offered],  
through the mind alone I serve  
the Quintessence of Spontaneity (*sahajasvarūpa*).<sup>4</sup>

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1 *pāṭī toḍai pūjā racāvai, tārāṇa tirāṇa kahai re,*  
*mūراتi māṇḥīṇ basai paramesvara,*  
*tau pāṇḥīṇ māṇḥīṇ tirai re. 49.1.*

2 This *pada* may also be related to the hagiographic episode of the contest of the *śālagrāmas*, see p.42.

3 *rāmmahīṇ pūjā kahā caḍāṇūṇ,*  
*phala aru phūla anūpa na pāṇuṇ, ḥeka.*  
*thanahara dūdha ju bacha juḥhāryau,*  
*pahupa bhāṇvara jala mīṇna biḥāryau. 39.1.*  
*maliyāgara bhedhiya bhuvāṅgā,*  
*biḥa aṇṇṇta doū ekai saṅgā. 39.2.*

4 *manahīṇ pūjā manahīṇ dhūpa,*  
*manahīṇ seūṇ sahaja sarūpa. 39.3.*

#### 4-5-3 The Contemplation of the Name, *nāma sumirana*

The main technique advocated in the *vāṇī* of Raidās in order to attain union with God is *nāma sumirana*, 'the contemplation, remembrance, or recollection of the Name'. This practice is also highly praised by all Sants; Gurū Nānak in particular saw it as the only way to attain union with God.

Raidās never uses the term *nāma sumirana* itself but on one occasion he refers to *rāma sumirana*. This is in an allegory where the delusion of *māyā* is compared to the bite of a venomous serpent. Raidās says that *nāma sumirana* awakens the soul, just as *nāgadamanī*, a Himalayan herb, lifts the fever from a snake bite.

Remembering Rām  
is the [true] pill of the *nāgadamanī* root.<sup>1</sup>

He more often refers to *rāṇma japana* the 'chanting or repetition of [the Name] Rām'. He asserts that the power of chanting Rām is such that it frees the soul from the cycle of transmigration, and that the fact that the Sants have been liberated through this practice is testimony to its efficacy:

Raidās says, chant 'Rām' brother!  
The Sants give witness that I need return no more.<sup>2</sup>

In two instances it is clear that when he refers to 'chanting Rām' he is referring to the voiced utterance of the name Rām, for he uses the phrase 'O tongue chant Rām!'.<sup>3</sup> Moreover, despite the importance of the *ajapa japa*, 'the unuttered chant', in Sant literature this phrase never occurs in any of the *padas* in this collection, even in the yogic context of *pada* 62.

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1 *nāgadavaṇi jarajarī rāṇma sumiraṇṇa barī*, 23·4

2 *kahai raidāsa rāṇma japi bhāī*,  
*saṃta sāṣi de bahuri na āṇūṇ*, 76·2.

3 See 49·4, 67·3, and in MS U in 76·2.

4-5-5 The Yoga of the Contemplation of the Word *suratīśabdayoga*

A second technique for attaining salvation found in the *vāṇī* of Raidās is that which has been called, *suratīśabda yoga*, 'The yoga of the contemplation of the word'. This *sādhana* involves the subtle channels, *nāḍīs*, conceived of in yogic teachings as existing within the subtle body. Through this practice the *sādhaka* attains a state of absorption within which the unstruck sound, the *anāhata nāda*, is experienced and the union with God is attained within the sphere of the void, the *śūnya maṇḍala*. It is a practice which is closely identified with the Nāths and is often described in their *vāṇīs* as well as in Rajasthani and Eastern Sant *vāṇīs*.

One *pada* in the *vāṇī* of Raidās, contains a complete description of this form of *sādhana*.

refrain I meditate thus upon Banavārī,

I fix my mind and breath in the *suṣumnā nāḍī*.

- 1 I chant this chant,  
so that I shall need no more to chant again,  
I practise this austerity,  
so that I shall need no more to practise austerity,  
I follow this guru,  
so that I shall need no more to follow a guru again,  
I die like this,  
so that I shall need no more to die again.
- 2 I invert the flow of the Ganges,  
I make it flow into the Jamuna,  
without water I come and practise meditation (*saṃyama*),  
let my eyes be overflowing,  
I behold the orb of light (*biṃba*),  
I contemplate only the light I have no other conceptions.
- 3 After the soul (*jīva*) has left the body,  
it enters that abode,  
where it is immersed in the unstruck sound,  
the transcendent word;  
he upon whom He is merciful,  
is he who really knows,  
but how can the dumb describe sugar?
- 4 My dwelling is in the Sphere of the Void (*śūnyamaṇḍala*),  
that is why, O soul, I abide in detachment (*udāsā*),  
Raidās says, I meditate on Niramjana,  
for if I enter into his abode,  
I shall need no more to return again.<sup>1</sup>

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1 For text see *pada* 62, pp.281-2.

The theme of this *pada* is how to meditate upon Banavārī. The epithet *banavārī*, 'the forest-one', is normally applied to Kṛṣṇa, and refers to him in his form as the flute-playing cowherd of the forests of Braj. The yogic context of the *pada* is firmly established in the refrain where it is said that one should meditate with the mind and breath fixed in the *suṣumnā nāḍī*, the central subtle vein of the body.

The role of the subtle channels in the *sādhana* is also explicit in *antarā* 2 where it is said; 'I invert the flow of the Ganges, I make it flow into the Jamuna, without water I come and practise meditation (*saṁyama*)'. Here the Ganges is a synonym for the *iḍā*, and the Jamuna for the *piṅgalā nāḍī*. The term *saṁyama* is also employed here. This is a yogic term which refers to the last three stages in meditation, *dhāraṇa*, fixed concentration, *dhyāna*, absorption, and *samādhi*, deep trance. The *sādhaka* is enjoined to gaze upon the *bimba*, the disc of the sun or moon, and by listening to the unstruck sound attain the state which is described as attaining a dwelling in the *sūnya maṇḍala* 'the sphere of emptiness', which is itself a synonym for *samādhi*.

The presence of this *pada*, and others containing references to yogic practices,<sup>1</sup> in the Rajasthanī corpus of the Raidās *vāṇī* raises the important question of why such references to *suratīśabda yoga* are found in the Rajasthanī *vāṇī* of Raidās, but not in the Panjabi tradition of Raidās's *vāṇī*? The answer to this appears to relate to the differing attitudes towards the Nāths of Dādū and his followers, and of Nānak and the Sikhs.<sup>2</sup>

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1 Cf. 1.4/5, 2.3, 5.3, 45, etc.

2 See 5.1.3-4 pp.146-8.



#### 4-6 The Experience

Raidās describes the experience of union with God in a number of *padas*. The main terms by which he refers to this state are examined below. It is evident that all of these terms stand for the antithesis to the state of *dubidha*, duality, which is the normal state in which the soul exists. For Raidās in the experience of union with God duality is totally dispelled when the devotee and God become one.

#### 4-6-1 The vision, *darśana*

In the teachings of Raidās *darśana* is seen as one of the goals of devotion for the vision of God is seen as a confirmation of God's love for the devotee. In one *viraha pada* Raidās speaks in the voice of a *gopī* who is telling of her desire to behold her beloved, from whom she is separated. It is evident here that Raidās is stressing how life is unbearable without a vision of God:

You are my wise Lord, my master,  
and I am your servant and your slave;  
Raidās says, this alone is my worry,  
how should I live, my love, unless You appear?¹

The above *pada* has a fairly high proportion of Perso-Arabic words. In another such *pada* Raidās appeals for a vision of God using the word *dīdāra*, which is a synonym of *darśana*.

This body's state is broken down and bad,  
my heart is bad, there are so many worries;  
The servant Raidās wanders astray,  
O Lord, grant me your vision now!²

Another context in which the concept of 'vision' is important is the dispelling of error. It is through vision that Raidās believes the illusion of duality can be dispelled:

- 
- 1 *tūṃ dāṃnāṃ sāmī sāhiba merā,*  
*ṣijamatigāra baṃdā maiṃ terā,*  
*kahai raidāsa aṃdesā yehī,*  
*bina darasana kyaum jīvai ho sanehī. 66-3.*
- 2 *yahu tana hasta ṣasta ṣarāba ṣātira aṃdesā bisiyāra,*  
*raidāsa dāsahī ḡola sāhiba dehu aba dīdāra. 35-3.*

Mādhava! Why does delusion not disappear,  
so that the nature [bhāva] of duality may be seen.<sup>1</sup>

Such a usage is clearly distinct from those in the former *padas* quoted. However, the common element is the notion that it is the vision, of the personified God, or of the true nature of reality, that brings relief from the suffering of life in *samsāra*.

#### 4.6.3 The supreme state *paramapada*

One of the terms that Raidās uses to describe the ultimate state is *parama pada*, which literally means 'The supreme step, footprint, dwelling place, or state'.<sup>2</sup> It is the state in which God dwells, and in one instance he describes it as the far shore, the shore that lies beyond the ocean of *samsāra*:

Murāri is in the supreme state on the far shore,  
there the self revels in Banavārī.<sup>3</sup>

This supreme state is attained through renouncing both desire and freedom from desire, and when this state is attained then one realises that there is nothing which exists separate from God:

If one abandons longing and freedom from longing  
in the supreme state,  
then one makes bliss become reality,  
Raidās says, that which you call other,  
is right now in itself the supreme reality.<sup>4</sup>

Here the term, *parama tata*, 'The supreme reality, or element' also occurs, which is another term which refers to the supreme reality in which everything is realised to be identical with God.

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1 *mādhau bhraṇṇa kaisai na bilāi,*  
*tāthaiṃ dutī bhāva darasāi.* 58.0.

2 The term *paramapada* has been used since Vedic times and is related to the notion of the three steps by which Viṣṇu creates the universe. cf. O'Flaherty, 1981, p.226.

3 *pāra paraṇṇa pada maṃjhi murārī,*  
*tāmaiṃ āpa ramaiṃ banavārī,* 48.2.

4 *chāḍai āsa nirāsa paraṇṇa pada, taba suṣa satya kari hoī,*  
*kahai raidāsa jāsaṃṃ aura kahata haiṃ*  
*paraṇṇa tata aba soī.* 3.4.

#### 4.6.3 Direct experience, *anabhai*

Another term used by Raidās to describe the supreme state of realisation is *anabhai*. *Anabhai* as a technical term refers to the state in which there is direct experience of union with the supreme spirit, the transpersonal experience.<sup>1</sup> Raidās says of this state that it transcends the duality of *saṃsāra* and nirvana, for he says that in the *anabhai* state, poison and nectar, are realised to be the same, the symbol of 'poison' standing for the sensual pleasures of *saṃsāra*, and the the symbol of *amṛita*, 'the nectar of immortality', standing for the state of nirvana.

Moreover, in the state of *anabhai* he speaks of there being a total union with God in which no perception of the sense of a separate self remains:

Through the grace of the guru experience in the mind,  
that poison and nectar shall flow as one;  
Raidās says, having effaced the sense of self and other,  
then you shall find that abode.<sup>2</sup>

From this it is evident that when the state of *anabhai* is attained then there is no longer any sense of the separation of anything from God. For when the sense of the existence of the self is effaced then the devotee no longer experiences the phenomenal world but instead has direct experience of oneness with the supreme spirit.

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1 In the 94 *padas* of Raidās in the Rajasthani MSS it is found in 8 instances. Dādū uses it 17 times in some 2453 *sākhīs* but only once in 443 *padas*; Kabīr uses this term three times in all the works attributed to him, and Nāmdev twice.<sup>1</sup> Clearly then Raidās uses this term comparatively more often than the other Sants mentioned, which suggests it had special significance for him. See *Nirguṇ bhakti sāgara*, Callewaert & Beeck, forthcoming.

2 *gura parasādi bhai anabhai mati,*  
*biṣa aṃṃrita saṃmi dhyāvaigā,*  
*kahai raidāsa meḥi āpa para,*  
*taba vā ḥhaurahi pāvaigā. 14.2.*

#### 4.6.4 The concept of *sahaja*

*Sahaja* is the main term which Raidās uses to refer to the supreme state in which duality is dispelled and union with God is attained. In order to understand how Raidās uses this term it is important to see it in its historical context. *Sahaja*, which means literally 'born together', has been an important term since the time of Vajrayana Buddhism towards the end of the first millenium. In the Dohākoṣa of Saraha *sahaja* is described in this way:

In *sahaja* there is no duality, it is perfect like the sky, the intuition of this ultimate truth, destroys all attachment, it shines through the darkness of attachment, like a full moon in the sky.<sup>1</sup>

The concept of being in the *sahaja* state was also important in the teachings of the Nāths. Gorakhnāth speaks of meeting God, The Indestructible, through having attained the *sahaja* nature:

God, temple and Kāśī are within the fortress of the body,  
through the *sahaja* state one meets the Indestructible.<sup>2</sup>

Kabīr also makes numerous references to *sahaja*. For Kabīr *sahaja* is the supreme state in *suratīśabdayoga*, in which one attains union with God and it is in within the *sahaja* void that one meets the *satguru*:

If one keeps in equilibrium in the *baṅkanāli*,  
then there is neither coming nor going;  
Kabir says, the waves of sound manifest,  
through the *sahaja* you will meet with him.<sup>3</sup>

He who has tasted the *rasa* in the *sahaja śūnya*,  
has gained awareness from the Satguru;  
Kabīr the servant! Intoxicated in this *rasa*,  
nevermore shall awareness depart!<sup>4</sup>

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1 ORC p.82.

2 *kāyā gaḍha bhīṃtari deva dehurā kāśī,*  
*sahaja subhāī milai abināsī ||2|| (GB p.116).*

3 *baṅkanāli je saṅmi kari rāṣai, tau āvāgamana na hoī |*  
*kahai kabīra suni lahari pragaḍi, sahaḍi milaigā soī ||*  
KG *gaṛī* 175.

4 *sahaja suṅmi meṅ jini rasa cāṣyā, satagura tahiṅ sudhi pāī,*  
*dāsa kabīra ihi rasi mātā, kabahūṅ uchaki na jāī.*  
KG *gaṛī* 74.

It is thus clear that the notion of *sahaja* was of great importance to Buddhists, Nāths and Sants alike. It is however a word which is difficult to define, for it refers to a state which transcends conventional thought. In his study of the Buddhist Siddhas, Nāths and Sants Dasgupta characterised the *sahaja* as the 'non-dual state' and said in regard to it:

This state of *sahaja* is to be attained through the final arrest of the functions of the mind, and this *sahaja* is the state of vacuity and hence is often called the *sūni sahaja*. This *sahaja* is a non-dual state of supreme bliss *sukha* or *mahāsukha*.<sup>1</sup>

In McLeod's study of Nānak he characterised the *sahaja* as 'The ineffable radiance' and noted that:

Of all the terms used by Guru Nānak in his effort to communicate something of the meaning of the experience the most common is *sahaja*, the ineffable radiance beyond the *dasam duār*.<sup>2</sup>

The most succinct modern attempt to characterise the *sahaja* has been made by Guenther in his work on the Buddhist Saint Saraha. He says of *sahaja* that:

Essentially it refers to the spontaneity and totality of the experience in which the opposites such as transcendence and immanence, subject and object, the noumenal and the phenomenal indivisibly blend.<sup>3</sup>

A definition of *sahaja* directly relevant to Raidās is found in the earliest of the *ṭīkā* on the *Bījak* of Kabīr which probably provides the fullest definition of *sahaja* in the works of the Sants:

*Sahaja* bliss is freedom from duality, it is untouched by the five senses, in it sensuality and desire are effaced, attributes [*guṇa*] are destroyed, and there is the sense of the One God in the heart; that is what is called *sahaja*.<sup>4</sup>

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1 ORC pp.361-2.

2 GNSR p.227.

3 Guenther 1973, pp.9-10.

4 *sahaja sukha duṇḍa rahita pāṃca iṃdri na pasarai |*  
*biṣai basanāṃ miṭi jāi | guṇa kā nāsa |*  
*eka brahma bhāva hiradai tākūṃ sahaja kahie |*  
Quoted in; Tiwari 1978, pp.91-2.

#### 4.6.5 Raidās's conception of *sahaja*

Raidās refers to *sahaja* on numerous occasions. One term which he utilises is *sahaja śūnya*, the *sahaja* void. The term, *śūnya*, 'the void' is, like *sahaja*, one which has been important since the time of the Vajrayana Buddhists and it is a symbol for ultimate reality in both Buddhist and Sant literature.

When Raidās refers to *sahaja śūnya*, he clearly refers to a state of mental absorption, and he often speaks about this state by using esoteric language which demonstrates the origins of this concept in the yogic traditions:

- 3 Its form is like that of a banyan seed,  
that has spread its expanse throughout the three worlds;  
where it arose, there it is absorbed,  
remaining hidden in the Spontaneous Void (*sahaja śūnya*).<sup>1</sup>

The connection between *sahaja śūnya* and the yogic tradition is also suggested by Raidās's reference to the abandonment of the duality of the Hindu God 'Rām' and the Muslim name for God 'Khudā' when in the state of *sahaja śūnya*. This indicates that he is aligning himself with the yogic tradition rather than those who call themselves Hindus or Muslims:

- 3 First I made a lamp of wisdom,  
and later I blew out the lamp;  
I renounced both in the Spontaneous Void (*sahaja śūnya*)  
I call on neither Rām nor Khudā.<sup>2</sup>

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1 *baṭaka bīja jaisā ākāra,*  
*pasaryau tini loka bistāra,*  
*jahāṃ kā upajyā tahāṃ saṃāi,*  
*sahaja suni maiṃ rahyau lukāi. 1-3.*

2 *pahalī gyāṃna kā kīyā cāṃdipāṃ,*  
*pīchaim dīyā bujhāi ||*  
*sunim sahaja maiṃ doū tyāge,*  
*rāṃna kahauṃ na ṣudāi. 2-3.*

Raidās also speaks of *sahaja śūnya* in contexts which are unequivocally yogic and in which *sahaja śūnya* is clearly the state attained through *suratiśabdayoga*. In this instance Raidās says that after having gained control over the *iṛa* and the *piṅgala*, the sun and the moon, the yogī drinks the nectar of immortality and becomes immortal:

When sun and moon are both face to face,  
then he who drinks the cup shall never die.  
In the Spontaneous Void (*sahaja śūnya*) the still drips,  
Raidās drinks the drops which fall from the Guru's lips.<sup>1</sup>

It is also of note here that MSS CJ substitute for *sahaja śūnya* the phrase *bhavara guphā*,<sup>2</sup> which means 'the cave of the bee' and is a synonym for the sixth *cakra*, the *trikuṣi saṅgama*. This suggests that at least in the Nāth Siddha tradition, *sahaja śūnya* may have been a technical term for both a location in the subtle body and a state attained in *suratiśabdayoga*.

With regard to how one should worship God Raidās also mentions *sahaja samādhi*, 'absorption into *sahaja*' as the *sāadhanā* through which one can serve God, rather than any form of external ritual worship:

I shall not pluck leaves as offerings,  
I shall not adore any deity,  
In Spontaneous Absorption (*sahaja samādhi*)  
I shall just worship Hari.<sup>3</sup>

Clearly for Raidās the attainment of the state of *sahaja śūnya* is to find the true state of being and he equates it with *jīvana mukti*, 'liberation while living' a term which refers to the state of attaining enlightenment during life itself.

Raidās says, the Spontaneous Void (*sahaja śūnya*), is truth, is the treasure of Benares, it is liberation while living.<sup>4</sup>

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1 *caṃda sūra doṃ saṃnamuṣa hoī,*  
*pīvai piyālā marai na koī;*  
*sahaja suṃni maiṃ bhāṭhī saravaiṃ,*  
*pīvai raidāsa guru muṣi daravaiṃ. 45·0.*

2 See pada 45 p.248.

3 *toḍauṃ na pātī pūjauṃ na devā,*  
*sahaja samādhi karaṃ hari sevā 11411 63·4.*

4 *khai raidāsa sadā sahaja suniṃ,*  
*jīvani mukati prakāsī. MS U: 58·4.*

Another term which Raidās connects with *sahaja* is *sarūpa*. Here *sarūpa* is from Skt. *svarūpa*, and means 'quintessence, or inherent form'. The sense of *sahaja sarūpa*, is something like 'The Quintessence of Spontaneity' it is both the subject upon which Raidās meditates, and that which he worships in his mind:

When the mind is stilled why do you not realise?  
Only the knower knows;  
Raidās says, in the bliss of pure discernment,  
I contemplated the Quintessence of Spontaneity.<sup>1</sup>  
Through the mind alone I serve  
the Quintessence of Spontaneity.<sup>2</sup>

In at least one instance the notion of the saving grace of the Name of God and *sahaja* are also connected. In this context however, *sahaja*, seems to refer to the *sādhana* of *nāmasumirana* itself rather than *suratīśabdayoga*.

This suggests that *nāmasumirana* may be referred to at times as *sahaja*. It is *sahaja* in the sense that it is 'easy, not the result of forced effort', which is another sense in which the word *sahaja* came to be used. In this sense *sahaja* for the practitioners of *nāmasumirana* must have had stronger connotations of 'easiness' than of 'non-duality'.

However, for those who practiced *suratīśabdayoga*, and knew *sahaja* as a technical term, the sense of 'easy' must have remained subordinated to 'non-duality'. Consequently in the following passage *sahaja* could have been understood by some as 'easily' and by other as 'through non-duality':

Countless base souls are saved by the Name's virtue,  
the fallen have been purified by touching the essence;  
Raidās says, I sing of the virtue of the sound *raṃ*,  
by which Sants and Sādhūs easily (*sahaji*) pass over.<sup>3</sup>

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1 *mana thira hoī tau kāṃi na sūjhai,*  
*jāṃnaiṃ jāṃnanahārā,*  
*kaḥai raidāsa bimala bameka suṣa,*  
*sahaja sarūpa saṃbhārā* ||3|| 10.3.

2 *manahiṃ pūjā manahiṃ dhūpa,*  
*manahiṃ seṃ sahaja sarūpa* ||3|| 39.3.

3 *aneka adhama jīva nāṃva guṃṃi udhare,*  
*patita pāṃvana bhaye parasi sārāṃ ||*  
*bhaṇata raidāsa raṃraṃkāra guṃa gāvātāṃ,*  
*saṃta sādhu bhaye sahaji pāraṃ* ||3||47.3.



Raidās also refers to *sahaja* in a *pada* which, through an allegory about Banajārās, speaks of trading in *sahaja* and of the fortune of the Name. This clearly places this *pada* into the context of *nāmasumirana* rather than *suratīśabdayoga*. However, in this instance the usage of *sahaja* clearly does not suggest simply 'the easy'; but refers to the *sādhana* of *nāmasumirana* itself. Hence *sahaja* can refer both to the particular state of non-duality engendered in *suratīśabdayoga* and the practice of *nāmasumirana*.

O load up the caravan of Hari,  
I am a trader of Rām;  
I have found the fortune of the name of Rām,  
through that I trade in Spontaneity (*sahaja*).<sup>6</sup>

It is also of note that in this *pada* Raidās speaks of himself as a trader in *sahaja*, demonstrating the importance of the concept of *sahaja* in his teachings. This is because, whether through *nāmasumirana* or *suratīśabdayoga*, for Raidās it is by entering into the *sahaja* state that the mind can be conquered and the devotee can attain his goal and finally meet with God:

Keeping on and on my individual self (*mana*) tired,  
now I cannot keep on going anymore;  
I have spontaneously (through *sahaja*) met the Master,  
He is now before me,<sup>5</sup> thus does Raidās tell.

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1 *hari kau ṭāṃṇḍau lādeṃ jāi re,  
maiṃ baṇijārā rāṃma kā |  
rāṃma nāṃma dhana pāiyau,  
tāthaiṃ sahaji karaṃṃ byaupāra re. 78.0.*

2 *calata calata merau nija mana thākyau,  
aba mopaiṃ calyau na jāi ||  
sāṃṃī sahaji milyau soī sanamuṣa,  
kahai raidāsa batāi ||7|| 2.7.*

**CHAPTER 5**  
**THE CORE OF THE VĀṆĪ**

**5.1 Introduction**

In this chapter it will be argued that it is possible to identify aspects of the teachings in the vāṇī which relate to the core of the teachings of Raidās, and aspects of the teachings in the vāṇī which reflect the environments in which the vāṇī was transmitted. The methodology adopted will be to compare the teachings which are found in the sections of the vāṇī which are present in both the Panjabi and Rajasthani recensions with the teachings which are found in sections of text which appear only in the Panjabi or Rajasthani recensions.

Moreover, it will be shown that through this process it is possible to unravel something of the way in which Raidās and his teachings were assimilated into the Sikh, Dādū Panthī and Nāth Siddha traditions.

**5.1.1 Dādū Panthīs, Nāth Siddhas and Sikhs**

In order to understand the nature of the influences upon the vāṇī it is first of all essential to consider the relationship between the Dādū Panthīs, Nāth Siddhas, and Sikhs. It will be shown that Dādū Panthī attitudes towards the Nāth Siddhas were basically amicable, whilst Sikh sources indicate considerable animosity towards the the Nāth Siddhas. Nāth Siddha sources surveyed contain no indications of their attitude towards the Sikhs but indicate a basically open and sympathetic attitude towards the Sants.

### 5.1.2 Dādū Panthī attitudes to the Nāth Siddhas

Dādū himself respected the Nāth Siddhas and accepted the validity of many aspects of their teachings. In regard to the relationship between devotional and Nāth Siddha teachings in the Dādū *vāṇī* Thiel-Horstmann says,

The latter influence [that of the Nāths] is stronger in his didactic distichs than in his song compositions: this can be gathered from the profuse occurrence of typical Nāth-Yogic symbols in the *sākhīs* which are sometimes totally missing in the *padas*.<sup>1</sup>

However, even in the *pada* compositions of Dādū in a number of instances he clearly refers to the typically Nāth Siddha *suratiśabdayoga*. This can be seen in the following *pada*.

He who holds mind and breath in the *unamana* state,  
shall hold the inaccessible path to the root.

He who subsumes the five winds into the *sahaja* state,  
and brings the the sun (*iḍā*) to the moon's abode (*piṅgalā*),  
attains the blissful state of eternal tranquillity  
and the unstruck sound resounds like a drum.

He constantly drinks the *rasa* of the *baṅka nāli*,  
when the *mana* never leaves this state,  
then the lotus blooms and love arises,  
and Brahma comes to the aid of the soul.

He who sits in the cave and considers the light,  
then is aware of the king of the three worlds,  
meets with the Indestructible God within himself,  
and in that supreme bliss there is no death nor suffering.

Birth and death are gone, existence is dispelled,  
the visible is absorbed into the home of the invisible,  
Dādū; when one has merged with the life of the world,  
then this cycle of reincarnation fades away.

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1 Thiel-Horstmann 1983, p.3.

2 Dādū *vāṇī*, *maṅgala dāsa*, *rāga bherūṃ pada* 405, p.674-5.  
*mana pavana le unamana rahai, agama nigama mūla so lahai |*  
*paṅca bāi sahaji samāvai, sasihara ke ghari āṇem sūra |*  
*sītala sadā mile sukhadāī, anahada śabda bajāvai tūra ||*  
*baṅka nāli sadā rasa pīvai, taba yahu manavā kahīṃ na jāi |*  
*bigasai kaṅvala prema jaba upajai brahma jīva kī karai sahāi ||*  
*baiḥhi guphā joti vicārai, taba tehiṃ sujhe tribhuvana rāi |*  
*aṃtari āpa milai avināsī, para ānaṃda kāla nahīṃ khāi ||*  
*jāmaṇa maraṇa jāi bhava bhājai, avaraṇa ke ghari varaṇa samāi |*  
*dādū jāya milai jaga jīvana, taba yahu āvāgavana bilāi ||*

Dādū Panthī attitudes towards the Nāth Siddhas can be seen in the attitudes of Dādū's disciples towards Nāth-Yogic teachings and the status of Nāth Siddha vāṇī in Dādū Panthī MSS. An instance of acceptance of the validity of Nāth Siddha teachings amongst the disciples of Dādū can be seen in the life and works of Sundardās the younger, amongst his numerous works exact and complete descriptions of yogic practices can be found. Sundardās clearly accepted yogic teachings as valid parts of a spiritual path which was compatible with the teachings of Dādū.<sup>1</sup>

Thiel-Horstmann says that at the same time as they were adopting Vaiṣṇavite teachings, 'the Dādū Panthīs emphasised the yogic tradition by referring to Gorakhnāth's system and also to *Pātañjali* Yoga and by making it an integral part of their own teachings'.<sup>2</sup>

Dādū Panthī reverence for the Nāth Siddha vāṇīs can also be seen in the inclusion of Nāth Siddha vāṇī in the MSS compiled in the Dādū Panth. Clearly indicating that Nāth Siddha vāṇīs were part of the performance repertoires of the Dādū Panth. Indeed, about ten percent of almost any Dādū Panthī MS, in both PV and SAR textual traditions is normally devoted to Nāth Siddha vāṇī.

Furthermore the reverence for the Nāth Siddhas in the early Dādū Panth is shown by the long lists of Nāth Siddha names in the *Bhaktamālas* of Jagga and Cain. Jagga also says in one *caupāī* that Siddhas, Ṛṣis, Muslims, Sants, and Yogīs have all practised devotion and are amongst those whom the True Rām has called his servants.<sup>3</sup>

From this it can be seen that the early Dādū Panthīs respected the Nāth Siddhas and there must have been an amicable relationship between Dādū Panthīs and Nāth Siddhas.

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1 V.N.Upādhyaya 1962, 257-8.

2 Thiel-Horstmann 1983, p.3.

3 *Bhaktamāla* of Cain *caupāī*, 19. Nāhaṭā 1965, p.276.

### 5.1.3 Sikh attitudes towards the Nāth Siddhas

The attitude of the early Sikhs towards the Nāth Siddhas was the complete antithesis to that found amongst the Dādū Panthīs. Nānak attacked the Nāth Siddha yogīs in his *vāṇī* and rejected their teachings, which he did not accept as valid paths leading to salvation.<sup>1</sup> The later Sikh gurus also faithfully followed Nānak's teaching on the Nāth Siddhas, and in their turn attacked and criticised the Nāth Siddhas' lifestyle and practices.

Three levels can be distinguished at which Nānak rejected the Nāth Siddhas and their teachings. First, in regard to technique, he rejected *suratīśabdayoga*. Second, he rejected the ideal of renouncing the world. Third, he criticised the Nāth Siddhas' lifestyle and depicted it as a manifestation of social irresponsibility, in particular criticising their dependence upon begging. McLeod says of Nānak and the Nāth Siddhas:

The importance of the Nāths during the time of Guru Nānak is plainly indicated by the frequency of his references to them. In one fundamental respect he shared with them a common conviction. The climax of the *hatha yoga* technique was held to be a condition of ineffable beatitude which in Nāth usage was known as *sahaja*. Guru Nānak agreed that the ecstasy of *sahaja* was the ultimate objective, but disagreed with regard to the means whereby it could be achieved. For Guru Nānak the only effective method could be *nām simaran*.<sup>2</sup>

It is notable that Nānak rejected not just the Nāth Siddhas themselves but also Nāth meditation technique of *suratīśabdayoga*, which is consequently not advocated in any of the *vāṇīs* in the AG.

It may therefore be suggested that the attitude of Nānak and the early Sikhs towards the Nāth Siddhas was entirely unsympathetic and there cannot have been amicable relations between Sikhs and Nāth Siddhas.

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1 For a study of the details of Nānak's denunciation of the Nāth Siddhas see Cole 1981.

2 McLeod 1984, p. 43.

#### 5.1.4 Nāth Siddha attitudes towards the Dādū Panthīs and Sikhs

Evidently the very fact that the Nāth Siddha MSS include the *vāṇīs* of Nāmdev, Kabīr and Raidās shows that they were well disposed towards the Sants, and they considered that the *vāṇīs* of the Sants contained teachings compatible with their own teachings.

There is also in a *pada* attributed to Gorakhnāth a reference to the teaching that:

'Gorakhnāth says, this is the guru's teaching,  
doubt is dispelled by meeting with the Sants'.<sup>1</sup>

Furthermore in the work called *Sādha praṣṇa* of Prithīnāth<sup>2</sup> there are respectful mentions of Nāmdev and Kabīr as those in whom devotion to god dwelt and who have attained liberation.<sup>3</sup>

This would concord well with the fact there are few differences in the texts of the *vāṇī* in the Nāth Siddha MSS and in the Dādū Panthī MSS. Moreover, the common inclusion of references to the Nāth Siddhas' *suratīśabdayoga* in both Rajasthani recensions of the *vāṇī* must have been because both traditions accepted the validity of this technique. Whereas the Sikhs' fundamental animosity towards the Nāth Siddhas meant that they would have minimised or eliminated elements in the *vāṇī* of Raidās that advocated *suratīśabdayoga*.

There can be little doubt then that Sants and Nāth Siddhas must have felt no animosity towards each other, and that Nāth Siddhas must have sung Sant *vāṇīs* amongst the *vāṇīs* of the Nāth Siddhas themselves.

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1 *kathaṃta goraṣanātha guru upadesā |*  
*milyāṃ saṃta jana ṣalyā aṃdesā |*  
GB, *pada* 53, p.149.

2 Prithīnāth is mentioned in the *Bhaktamāla* of Rāghavadās as a contemporary of Akbar. See Nārāyaṇadās 1969, p.470.

3 *prithīnātha nāmadeva kaū kathyā ....*  
*kyā prahilāda kabīraṃ ....*  
*ihai bhagati bhagavaṃta basi | puriṣa bhaye saba pāra ||*  
Dvivedī 1957, p. 41.

### 5.2.1 The Dādū Panthī influence upon the vāṇī

There is one common *pada* in which there is an undoubtedly Dādū Panthī addition to the common core text. This is *pada* 47, which is found only in Dādū Panthī MSS and the AG, and in which the *bhāṣitā* is totally different in the two versions. Whereas the AG version relates to the life of Raidās, the Dādū Panthī version describes the greatness of the Name of God as a path to salvation.<sup>1</sup>

It is also possible that the reference to the Upanishads in *pada* 21 in its Rajasthani versions may be a Dādū Panthī influence. Whereas in this *pada* the AG describes God as being like an untellable tale of which nothing can be said, in the Rajasthani MSS it says that He is like an untellable tale 'as told in the Upaniṣads'.<sup>2</sup> This reference to the Upaniṣads might be the result of Advaitic influence on the early Dādū Panth.

It is also of note that there are five *padas* which are found in all Dādū Panthī MSS but in no other MSS at all.<sup>3</sup> It is evident that these must be distinctively Dādū Panthī *padas*. *Padas* 35 and 65 are *vinayas* in the Perso-Arabic style, *pada* 49 relates to the hagiographic episode of floating images on water, *pada* 74 distinguishes between Vedic teachings and the realisation of true discernment and *pada* 75 is a *vinaya pada*. The examples of Nāth Siddha influenced teachings in the Dādū Panthī *vāṇī* of Raidās suggest that it was either mediated through the Nāth Siddha tradition itself or Raidāsīs who were influenced by the Nāth Siddhas.

From this it may be concluded that the main Dādū Panthī influence upon the *vāṇī* lies in a stress upon the power of the Name to grant salvation and the introduction of some Perso-Arabic and hagiographic elements.

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1 See *pada* 47, pp.250-3.

2 See *pada* 21, p.202 and *pada* 105 p.357.

3 *Padas* 35, 49, 65, 74, 75.

### 5.2.2 The Nāth Siddha influence upon the vāṇī

There is one *pada* which is common to the Nāth Siddha MSS and the AG but which is not found in the Dādū Panthī MSS. This is *pada* 82,<sup>1</sup> but the text in both versions is very similar apart from what appears to be a degree of garbling in the Nāth Siddha version, which tells us nothing about the ideological influence of the Nāth Siddhas upon the vāṇī of Raidās.<sup>2</sup> The nature of the Nāth Siddha influence on the vāṇī cannot therefore be established by the process of comparing the different recensions of the vāṇī. However, there is one *pada* which is unique to the Nāth Siddha MSS (*pada* 46) and in this the greatness of practising *sahaja* is stressed which appears to be a typical feature of Nāth Siddha teachings.<sup>3</sup>

Moreover, there are traces of Nāth Siddha influence in both the AG and Dādū Panthī recensions of the vāṇī. In the AG there are two instances of possible Nāth Siddha influence. In *pada* 1 (AG 36) in the AG version there is a reference to 'the yogī who is completely free from passion' whereas in the later Rajasthani MSS this reference is to the 'devotees who are free from passion'.<sup>4</sup> There is also an additional *antarā* in *pada* 32 in the AG which refers to the *unmana* state and the opening of the adamantine doors.<sup>5</sup> Both of these references could have been the result of Nāth Siddha influence upon the vāṇī. In the Rajasthani vāṇī there are several references to the Nāth Siddhas' *suratiśabdayoga*.<sup>6</sup>

It may therefore be suggested that the presence of Nāth Siddha influence in all but the core text material<sup>7</sup> could best be understood as the result of Nāth Siddha influence during the transmission of the vāṇī of Raidās in both the Panjab and Rajasthan.

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1 MS C and AG

2 See *pada* 82, pp.318-9.

3 See *pada* 46, p.249

4 See *pada* 1, pp.164-7.

5 See *pada* 32, pp.216-9.

6 See 4.5.5, pp.134-5.

7 See 5.3 below, p.154.



### 5.2.3 The Panjabi influence upon the *vāṇī*

There is no absolute way of determining which of the distinctive features of the AG recension of the *vāṇī* were aspects of the Panjabi Raidāsi tradition, and which were purely Sikh. However, the inclusion of one *pada* twice in the AG *vāṇī* of Ravidās testifies to the fact that the Sikhs were drawing on at least two sources for their *vāṇī* of Ravidās.<sup>1</sup>

There is one aspect of the AG recension of the *vāṇī* of Ravidās which is probably the result of Sikh influence. This is the emphasis on the importance of the guru in the AG *vāṇī* of Ravidās which appears closer to the ideology of the Sikhs than it is to the ideology of the *vāṇī* of Raidās in general. In *pada* 39 there is an added verse in the AG which says that through the grace of the guru one may find the stainless Lord, whereas in the Rajasthani versions there is an added *antarā* that says that through *sahaja* alone one may serve the Lord.<sup>2</sup> This former verse clearly concords well with the greater emphasis upon the role of the guru in Sikhism.

Likewise in *pada* 32 in an added *antarā* in the AG it is said that it is through the guru that the supreme philosopher's stone is granted.<sup>3</sup> A teaching that is inconsistent with the general theology of Raidās in which it is through direct experience (*anabhai* and *paracai*) that one touches the philosopher's stone.

Moreover, it is possible that the extra *antarā* in *pada* 51 is a Sikh comment on this *pada* pointing out that the *vāṇī* of Ravidās testifies to the fact that the devotees (*bhagatas*) were untouched by the world because they were pleasing to God and not due to their inherited status.<sup>5</sup>

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1 See *pada* 100 AG 17/34, pp.352.

2 See *pada* 39 AG 13, pp.234-5.

3 See *pada* 32 AG 6, pp. 216-9.

4 See *pada* 51 pp. 260-2.

It might also be proposed that some aspects of the hagiographical details in the AG *vāṅī* of Ravidās represent Panjabi influences. The great similarity between the *bhaṅitās* in AG 38 and 39 and the *pada* attributed to Dhannā, but probably by Gurū Arjan,<sup>1</sup> suggests the possibility that they all derive from some similar Panjabi tradition, rather than the core oral tradition of the *vāṅī*. This would also explain why three such references occur in the small Panjabi corpus, but no similar references at all occur in the larger Rajasthani corpus.

There are also elements to the unique *padas* in the AG which possibly represent distinctive Panjabi influences upon the *vāṅī*. The Marathi style of *pada* 96 resembles more the various regional styles of *padas* in the AG than it does any other *padas* in the *vāṅī* of Raidās.<sup>2</sup> The didactic tone of *pada* 108 is also untypical of Raidās and in its caustic criticism of the lack of value in non-Sant practices seems to be far removed from the normal amicability expressed in the *vāṅī* of Raidās towards all men.<sup>3</sup>

From this it may be concluded that the nature of the Panjabi influence upon the *vāṅī* includes both a stress on the role of the guru and the inclusion of Panjabi hagiographic material in the common *padas*. In addition it seems likely that some of the unique *padas* in the AG represent a distinctive Panjabi recension of the *vāṅī* of Ravidās in which the tone is far removed from that normally found in the *vāṅī* of Raidās. Moreover, as the Ravidās *padas* in the AG were all selected for inclusion in the AG according to the criteria that they accorded with the teachings of the Sikh Gurus, they represent a selection of *padas* from the *vāṅī* of Ravidās rather than a representative anthology of of the *vāṅī* of Raidās.<sup>4</sup>

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1 See *pada* 47, pp.250-3, *pada* 111, p.366-9, 1.1.2, p.13.

2 See *pada* 96, pp.346-7.

3 See *pada* 108, pp.361.

4 See section 2.5.3, p.67.

### 5-3 The core of the Raidās vāṅī

There are seventeen *padas* with the *chāpa* of Raidās/Ravidās which are common to the Panjabi, Dādū Panthī, and Nāth Siddha traditions, and of these *padas* there are two that are also found in the non-sectarian tradition.<sup>1</sup>

It is suggested that the occurrence of these *padas* in three of, or all of, the early traditions, indicates that they must have been the most popular of all the *padas* of Raidās, and that they represent a common core which underlies the larger recensions of the vāṅī. Furthermore, that these *padas* were known in such distinctly differentiated traditions indicates that they are the most likely of the *padas* to be derived from the core oral tradition and therefore there is a high probability that they are original compositions by Raidās.

Moreover, it can be shown that this common core contains in itself all of the fundamental teachings in the vāṅī of Raidās, and that the contents of this common core could have provided the basis for the larger recensions of the vāṅī. It may therefore be argued that the *padas* which are found in three of, or all of, the traditions, are the most likely of all the *padas* of Raidās to be original Raidās *padas*.

1 The <i>padas</i> common to the AG Dādū Panthī and Nāth MSS.												
no.	D	A	V	I	M	P	H	U	C	J	AG	FM
1	1	1	1	1	1	1	1	1	10	10	36	
13	13	13	13	13	13	13	13	13	22	22	32	
24	23	22	24	23	22	22	22	20	32	32	2	
32	24	24	26	25	-	-	-	51	1	1	6	
34	27	25	31	28	30	25	25	52	4	4	1	f
39	32	37	33	33	35	30	30	30	38	38	13	
40	33	38	34	34	36	31	31	31	39	39	10	
43	36	41	37	37	-	34	-	33	41	41	9	
44	37	42	38	38	39	35	34	34	42	42	7	
53	45	34	46	47	47	43	42	42	47	47	35	
55	47	36	48	49	49	45	44	44	49	49	18	
57	50	-	-	52	51	51	47	46	52	52	14	
64	58	44	58	55	52	48	47	21	55	55	26	
78	71	64	70	70	68	60	59	60	8	8	4	
86	57	61	57	73	72	62	61	-	59	60	22	f
87	53	56	53	74	73	63	62	-	62	63	40	
88	55	59	56	77	74	65	63	-	61	62	24	

In these *padas* Raidās clearly spoke of himself as a Chamar<sup>1</sup> and he described the poverty and difficult circumstances under which he lived:

My company is low,  
and I worry night and day,  
my labours are hard,  
and my birth is ill-favoured.<sup>2</sup>

My caste is low, my lineage is low,  
and my birth is low;  
I have not served King Rām  
Say Ravidās the Chamar!<sup>3</sup>

That he shared the common Sant view on the illusory nature of the world can also be seen in a *cetāvanī pada* in the common *padas*.

Why are you sleeping? O fool wake up,  
Did you think that life in this world was real?

The days which come will pass away again,  
we must depart, there is no abiding for ever;  
our companions are going and we must go too,  
we must travel far and death hangs over our heads.<sup>4</sup>

He also spoke of his disbelief in conventional exterior worship and stressed the fact that he did not know how he could perform formal outward worship of God.

How can I offer worship to Rām?  
I cannot find any perfect fruits or flowers.  
I do not know how to adore or worship You Rām,  
Raidās says, what is to be my fate?<sup>5</sup>

He also rejected the authority of the Vedas and Purāṇas and said that they could not remove men's doubts.

You may ponder over *karma* and *akarma*,  
due to doubt, you may listen to the Vedas and Purāṇas,  
but when doubt constantly dwells in your heart,  
then apart from Rām who can conquer your pride.<sup>6</sup>

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1 *kahu ravidāsa camāra, pada 78, AG 4.4, p.310*  
*kahi ravidāsa camārā, pada 43, AG 9.3, p.242.*

2 See *pada 24, AG 2.1, p.206.*

3 See *pada 43, AG 9.3, pp.242-3.*

4 See *pada 64, AG 26.0-1, pp.284-7.*

5 See *pada 39.0 and 39.4 pp.235-6.*

6 See *pada 32.2, pp.218-9.*

For Raidās it was through devotion that the lowly could be uplifted and he quoted the example of Vālmīki, another untouchable saint like Raidās himself, in order to illustrate how the lowly might be exalted through devotion.

O mind awake! Awake! Why are you unaware?  
Look at Vālmīki!  
None has ever reached such a state through caste,  
only through special devotion to Rām.<sup>1</sup>

He asserted that he had escaped from the bondage of life in the phenomenal world by fixing his mind upon Rām.

Your lotus feet are home for my mind,  
drinking Your nectar I found the treasure of Rām.  
Veils of fortune and misfortune, *māyā* and wealth,  
Your servant is not engrossed in them.<sup>2</sup>

Raidās declares that he has cast aside worldly matters and become a trader in Spontaneity (*sahaja*).

O load up the caravan of Hari!  
I am a trader in Rām;  
I have found the fortune of the Name of Rām,  
through that I trade in Spontaneity (*sahaja*).<sup>3</sup>

For Raidās it was the spontaneous realisation of the immanence of God which was the experience which liberated the individual and conquered duality.

Whoever has abided in the mystical experience of Rām,  
has been touched by the philosopher's stone, and has  
no sense of duality.

Raidās says, this is the supreme renunciation,  
O lucky one, why do you not chant the Name of Rām?  
The wise churn the curds for the sake of the ghee,  
the liberated while living are in perpetual nirvana.<sup>4</sup>

Above all then Raidās says it is the Name of Rām which enables the individual to meet with Rām, and through this encounter with Rām the individual is uplifted and united in a loving union with the supreme spirit.

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1 See *pada* 53·0, p.265.

2 See *pada* 40, AG 10·0-1, pp.236-7.

3 See *pada* 78·0, pp.310-3.

4 See *pada* 1, pp. 164-7.

The fervour of Raidās's devotion is also testified to in these verses. He speaks of 'loving devotion'<sup>1</sup> and in a key verse describes how he has given even his soul to God in exchange for his love.

- 1 I remember [You] in mind, I see [You] with my eyes,  
I fill my ears with your utterances and praises;  
I make my mind a bee, and hold Your feet in my heart,  
I relish with my tongue the nectar of Your Name Rām.  
refrain Let my love for Govinda not decrease!  
I have paid a high price,  
giving my soul in exchange.
- 2 Without the company of the pure love does not arise,  
and without love there can be no devotion to You;  
Ravidās asks this one petition of You Hari,  
keep your promise to me, O my King Rām.<sup>2</sup>

Finally, there is one *pada* which is found in every one of the MSS used in this study. This must have been the most famous of all the *padas* in the *vāṅī* of Raidās, and it is surely this *pada* which above all others is likely to be based upon an original Raidās *pada*. Moreover, its refrain and first *antarā* are substantially the same in all versions and it is surely these four lines from the *vāṅī* of Raidās which are the most likely of all to accurately record the core text of one of his original *padas*.

- How can there be any difference,  
between You and I, I and You?  
between gold and bracelet, water and wave?  
refrain If I did not sin, O infinite one!  
how could Your Name be the uplifter of the fallen?<sup>3</sup>

These then must be teachings that lie at the heart of the *vāṅī* of Raidās. Above all Raidās was renowned for his teaching that the individual self is but a manifestation of the ultimate reality, and that the Name of God can uplift those who have fallen into duality and lead to a union of the finite self and the infinite supreme self.

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1 See *pada* 32.7. pp.216-9.  
2 See *pada* 86, AG 22, pp.326-9.  
3 See *pada* 34, pp.224-6.

#### 5-4 Conclusion

From the above study of the life and teachings of Raidās the following conclusions may be drawn.

Raidās was a Chamar from Benares who lived from around AD 1450 to 1520. He was unlikely to have been a disciple of Rāmānand but probably was a younger contemporary of Kabīr. He was an outstanding performer of songs in praise of God and, like the other Sants, taught that it was possible for the individual to attain direct experience of union with God.

He was recognised during his lifetime as one of the great devotees of his age, but, because he was an untouchable Chamar, his renown led to conflicts with the Brahman orthodoxy of Benares. He also probably initiated a high caste woman devotee from Chittorgarh at some time in his life and this also led to conflicts with the Brahmans. Although he does not appear to have established a formalised sect, a Raidās Panth, he initiated disciples and started a Raidāsī tradition. His songs (*padās*) began, perhaps during his lifetime and certainly soon after, to spread beyond the area of Benares itself and by the mid 16th century distinct oral recensions of his *vāṇī* had developed in Rajasthan and the Panjab.

In Rajasthan oral recensions of his *vāṇī* were assimilated into at least three written traditions. A few of his *padās* were incorporated into a non-sectarian tradition and were preserved in the Fatehpur manuscript. Some of the Rajasthani descendents of Raidās also became followers of Dādū and recensions of the *vāṇī* of Raidās were incorporated into the repertoires of the Dādū Panth. The Rajasthani Nāth Siddhas also incorporated a recension of his *vāṇī* into the Sant *vāṇīs* in their own repertoires. Whilst in the Panjab a distinctive Panjabi recension of his *vāṇī* was incorporated by the early Sikh tradition into the *vāṇīs* of the devotees (*bhagatas*) in the AG.

From a comparison of the Nāth Siddha, Dādū Panthī, and Panjabi recensions of the *vāṅī* of Raidās it is evident that each recension of the *vāṅī* represents an augmented or edited version of an original Raidāsī core tradition. It is argued that in each tradition the manner in which the the *vāṅī* was augmented appears to have been conditioned by the way in which Raidās was assimilated within each tradition.

The Rajasthani Nāth Siddhas appear to have regarded the *vāṅī* of Raidās as an exemplar of the compatibility of Sant and Nāth Siddha teachings. This led them to incorporate aspects of their own Nāth-Yogic teachings into their recensions of the *vāṅī*.

The Dādū Panthīs assimilated Raidās, his *vāṅī*, and his followers into their tradition and augmented his *vāṅī* in ways that depicted Raidās as a Sant amongst Sants, and retained much of the Nāth Siddha influences upon the *vāṅī*.

The Sikhs in the Panjab assimilated Raidās by depicting him as one of their pantheon of devotees who were precursors of their own Gurus. Due to this when compiling the AG, rather than augmenting the *vāṅī*, as the Nāth Siddhas and Dādū Panthīs did, they selected only such *padās* of Raidās which were in accordance with the teachings of the Sikh Gurus.

Finally, through a comparison of the recensions of the *vāṅī* it is also possible to identify a group of seventeen *padās* which form the common core of the *vāṅī*. Moreover, this common core already contains in itself all of the distinctive features associated with the teachings of Raidās.

In conclusion then it is proposed that it is the *padās* in this common core which are the most likely of all the *padās* in the *vāṅī* to be original compositions by Raidās himself.





**CHAPTER 6**  
**THE VĀNI OF RAIDĀS**

pada no.                      Index of first caranas                      AG no.

rāga rāmmagarī

1	paracai rāmma ramaiṃ je koī,	AG 36
2	aba maiṃ hāryau re bhāī,	
3	gāi gāi aba kā kahi gāṃūṃ,	
4	rāmma jana hauṃ na bhagata kahāṃūṃ,	
5	aba merī būḍī re bhāī,	
6	bāī re bhrama bhagati su jāṃniṃ,	
7	tyūṃ tumha kāraṃni kesave,	
8	āyau hau āyau deva tumha saranāṃ,	
9	bhāī re rāmma kahāṃ hai mohi batāvau,	
10	aisau kachū anabhai kahata na āvai,	
11	aṣila ṣilai nahīṃ kā kahi paṃḍita,	
12	narahari caṃcala mati morī,	
13	rāmma bina saṃsai gaṃṭhai na chūṭai,	AG 32
14	taba rāmma nāṃma kahi gāvaigā,	
15	saṃtau anina bhagati yahu nāṃhīṃ,	
16	bhagati na hoī re na hoī,	
17	aisī bhagati na hoī re bhāī,	
18	bhagati aisī sunahu re bhāī,	
19	aba kachū marama bicārā ho hari,	
20	narahari praḡaṭisi nāṃ ho praḡaṭisi nāṃ,	
21	tyūṃ tum kāraṃi kesave lālaci jīva lāgā,	AG 28
22	gobyamda bhaujala byādhi apārā,	
23	kahā sūte mugadha nara kāla ke maṃjhi muṣa,	
24	kāṃnhāṃ ho jagajīvana morā,	AG 2
25	terau jaṃna kāhe kauṃ bolai,	
26	kā gāṃuṃ kachū gāṃi na hoī,	
27	aba kā kahi kauṃna batāṃu,	
28	āgaiṃ maṃdā hvai rahyā para kīrati na jāi,	
29	saṃtau kula paṣi bhagati vhaīsī,	
30	hai saba ātmāṃ svyaṃ prakāsa sācau,	

rāga gaūrī

31	koī sumāra na deṣauṃ,	
32	marāṃma kaisaiṃ pāibau re paṃḍita,	AG 6

rāga jaṃgalīgaūrī

33	pahalai paharai raini dai baṃijāriyā,	
34	devā hama na pāpa karaṃtā ho anaṃtā,	AG 1
35	yāra māṃ eka tūṃ dāṃnāṃ,	
36	aba hama ṣūba vatana ghara pāyā,	AG 3

rāga āsāvārī

37	kesave bikaṭa māyā tora,	
38	baraji ho bīṭule,	
39	rāṃhīṃ pūjā kahā caḍāmuṃ,	AG 13
40	tujhā caraṃna arabiṃda bhavaṃra mana,	AG 10
41	baṃde jāṃni sāhiba ganīṃ,	
42	so kachū bicāryau tāthaiṃ merau mana thira vhai rahyau,	
43	mādhau saṃgati saraṇi tumhārī,	AG 9
44	mādhau abidya hita kīnha,	AG 7
45	dehu kalālī yeka piyālā,	
46	bhāī re sahaja baṃdhau loī,	

rāga sorathī

47	aisī merī jāti bhiṣyāta camāraṃ,	AG 38
48	pāra gayā cāhai saba koī,	
49	bāparau satya raidāsa kahai re,	
50	ihai aṃdesa soca jīya mere,	
51	rāṃma rai kā kahiye,	AG 15
52	re mana māṃchalāsamsāra samaṃde,	
53	re cita ceti ceti aceta,	AG 35
54	ratha kau catura calāṃyaṇahārau,	
55	jau tuma torau rāṃma maiṃ nahīṃ torauṃ,	AG 18
56	kiṃhiṃ bidhi aṃsaraṃ re,	
57	mādhave kā kahiye bhrama aisā,	AG 14
58	mādhau bhrama kaisai na bilāī,	
59	mana re soī sarūpa bicārau,	
60	jini thoṭharā pichorai koī,	
61	pāṃde kaisī pūja racī re,	

rāga bhairu

62	aisā dhyāṃna dharaṃ banavārī,
63	abigati nātha niraṃjana devā,

rāga bilāvāla

64	kyā tū sovai jāgi divāṃnāṃ,	AG 26
65	ṣalika sikastā maiṃ terī,	
66	jo mohi bedana kā sani āṣau,	AG 41
67	tāthaiṃ patita nahīṃ ko pāṃvana,	
68	gobyāṃde tumhāre caraṃraṃrabyāṃda,	
69	ko kā jāṃnaiṃ pīra parāī,	AG 25
70	pāṃde hari bici aṃtara ṭhāḍhā,	
71	nahīṃ biśrāṃma lahaṃ dharaṇīṃ dhara,	

rāga todī

72	pāṃvana jasa mādhau torā,
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rāga gaṃṃda

73	āji nā dyausa nā lyau balihāra,
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rāga sārāṃga

74	jaga maiṃ beda baida māṃniṃ je,
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rāga kanada

- 75 māyā mohilā kāṃnha mai jana sevaga torā,  
76 cali cali mana hari caṭasāla paḍhāmuṃ,

rāga kedāra

- 77 re mana rāṃma nāṃma saṃbhari,  
78 hari kau ṭāṃḍaṃ lādaṃ jāi re, AG 4  
79 prīti sadhāraṇa āva,  
80 darasana dījai rāṃma darasana dījai

rāga jaitasari

- 81 saba kucha karata na kahu kucha kaisaiṃ,  
82 kāraṇi kaṃṃna abolo ho nātha, AG 21

rāga dhanāsari

- 83 jyau rāṃma gobyamda bīṭhala,  
84 aho deva terī amita mahimāṃ mahādeva,  
85 tujhā devā kaṃvalāpati,  
86 merī prīti gopāla sūṃ jini ghaṭai ho, AG 22  
87 kaṃṃna bhagati thaiṃ rahai puārau pāṃhuṃnaṃ re, AG 40  
88 maiṃ kā jāṃnaṃ deva maiṃ kā jāṃnaṃ, AG 24  
89 trāhi trāhi trāhi trāhi thibhuvana pāṃvana,  
90 jana kaṃṃ tāri tāri tāri tāri bāpa raṃmaiyā,  
91 kahi daure prahilāda kahā guṃṃna tū paḍhyau,  
92 āratī kā le kari jovai sevaga dāsa acāṃbhai hovai,  
93 saṃta utārai āratī deva siromaṇie,  
94 je tūṃ gopālai nahi gaihai,

Ravidās padas in AG not found in the Rajasthani Raidās vāṃṇī

- 95 AG 5 kūpu bhario jaisā dādirā, p.346.  
96 AG 8 saṃtu tujhī tanu saṃgati prāna, p.486.  
97 AG 11 hari hari hari hari hari hare, p.487.  
98 AG 12 māṭī ko putarā kaise nacatu hai, p.487.  
99 AG 16 dulabha janamu puṃna phala pāio, p.658.  
100 AG 17/AG 34 sukha sāgaru surataru ciṃtāmani, p.658/1106.  
101 AG 19 jala kī bhīti pavana kā thaṃbhā, p.659.  
102 AG 20 camaraṭā gāṃṭhi na janaī, p.659.  
103 AG 23 nāma tero āratī majanu murārī, p.694.  
104 AG 27 ūṃce maṃdara sāla rasoī, p.793.  
105 AG 28 dāridu dekhi sabha ko hasai, p.858.  
106 AG 29 jiha kula sādhu baisenau hoi, p.858.  
107 AG 30 mukāṃdu mukāṃdu japahu saṃsāra, p.875.  
108 AG 31 je ohu aṭhisāṭhi tīratha nhāvai, p.875.  
109 AG 33 aisī lāla tujha binu kaunu karai, p.1106.  
110 AG 37 tujhahi sujhaṃtā kachū nāhi, p.1196.  
111 AG 39 hari japata teū janāṃ, p.1293.

The sākhīs of Raidās

- 1 hari sā hīrā chāḍi kari,  
2 aṃtaragati rācai nahīṃ,  
3 raidāsa kahai jākai hridai,  
4 jā deṣai ghina upajai,  
5 raidāsa tūṃ kāṃvachai phalī,  
6 raidāsa rāti na soīye,

PV 1 & AG 36

AG 36 rāgu bhairau p.1167

Text

binu dekhe upajai nahī āsā ||  
jo dīsai so hoi bināsā ||  
barana sahita jo jāpai nāmu ||  
so jogī kevala nihakāmu ||1||

paracai rāmu ravai jau koī ||  
pārasa parasai dubidhā na hoī || rahāu ||

so muni mana kī dubidhā khāi ||  
binu duāre trai loka samāi ||  
mana kā subhāu sabhu koī karai ||  
karatā hoi su anabhai rahai ||2||

phala kārana phūlī banarāi ||  
phala lāgā taba phūlu bilāi ||  
giānai kārana karama abhiāsu ||  
giāna bhaiā taha karamaha nāsu ||3||

ghrita kārana dadhi mathai saiāna ||  
jīvana mukata sadā nirabāna ||  
kahi ravidāse parama bairāga ||  
ridai rāmu kī na japasi abhāga ||4||

### AG 36 Translation

- 1 No hopes arise for that which is unseen,<sup>1</sup>  
all that appears shall perish;  
that yogi is completely free from desire,  
who chants the Name with praise.

#### refrain

Whoever abides in the mystical experience of Rām,<sup>2</sup>  
is touched by the philosopher's stone, and has no sense  
of duality.

- 2 He is a sage who has consumed the duality of the mind,  
and is absorbed in God<sup>3</sup> in each of the three worlds.  
Everyone behaves according to their mind's character,  
when the Creator is present he abides in the experience.
- 3 The forest<sup>4</sup> flowers for the sake of fruit,  
when the fruits form the flowers fade;  
*karma*<sup>5</sup> is performed for the sake of wisdom,  
but when wisdom arises *karma* perishes.
- 4 As the wise churn the curds for the sake of the ghee,  
so the liberated while living are always in nirvana;  
Say, Ravidās, this is the supreme renunciation,  
O unlucky one, why do you not chant Rām in your heart?<sup>6</sup>

### AG 36 Notes

- 1 M. 'without beholding God'. (TSR p.340).  
[underlined words in quotations from Macauliffe are words  
which he added in italics to his translations to  
explicate the meaning].
- 2 M. 'If anyone employ himself in repeating God's name'.
- 3 lit. 'The without doors'. M.'s note: 'God who is without  
the organs of action'. Sāhib Singh 'The God who has no  
physical body'. (GGSD, vol.8. p.477).
- 4 M. 'vegetables'.
- 5 M. 'religious ceremonies'.
- 6 M. 'To make butter, knowing people churn coagulated milk;/  
So those who strive for divine knowledge obtain  
deliverence while alive, and are ever at rest./ Saith Rav  
Das, having embraced supreme contempt for the world, /  
Why not heartily repeat God's name, O luckless man?'

PV 1 rāga rāmmagerī Text

paracai rāṃma ramaiṃ je koī |  
pārasa paraseṃ dubidha na hoī<sup>1</sup> ||ṭeka||

je dīsai so sakala biṃnāsa |  
aṃṃdīṭhem nāṃhīṃ bisavāsa ||  
barana rahata kahai je<sup>2</sup> rāṃma |  
so bhagatā kevala nihakāṃma<sup>3</sup> ||1||

phala kārani phūlī baṃnarāi |  
upajyau phala taba pahupa bilāi<sup>4</sup> ||  
gyāṃnahi kāraṃṃi karaṃma karāi<sup>5</sup> |  
upajyo gyāṃna taba karaṃma<sup>6</sup> nasāi ||2||

baṭaka bīja jaisā<sup>7</sup> ākāra |  
pasaryau tini loka bistāra ||  
jahāṃ kā upajyā tahāṃ saṃmāi<sup>8</sup> |  
sahaja suni maiṃ rahyau lukāi<sup>9</sup> ||3||

je mana byaṃdai<sup>10</sup> soī byaṃda |  
amavāsā maiṃ jyaṃṃ<sup>11</sup> dīsai caṃda ||  
jala maiṃ jaisaiṃ tūṃbā tirai |  
paracai pyaṃṃa<sup>12</sup> jīvai nahīṃ<sup>13</sup> marai ||4||

so mana kauṃa ju mana kauṃ ṣāi |  
biṃna dvārai triloka samāi ||  
mana kī mahimāṃ saba ko kahai |  
paṃṃita so je anabhai rahai ||5||

kahai raidāsa<sup>14</sup> yahu<sup>15</sup> paraṃma bairāga |  
rāṃma nāṃma kina<sup>16</sup> japahu sabhāga<sup>17</sup> ||  
ghrita kārani dadhi mathai sayāṃna |  
<sup>18</sup>jīvata mukti sadā nirabāṃna ||6||

PV 1 Variants

- 1 V kaṃncana hoī
- 2 A je ucarai
- 3 CJ jo dīsai so sakala bināsa, bina deṣaiṃ upajai nahīṃ āsā  
karama rahita je sumire rāṃma, te bhagata kahiye nihakāṃma.
- 4 CJ phala lāgā taba pahupa nasāi
- 5 CJ kamāi/kamāve,
- 6 CJ pahupa,
- 7 CJ tanā/nanā, HM kā yahu, V kā e, A aikai, IDPU jaisai,
- 8 CJU bilāi,
- 9 CJ samāi,
- 10 U niṃdai,
- 11 HVAM jyaṃṃ absent
- 12 U prāṃna
- 13 HVAM na jīvai
- 14 A rayadāsa
- 15 CJ yahu absent
- 16 I kyaṃ na japau, H kyūṃ na japau, A kini na japahu,
- 17 PU abhāga
- 18 CJ +taba

## PV 1 Translation

### refrain

Whoever has abided in the mystical experience of Rām,  
has been touched by the philosopher's stone, and has no  
sense of duality.<sup>1</sup>

- 1 Everything perishes which can be seen,  
and no-one believes in what cannot be seen,  
Those who say Rām is beyond description,<sup>2</sup>  
they are only devotees completely free from desire.<sup>3</sup>
- 2 The forest flowers for the sake of fruit,  
and when the fruit forms then the flowers fade;  
*karma* is practised for the sake of wisdom,  
and when wisdom arises then *karma* is destroyed.
- 3 Its form is like that of a banyan seed,  
that has spread its expanse throughout the three worlds;  
where it arose, there it is absorbed,  
it remains hidden in the Spontaneous Void (*sahaja śūnya*).
- 4 He who knows the mind becomes the seed (*bindu*),  
as in the new moon night (*amāvasyā*) the moon is seen,  
he floats across as a gourd floats across the water,  
meeting (God) in the body he neither lives nor dies.<sup>4</sup>
- 5 What is the mind that has consumed the mind?  
God indwells in the three worlds.<sup>5</sup>  
Though everyone speaks of the greatness of mind,  
he alone is wise who abides in the experience.<sup>6</sup>
- 6 Raidās says,<sup>7</sup> this is the supreme renunciation,  
O lucky one<sup>8</sup> why do you not chant the name of Rām?  
The wise churn the curds for the sake of the ghee,  
the liberated while living are in perpetual nirvana.

### PV 1 Notes

- 1 MS V: 'and has been turned to gold'.
- 2 lit. 'without description'.
- 3 MSS CJ: 'Everything perishes which can be seen,  
no hopes arise for that which is unseen,  
those devotees are called freed from desire,  
who meditate on Rām freed from *karma*'.
- 4 The imagery in this *antarā* concerns the *sāadhanā* through  
which the devotee attains the mystical experience of  
union with God, for further explanation see sections  
3.5.5 and 4.2.1.
- 5 The Rajasthanī tradition interprets *carapa* b as the  
answer to the question posed in *carapa* a. For the  
interpretation of *biṣṇa dvārai*, as 'God' cf. AG note 3.
- 6 'in the experience [of the presence of God]'. cf. AG
- 7 MS A: 'Rayadās says'.
- 8 MSS PU: 'O unlucky one!'. cf. AG.



PV 2 rāga rāmmagarī Text

aba maiṃ hāryau re bhāī  
thakita bhayau saba hālacāla thaiṃ,  
logani beda baḍāī ||ṭekal||<sup>1</sup>

thakita bhayau gāṃṇa arau nācaṇa,<sup>2</sup>  
thākī sevā pūjā ||  
kāṃṇa krodha thaiṃ deha thakita bhaī,  
kahūṃ kahāṃ laṃṃ dūjā<sup>3</sup> ||1||

rāṃṇa jaṇa hoṃṃ na bhagata kahāṃṃṃ,  
carana paṣālaṃṃ na devā ||  
joī joī<sup>4</sup> karūṃ<sup>5</sup> ulaṭi mohi bāṃṃdhai,  
tāthaiṃ nikaṭi na bhevā ||2||

pahālī gyāṃṇa kā kīyā cāṃṃṇāṃ,<sup>6</sup>  
pīchaiṃ dīyā bujhāī ||  
sunīṃ sahaja maiṃ doṃ tyāge,  
rāṃṇa kahauṃ na ṣudāī ||3||

dūri basaiṃ ṣaṭa kraṃṇa sakala aru,  
dūriḃa kīṃṃṃ seṃṃ<sup>7</sup> ||  
gyāṃṇa dhyāṃṇa dou duri kīṃṃṃṃ,  
dūriḃa chāḍe teṃ<sup>8</sup> ||4||

paṃcūṃ thakita bhaye jahāṃ tahāṃ,  
jahāṃ tahāṃ thiti pāī ||  
jā karani maiṃ dauryau phiratau,<sup>9</sup>  
so aba ghaṭa maiṃ pāī<sup>10</sup> ||5||

paṃcaṃṃ merī saṣī sahelī,  
tini nidhi daī diṣāī<sup>11</sup> ||  
aba mana phūlī bhayau jaga mahiyāṃṃ,  
ulaṭi āpa maiṃ saṃṃāī ||6||

calata calata merau nija mana thākyau,  
aba mopaiṃ calyau na jāī ||  
sāṃṃī sahaji milyau soī sanamuṣa,<sup>12</sup>  
kahai raidāsa batāī ||7||

PV 2 Variants

- 1 CJ hālacāla thaiṃ deha thakita bhaī, lokana beda baḍāī |
- 2 CJ nācaṇa arau gāyaṇa thaiṃ, A nācana aru gāṃṃṇa
- 3 CJ aba deva na deṣauṃ dūjā 4 A soī soī
- 5 CJ kathaṃ 6 CJ dīpaka,
- 7 CJ dūri basai ṣaṭa kraṃa sakala ari, dūriḃa kīṃṃṃ teu
- 8 C gyāṃṇa dhyāṃṇa kīyā yeṃṃ dūri, dūriḃa chāḍe seu  
J gyāṃṇa dhyāṃṇa kī ṣāī aiṃṃ duri, duriḃa chāḍe seu
- 9 A tā kājaiṃ maiṃ dauri maralau,
- 10 A so ava ghara mai pāī V so aba ghara mai pāī,  
CJ so ghaṭa bhīṃṃṃtari pāī 11 A tini nidhi daī vatāī
- 12 C sūryā samajhi bhaī ghaṭa bhīṃṃṃtari,  
J sujhā sujhi bhaī ghaṭa bhīṃṃṃtari,

## PV 2 Translation

refrain Now I have lost, O brother,  
I have grown tired due to all these present affairs,  
tired of people, Vedas, and pride.

- 1 I have grown tired, of singing and dancing  
tired of service and worship;  
through lust and anger my body has grown tired,  
tell me, how long will there be duality?<sup>1</sup>
- 2 I am not a servant of Rām, nor am I called his devotee,<sup>2</sup>  
and I shall not wash the feet of any deity;  
whatever I do,<sup>3</sup> turns around and binds me,  
through that I get no nearer to the mystery.
- 3 First I made a lamp of wisdom,  
and later I blew out the lamp;  
I renounced both in the Spontaneous Void (*sahaja śūnya*)  
I call on neither Rām nor Khudā.
- 4 Dwelling apart from the six duties and all the enemies,  
I serve by practising renunciation;  
I have renounced both wisdom and contemplation,  
thus abandoning even renunciation.<sup>4</sup>
- 5 Wherever the five [senses] became tired,  
there I found tranquillity;  
[the one] for whom I ran and wandered around,  
I have now found within my body.
- 6 Those five [senses] who are my friends and companions,  
have shown to me the treasure of my destiny;  
and now my mind has become content with the world,  
my self has inverted and become absorbed into itself.
- 7 Keeping on and on my individual self (*mana*) tired,  
now I cannot keep on going anymore;  
I have spontaneously (through *sahaja*) met the Master,  
He is now before me,<sup>5</sup> thus does Raidās tell.

## PV 2 Notes

- 1 MSS CJ: 'now I shall look upon no other God'.  
2 cf. same line in PV 4.1. It could also be translated;  
'Though I am a servant (*jana*) of Rām,  
I am not called his devotee (*bhagata*)'.
- 3 MSS CJ: 'whatever I say'.
- 4 MSS CJ:  
'Dwelling apart from the six duties and all the enemies,  
thus I have practised renunciation;  
renouncing both wisdom and contemplation,  
and abandoning even renunciation [itself] I serve'.
- 5 MS C: 'I have become aware of the sun within my body'.  
MS J: 'I have become aware of awareness within my body'.

PV rāga rāmmagarī 3

Text

*gāi gāi aba kā kahi gāṃūṃ,  
gāṃvanahāreṃ<sup>1</sup> nikaṭi batāṃūṃ ||ḷekā||*

*jaba laga hai yā tana kī āsā,  
taba laga karai<sup>2</sup> pukārā<sup>3</sup> ||  
jaba mana miṭyau āsa nahīṃ tana kī,  
taba kau gāṃvanahārā ||1111*

*jaba laga nadī na saṃmadi samāṃvaim,  
taba laga baḍhai ahaṃkārā<sup>4</sup> ||  
jaba mana milyau rāṃma sāgara<sup>5</sup> sauṃ,<sup>6</sup>  
taba yahu miṭi pukārā<sup>7</sup> ||211*

*jaba laga bhagati mukati kī āsā,  
paraṃma tata<sup>8</sup> suṇi<sup>9</sup> gāvai ||  
jahāṃ jahāṃ āsa dharata hai yahu<sup>10</sup> mana,<sup>11</sup>  
tahāṃ tahāṃ kachū na pāvai ||311*

*chāḍai āsa nirāsa paramapada,  
taba suṣa satya kari hoī;  
kahai raidāsa jāsauṃ aura kahata haiṃ,<sup>12</sup>  
paraṃma tata aba<sup>13</sup> soī ||411*

PV 3 Variants

- 1 DIM + kauṃ  
2 A pare  
V paraṃ  
HM paḍhai  
3 CJ *jaba laga āsa hota yā tana kī, taba laga baḍhai vikārā*  
4 C *jaba laga nadī na hoī samada saḥa,  
taba laga kari uphārā*  
J *jaba laga nadī hoi na samadana saḥa,  
taba la kare uphārā*  
5 AV *pīva sāgara*  
6 H *maiṃ*  
M *kauṃ*  
7 C *jaba mana milyo pīya suṣa sāgara,  
taba kāsani karai pukārā,*  
J *jaba mana milyo piya suṣa sāgara,  
taba kāsani kare pukārā,*  
8 A *tatva*  
9 A *suṃni, HIM suṃni, DPU suṇi, CV suṃni, J suni*  
10 U *yahu absent*  
11 CJ *jahāṃ jahāṃ mana āsā dharata hai*  
12 V *kahai raidāsa jāsuṃ aura kahai,  
C kahai raidāsa jāsyauṃ ora kahata hai  
J kahai raidāsa jasyo ora kahata,  
A kahai raidāsa jasyau aura kahata haiṃ,*  
13 C *hai,*  
J *he*

### PV 3 Translation

refrain    You sing and sing, but now what can you sing?  
            O sing of the immanence of the singer!

- 1    As long this body has desires,  
      so long one cries out [for release];<sup>1</sup>  
      when the mind is erased the body has no desires,  
      [tell me] then who is the singer?
- 2    As long as the river does not merge into the sea,  
      its pride keeps on growing;<sup>2</sup>  
      when the mind has merged into the ocean of Rām,<sup>3</sup>  
      then this cry [for release] is erased.<sup>4</sup>
- 3    As long as one longs for devotion and liberation,  
      one sings of The Void (*śūnya*) and the Supreme Reality;  
      but wherever this mind fixes its desires,  
      there there is nothing that can be found.
- 4    If one abandons longing and freedom from longing  
      in the supreme state,  
      then one makes bliss become reality,  
      Raidās says, that which you call other,  
      is right now in itself the supreme reality.

### PV 3 Notes

- 1    MSS CJ: 'As long as there is attachment to this body,  
      so long shall distortions/corruptions increase.'
- 2    MSS CJ: 'so long will it swell with pride'.
- 3    MSS AV: 'when the mind has merged  
      with the ocean of the beloved.'  
      MSS CJ: 'when the mind has merged  
      with the ocean of bliss of the beloved,'
- 4    MSS CJ: 'then to whom shall one call?'

PV 4 rāga rāmagarī Text

rāṃma jana haṃ na bhagata kahāṃṃ, <sup>1</sup>  
sevā karaṃ na dāsā ||  
gūṃnī joga jagi<sup>2</sup> kachū na jāṃnūṃ,  
tāthaiṃ rahūṃ udāsā ||ṭekal||

bhagata hūvāṃ tau caḍai baḍāī,  
joga karaṃ jaga māṃnaiṃ<sup>3</sup> ||  
gunī huvā thai guṃī kahai,<sup>4</sup>  
guṃī āpa kūṃ tāṃnaiṃ<sup>5</sup> ||1111

nāṃ maiṃ mamitā moha na mahiyā,<sup>6</sup>  
ai saba jāṃhi bilāī<sup>7</sup> ||  
dojaga bhisti doū sami kari jāṃnaṃ,<sup>8</sup>  
duhūṃvāṃ thaiṃ<sup>9</sup> taraka hai bhāī<sup>10</sup> ||211

maiṃ taiṃ mamitā deṣi sakala jaga,<sup>11</sup>  
mai taiṃ mūla gaṃvāī ||  
jaba mana<sup>12</sup> mamitā<sup>13</sup> aika aika mana,  
tabahīṃ aika hai<sup>14</sup> bhāī ||311

kṛsna karīma rāṃma hari rāghava,<sup>15</sup>  
jaba laga aika aika nahīṃ peṣyā ||  
beda kateba kurāṃna purāṃmani,  
sahaji aika nahi deṣyā ||411

joī joī kari pūjiye soī soī kācī,  
sahaji bhāī sati hoī ||  
kahai raidāsa maiṃ tāhī kauṃ pūjaṃ,  
jākai gāṃva na ṭhāṃva na nāṃva nahī koī ||511

PV 4 Variants

- 1 UV rāṃma kahūṃ na bhagata kahāṃṃṃ,
- 2 I jīgya, J jigya
- 3 J bhagata hūṃbāṃne caḍhyo baḍāī, joga karu toṃ guṃna māṃno,
- 4 P guṃṃiṃ hūṃvā thaiṃ guṃīṃ jana kahaiṃ,  
U guṃni hūvā thai guṃī guṃī jana kahai,  
HVA guṃṃi hūṃvā thaiṃ guṃīṃ guṃī kahaiṃ,  
D guṃṃiṃ hūvāṃ thaiṃ guṃīṃ kahāṃṃṃ,
- 5 D jāṃnaiṃ
- 6 CJA moha mada mahiyā, U māyā,
- 7 CJ pulāṃhi/pulāhi,
- 8 M rāṣaṃ, 9 CJA syaṃ,
- 10 U taraka dahūṃ su bhāī
- 11 CJ maiṃ tai tai deṣyā sakala jagu  
A maiṃ tai taiṃ maiṃ mamitā deṣi sakala jaga
- 12 U yahu, 13 I samatā, CJ samitā, 14 CJ re,
- 15 CJ rāṃma rahīma karīmāṃ kesau/kesova,
- 16 J soī soī saba kacī
- 17 IP sahaji bhāva sati hoī, DH sahaji bāī satya hoī
- 18 J kahi redāsa, A kahi raidāsa, D kahai rayadāsa,
- 19 CJ jākai gāṃva na ṭhāṃva na nāṃva sajoī  
A jākai gāṃvaṃ na ṭhāṃva na koī

#### PV 4 Translation

##### refrain

I am not a servant of Rām nor am I called his devotee,<sup>1</sup>  
I neither serve nor practise servitude;  
I know nothing of wisdom, yoga or sacrifice,  
and so I live in detachment (*udāsā*).

- 1 I became a devotee and thus my fame grew,  
I practised yoga and the world revered me;<sup>2</sup>  
I became a wise man and thus was called wise,  
I considered myself to be wise.<sup>3</sup>
- 2 There is nothing in ego or self, nor in delusion,<sup>4</sup>  
all of these shall be destroyed;  
I realised that both heaven and hell are the same,  
through both there is error, O brother!
- 3 Seeing all the world through 'I', 'you', and 'self',  
I lost my capital through 'I' and 'you';  
when mind and self are at one in the mind,<sup>5</sup>  
then one is at one, O brother!
- 4 For as long as I did not see as one,  
Kṛṣṇa, Karīma, Rām, Hari, Rāghava;<sup>6</sup>  
I did not spontaneously (through *sahaja*) see as one,  
the Vedas, the scriptures, the Koran, and the Purāṇas.
- 5 Whatever is worshipped, is all unreal,  
in spontaneity (in *sahaja*) I became real;  
Raidās says, I worship Him,<sup>7</sup>  
who has no village, no place and no name.<sup>8</sup>

#### PV 4 Notes

- 1 MSS UV: 'Though I say 'Rām', I am not called a devotee'.  
2 MS J: 'I practised yoga and was revered as wise'.  
3 MS D: '[and] knew myself to be wise'.  
4 MSS U: 'Neither in the self, nor delusion or *māyā*'.  
MSS CJA: 'Neither in the self, nor in delusion or pride'  
5 MSS U: 'when the self and the mind are as one'.  
6 MSS CJ: 'Rām, Rahīm, Karīmā, Keśava'.  
7 MS J: 'Say, Raidās worships He'.  
MS A: 'Say, Raidās worships He'.  
MS D: 'Rayadās says'.  
8 MSS A: 'who has neither village nor place'.  
MSS CJ: 'who is adorned with neither village,  
place nor name'.

PV 5 rāga rāmanagarī Text

aba merī būḍī re bhāī | tāthaiṃ caḍhī loka baḍāī ||ṭekal||

ati ahaṃkāra ūramāṃ sata raja |<sup>1</sup>  
tāmaiṃ rahyau urajhāī ||  
karama basi paryau kachū na sūjhai |  
svāṃmīṃ nāṃva bulāī ||11||

haṃa māṃnauṃ guṃnīṃ joga suṃni jugatā |  
hama mahāpuriṣa<sup>2</sup> re bhāī ||  
haṃa māṃnauṃ sūra sakala bidhi tyāgī |  
mamitā nahīṃ miṭāī ||21||

māṃnauṃ aṣila suṃni mana sodhyau |  
saba cetani sudhi pāī ||  
gyāṃna dhyāṃna sabahi haṃma jāṃnyūṃ |  
būjhaiṃ kauṃna sauṃ jāī ||31||

hama māṃnauṃ prema prema rasa jāṃnyaauṃ |  
naumbidhi bhagati karāī ||  
svāṃga deṣi sabahī jaga laṭakyau |  
phiri āpanapau baṃdāī ||41||<sup>3</sup>

svāṃga pahari hama sāca na jāṃnyaauṃ |<sup>4</sup>  
logani ihai bharamāī ||  
syāṃgha rūpa meṣī jaba paharī<sup>5</sup> |  
bolī taba sudhi pāī<sup>6</sup> ||51||

aisī bhagati haṃmārī saṃtau |  
prabhu tā<sup>7</sup> ihai baḍāī ||  
āpana anina aura nahīṃ māṃnata |  
tāthaiṃ mūla gaṃvāī ||61||

bhaṃpai raidāsa udāsa tāhī thaiṃ |  
aba kachū mopaiṃ kari na jāī ||  
āpau ṣoyā bhagati hota hai |  
taba rahai aṃtari urajhāī ||71||<sup>8</sup>

PV 5 Variants

- 1 CMU ati ahaṃkāra ūramāṃ sata raja tama,
- 2 CJ paramapurīṣa, A paramapurīṣa,
- 3 C māṃnau hama premī prema bahu kīnha | naudhā bhakti karāī  
|| ihai jāṃni sabai jagu laṭkyā | phiri āpāpau baṃdhāī ||  
J māṃnoṃ haṃma preṃma preṃma bahu kīnhā | nodhā bhakti  
karāī || ihe jāya sabe juga laṭkyā phiri āpāpo badhāī ||
- 4 CJ svāṃga pahari jīyā sāca na jāṃnyaauṃ |
- 5 CJMPU paharī, ADHIV jaharī
- 6 CJ bolyā te sudhi pāī |
- 7 J kī
- 8 A āpau ṣoyeṃ bhagati hota hai | rahyau aṃtara urajhāī ||  
P āpau ṣoyāṃ bhagati hot hai | rahai aṃtari urajhāī ||  
CJ āpā meṭyāṃ bhagati hota hai | aṃtari rahyā urajhāī ||





PV 6 rāga rāmmagarī Text

bhāī re bharaṇṇa bhagati su jāṇṇiṇi,  
jau lauṇ nahīṇ sāca sauṇ pahicāṇṇiṇi ||ṭekali

bhrama nācaṇa bhrama gāṇyaṇa,  
bhrama japa tapa dāṇṇa ||  
bhrama sevā bhrama pūjā,  
bhrama sau pahicāṇṇa ||1111

bhrama ṣaṭakrama sakala<sup>1</sup> sahitā,  
bhrama nāṇva bināṇva<sup>2</sup> ||  
bhrama kari kari karama kiye,  
bhrama kī yahu bāṇṇi ||211

bhrama yaṇdrī nigraha kīyā,  
bhrama guphā maiṇ bāsa ||  
bhrama tau lauṇ jāṇṇiyaiṇ,  
sunī kī karai āsa<sup>3</sup> ||311

bhrama sudha sarīra jau lauṇ,  
bhrama nāṇva bināṇva ||  
bhrama bhaṇi<sup>4</sup> raidāsa tau lau,  
jau lauṇ cahai ṭhāṇva ||411

PV 6 Variants

- 1 ACJUV sakala absent  
A sahitaji  
2 CJU bhrama ḍibha aru māṇṇi  
M bhrama tau lauṇ jāṇṇiṇi  
P bhrama griha bana jāṇṇiṇi  
3 CJ karai sunṇinya kī āsa  
A ṣuṇṇi kī jau lau āsa  
4 I bhaṇai raidāsa  
J bhani redāsa

## PV 6 Translation

refrain O brother! Know your devotion is a delusion,  
as long as you do not recognise the truth.

- 1 Dancing is delusion, singing is delusion,  
chanting practising penances, giving alms is delusion;  
serving is delusion worshipping is delusion,  
even what you know delusion.
- 2 The six duties and all the *saṃhitās*<sup>1</sup> are delusion,  
The Name and the Nameless<sup>2</sup> are delusion,  
you perform actions over and over again in delusion,  
even this utterance (*vāṇī*) is delusion.
- 3 Restraining the senses is delusion,  
dwelling in a cave is a delusion,  
you must realise you are deluded,  
as long as you long for the Void (*śūnya*).
- 4 Your purification of the body is a delusion,  
the Name and the Nameless are delusion,  
O *Raidās*<sup>3</sup> you are deluded,  
as long as you yearn for a dwelling.

## PV 6 Notes

- 1 The six sacred duties (*śaṣṭa karma*) and the codes of conduct (*saṃhitā*) are those which are observed by orthodox high caste Hindus.
- 2 MSS ADHIV:  
'You are deluded about the Name and the Nameless.'  
MSS CJU: 'you are deluded by deceit and pride'.  
MS M: 'know you are deluded in error so long'.  
MS P: 'know you are deluded at home and in the forest'.
- 3 MSS I: 'Raidās says,'.

PV 7 rāga rāṃmagarī

Text

tyūṃ<sup>1</sup> tumha kārani kesave, aṃtari lyau lāgī ||  
eka anūṃpama anabhaī,<sup>2</sup> kima hoi bibhāgī ||ṭekal||

ika abhimāṃnīṃ cātrigā, bicarata jaga māṃhīṃ ||  
jadapi jala pūrana mahī, kahīṃ vāṃ ruci nāṃhīṃ ||1111

jaisaiṃ kāṃmīṃ deṣai kāṃmanīṃ, hiradai<sup>3</sup> sūla upāī ||  
koṭi baida bidhi ucaraī,<sup>4</sup> vākī bithā na jāī ||211

jo jihi<sup>5</sup> cāhai, so milai, āratī gata hoī<sup>6</sup> ||  
kahai raidāsa<sup>7</sup> yahu gopi nahīṃ, jāṃnaim saba koī ||311

PV 7 Variants

- 1 CU yaum, J yu
- 2 CJ anubhavai
- 3 D hridai
- 4 D ucārai
- 5 U jīva
- 6 C āratī gati hoī, J āratī gai gati hoi
- 7 J kahe redāsa

PV 7 Translation

refrain: It is because of You O Kesava!  
I am merged in contemplation within,  
the experience is one and incomparable,  
how can I exist in separation from You?<sup>1</sup>

- 1 The proud cuckoo (cātaka),  
wanders through the world;  
and though everywhere is full of water,  
there is nowhere that attracts it.<sup>2</sup>
- 2 As when a lecher beholds a woman,  
pain arises in his heart,  
a million physicians (vaidyas) may mutter incantations,  
but still his pain will not go.
- 3 One receives according to the nature of one's desires,<sup>3</sup>  
such is the nature of suffering;  
Raidās says, this is no secret,  
everyone knows this.

PV 7 Notes

- 1 Cf. also PV 21 which has a similar refrain and in which  
the subject matter of carana a also concerns the cātaka.
- 2 The cātaka is not interested in any other water than that  
which falls during the svāti nakṣatra.
- 3 MS U: 'What the soul (jīva) receives  
is according to the nature of its desires'.

## PV 8 rāga rāmagarī

### Text

āyau ho āyau<sup>1</sup> deva tumha saranāṃ,  
jāṃniṃ kripā kījai āpanauṃ janāṃ ||ṭekal||

tribidhi<sup>2</sup> jonīṃ bāsa, jaṃma kī agama trāsa ||  
tumhāre bhajana<sup>3</sup> bīna bhraṃmata phiryau ||  
mamitā ahaṃ biṣai madi<sup>4</sup> mātau,<sup>5</sup>  
iṃhiṃ suṣi kabahūṃ na dūtara tiryau ||1111

tumhārī nāṃva besāsa,<sup>6</sup> chāḍī maiṃ āṃṇa kī āsa,  
saṃsārī dharama merau mana na dhījai ||  
raidāsa dāsa kī sevā māṃni ho devādhidēvā,  
patita pāṃvana nāṃva pragaṭa kījai ||211

### PV 8 Variants

- 1 U āyau absent  
2 CJV bibadhi  
3 V nāṃva  
4 CJV rasi  
5 U māyā moha biṣai rasa māṃtau  
6 D ke besāsa  
J ke bivāsai  
C kai bisavāsa  
U bisvāsa  
7 IJ dāsa absent  
M dāsa dāsa

### PV 8 Translation

refrain I have come, I have come, O God, into Your refuge,  
know me to be Your servant and be merciful to me.

1 I dwell in diverse births in dreadful fear of death,  
Wandering, I have roamed around without praising You,  
drunk on the wine of selfishness, pride, and sensuality,<sup>1</sup>  
amidst these pleasures I never crossed the uncrossable.<sup>2</sup>

2 Believing in Your Name I have abandoned hope in any other,  
let my mind be not fixed in worldly affairs;  
accept the service of the servant Raidās, O God of Gods,  
manifest Your Name 'the uplifter of the fallen!'

### PV 8 Notes

- 1 MS U: 'drunk on the rasa of māyā, delusion, sensuality'.  
2 I.e. 'the uncrossable [ocean of sāṃsara]'.

PV 9 rāga rāmmagarī

Text

*bhāī re rāṃma kahāṃ hai mohi batāvo ||  
satirāṃma' tākai nikaṭi na āvo ||ṭekal||*

*rāṃma kahata saba jagata bhulāṃnāṃ,  
so yahu rāṃma na hoī ||  
karama akarama karuṃamāiṃ<sup>2</sup> kesau,  
karatā nāṃva su koī ||11||*

*jā rāṃmahī saba jaga jāṃnāiṃ,<sup>3</sup>  
bhraṃmi bhūlai re bhāī ||  
āpa āpa thāiṃ<sup>4</sup> koī na jāṃnāiṃ,  
kahai kauṃna sauṃ jāī<sup>5</sup> ||2||*

*satita na lobha parasi<sup>6</sup> jiya tana mana  
guna<sup>7</sup> parasana<sup>8</sup> nahīṃ jāī ||  
aṣila nāṃva jākai ṭhaura na katahūṃ,  
kyauṃ na kahau samajhāī ||3||*

*bhaṃaiṃ raidāsa udāsa tāhī thāiṃ,<sup>9</sup>  
karatā ko hai bhāī ||  
kevala karatā eka sa hī kari,  
satirāṃma tihi ṭhāṃī<sup>10</sup> ||4||*

PV 9 Variants

- 1 A rāṃmasati
- 2 H karuṃnāṃ  
M karatā
- 3 A jagi jagi jāṃnāiṃ  
CJ jugi jugi jāṃnāiṃ  
U jugi jugi jāṃnai
- 4 A syauṃ
- 5 U kahai kauṃna samjhāī
- 6 CJ parāsi
- 7 A guṃṃahi
- 8 A parasi  
CJ parasamga
- 9 A yāhī thāiṃ rahu udāsa
- 10 A kritmaṃ karatā aika sa hī kari, tahāṃ rāṃma sati ṭhāṃīṃ  
U kritma karatāṃ eka hi karihau, sati rāṃma satihīṃ ṭhāṃī

## PV 9 Translation

refrain O Brother! [How can you] tell me where Rām is?  
you have not come close to Him who is the true Rām.

- 1 All the world is misled, speaking of a 'Rām',  
who is not this Rām;  
He is *karma*, non-*karma*,<sup>1</sup> the Compassionate, Keśava,  
these are various names of the Creator.
- 2 Through the 'Rām' which all the world knows,  
one is lost in delusion, O brother;  
of their own accord none understands,  
with whom can one go and speak?
- 3 Who is never touched by greed in the spirit body and soul,  
who is untouched by the material world;<sup>2</sup>  
whose Name is the Imutable,<sup>3</sup> who has no place anywhere,  
O why do you not teach about him?
- 4 Raidās says, through this there is detachment (*udāsa*),<sup>4</sup>  
Brother, who is the Creator?  
treat intuitive wisdom (*kevala*)<sup>5</sup> and Creator as if one,  
that is the abode of the True Rām.<sup>6</sup>

## PV 9 Notes

- 1 *karama*, nm. 'the one [whose nature is] action'  
*akarama*, nm. 'the one [whose nature is] non-action'.
- 2 lit. 'the *guṇas*'.
- 3 'The Immutable' (*aṣila*), cf. 11-0.
- 4 Cf. the same line in 5-7.  
MS A: 'Because of this I live in detachment (*udāsa*)'.
- 7 *kevala* nm. 'that intuitive wisdom which is free from error  
and is attained in *samādhi*'. [Skt.]
- 8 MS A: 'treat the created (*kṛitrima-*) and Creator as if one,  
and there is the true abode of Rām'.  
MS U: 'treat the created (*kṛitrima-*) and Creator as if one,  
that is the true abode of the true Rām'.

PV 10 rāga rāmmagarī

Text

*aisau kachū anabhai, kahata na āvai ||  
sāhiba merau<sup>1</sup> milai, tau ko bigarāvai ||ṭekall*

*saba maiṃ hari hai, hari maiṃ saba hai,  
hari āpanapau jini jāṃṇṇāṃ ||  
āpanīṃ āpa sāṣi nahīṃ dūsara,  
jāṃṇanahāra samānāṃ<sup>2</sup> ||111*

*bājīgara sauṃ rahani rahījai,  
bājī kā marama iba jāṃṇāṃ ||  
bājī jhūṭha sāca bājīgara,  
jāṃṇāṃ mana patiyāṃṇāṃ ||211*

*mana thira hoī tau kāṃi na sūjhai,<sup>3</sup>  
jāṃṇaiṃ jāṃṇanahārā,<sup>4</sup>  
kahai raidāsa bimala bameka<sup>5</sup> suṣa,  
sahaja<sup>6</sup> sarūpa saṃbhārā ||311*

PV 10 Variants

- 1 ACDJV *merau*  
HIMP *merau absent*  
2 A *jānā mana patiyāṃṇāṃ*  
3 CJ *karani karai tau kā nahīṃ sujhai,*  
4 CJ *būjhai būjhanahārā*  
A *vūjhai vūjhanahārā.*  
5 M *bibeka*  
6 AV *sahaji*

### PV 10 Translation

refrain This experience is such, that it defies description;  
I have met with the Lord,<sup>1</sup> so who can cause me harm?

- 1 Hari is in everything, everything is in Hari,  
do not confuse ego (*āpanapau*) and Hari;  
no other testimony than this itself is needed,  
when the knower is absorbed.<sup>2</sup>
- 2 I shall live along with the magician,  
now I have understood the secret of the show;  
though the magic is false, the magician is real,  
I have known [this state] so my mind believes.
- 3 When the mind is stilled why do you not realise?  
Only the knower knows,<sup>3</sup>  
Raidās says, in the bliss of pure discernment,  
I contemplated the quintessence of Spontaneity (*sahaja*).<sup>4</sup>

### PV 10 Notes

- 1 MSS ACDJV: 'I have met with my Lord'.
- 2 MS A: 'I have known [this state] so my mind believes'.
- 3 MSS CJ: 'he who acts senses nothing at all,  
why do you not realise,  
Only the knower knows'.
- 4 The indescribable experience of meeting with the Lord  
referred to in the refrain is here characterised as 'the  
quintessence of Spontaneity (*sahajasarūpa*). [for Skt  
*sahajasvarūpa*-]



PV 11 rāga rāmagarī

Text

aṣila ṣilai nahīṃ, kā kahi paṃḍita,<sup>1</sup>  
koī na kahai samajhāī ||  
abarana barana rūpa nahīṃ jākai,  
so kahāṃ lyau lāi samāī ||ṭekal||

caṃḍa sūra nahīṃ rāti divasa nahīṃ,<sup>2</sup>  
dharani akāsa<sup>3</sup> na bhāī ||  
keraṃṃa akaraṃṃa nahīṃ sūbha asūbha nahīṃ,  
kā kahi dehu<sup>4</sup> baḍāī ||1111

sīta bāī usana nahīṃ saravata,<sup>5</sup>  
kāṃṃa kuṣila nahīṃ hoī ||  
joga na bhoga roga nahīṃ jākai,  
kahau nāṃva sati soī ||211

niraṃjana nirākāra niralepahi,  
nṛbikāra nirāsī ||  
kāṃṃa kuṣila tāhī kahi gāvata,<sup>6</sup>  
hara hara āvai<sup>7</sup> hāsī ||311

gagana dhūra<sup>8</sup> dhūsara nahīṃ jākai  
pavana pūra<sup>9</sup> nahīṃ pāṃṃīṃ ||  
guna biguna kahiyata nahīṃ jākai  
kahau tuma bāta sayāṃṃīṃ ||411

yāhī sauṃ tuṃṃa joga kahata hau,  
jaba laga āsa kī pāsī ||  
chūṣai tabahī<sup>10</sup> jaba milai aikahī,  
bhaṇai<sup>11</sup> raidāsa udāsī ||511

PV 11 Variants

- |    |       |   |      |                 |
|----|-------|---|------|-----------------|
| 1  | I     | aṣyala ṣilai nahīṃ kā kahiye pyaṃḍata       |      |                 |
|    | C     | paṃḍita aṣala ṣilai nahīṃ, kā kahi gāṃvum,  |      |                 |
|    | J     | paṃḍita alaṣa liṣai nahīṃ, kā kahī gāṃṃum,  |      |                 |
| 2  | CJ    | jākai caṃḍa sūra nahīṃ, raini divasa nahīṃ, |      |                 |
| 3  | CIJ   | ākāsa                                       |      |                 |
| 4  | DHIP  | dehu  | V    | deṃhi           |
|    | C     | daiva                                       | J    | deṃṃum          |
|    | A     | daiṃhi                                      | U    | dei             |
| 5  | CJ    | sīta usana bāī nahī saravaṃta,              |      |                 |
| 6  | CJ    | ai kuṣila tāhi kahi gāvata,                 |      |                 |
| 7  | U     | āvata,                                      |      |                 |
| 8  | A     | dhūri,                                      |      |                 |
|    | HI    | dhūpe                                       |      |                 |
| 9  | A     | pūri,                                       | D    | pūraja,         |
|    | U     | pura,                                       |      |                 |
| 10 | HIMNV | tabahī(ṃ)                                   | ACDJ | tahī(ṃ),        |
|    | U     | taba,                                       |      |                 |
| 11 | I     | bhaṇau,                                     | J    | bhanem reṃḍāsa, |

## PV 11 Translation

### refrain

Pandit, what can you tell  
of the imperishable that never perishes?<sup>1</sup>  
There is no one that can describe Him who is  
indescribable, and who has no shape or form.  
How can one be absorbed in contemplation [of Him]?

- 1 He is neither sun nor moon, day nor night,  
He is neither earth nor sky, brother,  
He is neither *karma* nor non-*karma*,<sup>2</sup>  
He is neither auspicious nor inauspicious.  
What can you say in praise of Him?
- 2 He is neither cold nor wind, heat or water,<sup>3</sup>  
He is neither passionate nor crooked;  
He is neither yoga, sensuality or sickness.  
Can you tell me what his true Name is?
- 3 He is stainless, formless, unattached,  
distortionless, freed from desire.  
when He is sung of as passionate or crooked,<sup>4</sup>  
ho! ho! it makes me laugh.
- 4 He is neither sky nor dust nor dirt,  
He is neither air nor fire nor water  
He is said to be neither material or immaterial.<sup>5</sup>  
O wise-one tell me what can you say of Him?
- 5 This yoga that you speak of,  
lasts only as long as the snares of desire;  
one is released when one meets with the One,  
says *Raidās* the *Udāsī*.<sup>6</sup>

### PV 11 Notes

- 1 MS C: 'Pandit, what can you sing  
of the imperishable that never perishes?'.  
MS J: 'Pandit, what can you sing  
of the unseen that cannot be seen?'.  
2 Cf. 9.1 where the same phrase occurs.  
3 MSS CJ: 'He is neither cold nor heat, wind or water'.  
4 MSS CJ: 'when He is sung of as crooked'.  
5 lit. 'He is said to be neither *guṇa* nor *biguṇa*', that is  
He cannot be spoken of as identical to the material world  
which is composed of the three *guṇas*, and yet neither can  
the *guṇas* be spoken of as existing separate from Him.  
6 MSI: 'Say, *Raidās Udāsī*'.  
MS J: 'Says *Reṃdās Udāsī*'.

PV 12 rāga rāmmagari

Text

narahari caṃcala mati morī,  
kaisaiṃ bhagati karau rāmma<sup>1</sup> torī ||ṭekal||

tūṃ mohi deṣai hūṃ tohi deṣauṃ,  
prīti parasapara hoī ||  
tūṃ mohi deṣai hūṃ tohi na deṣauṃ,  
ihi mati saba budhi<sup>2</sup> ṣoī<sup>3</sup> ||111||

saba ghaṭa<sup>4</sup> aṃtari ramasi<sup>5</sup> niraṃtarai,  
maiṃ deṣata hīṃ nahīṃ<sup>6</sup> jāṃnāṃ<sup>7</sup> ||  
guna saba tora mora saba auguna,  
krita upagāra na māṃnāṃ ||211||

maiṃ taiṃ<sup>8</sup> mora tora<sup>9</sup> asamajhisi,  
kaisaiṃ kari nistārā ||  
kahai<sup>10</sup> raidāsa kṛśna<sup>11</sup> karūnāṃmaiṃ,  
jai jai jagata adhārā ||311||

PV 12 Variants

- |    |        |   |
|----|--------|---|
| 1  | P      | maiṃ.   |
| 2  | V      | sudhi.  |
|    | A      | śudhi.  |
| 3  | CJ     | ihi mati riṣi sidhi ṣoī.                                |
|    | U      | ihi bidhi saba sudhi ṣoī                                |
| 4  | MV     | ghaṭi.  |
| 5  | HM     | ramaiṃ.   |
| 6  | P      | nahīṃ absent  |
| 7  | CJ     | ātama aṃtari ramasi niraṃtari  <br>mai deṣatahīṃ jāṃnāṃ |
| 8  | ACJ    | tū.   |
| 9  | I      | tora.   |
|    | CJ     | mora.   |
|    | ADHMPV | morī.   |
|    | U      | ṭhai  |
| 10 | A      | kahi  |
| 11 | C      | abagati.  |
|    | J      | abigati.  |
|    | U      | rāma  |

## PV 12 Translation

refrain Narahari! My mind is fickle,  
how may I perform devotion to You O Rām?¹

- 1 If You see me, and I see You,  
then there is mutual love;  
but if You see me, and I do not see You,  
then in this state of mind all awareness is lost.²
- 2 You constantly dwell within each body,  
though I beheld You, I did not recognise You;³  
all virtues are Yours, all vices are mine,  
I have not accepted the aid You have given.
- 3 In the dilemma of me and You, mine and Yours,⁴  
O how can You save me?  
Raidās says, O compassionate Kṛṣṇa!⁵  
Hail! Hail! To you O support of the world!

## PV 12 Notes

- 1 MS P: 'How may I perform devotion to you?'
- 2 MSS CJ: 'in this state of mind  
the *siddhis* of the sages are lost'.  
MS U: 'in this way all consciousness is lost.'
- 3 MSS CJ: 'He perpetually dwells in every spirit (*ātman*),  
I know for I have seen'.
- 4 MS I: as above  
MS U: 'In the dilemma of me, You, mine,'  
MSS ADHMPV: 'In my dilemma of me, You, mine,'
- 5 MS A: 'Say, Raidās, O compassionate Kṛṣṇa'.  
MSS CJ: 'Raidās says, O compassionate unmanifest [God]'.  
MS U: 'Raidās says, O compassionate Rām'.

PV 13 & AG 32

AG 32 rāgu rāmakalī p.973

paṛītai gunītai nāmu sabhu sunītai,  
anabhau bhāu na darasai ||  
lohā kaṃcanu hirana hoi kaise,  
jau pārasahi na parasai ||1||

deva saṃsai gāṃṭhi na chūṭai ||  
kāma krodha māiā mada matasara,  
ina paṃcahu mili lūṭai || rahāu ||

hama baḍa kavi, kulīna hama paṃḍita,  
hama jogī saṃniāsī ||  
giānī gunī sūra hama dāte,  
iha budhi kabahi na nāsī ||2||

kahu ravidāsa sabhai nahī samajhasi,  
bhūli pare jaise baure ||  
mohi adhāru nāmu nārāina,  
jīvana prāna dhana more ||3||

AG 32 Translation

1 The Name is read, pondered over, and heard by everyone,  
yet they do not see the nature of experience;<sup>1</sup>  
how can iron be transmuted into gold,  
unless it is touched by the philosopher's stone?

refrain O God! The knot of doubt cannot be unraveled,  
desire, anger, illusion (māyā), pride and jealousy,  
these five have banded together to loot.<sup>2</sup>

2 'We are great poets, we are high-born pandits,  
we are yogīs, sannyāsīs,  
we are wise men, virtuous men,<sup>3</sup> warriors, benefactors;  
these states of mind are never destroyed.

3 Say Ravidās! None of them understands,  
and they have fallen into error like madmen;  
my support is the Name of Nārāyana,  
it is my life, my breath, my fortune.

AG 32 Notes

1 M. 'yet God's designs are not known'. (TSR p.338)

2 M. 'these five combined plunder the world'.

3 M. 'Gyanis, virtuous heroes, we are generous'.  
However, Sāhib Singh takes *gunī* to mean 'a virtuous man',  
[<Skt *gūṇin*-]. (GGSD, vol.7, p.276)

**PV 13 rāga rāmmagarī Text**

rāmma bina saṃsai gāṃṭhi na chūṭai |  
kāmma krodha moha mada māyā,<sup>1</sup> ini pāṃcāni mili lūṭai ||ṭekai||

hama baḍa kavi<sup>2</sup> kulīna hama paṃḍita,  
hama jogī sinyāsī ||  
gyāṃnīṃ guṇīṃ sūra hama dātā,  
yahu mati kade na nāsī<sup>3</sup> ||1||

paḍheṃ guṃneṃ kachū samajhi na paraī,<sup>4</sup>  
jaulaṃ anabhai bhāva na darasai<sup>5</sup> ||  
lohā harana hoi dhau kaisaiṃ,<sup>6</sup>  
jau pārasa nahīṃ parasai ||2||

kahai raidāsa aura<sup>7</sup> asamajhisi,  
bhūli pare bhraṃma bhorai ||  
eka adhāra nāṃva narahari kau,<sup>8</sup>  
jīvani prāṃna dhana morai ||3||

**PV 13 Variants**

- 1 CJ trisnā kāmma krodha mada māyā, 2 CJ hama  
3 C gyāṃnīṃ guṇīṃ sūra kabi dātā, yahu budhi kabahu na nāsī,  
J gyāṃnīṃ guṇīṃ dāṃni hama dātā, yaha budhi kabahu na nāsī,  
4 U samajhai samajhāvai  
5 CJ paḍhiye guṃniyeṃ śravanaṃ suniyem |  
anabhai bhāva na darasai ||  
6 C lohā harna hoi sami kaisaiṃ, J lohā harana hoi joye kesem,  
7 CJ ihai 8 ACJ nārāyaṇa

**PV 13 Translation**

refrain Without Rām, the knot of doubt cannot be unravelled,  
desire, anger, delusion, pride and illusion (māyā),  
these five have banded together to loot.

- 1 'We are great poets, we are high-born pandits,  
we are yogīs, sannyāsīs,  
we are wise men, virtuous men, warriors, benefactors;  
these states of mind are never destroyed.
- 2 They read and they ponder yet they understand nothing,  
as long as they do not see the nature of experience;<sup>2</sup>  
how can iron be transmuted into gold,  
unless it is touched by the philosopher's stone?
- 3 Raidas says, they do not understand,  
they are foolish and have fallen into error,  
the one support is the Name of Narahari,<sup>3</sup>  
it is my life, my breath, my fortune.

**PV 13 Notes**

- 1 MS CJ: 'desire, lust, anger, passion, attachment'.  
2 MS CJ: 'They read, ponder and listen with their ears,  
yet they do not see the nature of experience'.  
3 MSS ACJ: 'the Name of Nārāyaṇa', cf. AG reading.

PV 14 rāga rāṅmagarī Text

*taba rāṅma nāṅma kahi gāvaigā ||  
raraṅkāra rahita sabahina thaiṃ aṅtari meli milāvaigā |||ṭekal||*

*lohā sami kari kaṅcana sami kari,<sup>2</sup>  
bheda abheda samāvaigā ||<sup>3</sup>  
je suṣa hvai pārasa ke paraseṃ,  
so suṣa kā kahi gāvaigā ||||*

*gura parasādi bhaī anabhai mati,  
biṣa aṅmrita saṅmi dhāvaigā<sup>4</sup> ||  
kahai raidāsa meṭi āpā para,<sup>5</sup>  
taba vā ṭhaurahi pāvaigā ||2||*

PV 14 Variants

- 1 HI *raraṅkāra rahata sabahina taiṃ/thaiṃ,*  
C *raraṅkāraṅ hima sabahīna taiṃ,*  
J *raraṅkāra hita sabahina te,*
- 2 CJ *lohā kaṅcana samikari deṣai,*
- 3 D this line absent
- 4 C *dhyāvaigā*
- 5 CJ *kahai raidāsa āpā para bisareṃ*

PV 14 Translation

refrain When you will sing the Name of Rām,  
then the sound 'raṅ raṅ' is free from everything,  
you shall merge in union within.

- 1 Making iron equal, making gold equal,<sup>1</sup>  
merge the differentiated into the non-differentiated,  
how then shall you sing of that bliss?  
The bliss of being touched by the philosopher's stone.
- 2 Through the grace of the Guru experience in the mind,  
that poison and nectar shall flow as one;  
Raidās says, having effaced the sense of self and other,<sup>2</sup>  
then you will find that abode.

PV 14 Notes

- 1 I.e. Regard iron [the phenomenal world] and gold [the ultimate reality] as equal'. cf.  
MSS CJ: 'beholding gold and iron as equal'.  
MS D: this line absent.
- 2 MSS CJ: 'having forgotten the sense of self and other'.

PV 15 rāga rāmagarī Text

saṁtau anina bhagati yahu nāṁhīṁ,  
jaba laga sata raja tama  
pāṁcauṁ tata<sup>1</sup> vyāpata hai yā<sup>2</sup> māṁhīṁ ||ṭekal||

soī āṁna aṁtara karai hari saṁ,  
apamāraga kauṁ āṁnaiṁ<sup>3</sup> ||  
kaṁma krodha mada<sup>4</sup> lobha moha,  
kī pala pala pūjā ṭhāṁnaiṁ |||||

sakati saneha iṣṭa aṁgi lāvai, asthali asthali ṣelai ||  
je kachū milai āṁni aṣita,<sup>5</sup> jyaṁ suta dārā siri melai<sup>6</sup> ||2||

hari jana hari bina aura na jāṁnai, tajai āṁna tana tyāgī<sup>7</sup> ||  
kahai raidāsa soī jana<sup>8</sup> nirmala, nisadina ni ja anurāgī ||3||

PV 15 Variants

- 1 A paṁcūṁ tata, DIVP paṁcūṁ guṁṇa, CJ guṁṇa pāṁcauṁ,  
HM tīnyaṁ guṁṇa,
- 2 U saba,
- 3 CJ soī āṁna ju hari bici aṁtara, apamāraga kau tāṁnai  
D soī āṁna aṁtara karai hari bici, apamāraga kūṁ āṁnaiṁ
- 4 CJ aru,
- 5 I aṣata, D aṁṣyata, M āṣata
- 6 CJ jo kachū lāhai su āṁni achita jyaṁ satagura dārā melai
- 7 CJ anai āsa tana tyāgī,
- 8 J jana absent

PV 15 Translation

refrain Sants, This is not undivided devotion,  
as long as *sattva, rajas, tāmas,*  
and the five elements pervade within it.<sup>1</sup>

- 1 That which is separate<sup>2</sup> creates distinction from Hari,  
and brings one to an evil path;  
one fixes each and every moment upon the worship of,  
sensuality, anger, pride, greed, delusion.
- 2 In love with illusion (*śakti*) one embraces the beloved,  
in each and every place one sports;  
whatever one gains, is called separate (*anya*),  
As the Creator weaves the thread and yarn.<sup>3</sup>
- 3 The servants of Hari know nothing except Hari,  
renouncing the body and separation (from God),<sup>4</sup>  
Raidās says, they are the pure servants,  
who night and day are devoted to the Godhead (*nija*).

PV 15 Notes

- 1 MS U: 'and the five elements pervade everything'.
- 2 separate (*āṁna*), adj. 'other, separate', the phenomenal world that exists in separation from God'. [39 *anya*-]
- 3 MSS CJ: 'whatever one gains, exists in separation,  
as the Satguru weaves the thread'.
- 4 MSS CJ: 'renouncing the body and longing for separation'.



PV 16 rāga rāmmagarī

Text

*bhagati<sup>1</sup> na hoi re na hoi,  
jaba laga tana mana sudha na hoi ||ṭekall*

*bhagati nahīṃ nāṃce aru gāṃye,  
bhagati na bahu tapa kīnhām<sup>2</sup> ||  
bhagati nahīṃ svāṃmī aru sevaga,  
jaba laga parama tata nahīṃ chīnhām ||||*

*bhagati na gyāṃna joga bairāgaiṃ,  
bhagati na kahe kahāṃye ||  
bhagati na suṃni maṃḍala ghara sodhyeṃ,  
bhagati na kachū diṣāyeṃ ||2||*

*jahām jahām jāi tahām tahām baṃdhāvai,<sup>3</sup>  
tāthai kachū kahyā na jāī ||  
kahai raidāsa tabaiṃ saca pāvai,  
āpā ulaṭi samāī ||3||*

PV 16 Variants

- 1 M saṃtau bhagati
- 2 M bahu guṃṇa kīṃnheṃ
- 3 M jahām jahām jāva āpa baṃdhāṃvaim

### PV 16 Translation

refrain There is no devotion, there is none,<sup>1</sup>  
as long as mind and body are not pure.

- 1 There is no devotion in dancing and singing,  
there is no devotion in practising many austerities;<sup>2</sup>  
there is no devotion in being the servant and master,  
as long as one has not recognized the supreme reality.
- 2 There is no devotion in wisdom, yoga, and renunciation,  
there is no devotion in what one says  
or causes to be said;  
there is no devotion in searching for an abode  
in the sphere of the void (*śūnya maṇḍala*),  
there is no devotion in any form of showing off.
- 3 Wherever one may go, one only binds oneself down,<sup>3</sup>  
because of this there is nothing that can be said;  
Raidās says, only then shall one find the truth,  
when one's mind has been reversed and is absorbed.<sup>4</sup>

### PV 16 Notes

- 1 MS M: 'Sants! There is no devotion'.
- 2 MS M: 'devotion is not having acted with great merit'.
- 3 MS M: 'wherever the soul (*jīva*) is,  
there it is bound in the self'.
- 4 I.e. 'absorbed into the [supreme] self'.

PV 17 rāga rāmmagarī Text

aisī bhagati na hoi re bhāī 111  
rāma nāṃma bināṃ jo kachū kariye so saba bhrama kahāī<sup>2</sup>  
11ṭekal1

bhagati na rasadāṃna,  
bhagati na kathai<sup>3</sup> gyāṃna 11  
bhagati na bana maiṃ guphā ṣudāī 11  
bhagati na aisī hāsya,  
bhagati na āsa pāsi 11  
yaha bhagati nahīṃ saba kulakani gāī 11111

bhagati na īṇdri bāṇdai,  
bhagati na joga sādhai 11  
bhagati na ahāra ghaṭāyem,  
e saba karma kahāī 11  
bhagati na nidrā sādhai,  
bhagati na bairāga sādhai 11  
bhagati nahīṃ yahu saba beda baḍāī<sup>4</sup> 11211

bhagati na mūṇḍa muḍāyaim,  
bhagati na mālā diṣāyaim 11  
bhagati na carana dhūvāṃyem,  
ye saba gunī jana kahāṃyem 11  
bhagati taulau na jāṃnīṃ  
jaulauṃ āpa kauṃ āpa baṣāṃnī 11  
joī joī karai soī soī karma baḍāī 11311

āpau gayau taba bhagati āī,  
aisī hai bhagati bhāī 11  
rāṃma milyau āpau guna ṣoyo,  
ridhi sidhi sabai ju gaṃvāī 11  
kahai raidāsa chūṭī āsa taba hari tāhī ke pāsa 11  
ātmā asthira taba saba nidhi pāī 11411

PV 17 Variants

- 1 I bhagati aisī suṃnau re bhāī,
- 2 I bhagati āī taba gāī baḍāī,
- 3 I brahma
- 4 J batāī

## PV 17 Translation

refrain Devotion is not like this, O brother,  
whatever is done without the name of Rām,  
is all called delusion.<sup>1</sup>

- 1 Devotion is not suppression of the senses,  
devotion is not speaking of wisdom,<sup>2</sup>  
devotion is not digging a cave in the forest;  
devotion is not some joke,  
devotion is not the snares of desire,  
this is not devotion, all this is sung of  
as family behaviour.
- 2 Devotion is not binding the senses,  
devotion is not practising yoga,  
devotion is not eating less,  
all of these [practices] are called *karma*,  
devotion is not practising [reducing] sleep,  
or practising renunciation,  
these [practices] are not devotion,  
they are all the pride of the Veda.<sup>3</sup>
- 3 Devotion is not shaving the head,  
devotion is not displaying a rosary,  
devotion is not washing feet,  
all these are told of by virtuous men;  
devotion is not known so long,  
as one speaks of oneself as oneself,  
whatever one does, all this is the pride of *karma*.
- 4 When self goes, then devotion comes,  
this is how devotion is, brother,  
one meets Rām, and loses the sense of self,  
it is riches, perfections, everything which one loses;  
Raidās says, when desire is lost,  
only then is Hari near to him,  
when my spirit (*ātman*) had become still,  
only then did I find every treasure.

## PV 17 Notes

- 1 MS I: 'Devotion is like this, listen O brother,  
when devotion comes then pride departs'
- 2 MS I: 'Brahma wisdom'.
- 3 MS J: 'they have all been told of in the Vedas'.

PV 18 rāga rāmmagerī

Text

*bhagati aisī' sunahu re bhāī ||  
āī bhagati taba gaī baḍāī ||ṭekal||*

*kahā bhayau nācaiṃ aru gāmyaiṃ,  
kahā bhayau tapa<sup>2</sup> kīnhaiṃ ||  
kahā bhayau je carana paṣālai,  
jau parama tata<sup>3</sup> nahīṃ chīṃnhaiṃ ||11||*

*kahā bhayau je mūṇḍa muṇḍāmyeṃ,<sup>4</sup>  
bahu tīratha brata kīnhaiṃ ||  
svāṃmīṃ dāsa bhagata aru sevaga  
je<sup>5</sup> parama tata nahī cīnhaiṃ ||2||*

*kahai raidāsa terī<sup>6</sup> bhagati dūri hai,  
bhāga baḍe so<sup>7</sup> pāvai ||  
taji abhimāṃna meṭi āpā para,  
pipalaka hoi cuṇi ṣāvai ||3||<sup>8</sup>*

PV 18 Variants

- |   |      |   |
|---|------|---|
| 1 | CJ   | <i>aisī hai</i>   |
| 2 | AU   | <i>bahuta tapa</i>  |
| 3 | CJMU | <i>āpā para</i>   |
| 4 | CJ   | <i>kahāṃ bhayo je patibrata sādhyoṃ,<br/>kahā bhayo mūṇḍa muṇḍāmyeṃ,<br/>kahā bhayo je parama dhyāṃna pada,<br/>jaba lega parama tata nahīṃ pāyo,<br/>kahā bhayo ṣaṣa karama sakala aru,<br/>bidhi naṣeda saba kīnhaiṃ   </i> |
| 5 | CJ   | <i>kāṃhūṃ</i>   |
| 6 | CJ   | <i>vo</i>   |
| 7 | CJ   | <i>jini</i>   |
| 8 | CJ   | <i>taji abhimāṃna dūri kari mamitā,<br/>pipalaka hoi ṣāī</i>  |

## PV 18 Translation

refrain Devotion is like this, listen O Brothers!  
When devotion comes then pride departs.

- 1 What is the point of singing and dancing?  
What is the point of having performed austerities?<sup>1</sup>  
What is the point of washing feet?  
If one has not recognised the supreme reality<sup>2</sup>.
- 2 What is the point of shaving one's head,<sup>3</sup>  
and having performed many vows and pilgrimages?  
If the master, slave, devotee, and servant;  
have not recognised the supreme reality.<sup>4</sup>
- 3 Raidās says, devotion to you is hard to find,<sup>5</sup>  
only he whose fortune is great finds it;  
renouncing pride, effacing the sense of self and other,<sup>6</sup>  
becoming as an ant, he picks and eats.<sup>7</sup>

## PV 18 Notes

- 1 MSS CJ: 'What is the point  
of having performed many austerities'.
- 2 MSS CJ: 'If one has not recognised the self and other'.
- 3 MSS CJ: include extra one and a half *antarās*;  
'What is the point if one is faithful to one's husband,  
what is the point if one shaves one's head,  
what is the point of the meditating on the supreme state;  
as long as one has not found the supreme reality.  
What is the point of all of six sacred duties,  
and having performed all of the rules and regulations'.
- 4 MSS CJ: 'None have recognised the supreme reality'.
- 5 lit. 'your devotion is far'. CJ: 'that devotion is far'.
- 6 MSS CJ: 'renouncing pride, dispelling the sense of self,  
becoming as an ant he eats'.
- 7 Cf. AG *rāgu rāmakalī*, Kabīr, p.972.  
'God is like sugar that is scattered in the sand,  
the elephant [of pride] could never sift it out again;  
Say, O Kabīr! Renounce your family *jāti* and honour,  
act [as humbly as] an ant, sift out and eat the sugar.'  
*hari bhaio khāṃḍhu retu mahi bikhario |*  
*hasati cunio na jāī ||*  
*kahi kabīra kula jāti pāṃti taji |*  
*cīṅi hoī cuni khāī ||*

PV 19 rāga rāmagarī

Text

aba kachū marama bicārā ho hari,  
ādi aṃti ausāṃṇa rāṃma bina,  
koī na karai niravārā ho hari' ||ṭekal||

jala taiṃ paṃka paṃka amrita jala,  
jalhi sudha hvai jaisaiṃ ||  
aisaiṃ karamī dharamī jīva bāṃdhyau,  
chūṭai tumha bina kaisaiṃ ho hari<sup>2</sup>||1||

japa tapa bidhi naṣeda karuṇāṃmaiṃ,  
pāpa puni doṃ<sup>3</sup>māyā ||  
asa mohita mana gata bimūṣa dhana,  
janaiṃ janaiṃ ḍahakāyā ho hari<sup>4</sup>||2||

tāḍaṇa chedaṇa trapaṇa na ṣedaṇa,  
bahu bidhi kari le upāī<sup>5</sup>||  
lūṃṇaṣarī saṃjoga binā jaisaiṃ,  
kanaka kalaṃka na jāī ||3||

bhaṇai<sup>6</sup> raidāsa kaṭhina kali kevala,<sup>7</sup>  
kahā upāva iba kījai<sup>8</sup> ||  
bhau būḍata bhaibhīta bhagata jana,  
kara avalaṃbaṃna dījai<sup>9</sup> ||4||

PV 19 Variants

- 1 CJ ādi aṃti ausāṃṇa binaṃ tuma,  
kyoṃ na karau niravārā ho hari |  
A ādi aṃti ausāṃṇa syāṃma bina,  
2 I aisaiṃ bharaṃma karama jīva bāṃdhyau,  
tuṃma bina chūṭai kaisaiṃ  
M aisaiṃ bharaṃmiṃ karaṃmiṃ jīya bāṃdhyau,  
tuṃma bina chūṭai kaisaiṃ  
CJ jaisaiṃ bharna karma jīyā bāṃdhyau,  
tuṃma bina chūṭai kaisaiṃ  
3 CJ yahu  
4 CJ ina bimohita mana gaye bameka taiṃ,  
tāṭhaiṃ janami janami ḍahakāyā ho hari,  
5 CJ kīnhaiṃ bahuta upāī  
6 I kahai  
CJ kahi  
HM bhaṇai raidāsa udāsa tāhī taiṃ kahā upāva aba kījai,  
7 AD kesava  
8 CJ kahau kaṃna bidhi kījai  
9 ADV bhau būḍata bhaibhīta bhagata,  
kūṃ kari avalaṃbaṃna dījai,  
CJ bhau bhīṃtari bhaibhīta bhagata jana,  
kara avalaṃbaṃna dījai ||

## PV 19 Translation

refrain Now I have contemplated some of your mystery, O Hari!  
From first to last in the end apart from Rām,<sup>1</sup>  
there is no other who grants liberation, O Hari!

- 1 Just as [muddy] water cannot become pure,  
unless pure (*amṛta*) water is mixed in the muddy water,<sup>2</sup>  
so the soul (*jīva*) bound by *karma* and *dharma*,  
cannot be liberated without you Hari.
- 2 O compassionate one, chanting, penance, rites and rules,  
both sin and merit, these are all *māyā*;  
so entranced my mind became turned away from fortune,<sup>3</sup>  
in life after life I was lead astray, O Hari.
- 3 Chastising and piercing, offerings and prohibitions,  
many ways I have practised;<sup>4</sup>  
but just as impurities in gold cannot be removed,  
unless it is united with salt.<sup>5</sup>
- 4 Raidās says, in this difficult dark age alone,<sup>6</sup>  
what practice now can be done?<sup>7</sup>  
To your frightened devotees sinking in the world ocean,<sup>8</sup>  
grant the support of your hand.

## PV 19 Notes

- 1 MSS CJ: 'apart from You'. MSS A: 'apart from Śyāma'.
- 2 The sense of this *antarā* is unclear.
- 3 MSS CJ: 'entranced with these discernment left my mind'.
- 4 MSS CJ: 'many are the practices I have done'.
- 5 Goldsmiths add a salt of borax [Skt *subhaga*-] to gold  
when refining it in order to remove impurities from the  
gold.
- 6 MSS HM: 'Raidās says through this there is detachment'.  
cf. the same *bhanita* in 5.7, 9.4.
- 7 MSS AD: 'Raidās says Keśava in this difficult dark age,  
what practice now can be done?'
- 8 MSS CJ: 'Say, O tell Raidās in this difficult dark age,  
what way should we follow?  
To your frightened devotees in this world  
grant the support of your hand'.



PV 20 rāga rāmmagarī

Text

*narahari pragaṭisi nāṃ ho pragaṭisi nāṃ  
dīṃnāṃnātha dayāla narahari ||ṭekall*

*janamai tohī thaiṃ bigarāṃna  
aho kachū būjhata hūṃ rasayāṃna<sup>1</sup> ||  
parivāra bimūṣa mohi lāga  
kachū samajhi parata nahīṃ jāga<sup>2</sup> ||111*

*ika bhāmbha<sup>3</sup> desa kali kāla  
aho maiṃ āi paryau jaṃjāla ||  
kabahūṃ kai tora bharosa,  
jau maiṃ na kahūṃ tau morau dosa ||211*

*asa kahiye teu na jāṃna,  
aho prabhū tuma sarabaṃgi syāṃna ||  
sutau<sup>4</sup> sevaga sadā asoca,  
ṭhākurahi pitahi saba soca<sup>5</sup> ||311*

*raidāsa binavai kara jori,  
aho svāṃnīṃ tohi nāṃhina ṣori ||  
su tau pūribalā<sup>6</sup> akraṃma mora,  
bali jāṃūṃ karau jini aura ||411*

PV 20 Variants

- |   |      |  |
|---|------|--|
| 1 | M    | <i>kachāṃ saṃmajhi parata nahīṃ jāga</i> |
| 2 | M    | <i>this line missing</i>                 |
| 3 | U    | <i>bhrambha te</i>                       |
| 4 | HIMP | <i>suta, ACDV sutau, J sutā, U sūto,</i> |
| 5 | HM   | <i>saba poca</i>                         |
| 6 | C    | <i>pūrabalā</i>                          |
|   | A    | <i>pūravalā</i>                          |
|   | U    | <i>pūravabho</i>                         |

## PV 20 Translation

refrain Narahari! You do not manifest, do not manifest!<sup>1</sup>  
O merciful Master of the meek, Narahari!

- 1 My birth was spoiled by [separation] from You,  
I had little understanding, absorbed in sensuality.  
my family began to turn their faces away from me,  
I understood nothing, and did not awake.
- 2 I was the only outcaste<sup>2</sup> in this land in the dark age,  
O, these troubles befell me;  
sometimes I had faith in you,  
and if I did not speak, then that was my fault.
- 3 I did not know you as you are said to be,  
O Lord! You are omnipresent and wise;  
I am your son, your forever impure servant,  
All purity belongs to [You] Lord and father.
- 4 Raidās entreats with folded hands,  
O Master you have no faults;  
so thus despite my sins of my former lives,  
I sacrifice myself to you now and not to any other.

## PV 20 Notes

- 1 This could also be translated as:  
'[Why] do you not manifest [yourself]?'
- 2 *bhambha*, nm. 'an outcaste'. [cf. Guj. *bhambhī*, <??>  
MS U: 'I was an outcaste in this land in the dark age,  
who had fallen into the snare of existence'.

PV 21 rāga rāmmagarī Text

tyūṃ<sup>1</sup> tuma<sup>2</sup> kāraṇi kesave,<sup>3</sup> lālaci jīva lāgā |  
nikaṭi nātha prāpati nahīṃ, mana maṃda abhāgā ||ṭekā||

sāira salila sarodikā, jala thala adhikāī |  
svāṃti būṃda kī āsa hai, pīva pyāsa na jāī ||1111

jora sanehī cāhiai, citavata hūṃ dūrī |  
pyaṃgula phala na pahūṃcaī, kachū sādha na pūrī ||211

kahai raidāsa <sup>4</sup>akatha kathā, upanaṣada sunījai |  
jasa tūṃ tasa tūṃ tasa tūṃhīṃ, kasa upamāṃ<sup>5</sup> dījai ||311

PV 21 Variants

- 1 CJU *yūṃ*  
MP *tyauṃ*
- 2 APV *tumha*
- 3 AHM *kesavā*
- 4 CJU *yahu akatha kathā*
- 5 AHMP *vopamā*

PV 21 Translation

refrain It is because of You O Keśava!  
that my soul (jīva) begins to yearn,  
the master is immanent, but not obtainable,  
by a poor ill-fated mind.<sup>1</sup>

1 In rivers, lakes and tanks,  
there is an abundance of waters throughout the land;  
[the cuckoo<sup>2</sup> longs for the raindrops of *svāti nakṣatra*,  
and cannot quench its thirst for its beloved.

2 The lover longs for a union,  
I stare into the distance;  
but the lame man cannot reach the fruit,  
and none of his desires are fulfilled.

3 Raidās says, it is an untellable tale,<sup>3</sup>  
told in the Upaniṣads,<sup>4</sup>  
Only You are as You are, You alone are,  
so what comparison can be given?

PV 21 Notes

- 1 Cf. PV 7 for common refrain and *cātaka* imagery.
- 2 The theme of this simile is the longing of the cuckoo (*cātaka*) for the raindrops which fall during *svāti nakṣatra*.
- 3 Cf. AG 28 *antarā* 3 which is similar.
- 4 MSS CJ; 'This is an untellable tale'.

PV 22 rāga rāmagarī Text

*gobyaṃde bhojala<sup>1</sup> byādhi<sup>2</sup> apārā |  
tāmaiṃ kachu sūjhata vāra na pārā ||ṭekal|*

*agaṃma greha<sup>3</sup> dūra<sup>4</sup> dūraṃtara<sup>5</sup> |  
boli bharosa na<sup>6</sup> dehū<sup>7</sup> ||  
terī bhagati parohana saṃta arohena |  
mohi caḍhāi na lehū<sup>8</sup> |||||  
loha kī nāva paṣāṃnani bojhī<sup>9</sup> |  
sukrita bhagati<sup>10</sup> bihūṃnāṃ ||  
lobha taraṃga moha bhayo gālā<sup>11</sup> ||  
mīṃna bhayau mana līṃnāṃ<sup>12</sup> ||2||  
dīnānātha kalaṃkī autārā |,<sup>13</sup>  
kaunaiṃ heta bilāṃbe ||<sup>14</sup>  
raidāsa dāsa<sup>15</sup> saṃta carana |  
mohi avalāṃbana dijai<sup>16</sup> ||3||*

PV 22 Variants

- 1 CJ *bhavajala*, 2 ACJ *dhi*, D *adha*, V *adhi*, M *adhika*,  
3 CU *graha*, 4 ADIP *duri*, 5 A *dūraṃtari*, 6 CJU *no na*,  
7 CJ *dīje*, 8 CJ *līje*, 9 U *bhojhilā*, 10 HIP *bhāva*,  
11 J *gāyo* CIU *gālau*, 12 CJ *mana mīna bhaya jala līṃna* ||  
13 CJ *tunṃa dīnāṃnāṃtha dayāla damodara* |  
14 IP *dīnānātha sunahūṃ bīnatī* | *kaunaiṃ heta bilāṃbe* ||  
U *dīnānātha kalaṃkī autārā* | *kāhai na heta kījai* ||  
15 H *kahai raidāsa saṃta caraṃna* |  
I *raidāsa saṃta carana* | 16 P *mohi avalāṃbana deu* ||

PV 22 Translation

refrain O Govinda! The world ocean is a limitless sickness,  
in it neither this shore nor that can be discerned.

- 1 Home is unreachable, far away in the infinite,  
do not give me just your word to believe in;<sup>1</sup>  
the Sants are journeying on the ship of your devotion,  
but you do not let me climb aboard!
- 2 My ship is iron, laden with rocks,  
without auspicious devotion to You;<sup>2</sup>  
my mind has become a fish submerged,  
in waves of greed and currents of delusion.
- 3 O Master of the meek! In this imperfect incarnation,<sup>3</sup>  
why is your love delayed?<sup>4</sup>  
Raidās the servant at the feet of the Sants,<sup>5</sup>  
O grant your support to me!

PV 22 Notes

- 1 MSS CJU: 'give me your word to believe in'.  
2 MSS HIP: 'without the virtue of your love (*bhāva*)'.  
3 MSS CJ: 'You are the merciful master of the meek, Damodara!'  
MSS IP: 'Master of the meek, hear my plea'.  
4 MS U: 'why do you not love me?'.  
5 MS H: 'Raidās says, at the feet of the Sants'.

PV 23 rāga rāmmagarī Text

kahā sute mugadha nara kāla ke maṃjhi muṣa,  
tajiba<sup>1</sup> satirāṃma cyaṃtata aneka suṣa ||ṭekal||

asaha<sup>2</sup> dhīraja lopa krisana udharaṃta kopa,<sup>3</sup>  
madana bhuyaṃga nahīṃ maṃtra jaṃtrā ||  
biṣama pāvaka jhāla<sup>4</sup> tāhi vāra na pāra,  
lobha kī śrapaṇīṃ gyāṃna hatā<sup>5</sup> ||1||

biṣama saṃsāra bhaulahari<sup>6</sup> byākulata vai,  
moha guṃṃa biṣai sanabaṃdha<sup>7</sup> bhūtā ||  
ṭeri gura gāraḍī<sup>8</sup> maṃtra śravanāṃ dīyau,  
jāgi re rāṃma kahi kāṃi<sup>9</sup> sūtā ||2||

sakala sumṛata jitī saṃta mati kahaṃ<sup>10</sup> titī,  
pāi<sup>11</sup> nahī panāṃga mati paraṃmabetā ||  
brahma riṣi nāradā syaṃbha sanakādikā,  
rāṃma raṃmi<sup>12</sup> ramata bhae pāra tetā ||3||

jajana<sup>13</sup> jāpaṇi jāpa, aṭaṇi<sup>14</sup> tīratha dāṃna,  
voṣadī rasika gada mūla detā ||  
nāgadavaṇi jarajarī<sup>15</sup> rāṃma sumiraṃṃa barī,  
bhaṇata<sup>16</sup> raidāsa cetani cetā ||4||

PV 23 Variants

1	P	taji aba
2	I	asahaja
3	CJ	abagata udharata kopa asaha dhīraja lopa
	D	kṛsna udharata kopa asaha dhīraja lopa
	U	bhagavaṃta udharata kopa asaha dhīraja lopa
4	HU	jhāra, CJ jhārā
5	CJ	haṃtā, P hatyā
6	DIUV	bhaujalahari
7	CJD	sarabaṃdha, U sarabadha, V rasabūṃdha
8	CJ	gāraḍū
9	HI	kahā
10	J	kahi, CU kahī
11	CJU	lahī
12	CJHM	no raṃi
13	CDIJ	jajana, HMP jojaṃṃi, U jejana, V jaṃjana
14	CJU	aṭaṇi DHIMP raṭaṇi
15	C	jujarī, J jujari, U jujārī, DHIMPV jarajarī
16	CJ	bhanata, DUV bhaṇata, HIMP bhaṇai

### PV 23 Translation

refrain O foolish man!

How can you sleep in the jaws of death?  
Abandoning the true Rām,  
and contemplating countless pleasures.

- 1 Kṛṣṇa liberates from the unbearable fury<sup>1</sup>  
when endurance is lost,  
no charm nor talisman avails  
against the snake of love,  
there is no near nor far shore  
for her waves of venomous fire,  
your wisdom has been slain  
by the serpentess of greed.
- 2 You have become bewildered, in the poisonous waves  
of the ocean of *samsāra*,  
you have become bound in delusion,  
the *guṇas*, and the senses;  
O call out the great snake-charming charm,  
place it in your ears,  
O awake and cry 'Rām', why are you asleep?
- 3 The Sants have told as many teachings,  
as have been told in all of the codes of law (*smṛti*),  
and not even all the supreme sages,  
learnt the [true] snake-charming art.  
Brahma-Ṛṣis, Nārada, Svayambhū, Sanaka and his siblings,  
only those who revelled in repeating Rām passed over,
- 4 The remedy that was given  
for the sickness of the sensualist;  
was performing vedic ritual, chanting chants,  
going on pilgrimages and giving alms.  
But remembering Rām,  
is the [true] pill of the *nāgadamanī* root,<sup>3</sup>  
Raidās says, O consciousness, become conscious!

### PV 23 Notes

- 1 In this instance 'unbearable' (*asaha*) is taken as qualifying 'fury' (*kopa*) on the basis of the variants, given below, in which the two words are juxtaposed.  
MSS CJ: 'The unmanifest liberates from the unbearable fury'.  
MS U: 'Bhagavaṃta liberates from the unbearable fury'.
- 2 MSS DHIMPV: 'Chanting vedic rituals, repeating chants'.
- 3 *nāgadavapī*, nm. 'a flowering shrub (*Alpina nutans*) found in the Himalayas which is believed to have the power to drive out the fever caused by snake bites'. [Skt. *nāgadamanī*-]

PV 24 & AG 2

AG 2 rāgu gaurī guārerī p.345

*merī saṅgati poca, soca dinu rātī ||  
merā karamu kuṭilatā, janamu kubhāṁtī |||||*

*rāma gusaīā, jīa ke jīvanā ||  
mohi na bisārahu, mai janu terā || rahāu ||*

*merī harahu bipatī, jana karahu subhātī ||  
caraṇa na chāṛhu, sarīra kala jāī ||2||*

*kahu ravidāsa parau terī sābhā ||  
begi milahu jana, kari na bilāṁbā ||3||*

AG 2 Translation

- 1 My company is low,  
and I worry night and day;  
my labours are hard,  
and my birth is ill-favoured.

refrain O Rām! Lord of the earth! Life of the soul!  
Do not forget me, I am your servant.

- 2 Take away my distress,  
through love make me your servant;<sup>1</sup>  
I shall not let go of Your feet  
even if tomorrow my body passes away.<sup>2</sup>

- 3 Say, Ravidās takes refuge in your court,  
O meet with your servant soon, do not delay!

AG 2 notes

- 1 M. 'make thy servant full of love for Thee'. (TSR p.321)  
2 M. 'even though my body perish to-morrow'.

### PV 24 rāga rāmagarī Text

kāṃnhāṃ ho jagajīvana morā ,  
tū na bisārī rāma' maiṃ jana torā<sup>2</sup> ||ṭekall

saṃkuṣa<sup>3</sup> soca poca dina rātī,  
karaṃma kaṭhina merī jāti kubhātī<sup>4</sup> ||111

harahu bipati bhāvai dharahū<sup>5</sup> kubhāva,<sup>6</sup>  
carana na chāḍaṃ<sup>7</sup> jāi<sup>8</sup> su jāva ||211

kahai raidāsa kachū dehu avalaṃbana,  
begi milau<sup>9</sup> jini karau<sup>10</sup> bilaṃbana ||311

### PV 24 Variants

1	AI	no rāṃma
2	CJ	terā
3	CJU	saṃkaṣa
4	AHM	kujātī
5	ADIP	karahu
	CJ	dhārahu
6	CJ	bhāva
7	UV	+bhāvai
8	U	jāhu
9	P	milahu
10	ADIPU	karahu

### PV 24 Translation

refrain O Kāṃha! My life of the world,  
O Rām! Do not forget, I am your servant.<sup>1</sup>

1 I worry night and day,  
about my base distress,  
for my labours are hard,  
and my birth is ill favoured.<sup>2</sup>

2 Take away my distress!  
It may please you to bear bad feeling for me,<sup>3</sup>  
but I shall not let go of Your feet,  
and if they go then I shall go too.<sup>4</sup>

3 Raidās says, grant me some support,  
O meet with me soon, do not delay!

### PV 24 Notes

- 1 MSS AI: 'You must not forget, I am your servant'.  
MSS AHM: 'my birth is a low birth'.
- 2 MSS ADIP: 'It may please you to create bad feeling'.
- 3 MSS CJ: 'It may please you to bear love'.
- 4 The meaning of this *carana* is unclear. Probably *jāi* (MS U *jāhu*) is pres.3p. 'they go' and *jāva* pres.1s. 'I go'.



PV 25 rāga rāmagarī Text

terau jana kāhe kauṃ bolai,  
boli boli apaṇī bhagati ṣolai<sup>1</sup> ||ṭekall

bola bolatā<sup>2</sup> baḍhai biyādhi,  
bola abolai jāī |  
bolai bola bola kauṃ pakaḍai,  
bola bola kauṃ ṣāī ||ī||  
bolai gyāṃna bolai dhyāṃna,<sup>3</sup>  
bolai beda baḍāī |  
uramīṃdhari<sup>4</sup> dhari jabahīṃ bolai,  
tabahīṃ mūla gaṃvāī ||2||  
boli boli aurai samajhāvai,  
taba laga samajhi nahīṃ re bhāī |  
boli boli samajhi jaba būjhī,  
taba kāla sahita saba ṣāī ||3||  
bolai gura aru bolai celā,  
bolai bola bolatāṃ kī paramati<sup>5</sup> jāī |  
kahai raidāsa thakita bhayau jaba,  
tabahīṃ parama nidhi pāī ||4||

PV 25 Variants

- 1 I boli boli gati ṣolai 2 I +ṣāīlavāṃ,  
3 U bolai gyāṃna māṃna pari  
4 U uramīṃdhari, I urmīṃdhara, 5 IU pramati

PV 25 Translation

refrain Why should your servant talk?  
He talks and talks and reveals his own devotion.

- 1 Sickness grows through talking and talking,  
so let talking depart through non-talking;  
let him talk talk, let him seize talk,  
let talk devour talk.<sup>1</sup>
- 2 One may talk of wisdom, one may talk of meditation,  
one may talk of the greatness of the Vedas;  
but when The Earth's Upholder<sup>2</sup> speaks in the mountain;  
then one loses one's capital.
- 3 One only talks and talks and teaches others,  
as long as one has no understanding, O brother!  
One talks and talks until one attains understanding,  
then death and all things are devoured.
- 4 The guru talks, the disciple talks,  
talking and talking the authority of talking is lost,  
Raidās says, it was only when I tired [of talking],  
that then I found the supreme treasure.

PV 25 Notes

- 1 The sense of this *antarā* is very unclear.  
2 'The Earth's Upholder' an epithet of serpent Śeṣa who supports the world on his hood, and is sometimes depicted as the King of the underworld (*pātāla*). [Skt *urvīdhara*-]

PV 26 rāga rāmmagarī Text

*kā gāṇuṃ kachū gāṃi na hoī,  
gāṇuṃ rūpa sahajaiṃ soī ||ṭekal||*

*nahīṃ ākāsa nahīṃ dhara dharaṇīṃ,  
pavana pura ghaṭa caṃdā ||  
nahīṃ aba rāṇma kriśna guṇa bhāī,  
bolata hai suchachaṃdā ||1111*

*nahīṃ aba beda kateba kurāṇṇaniṃ,  
suṇniṃ sahaja re bhāī ||  
nahīṃ aba mai tai tai mai nāṃhīṃ,  
kā syauṃ kahaṃ batāī ||211*

*bhaṇai raidāsa kā kahi gāṇuṃ,  
gāṇiṃṇa gāṃi harāṇṇāṃ ||  
saṇmajhi bicāri boli kahāṃ dhaṃ,  
āpahi āpa saṇmāṇṇāṃ ||311*

PV 26 Translation

refrain What can I sing? There is nothing that I can sing,  
I sing of that which is the beauty of *sahaja*.

- 1 There is then no sky, no mountain, no earth,  
no body filled with breath, no moon,  
there is now no Rām, no Kṛṣṇa, no *guṇas*, brother,  
when he spontaneously speaks.
- 2 There are then no Vedas, no scriptures, no Koran,<sup>7</sup>  
within the Spontaneous Void (*sahajaśūnya*), brother,  
there is now no I, no You, no You, no I,  
who then can I tell this to?
- 3 Raidās says, what shall I sing?  
singing and singing I am defeated;  
How long have I pondered, considered, and spoken?  
Absorb the self into the Self!

PV 26 Notes

This *pada* is found only as MS M no.24, see p.62.

PV 27 rāga rāmmagari Text

aba kā kahi kaṃna batāṃṃ,  
aba kahi devali deva saṃmāṃṃ ||ṭekal||

kā saṃ rāṃma kahaṃ, saṃniṃ bhāṢ,  
kā saṃ kraśna karīṃmāṃ ||  
kā syaṃ beda kateba kahaṃ,  
aba kā syaṃ kahūṃ lyaṃ līnā ||1111

kā syaṃ tapa tīrtha brata pūjā,  
kā syaṃ nāṃṃṃ kahāṃṃ ||  
kā syaṃ bhīsti dojiga nāsati kari  
kā syaṃ kahūṃ kahāṃṃ ||211

kā syaṃ jīva sīva kahaṃ, mādhau,  
saṃniṃ sahaji ghari bhāṢ ||  
kā syaṃ guṃṃṃṃ nāgunṃṃṃ kahūṃ,  
mādhau, kā syaṃ kahaṃ batāṢ ||311

jala ke taraṃga jala māṃhiṃ saṃmāṃṃ,  
kahi kā kau nāṃva dhariye ||  
aisai tai maiṃ yeka rūpa hai,  
mādhau āpaṃahī niravariye ||411

bhaṃai raidāsa aba kā kahi gāṃṃṃ,  
jau koī aura hī hoī ||  
jā syaṃ gāihi gāi kahata haiṃ,  
parma rūpa haṃma soī ||

PV 27 Translation

refrain Now what can I say? Who can I tell?  
Tell me how is God contained in a temple?

- 1 To whom should I say Rām? Listen brother!  
To whom should I say Kṛṣṇa or Karīma?  
To whom should I tell of the Vedas and the Koran?  
To whom should I tell of being absorbed in trance?
- 2 To whom of penance, pilgrimage, fasting and worship?  
To whom should I tell of the Name ?  
To whom should I deny heaven and hell?  
To whom should I say sayings?
- 3 To whom should I speak of Śiva and the soul? Mādhava!  
To whom of a home in the Spontaneous Void (*sahajaśūnya*)?  
Brother! To whom of virtue, to whom of lack of virtue?  
Mādhava! What should I say and to whom?
- 4 When water's waves are absorbed into the water,  
tell me what name shall they be given?  
In the same way, You and I have the same nature  
Mādhava! In You alone one may be extinguished.
- 5 Raidās proclaims, now what can I sing?  
whatever I sing is something other,  
that which I keep on singing and saying,  
which is that we too are the supreme nature.

PV 27 Notes

This *pada* is found only as MS M no.25, see p.62.

PV 28 rāga rāmmagarī

Text

*āgaiṃ maṃdā hvai rahyā,  
parakīrati na jāi |  
kūkara cauki cahauṛiye,  
phiri vahai subhāi ||ṭeka||*

*surasurī maiṃ ju surā paryau,  
ko karai na bicāra |  
rāṃma nāṃma hiradai basai,  
saba suṣa nidhi sāra ||1111*

*kahai raidāsa suṃniṃ kesave,  
aṃtahakarana bicāra |  
tuṃmhārī bhagati kai kāranaṃ,  
phiri vhai haṃ caṃmāra ||211*

PV 28 Translation

refrain Hereafter I shall live humbly,  
for my nature cannot change.  
A dog may be sat at a table,  
still its nature stays the same.

- 1 If wine falls into the Ganges,  
no one worries,  
if the Name of Rām dwells in the heart,  
then it is the essence of all joys and treasures.
- 2 Raidās says, Keśava! Listen to my heart's desire,  
for the sake of your love (*bhagati*),  
let me return again as a Chamar.

PV 28 Notes

This *pada* is found only as MS M no 26 see p.62.

PV 29 rāga rāmagarī Text

*saṁtau kulapaṣi bhagati vhaiṣī,  
kali juga maiṁ nrīpaṣa biralā nrībahīṣī |  
jāṁṁṁṁ pichāṁṁṁṁ haraṣi mana hulasyau,  
bina pichāṁṁṁṁ milatā surajhāṣī ||ṭekal||*

*apasvāratha paramodhi daṣyā de,  
paramārtha na diḥhāṣī |  
bina bisavāsa bāṁjha rūti jaisaiṁ,  
hari kāraṁṁṁṁ kyaṁṁṁ rāṣī ||1111*

*bhāva bhagati hiradai nahīṁ āṣī,  
biṣai lāgi suṣa pāṣī |  
kahai raidāsa pūrā gura pāṣai,  
svāṁga kaṁṁṁṁ svāṁga duṣāṣī ||211*

PV 29 Translation<sup>1</sup>

refrain Sants! Family devotion shall be thus,  
few are unbiased in this dark age,  
and shall succeed,  
If you know and recognise [Hari],  
then the mind rejoices and is overjoyed,  
if you meet without recognition,  
[how shall you??] be disentangled?<sup>2</sup>

- 1 Out of self interest you instruct and grant initiation,  
you shall have no firmness in the supreme reality;  
without faith, as if in a barren season,  
why will you not be devoted to the sake of Hari?<sup>3</sup>
- 2 For as long as loving devotion does not enter the heart,  
one is bound by pleasures and sensuality;  
Raidās says, when I shall find the perfect guru,  
then the mimicry of mimicry shall give pain.

PV 29 Notes

- 1 The text of this *pada*, which is found only as MS M no 27,  
appears to be highly corrupt and its meaning is in places  
hardly discernible, due to this the translation given  
above is only a tentative rendering .
- 2 The meaning of *carana d* is unclear, perhaps,  
*bina pichāṁṁṁṁṁ*, '[I]f without recognition'  
*milatā*, '[you] meet'  
*surajhāṣī*, '[how] shall [you] be disentangled'.
- 3 The meaning of *carana d* is unclear, perhaps,  
*hari kāraṁṁṁṁ*, 'to the sake of Hari'  
*kyaṁṁṁṁ rāṣī*. 'why [will you not] be devoted?'
- 4 The translation of *carana d* is tentative.

PV 30 rāga rānmaḡarī Text

hai saba ātmāṃ svayaṃ<sup>1</sup> prakāsa sācau ||<sup>2</sup>  
niraṃtara nirāhāra kalapata ai pāṃcauṃ ||ṭekal||

ādi aṃti ausāṃna aika rasa tārataṃba nahīṃ bhāī ||<sup>3</sup>  
thāvara<sup>4</sup> jaṃgama kīṭa patāṃga, pūri rahai hari rāī ||1111

sarabesura<sup>5</sup> sarabaṃgi<sup>6</sup> sarabagati, karatā haratā soī ||  
sivini sivinasi sādha aru sevaga, ubhai bhāva nahī hoī ||211

dharma adharma mochi nahīṃ baṃdhana jurā marana bhava nāsā ||  
driṣṭi adriṣṭi geva aru gyāta ekameka raidāsā<sup>7</sup> ||311

PV 30 Variants

- |   |     |   |
|---|-----|---|
| 1 | CJU | soyaṃ                                       |
|   | V   | suṃyaṃ                                      |
|   | I   | svayaṃ                                      |
| 2 | A   | ātma śuyaṃ prakāsa hai sava sācau,          |
| 3 | C   | ādi aṃti aisāṃna bināṃ taralāṃba nahīṃ bhāī |
|   | J   | ādi ati ausāṃna binā tarataṃba nahī bhāī    |
|   | U   | ādi aṃti ausāṃṇa ai karama tārataba na bhaī |
| 4 | A   | asthāvara                                   |
| 5 | U   | paramesura                                  |
| 6 | A   | saravagya                                   |
| 7 | A   | ravidāsā                                    |

PV 30 Translation

refrain Every spirit is inherently enlightened,<sup>1</sup>  
but the five [senses] constantly hunger and grieve.

1 From first to last there is ultimately only one element,  
there is no differentiation, O brother;  
plants and animals, creeping and flying insects,  
Hari the king fully abides [in everything].

2 He is the universal Lord of all, the ultimate refuge,  
the Creator and the Destroyer,  
the serving maiden and *sivinisi*,<sup>2</sup> sādhu and servant;  
who has no duality or existence.

3 Free from *dharma* and *adharma*, liberation and bondage,  
free from aging and dying, existence and destruction;  
neither visible or invisible, neither known or knower;  
It is ultimate unity, Raidās!<sup>3</sup>

PV 30 Notes

1 MS A: 'The *atman* is inherently enlightened universal truth'.

2 *sivinisi*, unidentified word, poss. nm. 'sannyāsī,  
renunciate'. [ < Skt *saṃnyāsīn*- ]

3 MS A: 'Ravidās!'

PV rāga gaurī 31

Text

koī sumāra na deṣauṃ ai saba ūpilī<sup>1</sup> cobhā,  
jākaṃ jetā parakāsai<sup>2</sup> tākaṃ tetā<sup>3</sup> sobhā ||ṭekall

haṃmahīṃ paiṃ sīṣi sīṣi<sup>4</sup> haṃmahīṃ sauṃ māṃḍai,  
thorai hī itarāi cālai pātisāhī chāḍhai ||1111

atihīṃ ātura bahai kācā hīṃ torai,  
auṃḍai jali paisai nāṃhīṃ pāṃḍurai ṣolai<sup>5</sup> ||211

thoraiṃ thoraiṃ musiyata<sup>6</sup> parāyau dhanā,  
kahai raidāsa suṃnaṃ<sup>7</sup> saṃta janāṃ ||311

PV 31 Variants

1	CJ	upaī
	DV	upilī
	I	upajī
2	CJ	jaiso sumirana
3	DIP	+hī
4	CJ	hamārī hī sīṣai sunai
5	HM	borai
	D	ṣolai
	ACJHIMP	ṣorai
6	CJ	thorai hī thorai musiye
7	CJ	sunahu

PV 31 Translation

refrain I see nothing worthy of account,<sup>1</sup>  
in all that only outward display,  
you only have as much splendour,  
as you have enlightenment.<sup>2</sup>

1 He who studies only my teachings,<sup>3</sup>  
he who adorns himself with only my teachings,  
he who struts puffed up with petty pride;  
he has abandoned the kingdom.

2 He who becomes utterly impatient,  
and picks at unripe [fruits];  
gets into deep water,  
not into the still stream.

3 Little by little he pilfers others' fortunes,  
Raidās says, pay heed to this O Sants!

PV 31 Notes

- 1 *sumāra*, nf. 'accounting, reckoning', hence 'worthy of account'. [Pers. *shumār*]
- 2 MSS CJ: 'as you contemplate'.
- 3 MSS CJ: 'He who only listens to my teachings'.



PV 32 & AG 6

AG 6 rāgu gaurī bairāgaṇi p.346

satajugi satu tetā jagī,  
duāpari pūjācāra ||  
tīnau juga tīnau diṛe,  
kali kevala nāma adhāra ||1111

pāru kaise pāibo re ||  
mo sau koū na kahai samajhāi || jā te āvāgavanu bilāi  
||rahāu||

bahu bidhi dharama nirupīai,  
karatā dīsai sabha loi ||  
kavana karama te chūṭīai,  
jiha sādhe sabha sidhi hoi ||211

karama akarama bicārīai,  
saṅkā suni beda purāna ||  
saṅsa sada hiradai basai,  
kaunu hirai abhimānu ||311

bāhara udaki pakhārīai,  
ghaṭa bhītari bividhi bikāra ||  
sudha kavana para hoibo,  
suca kuṃcara bidhi biuhāra ||411

ravi pragāsa rajanī jathā,  
gati jānata sabha saṅsāra ||  
pārasa māno tābo chue,  
kanaka hota nahī bāra ||511

parama parasa guru bheṭīai,  
pūraba likhata lilāṭa ||  
unamana mana mana hī mile,  
chuṭakata bajara kapāṭa ||611

bhagati jugati mati sati karī,  
bhrama baṃdhana kāṭi bikāra ||  
soī rasi basi mana mile,  
guna niraguna eka bicāra ||711

anika jatana nigraha kīe,  
ṭārī na ṭarai bhrama phāsa ||  
prema bhagati nahī ūpajai,  
tā te ravidāsa udāsa ||811

### AG 6 Translation

1 In the *satya* age there was truth, in *tretā* age sacrifice,  
in the *dvāpara* age there was the practice of worship,  
each of the three was established in its own age,  
but in the dark age the Name is the only support.

refrain O how can I cross over!  
none can explain to me,  
that which makes transmigration disappear.

2 *Dharma* is depicted in many ways,,  
and everyone appears to act [accordingly];!  
but which is the *karma*, that grants release,  
and all the *siddhis* to those who practise it?  
3 You may ponder over *karma* and *akarma*,<sup>2</sup>  
due to doubt, you may listen to the Vedas and Purāṇas;<sup>3</sup>  
but when doubt constantly dwells in your heart,  
then who can conquer your pride?  
4 You may wash the outside [of your body] with water,  
[but] countless corruptions are within the body;  
how will you ever become clean?  
when you act like a clean elephant.<sup>4</sup>  
5 Just as the sun illuminates the night,  
you shall know the nature of *saṃsāra*;  
just as copper turns to gold,  
the instant it is touched by the philosopher's stone.  
6 The supreme philosopher's stone is given by the guru,  
if it is written beforehand on the forehead;<sup>5</sup>  
in the *unmana* state<sup>6</sup> mind transforms mind,  
and the adamant doors<sup>7</sup> are opened.  
7 Through devotional practices the mind is made into truth,  
and the distortions of the bonds of delusion are cut;  
he who transforms his mind dwelling in the essence,<sup>8</sup>  
realises the unity of the manifest and the immanent.<sup>9</sup>  
8 In countless ways strive to be self controlled,  
but the snares of delusion cannot be evaded,  
loving devotion does not arise,  
and due to that Ravidās has detachment (*udāsa*).

### AG 6 Notes

- 1 M. 'but everyone appeareth to adopt his own'. (TSR p.324)
- 2 M. 'merits and demerits'.
- 3 M. 'If what are merits and demerits be decided by listening to the Veds and Purans, doubt shall result'. footnote; 'The Veds and Purans prescribe different forms of worship'.
- 4 Elephant covers themselves in dust after bathing
- 5 Lit. '(on whose) forehead it was formerly written' i.e. for those whose fate it is.
- 6 M. 'the perturbed mind'.
- 7 M. 'the doors of adamant shall be opened'. footnote; 'Hardness of the heart shall depart'.
- 8 M. 'He shall restrain his mind, obtain happiness,'
- 9 M. 'him alone who possesseth all qualities and yet possesseth none'.

PV 32 rāga gaurī Text

*maraṅma<sup>1</sup> kaisaiṃ pāibau re paṃḍita<sup>2</sup>  
koī na kahai samajhāi, tāthaiṃ<sup>3</sup> merau āvāgavana bilāi ||ṭekal||*

*bahu vidhi dharama nirupiye,  
karatā dīśai saba loi |  
jāhi dharaṅma bhrama chūṭiye,  
tāhi na cīṅnhai koi<sup>4</sup> ||1||  
akaraṅma karaṅma bicāriye,  
suni saṅkyā<sup>5</sup> beda purāṅma |  
saṃsau sadā hiradai rahai,  
rāma bina kauṅna harai abhimāṅna<sup>6</sup> |2|  
bāhari aṅga paṣāliai<sup>7</sup>,  
ghaṣa bhīmtari bibadhi bikāra |  
suci kavana pari hoīai<sup>8</sup>,  
kuṃjara gati byauhāra ||3||  
satajuga sata, treta maṣā<sup>9</sup>,  
dvāpara pūjā ācāra |  
tīnyūṃ jugani tīnyūṃ diḍhī,  
kali kevala nāma<sup>10</sup> adhāra<sup>11</sup> ||4||  
ravi prakāsa rajanī jathā,  
gata dīśai saṃsāra<sup>12</sup> |  
pārasa maṅni tāṅbau chiyaṃ,  
kaṅnaka hota nahīṃ bāra ||5||  
dhana jobana prabhū nā milai,  
dārana duṣa adhika apāra<sup>13</sup> |  
yekaiṃ aneka bigoīyā,  
tākūṃ jāṅnai saba saṃsāra<sup>14</sup> ||6||  
aneka jatana kari ṭāriye,  
ṭāri na ṭarai bhrama pāsa |  
prema bhagati nahīṃ upajai,  
tāthaiṃ jana<sup>15</sup> raidāsa udāsa ||7||*

PV 32 Variants

1 A mo saṃ, 2 AIV jāthai 4 CJ jīhi dharamaiṃ bhrama chūṭiye  
so dharama na cīnhaiṃ koī |AV kavana dhama bhrama chūṭihai,  
jīhi sādhai saba sidhi hoī | 5 A saṅkā, CJ sumṛta, 6 DIU jākai  
hiradai mai bharama, hari bina kau na harai abhimāna | AV  
saṃsai sadā hiradai rahai, rāma bina kau na harai abhimāna | 7  
AV kihi vidhi aṅga paṣāliye | CJ bāhari udaka paṣāliye | 8 AV  
hoibo/vau, DIV hoiye/ai, CJ hohige, 9 AD tapa, U tapa sata,  
AUV juḡe/jaḡe/juga, CDIJ muṣya/muṣā, 10 J rāṅma, 11 AV ina  
maiṃ kachū na sūjha, I kali kevala nāma adhāra | 12 A ravi  
prakāsa rajanī galā, gati jāṅnai sava saṃsāra | DI ravi  
prakāsa rajanī jathā, gata dīśai saṃsāra | V ravi prakāsa  
rajanī jathā, gata dīśai saba saṃsāra | CJ ravi prakāsa rajanī  
jathā, yūṃ gata dīśai saṃsāra | U ravi prakāsa rajanī jathā,  
yaṃ gata dīśai saṃsāra | 13 DIU dhana jobana prabhū nā milai,  
kula karaṅī ācāra | 14 AV (takūṃ)jāṅnata saba saṃsarā, 15 AIV  
no jana

### PV 32 Translation

refrain O pandit how can I find the secret?  
There is no one who can make clear  
that which may make my transmigration disappear.

- 1 *Dharma* may be depicted in many ways,  
and everyone appears to act [accordingly];  
but no one recognises,  
the *dharma* which dispels delusion.<sup>1</sup>
- 2 You may ponder over *karma* and *akarma*,  
due to doubt, you may listen to Vedas and Purāṇas;<sup>2</sup>  
but when doubt constantly dwells in your heart,  
then apart from Rām who can conquer your pride?<sup>3</sup>
- 3 You may wash the outside of your body,<sup>4</sup>  
as long as countless corruptions lie within the body;  
how can you ever become clean,  
so long as you act like an elephant?
- 4 In *satya* age there was truth,<sup>4</sup> in *tretā* age sacrifice,  
in the *dvārapara* age there was the practice of worship;  
each of the three was established in its own age,  
but in the dark age the Name is the only support.<sup>5</sup>
- 5 Just as the sun illuminates the night,  
the nature of *samsāra* is seen;<sup>6</sup>  
just as copper turns to gold,  
the instant it is touched by the philosopher's stone.
- 6 Through youth and fortune one does not find the Lord,  
only utterly endless terrible suffering;<sup>7</sup>  
each and everyone is destroyed,  
that the whole world knows.
- 7 You may strive in countless ways to evade it,  
but the snares of delusion cannot be evaded,  
loving devotion does not arise,  
and that is why Raidās has detachment (*udāsa*).<sup>8</sup>

### PV 32 Notes

- 1 MSS AV: 'which is the *dharma* that dispells delusion  
and grants all *siddhis* to those who practise it?'
- 2 MSS CJ: 'One may listen to the *smṛtis* Vedas and Purāṇas'.
- 3 MSS DIU: 'who apart from Hari can conquer the pride  
of those who have doubt in their heart'.
- 4 MSS AD: 'In the *satya* age there were austerities'.  
MS U: 'In the *satya* age there were austerities and truth'.
- 5 MSS AV: 'in them there is nothing to be understood,  
but in the dark age the Name is the only support'.  
MS J: 'each was established in its own age,  
in the dark age Rām is the only support.'
- 7 MS A: 'When the night fades by the light of the sun,  
then the nature of all *samsāra* is known'.  
MSS CJU: 'When the sun illuminates the night,  
then the nature of *samsāra* is seen'.
- 8 MSS DIU: 'or actions in accordance with family honor'.
- 9 MSS CJDU: 'that is why the servant Raidās has become *udāsa*'.

FM 5 & PV 33

FM 5 rāga gaurī, fo.190-192

pahalai paharai raini [kai bani]jāra bai,  
tai kyā kīyā byaupāra be banijāre be ||  
hari na damo damodara dhyāiyau vanijāre be,<sup>2</sup>  
be bālaka mati gāvāra bāi ||  
bālaka mati gāvāra na cetyā, bhūla māyā jāla be ||  
kyā hoi pachitāyai, nīra pahalā bādhi na sakyā pāla be ||  
[bīsa barasa kā bhayā ayāpnām, thambhi na sakyā bhāra be ]<sup>3</sup>  
jana raudāsa<sup>4</sup> kahai banijāre, bālaka mati gāvāra be ||||

dūjai paharai raini kai banijārā ba,  
deṣata cālyā chāha be ||  
hari na damodara dhyāiyā bañijārā be, lei na sakyā nāmu be ||  
hari nāu na liyā, jobana kai tāna be ||  
apanī parāī giṇī na kaī, maṃde kāma kamāna be ||  
hari leṣā leṣī tūṃ bhari deṣī, kāma parai tujhu tāha be ||  
[leṣā leṣī tūṃ bhari deṣī, kāma parai tujhu tāha be]<sup>5</sup>  
jana raudāsa kahai banijāre, deṣata cālyā chāha be ||2||

tījai paharai raini kai banijārā be,  
ḍhīlā bhayā parāna ve |  
kāyā navanī kyā karai banijārā be, atari basai kujāna be ||  
aṃtari basai kujāna be, aṃtari basai kujāna be,  
mūriṣa ahilā janma gavāyā be ||  
aba kā velā kīyā na sukrita, tu bahuri na yā gaḍhi pāyā be ||  
thākī deha bhayā tana hīna, tau bhī lāgā pachitāna be ||  
jana raudāsa kahai bañijāre, ḍhīlā bhayā parāna be ||3||

cauthai paharai raini kai bañijārā be,  
tharahari kaṃpī deha be ||  
leṣā sāhiba māgaī banijāra be, chaḍi [pu]<sup>6</sup> purānā neha be ||  
gaḍha choḍi purānā ho sayānā, bāladi hāki savāra be ||  
jama para māyā vāṃdhi calāya, tasakaru jamadvāri ve ||  
pathu duhelā calai akelā, kā sau karai saneha be ||  
jana raudāsa kahai banijāra, therahari kaṃpī deha be ||4||

FM 5 Notes

- 1 *kai bani*, has been restored to the text to match the other stanzas which all read *raini kai banijāra be*.
- 2 Repeat of *carapas* 2 c & d, cf. PV text for independent reading for stanza 1.
- 3 Due probably to scribal omission one line is missing from this *antarā*, the text in brackets is from the PV.
- 4 *Raudās*, a variant name found only in the FM MS.
- 5 Text in brackets is a dittography of the previous line.
- 6 Dittography of *pu*, not deleted in MS, but redundant.

### FM 5 Translation

O Gypsy! In the first watch of the night,  
    what trade did you practise O Gypsy!  
You did not meditate on Hari Damodara, O Gypsy!  
    O your childish mind was foolish.  
O your childish mind was foolish, you did not awake,  
    O you were trapped in *māyā*'s net,  
What use is there in repenting, if you did not set the sails  
    before you set out on the water,  
[At the age of twenty you became unaware,  
    you could not bear the burden,]  
the servant Raudās says, O Gypsy!  
    your childish mind was foolish!  
In the second watch of the night, O Gypsy!  
    You ran looking for shadows, O Gypsy!  
You did not meditate on Hari Damodar, O Gypsy! And could not  
    call upon the Name.  
You did not take the Name of Hari, in the passion of youth,  
    taking no account of what was yours and what was others,  
    you performed base deeds.  
Hari will call for the accounts and you will have to pay,  
    disaster shall befall you there,  
The servant Raudās says, you ran looking for shadows.  
In the third watch of the night, O Gypsy!  
    Your spirit has begun to slacken.  
Your body bowed, what could you do O Gypsy!  
    ill-knowledge dwelt within, ill-knowledge dwelt within,  
O fool! You wasted away your entire life.  
    If this time you do no meritorious deeds,  
you will never win the fortress again.  
The body tires, [your] physical form has become weak,  
    O then will you begin to repent;  
The servant Raudās says, O Gypsy!  
    Your spirit has begun to slacken.  
In the fourth watch of the night, O Gypsy!  
    Your body has begun to tremble and shake.  
The master will call for the account, O Gypsy!  
    You must abandon your old love.  
Abandoning your old castle, O wiseman! load up your  
    mule-train at dawn,  
you will be lead off in bondage by *māyā* to death city,  
    the thief of death is at your door.  
The way is hard and you will travel alone,  
    to whom shall you give love?  
The servant Raudās says, O Gypsy!  
    Your body has begun to tremble and shake.

### FM 5 Notes

This is a *pahara*, a *pada* in which the four watches of the daylight hours are compared to four stages in life. *Paharas* are also found in the *vāṇīs* of the Sikh Gurūs Nānak, Rāmdās, and Arjan (AG *Siri rāgu* pp.74-8) and in the *vāṇī* of Dādū (Chaturvedi 1966, p.504)

PV 33 rāga jaṅgalīgaurī Text

pahalai paharai raiṅṅi dai<sup>1</sup> baṅijāriyā,  
taiṅ janama liyā saṃsāra ve |  
sevā cūkau rāṅma kī<sup>2</sup> baṅijāriyā,  
terī bālaka budhi gaṅvāra ve ||  
bālaka budhi gaṅvāra na cetyā, bhūla māyā jāla ve |  
kahā hoi pīchai pachitāyeṅ,<sup>3</sup> jala pahali na baṅdhī pāli ve ||  
bīsa<sup>4</sup> barasa kā bhayā ayāṅnāṅ, thaṅbhi na sakyā bhāra ve |  
jana raidāsa kahai baṅijārā,  
taiṅ janama liyā saṃsāra ve<sup>5</sup> ||||

dūjai paharai raiṅṅi dai baṅijāriyā,  
tūṅ niraṣata calyā chāṅha ve |  
hari na damodara dhyāiyā baṅijāriyā,  
tūṅ le na sakyā nāṅva ve<sup>6</sup> ||  
nāṅva<sup>7</sup> na liyā auguṅṅa kīyā, isa jobana dai tāṅṅa<sup>8</sup> ve |  
apaṅṅiṅ parāi giṅṅiṅ na kāi, maṅde kāṅṅa<sup>9</sup> kamāṅṅa ve ||  
sāhiba leṣā leṣī tūṅ bhari deṣī,  
bhīḍa paḍaiṅ tujha tāṅha ve<sup>10</sup> |  
jana raidāsa kahai baṅijārā,  
tūṅ niraṣata calyā chāṅha ve ||2||

tījai paharai raiṅṅi dai baṅijāriyā,  
tere ḍhilaḍai paḍai parāṅṅa ve |  
kāyā ravāṅṅi kyā karai baṅijāriyā,<sup>11</sup>  
ghaḍa bhīṅṅari basai kujāṅṅa ve ||  
ika basai kujāṅṅa<sup>12</sup> kāyā gaḍha bhīṅṅari,  
ahalā janama gaṅvāyā |  
iba kī bera na sukrita kīyā, bahuri na yahu gaḍha pāiyā<sup>13</sup> ||  
kaṅṅi deha kāyā gaḍha ṣīnāṅ, phiri lāgā pachitāṅṅa ve |  
jana raidāsa kahai baṅijārā,  
tere ḍhilaḍai paḍai parāṅṅa ve ||3||

cauthai paharai raiṅṅi dai baṅijāriyā,  
terī kaṅṅa lāgī deha ve<sup>14</sup> |  
sāhiba leṣā māṅṅiyā baṅijāriyā,<sup>15</sup>  
tūṅ chāṅḍi purāṅṅāṅ neha<sup>16</sup> ve ||  
chāḍi purāṅṅāṅ jyaṅda ayāṅṅāṅ,<sup>18</sup> bāladi hāṅki<sup>19</sup> saveriyāṅ |  
jama<sup>20</sup> ke āye bāṅḍhi calāye, bārī pūgī<sup>21</sup> teriyāṅ ||  
paṅṅhi calai akelā hoi duhelā, kisa kaṅṅ dei saneha<sup>23</sup> ve<sup>22</sup> |  
jana raidāsa kahai baṅijārā, terī kaṅṅa lāgī deha ve<sup>24</sup> ||4||

PV 33 Variants

1 CJA kai, 2 CJ bācā cūkau pahala kī, 3 CJ bhayā ayāṅnāṅ phiri pachitāṅṅ, 4 A ikabīsa, 5 DV terī bālaka budhi gaṅvāṅra ve, 6 CJ rāṅṅa damodara dhyāiyā nahīṅ, le na sakyā hari nāṅva vai, 7 A ika nāṅṅ, 8 A bhāi, 9 CJ karama, P aṅṅala, 10 CJ sāhiba tujha paṅṅ leṣā legā tuṅ bhari degā māra paraigī tāṅha ve, 11 CJ gaṅḍī dehī kyā karai, 12 CJ basahi kujāṅṅa, 13 CJ sukrate tau kachū kīyā, nāṅḍiṅ pāchai ghaḍa kyūṅ pāiyāṅ | 14 CJ terī thahara/tharahara kaṅṅi deha ve | 15 CJ sāhiba begi bulāiyā, 16 HVM thahara, D thehu, P thehi, 17 I tūṅ chāḍi, etc. 18 C ceti ayāṅṅā, A hoi sayāṅṅāṅ, 19 U lādi, 20 D sāhiba, 21 CJ pūjī, 22 CJ calyā akelā ṣarā duhelā, kā syū karai saneha ve | 23 HMU saṅdeha, DV saṅdesa, 24 CJ terī tharahara kaṅṅi deha ve |

PV 33 Translation

O Gypsy! In the first watch of the night,  
    you took birth in the world, O Gypsy!  
you neglected to serve Rām, O Gypsy!  
    O your childish mind was foolish!  
your childish mind was foolish, you did not awake,  
    O you were trapped in *māyā*'s net!  
What use is there in repenting later, if you did not  
    set the sails before setting out on the water.  
At the age of twenty you became unaware,  
    O you could not bear the burden!  
the servant Raidās says, O Gypsy!  
    O you took birth in the world!

In the second watch of the night, O Gypsy!  
    You ran looking for shadows, O Gypsy!  
You did not meditate on Hari Damodar, O Gypsy!  
    and could not take the Name.  
You did not take the Name, and acted disreputably,  
    in this passion of youth,  
you took no account of what was yours and what was other's,  
    and you performed base deeds.  
you will have to pay when the master will call you to account,  
    then disaster shall befall you there,  
The servant Raidās says, O Gypsy!  
    O you ran looking for shadows!

In the third watch of the night, O Gypsy!  
    Your spirit starts to slacken.  
Your body is departing, what can you do O Gypsy!  
    ill-knowledge dwelt within the body,  
only ill-knowledge dwelt within the fortress of the body.  
    You wasted away your entire life.  
If this time you do no meritorious deeds,  
    you will never win the fortress again.  
The body has trembled  
    and the fortress of the body has wasted away,  
    O then will you begin to repent;  
The servant Raidās says, O Gypsy!  
    O your spirit starts to slacken!

In the fourth watch of the night, O Gypsy!  
    Your body has begun to tremble.  
The master will call for the account, O Gypsy!  
    You must abandon your old love.  
Abandoning your old life, O wise man!  
    when the herdsman calls out so early,  
you shall be led off by death when he comes,  
    when your time [for death] arrives,  
You shall travel alone on the hard path,  
    to whom shall you give love?  
The servant Raidās says, O Gypsy!  
    O your body has begun to tremble!



PV 34, FM 2 & AG 1

FM 2 rāga gaurī fo.146

*devā haṃma na pāpa karatā || aho anaṃtā  
patita pāvana terau naṃva kyau hotā ||ṭeka||*

*hama ju nigama kahai atarajāmī,  
svāmī te jana jānīe jana te svāmī ||1111*

*tumha hama aṃtarai kaisā |  
kanaka kūṭaka jala taraṃga jaisā ||2||*

*raudāsa udāsa biśrāma nāhī dehi  
bhagata jana kau eku tuhīṃ ||3||*

FM 2 Translation

refrain O God! If I did not sin, O infinite one!  
how could Your Name be the uplifter of the fallen?

- 1 The scriptures say, You are inner guide,  
through the master the servant is known  
through the servant the master.
- 2 How can there be any difference,  
between You and I?  
between gold and bracelet, water and wave?
- 3 O why do you not grant rest to Raudās the *udāsa*!  
for your devoted servant you are the One.<sup>1</sup>

FM 2 Notes

- 1 It is notable that the *bhanita* in MS U is very similar to this which suggests that MS U and the FM MS both emanate from a common traditional repertoire of Raudās *vāṇī*.

AG 1 rāgu sirī p.93

*tohī mohī mohī tohī, aṃtaru kaisā ||  
kanaka kaṭika, jala taraṅga jaisā ||1111*

*jaupai hama na pāpa karaṃtā, ahe anantā ||  
patita pāvana nāmu kaise huṃtā || rahāu ||*

*tumha ju nāika, āchahu aṃtarajāmī ||  
prabha te janu jānījai, jana te suāmī ||211*

*sarīru ārādhai, mo kau bīcāru dehū ||  
ravidāsa samadala, samajhāvai koū ||311*

AG 1 Translation

- 1 How can there be any difference,  
between You and I, I and You?  
between gold and bracelet, water and wave?

refrain If I did not sin, O infinite one!  
how could Your Name be the uplifter of the fallen?

- 2 You who are the Lord, are the inner guide,  
through the master the servant is known,  
through the servant the master.

- 3 Let me worship Your body! O grant me insight!  
Ravidās, few can explain how all parts are alike.<sup>2</sup>

AG 1 Notes

- 1 M. 'Grant me the wisdom to worship Thee with my body.'  
(TSR p.321)
- 2 M. 'Some rare person who destroyeth his evil passions,  
may explain this', foot note, 'The *gyānis* translate- Some  
rare person may explain that God is equally contained in  
everything'.

PV 34 rāga jaṅgalīgaurī Text

<sup>1</sup>devā haṅma na pāpa karaṅtā ho anaṅtā |  
<sup>2</sup>patita pāvana terā nāṅva<sup>3</sup> kyaum hotā ||ṭekal||

tohi mohi mohi tohi<sup>4</sup> aṅtara aisā |  
kanaka kuṭaka jala taraṅga jaisā ||1111

tumahīṅ maiṅ keī<sup>5</sup> nara aṅtarajāṅmīṅ<sup>6</sup> |  
ṭhākura<sup>7</sup> thaiṅ jaṅna jāṅṅiyem jana taiṅ svāṅmīṅ<sup>8</sup> ||211

tumha sabani maiṅ saba tuma māṅhīṅ |  
raidāsa dāsa aṅsamajhasi kahai kahāṅhīṅ<sup>9</sup> ||3111<sup>10</sup>

PV 34 Variants

- 1 V +rāṅma
- 2 CJ +tau
- 3 D birada IPU biḍada
- 4 CJU hama tuma tuma hama
- 5 I koī
- 6 CJ nigama kahata tūṅ aṅtarajāṅmīṅ  
U agama nigama kahai aṅtarajāṅmīṅ
- 7 U svāṅmīṅ
- 8 CJ svāṅmīṅ tai sevaga praḡaṭa sevaga tai svāṅmīṅ
- 9 J kahāṅhīṅ
- 10 U antarā 3; raidāsa udāsa svāmī biśrāṅma nāhīṅ,  
dehu darasana jana kai ara kāhī ||

PV 34 Translation

refrain O God,<sup>1</sup> were I not to sin, O infinite one,  
how could Your Name<sup>2</sup> be the uplifter of the fallen?

- 1 How can there be any difference,  
between You and I, I and You?  
between gold and bracelet, water and wave?
- 2 In You there are several men O inner guide;  
through the master the servant is known,  
through the servant the master.<sup>3</sup>
- 3 You are in everything, and everything is within You,  
your servant Raidās says in confusion where are You?<sup>4</sup>

PV 34 Notes

- 1 MS V: 'O Rāmdeva!'
- 2 MSS DIPU: 'How could You be renowned as the .....'
- 3 MS U: 'The scriptures say You are the inner guide;  
through the master the servant is known  
through the servant the master'.  
MSS CJ: 'The scriptures say You are the inner guide;  
through the master the servant is manifest  
through the servant the master'.
- 4 MS U: 'O Raidās Udāsa, Lord there is no rest;  
Let me behold You, this is your servant's desire.'  
MS J: 'Your servant Redās tells this tale of confusion'.

PV 35 rāga jaṅgalīgaurī

Text

yāra māṅ eka tūṅ dāṅnāṅ terā ādu<sup>1</sup> baiśnaṅ,<sup>2</sup>  
tūṅ sulitāṅna sulitāṅnāṅ baṅdā sakati<sup>3</sup> rajāṅnāṅ ||ṭekall

maiṅ bediyāṅnata badanajara de, jarabaṅda baraṣuradāra |  
be-adaba badabaṣta bīrāṅ, be-akali badakāra ||111

maiṅ guṅnahagāra garība gāphila, kamadilāṅ karatāra |  
tūṅ darakadara dariyā<sup>4</sup> jihāṅvana, maiṅ hesiyā<sup>5</sup> husiyāra ||211

yahu tana hasta ṣasta ṣarāba ṣātira, aṅdesā bisiyāra |  
raidāsa dāsahi ḡola<sup>6</sup> sāhiba, dehu aba dīdāra ||311

PV 35 Variants

- 1 M ādau,
- 2 A vaisanāṅ, M baisanau
- 3 I sakasatā, AU sakti
- 4 HMP dariyāva
- 5 I harasīyā,
- 6 DV dola, A dosta

PV 35 Translation

refrain O my friend! You alone are wise,  
[I am] your original Vaiṣṇavite!  
You are the Sultan of Sultans,  
[I am] your very afflicted slave.

1 O I am dishonest and have an evil eye put on me,  
I am your slave-bought-for-gold, O prosperous one!  
I am ill-mannered, ill-fated, desolate,  
an ill-minded evil-doer.

2 I am a sinner, wretched and unaware,  
my heart is base, O Creator!  
You are the powerful ocean, of the world,  
You are aware of my state.

3 This body's state is broken down and bad,  
my heart is bad, there are so many worries;  
The servant Raidās wanders astray,<sup>2</sup>  
O lord grant me Your vision now!

PV 35 Notes

One of the 'Persian style' Raidās padas; cf. PV 36, 41, 65, In RPP Jaipur MS no. 2 of AD 1791, (here after RPP) a commentary on this pada is found cf. notes. 1 and 2.

- 1 ādū baiśnaṅ | ādi kā bhagata | 'original devotee'.
- 2 ḡola sāhiba | maiṅ phiryo bhaṭakya bahuta hūṅ |  
'I have wandered astray so much'.

PV 36 & AG 3

AG 3 rāgu gaurī p.345

*begama purā sahara ko nāu ||  
dūkhu aṃdohu nahī tihī ṭhāu ||  
nāṃ tasavīsa khirāju na mālu ||  
khauphu na khatā na tarasu javālu |||||*

*aba mohi khūba vatana gaha pāī ||  
ūhāṃ khairi sadā mere bhāī || rahāu ||*

*kāimu dāimu sadā pātisāhī ||  
doma na sema eka so āhī ||  
ābādānu sadā masahūra ||  
ūhāṃ ganī basahi māmūra ||2||*

*tiu tiu saila karahi jiu bhāvai ||  
maharama mahala na ko aṭakāvai ||  
kahi ravidāsa khalāsa camārā ||  
jo hama saharī so mītu hamārā ||3||*

AG 3 Translation

- 1 'Sorrowless city'<sup>1</sup> is the name of the city,  
there is no suffering or distress in that place;  
without anxiety, taxes, or property,  
without fear of failure, or fear, or loss.

refrain I have found a good home in my own land  
O my brother, there is everlasting well-being there.

- 2 Its everlasting sovereignty is firm and stable,  
it has but one [ruler], no second nor third;<sup>2</sup>  
flourishing and ever famous,  
the wealthy dwell there in that town.
- 3 They wander around wherever they please,  
and no one stops them entering private palaces;<sup>3</sup>  
say, Ravidās the liberated chamar,  
whoever is my fellow citizen, is my friend.

AG 3 Notes

- 1 *begamapura*. M. footnote; 'a city where there is no sorrow'. (TSR, p.322)
- 2 M. footnote; 'That is no Viṣṇu or Śiva'. Whether this refers to Viṣṇu or Śiva is not clear from the context. Sāhib Singh interprets it as meaning 'second or third class [*darajā*]'. (GGSD vol.II, p.1077)
- 3 M. 'None restraineth them known in the palace'. M. translates *maharama*, adj. 'known'. However, if *maharama*, adj. 'forbidden, private'. [Ar. *maḥrūm*]. then 'private palaces' cf PV MS:U *harama mahala*; 'forbidden palaces'.

**PV 36 *rāga jaṅgalīgaurī* Text**

*aba hama śūba batana ghara pāyā,  
ūṅjā śaira<sup>1</sup> sadā mere bhāyā ||ṭekal||*

*begamapura sahara kā nāṅva,  
phikara aṃdesa nahī tihi ṭhāṅva ||1111  
nahīṅ<sup>2</sup> tahāṅ sīsa śalā tana māra,  
haipha na<sup>3</sup> śatā na<sup>4</sup> tarasa juvāla<sup>5</sup> ||211*

*āṅvanajāṅna rahama mahasūra,<sup>6</sup>  
jahāṅ ganiyāva basai mābūda<sup>7</sup> ||311*

*joī saila karai soī bhāvai,  
maharaṅma mahala<sup>8</sup> maiṅ ko aṭakāvai<sup>9</sup> ||411  
kahai raidāsa śalāsa camārā,  
jo usa<sup>10</sup> sahari so mīṭa haṅmārā ||511*

**PV 36 Variants**

1 M *ujau śairi*, 2 M *no tahāṅ*, U *nahīṅ tahāṅ sīyata śalā tana māra*, 3 M *hai napha na*, P *haipha la*, 4 U *no na*, 5 DP *javāla*, 6 U *aba jāṅna rahaṅma mahasara*, 7 M *āṅva na jāṅna rahama hama sūra*, jahāṅ *ganiyāva basai mahabūba*, 8 U *harama mahala*, VM *mahara mahala*, 9 M *jeī saila karai soī*, sāhiba *maharaṅ mahala maiṅ ko aṭakāvai*, 10 HM *uṅhiṅ*.

**PV 36 Translation**

refrain I have found a good home in my own land  
O my brother, there is everlasting well-being there.

- 1 'Sorrowless city' is the name of the city,  
there is no worry or anxiety in that place.
- 2 There is there no head, shoes,<sup>1</sup> bodies,<sup>2</sup> no beating;  
no regret,<sup>3</sup> no error, no fear, no loss.
- 3 They come and go in the mercy of the supremely brave,<sup>4</sup>  
there where the wealthy<sup>5</sup> God<sup>6</sup> dwells.
- 4 They may wander around wherever they please,  
who stops them entering private palaces.
- 5 Raidās the liberated Chamar says,  
whoever is a citizen of that city is my friend.

**PV 36 Notes**

The text of *antarās* two and three in this *pada* is highly corrupt relative to the AG version and the translation can only be tentative.

- 1 *sīsa*, nm. 'head'. (vs. AG *tasavīsa*)
- 2 *śalā*, nm. 'shoes'. (cf. H. *khaḍāūṅ*) (vs. AG *khirāju*)
- 3 *haipha*, nm. 'regret'. (vs. AG *khauphu*)
- 4 MS U: 'Now they know the mercy of the supremely brave'.
- 5 *ganiyāva*, adj. 'wealthy'. (vs. AG *ganī*)
- 6 *mābūda*, nm. 'God'. (vs. AG *māmūra*)

PV 37 rāga āsāvarī

Text

*kesave bikaṭa māyā tora, tāṭhai bikala gati mati mora ||ṭekal||*

*subiṣa ḍasana karāla ahi, muṣa grasita suḍhila<sup>1</sup> subheṣa |  
niraṣi māṃṣī bakai<sup>2</sup> byākula lobha kāla na deṣa ||1111*

*yaṃdriyādika duṣa dārana, asaṃṣyādika pāpa |  
tohi bhajata raghunātha,<sup>3</sup> aṃtari tāhi trāsa na tāpa<sup>4</sup> ||211*

*pratamgyā pratipāle cahaṃ jugi, bhagati<sup>5</sup> puravana kāṃma |  
āsa tora bharosa hai raidāsa jai jai rāṃma<sup>6</sup> ||311*

PV 37 Variants

1	C	<i>suḍiḍha</i>			
	U	<i>ḍiḍha</i>			
2	CJU	<i>bhaṣata</i>			
3	U	<i>bhajana bhagavaṃta</i>			
4	CJ	<i>tana kī tāhi trāsa na tāpa</i>			
	U	<i>tana kī trāhi trāhi pāpa na jāta</i>			
5	CJU	<i>bhagata</i>			
6	CJ	<i>āsa mohi bharosa tora</i>	<i>raidāsa jai jai rāṃma</i>		
	AI	<i>āsa mohi bharosa hai</i>	<i>raidāsa jai jai rāṃma</i>		
	U	<i>aisaiṃ mohi bharosa hai kahai</i>	<i>raidāsa jai jai rāṃma</i>		

PV 37 Translation

refrain O Keśava! Your *māyā* is so dreadful,  
that my state of mind has become distressed.

- 1 The terrifying serpentess has venomous fangs,  
and she holds me firm in her jaws in her lovely guise.  
Seeing the honey, one babbles in distress;  
due to greed one pays no heed to death.
- 2 Through all the senses there is terrible suffering,  
and innumerable sins;  
he who praises You, O Raghunātha,<sup>1</sup>  
feels no suffering or fever in his heart.
- 3 You are the universal protector in all four ages,  
devotion to You is the fulfiller of all desires;  
O Raidās,<sup>2</sup> hope lies in faith in You,  
O Victory! Victory to Rām!

PV 37 Notes

- 1 MS U: 'he who sings your praises (*bhajanas*) Bhagavaṃta'.
- 2 MS U: 'Raidās says'.



PV 38 rāga āsāvarī

Text

baraji ho baraji, bīḥhule, māyā jagu ṣāyā,  
mahā prabala sabahī basī kīye,  
sura nara muni bharamāyā ||ṭekal||

bālaka bṛdhi<sup>1</sup> taruni atī suṃdari, nāṃnāṃ bheṣa baṃnāvai |  
jogī jatī tapī sinyāsī, paṃḍita rahaṇa na pāvai<sup>2</sup> ||1||

bājīgara kī bājī kārani, saba ko kautiga āvai<sup>3</sup> |  
jo deṣai so bhūli rahai, vākau celā maramahi<sup>4</sup> pāvai ||2||

ṣaṃḍa brahmaṃḍa<sup>5</sup> loka saba jīte, ihiṃ bidhi teja janāvai |  
syambhū kau cita cori līyau, vākai pīchaim lāgā dhāvai ||3||

ina bātani sukacani<sup>6</sup> mariyata hai, saba ko kahai tumhārī<sup>7</sup> |  
naiṃka aṣṭaki kina<sup>8</sup> rāṣau<sup>9</sup> kesau, meṣahu<sup>10</sup> bipati hamārī ||4||

kahai raidāsa udāsa bhayau, mana bhāji kahāṃ aba jaīye |  
ita uta tuma gobiṃda gusāṃī, tuṃmahīṃ māṃhiṃ saṃmaīye ||5||

PV 38 Variants

- |    |       |  |
|----|-------|--|
| 1  | ACJUV | kabahūṃ bāla   |
| 2  | CJ    | jogī paṃḍita tapī saṃnyāsī, kou bacana na pāvai          |
| 3  | V     | loga taṃmāsai āvai                                       |
| 4  | HMP   | marama ju  |
| 5  | CJ    | brahma   |
| 6  | I     | sukucana   |
| 7  | I     | ina bātani sukati na mariye,<br>tuhai sabako kai tumhārī |
| 8  | U     | kyoṃ na  |
| 9  | V     | naiṃku aṣṭaki kini rāṣau                                 |
| 10 | M     | meṣai  |
|    | HIPUV | meṣau  |

### PV 38 Translation

refrain Viṭṭhala, stop, stop, your *māyā* devouring the world,  
She has such great power, she has enslaved all,  
She has led gods, men, and sages astray.

- 1 Child, old woman, very beautiful maiden,  
she assumes diverse guises;<sup>1</sup>  
yogīs, renunciates, ascetics, sannyāsīs, wise men,  
none of them survives.
- 2 Due to the magic of the magician,  
everyone is smitten by desire;  
whoever watches remains entranced,  
His disciple knows the secret.<sup>2</sup>
- 3 She conquers every realm  
of all the worlds in the universe,  
in this way let her power be known!  
She even stole away with the mind of the self manifest,  
and he runs after her.<sup>3</sup>
- 4 Due to these words he is shamefully slain,  
everyone says they are Yours;<sup>4</sup>  
why do you hold back your love, O Keśava,  
remove my misfortune!
- 5 Raidās says, I have become dispassionate,  
having routed my mind, where now should I go?  
You are everywhere Lord Govinda,  
I am immersed within You alone.

### PV 38 Notes

1 MSS ACJUV: 'Sometimes a child, (sometimes) a very beautiful woman'.

2 i.e. the show is an illusion, only the magician is real.

3 'the self manifest' (*svayaṃbhū*), is here used as an epithet for Viṣṇu's incarnation as Rām, who it is said chased after an illusory golden deer allowing Rāvana to kidnap Sita.

4 The meaning of *carapaś* a and b is unclear, it apparently refers to an incident in which God through his *māyā* led to someone, whose name is not mentioned, dying shamefully.

PV 39 & AG 13

AG 13 rāgu gūjarī p.525

*dūdhā ta bacharai thanahu biṭārio ||  
phūlu bhavari jalu mīni bigārio ||1111*

*māī gobinda pūjā kahā lai carāvau ||  
avaru na phūlu anūpu na pāvau || rahāu ||*

*mailāgara berhe hai bhuiṅgā ||  
bikhu amṛtu basahi ika saṅgā ||211*

*dhūpa dīpa naībedahi bāsā ||  
kaise pūja karahi terī dāsā ||311*

*tanu manu arapau pūja carāvau ||  
gura parasādi niraṅjenu pāvau ||411*

*pūjā aracā āhi na torī ||  
kahi ravidāsa kavana gati morī ||511*

AG 13 Translation

1 The milk has been defiled by the calf at the udder,  
the flower polluted by the bee and the water by the fish.

refrain O mother!

What can I bring and offer up in worship to Govinda?  
I can not find any perfect flowers at all.

2 The serpents have coiled around the sandal-wood,<sup>1</sup>  
and the nectar and poison are mixed together.<sup>2</sup>

3 With incense, lamps, food offerings, scents,<sup>3</sup>  
how can your servants perform your *pūjā*?

4 I dedicate mind and body as offering in worship to You,  
through the Guru's grace let me find Nirāñjana.

5 There is no adoration or worship [fit] for You,<sup>4</sup>  
tell Ravidās what is to be my fate?<sup>5</sup>

AG 13 Notes

- 1 M. 'serpents twine round the sandal-tree;'. foot note;  
'Serpents love the perfume of the sandal-tree and twine  
around it. They thus, in the estimation of strict  
Hindus, spoil and render it unfit to be offered in  
worship, as is commonly done.' (TSR p.327)
- 2 Sāhib Singh 'nectar and poison [in the ocean] are mixed  
together as one'. (GGSD Vol.IV. p.175).
- 3 M. 'Incense, lamps, and consecrated bread are polluted.'  
foot note; 'Somebody has touched them'.
- 4 M. 'I cannot perform thine adoration and worship according  
to Hindu rites'.
- 5 M. 'in what condition am I?'

### PV 39 rāga āsāvarī Text

rāṃmahim pūjā kahā caḍāṃṃ,  
phala aru phūla anūpa<sup>1</sup> na pāṃṃṃ 11ṭekal1

thanahara dūdha ju bacha juḥhāryau,<sup>2</sup>  
pahupa<sup>3</sup> bhaṃvara jala mīṃna biṭāryau 11111

maliyāgara bedhiyau buvaṃgā,  
biṣa aṃṃṃṃṃ doū ekai saṃgā 11211

manahim pūjā manahim dhūpa,  
manahim seūṃ sahaja sarūpa 11311<sup>4</sup>

pūjā aracā<sup>5</sup> na jāṃṃṃṃṃ rāṃṃṃ terī,  
kahai<sup>6</sup> raidāsa kavana gati merī 11411

### PV 39 Variants

- |   |    |                       |
|---|----|-----------------------|
| 1 | D  | anūpama               |
|   | V  | achūtau               |
| 2 | C  | biṭālyo               |
|   | JM | biṭāryau              |
| 3 | CJ | bāsa                  |
| 4 | CJ | this antarā not found |
| 5 | CJ | sevā pūjā             |
| 6 | A  | kahi                  |

### PV 39 Translation

refrain How can I offer worship to Rām?  
I cannot find any perfect<sup>1</sup> fruits or flowers.

- 1 For the milk is defiled by the calf at the udder,  
the flowers are polluted by the bee  
and the the water by the fish.
- 2 The serpent has coiled around the sandal-wood,  
the poison and nectar both are mixed together.
- 3 Through the mind alone there is worship,  
through the mind alone the incense [is offered],  
through the mind alone I serve  
the Quintessence of Spontaneity (*sahajasvarūpa*).
- 4 I do not know how to adore or worship<sup>2</sup> you Rām,  
Raidās says, what is to be my fate?<sup>3</sup>

### PV 39 Notes

- 1 MS V: 'I cannot find any untouched fruits or flowers'.
- 2 MSS CJ: 'serve or worship'.
- 3 MS A: 'tell Raidās what is to be my fate?'. cf. AG

PV 40 & AG 10

AG 10 rāgu āsā p.486

Text

*kahā bhaio jau tanu bhaio chinu chinu ||  
prema jāi tau ḍarapai tero janu ||1111*

*tujhahi carana arabiṇḍa bhavana manu ||  
pāna karata pāio rāmīā dhanu ||rahāu||*

*sampati bipati paḥala māiā dhanu ||  
tāmahi magana hota na tero janu ||211*

*prema kī jeverī bādhio tero jana ||  
kahi ravidāsa chūḥibo kavana guna ||311*

AG 10 Translation

1 What would it matter if my body were cut into pieces?  
only if your love departs is your servant afraid.

refrain Your lotus feet are home for my mind,<sup>1</sup>  
drinking your nectar I found the treasure of Rām.

2 Veils of fortune and misfortune, *māyā*,<sup>2</sup> and wealth,  
your servant is not engrossed in them.

3 Your servant is bound by a rope of love,  
Say, Ravidās what virtue would there be in being free?

AG 10 Notes

1 M. 'Thy lotus feet are the home of my heart!' footnote;  
'Also translated- Thy feet are the lotus, my soul the bumble-  
bee flitting over them. This is on the supposition that  
*bhawan* is read for *bhawan*.' (TSR. p.326)

2 M. 'worldly love'.

PV 40 rāga āsāvarī Text

*tujha carana arabiṇḍa bhavaṃra mana,  
pāṃna karata<sup>1</sup> pāyau pāyau maiṇ<sup>2</sup> rāṃma<sup>3</sup> dhaṃna ||ṭekal||*

*saiṃpati bipati paṭala māyā ghaṃna,  
tāmaiṇ magana hoi kaisaiṇ<sup>4</sup> terā jaṃna ||111||*

*kahā bhayau je gata tana china china,  
prema jāi<sup>5</sup> tau ḍarai terau niḥa jana ||211||*

*prema rajā lai rāṣauṃ ridai dhari,<sup>6</sup>  
kahai<sup>7</sup> raidāsa chūṭibau kaṃvana pari<sup>8</sup> ||311||*

PV 40 Variants

- |   |     |   |
|---|-----|---|
| 1 | CJ  | <i>karatāṃ</i>                            |
| 2 | IU  | <i>no maiṇ</i>                            |
| 3 | CJ  | <i>ramaiyā</i>                            |
| 4 | I   | <i>kaisaiṇ hoi</i>                        |
|   | CJ  | <i>kyauṃ hoī</i>                          |
| 5 | CJ  | <i>ghaṭai</i>                             |
| 6 | U   | <i>prema (ra)jālai baṃdha tere jaṃna,</i> |
|   | CJ  | <i>prema rajālai baṃdai tere jana</i>     |
| 7 | A   | <i>kahi</i>                               |
| 8 | CJU | <i>guna</i>                               |
|   | P   | <i>pati</i>                               |

PV 40 Translation

refrain Your feet are the lotus, my mind is the bee,  
drinking your nectar I<sup>1</sup> found the treasure of Rām.<sup>2</sup>

1 Fortune and misfortune are the veils and clouds of *māyā*,  
how could<sup>3</sup> your servant be engrossed in them?

2 What would it matter if my body were cut into pieces?  
only if your love departs is your servant afraid.

3 Taking the rope of love, I put it round my heart  
and tie it up,<sup>5</sup>  
Raidās says,<sup>6</sup> in what way would I be released?<sup>7</sup>

PV 40 Notes

- 1 MSS IU: no *maiṇ*, however, 'I' is still implied.
- 2 MSS CJ: 'Ramaiyā'
- 3 MSS CJ: 'why should'
- 4 MSS CJ: 'that your love should lessen'.
- 5 MSS CJU: 'Let your servants be bound by the rope of love'.
- 6 MS A: 'Say Raidās!'
- 7 MSS CJU: 'Raidās says, what virtue would there be,  
in being free?'

PV 41 rāga āsāvarī Text

baṃde jāṃni sāhiba ganīṃ,  
samajhi beda kateba bolai, ṣvāba<sup>1</sup> maiṃ kyā manīṃ ||ṭekall

jvāṃnīṃ dunīṃ jamāla sūrati,  
deṣiye thira nāṃhi ve |  
daṃma cha sai ikīsa hajāra,<sup>2</sup>  
hara dina ṣajāṃneṃ thaiṃ jāṃhiṃ ve ||1111

manīṃ māre garaba gāphila,  
bemihara bepīra ve |  
darīṣāṃnaiṃ parata cobhā,<sup>3</sup>  
hota nahīṃ takasīra ve ||2114

syāhī sapedī tura raṃgī,  
sabai raṃga bisāra re |  
nāpaida thai paidā kīyā,  
paimāla karata na bāra re ||3111

ṣusī hoi daroga bolai,  
āṇa kīyā hīṃ māri re |  
jigari mai jaisai paḍai pataṃgā,  
aisaiṃhīṃ jari jāṃhi re ||4111

seṣāṃ saīdāṃ pīrāṃ murīdāṃ,  
deṣiye jara pesa ve |  
dhaṇī kī kachū ṣavari nāṃhīṃ,  
aīyā akali aṃdesa ve ||5111

kucha gāṃṭhi ṣaracī mihari tosā,  
ṣaira ṣūbī hāthi re |  
taji badajabāṃ benajari<sup>4</sup> kamadīla,  
kari<sup>5</sup> ṣasama kī kāṃṇiṃ re ||6111

dhaṇīṃ kā phuramāṃṇa āyā,  
taba<sup>6</sup> kīyā cālai sāthai re |  
mulaka mulaki saṃsāri rātā,  
sāhiba surati na hoi ve ||7111

ukīli paḷā diṣāiyā,  
taba ḍahaki dīyā roi be |  
dila dariyā jikara kāsi,  
hājarāṃ darahaja re ||8111

dīvāṃna dila kī ṣabari pāī,  
saṃsāra deṣyā kaja re |  
raidāsa kī aradāsa suṇiṃ,<sup>7</sup>  
haka halāla pichāṃṇi ve<sup>8</sup> ||9111

PV 41 Variants

1	CJ	u kvāba	2	HP	daṃma chai sai sahaṃsa ikīsa hara dina
3	HIP	cobāṃ,	4	CDJU	kujubāṃ kunajari
5	DUV	kucha kari	6	AH	no taba
7	CJDU	baṃde	8	AIPV	+kucha haka, etc.

PV 41 Translation

refrain Know me to be your servant, O Bounteous Lord!  
He speaks having studied the Vedas and the Koran,  
what meaning is there in [such] dreams?

- 1 Youth, the world, beauty, form,  
these are seen to not abide;  
twenty one thousand six hundred breaths,  
day by day depart from the treasury.
- 2 With the mind smitten by pride and unawareness,  
without love, without a Pīr;  
if I began to grieve in the house of many doors,  
this was no offence.
- 3 Black, white, orange, colour,  
many shades of every colour;  
from the unborn the born was created,  
and before long it will be destroyed again.
- 4 He is happy when he lies,  
having only acted out of pride he is slain;  
in his heart he is like a moth fallen [in the flame],  
and just like it he shall burn away.
- 5 Shaikhs, Sayyids, Pīrs, disciples,  
these are seen endowed with gold;  
but they have no awareness at all of the Lord,  
[when] the order of the has come into awareness.
- 6 Some spend the treasure of love they are given,  
on wellbeing, fortune and elephants;  
O renounce abuse, black-looks and base heartedness,<sup>1</sup>  
and be in awe of the Lord!
- 7 When the order of the Lord has come,  
what will go with you?  
Steeped in the world, in every land,  
they have no awareness of the Master.
- 8 When the cloth is revealed as unravelling,  
then one is made to burn and one weeps;  
[when] the heart is the river and remembrance is Kāśī;  
then great bliss shall be present.
- 9 What awareness can the love-maddened heart obtain?  
having seen the works of *samsāra*;  
Hear the prayer of Raidās!  
Recognise the pure Truth!

PV 41 Notes

One of Perso-Arabic style *padas*. Its text has at points possibly been corrupted due to its unusual style.

1 The Persian adjectives here appear to be being used as nouns, i.e. Pers. *bad-zabānī*, 'abusive' in the sense 'abuse'.



PV 42 rāga āsāvārī

Text

*so kachu bicāryau tāthaiṃ merau mana thira vhai rahyau<sup>1</sup> ||  
hari raṅga<sup>2</sup> lāgau tāthaiṃ barana<sup>3</sup> palaṅga bhayau<sup>4</sup> ||ṅeka||*

*jiṅni yahu paṁthī paṁtha calāvā,<sup>5</sup>  
agama gavana mai gaṅma diṅalāvā ||1111*

*abarana barana kathai jiṅniṃ koī,  
ghaṅi ghaṅi<sup>6</sup> byāpi rahyau hari soī<sup>7</sup> ||211*

*jiṅhiṃ pada sura nara prema piyāsā,  
so<sup>8</sup> pada rami rahyau jana raidāsā ||311*

PV 42 Variants

- 1 CJ *jo kachu bicāryau tātai manāṅ thira hoi rahyo*
- 2 CJ *rāṅma raṅga*
- 3 DIV *merau barana*
- 4 CJ *nahīṅ koī uṅcā nahīṅ koī nīṅcā,  
jākā pyaṅḍa tāhī kā sīṅcā*
- 5 I *dhaṅni so paṁthī jini yahu paṁtha calāvā,  
CJ dhani vo paṁthī jini paṁtha batāyā,*
- 6 A *sava ghaṅi*
- 7 CJ *abarana barana kathai mati koī,  
byāpaka brahma sakala maiṅ soī*
- 8 CJM *soī*

### PV 42 Translation

refrain I have contemplated that [state],<sup>1</sup>  
whereby my mind has become stilled,  
due to having been steeped in Hari's hue,  
my colour (*barana*)<sup>2</sup> has been reversed.<sup>3</sup>

1 He who was a path-follower started this path,<sup>4</sup>  
He who showed the way to the pass through the impassable.

2 Let none speak of caste(*barana*) or untouchable(*abarana*),  
for Hari is omnipresent within each and every body.<sup>5</sup>

3 The servant Raidās abides in enjoying that state,  
the state which gods and men adore and thirst for.

### PV 42 Notes

- 1 MSS CJ: 'due to having been steeped in Rām's hue'.
- 2 MSS DIV: 'my colour(*barana*) has been reversed'. There is a pun in this line upon *barana* which means both colour and caste. Hence it implies both that the colour of Raidās has changed, in significance, from dark to light, and that his caste has been transformed from the lowest to the highest. Cf. also *antarā* 2 where *barana* is also used to mean caste and colour.
- 3 MSS CJ: 'no one is high, no one is low,  
as is their body so is their state'.
- 4 MSS ADHMPV: as above  
MS I: 'Blessed is the follower who started the path'.  
MSS CJ: 'Blessed is the follower who told of the path'.
- 5 MSS CJ: 'The omnipresent Brahma is within everything'.

PV 43 & AG 9

AG 9 rāgu āsā p.486

Text

*tuma caṃdana hama iramṇa bāpure, saṃgi tumāre bāsā ||  
nīca rūkha te ūca bhae hai, gaṃdha sugaṃdha nivāsā ||1||*

*mādhau satasaṃgati sarani tumhārī ||  
hama auguna tumha upakārī ||rahāu||*

*tuma makhatūla supeda sapīala, hama bapure jasa kīrā ||  
satasaṃgati mili rahīai mādhau, jaise madhupa makhīrā ||2*

*jātī ochā pātī ochā, ochā janam hamārā ||  
rājā rāma kī seva na kīnī, kahī ravidāsa camārā ||3||*

AG 9 Translation

- 1 You are the sandalwood tree,  
and I' am a wretched castor oil tree,  
that grows nearby you;  
I have been transformed from a low to a lofty tree,  
as your scent pervades me.

refrain Mādhava! I take refuge in your company,  
I have no virtues, and you are my benefactor.

- 2 You are yellow and white silk,  
and I am like a wretched worm;<sup>2</sup>  
let me remain in your company, Mādhava!  
Like the bee with the honey.

- 3 My caste is low, my lineage is low,  
low is my birth;  
I have not served King Rām,  
Say Ravidās the Chamar!

AG 9 Notes

- 1 M. 'we'; but *hama* here represents the Eastern Hindi usage of the 1p for 1s. (TSR p.326)
- 2 M. footnote; 'worm,' *kīra* is by some gyānis translated 'canvas'.  
M. 'Thou art the white and yellow twisted silk [*mukhtūla*]; we are the poor worms who toil and make it'.  
It may be noted that some followers of Ravidās object to the comparison made here between Ravidās and a worm (personal communication Shukdev Singh 1987) and this may be related to why Macaullife was told that *kīra* could also mean canvas.

PV 43 rāga āsāvarī Text

mādhau saṅgati saraṇi tumhārī,  
jaga jīvani krisana' murārī<sup>2</sup> ||ṭekall

tumha maṣatūla gulāla catrabhuja,<sup>3</sup> maiṃ bapuraṃ jasa kīrā |  
pīvata ḍāla phūla rasa, aṅmṛta saṅgati bhaye mukīrā<sup>4</sup> ||1||

tumha caṃdana maiṃ araṃda bāpurau, nikaṭi tumhārī bāsā<sup>5</sup> |  
nīca biraṣa thaiṃ ūṃca bhai,<sup>6</sup> terī bāsa subāsā ||2||7

jāti bhī vochī, janama bhī vochā, vochā karama hamārā |  
hama saranāgati rāṃma rāi kī, kahai raidāsa bicārā<sup>8</sup> ||3||

PV 43 Variants

1	CJ	rāṃma	2	U	kripā sumhārī
3	CJ	paramapada			
4	I	sahaje bhāī mati hīrā	P		sahaji bhāī mati hīrā
5	U	pāsā			
6	A	maiṃ nīṃca viraṣa thaiṃ ūṃca kīyau,			
7	A	terī bāsa śuvāsa nivāsa	D		as main text
	IPV	bāsa subāsa nivāsa	U		bāsa nivāsa
8	A	kahi raidāsa vicārā	D		kahi raidāsa camāra

PV 43 Translation

refrain O Mādhava! [I take] refuge in your company,  
O life of the world, Kṛṣṇa, Murāri!

1 You are the silk, the red powder, the four armed,<sup>2</sup>  
and I am like a wretched worm;  
drinking the nectar from the flowers on the branch.  
through company with the elixir I have become a bee.<sup>3</sup>

2 You are a sandalwood tree  
I am a wretched castor oil tree,  
that grows near you;  
through your fragrance pervading me,  
I have been transformed from a low to a lofty tree.

3 My caste is low, my birth is low,  
low is my *karma*,  
I am in the refugee of King Rām;  
says Raidās the wretch.<sup>4</sup>

PV 43 Notes

- 1 MSS CJ: 'Rām'. MS U: 'grant me grace'
- 2 AG: 'You are the yellow and white silk.'  
MSS CJ: 'You are silk, the red powder, the supreme bliss.'  
*caturbhuja*, 'the four armed' a name of Viṣṇu.  
or perhaps a usage similar to that in Marāṭhī where it  
means 'to embrace/be embraced'. Hence; 'You are the silk  
[clad one, adorned with] red powder [whol embraces [me].'
- 3 MSS IP: 'through the *sahaja* my mind became diamond.'
- 4 MS D: 'says Raidās the Chamar.' MS A: 'Say poor Raidās!'

PV 44 & AG 7

AG 7 rāgu āsā p.486

Text

*mriga mīna bhriga patan̄ga kuṃcara eka dokha bināsa ||  
paṃca dokha asādha jā mahi tā kī ketaka āsa ||11||*

*mādho abidiā hita kīna ||bibeka dīpa malīna ||rahāu||*

*trigada joni aceta saṃbhava, puṃna pāpa asoca ||  
mānukhā avatāra dulabha, tihī saṃgati poca ||2||*

*jīa jaṃta jahā jahā lagu, karama ke basi jāi ||  
kāla phāsa abadha lāge kachu na calai upāi ||3||*

*ravidāsa dāsa udāsa taju bhramu, tapana tapu gura giāna ||  
bhagata jana bhai harana, paramāṇḍa karahu nidāna ||4||*

### AG 7 Translation

1 The deer, the fish, the bee, the moth and the elephant,  
are all destroyed by one fault;<sup>1</sup>  
so for him who has the five incurable faults,<sup>2</sup>  
what hope can there be?

refrain O Mādhava! I was enamoured with ignorance,  
and the lamp of my discernment became dirty.

2 In an existence born as an animal<sup>3</sup> and unaware,  
one cares not for sin and merit;  
a human birth is hard to obtain,  
and even then one keeps low company.

3 Wherever there are creatures and beasts,  
they are under the sway of *karma*;  
bound in the unbreakable nooses of death,  
there is no technique<sup>4</sup> that can avail.

4 O Ravidās the servant,  
through detachment<sup>5</sup> renounce delusion!<sup>6</sup>  
the Guru's wisdom is the greatest of all austerities;  
You are the devotees' liberator from fear,  
O grant me supreme bliss in the end!

### AG 7 Notes

- 1 M. 'sense'. (TSR. p.324-5)
- 2 M. 'five implacable enemies'.  
Each of the creatures mentioned is said to be lured to  
destruction by one of its senses. The deer is attracted  
by melodious sounds, the fish by sweet flavours, the bee  
by scent, the moth by flame and the elephant by touch and  
passion.
- 3 M. 'creeping things'.
- 4 M. 'And the noose of Death which hangeth over them can by  
no means be warded off'.
- 5 M. 'religious fervour'.

PV 44 rāga āsāvārī

Text

mādhau abidyā hita kīṃṃha,  
tāthaiṃ maiṃ tora nāṃva na līṃṃha<sup>1</sup> ||ṭekal||

mriga<sup>2</sup> mīṃṃa bhriṃga patāṃga kuṃjara,  
eka doṣa bināsa<sup>3</sup> |  
paṃca byādhi asādhi,  
ihīṃ tana kauṃṃa tākī āsa<sup>4</sup> ||111||

jali thali<sup>5</sup> jīva jaṃta jahāṃ tahāṃ lauṃ,<sup>6</sup>  
karaṃṃa pāsā jāi<sup>7</sup> |  
moha pāsi abaṃṃdha baṃṃdhyau,  
kariye kauṃṃa upāi<sup>8</sup> ||211||

trijuga joni aceta sambhraṃṃi,  
pāpa punyaṃ na soca<sup>9</sup> |  
māṃṃiṣā autāra dulaṃbha,  
tihūṃ saṃkuṣṭa poca ||311||

raidāsa dāsa<sup>10</sup> udāsa bana bhava,<sup>11</sup>  
japa na tapa gura<sup>12</sup> gyāṃṃa |  
bhagata<sup>13</sup> jana bhau harana kaṃhiyata,  
aisai<sup>14</sup> parama nidhāṃṃa ||411||

PV 44 Variants

- 1 CJ mādhau jī torā nāva na līna,  
kachū kachū abidyā hita kīna
- 2 CJ ye mriga etc.
- 3 CJ doṣa eka bināsa
- 4 HIMPU as above,  
A īti paṃca byādhi asādhi īhi taṃṃi kūṃṃa tākī āsa  
D isā paṃca asādha dehī kūṃṃa tākī āsa  
V itā paṃca asādha dehī kauṃṃa tākī āsa  
CJ aisī pāṃca byādhi asādhiyā tani kauṃṃa tākī āsa
- 5 AV no thali
- 6 CJ jīva jaṃta jahā tahā lauṃ
- 7 HIMPV as above,  
A karama vasi jīya jāi  
D karaṃṃa basi vhai jāī  
U karma bāsā jāī  
CJ karama basi saba āhi
- 8 I abadha bāṃṃdhrāu kariye kauṃṃa upāi moha pāsa  
CJ moha baṃṃdha abaṃṃdha bāṃṃdhe, calai na kou upāya
- 9 CJ nāṃṃhi naiṃ jīya soca
- 10 IU no dāsa
- 11 I anabhava HVM baṃṃnabhava, CJ anabhai
- 12 CJ guṃṃa 13 CJ tuma bhagata etc.
- 14 CJ parama karana nidhāṃṃa A parama karana nidhāṃṃa

#### PV 44 Translation

refrain O Mādhava! I was enamoured with ignorance,  
and so I did not take Your Name.<sup>1</sup>

- 1 The deer, the fish, the bee, the moth, and the elephant,  
all are destroyed by one fault,  
so for him who has the five incurable afflictions,  
what hope can there be for this body?
- 2 In water and on land,<sup>2</sup> wherever creatures and beasts are,  
they are in the snare of *karma*;<sup>3</sup>  
[when] the unbound is bound in the snare of delusion,  
[then] what technique may to done [to grant it release]?<sup>4</sup>
- 3 Unaware and deluded in an animal's existence,  
unaware of sin and merit,  
a human birth is hard to obtain  
and even then one is afflicted and base.
- 4<sup>5</sup> O Raidāsa the servant,<sup>6</sup>  
[true] detachment in existence in the forest,  
lies not in chanting or austerities,  
but in the guru's wisdom;  
He is called the devotees' liberator from fear,  
[the guru is] like the supreme treasure.<sup>7</sup>

#### PV 44 Notes

- 1 MSS CJ: 'Mādhava jī! I did not take your name,  
little by little I became enamoured by ignorance'.  
2 MSS CJ: no 'In water and on land'. cf. AG  
3 MSS ADCJU: 'all of them are under the sway of *karma*!'  
4 MSS CJ:  
'[when] the unbound is bound in the bonds of delusion ,  
[then] there is no means that avails [to grant release]'.  
MSS I: '[when] the unbound is bound, what means avails?  
in the snare of delusion.'  
5 MSS CIJ *antarā* 4:  
'O Raidās the servant!  
experience [is found] through detachment,  
through chanting, austerities, virtue, wisdom;  
through You who are called  
the devotees's liberator from fear.  
O grant me supreme bliss in the end!'  
6 MSS IU: no 'servant'.  
7 AG: 'grant me supreme bliss in the end!'  
MSS ACJ: 'grant me supreme bliss in the end!'.



PV 45 rāga āsāvarī Text

dehu kalālī yeka piyālā, aisā<sup>1</sup> avadhū hai mativālā ||ṭekall

ai re kalālī<sup>2</sup> taiṃ kyā kīyā,  
sira kai sāṭaiṃ pyālā dīyā ||1||

kahai kalālī pyālā dehu,  
pīvanahāre kā sira leūṃ ||2||<sup>3</sup>

sira kai sāṭai saumdhā<sup>4</sup> bhārī,  
pīvaiṃgā apaṇā sira ḍārī ||3||<sup>5</sup>

caṇḍa sūra doū saṃnamuṣa hoī,  
pīvai piyālā marai na koī<sup>6</sup> ||4||

sahaja suṃni<sup>7</sup> maiṃ bhāṭhī saravaiṃ,  
pīvai<sup>8</sup> raidāsa guru muṣi daravaiṃ ||5||

PV 45 Variants

- 1 CJ +merā
- 2 CJ ai rī kalālāni
- 3 only in MSS IM
- 4 M saumhagā, P saūgā
- 5 only in MSS IMP
- 6 I marahi na soī
- 7 CJ bhavara guphā
- 8 M kahai

PV 45 Translation

refrain 'O Kalālī!' Give me a cup of wine!  
Such as will get an *avadhūta* drunk.<sup>2</sup>

- 1 'Hey O Kalālī! What have you done?  
In exchange for my head you have given the cup'.
- 2 The Kalālī says, 'I give the cup,  
and I take the drinker's head'.
- 3 In exchange for the head, the deal is done,  
if you strike off your own head then you shall drink.
- 4 When sun and moon are both face to face,  
then he who drinks the cup shall never die.
- 5 In the spontaneous void (*sahaja śūnya*)<sup>3</sup> the still drips,  
Raidās drinks the drops which fall from the Guru's lips.

PV 45 Notes

- 1 kalālī, nf. 'a woman of a wine brewing *jāti*'
- 2 MSS CJ: 'Such that will get my *avadhūta* drunk'.  
*avadhūta*, nm. 'a yogic ascetic'.
- 3 MSS CJ: 'In the cave of the bee the still drips'.

PV 46 rāga āsāvarī

Text

*bhāī re sahaja' baṇḍau loī, bina sahaja sidha na hoi |  
lyo līna mana taba jāniye, jaba kriṣṭa bhraṅgī<sup>2</sup> hoi ||ṭekal||*

*āpā<sup>3</sup> para cīnhaīṃ nahīṃ re, aurana kauṃ upadesa |  
kahāṃ taiṃ tuma āiye re, bhūṃdū jāhuge kisa desa ||1111*

*kahiye tau kahiye kāhi kahiye, kahyāṃ kona patyāi |  
raidāsa dāsa ajāṃna vhai kari, rahyo sahaji samāṃi<sup>4</sup> ||211*

PV 46 Variants

- 1 J *sahaji*
- 2 J *bhraṅgī*
- 3 J *āsā*
- 4 J *samāyā*

PV 46 Translation<sup>1</sup>

**refrain** Hey Brother! Practise Spontaneity (*sahaja*) O people!  
without Spontaneity (*sahaja*) there is no perfection;<sup>2</sup>  
know that the mind is absorbed in trance,  
when it is as the black bee and the worm.<sup>3</sup>

- 1 O you do not recognise self and other,  
yet you give teachings to others;  
O where have you come from?  
Fool, what land will you go to?
- 2 Speak if you must, but why should you speak,  
who believes me when I have spoken?  
O Raidās the servant, having becoming unknowing,  
abide in absorption in Spontaneity (*sahaja*).

PV 46 Notes

- 1 This *pada* is only found in the Nāth Siddha MSS CJ.
- 2 This *carana* could be translated, 'without spontaneity there can be no supernatural powers (*siddhis*)'.
- 3 It is believed that the black bee (*bhraṅgī*) has such mesmeric power over certain insects that it causes them to metamorphose into black bees like itself.

PV 47 & AG 38

AG 38 rāgu malāra p.1293

Text

*nāgara janāṃ merī jāti bikhāta camāraṃ ||  
ridai rāma gobinda guna sāraṃ || rahāu ||*

*surasarī salala krita bārunī re,  
saṃta jana karata nahīṃ pānaṃ ||  
surā apavitra na ta avara jala re,  
surasarī milata nahi hoi ānaṃ ||1111*

*tara tārī apavitra kari mānīai re,  
jaise kāgarā karata bīcāraṃ ||  
bhagati bhagautu likhīai tiha ūpare,  
pūjīai kari namaskāraṃ ||211*

*merī jāti kuṭa baṃḍhalā ḍhora ḍhovaṃtā,  
nitahi bānārasī āsa pāsā ||  
aba bipra paradhāna tihi karahi ḍaṃḍauti,  
tere nāma saraṇāi ravidāsu dāsā ||311*

## AG 38 Translation

### refrain

O men of the town!<sup>1</sup>  
It is renowned that my caste is Chamar,  
and that in my heart  
I contemplate the virtues of Rām Govinda.

- 1 If Ganges water is made into wine,  
then the Sants will not drink it;  
wine may be impure even after [mixing] with other water,  
but it is not distinct after it mixes into the Ganges.
- 2 The palmyra palm-tree<sup>2</sup> is regarded as impure,  
but when it is thought of as paper;  
and words of devotion to God are written on it,<sup>3</sup>  
then it is worshipped and honoured.
- 3 My caste is *kuṣa baṅghalā*<sup>4</sup> and I cart carcasses,  
constantly around Benares;  
now Brahmans and headmen<sup>5</sup> prostrate themselves before me,  
for Ravidās the servant has taken refuge in Your Name.<sup>6</sup>

### AG 38 Notes

- 1 M. 'Clever men'; footnote; also translated as, 'ye city men.' (TSR, p.320)
- 2 The palmyra palm is used in winemaking and is thus impure, yet its leaves are also used to write on and prior to the general adoption of paper in Northern India sacred texts were written on palm leaf manuscripts made of the leaves of this tree.
- 3 M. 'But if God's words be written thereon'.
- 4 M. 'My trade is dressing and cutting leather'.  
However, another interpretation which is put forward in a number of Ravidāsi works holds that *kuṣabaṅghalā* is the name of a subcaste of the Chamars. (Upadhyaya, 1982, p.11)
- 5 M. 'prominent Brahmans'.
- 6 It is notable that while this *antarā* is totally different from that in the PV version of this *pada* it does closely resemble the last *antarā* in AG 39/*pada* 111.

PV 47 rāga sorāthi

Text

aisī merī jāti biṣyāta<sup>1</sup> camāraṃ,  
hiradai<sup>2</sup> rāṃma gobyamda guṇa sāraṃ ||ṭekall

surasurī jala liyā krita bārūṃṃi,  
jisaiṃ samta jana karata nahīṃ pāṃna ||  
surā apavitra nita gaṃgajala māṃniyaiṃ,<sup>3</sup>  
surasuri milata nahīṃ hota ānaṃ ||111

tata karā apavitra kari māṃniyaiṃ,  
jaisaiṃ kāgadā karata bicāraṃ ||  
bhagata bhagavamta jaba ūparaiṃ liṣiyaiṃ,  
taba pūjiye kari namasakāraṃ ||211

aneka adhama jīva nāṃva guṃṃi udhare,  
patita pāṃvana bhaye parasi sāraṃ ||<sup>4</sup>  
bhaṇata<sup>5</sup> raidāsa raṃraṃkāra guṇa gāvatāṃ,<sup>6</sup>  
samta sādḥū<sup>7</sup> bhaye sahaḥji pāraṃ ||311

PV 47 Variants

- 1 HIMV as above,  
A viṣyāti, D biṣyādi, U biṣīyādi, P bhiṣyāta,
- 2 AV ridai, D hridai
- 3 AV surā apavitra nita aura jala māṃniyaiṃ,
- 4 A aneka padava jini pāvīyāre, jini seviyā śrī raṃgarāva  
V aneka padavī so pāvahīṃ, jīṃniṃ seviyā śrī raṃgarāva
- 5 U bhaṇai
- 6 A ajāmela gaja ganikā udhārī,  
aiṃsaiṃ ravidāsa bhagati kari bhāva ||311  
V ajāmela gaja ganikā udharī,  
aisai redāsa bhagati kari bhāva ||311
- 7 HM raṃka rāfā

## PV 47 Translation

### refrain

It is so renowned that Chamar is my caste,  
and I contemplate the virtues of Rām Govinda in my heart.

- 1 If water is taken from the Ganges and made into wine,  
then the Sants will not drink of it;  
the wine is regarded as forever impure  
and not as Ganges water,<sup>1</sup>  
until it flows back into the Ganges again  
and loses its separate identity.
- 2 Though the palmyra palm-tree<sup>2</sup> is considered to be impure,  
but when it is thought of as paper;  
when words of devotion to God are written upon it,  
then it is worshipped and honoured.
- 3 Countless base souls are saved by the Name's virtue,  
the fallen have been purified by touching the essence,  
Raidās<sup>3</sup> says, I sing of the virtue of the sound *raṅṅ*,  
by which Sants and Sādhūs,<sup>4</sup> easily (*sahaji*) pass over.<sup>5</sup>

### PV 47 Notes

- 1 MSS AV: 'that water is regarded as forevermore impure'.
- 2 This *antarā* and that in the AG version of this *pada* are clearly both about the impurity of the palmyra palm tree (*taratārī*). However, all the Rajasthani MSS with this *pada* in them share a common form for the word for palmyra palm (*tatakara*) which appears to be a scribal error.
- 3 MS A: 'Ravidās'.  
MS V: 'Redās'.
- 4 MSS HM: 'by which paupers and kings'.
- 5 MSS AV: 'Countless have found that state,  
who have served Śrī Raṅgarāva,  
Ajāmil the elephant and the prostitute were saved.  
just so Ravidās practices loving devotion.'  
'The Lord who is king of love' (*śrī raṅgarāva*) is an epithet of God not found in any other Raidās *pada*.

PV 48 rāga sorathi

Text

pāra<sup>1</sup> gayā cāhai saba koī,<sup>2</sup>  
duṃhuṃ<sup>3</sup> uravāra pāra nahīṃ hoī ||ṭekal||

pāra kahaiṃ uravāra sauṃ<sup>4</sup> pārā,  
bina pada paracai bharaṃahiṃ<sup>5</sup> gaṃvārā ||111||

pāra paraṃmapada maṃjhi murārī,  
tāmaiṃ āpa ramaiṃ banavārī ||211||

pūrāna brahma basai saba ṭhāṃī,<sup>6</sup>  
kahi raidāsa milai suṣa sāṃī ||311||

PV 48 Variants

1	HMP	pāri
2	HM	loī
3	H	duhuṃvāṃ
4	DV	sūṃ
	U	se
5	HM	marai
6	I	pūrṇa brahma basai saba māṃhī

## PV 48 Translation

### refrain

Every one wants to pass over,<sup>1</sup>  
[the ocean of existencel.  
[but] neither far nor near shore [of the ocean] exists.

- 1 They say that the far shore is beyond the near shore;  
but without mystical experience of the [supremel state  
the foolish are deluded.<sup>2</sup>
- 2 Murāri is in the supreme state on the far shore,  
there the self revels in Banavārī.
- 3 The omnipresent Brahma abides in all places,<sup>3</sup>  
Raidās says, I have met with the Master of bliss.

### PV 48 Notes

- 1 MSS HM: 'All the people want to pass over'.
- 2 MSS HM: 'the foolish die'.
- 3 MS I: 'the omnipresent Brahma abides within everything'.



PV 49 rāga sorathi Text

bāparau sati<sup>1</sup> raidāsa kahai re,  
gyāṃna bicāri nāṃī<sup>2</sup> cita rāsai, hari kai sarapi rahai ||ṭekall

pātī toḍai pūja racāvai,  
tāraṇa tiraṇa kahai re<sup>3</sup> |  
mūrati māṃhiṃ basai paramesvara,  
tau pāṃṇīṃ māṃhiṃ tirai re ||111

tribidhi saṃsāra kavana bidhi tiribau,  
je diḍha nāṃva gahai re |<sup>4</sup>  
nāva chāḍi je ḍūṃḍai baiḥhai,  
tau dūṃṇ duṣa sahai re ||211

gura kau sabada aru surati kudālī,  
ṣodata koī lahai re |<sup>5</sup>  
rāṃna kāhū kai bāṃḥai na āyau,<sup>6</sup>  
so naiṃ kū la ba hai re ||3117

jhūḥī māyā jaga ḍahakāyā,  
tau tani tāpa dahai re |  
kahai raidāsa rāṃna japi rasanāṃ,  
māyā kāhū kai saṃgi na<sup>8</sup> rahai re ||411

PV 49 Variants

1 D satya,

2 U nāma,

3 V raidāsa,

4 M je diḍha nāva na gahī re,

5 U ṣodata koī na lahai re,

HM je ṣojai su lahai re,

A ṣojata soī lahai re,

6 V rāṃna nāma kāha ke bāṃḥai,

7 A kṛṣṇa kāhū kai vāḥai nāyau, so naiṃ re ta va hai re,

8 I māyā kāhū kai saṃgi rahai re.

PV 49 Translation

refrain Poor Raidās speaks the truth,  
contemplating wisdom, he keeps his mind on the Name,  
and abides in the refuge of Hari.

1 [They] pluck leaves and perform *pūja*,  
say he has crossed over and causes others to cross over,<sup>1</sup>  
[but] if the supreme God dwells in the *mūrti*,  
then it should float in the water.<sup>2</sup>

2 How will I cross the threefold [ocean of] *samsāra*?  
If one shall resolutely cling to the ship [of the Name].<sup>3</sup>  
But if one abandons the ship and sits in a dinghy,  
then one suffers twofold suffering.

3 With the word of the Guru and the spade of mindfulness,  
one finds what one digs for;<sup>4</sup>  
Whoever has not come to the path of Rām,<sup>5</sup>  
.....<sup>6</sup>

4 False *māyā* has led the world astray,  
so fever burns in the body;  
Raidās says, O tongue chant Rām!  
*māyā* never remains the companion of anyone.<sup>7</sup>

PV 49 Notes

- 1 MS V: 'Raidās says, he has crossed over ..'.
- 2 Apparently a reference to the contest between Raidās and the Brahmans to see whose *śālagrāma* can float on the Ganges.
- 3 MS M: 'If one does not resolutely cling to the ship'.
- 4 MS U: 'One shall not find what one digs for'.  
MSS HM: 'Whoever seeks shall find him'.  
MS A: 'One shall find him when one seeks'.
- 5 MS A: 'Whoever has not come to the path of Kṛṣṇa'.  
MS V: 'Whoever has not come to the path of Rām's Name'.
- 6 The meaning of *carāṇa* is unclear.
- 7 MS I: 'does *māyā* ever remain the companion of anyone?'.

PV 50 rāga sorāṭhi Text

*ihai aṃdesa soca jīya mere,<sup>1</sup>  
nisa bāsuri guṃna gāṃuṃ rāṃma<sup>2</sup> tere ||ṭekall*

*tuma ciṃtata merī ciṃtā ho na jāī,  
tuṃma ciṃtāṃmaṃniṃ hoha ki nāṃhiṃ ||1111*

*bhagati heta kā kā nahīṃ kīnhāṃ,  
haṃmārī bera bhaye balahīṃnāṃ ||211<sup>3</sup>*

*kahai raidāsa dāsa aparādhī,  
jiṃhiṃ tuma daravauṃ so maiṃ bhagati na<sup>4</sup> sādhi ||311<sup>5</sup>*

PV 50 Variants

- |   |    |  |
|---|----|--|
| 1 | CJ | <i>yahai aṃdeso rāma rāi raiṃni dina mere</i>                                    |
| 2 | V  | <i>no rāṃma</i>  |
| 3 | CJ | <i>bhagati kai heta tuma kahā na kīnha<br/>hamārī bera kahā balahīṃnāṃ   211</i> |
| 4 | J  | <i>no na</i>   |
| 5 | C  | <i>jo tuma daravau so bhagati na sādhi   311</i>                                 |

## PV 50 Translation

### refrain

I worry about this doubt, O my soul,<sup>1</sup>  
[though] night and day I sing of Your virtues O Rām:<sup>2</sup>

- 1 Considering You, my cares do not go away,  
are You my 'wish-fulfilling jewel'<sup>3</sup> or not?
- 2 What is there that I have not done for the sake of love?  
but through our enmity we have become strengthless.
- 3 Raidās says, Your servant may be a sinner,  
but if You were to soften [your heart],  
then I might no more practise devotion.

### PV 50 Notes

- 1 MSS CJ: 'Night and day this is my doubt King Rām!'
- 2 MS V: no Rām
- 3 There is a play of words upon, *cīṃtata*, 'considering';  
*cīṃtā*, 'cares'; and *cīṃtāmaṇi*, 'wish-fulfilling jewel'.
- 4 MS J: 'if You soften [your heart]  
I shall practise devotion'.

FM 4 rāga sorathī Text

*mādhō jānata hau jaisī taisī || kahā karaigau kaisī ||ṭekall*

*jaum̐ hama bāṃdhyau moha pāsi  
(kari pema bāṃdhyau maha pāsi)<sup>1</sup>  
kari pema baṃdhana tumha bāṃdhai ||  
apunai chūṭana kau jatenu karau,  
hama chūṭe tumha ārādhau |||||*

*mīṃna pakari kāṭyā aru phāṃdhyā,  
vāṭī kīyo bahu bānī ||  
ṣaṃṇa ṣaṃṇa bhojana kīyau,  
taū na bisaryo pānī ||2||*

*kahai raidāsa bhagati ika bāḍhī,  
a kā syau yā kahīyau ||  
jā kārana hama tumha kau sevata,  
so duṣa ajahu sahīyau ||3||*

FM 4 Translation

refrain O Mādhava! You know the way I am,  
how can You act this way?

- 1 Though I am bound in the snare of delusion,  
bound in a bond of love and delusion,<sup>1</sup>  
still I have bound You too by the bond of love;  
You may try to free yourself,  
I have freed myself through worshipping You.
- 2 Even if a fish is caught, cut, diced,  
and divided up in many ways;  
eaten up mouthful by mouthful,  
still it has not forgotten the water.
- 3 Raidās says, only my devotion has grown,  
who now can I tell this to?  
the reason why I worship You,  
is the distress that even today I suffer.

FM 4 Notes

- 1 This line is probably a scribal error, as it is inconsistent with the structure of the verse and it is not found in the other versions of this *pada*.

AG 15 rāgu sorāṭhi p.658. Text

*jau hama bāṃdhe moha phāsa, hama prema badhani tuma bādhe ||  
apane chūḷana ko jatānu karahu, hama chūḷe tuma ārādhe ||1111*

*mādhave jānata hahu jaisī taisī,  
aba kahā karahuge aisī || rahāu ||*

*mīnu pakari phāṃkio aru kāḷio, rāṃdhi kīo bahu bānī ||  
khaṃḍa khaṃḍa kari bhojanu kīno, taū na bisario pānī ||211*

*āpana bāpai nāhī kisī ko, bhāvana ko hari rājā ||  
moha paḷala sabhu jagatu biāpio, bhagata nahīm samtāpā ||311*

*kahi ravidāsa bhagati ika bāḍhī, aba iha kā siu kahīai ||  
jā kārani hama tuma ārādhai, so dukhu ajahū sahīai ||411*

AG 15 Translation

1 Though I have been bound in the snare of delusion,  
still I have bound You too by the bond of love;  
You may try to free yourself,<sup>1</sup>  
I have freed myself through worshipping You.

refrain O Mādhava! You know the way I am,  
how now can You act this way?<sup>2</sup>

2 Even if a fish is caught, cut and diced,  
and cooked in many ways;  
eaten up mouthful by mouthful,  
still it has not forgotten the water.<sup>3</sup>

3 Hari the king of love, [is not found]  
through any one's own father;<sup>4</sup>  
the veil of delusion covers the world,  
the devotee is not afflicted by it.

4 Say, Ravidās, my only devotion has grown,<sup>5</sup>  
who now can I tell this too?  
the reason why I worship You,  
is the distress that even today I suffer.

AG 15 Notes

- 1 M. 'Try to release Thyself'. (TSR.p.329).
- 2 M. 'O God, Thou knowest how we feel towards Thee; How what wilt Thou do with us, such being our love for Thee ?'.  
Sāhib Singh, 'just how [the devotee's love is for you]'. (GGSD vol.IV p.780).
- 3 M. 'that is, its eater becomes thirsty'.
- 4 The meaning of *antarā* 3, which is only in the AG, is unclear, and the translation tentative.
- 5 M. 'Saith Rav Dās, my devotion for the one God hath increased'.

PV 51 rāga sorathi Text

rāṃma rāi kā kaḥiye yahu aisī,  
jaṇa kī jāpnata hau jaisi taisī' ||ṭekal||

mīṃna pakari kāṭyau aru phāṃtyau,  
bāṃṭi kīyau bahu bāṃnīṃ ||  
khaṃḍa khaṃḍa kari bhojanu kīnhaṃ,  
taū na bisaryau pāṃnī ||1111

taim hama bāṃdhe moha pāsi maiṃ,<sup>2</sup>  
hama tūṃ prema jevariya bāṃdhyau ||  
apane chūṭana ko jatanu karau,<sup>3</sup>  
hama chūṭe tuṃ ārādhyau ||211

kahai raidāsa bhagati ika bāḍhī,<sup>4</sup>  
iba kā kau ḍara ḍariyai ||  
jā ḍara kūṃ<sup>6</sup> haṃma tumha kūṃ sevaiṃ,  
so dukhu<sup>7</sup> ajahūṃ saḥīe<sup>8</sup> ||311

PV 51 Variants

- |   |    |   |
|---|----|---|
| 1 | V  | guna jānā jasī taisī  |
| 2 | A  | kari  |
| 3 | D  | karata hau<br>U karaha  |
| 4 | I  | eka bāṭā<br>V ru bāḍhī  |
| 5 | V  | gahiye  |
| 6 | HM | saṃ   |
| 7 | AD | ḍara  |
| 8 | D  | jā ḍara kāraṇi haṃma tumha kaṃ sevaiṃ  <br>so ḍara aba nahī ḍariyai |

PV 51 Translation

refrain O King Rām! What can I say that this is like?  
your servant knows nothing which is like it.<sup>1</sup>

- 1 Even if a fish is caught, cut, diced,  
and divided up into many forms;  
eaten up mouthful by mouthful,  
still it has not forgotten the water.
- 2 Though You have bound me in the snare of delusion,  
still I have bound you by the rope of love;  
You may try to free Yourself,  
I have freed myself through worshipping You.
- 3 Raidās says, my devotion for the One has grown,  
so now whom should I fear?  
the fear due to which I serve You,  
is the suffering that even today must be endured.<sup>2</sup>

PV 51 Notes

- 1 MS V: 'I have known your virtue just as I am'.  
2 MS D: 'The fear which was the reason that I serve You  
is a fear I no longer fear'.

**PV 52 *rāga sorāṭhi* Text**

re mana māṃchalā saṃsāra samaṃde,  
tūṃ citra bicitra bicāri<sup>1</sup> re |  
jihi gālai gili<sup>2</sup> yāṃhīṃ mariye,  
so saṃga dūri nivāri re ||ṭekall

jama hai<sup>3</sup> ḍigaṇiṃ ḍori<sup>4</sup> hai<sup>5</sup> kaṃkaṇa,  
paratriya<sup>6</sup> gālau jāṃṇiṃ re |  
hoi<sup>7</sup> rasa lubadha ramaiṃ yaṃṃ mūriṣa,  
mana pachitāvai nyāṃṇi re ||1111

pāpa gulyau hai<sup>8</sup> dharma nibolīṃ,  
tūṃ deṣi deṣi phala cāṣi re |  
paratriya saṃga bhalau je hovai,  
tau rāṃṇāṃ<sup>9</sup> rāṃvaṇa deṣi<sup>10</sup> re ||211

kahai raidāsa ratana phala kāraṇi,  
gobiṃda ke guṃṇa gāi re |  
kācau kuṃbha bharyau jala jaisaiṃ,  
dina dina ghaṭatau<sup>11</sup> jāi re ||311

**PV 52 Variants**

1 CJHIMP bicāri, V saṃbhali bicāri, 2 I gāli, HM gali, P  
gilāṃhīṃ<sup>†</sup> no yāṃhīṃ, 3 IPV chai, 4 C jori, I mori, 5 IPV  
chai, J ke, 6 V saba triyā, 7 HM vhai, 8 IPV chai, 9 CJ no  
rāṃṇāṃ, 10 CM dāṣi, 11 H chījata.

**PV 52 Translation**

refrain O mind like a fish in the sea of *saṃsāra*!  
O you must contemplate strange scenes,  
he who is swallowed is destroyed and dies here,  
O keep away from such company!

- 1 Know Death as the trickster, bracelets as the rope,  
the another man's wife as the noose;  
infatuated with joy, one revels like a fool,  
but in the end the mind shall feel regret.
- 2 Sin is jaggery, dharma is Neem,<sup>1</sup>  
you must look carefully before tasting the fruit;  
if you think good can come  
from the company of another's wife,  
then look at [what happened] to king Rāvaṇa!
- 3 Raidās says, for the sake of the diamond reward,<sup>2</sup>  
O sing of the virtues of Govinda!  
Like an unbaked pot filled with water,  
day by day [the water of life] drains away.

**PV 52 Notes**

- 1 Jaggery inflames the passions because its quality is that  
of heat (*ūṣmā*), whilst Neem calms the mind and body  
because its quality is coolness (*ṭhaṇḍaka*).
- 2 'the diamond reward' (*ratana phala*), a synonym for birth  
as a human being, the only kind of birth in which it is  
possible to attain liberation.



PV 53 & AG 35

AG 35 rāgu kedārā p.1124

Text

*khaṭu karama kula saṃjugatu hai, hari bhagati hiradai nāhi ||  
caranārabiṃda na kathā bhāvai, supaca tuli samāni ||1||*

*re cita ceti ceta aceta ||  
kāhe na bālamīkahi dekha ||  
kisu jāti te kiha padahi amario,  
rāma bhagati bisekha ||rahāu||*

*suāna satru ajātu sabha te, krisana lāvai hetu ||  
logu bapurā kiā sarāhai, tīni loka pravesa ||2||*

*ajamālu piṅgulā lubhatu kuṃcaru, gae hari kai pāsa ||  
aise duramati nisatare, tū kiu na tarahi ravidāsa ||3||*

AG 35 Translation

- 1 You may perform the six sacred duties,  
and be endowed with a noble birth,  
but if you have no devotion for Hari in your heart,  
and are not pleased by tales of his lotus feet;  
you should be considered the equal of an outcaste.

refrain O mind awake! From your lack of awareness,<sup>1</sup>  
Why do you not look at Vālmīki?  
He reached such a high state from such a low caste,  
through his special devotion to Rām.

- 2 The enemy of dogs,<sup>2</sup> an outcaste from all other men,  
who fixed his love on Kṛṣṇa;  
how can wretched men praise  
Him who extends through all three worlds?

- 3 Ajāmila, Piṅgalā, the hunter and the elephant,<sup>3</sup>  
have gone to be with Hari;  
when such evil-minded ones have been liberated,  
why should you not be saved, Ravidās?

AG 35 Notes

1 M. 'O thoughtless man, think upon God in thy heart'.  
(TSR.p.339)

2 'The enemy of dogs' (*suāna satru*) is an epithet of  
Vālmīki, it refers to the way that village dogs used to bark  
at him because he was an untouchable who lived beyond the  
boundaries of the caste settlements.

3 See glossary regarding these four figures who were all  
liberated through their devotion despite their sinful lives.

### PV 53 rāga sorāṭhi Text

re cita ceti ceti' aceta kāhe, bālaṃmīka kau deṣa |  
jāti thaiṃ koī padi na pahucyā<sup>2</sup> rāṃma bhagati baseṣa ||ṭekall

ṣaṭa krama sahita ju bipra hote,  
hari bhagati cita diḡha nāṃhi re<sup>3</sup>||  
hari kathā sauṃ heta nāṃhīṃ, supaca tulai tāhi re ||111

svāṃna satra ajāti saba thaiṃ, aṃtari lāvai heta re<sup>4</sup> ||  
loga vākī kahā jāṃṃnaim, tīni loka pavita re ||211

ajāmela gaja ganikā tārī,<sup>5</sup> kāṭī kuṃjara kī pāsi re ||  
aise dumatī mukati kīye, kyūṃ na tirai raidāsa re ||311

### PV 53 Variants

- |   |       |  |
|---|-------|--|
| 1 | MV    | re cita ceti aceta kāhe,                                       |
| 2 | U     | jāti syauṃ koī pāra na pahucyau                                |
| 3 | U     | ṣaṭa karma sahata bipra tu hote,<br>bhagati cita diḡha nāhi re |
| 4 | CHJMU | hari syauṃ lāvai heta re                                       |
| 5 | DUV   | ajāmela pyaṃgulā lubudhī,                                      |
|   | A     | pyaṃgulā lubudhī ajāmela,                                      |
|   | CJ    | aghama jīa udhare kete,  |

### PV 53 Translation

refrain O mind awake! Awake! Why are you unaware?  
Look at Vālmīki!  
none has ever reached such a state through caste,<sup>1</sup>  
only through special devotion to Rām.

- 1 You may be a Brahman and perform the six sacred duties,  
but if your mind is not fixed upon devotion to Hari,  
and you do not love the tales of Hari;  
you should be considered the equal of an outcaste.
- 2 The enemy of dogs, an outcaste from all other men,  
bore love within his heart;<sup>2</sup>  
O how should people know of him,  
who is [considered] sacred in all three worlds.
- 3 O Ajāmila, the elephant, and the courtesan were saved,<sup>3</sup>  
and the elephant's snare was cut;  
when such ill-minded ones have been liberated,  
O why should you not be saved, Raidās?

### PV 53 Notes

- 1 MSS U: 'None has ever reached the further shore,  
except through special devotion to Rām'.
- 2 MSS CHJMU: 'who fixed his love on Hari'.
- 3 MS A: 'Piṅgalā, the hunter and Ajāmila'.  
MSS CJ: 'how many sinful creatures have been saved?'.  
MSS DUV: 'Ajāmila, Piṅgalā and the hunter'.
- 4 AG: 'were saved' PV: 'have been liberated'.

PV 54 rāga sorāṭhi

Text

ratha kau catura calāṃvaṇahārau ||  
ṣiṇa hākai ṣiṇa ubhau rāṣai<sup>1</sup> nahīṃ āṃna<sup>2</sup> kau sārau ||ṭekall

jaba ratha rahai sārathī<sup>3</sup> thākai, taba ko rathahi calāvai ||  
nāda binoda sabaiṭi thāke,<sup>4</sup> mana maṅgala nahīṃ gāvai ||111

pāṃca tata kau yahu ratha sājyau, aradhai uradha nivāsā<sup>5</sup> ||  
caraṃṇa kaṃvala lyau lāi rahyau hai, guṃṇa gāvai raidāsā ||211

PV 54 Variants

- 1 P raṣau
- 2 A kahūṃ
- 3 JU sārathī, P sārathī, I sārathī
- 4 CJ nāda byaṃda ye doṃ thāke
- 5 A nivāsī

PV 54 Translation

refrain The skillful driver of the chariot,  
at one moment urges it on,  
at another he draws it to a halt,  
and has no awareness of anything else.<sup>1</sup>

1 When the chariot stops  
and the charioteer tires,  
then who shall drive the chariot?  
[when] One tires of all music and entertainment,<sup>2</sup>  
then the mind sings no auspicious songs.

2 This chariot is made of the five elements,  
[the jīva dwells in the above and in the below;<sup>3</sup>  
abiding in absorption at your lotus feet,  
Raidās sings your praises.

PV 54 Notes

- 1 MS A: 'but even he cannot conserve any of its essence'.
- 2 MSS CJ: 'when sound and seed tire'.
- 3 The jīva constantly moves with the vital breath up and down within the physical body.  
MS A: 'the dweller is in the above and in the below'.

PV 55 & AG 18

AG 18 rāgu sorāṭhi p.658 Text

*jau tuma girivara tau hama morā ||  
jau tuma canda tau hama bhae hai cakorā |||||*

*mādhava tuma na torahu tau hama nahīṭṭ torahi ||  
tuma siu tori kavana siu jorahi ||rahāu ||*

*jau tuma dīvarā tau hama bātī ||  
jau tama tīratha tau hama jātī ||2||*

*sācī prīti hama tuma siu jorī ||  
tuma siu jorī avara saṃgi torī ||3||*

*jaha jaha jāu tahā terī sevā ||  
tuma so ṭhākaru auru na devā ||4||*

*tumare bhajana kaṭahi jama phāṃsā ||  
bhagati hetī gāvai ravidāsā ||5||*

AG 18 Translation

1 If You are a hill then I am a peacock,<sup>1</sup>  
if You are the moon  
then I have become a partridge (*cakora*).

refrain O Mādhava! If You don't break with me,  
I won't break with You,<sup>2</sup>  
for if I break with You  
who could I join myself to?

2 If You are a lamp then I am its wick,  
if You are a pilgrimage site then I am a pilgrim.

3 I have joined a true love with You,<sup>3</sup>  
joined with You I have broken with all others.

4 Wherever I go, there is your service,  
there is no other Lord to compare You to, O God.

5 Singing your praises<sup>4</sup> severs death's snare,  
Ravidās sings due to his devotion.<sup>5</sup>

AG 18 Notes

A *pada* similar to this is also found in versions attributed to both Nāmdev and Pīpā, see 3·2·1. pp.86-7.

1 M. footnote; 'In India peacocks generally live on undulating lands'. (TSR.p.330)

2 M. 'O God, if Thou break not with me, I will not break with Thee;'.  
3 M. 'I have joined true love with thee'.  
4 'By worshipping Thee',  
5 M. 'Rav Das singeth to obtain Thy service'.

PV 55 rāga sorāṭhi Text

*jau tuṃma torau rāṃma' maiṃ nahīṃ torauṃ ||  
tuṃma sauṃ tori kavana sauṃ jorauṃ ||ṭeka ||*

*tīratha brata kā na karūṃ aṃdesā,<sup>2</sup>  
tumhāre carana kavala kā<sup>3</sup> bharosā ||1111*

*jahāṃ jahāṃ jāṃūṃ tahā tumhārī pūjā,  
tumha sā deva avara nahīṃ<sup>4</sup> dūjā ||211*

*maiṃ apanauṃ maṃna hari sauṃ joryau,  
hari sauṃ jori sabaniṃ sauṃ toryau<sup>5</sup> ||311*

*saba prakāra<sup>4</sup> tumhārī āsā,  
maṃna baca kraṃma kahai raidāsā ||411*

PV 55 Variants

- 1 ACJMV *rāṃmarāi*  
2 CJ *tīratha barata kā maiṃ karūṃ na aṃdesā,*  
3 AD + *mohi*  
4 H *nahī koī CJ tuma siri aura nahī kou devā*  
5 C *carapas a & b missing.*  
J *maiṃ apanau mana sava syauṃ toḍyau,  
sava syauṃ toḍi ramaiṃ tuma syauṃ joḍyau*  
IP *maiṃ hari prīti sabani sauṃ torī,  
saba sau tori tumha syauṃ jori*  
4 ACJ *parahari mohi, P parahari maiṃ*  
5 MV *maṃna baca kraṃma*

PV 55 Translation

refrain Though You may break with me Rām,<sup>1</sup>  
I shall not break with You  
for if I broke with You  
who could I join myself to?

1 I have no worries about pilgrimage or fasting,  
my only faith is in Your lotus feet.

2 Wherever I go, there I worship You,<sup>2</sup>  
for there is no other God to compare you to.

3 I have joined my mind to Hari,  
and joined to Hari I have broken with all others.<sup>3</sup>

4 In every way my hope is in You,<sup>4</sup>  
Raidās says, in mind word and deed.

PV 55 Notes

- 1 MSS AMV: 'Though You may break with me king Rām,'  
2 MSS CJ: 'Wherever I go, there I serve You'.  
3 MSS IP: 'For the love of Hari, I have broken with all  
others, / having broken with all others, I am joined to You.  
MS J: 'I have made my mind brake with all others, /  
having broken with all others, Rām I am joined to You'.  
4 MSS ACJP: 'Renouncing all else my faith is in You alone'.

PV 56 rāga sorāṭhi Text

*kihīṃ bidhi aṇasaraṃ re,  
ati dulaṃbha dīna dayāla,  
maiṃ mahā biṣaī adhika ātura,  
kāṃmanāṃ kī jhāla' ||ṭekall*

*kahā ḍiṃbha bāhari kīyeṃ,  
hari kanaka kasauṭihāra |  
bāhari bhīṃtari sāṣi tūṃ,<sup>2</sup>  
maiṃ kīyā susā aṃdhiyāra ||111*

*kahā bhayau bahuta pāṣaṃḍa kīyeṃ,  
hari hiradai supinaṃ na jāṃna |  
jyo dārā bibhacāranī,  
muṣi patibratā jīya āṃna ||211*

*maiṃ hiradai hāri baiṭhau harī,<sup>4</sup>  
mopaiṃ saryau na eko kāja |  
bhāva bhagati raidāsa de,  
pratipāla kari mohi āja<sup>5</sup> ||311*

PV 56 Variants

- |   |    |   |
|---|----|---|
| 1 | V  | caranās C & D absent                        |
| 2 | I  | caranās B & C absent                        |
| 3 | HM | <i>kahā bahu pāṣaṃḍa kīyeṃ</i>              |
| 4 | CJ | <i>maiṃ hiradai hari pada hāri baiṭhyau</i> |
| 5 | CJ | <i>kari pratipālāhi āja</i>                 |

PV 56 Translation

refrain O in what way can I follow you?  
You are so hard to find, O Merciful to the meek,  
I am a great libertine utterly full of impatience,  
in the fever of desire.

1 What would it avail me to outwardly act deceitfully?  
when Hari is the assayer of the gold;<sup>1</sup>  
without and within you are the witness,  
I have acted [like an] alligator in the dark.

2 What would it avail me if I acted out so many shams,  
without knowing Hari in my heart in my dreams;  
I would have been like a wife who is an adultress,  
to your face a faithful wife, in her soul another's.

3 I have lost in my heart,<sup>1</sup> and sink down defeated,  
there is not a single thing more that I can do,  
O grant Raidās loving devotion!  
O protect me today!

PV 56 Notes

- 1 MSS CJ: 'I have lost from my heart the feet of Hari'.

PV 57 & AG 14

AG 14 rāgu sorāṭhi p.657

Text

jaba hama hote taba tū nāhī,  
aba tūhī maiṃ nāhī ||  
anala agama jaise lahara maiodadhi,  
jala kevala jala māṃhī |||||

mādhave kiā kahīai bhramu aisā ||  
jaisā mōnīai hoi na taisā ||rahāu||

narapati eku siṃghāsani soiā,  
supane bhaiā bhikhārī ||  
achata rāja bichurata dukhu pāiā,  
so gati bhai hamārī ||2||

rāja bhuiṃga prasāṃga jaise,  
hahi aba kachu maramu janāiā ||  
kanika kaṭaka jaise bhūli pare,  
aba kahate kahanu na āiā ||3||

sarabai eku anekai suāmī,  
sabha ghaṭa bhogavai soī ||  
kahi ravidāsa hātha pai nerai,  
sahaje hoi su hoī ||4||

#### AG 14 Translation

1 When there was ego, then there was no You,<sup>1</sup>  
now only You exist and I do not;  
like waves raised by wind in an unfathomable ocean,  
only water in water.

refrain Mādhava! What can be said? Such is this delusion,  
whatever is believed is not what things are like.<sup>2</sup>

2 A certain king fell asleep on his throne,  
and dreamt he was a beggar,  
he still had a kingdom but suffered the pain of its loss,  
my condition has become like that.

3 It is like the example of the rope and the snake,  
some of the mystery has now been made known to me,<sup>3</sup>  
I had fallen into error over gold and bracelets;  
but I no longer say what I once said.<sup>4</sup>

4 In all the One, in the many the Lord,  
it is He who experiences in all bodies;  
Say Ravidās! He is as near as the hands and feet,<sup>5</sup>  
whatever exists exists through Spontaneity (*sahaja*).

#### AG 14 Notes

- 1 M. 'When there was egoism in me'. (TSR.p.328)
- 2 M. 'O God, what shall I say? Through illusion things are not as they are supposed to be'.
- 3 M. 'I have now had the secret explained to me'.
- 4 M. 'but what I then said I now say no longer'.
- 5 *hātha pai nerai* lit. 'hands feet near'. The sense of this appears to be that God is as near to us as our hands and feet, i.e, he is everywhere. It is an unusual expression and is not found anywhere else amongst works attributed to Ravidās.



PV 57 rāga sorāṭhi

Text

mādhave kā kahiye bhrama aisā  
tumha kahita hauha na jaisā' ||ṭekall

nirapati eka seja suṣa sūtā,  
supinaiṃ bhayā bhiṣārī |  
achita rāja bahuta duṣa pāyau,<sup>2</sup>  
sā gati bhaī hamārī ||1111

jaba haṇṇa hute tabaiṃ tuṇṇa nāṇhīṃ,<sup>3</sup>  
aba tuṇṇa hau maiṃ nāṇhīṃ |  
salilā gavana kīyau<sup>4</sup> lahari<sup>5</sup> mahodadhi,  
jala<sup>6</sup> kevala jala māṇhīṃ ||211

raja bhujāṅga rajanīṃ prakāsā,  
aba kachū marama janāvā<sup>7</sup> |  
saṇmajhi pari mohi kanaka alaṅkrata,  
jyūṇ aba kachū kahata na āvā ||311

karatā eka bhāi jagi bhugatā,  
saba ghaṭi saba bidhi soī |  
kahai raidāsa bhagati eka upajī,  
sahajaiṃ hoi sa hoī<sup>7</sup> ||411

PV 57 Variants

- |   |    |  |
|---|----|--|
| 1 | CJ | tuma jāṇnata hau jaisā taisā   |
| 2 | C  | sahaiyā  |
| 3 | CJ | jaba maiṃ hotī taba tuṇṇa nāhi   |
| 4 | CJ | jaisai   |
| 5 | DU | no lahari  |
|   | HM | ju   |
| 6 | CJ | yūṇ  |
| 7 | CJ | raja bhujāṅga jaisaiṃ bhaye prasanatā,<br>aba kachū marama laṣāvā<br>kanaka kuṭaka kachū/jemsem laṣyāṃ na paraī,<br>kahatāṃ pāra na pāvā   311 |

āpa na eka niraguna guna rahitā,  
saba ghaṭi saba bidhi soī ||  
kahai raidāsa bhagati parasadai,  
anabhai hoi su hoī ||411

### PV 57 Translation

refrain Mādhava! What can be said? Such is this delusion,  
that however I say You are, You are not so.<sup>1</sup>

- 1 A certain king slept comfortably on his bed,  
and dreamt he was a beggar,  
he still had a kingdom but he found<sup>2</sup> much suffering,  
my condition has become like that.
- 2 When there was ego, then there was no You,  
now only You exist and I do not;  
water set in motion, a wave in the ocean,<sup>3</sup>  
only water in water.
- 3 Just like rope and snake by night or light,  
some of the mystery has now been made known to me,  
now I have understood gold and ornaments,  
but I no longer say what I once said.
- 4 There is One Creator, brother, who experiences the world,  
He is the only one in every body, in every way;  
Raidās says, devotion is all that has arisen,  
whatever exists exists through Spontaneity (*sahaja*).<sup>4</sup>

### PV 57 Notes

- 1 MSS CJ: 'You know how exactly how it is'.cf. *pada* 53.0.
  - 2 MSS CJ: 'He endured much suffering'
  - 3 MSS CJ: 'like water stirred into waves in the ocean'.  
MSS DU: 'as water is stirred in the ocean'.
  - 4 MSS CJ: the last two *antarās* contain numerous variants  
and their translation is as follows;
- 
- 3 Just as rope and the snake have become clear,  
now some of the mystery has been revealed to me;  
just as gold and bracelets cannot be characterised,  
through utterances the further shore cannot be found.
  - 4 Neither self, nor unique, *nirguṇa*, or devoid of *guṇas*,,  
he is the only one in every body, in every way,  
Raidās says, through the grace of devotion,  
whatever exists exists through experience (*anabhai*).

PV 58 rāga sorāṭhi

Text

mādhau bhraṇṇa kaisaiṃ na bilāi,  
tāthaiṃ dutī bhāva darasāi' ||ṭekal||

kanaka kuṭaka suta paṭa dāra,<sup>2</sup>  
gaja raja bhujāṅga bhraṇṇa jaisā ||  
jala taraṅga pāṇhaṇa pratimāṃ jyūṃ,<sup>3</sup>  
brahma jīva duti aisā ||11||

bimale aika rasa upajai na binasai,  
udai asta dou nāṇhīṃ ||  
bigatā bigata ghaṭai nahī kabahūṃ,<sup>4</sup>  
basta basai saba māṇhīṃ<sup>5</sup> ||2||

nihacala nirākāra ajībha anūṇpama,<sup>6</sup>  
nribhai gaṇmi gobyāṇdā ||  
agama agocara aṣira aṇtaraka,<sup>7</sup>  
niraguṇna ati<sup>8</sup> āṇāṇdā ||3||

sadā atīta gyāṇna dhana<sup>9</sup> brajita,<sup>10</sup>  
nribikāra<sup>11</sup> abināsī ||  
kahai raidāsa sahaja sunya sati,  
jīvani mukati nidhi kāsī ||4||

PV 58 Variants

- |    |      |  |
|----|------|--|
| 1  | C    | tāthaiṃ mohi dutiyā bhāva darasāi                            |
| 2  | DV   | kanaka kuṭaka paṭa sutra dāra                                |
|    | A    | kanaka kuṭaka paṭa śutra tāra                                |
|    | I    | kanaka kuṭaka paṭa sutra dārā                                |
| 3  | A    | jala taraṅga pragaṭi jalahī maiṃ                             |
|    | U    | jala taraṅga pāṇhaṇa prabyāṇbya                              |
| 4  | DIV  | bigatā bigata gaṭā gata nāṇhīṃ                               |
|    | A    | vigatā vigatī gaṇtā gati nāṇhīṃ                              |
|    | U    | bigasata bigasata ghaṭai nahi kavahū                         |
| 5  | DI   | ṣimāṃ basai saba māṇhīṃ                                      |
|    | V    | ṣimūṃ basai saba māṇhīṃ                                      |
|    | A    | ṣimāṃ vasai sava māṇhīṃ                                      |
| 6  | DIV  | nihacala nirākāra ajīta anūṇpama                             |
|    | CJ   | nicala nirākāra aja anūṇpama                                 |
|    | U    | nihāṇcala nirākāra aja ajapama                               |
| 7  | DJ   | aṇtaraka, I ataraka, V aṇtaraṣa, CU atiraka,                 |
|    | A    | aṇtarīka   |
| 8  | IV   | nita, AU niti, 9 U dhyāṇna                                   |
| 10 | U    | babrijita, D bibrajita                                       |
| 11 | ACIU | nirabikāra   |
| 12 | U    | kahai raidāsa sadā sahaja suniṃ,<br>jīvani mukati prakāsī    |
|    | D    | kahai raidāsa sahaja sunya<br>satya jīvana mukati nidhi kāsī |
|    | A    | kahai raidāsa sahaja śunni,<br>satyā jīvana mukti dhana kāsī |

## PV 58 Translation

refrain Mādhava! Why does delusion not disappear?  
so that the nature of duality may be seen.<sup>1</sup>

- 1 As with gold and bracelets, thread yarns and cloth,  
so is the delusion of the elephant, rope and snake:<sup>2</sup>  
as with water and wave, stone and statue.<sup>3</sup>  
so is the duality of the soul (*jīva*) and Brahma.
- 2 The one element that is pure is not created or destroyed,  
it neither rises nor sets;  
neither manifested nor manifesting,<sup>4</sup> it never decreases,<sup>5</sup>  
it is the substance which dwells within everything.<sup>6</sup>
- 3 It is motionless, formless, tongueless,<sup>7</sup> incomparable,  
it is attained in freedom from fear, O Govinda it is,  
unfathomable, imperceptible, indestructible, indwelling,  
without qualities (*nirguṇa*), utter<sup>8</sup> bliss.
- 4 It is eternal, transcendent,  
free from wisdom and wealth,<sup>9</sup>  
it is unalterable, imperishable;  
Raidās says, the Spontaneous Void (*sahaja śūnya*)  
is truth, the treasure of Benares (*kāśī*),<sup>10</sup>  
it is liberation while living.<sup>11</sup>

## PV 58 Notes

- 1 MS C: 'So that I may see the the nature of duality'.
- 2 MSS ADIV: 'Like the delusion of elephant, rope and snake,  
gold and bracelet, cloth thread and yarn'.
- 3 MS A: 'as waves of water appearing in the water'.  
MS U: 'as water and waves, rocks and reflection'.
- 4 *bigatā bigata...nahī*, poss. 'neither manifested nor  
manifesting'. [Skt *vyakta*-l
- 5 MSS ADIV: 'neither perceived nor perceivable,  
past or present'.  
MS U: 'it grows and grows and never decreases'.
- 6 MSS ADIV: 'the *śimāṃ* [??] which dwells within everything'
- 7 MSS DIV: 'unconquerable'  
MSS CJU: 'unborn'
- 8 MSS AIUV: 'everlasting bliss'.
- 9 MS U: 'free from wisdom and contemplation'.
- 10 The 'treasure of Benares' which is referred to here is  
inevitable liberation, for it is commonly believed that those  
who die in Benares always attain liberation.
- 11 MS U: 'Raidās says,  
the eternal Spontaneous Void (*sahaja śūnya*),  
is illumination and liberation while living'.

PV 59 rāga sorāṭhi Text

mana re<sup>1</sup> soī sarūpa bicārau,<sup>2</sup>  
ādi ra aṃti anaṃta paraṃma pada,  
saṃsai sabai<sup>3</sup> nivārau ||ṭekall

jasa hari kaḥiye<sup>4</sup> tasa tau nāṃhīm hai,  
asa jasa kachū taisā ||  
jāṃnata jāṃnata jāṃni rahyau,  
mana<sup>5</sup> tākau marama<sup>6</sup> kahau niḥa kaisā ||1111

kahiyata āṃna anabhuta<sup>7</sup> āṃna,  
rasa milyāṃ na bairāgara<sup>8</sup> hoī ||  
bāhari bhītari gupata pragaṭa,  
ghaṭi ghaṭi pati<sup>9</sup> aura na koī ||211

ādi hī eka aṃti so ekai,  
madhya upādhi su kaisaiṃ ||  
hai so eka bhrama taiṃ dūjā,  
kanaka alaṃkr̥ta jaisauṃ ||311

kahai raidāsa prakāsa paraṃma pada,  
kyūṃ japa tapa brata<sup>10</sup> pūjā ||  
yeka aneka aneka yeka hari,  
karaṃ kauṃṇa bidhi pūjā<sup>11</sup> ||411

PV 59 Variants

- 1 D mere
- 2 I saṃbhārā
- 3 ID sakala
- 4 U kahiyata
- 5 U aba
- 6 I bhrama
- 7 I anabhavata
- 8 DI begara
- 9 U prīti, I prati,
- 10 D bidhi
- 11 IU dūjā

### PV 59 Translation

refrain O mind, contemplate that which is the quintessence,  
the origin and end, the endless supreme state,  
dispel all doubt.

- 1 However Hari is said to be, He is not so,  
He is neither a little like this nor that;  
realizing and realizing, remain in realization,  
O mind, tell its secret, what is it itself like?<sup>1</sup>
- 2 While one thing is said, experiencing another,  
immersed in the senses there is no freedom from passion;<sup>2</sup>  
without and within, hidden and manifest,  
in each and every body there is no other Lord.
- 3 Unique in origin, unique in the end,  
in the middle how can there be limitation?<sup>3</sup>  
He is unique, duality is due to delusion,  
like gold and the ornaments [made from it].
- 4 Raidās says, illumination is the supreme state,  
why chant, practise austerity, fasting and worship?  
Hari is the one in the countless, the  
countless in the one  
in what way can I worship Him?<sup>3</sup>

### PV 59 Notes

- 1 MS U: 'Now tell its secret what is it itself like'.
- 2 MSS DI: *begara*, scribal error.
- 3 *upādhi*, nm. 'limitation, the Vedantic doctrine that God's manifestation as the material world is His limitation by name and form (*nāma rūpa*)'. [Lott, 1980, p.43-4]
- 4 MSS DU: 'in what way can duality be made'.

PV 60 rāga sorathi

Text

*jini thoṭharā pichorai koī,<sup>1</sup>  
soī pichaurau tā mai<sup>2</sup> kaṇṇa hoī ||ṭekal||*

*jhūṭhau re yahu tana jhūṭhī māyā,  
jhūṭhā hari bina jaṇṇama gaṇṇmāyā<sup>3</sup> ||1111*

*jhūṭhā re maṇḍira<sup>4</sup> bhoga bilāsā,  
bhagati hata gāva raidāsā ||211*

PV 60 Variants

- |   |   |                                     |
|---|---|-------------------------------------|
| 1 | H | <i>jora</i>                         |
| 2 | H | <i>jihim</i>                        |
| 3 | H | <i>gavāyā</i>                       |
| 4 | H | <i>maṇḍara</i>                      |
| 5 | H | <i>kahi samajhāvai jana raidāsā</i> |

PV 60 Translation

refrain Does anyone thresh  
that in which there is<sup>1</sup> only chaff?  
thresh only that in which there are<sup>2</sup> grains.

- 1 O this body is false, Māyā is false,  
a life wasted without Hari is false.
- 2 O your mansions, sensuality and wantonness are false,  
for the sake of love, sing Raidās!<sup>3</sup>

PV 60 Notes

- 1 *thoṭharā*, adj. 'that which has no essence in it, hollow'.  
Hence 'those grains in which no essence is, chaff'.
- 2 MS H: *jihim*, pr. 'which'. Hence, 'which has grains'.
- 3 *gava*, vi. imp. 2s. 'sing!'. [cf. H. *gāṇol*  
MS H: 'speaks and explains, the servant Raidās!']

PV 61 rāga sorāṭhi Text

*pāṃḍe kaisī pūja racī re,  
sati bolai soī satarvedī, jhūṭhī bāta bacī re ||ṭekall*

*jo abināṃsī saba kā karatā,  
byāpi rahyau saba ṭhaura re |  
paṃca tata kīyā pasārā,  
so yauhī kiṃdhaṃ aura re ||111*

*tūṃ ja kahata hai yauhī karatā,  
yā kauṃ maṇaṣa karai re |  
tāraṇa sakati sahī je yāmaiṃ,  
tau āpaṇa kyūṃ na tirai re ||211*

*ahīṃ bharosai saba jaga ṭhūḍa,  
suṃṇi paṃḍita kī bāta re |  
yākai darasai kauṃṇa guṇa chūṭai,  
saba jaga āvā kuvrāta re ||311*

*yākī seva sūla nahī bhājai,  
kaṭai na saṃsai pāsa re |  
soci bicāri deṣi yā mūrati,  
yaṃ chāḍī raidāsa re ||411*

PV 61 Translation

refrain O Pandit! What sort of worship have you performed?  
He who speaks truly is a speaker of many Vedas,  
O but you speak false words.

1 O, He who is imperishable is the Creator of everything,  
He permanently pervades all places;  
O, He created the expanse of the five elements,  
therefore how can they be separate from Him?

2 O, You say 'this is the Creator,  
He is the who who makes men';  
O, but if within him were truly the power of liberation,  
then why does he not liberate himself?

3 O, trusting in this the whole world is hollow  
paying heed to the words of the Pandits;  
O, who is liberated from the guṇas through his darśana?  
The whole world is full of evil vagrants.¹

4 O, by serving Him pain is not destroyed,  
and the snares of doubt are not severed;  
O, having contemplated,  
considered and looked at this idol,  
thus has Raidās abandoned it.

PV 61 Notes

1 kuvrāta, nm. 'evil-vrātyas, vagrants'. [ <Skt \*kuvrātya- ]



PV 62 rāga bhairu

Text

aisā dhyāṃna dharaṃ banavārī,  
mana pavana diḡha suṣamana nārī ||ṭekall

so japa japaṃ ju bahuri na japanāṃ,  
so tapa tapaṃ ju bahuri na tapanāṃ ||  
so gura karaṃ ju bahuri na karanāṃ,  
aisai maraṃ jaisai bahuri na meranāṃ |

ulaḡi gaṃga jamuna maiṃ lyāṃṃ,  
bināḡhī jala saṃjama hvai āṃṃ ||  
locana bhari bhari' byāḡba nihāru,  
joti bicāri na aura bicārṃ ||2||

pyāḡda pareṃ jīva jisa ghari jātā,<sup>2</sup>  
sabada atīta anahāda rātā ||  
jā pari kripa soī bhala jāṃnaiṃ,<sup>3</sup>  
gūṃgeṃ sakara kahā baṣanaiṃ ||3||

sunī maṃḡala maiṃ merā bāsā,<sup>4</sup>  
thathaiṃ jīya maiṃ rahaṃ udāsā ||<sup>5</sup>  
kahai raidāsa niraṃjana dhyāṃṃ,  
jisa ghari jāṃṃ ju bahuri na āṃṃ ||4||

PV 62 Variants

- 1 CJ samikari  
2 CJ mūvāṃ piṃchaiṃ jisa ghari jātā |  
3 CJ jihi yāha lahī soī bhala jāṃnaiṃ,  
4 CJ prāṃna puriṣa paḡhaṃ ākāsā,  
5 A jīya rai rahṃ udāsā |  
D jīya maiṃ rahū dāsā |  
V juga maiṃ rahaṃ udāsā |  
HIMU jīva maiṃ rahṃ udāsā |  
CJ tātaiṃ chūḡaiṃ jāī bhrama pāṣā |

PV 62 Translation

refrain I meditate thus upon Banavārī,<sup>1</sup>

I fix my mind and breath in the *suṣumnā nāḍī*.<sup>2</sup>

- 1 I chant this chant,  
so that I shall need no more to chant again,  
I practise this austerity,  
so that I shall need no more to practise austerity,  
I follow this guru,  
so that I shall need no more to follow a guru again,  
I die like this,  
so that I shall need no more to die again.
- 2 I invert the flow of the Ganges,  
I make it flow into the Jamuna,  
without water I come and practise meditation (*saṃyama*),<sup>3</sup>  
let my eyes be overflowing,<sup>4</sup>  
I behold the orb of light (*biṃba*),<sup>5</sup>  
I contemplate only the light I have no other conceptions.
- 3 After the soul (*jīva*) has left the body,  
it enters that abode,  
where it is immersed in the unstruck sound,  
the transcendent word;<sup>6</sup>  
he upon whom He is merciful,  
is he who really knows,  
but how can the dumb describe sugar?
- 4 My dwelling is in the Sphere of the Void (*śūnyamaṇḍala*),<sup>7</sup>  
that is why, O soul, I abide in detachment (*udāsā*),<sup>8</sup>  
Raidās says, I meditate on Nirāñjana,  
for if I enter into his abode,  
I shall need no more to return again.

PV 62 Notes

- 1 *banavārī*, 'wearing a garland of forest flowers', an epithet of Kṛṣṇa as the flute playing Lord of the forest; the sound of the flute standing here as a symbol for the inner unstruck sound heard during *samādhi*.
- 2 *suṣumnā nāḍī*, 'the central subtle vein of the body'.
- 3 *saṃyama*, 'a technical term in yoga, the practise of *dhāraṇa*, fixed concentration, *dhyāna*, absorption, and *samādhi*, deep trance'. [Skt *saṃyama*-]
- 4 MSS CJ: 'making the eyes equal behold the orb (*biṃba*)'.
- 5 *byamba*, nm. 'disc of the sun or moon'. [Skt *vimba*-]
- 6 MSS CJ: 'After death I must go to that abode,  
where I am absorbed in the unstruck sound  
the transcendent word;  
he who shall gain this is he who really knows,  
but how can the dumb describe sugar?'.
- 7 *śūnyamaṇḍala*, 'the Sphere of the Void', a synonym for the seventh *cakra*, the state of *samādhi*.
- 8 MSS CJ: 'I make the *prāṇa puruṣa* [the being composed of vital breath] enter the sky [the seventh cakral, so that the snares of delusion are dispelled'.

PV 63 rāga bhairu

Text

abigata<sup>1</sup> nātha niraṃjana devā,  
maiṃ kyā jāṃnaṃ tuṃmhārī sevā ||ṭekal||

bāṃdaṃ na baṃdhana chāṃṃṃ na chāyā,  
tumahīṃ seṃṃ niraṃjana rāyā ||1111

carana patāli sīsa asamāṃṃṃṃṃṃ,  
so ṭhākura kyaṃṃ saṃpaṭi saṃṃṃṃṃṃṃṃ ||211

siva sanakādika aṃṃṃ<sup>2</sup> na pāyā,  
ṣojata brahmāṃṃ janama gaṃṃṃṃṃṃṃṃ ||311<sup>4</sup>

toḍaṃṃ na pātī pūjaṃṃ na devā,  
sahaja<sup>5</sup> samādhi karaṃṃ hari sevā ||411

naṣa praseda jākai<sup>6</sup> surasurī dhārā,  
romāvalī aṭhārā bhārā ||511

cāri beda jākai sumṃṃṃ sāsā,  
bhagati heta gāvai raidāsā ||611

PV 63 Variants

- |   |           |                       |
|---|-----------|-----------------------|
| 1 | MSS CIJMV | abigati               |
| 2 | MS I      | pāra                  |
| 3 | MSS ADV   | this line not present |
| 4 | MSS CI    | sahaji                |
| 5 | MSS CJ    | no jākai              |

PV 63 Translation

refrain Unmanifest master! Stainless deity!  
What do I know about worshipping You?

- 1 I shall neither build You a compound,  
or thatch a roof over You,  
I shall worship just You as the stainless king.
- 2 Your feet are the underworld  
Your head is the heavens,  
How could such a Lord be contained in a reliquary?<sup>1</sup>
- 3 Your limits could not be found  
by even Śiva or Sanaka and his siblings,  
and in searching for them,  
Brahmā wasted his life away.
- 4 I shall not pluck leaves as offerings,  
I shall not adore any deity,  
in Spontaneous Absorption (*sahaja samādhi*).  
I shall worship Hari.
- 5 Your toe-nails' perspiration is the flow of the Ganges,<sup>2</sup>  
and Your body hair is all plant life.<sup>3</sup>
- 6 Your breath is the four Vedas, and sacred lore (*smṛti*)  
Raidās sings for the sake of his love for You.

PV 63 Notes

- 1 *saṃpuṣa*, nm. 'a casket or reliquary in which is kept a *śālagrāma* a black ammonite regarded as an icon of Viṣṇu'.
- 2 A reference to the myth that the force of the flow of the Ganges was of such strength when it descended on the Himalayas that the earth was only saved from being shattered by the grace of Śiva. He granted the boon that the Ganges could spring from his hair and trickle down his body until, like perspiration, it trickled out from between his toes at the sources of the Ganges in the Himalayas.
- 3 Lit. '[whose] row of body hairs above the navel (*romāvālī*) [is] the eighteen *bhāra*'. According to ancient Indian belief the combined weight of one leaf from every type of the plant in the world would have been equal to eighteen of the great units of weight called *bhāra*.

PV 64 & AG 26

AG 26 rāḡu sūhī p.793

Text

jo dina āvahi so dina jāhī ||  
karanā kūcu rahanu thiru nāhī ||  
saṅgu calata hai hama bhī calanā ||  
dūri gavanu sira ūpari maranā |||||

kiā tū soiā jāgu iānā ||  
tai jīvanu jagi sacu kari jānā || rahau ||

jini jīu dīā su rijaku aṃbarāvai ||  
sabha ghaṡa bhītari hāṡu calāvai ||  
kari baṃdigī chāṡi maiṃ merā ||  
hiradai nāmu samhāri saverā ||2||

janamu sirāno paṃthu na savārā ||  
sāṃjha parī dahadisa aṃdhiārā ||  
kahi ravidāsa nidāni divāne ||  
cetasi nāhī dunīā phana khāne ||3||

### AG 26 Translation

1 The days which come will pass away again,  
we must depart, there is no abiding for ever;  
our companions are going and we must go too,  
we must travel far and death hangs over our heads.

refrain Why are you sleeping? O fool wake up!  
Did you think that life in this world was real?

2 He who gave life is He who provides sustenance,  
and within every body he runs his market stall.  
Worship Him! Renounce the illusion of 'me' and 'mine',  
and remember without delay His Name in your heart.

3 Your life has been wasted and the path was not found,  
now evening has fallen and darkness is all around;  
Say Ravidās! In the end O madman!!  
If you do not awake this world is a transitory abode.

### AG 26 Notes

1 *nidāni*, adv. 'at the end', however from Macauliffe's translation it appears he read it as *nādānī* meaning an innocent or fool. Sāhib Singh also notes that generally it is interpreted in this way, but that it is incorrect and that *nidāni* is the correct reading. (TSR p.335, GGSD Vol.V. p.263).

PV 64 rāga bilāvāla

Text

kyā tū<sup>1</sup> sovai jāgi divāṇnāṃ,  
jhūṭha<sup>2</sup> jīvanāṃ <sup>3</sup>saca kari jāṇnāṃ || ṭeka ||

<sup>4</sup>jini jīva dīyā so rijaka amaṣāvai,<sup>5</sup>  
ghaṭa ghaṭa bhīṃtari rahaṭa calāvai ||  
kari<sup>6</sup> baṃdagī chāṛi maiṃ merā,  
hiradai karīma saṃbhāli saverā ||11||

jo dina āvai so duṣa<sup>7</sup> maiṃ jāī,  
kījai<sup>8</sup> kūca rahyāṃ saca nāṃhīṃ ||  
saṃga calyā hai haṃa bhī calanāṃ,<sup>9</sup>  
dūri gavana sira ūpari maranāṃ ||2||

<sup>10</sup>je bovai luṃniyeṃgā soī,  
tāmai pheraphāra kachū na hoī ||  
chāṛi aṃkūṃra bhajau hari caranāṃ,  
tākā miṭai janāṃna aru maranāṃ ||3||

āgai paṃtha ṣarā<sup>11</sup> hai jīṇāṃ,  
ṣāṃḍā dhāra jisā hai paiṇnāṃ ||  
tisa ūpari hai māraga terā,  
paṃthī paṃtha saṃvāri saverā ||4||

kyā taiṃ ṣarcyā kyā taiṃ ṣāyā,  
cali darahāla dīvāṇni bulāyā ||  
sāhiba to paiṃ<sup>12</sup> leṣā lesī<sup>13</sup>  
bhīḍa paḍai<sup>14</sup> tūṃ bhari bhari desī<sup>15</sup> ||5||

<sup>16</sup>janama sirāṇnāṃ kachū paṃtha na saṃvārā,<sup>17</sup>  
saṃjha parī cahuṃ disi aṃdhiyārā ||  
kahai<sup>18</sup> raidāsa agyāṇna<sup>19</sup> divāṇnāṃ,  
ajahūṃ na cetai duniyāṃ phaṇda ṣāṇnāṃ<sup>20</sup> ||6||

PV 64 Variants

- 1 A tū kyā U aba kyā 2 IVCJ jhūṭhāsā  
3 CJ +taiṃte, 4 C this antarā not present  
5 V aṃbaḍāvai, 6 D uṭhi kari, 7 HM biṣa, 8 CJ kari naiṃne  
U rāṃna bina rahyā kucha sāṃcāṃ nāhīṃ  
9 CJ saṃgī cali gaye haṃa kau bhī calanāṃ  
U saṃga ke cali gaye haṃna bhī jāṇnāṃ  
10 C this antarā not present 11 CJ rāha ṣarī  
12 CJ tujha pai 13 CJU legā  
14 J paregī, U paḍaigī, DI + baṃde  
15 CJU degā 16 C this line not present  
17 DIU kachū paṃtha na saṃvārā. AV paṃtha na saṃvārā,  
J kachū paṃtha na saṃvāryā reṃni parī  
18 A kahi, 19 IV nāṃdāṃna,  
20 J kahe raidāsa agyāṇna divānā, ajahūṃ na cetyo re  
duniyāṃ phaṇdi ṣāṇnāṃ.

(in MS J followed by antarā 3 then antarā 1)

(MS C lacks the bhaṇitā line)

### PV 64 Translation

refrain    Why are you sleeping? O madman awake!  
            Did you think this false life was real?

- 1     He who gave life provides sustenance,  
       and within each and every body turns the Persian wheel;  
       Worship Him! Renounce the illusion of 'me' and 'mine',  
       and remember without delay Karīma in your heart.
  
- 2     The days which come will pass in suffering,  
       we must depart, for nothing remains true;  
       our companions have gone and we must go too,  
       we must travel far and death hangs over our heads.
  
- 3     As you sow, so shall you reap,  
       in that there can be no alteration;  
       renounce the seedlings! Praise the feet of Hari,  
       they are the removers of life and death.
  
- 4     The path of life ahead is hard,  
       sharp as the blade of a sword;  
       on this lies your path,  
       which the traveller must travel in time.
  
- 5     What have you spent? What have you consumed?  
       You must go straightaway when called to the court;  
       the Sāhib will take your account from you,  
       you will be in trouble when you have to pay in full.
  
- 6     Your life has been wasted and the path was not found,  
       when evening has fallen darkness is all around;  
       Raidās says, O ignorant madman!  
       even today you do not realise,  
       this world is the abode of the snare [of death].

### PV 64 Notes

- 1     The seeds represent actions and the seedlings the *karma*  
       created, which is to be abandoned in favour of  
       worshipping the feet of Hari.



PV 65 rāga bilāvala

Text

ṣālika sikasata maiṃ terā  
de dīdāra umedagāra, bekarāra jīva merā || ṭeka ||

avali āṣira ilala ādaṃma,<sup>1</sup> maujūda<sup>2</sup> pharesatā baṃdā ||  
jisakī panaha pīra paikaṃbara, maiṃ gariba kyā gaṃdā ||1||

tūṃ hājirāṃ hajūra joga eka,<sup>3</sup> avara nahīṃ dūjā ||  
jisakai isaka āsirā nāṃhīṃ, kyā nivāja<sup>4</sup> kyā pūjā ||2||

nālıdoja hanoja bebaṣata, kami<sup>5</sup> ṣijamatigāra tumhārā ||  
dara mādṣa dari jvāba na pāvai, kahai raidāsa bicārā ||3||

PV 65 Variants

- |   |       |                      |
|---|-------|----------------------|
| 1 | HM    | ilama ādaṃma         |
| 2 | ADHIM | mauja                |
| 3 | M     | sāṃī                 |
| 4 | H     | niṃsāṃja, DHM nimāja |
| 5 | U     | haṃma                |

PV 65 Translation

refrain

O Creator! I am Your wretched servant!  
Grant Your vision, to this hopeful one  
My soul is restless [for Your vision]!

- 1 You are first and last, God and man,<sup>1</sup>  
You manifest as angel and man,<sup>2</sup>  
[From You] whose refuge [is sought] by Pīrs and prophets,  
what have I, who am poor and dirty [to fear]?
- 2 You are the manifest Lord, the One Yogi,<sup>3</sup>  
there is no other like You.  
[From Him] in whose love there is no effect,  
what is prayer (*namaz*) and worship (*pūjā*)?<sup>4</sup>
- 3 Up to now I have been an unhonoured shoemaker,  
a wretched servant of yours;<sup>5</sup>  
for he can get no answer at your door,  
says wretched Raidās.

PV 65 Variants

- 1 The meaning here is unclear perhaps, *ilala*, perhaps 'God', cf. the formula *lā ilāha illa'llāh*, 'there is no God but God'; *ādaṇṇma*, 'man', hence perhaps 'God and man'.
- 2 MSS ADHIM: 'at whose whim are the angels and men'.
- 3 MS M: 'the one Master'.
- 4 The meaning here is also very unclear, perhaps, *āsirā*, 'effect'. [Ar *aṣar*]??
- 5 MS U: 'I am a servant of yours'.

AG 41 rāgu mārū mahalā 1 p.990

Text

sakhī sahelī garabi gahelī ||  
suṇi saha kī ika bāta suhelī ||1||

jo maiṇ bedana sā kisu ākhā māī ||  
hari binu jīu na rahai kaisai rākhā māī ||1||rahāu||

hau dohāgaṇi kharī rañjāṇī ||  
gaiā su jobanu dhana pachutāṇī ||2||

tū dānā sāhibu siri merā ||  
khijamati kari janu baṇḍā terā ||3||

bhaṇati nānaku aṇdesā ehī ||  
binu darasana kaise ravau sanehī ||4||5||

AG 41 Translation

- 1 My girlfriends and companions are in the grip of pride,  
made happy by hearing one utterance of my Lord.

refrain

Mother, whom can I tell of the pain that I feel?  
Mother, my soul cannot abide without Hari,  
how can I keep my soul?

- 2 I am an ill-fated woman, utterly distressed,  
my youth has faded, I am a woman filled with regret.
- 3 You are my wise master, who watches over me,  
I serve You, for I am your servant and slave.
- 4 Nānak says, this alone is my worry,  
how can I delight You, my lover, unless You appear?

FM 1 rāga saraṅga

Text

jo mujhu bedana kahi kasai āṣau ||  
hari vinu jīu na rahai kyaṃ rāṣauṃ ||ḥeka||

manu tarasai cita daṅga baserā |  
karaḥi sabhāraṇa sirajana merā ||  
biraha tape tana vujhāvai nīda gaī |  
bhojanu nahi bhāvai ||1||

saṅga sahelī garaba gahelī |  
pīya kai saṅgama ṣarī suhelī ||  
mai ju duhāgini ṣarī rajānī |  
gayau ju jobanu sādha na mānī ||2||

tūṃ dānī sura sāhiba merā |  
karau ṣajamatī baṃdī terā ||  
kahai ravidāsa bicāryau hi |  
binu darisana kyau jīvahi sanehī ||3||

FM 1 Translation

refrain Whom can I tell of the pain I feel?  
My soul cannot abide without Hari,  
how can I keep my soul?

- 1 My heart longs for You and confusion dwells in my mind,  
my darling, why do You not remember me?  
My body burns in the suffering of separation,  
I can get no sleep, and I get no pleasure from food.
- 2 My girlfriends and companions are in the grip of pride,  
made very happy by union with the Beloved;  
I am an ill-fated woman, utterly distressed,  
my youth has faded and I have not fulfilled my desire.
- 3 You are my wise Lord, my master,  
I shall perform Your service and be your slave;  
Ravidās says, this alone is my thought,  
how should I live, my love, unless You appear?

PV 66 rāga bilāvala

Text

jo mohi bedana kāsani āṣauṃ 11  
hari bina jīva na rahai kaisaiṃ kari raṣauṃ 11ṭeka11

jīya tarasai Ika daṃgi<sup>2</sup> baserā 1  
karahu<sup>3</sup> sambhālana surijana merā 11  
biraha tapai<sup>4</sup> tani adhika jarāvai 1  
nīṃdaḍī na āvai bhojana nahīṃ bhāvai 11111

saṣī sahelī garaba gahelī 1  
pīva kī bātana<sup>5</sup> suṃnahuṃ sahelī 11  
maiṃ ra duhāgani adhika rajāṃnīṃ 1  
gayā sa jobana sādha na māṃnīṃ 11211

tūṃ dāṃnāṃ sāṃī sāhiba merā 1  
ṣijamatigāra baṃdā maiṃ terā 11  
kahai<sup>6</sup> raidāsa aṃdesā yehī 1  
bina darasana kyaṃ jīvai ho sanehī 11311

PV 66 Variants

- |   |     |                              |
|---|-----|------------------------------|
| 1 | A   | jo mohi vedana so kisa āṣauṃ |
| 2 | U   | eka dūri,                    |
| 3 | AHM | karau,                       |
| 4 | V   | abī,                         |
| 5 | V   | no na,                       |
| 6 | A   | kahī,                        |

PV 66 Translation

refrain

Whom can I tell of the pain that I feel?  
My soul cannot abide without Hari,  
how can I keep my soul?

- 1 My soul longs for You and confusion dwells in my mind,  
my darling, why do You not remember me?  
My body burns in the suffering of separation,  
I can get no sleep, and I get no pleasure from food.
- 2 My girlfriends and companions are in the grip of pride,  
my companions listen to my Beloved's words;  
I am an ill-fated woman, greatly distressed,  
my youth has faded and I have not fulfilled my desire.
- 3 You are my wise Lord, my master,  
and I am your servant and your slave;  
Ravidās says, ' this alone is my worry,  
how should I live, my love, unless You appear?

PV 66 Notes

- 1 MS A: 'O say Ravidās, this alone is my worry'.

PV 67 rāga bilāvala Text

tāthaiṃ patita nahīṃ kau pāvana, <sup>1</sup>  
hari taji āṃnahiṃ dhyāvai re |  
hama apūji pūji bhaye hari thaiṃ,  
nāṃvvaṃ anūpama pāvaiṃ re<sup>2</sup> ||

aṣṭā dasa vyākaraṇa baṣāṃnaiṃ,  
tīni kāla ṣaṣṭa jītā re |  
prema bhagati aṃtaragati nāṃhīṃ, <sup>3</sup>  
tāthaiṃ dhyāṃna<sup>4</sup> kanikā re<sup>5</sup> ||1||

tāthaiṃ bhalau svāṃna kau satra,  
hari caranāṃ cita lāvai re |  
mūvāṃ mukuti baikumṭhāṃ bāsā,  
jīvata ihāṃ jasa pāvai re<sup>6</sup> ||2||

haṃna aparādhī nīṃca ghari janameṃ,  
kuṭaṃba loga karai hāsī re<sup>7</sup> |  
kahi raidāsa rāṃna japi rasanāṃ, <sup>8</sup>  
kāṭai jaṃna kī pāsī re<sup>9</sup> ||3||

PV 67 Variants

- 1 J mādhanu  
2 J hama apūji pūji bhaye pāṃvana nāma anūpama gāyā re  
DP hama apūji pūji bhaye hari thaiṃ nāṃva anūpama gāvai re  
3 J rāṃna bhagati aṃtaragati nāṃhīṃ  
D prema prīṭma aṃtaragati nāṃhīṃ  
4 M dhyāṃna all other MSS dhāṃna  
5 J tāthaiṃ hari hita dhāṃna kanikā re  
6 D pāṃvvaṃhiṃ re, UV gāvai re  
7 H loka kaṭaṃba karai hāsī re, M loga kaṭaṃba karai hāsī re  
J hama asoca nīṃca ghari janamyāṃ, sajana loga kare hāsī re  
8 A kahi raidāsa vacana gura ke  
9 J tū redāsa rāṃna raṭi rasanāṃ, kāṭe janama kī pāsī re ||

### PV 67 Translation

refrain [Thus, there is neither the fallen nor the uplifter,  
he forsakes Hari and meditates on others].<sup>1</sup>  
I was unhonoured but due to Hari I became honoured.<sup>2</sup>  
I have found the incomparable Name.<sup>3</sup>

- 1 One may recount the grammars of all eighteen [sciences],  
in three ages<sup>4</sup> be victorious in the six [philosophies];  
but if there is no loving devotion in the heart,<sup>5</sup>  
that's why concentration becomes scattered.<sup>6</sup>
- 2 Therefore, the enemy of dogs [Vālmīki]<sup>7</sup> was blessed;  
[when] he brought his mind to the feet of Hari,  
liberation after death is an abode in Vaikuṅṭha,  
[liberation] while living is finding the fame [of Hari].
- 3 I am an offender born in a lowly home,  
[my] kinsfolk laugh at me;<sup>8</sup>  
O Raidās say, let my tongue chant 'Rām!'<sup>9</sup>  
it cuts the snare of death.<sup>10</sup>

### PV 67 Notes

- 1 The sense of this line, and how it relates to the second line of the *ṭeka* is unclear, it seems to be out of context in this position.
- 2 MS J: adds, 'O Mādhava!'.  
3 MSS DJP: 'I have sung the incomparable Name'.  
4 *tīni kāla*, 'three ages'. Possibly a reference to the past, present and future.
- 5 MS D: 'If there is no loving devotion to the dearly beloved'.  
6 MS J: 'If there is no devotion to Rām, through that contemplation of Hari's love becomes scattered'.  
7 See *pada* 53 note 2, p.264.  
8 MS J: 'I am defiled and born into a lowly home, gentlefolk laugh at me'.  
9 MS J: 'O Raidās, let your tongue repeat Rām!'.  
10 MS A: 'Raidās says, the utterances of the guru, cut the snare of birth'.



PV 68 rāga bilāvala

Text

*gobyamde tuṃmhāre caraṇāṃrabyamda syau saṃmādhī lāgī |  
ura bhujamga bhasama aṃga saṃtite bairāgī ||ṭekall*

*jākai tīni nayana, aṃmrata baiṃna sīsa jaṭādhārī |  
akala brahma nīla ciṃnha, kaṃṭhi rūṃḍa mālā ||111*

*koṭi kalpa dhyāṃna alapa madanāṃ aṃtakārī |  
rahita bhagati prema magna saṃgi saṣā bāla ||211*

*aisai mahesa bikaṭa bhesa ajahūṃ darasa āsā |  
kaisaiṃ rāṃma milauṃ tuṃmahīṃ, gāvai raidāsā ||311*

### PV 68 Translation<sup>1</sup>

refrain Govinda!

I am absorbed in *samādhi* at your lotus feet,  
You are the serpent-bearing, ashen limbed eternal  
renunciate.

- 1 He who has three eyes, He whose speech is sweet,  
He whose head bears matted-locks  
He who is the sole Brahma, He who is marked with blue,<sup>1</sup>  
He who wears a garland of torsos round his neck.
- 2 For whom ten million ages of meditation is a trifle,  
the destroyer of Madana;<sup>3</sup>  
who abides absorbed in devotion and love,  
whose companions are maidens and children.
- 3 Today I long to behold, such a terrifying form of Maheśa.  
Raidās sings, 'O how may I meet with you, O Rām?'

### PV 68 Notes

- 1 This *pada*, which is found only as MS M no. 57, is a *saguna* description of Śiva.
- 2 Śiva's neck is said to be deep blue. This is the mark of the poison he drank which was churned from the primordial milk ocean by the gods.
- 3 It is said that at one time the gods were frightened by the intensity of Śiva's austerities and so sent the god of love, Madana, to try and distract Śiva. However, Śiva was not beguiled by Madana and burnt him to dust with his third eye.

AG 25 rāgu śūhī p.793

saha kī sāra suhāgani jānai ||  
taji abhimānu sukha raliā mānai ||  
tanu manu dei na aṃtaru rākhai ||  
avarā dekhi na sunai abhākhai |||||

so kata jānai pīra parāī ||  
jā kai aṃtari daradu na pāī || rahāu ||

dukhī duhāgani dui pakha hīnī ||  
jini nāha niraṃtari bhagati na kīnī ||  
purasalāta kā paṃtha duhelā ||  
saṃgi na sāthī gavanu ikelā ||2||

dukhīā daradavaṃdu dari āīā ||  
bahuta piāsa jabābu na pāīā ||  
kahi ravidāsa sarani prabhu terī ||  
jiu jānahu tiu keru gati merī ||3||

AG 25 Translation

- 1 A good wife knows the worth of her husband,  
she renounces pride and knows the delights of happiness;  
she gives her mind and body and maintains no separation,<sup>1</sup>  
she does not look at, listen to, or speak to other men.

refrain How can she know the pain of another,  
if pain has never been found in her heart?

- 2 A bad wife suffers and loses in both worlds,<sup>2</sup>  
who has not been constantly devoted to her husband;  
the path is perilous upon the bridge over hell,<sup>3</sup>  
she must travel alone without a friend or companion.

- 3 In pain and suffering I have come to Your door,  
but despite my great thirst I get no answer;  
say, Ravidās is in Your refuge, O Lord!  
Make my state, according to what You know.

AG 25 Notes

- 1 I.e. she regards herself as inseparable from her Lord.  
2 Lit. 'loses/is deprived in both sides'. The reference to  
'sides' (pakha <Skt pakṣa- ) probably refers to life in  
this world and the next (loka parlōka).  
3 According to Islamic belief there is a narrow bridge over  
hell which the soul must cross to get to heaven, but  
sinners slip off the bridge and fall into hell.

PV 69 rāga bilāvala Text

ko kā jāṇnaiṃ pīra parāī,  
jākī dila maiṃ darada na bhāī ||ṭekal||

duṣī duhāganiṃ doi paṣa hīṇṇīṃ,  
neha nirati syauṃ seva na kīṇṇhīṃ ||  
prema prīti kā paṇtha duhelā,  
saṃga na sāthī gavaṇna akelā ||1111

suṣa kā sāra suhāganiṃ jāṇnaiṃ,  
taji abhimāṇna pīva rali āṇnaiṃ ||  
tana maṇna de aṇtara nahīṃ rāṣai,  
dīṇna suṇṇāṇi aura nahīṃ bhāṣai ||211

ṣālika dvāri baṇḍā cali āyā,  
bahuta umeda jabāba na pāyā ||  
kahai raidāsa panaha mai terī,  
jyaṃ jāṇṇaṃ tyauṃ karau mati merī ||311

PV 69 Translation<sup>1</sup>

refrain How can she know the pain of another,  
if there has never been pain in her heart?

- 1 A bad wife suffers and loses in both worlds,  
who has not served [her Lord] with constant love;  
the path of love and devotion is perilous,  
she must travel alone without a friend or companion.
- 2 A good wife knows the essence of happiness,  
she renounces pride and delights with her lover;  
she gives her mind and body and maintains no separation,  
she meekly listens and does not speak to other men.
- 3 Your servant has come to the door of his Creator,  
but has got no answer to his high hopes,  
Raidās says, I am in Your refuge,  
Make my mind [happy or sad], according to what You know.<sup>2</sup>

PV 69 Notes

- 1 This *pada* is found only as MS M no. 56.
- 2 Cf. AG note 4. Here it may be inferred that Raidās asks that his state of mind be determined in accordance with how he has acted.

PV 70 rāga bilāvala

Text

pāṃḍe hari bici aṃtara ṭhāḍhā,  
mūṃḍa muṃḍāvai sevā pūjā bhraṃma kā baṃdhana gāḍhā ||ṭekal||

mālā tilaka manohara bāṃṇīṇ,  
tāgau jaṃma kī pāsī |  
jai hari seti joryau cāhau,<sup>1</sup>  
tau jaga syūṇ rahau udāsī ||111||

bhūṣa na bhājai trisnāṇ na jāī,  
kahau kaṃvana guṃṇa hoī |  
jau dadhi maiṇ kāṃjī kau jāṃvaṇa,  
tau ghrita na kāḍhai koī ||211||

kathāṇīṇ kathāṇīṇ gyāṃna acyarā,  
bhagati inahu sauṇ nyārī |  
doi ghoḍāṇ caḍhi kauṃna pahūṃtau,  
satagura kahai pukārī ||311||

jai dāsātāṇa kīyau cāhai re,  
āse bhagati ki hoī |  
nrimala svāṃṃga magana vhai nācau,  
lāja sarama saba ṣoī ||411||

koī dādḥau koī sīdhau,  
sāci jhūṭha niti māryau |  
kahai raidāsa hūṇ na kahata,<sup>2</sup>  
hūṇ aikādasa pukāryā ||511||

PV 70 Variants

- 1 M jauṇ hara setī toryā cāhau  
2 M kahai raidāsa yaha maiṇ na kahata

## PV 70 Translation

refrain O Pandit!

You have created a separation between [me and] Hari,  
with your shaving the head, serving and worshipping,  
you have fashioned the bonds of error.

- 1 [Your] rosaries, tilaks, enchanting utterances,  
and sacred threads are the snares of death;  
if you desire to be joined with Hari,  
then remain detached from the world.
- 2 If hunger is not dispelled and thirst is not quenched,  
then tell me what is the virtue [in your practices]?  
If curdled curds are not put into curd,  
then none can draw off the ghee.
- 3 In all your discourses after discourses  
you [talk] about wisdom and practice,  
but devotion is distinct from these;  
'whoever arrived riding on two horses at once?'  
the Satguru cries out aloud!
- 4 If you wish to perform humble service,  
then that is what devotion longs for;  
you must dance absorbed in pure imitation (*svāṅga*),  
having lost all reserve and shyness.
- 5 Some are cremated, some are straight,<sup>1</sup>  
whether true or false everyone is always slain;  
Raidās says, I do not say this,  
I cry it out aloud on *ekādaśī*.<sup>2</sup>

## PV 70 Notes

- 1 I.e. 'whether one is cremated [on a pyre] or laid out  
straight [in the gravel]'.
- 2 Apparently a reference to an unknown hagiographical  
episode in which Raidās and the Brahmans debated on  
*ekādaśī*, the eleventh day of the lunar fortnight on which  
it is traditional to fast.

PV 71 rāga bilāvala Text

*nahīṃ biśrāṃma lahaṃ dharaṇīṃdhāra  
jākaṃ sura nara saṃta sarana abhīṃtara ||ṭeka||*

*jahāṃ jahāṃ gayaṃ tahāṃ jaṃma dala kāchai,  
tribidhi tāpa tribhūṃvāna pati pāchai ||11||*

*bhae ati<sup>1</sup> chīna ṣeda māyā basa jasa,  
tina tāta para nagari hatai tasa ||2||*

*dvārāina<sup>2</sup> dasā bikaṭa biṣa kārana,  
bhūli paryau maṃnasā<sup>3</sup> biṣiyā baṃna ||3||4*

*kahai raidāsa sumirau baṭa rājā,  
kāṛi<sup>5</sup> dīyem jana sāhiba lājā ||4||*

PV 71 Variants

- 1 HMU *ati, V aṃti*
- 2 H *dvāra*
- 3 HV *mana yā*
- 4 U *harina dasā bikaṭa biṣa kārana  
bhūli paryau mana māyā biṣayā baṃna*
- 5 MV *kāṛhi*

PV 71 Translation

refrain I can get no rest, O support of the world!  
Within whose refuge are gods, men, and Sants.

- 1 Wherever I have gone,  
there the army of death was close by,  
the threefold sufferings followed [me],  
O Lord of the three worlds!
- 2 I have become just as utterly emaciated;  
in the sway of suffering in *māyā*,  
as one whose Lord,  
is in a foreign city.
- 3 My condition is like kindling,  
due to the terrible venom;  
I am lost,  
in the forest of sensuality and desire.<sup>2</sup>
- 4 Raidās says, O great King remember,  
the Lord is honoured because He rescues his servants.

PV 71 Notes

- 1 MS HV: 'My condition is like kindling,  
due to the terrible venom,  
my mind is lost, in this forest of the senses,'
- 2 MS U: 'My condition is like that of a deer,  
due to the terrible venom;  
my mind is lost,  
in the *māyā* of the forest of sensuality'.

PV 72 rāga toḍī Text

pāṃvana jasa mādhaḥ torā,  
tūṃ dārana aghamocana morā ||ṭeka||

kīrati terī pāpa bināsai,  
loka beda yaum gāvai |  
jau hama pāpa karata nahī būdhara,<sup>1</sup>  
tau tū kahā nasāvai ||11||

jaba<sup>2</sup> laga aṃga paṃka nahīṃ parasai,  
tau jala kahā paṣālai |  
mana malīna biṣiyā rasa laṃpaṣa,  
tau hari<sup>3</sup> nāṃva saṃbhālai ||2||

jau hama bimala hiradai cita aṃtari,<sup>4</sup>  
dosa kavana pari dharihau |  
kahai raidāsa prabhū tumha dayāla hau,  
abadha<sup>5</sup> mukati kā karihau<sup>6</sup> ||3||

PV 72 Variants

- 1 C bhūpara JU bhūpari
- 2 ADV jau
- 3 CJU guṃna
- 4 CJ jau hama hiradai sudha bimala cita  
MU jau hama sudha bimala cita aṃtari/a
- 5 HP abaṃdha, U abadhi
- 6 U + mādhaḥ

PV 72 Translation

refrain Mādhaḥ, Your fame is sanctifying,  
You are my liberator from terrible sin.

- 1 Your glory destroys sin,  
thus do the world and the Vedas sing;  
were we not to sin, O supporter of the world!  
Then how would You destroy [sin]?
- 2 As long as the body is not touched by dirt,  
then how will water wash it away?  
If the mind is defiled and greedy for sensual joy,  
then one recalls the Name of Hari.<sup>2</sup>
- 3 If we are pure in our hearts, and within our minds,<sup>3</sup>  
then upon whom will You place fault?  
Raidās says, Prabhu You are merciful,  
but how can You liberate the liberated?<sup>4</sup>

PV 72 Notes

- 1 MSS CJU: 'O guardian of the world!'
- 2 MSS CJU: 'then one recalls the virtue of the Name.'
- 3 MSS CJ: 'if we were pure of heart, with minds undefiled,'  
MSS MU: 'if we were pure and undefiled in our minds,'
- 4 lit. 'how can you liberate the unbound (abaṃdha)'.  
MS U: 'how can you liberate the liberated, O Mādhaḥ!'



PV 73 rāga gaṇḍa Text

āji nāṃ dyausa nā<sup>1</sup> lyau balihārā,  
mere graha āyā rājā rāṃmajī kā<sup>2</sup> pyārā ||ṭekall

āṃgaṇa багаḍa bhavana bhayau pāṃvana,  
harijana baiṭhe hari jasa gāvana ||1111

karau ḍaṃḍaṃṭau ra carana paṣāraṃ,  
tana mana dhana bhagatana<sup>3</sup> pari vāraṃ ||211

kathā kahaṃ<sup>4</sup> aru aratha bicāraṃ,  
āpa tiraṃ aurana kauṃ tārai ||311

kahai raidāsa milai<sup>5</sup> nija dāsa,  
janama janama ke kāṭe pāsa<sup>6</sup> ||411

PV 73 Variants

- |   |      |             |         |              |
|---|------|-------------|---------|--------------|
| 1 | J    | kā          |         |              |
| 2 | HM   | nāṃ         |         |              |
| 3 | CIJU | saṃtana     |         |              |
|   | H    | sādhaṃna    |         |              |
|   | P    | unahu       | D unau  |              |
| 4 | CJ   | kahaṃ kathā | U       | karaiṃ kathā |
| 5 | CJ   | āye         | H       | āe           |
| 6 | CJH  | kāṭi        | calaṃge | bhau kī pāsa |

PV 73 Translation

refrain On this day I offer myself to You,<sup>1</sup>  
to my home have come the beloved of Rām.

- 1 Courtyard, compound, house have become sanctified,  
through the Hari's servants  
sitting and singing of Hari's glory .
- 2 I perform prostrations and wash [their] feet,  
and offer body, mind, and fortune to the devotees.<sup>2</sup>
- 3 They tell the tales and consider the meaning,  
they themselves pass over [the ocean of *samsāra*],  
and cause others to pass over too.
- 4 Raidās says, through meeting with the servants of God,  
the bonds of birth after birth are cut.<sup>3</sup>

PV 73 Notes

- 1 Cf. Gujarati style poss.ppn. *nā/nāṃ*, vs. MS J *kā*.
- 2 MS M: 'to the *bhagatas*'.  
MSS CIJU: 'to the Sants'.  
MS H: 'to the *sādhas*'.  
MSS PD: 'to them'.
- 3 MSS CJH: 'through meeting with the servants of God,  
we shall carry on cutting the bonds of existence'.

### PV 74 rāga sārāṅga Text

*jaga maiṃ beda baida<sup>1</sup> māṃnījai,  
ina maiṃ aura agada<sup>2</sup> kucha aurai,  
kahau kavana pari kījai ||ṭeka||*

*bhaujala byādhi asādhi aprabala<sup>3</sup> ati,  
paraṃna paṃtha na gahījai ||  
paḍheṃ guṃneṃ kachū samajhi na paraī,  
aṃnabhai pada na lahījai ||1111*

*caṣi bihūṃna katāra calata hai,  
tinhūṃ aṃsa bhuja dījai<sup>4</sup> ||  
kahai raidāsa bameka tata bina,  
saba mili garaka parījai ||211*

### PV 74 Variants

- 1 U *bidhi*  
2 U *agadha*  
P *agama*  
HM *voṣada*  
3 ADIV *prabala*  
U *aparabala*  
4 U *caṣi buhuna keratāra cahata hai,  
tinahu asubha karīṃjai |*

### PV 74 Translation

refrain The Vedas are regarded in the world as physicians,<sup>1</sup>  
in them there is one thing,  
and in remedies there is another,  
tell me, in which way should I act?

- 1 The ocean of existence  
is an incurable illness,  
over which one has no power  
if the supreme path is not grasped;  
one may read and study, yet one understands nothing,  
as long as one has not attained the state of experience.<sup>2</sup>
- 2 Without eyes they are walking in single file,  
let your arm be given to those souls (*aṃsa*);<sup>3</sup>  
Raidās says, without discernment of the truth,  
they must all drown together.

### PV 74 Notes

- 1 MS U: 'In the world the Vedas are believed to be the way'  
2 A line very similar to this is found in PV 13/AG 32.  
3 *aṃsa*, nm. 'elements, parts (of God)'. [Skt *aṃśa-*]

PV 75 rāga kanda

Text

*māyā mohilā kāṃha mai jana sevaga torā ||ṭekall*

*saṃsāra parapaṃca maiṃ byākula paramāṃnaṃdā,  
trāhi trāhi anātha nātha gobyāṃdā ||1111*

*raidāsa' binavaiṃ kara jorī,  
abigata nātha kavana gati morī ||211*

PV 75 Variants

1 D +dāsa

PV 75 Translation

refrain Kāṃha! I have been entranced by māyā,  
I am your man and servant.

- 1 Distressed in the delusion of saṃsāra, O supreme bliss!  
Save me, save me, master of the masterless, Govinda!
- 2 Raidās' entreats with hands joined [in supplication],  
O unconditioned master! What is to be my fate?

PV 75 Notes

1 MS D: 'The servant Raidās'

PV 76 rāga kanda

Text

*cali cali mana hari caṭasāla paḍhāṇuṇ,  
gura kī sāṭa gyāṇna kai aṣira,  
visarai' tau saha<sup>1</sup> samā<sup>2</sup>dhi lagāṇūṇ ||ṭekal||*

*prema paṭī śruti leṣani kariūṇ,  
rarau mamaṇ liṣi aṇka diṣāṇūṇ ||  
ihi bidhi mukati bhaye sanakādika,  
hridau bidāre prakāsa batāṇuṇ ||1111*

*kāgada kavala mati masi kari nrimala,  
bina rasanā nisadina guna gāṇūṇ ||  
kahai raidāsa rāṇna japi bhāī,<sup>3</sup>  
saṇta sāṣi de bahuri na āṇūṇ ||211*

PV 76 Variants

- 1 C bicarai,  
J bicaṭe  
I baratau  
2 CDJU sahaja  
3 A kahai raidāsa rāṇna bhaji bhāī  
U kahai raidāsa rāṇna japi rasanā

PV 76 Translation

refrain Come O Come O mind! I shall teach you  
in the school of Hari,  
with the cane of the guru,  
and the alphabet of wisdom,  
then if you forget<sup>1</sup> then I shall show you  
Spontaneous Absorption (*sahaja samā<sup>2</sup>dhi*).

1 I make a writing board of love, and a pen of listening,  
and having written the letters *ra ra ma ma*  
I shall show their forms;  
in this way Sanaka and his sibilings were liberated,  
so I tear open the heart and I tell of the light.

2 Making the lotus [of the heart] the clear paper,  
and the mind the clear ink,  
Without tongue I sing His praises night and day,  
Raidās says, chant 'Rām' brother!<sup>2</sup>  
The Sants give witness that I need return no more.

PV 76 Notes

- 1 I.e. 'then if you forget [the lesson] then.....'.  
MS C: 'then if you consider..'  
MS I: 'then if you write.....'.  
2 MS A: 'Raidās says, praise Rām brother!'  
MS U: 'Raidās says, tongue repeat Rām!'

PV 77 rāga kedāra

Text

re<sup>1</sup> mana rāṇṇa nāṇṇa saṃbhāri,  
māyā kai bhrami kahā bhūlau,<sup>2</sup> jāṃhigau<sup>3</sup> kara jhāri ||ṭekall

deṣi dhaṃ ihāṃ kauṃna terau,  
sagā suta nahīṃ nāri<sup>4</sup> ||  
tori taṃga saba dūri karihaṃ,<sup>5</sup>  
daiṃhiṃge tana jāri ||||

prāṇṇa gayeṃ kahu kauṃna terau,<sup>6</sup>  
deṣi soci bicāri<sup>7</sup> ||  
bahuri ihi kali kāla māṃhaiṃ,  
jīti bhāvai hāri ||2||

yahu māyā saba thoṭharī re,  
deha citāṃ bisāri<sup>8</sup> ||  
kahai raidāsa<sup>9</sup> sati bacana gura ke,  
so jīya thaiṃ na bisāri<sup>10</sup> ||3||

PV 77 Variants

- 1 CIJU re, ADHMV bhaji, P kahi
- 2 ADV aṃti kachū na saṃgi teraiṃ
- 3 CJ calahigau, IU calaigau,
- 4 ADV jīva māṃhiṃ bicāri
- 5 D karaiṃge
- 6 CJU prītama
- 7 AD pyaṃḍa paraiṃ śravaṇaṃ nahīṃ suṃṇiṃyeṃ,  
sagau suta na nāri
- 8 IP hari bhagati disi pratipāla  
HM bhagati kauṃ pratipāla
- 9 P kahi raidāsa
- 10 CJU raidāsa kahai satya bacana gura ke,  
so na jīya thaiṃ ṭāri ||  
ADV kahai raidāsa bacana gura ke,  
hridā thaiṃ na bisārī ||  
H kahai raidāsa satya sabada gura ke,  
so na jīya thaiṃ ṭāri ||

### PV 77 Translation

refrain O mind<sup>1</sup> recall the Name of Rām!  
You have been misled so long in the error of *māyā*,<sup>2</sup>  
[but in the end] you will leave empty handed.

- 1 See, thus, who is yours here,  
neither relative, son, nor wife;<sup>3</sup>  
it will end all your troubles,  
when they burn your body.
- 2 When breath has gone, then tell me, who is yours?  
see, think, and consider [on this matter];<sup>4</sup>  
once more [one will be reborn] in this dark age,  
whether you win or lose.
- 3 This *māyā* is all hollow,  
let the mind and body be forgotten;<sup>5</sup>  
Raidās says,<sup>6</sup> the utterances<sup>7</sup> of the guru are true,  
do not let that be forgotten by the soul.<sup>8</sup>

### PV 77 Notes

- 1 MSS ADHMV: 'O Praise [the Name]'.  
MSS CIJU: 'O mind!'.  
MS P: 'Say O mind!'
- 2 MSS ADV: 'In the end you will have no companions'
- 3 MSS ADV: 'consider in your soul'
- 4 MSS ADV: 'When the [spirit] leaves the body,  
neither relatives, sons, or wife,  
can be heard with the ears'.
- 5 MSS ADV: this line absent  
MSS HM: 'devotion is the protector'  
MSS IP: 'devotion to Hari is the protector  
[in all] directions'
- 6 MS P: 'Say, O Raidās...'
- 7 MS H: 'the words (*śabda*) of the guru'
- 8 MSS ADV: 'do not let the heart forget that'.  
MSS CJHM: 'do not let that be avoided by the soul'.

Text

ghaṭa avaghaṭa ḍūgara ghaṇā,  
iku niraguṇu bailu hamāra ||  
ramīe siu ika benatī,  
merī pūṃjī rākhu murāri || 1 ||

ko banajāro rāma ko,  
merā ṭāṃḍā lādiā jāi re || rahāu ||

hau banajāro rāma ko,  
sahaja karau byāpāru ||  
maiṃ rāma nāma dhana lādiyā,  
bikhu lādī saṃsāri || 2 ||

uravāra pāra ke dānīā,  
likhi lehu āla patālu ||  
mohi jama ḍaṃḍu na lāgī,  
tajīle saba jaṃjāla || 3 ||

jaisā raṃgu kusumbha kā,  
taisā ihu saṃsāru ||  
mere ramīe raṃgu majīṭha kā,  
kahu ravidāsa camāra || 4 ||

#### AG 4 Translation

1 The pass through the steep mountains is perilous,  
and the only ox that I have is useless;<sup>1</sup>  
O Rām! This is my one request,  
keep my capital safe, O Murāri!

refrain Is there anyone who is a trader in Rām?  
My caravan is loaded and ready to go.

2 I am a trader in Rām,  
I deal in Spontaneity (*sahaja*);<sup>2</sup>  
I have loaded the fortune of Rām's name,  
the world has loaded poison.

3 The wise men<sup>3</sup> of this world and the next,  
may write whatever nonsense they like;<sup>4</sup>  
the club of death cannot strike me,  
I have renounced all worldly snares.

4 This world (*samsāra*) is just as impermanent,  
as saffron dye;  
my Rām's colour is permanent madder dye (*majīṭha*),  
say Ravidās Chamar!

#### AG 4 Notes

- 1 There is a pun here on the word *nirguna*.  
As an adjective for an ox it means, 'useless'.  
as an adjective for God it means, 'attributeless'.  
cf. M. 'I have already one useless ox'. (TSR.p.322)
- 2 M. 'divine knowledge' as translation for *sahaja*.
- 3 *dānīā*. GGSD takes as a reference to Citragupta, the  
scribe of the gods. (GGSD Vol II. p.1019)
- 4 *likhi lehu āla patālu*, lit. '(they) may right what they  
like (about) home and hell.' *āla patālu*, 'home and hell,  
any old nonsense'.



PV 78 rāga kedāra Text

hari<sup>2</sup> kau ṭāṃḍau lādeṃ jāi<sup>3</sup> re,  
maiṃ baṇijārā rāṃma kā |  
rāṃma nāṃma dhana pāiyau,  
tāthaiṃ sahaḥi karaṃṃ byaupāra re ||ṭekal||<sup>4</sup>

aughaṭa ghāṭa ghanāṃ ghanāṃ re,<sup>5</sup>  
nirguṇa baila hamārā |  
rāṃma nāṃma<sup>6</sup> haṃma lādiyau,  
tāthaiṃ biṣa lādyau saṃsāra re ||1111

anaṃtahi dharatī dhana dharyau re,  
anaṃtahi ḡhūṃḡhana jāi |  
anaṃta kau dharyau na<sup>7</sup>pāiye,  
tāthaiṃ cālyau mūla gaṃvāi<sup>8</sup>re<sup>9</sup>||2||

raiṃṃi gaṃvāi soi kari,  
dyaṃsa gaṃvāyau ṣāi<sup>10</sup> |  
hīrā yahu taṇa pāi kari,  
kauḡī kai badalai jāi re<sup>12</sup>||3||

sādha saṃgati pūṃjī bhaī,  
basta laī<sup>13</sup> niramola |  
sahaḥe baladiyā lādi kari,  
cahūṃdisi ṭāṃḍau mela<sup>14</sup> re ||4||

jaisā raṃga patāṃga<sup>15</sup> kā,  
taisā yahu saṃsāra |  
raṃmaīyā raṃga majīṭha kā,  
tāthaiṃ bhaṇi<sup>16</sup>raidāsa bicāra<sup>17</sup> re ||5||

PV 78 Variants

- 1 ACJU maiṃ baṇijārā rāṃma kā, hari kau ṭāṃḍau lādeṃ jāi re
- 2 J jāu, C, jāṃva, M jāu, U jāhu
- 3 CJM harijī
- 4 IP only this line
- 5 CJ aughaṭa paṃtha duheliyā
- 6 U hari kau nāṃva
- 7 DV nahīṃ
- 8 MU gaṃmāi
- 9 CJ anatahī dhaniyāṃ dhana dharyo re, anatahī ḡhūḡhana jāi  
anata kau ḡhūḡhyau na pāiye, tātaiṃ cālyau mūla gavāi
- 10 I cahūṃ disīṃ meli re  
CJ rāti gavāī soi kari, divasa gavāyauṃ ṣāya
- 11 I this line and next antarā not found.
- 12 U hīrā dai sā jananaṃ thā koḡī badalai jāi  
CJ hīrā je hau jananaṃ hau, kauḡī kai badalai jāi rai
- 13 CJ bharī,
- 14 ACJV meli
- 15 H kasauṃbha, MP kasūbha, ACDIJUV patāṃga,
- 16 U bhaṇai
- 17 HV caṃmāra, D camāra, A vicāra, I bicāri, CJMPU bicāra.

### PV 78 Translation

- refrain O load up the caravan of Hari!<sup>1</sup>  
I am a trader in Rām;  
I have found the fortune of the name of Rām,  
thus I trade in Spontaneity (*sahaja*).<sup>2</sup>
- 1 O the passes through the mountains are so many, many,<sup>3</sup>  
and the only ox that I have is useless;  
I have loaded the fortune of the name of Rām,  
so the world has loaded poison.
- 2 O transitory wealth is hoarded in the ground,  
and transitory [fortune] is searched for.  
O but one cannot manage to hold onto the transitory,  
thus one goes having wasted one's capital away!<sup>4</sup>
- 3 O I wasted the night in sleeping,  
and the day I wasted eating.  
O having gained this diamond body,<sup>5</sup>  
It goes in exchange for a cowrie!
- 4 O the company of the pure has become my capital,  
I have gained the priceless cloth,<sup>6</sup>  
O the herdsman has loaded up Spontaneity (*sahaja*),  
and wherever the caravan is there is a fair!<sup>7</sup>
- 5 This world (*samsāra*) is just as impermanent.  
as the colour of a moth,<sup>8</sup>  
O Ramaīyā's colour is permanent madder dye (*majīṭha*),  
O thus say wretched Raidās!<sup>9</sup>

### PV 78 Notes

- 1 *lādeṃ jāi/jāva/jāu/jāṃhu*, vt.2s/p. imp. 'load up!'
- 2 MSS IP: only this line.
- 3 MSS CJ: 'the path through the pass is painful'.
- 4 *antarās* 2 & 3, which are are formulistic *cetāvanī* verses, are also found in the AG in a Nānak pada, AG *gaṛṭ bairāgaṇi, mahalā* 1, 18, p.156-7.
- 5 MSS CJ: 'birth, life' (*janama*), vs. PV MSS: 'body' (*tana*).
- 6 'the priceless cloth', a symbol for the body.
- 7 The meaning here is unclear, perhaps *mela*, '
- 8 MSS HMP: 'saffron' (*kasauṃbha, kasūbha*), cf. AG: *kusūmbha*, other MSS: 'moth' (*paṭaṅga*).
- 9 DHV: 'O thus say Raidās Chamar!'. cf. AG

PV 79 rāga kedāra Text

*prīti sadhāraṇa<sup>1</sup> āva,<sup>2</sup>*

*teja sarūpī sakala siromani akala niraṃjana rāva<sup>3</sup> ||ṭekall*

*pīya saṃgi prema kabahū nahi pāyo,  
kāraṇa kavana bisārī |  
caka kau dhyāṃna dadhi suta sūṃ hota hai,  
tyūṃ tujha thaiṃ maiṃ nyārī ||111*

*bhora gayau mohi ika ṭaga jovata,  
talaphata rajanīṃ jāi |  
pīya bina sejahi kyūṃ suṣi souṃ,  
biraha bithā tana māṃhi ||211*

*duhāgani suhāgani kījai,  
apanaiṃ aṃgi lagāi |  
kahai raidāsa svāṃmīṃ<sup>4</sup> tumhārai bichohaiṃ,  
yeka pala juga samāī<sup>5</sup> ||311*

PV 79 Variants

- |   |    |                                  |
|---|----|----------------------------------|
| 1 | CJ | <i>sudhāraṇa</i>                 |
| 2 | I  | <i>āu</i>                        |
| 3 | J  | <i>rāṃma</i>                     |
| 4 | I  | <i>prabhū</i>                    |
| 5 | M  | <i>eka palaka saṃmi juga jāi</i> |
|   | I  | <i>eka pala juga bhari jāi</i>   |

PV 79 Translation

refrain O come bearing love!<sup>1</sup>  
crest-jewel of the quintessence of brilliance,  
the sole and stainless king.<sup>2</sup>

- 1 I never found love with You my beloved,  
why did You forget me?  
the attention of the partridge (*cakora*),  
is fixed upon the son of the curds;<sup>3</sup>  
and I am separated from You.
- 2 The dawn has come upon me as I watch without blinking,  
[after] the night has passed in restlessness;  
without my beloved,  
how can I sleep contentedly in my bed ?  
With the pain of separation in my body.
- 3 Turn this ill-fated woman into a good wife,  
take me in Your arms;  
Raidās says, Master, being separated from You,  
every instant equals an age.<sup>4</sup>

PV 79 Notes

- 1 MSS CJ: 'Come, and uplift me with Your love!'.  
2 MS J: 'Rām'  
3 'the son of the curds', an epithet of the moon, because  
it was one of the treasures churned from the milk ocean.  
4 MS M: 'every instant [that] passes is equal to an age'  
MS I: 'every instant passes as heavy as an age'

PV rāga kedāra 80

Text

*darasana dījai rāṃma darasana dījai  
darasana dījahau bilamba na kījai ||ṭekall*

*darasana torā jīvana morā,  
bina darasana kyūṃ jīvai ho cakorā ||1111*

*mādhau satagura saba jaga celā,  
iba ke bichure milana duhelā ||211*

*tana dhama jobana jhūṭhī āsā,  
sati sati bhāṣai jamna raidāsā ||311*

PV 80 Translation

refrain Grant me your *darśana* Rām! Grant me your *darśana*!  
Give me your *darśana*! Let there be no delay!

- 1 Your *darśana* is my life,  
without *darśana* how should the partridge (*cakora*) live?
- 2 Mādhava is the Satguru,  
all the [people of the] world are his disciples,  
[but] now we are separated and reunion is hard to attain.
- 3 Body, wealth, and youth are false desires,  
truly, truly, utters the servant Raidās.

PV 81 rāga jaitasārī

Text

saba kucha karata na kahu kachu kaisaiṃ,  
guna bidhi bahata<sup>1</sup> rahata sasi jaisaiṃ ||ṭekall

<sup>2</sup>darapana gagana anīla alepa jasa,  
gaṃdha jaladha<sup>3</sup> pratibiṃba deṣi tasa ||1111

saba ārāmbha akāṃma anehā,  
bidhi naṣeda kīyau anakehā ||211

iṃhiṃ<sup>4</sup> padi kahata sunata nahīṃ āvai,  
kahai raidāsa sukrata<sup>5</sup> ko pāvai re ||311

PV 81 Variants

- |   |     |                  |
|---|-----|------------------|
| 1 | HIP | bahuta           |
| 2 | A   | jaisaiṃ darapana |
| 3 | D   | jalada           |
| 4 | V   | yahu             |
| 5 | V   | mukata           |

### PV 81 Translation

- refrain I do everything [for You]!!  
How can I not say anything?  
I am just like a moon-stone,  
which must drip water when the moon abides.<sup>2</sup>
- 1 Just as mirror, sky, and wind, are untouched,<sup>3</sup>  
by the scents, clouds, and reflections seen in them.<sup>4</sup>
- 2 Everything begins without desire, without love,  
but unspoken rules and restrictions have been made.<sup>5</sup>
- 3 This state,<sup>6</sup> cannot be spoken of or heard of,  
Raidās says, O then one finds auspiciousness (*sukrata*).<sup>7</sup>

### PV 81 Notes

- 1 Or perhaps 'Everything I do [is for You]'.  
2 I.e. Just as the moon-stone, [*guna-bidhi*] must drip water in the presence of the moon, so Raidās cannot remain silent in the presence of God, cf. Saraha's saying, 'The moon-stone must drip water [when touched by the moon's rays]'. Guenther, 1973, p.54.  
3 *alepa*, adj. 'untouched, lit. un-smear'd'. [Skt. *alepaka*]  
4 These are three metaphors (*nyāya*) which describe the nature of the *jīvātma* and *paramātmā*.  
First, just as the reflection seen in a mirror has no existence independent of the object of which it is an image so too the individual spirit has no existence other than as a reflection of the supreme spirit.  
Second, just as clouds are in the sky but do not touch the sky so too the phenomenal world exists within the absolute Brahman but does not influence its nature.  
Third, just as the breeze carries the scents of things on it yet is untainted by the scents so too the supreme spirit carries all things within it yet is untainted by any of them.  
5 The sense of this *antarā* is obscure.  
6 I.e. the state of being like a moon-stone.  
7 MS V: 'O then one finds liberation'.

PV 82 & AG 21

AG 21 rāgu dhanāsarī p.694

Text

*hama sari dīnu daiālu na tuma sari,  
aba patīāru kiā kījai ||  
bacanī tora mora manu mānai,  
jana kau pūranu dījai |||||*

*hau bali bali jāu ramaiā kārane,  
kārana kavana abola || rahāu ||*

*bahuta janama bichure the mādhau,  
ihu janamu tumhāri lekhai ||  
kahi ravidāsa āsa lagi jīvau,  
cira bhaio darasanu dekhe ||2||*

AG 21 Translation

- 1 There is none as wretched as I  
and none as merciful as You,  
now what should be believed in<sup>1</sup>?  
let my mind believe in Your promise,<sup>2</sup>  
let your servant be fulfilled.

refrain

Over and over I offer myself to You Ramaīyā,  
so what is the reason why You will not not speak?

- 2 I was separated from You for many births, Mādhava!<sup>4</sup>  
but this birth is on Your account;  
Ravidās says he lives in hope,  
for it is long since I have had a vision of You.

AG 21 Notes

- 1 M. 'for this what further test is now necessary?'. (TSR,  
p.332)  
2 M. 'May my heart obey Thy words! Fill thy servant  
therewith'. (loc.cit.)  
3 'Ramaia' a diminutive of Rām. (cf. H. *bhaiyā* < *bhāT*)

PV 82 rāga jaitasarī

Text

kārani kauṃna avolo ho nātha,  
mana mai kūḍa lagaṃubī ||ṭekall

hama se dīna dayāla prabhū tuma se,  
yomhī prahari kyom jīje |  
maiṃ jana tora mora tuma sāhiba,  
boli ra poro dīje ||1111

saranāī abhiaṃtari keso,  
prāṃna payāṃna cahūṃṭe |  
guna saba tora mora saba auguna,  
karihaṃ sāca ka jhūṭhe ||211

bahautaka dina bichure bhaye mādhau,  
yaṃ harī janama gavāyo jolaiṃ  
kahi raidāsa āsa lāgau jīva,  
aba na rahau bina bolaiṃ mere rājā ||311

PV 82 Translation

refrain What is the reason You do not speak, O master,  
in my mind there are false associations.

- 1 There is none as wretched as I  
and none as merciful as You Lord,  
I am thus attacked, O how should I live;  
I am Your servant, You are my master,  
O speak and grant me strength.
- 2 I am in Your refuge Keśava!,  
the little bird of my spirit sets out;<sup>1</sup>  
all virtue is Yours, all vices are mine,  
tell me, is this true or false?<sup>2</sup>
- 3 We have been separated for many days, Mādhava,  
thus I have lost, and wasted my life away in error;<sup>3</sup>  
Raidās says he lives in hope,  
O do not keep on without speaking, my king.

PV 82 Notes

This is highly corrupted version of the *pada* found as AG 21.

1 The meaning here is very unclear, perhaps, *prāṃna*,  
'spirit', *payāṃna*, 'sets out' *cahūṃṭe*, a type of small bird, a  
snipe'.

2 For *karihaṃ* read *kahihaṃ* ??.

3 *jolai*, nm.sl. 'error, deception, trickery'. [cf. H. julal



PV 83 rāga dhanāsarī

Text

jayau rāṃma gobyaṃda biṭhala bāsadeva,  
hari biśna baikuṃṭha madhukīṭha bhārī ||  
kṛśna kesau raṣīkesa kaṃvalākaṃta bhagavaṃta,<sup>1</sup>  
trividhi tāpa saṃtāpahārī ||ṭekal

aho deva saṃsāra sāgara gahara gaṃbhīra,  
bhīṃtari bhramata disi bidisi disi kachū na sūjhai ||  
bikala byākula ṣeda praṇavata parama heta,  
grasata mati mohi mārāga na sūjhai ||  
deva ihi ausari āṃna kauṃṇa saṃkā samāṃna,  
deva dīna udharāṇa caraṇa saraṇa terī ||<sup>2</sup>  
nahīṃ āṃna gati bipati kauṃ harana aura,  
śrīpati sunāsī sīṣa saṃbhāla prabhū karahu merī ||||

ahau deva kāṃma kesari kāla bhujāṅga bhāṃmanīṃ bhāla,  
lobha sūkara krodha bārabāranauṃ ||  
garaba gaiṃṇa mahā moha ṭaṭaṇīṃ,  
bikaṭa nikaṭa ahaṃkāra āraṇaṃ ||  
jala manoratha uramīṃ tarala triśanāṃ makara,  
iṃdrī jīva jaṃta māṃhīṃ ||  
saṃmaka<sup>3</sup> byākula nātha sata biṣādika paṃtha,  
deva deva biśrāṃma nāṃhīṃ ||2||

deva sabai asaṃgati mera madhi phūṭā,  
bhera nāṃva navakā baḍai bhāga pāī ||  
bina gura<sup>4</sup> karaṃṇadhāra ḍolai na lāgai tīra,  
biṣai pravāha augāha jāī ||  
deva kiṃhi karuṃ pukāra kahāṃ jāṃṇūṃ kāsyau kahūṃ,  
kā karūṃ anugraha dāsa kī trāsahāri ||  
iṃhi brata māṃni aura avalaṃbaṃna nahīṃ to,  
bina tribidhi nāika<sup>5</sup> murārī ||3||

deva jete kahiyaiṃ aceta tūṃ śrabāṃgī,  
maiṃ na jāṃṇūṃ gyāṃna dhyāṃna terau ||  
satya satya mrida parapana manasā mamala,  
mana kraṃma bacana avara avalaṃbana nahīṃ mere<sup>6</sup> ||  
kaṭhina kali kāla jaṃjāla juga jamanikā,  
gyāṃna bairāga ḍiḍha bhagati nāhī ||  
malina mati raidāsa niṣala sevā abhyāsa,  
prema bina prīti sakala saṃsai nahīṃ jāṃṇī<sup>7</sup> ||4||

PV 83 Variants

- |   |    |  |
|---|----|--|
| 1 | CJ | rāṃma rāghave raṣīkesa prabhū prāṃnapati,  |
| 2 | CJ | deva ihi ausari aura kauna kā kauṃ saraniṃ,<br>dīna udharana hūṃ sarana torī       |
| 3 | CJ | śramata  |
| 4 | CJ | deva bina  |
| 5 | CJ | trīdasa nāika  |
| 6 | CJ | deva sati mati sati prati sati manasā mamala,<br>mana baca krama nahīṃ āṃna moraiṃ |
| 7 | CJ | malina mati raidāsa kaṭhina sevā bhyāsa,<br>prema bina sakala saṃsai na jāṃṇīṃ     |

PV 83 Translation

refrain Victory to Rām, Govinda, Viṭṭhala, Vāsudeva,  
Hari, Viṣṇu, Vaiṣṇava, laden with honey bees!  
Kṛṣṇa, Keśava, Ṛṣikeśa, Kamalākanta,<sup>1</sup> Bhagavaṃta,  
Dispeller of the fever of the threefold afflictions!

1 O God! The ocean of *saṃsāra*, is fathomless and deep,  
in it wandering in all directions, I cannot find my way.  
Deeply distressed by suffering I bow to the supreme Love!  
with my mind caught in delusion, I cannot find the path.  
O God! This time who else has entered into doubt?<sup>2</sup>  
O God! Refuge at Your feet liberates the humble.  
There is no other salvation who else takes disaster away?  
O Śrīpati! Listen to your disciple, Prabhu look after me!

2 O God! Desire is a lion, death is a serpent,  
woman is a bear, greed is a boar, anger is a monster,<sup>3</sup>  
pride is a rhinoceros, great delusion is a lizard,  
terrible and near is the jungle of pride.  
Thirst is the crocodile, desire is water's flowing waves  
in the senses of men and animals.  
Distressed by the pain, Master! of that poisonous path,  
God! O God! There is no rest!

3 O God! Break up all ill-associations within me!  
Let the ship of Your Name be my vessel if it is my fate,  
Without the guru as helmsman,<sup>4</sup>  
one drifts and does not reach the shore,  
in the current of the senses one drifts into deep water.  
O God! On whom may I call?  
Where may I go? To whom may I speak?  
Be merciful, O remover of the suffering of your servants!  
Believing in this vow, there is indeed no other support,  
without Murārī the lord of the three ways.

4 O God! So many are said to be unaware, you are universal,  
I know neither Your wisdom nor Your meditation,  
.....,<sup>5</sup>  
in mind deed and word I have no other supports.  
In this difficult dark age,  
in the net of existence in the stage-set of the world,  
without insight, dispassionateness, firmness in devotion,  
with impure mind *Raidās* practises pure service,  
for without love and affection  
all doubts cannot be dispelled.

PV 83 Notes

- 1 MSS CJ: 'Rām! Rāghava! Ṛṣikeśa! Prabhu! Lord of life!'
- 2 MSS CJ: 'O God! This time who else can give me refuge?'
- 3 Lit. 'water elephant', a mythical aquatic monster.
- 4 MSS CJ: 'Without god as helmsman',
- 5 The meaning here is unclear, perhaps, 'Truly, truly,  
wealth is mind and desire is the bird [that pecks at it]'.??.
- 6 MSS CJ: 'without love all doubts are not dispelled'.

PV 84 rāga dhanāsarī

Text

ahau deva terī amita mahimāṃ mahādeva,  
māyā mana jobana dahana kali kaliṣa rātaṃ ||  
sakala saiṃsau samāṃnaṃ nribāṃṇapada bhuvana,  
nāṃma bighanodha agha pavana pātaṃ ||ṣeka||

ahau deva garga gotama bāṃmadeva bisvāmitra byāsa,  
jamadagini sīṃgī dubāsā mārkaṃdeva vālamīka bhriḡi aṃgarāi ||  
kapila bagedālima suṣamati nyāsā atra aṣybakara,  
gura gajānani agasti pulasti pārāsvara siva vidhātā ||  
subha riṣi civani bāsisṣi,  
jihini jagibali kite vai dhyāṃni rātā ||1||

aho deva dhū aṃbarīṣa prahilādu nāradu,  
bidu duvana akūra pāṃḡava sudāṃṇāṃ bhīṣama ||  
udhava bhabhīṣana caṃdrahāsi,  
bali kali bhagata jugati ||  
jaideva nāṃmā kabīra garaḡa,  
haṃṇavaṃta grisutā śrī paracetā ||  
rukamāṃḡada aṃḡada basadeva devakī,  
aura aḡapita bhagata kahau ketā ||2||

aho deva seṣa sonekādika surati bhāḡavaṃta,  
bhārathī sabrata abrata guṇa draba ḡāhaṃ ||  
tū akala aprachana byāpaka brahamamekarasa,  
sudha cetani pūraṃṇa manīyaṃ ||  
tyū śraguṇa nriguṇa nirāmai nribikāra,  
hari aṃjana niraṃjana bimala aprameva ||  
tū pramātmāṃ tū prakīrati abigati mama bigati  
sucitāṃṇaṃda guṇa gyāṃna grehaṃ ||3||

aho deva pavana pāvaka avani jaladhi jaladharā ||  
tuṃ raṃṇi kāla jaṃma mriti graha byādhi bādhā,  
gaja bujaṃḡa bhūpāla sasi sakrādhi digapāla||  
āgyā anaṃta na mucate mraḡādā abhai vara  
pratāṃgyā duṣṣa tāraṇa caraṇa saraṇa tere ||  
dāsa raidāsa yahu kāla byākūla bhayau,  
trahi trāhi avara ālaṃbana nahīṃ mere ||4||

## PV 84 Translation

### refrain

O God! Your greatness cannot be effaced, O Mahādeva!  
in the fever of *māyā*, mind and youth,  
in the dark night of this *Kaliyuga*;  
entered into every doubt,  
the abode of of the state of nirvana,  
Your Name is liberator from obstruction,  
the purifier of the sins of the sinner.

- 1 O God! Garga, Gautama, Vāmadeva, Viśvāmitra, Vyāsā,  
Yamadagni, Śṛṅgī, Durvāsā, Mārkaṇḍeya, Vālmīki, Bhṛṅgī,  
Aṅgarāi, Kapila, Bagadālīma, Sukhamati, Nyāsā, Atri,  
Aṣṭāvakra, Guru, Ganesha, Agastya, Pulastya, Parāśvara,  
Śiva, Vidhātā, Svayaṃbhu Ṛṣi, Cyavana, Vaśiṣṭha, Jijani,  
Jābāli;  
countless are those who dwelt in absorption [in Viṣṇu].
- 2 O God! Dhruva, Aṃbārīṣa, Prahlāda, Nārada,  
Vidura, Drona, Akrūra, the Pāṇḍavas, Sudāmā, Bhīṣma,  
Uddhava, Vibhīṣaṇa, Candrahāsa, Bali,  
in this dark age [knew the] means of devotion.  
Jaidev, Nāmdev, Kabīr, Garuḍa, Hanuman, Gṛtsamada, Śri  
Paracetā, Rukmaṅgada, Aṅgada, Vasudeva, Devakī,  
how many more countless devotees shall I tell of?
- 3 O God! Śeṣa, Sanaka and his siblings, remembered  
Bhāgavaṃta, Bharṭṛihari, with and without vrata, grasped  
virtue's essence. You are undying, undeceiving,  
omnipresent, the One Brahma essence, You are known as  
supreme pure consciousness. You are *saguṇa* and *nirguṇa*,  
free from *māyā*, without distortion, You are Hari, stain  
and stainless, undefiled, unlimited. You are the supreme  
soul, You are famous, You are the unmanifest, I am  
manifest, You are existence-consciousness-bliss, You are  
the holder of wisdom and virtue.
- 4 O God! [You are] Wind, Fire, Earth, Ocean, Cloud. You are  
War, Time, Birth, Death, Planets, Sickness, Obstacles,  
Elephant, Serpent, King, Moon, Indra etc, Cardinal  
Guardian, Endless order, neither benefactor nor honour,  
the boon of freedom from fear, You promise to save the  
sinner who takes refuge at Your feet,  
The servant Raidās has become distressed by this dark  
age,  
Save me! Save me! There is none other to support me.

### PV 84 Notes

This long *pada* resembles a *bhaktanāmāvalī* (see p. 84). It is largely a list of the devotees of God and attributes of God. For further details of individual figures mentioned in it see the glossary.

PV 85 rāga dhanāsarī

Text

tujhā deva kavalāpatī' saraṇi āyā,  
maṃjhā<sup>2</sup> janama saṃdeha bhrama<sup>3</sup> chedi māyā ||ṭekā||

atira<sup>4</sup> saṃsāra apāra bhau sāgarā,  
tā maiṃ jāṇmaṇa maraṇṇa saṃdeha bhārī ||  
kāṇma bhraṇma krodha bhraṇma lobha bhraṇma moha bhraṇma,  
anaṇṭa<sup>5</sup> bhraṇma chedi mama karisi pārī ||||

paṃca saṃgī mili pīḍiyau prāṇṇiyauṃ,  
jāi na sakaṃ bairāga bhāgā ||  
putra baraga kulā baṃdha te bhārajyā bhaṣai,  
dasaṃ disā siri kāla lāgā ||2||<sup>6</sup>

bhagati cyaṃtaṃ<sup>7</sup> tau moha duṣa byāpai,  
moha cyaṃtaṃ<sup>7</sup> tau terī bhagati jāī ||  
ubhai saṃdeha<sup>8</sup> mohi raiṇṇiṇ dina byāpai,  
dīna dātā karuṃ kauṇṇa upāī ||3||

capala cetyau nahīṃ bahuta duṣa deṣiyau,  
kāṇma basi mohiyau karama phaṃdhā ||  
sakati sanabaṃdha kīyau gyāṇna pada hari līyau,  
hiradai bisarūpa<sup>9</sup> taji bhayau aṃdhā ||4||<sup>10</sup>

parama<sup>11</sup> prakāsa abināsa aghamocanāṃ,  
niraṣi nijarūpa biśrāma pāyā ||  
badaṇṭa<sup>12</sup> raidāsa bairāga pada ciṃtatāṃ,  
jayau jagadīsa gobiṇḍa<sup>13</sup> rāyā<sup>14</sup> ||5||

PV 85 Variants

- 1 CJ tribhuvanapatī jana
- 2 CJ mujhā
- 3 CJ bhṛiti/bhīrati, APV bhrama, DHM brata
- 4 CJ deva atira etc. HP ati
- 5 CJ aneka
- 6 CJ antarās 2 and 3 reversed relative to PV order.
- 7 CJ citavau
- 8 CJ saṃkoca
- 9 HJM nijarūpa, A visvarūpa,
- 10 C caraṇas b and c absent.
- 11 C this antarā absent, J tuma parama etc. IMP prama
- 12 A vadati
- 13 AD baikuṃṭha
- 14 J bhayo jagadīsa triloka rāyā

PV 85 Translation

refrain I have come into your refuge, O God Kamalāpati!<sup>1</sup>  
in this birth,  
destroy the doubt and confusion of *māyā*.

1 Shoreless *samsāra* is the uncrossable ocean of existence;  
in which there is great concern due to birth and death,  
dispelling countless<sup>2</sup> confusions, desire, anger, greed,  
and delusion, get me across [the ocean of existence].

2 The five companions [the senses]  
have met together to torment beings,  
they cannot go unless renunciation drives them out;  
they devour sons, class, family, kinsfolk, and wives,  
in all ten directions death hangs over their heads.

3 If I consider devotion then distress pervades me,  
if I consider delusion, then my devotion to You is lost;  
duality and doubt<sup>3</sup> pervade me by night and day,  
O Benefactor of the meek! What technique should I employ?

4 I am fickle and I have not become aware,  
I have seen much suffering,  
entranced in the sway of desire, in the noose of action.  
I associated with *śakti*,<sup>4</sup> and lost my state of wisdom, in  
my heart I forgot God's universal form and became blind.

5 You are<sup>5</sup> the supreme illumination, the imperishable  
liberator from sin, beholding your innate form<sup>7</sup> I found  
rest.  
Raidās says, contemplating the state of renunciation,  
O victory to the Lord of the world, King Govinda!<sup>6</sup>

PV 85 Notes

- 1 MSS CJ: 'Your servant has come into your refuge,  
O God, the Lord of the three worlds!'
- 2 MSS CJ: 'countless'
- 3 MSS CJ: 'duality and hesitation'
- 4 *śakti*, used here as a synonym for *māyā*.
- 5 MSS J: 'you [are]'; also implied in all variants.
- 6 MSS AD: 'King of Vaikuṅṭha!'

AG 22 Text

*cita simaranu karau naina avilokano  
sravana bānī sujasu pūri rākhau ||  
manu su madhukaru karau carana hirade dharau  
rasana amrita rāma nāma bhākhau ||||*

*merī prīti gobinḍu siu jini ghaṭai ||  
mai tau moli mahangī laī jīa saṭai || rahau ||*

*sādha saṅgati binā bhāu nahīṃ ūpajai  
bhāva binu bhagati nahīṃ hoi terī ||  
kahai ravidāsu ika benatī hari siu  
paija rākhau rājā rāma merī ||2||*

AG 22 Translation

1 I remember [You] in mind, I see [You] with my eyes,<sup>1</sup>  
I fill my ears with your utterances and praises;<sup>2</sup>  
I make my mind a bee,  
and hold Your [lotus] feet in my heart,  
I relish with my tongue the nectar of Your Name Rām.

refrain Let my love for Govinda not decrease!  
I have paid a high price,  
giving my soul in exchange.

2 Without the company of the pure love does not arise,  
and without love there can be no devotion to You;  
Ravidās asks this one petition of You Hari,  
keep your promise to me, O my King Rām.<sup>3</sup>

AG 22 Notes

- 1 M. 'I remember Thee, O God, in my heart; I behold Thee with mine eyes'. (TSR p.332).
- 2 M. 'I fill mine ears with Thy hymns and praises;'.  
M. footnote, translated by some as; 'I fill my ears and my tongue with Thy praises'.
- 3 M. 'preserve my honour, O my sovereign Lord'.

FM 2 Text rāga dhanāsrī fo.152

*merī prīti gopāla syauṃ jini ghaṭai hoṃ  
caranodika aru tula tilaka gopīcamdana  
mālā mahaga lei tana sabai ho ||ṭekall*

*bacana susirana karau naina avalokita,  
śravana guṇa hari kathā pūri rāṣo  
kṛṣṇa caranenu ja manu karaṃ madhukara  
rāma sudhā rasana caṣau ||||*

*saṃta bina bhagati bhuvani nā ūpajai,  
bhāva binā bhagati nahu hoi terī ||  
kahaī ravidāsa jagadīsa syauṃ benatī,  
gura kai bacana kripā karau merī ||2||*

FM 2 Translation

refrain Let my love for Gopāla not decrease!  
[Holy carapa water, tulsi leaves, a tilaka of yellow clay!]  
I have paid a high price  
giving my body in exchange.<sup>2</sup>

1 I remember [You] in mind, I see [You] with my eyes,  
I fill my ears with the virtues of the tales of Hari;  
I make my mind a bee at the [lotus] feet of Kṛṣṇa,  
I relish with my tongue the nectar of Rām.

2 Without the Sants loving devotion cannot arise,  
and without love there can be no devotion to You;  
Raidās says, O Lord of the world, I petition You,  
through the promise of the Guru have mercy on me.

FM 2 Notes

1 This line is unique to the FM version of *pada*. It is either a scribal interpolation or a singer's ecstatic outburst. All the things mentioned in the line are related to ceremonial worship. *caranodika*, nm. 'foot water, ritually sanctified water made by washing the feet of a holy man or the symbol of a deity'. *tulāsil*, 'Tulsi, sacred basil'. *tilaka*, nm. 'forehead marking'. *gopīcamdana*, nm. 'a type of yellow clay used for making *tilakas*'.

2 The text is very corrupt here and almost all the long vowels are omitted or distorted. Without the other versions to follow, it would be incomprehensible.



PV 86 rāga dhanāsarī

Text

merī prīti gopāla<sup>1</sup> sūṃ jini ghaṭai ho  
maiṃ ṣarī<sup>2</sup> mahamgī laī tana saṭai ho ||ṭekall

hiradai sumiraṃṇa karūṃ naiṃna ālokanā,  
śravaṇai hari guṇa kathā pūri rāṣū<sup>3</sup> ||  
mana madhukara karaṃ, caranāṃ cita dharaṃ,<sup>4</sup>  
rāṃma rasāṃṇa rasanāṃ cāṣaṃ<sup>5</sup> |||||

sādha saṃgati bināṃ bhāva nahīṃ<sup>6</sup> ūpajai,  
bhāva bina bhagati kyaṃ hoi terī ||  
baṃdata raidāsa raghunātha<sup>6</sup> suni bīnatī,  
gura parasādi kripā karau merī ||2||

PV 86 Variants

- |   |       |  |
|---|-------|--|
| 1 | CJ    | <i>gopāla</i> jī                                   |
|   | I     | <i>gobyamda</i>                                    |
| 2 | ADV   | as above   |
|   | IP    | <i>moli</i>  |
|   | HM    | <i>mola</i>  |
| 3 | DV    | as above   |
|   | AHIMP | <i>śravanai hari kathā pūri rāṣūṃ</i>              |
|   | CJ    | <i>śravana hari guṇa kathā suṃni pūri rāṣūṃ,</i>   |
| 4 | DV    | <i>rāṃma caraṇāṃ bhajau</i>                        |
|   |       | <i>mana madhukara karau caranāṃ cita dharaṃ,</i>   |
|   | CJ    | <i>rāṃma caraṇāṃ bhajauṃ mana karūṃ madhukara,</i> |
| 5 | CJ    | <i>rāṃma rasa sadā rasana cāṣūṃ      </i>          |
|   | DV    | <i>kṛsana sadā rasa rasana cāṣūṃ</i>               |
| 6 | HMP   | as above   |
|   | A     | <i>kyauṃ</i>                                       |
|   | C     | <i>kyoṃ</i>  |
|   | DIJV  | <i>kyūṃ</i>  |
| 7 | I     | <i>gobyamda</i>                                    |
|   | H     | <i>biśna</i>                                       |
|   | ADPV  | <i>raghunātha</i>                                  |
|   | M     | <i>rāṃma</i>                                       |
|   | CJ    | <i>rājā rāṃma</i>                                  |

## PV 86 Translation

refrain O let my love for Gopāla<sup>1</sup> not decrease!  
I have paid a very high price,<sup>2</sup>  
giving my body in exchange.

1 I remember [You] in mind, I see [You] with my eyes,  
I fill my ears with the virtues of the tales of Hari;<sup>3</sup>  
I make my mind a bee,  
and hold Your [lotus] feet in my heart,  
I relish with my tongue the nectar of Rām.<sup>4</sup>

2 Without the company of the pure, love does not arise,<sup>5</sup>  
without love how could there be devotion for You?  
Raidās says, O Raghunātha<sup>6</sup> listen to my petition!  
Through the grace of the guru have mercy on me.

## PV 86 Notes

- 1 MSS CJ: 'Gopāla jī'.  
MS I: 'Govinda',
- 2 MSS ACJDV: 'I have paid a very high price'.  
MSS HIMP: 'I have bought it for a high price'.
- 3 MSS AHIMP: 'I fill my ears with the utterances of Hari'.  
MSS CDJV: 'I fill my ears with listening to,  
the utterances of the virtue of Hari'.
- 4 MSS CJ: 'I praise the feet of Rām,  
I make my mind a bee,  
I drink the eternal essence of Rām'.  
MSS V: 'I praise the feet of Rām,  
I make my mind a bee,  
I taste with my tongue  
Kṛṣṇa's eternal essence'.
- 5 MSS ACDIJV: 'why should love [bhāva] arise?'
- 6 AG: 'O Hari!'  
MS FM: 'O Jagadisa!'  
MS CJ: 'O King Rām!'  
MSS ADPV: 'O Raghunāth!'  
MS I: 'O Govinda!'  
MS H: 'O Viṣṇu!'  
MS M: 'O Rām!'

Text

*milata piāro prāna nāthu kavana bhagati tai ||  
sādha saṃgati paīī parama gate || rahāu ||*

*maile kapare kahā lau dhovau ||  
āvaigī nīṃda kahā lagu sovau |||||*

*joī joī jorio soī soī phāṭio ||  
jhūṭhe banaji uṭhi hi gaī hāṭio ||2||*

*kahu ravidāsa bhaio jaba lekho ||  
joī joī kīno soī soī dekhio ||3||*

AG 40 Translation

refrain Through which [form of] devotion  
shall I meet my beloved Lord of life?  
Through the company of the pure<sup>1</sup>  
the supreme state is obtained.

- 1 How long can I keep on washing these soiled cloths?  
How long shall I slumber in the sleep to come?
- 2 As soon as I sewed [the cloth] I tore it again,<sup>2</sup>  
and the market in false goods<sup>3</sup> has closed down.
- 3 Say Ravidās! When my account is closed,  
whatever I have done shall all be seen.<sup>4</sup>

AG 40 Notes

- 1 *sādha*, nm. 'the pure'. [Skt *sādhu*- cf.H. *sādhu*]  
M. 'Saints'. (TSR.p.342)
- 2 M. 'The things to which I was attached have all perished.'
- 3 M. 'the shop of spurious traffic'.
- 4 M. 'I shall see whatever I have done recorded to my credit'.

PV 87 rāga dhanāsarī

Text

*kaum̐ṇa bhagati thaim̐<sup>1</sup> rahai pyārau pāṇhum̐naum̐ re |  
ghari ghari deṣyau maim̐ ajaka<sup>2</sup> abhām̐vanaum̐ re ||ṭekal||*

*māilā māilā kāpaḍā<sup>3</sup> kahām̐ laum̐ dhōum̐ |<sup>4</sup>  
āvai āvai nīdaḍī kahām̐ laum̐ soūm̐ ||1111*

*jyūm̐ jyūm̐ joḍaum̐ tyūm̐ tyūm̐ phāṭhai |  
jhūṭhai sai baniṇa ūṭhi gayau hāṭhai ||211*

*kahai raidāsa paryau jaba leṣau |  
joī joī kīyau re soī soī<sup>5</sup> deṣau ||311*

PV 87 Variants

- |   |      |                       |
|---|------|-----------------------|
| 1 | D    | <i>syūm̐</i>          |
| 2 | IP   | <i>adhika</i>         |
| 3 | I    | <i>basatara</i>       |
| 4 | CJIP | <i>kitā ika dhōū</i>  |
|   | D    | <i>ketā eka dhovo</i> |
| 5 | DV   | <i>phiri</i>          |

PV 87 Translation

refrain Through which [kind of] devotion  
can the beloved guest be made to stay?  
In each and every home  
I have seen disease and lack of discernment.<sup>1</sup>

1 How long can I keep on washing these soiled cloths?  
How long can I slumber in sleep that keeps on coming?

2 As soon as I sewed [the cloth] I tore it again,  
and the market in false goods has closed down.

3 Raidās says, when the account is closed,  
whatever I have done shall all be seen.

PV 87 Notes

- 1 MSS IP: 'I have seen great lack of discernment'.

PV 88 & AG 24

AG 24 rāgu jaitasarī p.710

Text

*nātha kachūa na jānau ||  
manu māīā kai hāthi bikānau || rahāu ||*

*tuma kahīata hau jagata gura suāmī ||  
hama kahīata kalijuga ke kāmī ||1111*

*ina paṃcana mero manu ju bigārio ||  
palu palu hari jī te aṃtaru pārio ||211*

*jata dekhau tata dukha kī rāsī ||  
ajaṃṃ na patyāi nigama bhae sākhī ||311*

*gautama nāri umāpati svāmī ||  
sīsu dharani sahasa bhaga gāṃmī ||411*

*ina dūtana khalu badhu kari mārio ||  
baṃo nilāju ajahū nahī hārio ||511*

*kahi ravidāsa kahā kaise kījai ||  
binu raghunātha sarani kā kī ||jai ||611*

### AG 24 Translation

refrain O Master! I know nothing,  
my mind has been sold into the hand of *māyā*.

- 1 You are called,  
the guru and master of the world,  
and I am called,  
a libertine of the *Kaliyuga*.
- 2 The five [senses] which have ruined my mind,  
have each and every moment,  
laid down a separation between me and Hari.
- 3 Wherever I look there is a mass of suffering,  
even today I do not believe,  
that which the Scriptures have born witness to.
- 4 The wife of Gautama and the Lord Umāpati  
the one who bore the head  
and the fornicator with a thousand vaginas.<sup>1</sup>
- 5 These messengers of evil [the senses],  
have bound and beaten me,  
yet even today I am utterly shameless  
and have not defeated [the senses].
- 6 Say, O Ravidās where [shall I go]  
and what shall I do!  
apart from You, Raghunātha,  
with whom may I take refuge?

### AG 24 Notes

1 Two stories are referred to in this *antarā*. The first concerns Indra and Ahalyā. It is said that Indra became enamoured with Ahalyā, the wife of the sage Gautama, and entered into an illicit relationship with her. When the sage Gautama found out that Indra was consorting with his wife, he cursed them both and his curse on Indra was that his body would be covered with a thousand marks like vaginas. (Stutley, 1977, p.7)

The second incident concerns an occasion when Śiva saw that Brahmā was looking lustfully at his own daughter; Śiva was enraged by this and cut off Brahmā's fifth head. However, in retribution for the sin involved in the action of harming Brahmā the head of Brahmā then stuck to Śiva's hand. Because of this he was called *sīsu dharani*, 'the head bearer'. (O'Flaherty, 1976, pp.277-286.)

PV 88 rāga dhanāsari

Text

maiṃ kā jāṃnauṃ deva maiṃ kā jāṃnauṃ deva,  
mana māyā kai hāthi bikāṃnauṃ ||ṭeka||<sup>1</sup>

caṃcala manavā cahuṃ disi dhyāvai,  
pāṃcūṃ yaṃdrī hāthi na āvai<sup>2</sup> ||  
tuma tau āhi jagata gura svāmīṃ,  
hama kahiyata kalijuga ke<sup>3</sup> kāṃmīṃ ||11||

loka beda mere sukrita baḍāī,  
loka līka mo paiṃ taji na jāī ||  
ina mili merau mana ju bigāryau,  
dina dina hari<sup>4</sup> thaiṃ aṃtara pāryau<sup>5</sup> ||2||

sanaka sanandana mahāmuni gyāṃmīṃ,  
suka nārada byāsa ihai ju baṣāṃmīṃ<sup>6</sup> |  
gāvata nigama umāṃpati svāṃmīṃ,  
sesa sahasa muṣi kīrati gāṃmīṃ<sup>7</sup> ||3||

jahāṃ jahāṃ jāṃva tahāṃ duṣa kī ho rāsī,  
jo na patyāī<sup>8</sup> nigama hai sāsī |  
jamadutani hūṃ bahu bidhi māryau,  
taū nilaja ajahūṃ nahi hāryau ||4||

hari pada bimūṣa āsa nahīṃ chūṭai,  
tātaiṃ trisnāṃ dina dina lūṭai |  
bahu bidhi karema kīye bhaṭakāvai  
tumahi dosa hari kauṃna lagāvai ||5||

kevala rāṃma nāṃma nahī līyā,  
saṃtati biṣai svādi<sup>9</sup> cita dīyā,  
kahai<sup>10</sup> raidāsa kahā laga kahīye,  
bina raghunātha<sup>11</sup> bahuta duṣa sahiye ||6||

PV 88 Variants

- 1 HP tuṃma saba jāṃnauṃ deva tuṃma saba jāṃnauṃ deva,  
mana māyā kai hāthi bikāṃnauṃ ||ṭeka||
- 2 DIV thira na rahāī/rahāvai  
CJ tātai janami janami duṣa pāvai
- 3 J meṃ
- 4 IMP harijī
- 5 CJ kahā kahau merī sukrita baḍāī,  
loka līka mopaiṃ taji hū na jāī ||  
ina pāṃcauṃ na merī mana ju bigāryau,  
pala pala harijī syauṃ aṃtara pāryo ||2||
- 6 J ānī
- 7 D grāṃmīṃ
- 8 CJ patyāhu
- 9 ACJ kāji
- 10 A kahi
- 11 HP jaganātha

### PV 88 Translation

refrain O God! What do I know? O God! What do I know?<sup>1</sup>  
My mind has been sold into the hand of *māyā*.

- 1 The fickle mind runs in all four directions,  
the five senses cannot be kept in hand;<sup>2</sup>  
you are the guru and master of the world,  
and I am called a libertine of *Kaliyuga*.
- 2 The world and the Vedas are my praise and merit,<sup>3</sup>  
I cannot leave the way of this world;  
the five [senses] have ruined my mind,  
day by day laid down a separation between me and Hari.<sup>4</sup>
- 3 Sanaka, Sanadana, the great sages, and wise men,  
Śukadeva, Nārada, Vyāsa, they all have said this;  
the scriptures sing of the Lord, master of Umā,  
Śeṣa through his thousand mouths sings his fame.<sup>5</sup>
- 4 Wherever you go there is a mass of suffering,  
if you do not believe then the scriptures bear witness;  
the messengers of death have struck in many ways,  
so shameless one, even today will you not [admit] defeat?
- 5 There is no hope for liberation  
in turning away from Hari's feet  
day by day I am robbed by desires,  
performing *karma* in countless ways makes me wander;  
why should I lay the blame for this on Hari?
- 6 You have not taken the name of Rām alone,  
forever placing your thoughts in poisonous sensuality;<sup>6</sup>  
Raidās says,<sup>7</sup> how long must it be said?  
without Raghunātha<sup>8</sup> much suffering must be endured.

### PV 88 Notes

This *pada* is an enlarged and altered version of AG 24, showing evidence of alteration to the *pada* due to a process of 'chinese whispers' during the process of oral transmission, notably in *antarā* 4.

- 1 MSS HP: 'You know all O God! You know all O God!'
- 2 MSS CJ: 'so suffers in life after life'  
MSS DIV: 'it does not remain stable.'
- 3 MSS CJ: 'what can I say? [What is] praise and merit?'
- 4 MSS CJ: 'each and every moment laid down a separation between me and Hari'.
- 5 PV/CJ *antarā* 4 *carapas* c & d are a version of AG *antarā* 4 in which despite overall similarity in sound the meaning has been totally altered.
- 6 MSS ACJ: 'in works and sensuality'
- 7 MS A; 'Say Raidās!'
- 8 MSS HP: 'without Jagannātha'.



PV 89 rāga dhanāsarī

Text

*trāhi trāhi trāhi trāhi tribhuvana<sup>1</sup> pāṃvana,  
atisai sūla sakala bali jāṃvana<sup>2</sup> ||ṭekall*

*kāṃma krodha laṃpaṭa mana morā,<sup>3</sup>  
kaisaiṃ bhajana<sup>4</sup> karau maiṃ<sup>5</sup> torā ||1111*

*biṣama biṣyādhi bihāṃḍanakārī,<sup>6</sup>  
asarana sarana sarana bhauhārī ||211*

*devadeva darabāri duvārai,  
rāṃma rāṃma<sup>7</sup> raidāsa pukārai ||311*

PV 89 Variants

- |   |      |               |
|---|------|---------------|
| 1 | HIP  | +pati         |
| 2 | CV   | bāvana        |
|   | D    | bāṃvana       |
|   | AJ   | vāvana        |
|   | HIMP | jāṃvana       |
| 3 | J    | mohana        |
| 4 | M    | bhagati       |
| 5 | A    | hari          |
| 6 | ADV  | biṣaṃḍanakārī |
| 7 | CJ   | rāṃma nāṃma   |

PV 89 Translation

refrain Save me! Save me! Save me! Save me!  
Saviour of the three worlds!<sup>1</sup>  
Liberator from all extreme pain,  
I offer myself to You!

1 My mind is greedy for craving and anger,  
how can I sing your praises?<sup>2</sup>

2 Destroyer of dreadful disease,  
the refuge of the refugeless,  
and the refuge which destroys fear.

3 At the gateway of the court of the God of the gods,  
Raidās cries, 'Rām! Rām!'<sup>3</sup>

PV 89 Notes

- 1 MSS HIP: 'O liberating Lord of the the three worlds'.
- 2 MS M: 'How may I practise devotion to You?'.  
MS A: 'How can I sing your praises Hari?'.
- 3 MSS CJ: 'Raidās cries the Name of Rām'.

PV 90 rāga dhanāsarī

Text

*jaṇṇa kauṇ tāri tāri tāri tāri bāpa raṇṇaiyā,<sup>1</sup>  
kaḥhina phaṇḍha paryau paṇca jaṇṇiyā ||ṭekall*

*tuma bina sakala deva<sup>2</sup> muṇni ḍhūṇḍhai,  
kahūṇ na pāyau jama pāsi chuḍaiyā<sup>3</sup> ||1111*

*haṇṇa se dīṇṇa dayāla na tuṇṇa se,<sup>4</sup>  
carana sarana raidāsa saṇṇaiyā ||211*

PV 90 Variants

- 1 CJ *aba mohi tāri tāri more bāpa raṇṇaiyā*
- 2 CJ *āṇṇa deva*
- 3 CJ *kou na kāḥṭai jama pāsi phaṇḍaiyā*
- 4 CJ *guna saba tora mora saba auguna*

PV 90 Translation

**refrain** O Save! O Save! O Save! O Save your servant  
O Father RamaIyā!<sup>1</sup>  
From the harsh noose of the five wretched deaths.<sup>2</sup>

1 Without You all the gods and sages search,<sup>3</sup>  
none has found how release from the noose of death.<sup>4</sup>

2 There is none as wretched as I, none as merciful as You,<sup>5</sup>  
Raidās is absorbed in refuge at your feet.

PV 90 Notes

- 1 MSS CJ: 'Now save me! Save me! My father RamaIyā!'
- 2 *jaṇṇiyā* 'wretched-deaths', the reference to these as five in number suggests that this is a reference either to the five evil passions or the five senses.
- 3 MSS CJ: 'Without You all the other gods search'.
- 4 MSS CJ: 'but none could cut the noose,  
the bond of death.'
- 5 MSS CJ: 'All merits are yours, all faults are mine,'.

PV 91 rāga dhanāsarī Text

*kahi dhau re prahilāda kahā guṇṇa tū paḍhyau,  
hūṇ paḍhyau rāṇṇa kau nāṇva, aura hūṇ kachū na jāṇṇau,  
rāṇṇa nāṇṇa nahi chāḍi, aura dūjau nahīṇ māṇṇauṇ ||  
kahā paḍhau re bāvare,  
aura sakala jaṇṇajāla bhausāgara,  
jaṇṇa loka maiṇ mohi kaṇṇa utārai pāra ||1111*

[Raidās] 'O tell me then Prahlāda  
what was the virtue you studied?'

[Prahāḍal] 'I studied the Name of Rām,  
and knew nothing else,  
I did not abandon Rām's Name,  
and did not believe in any another.'

[Raidās] 'Why did you study O madman?'

[Prahāḍal] '[Because] everything else is entanglement  
in the ocean of existence  
and in the abode of death, who else can ferry  
me across to the far shore?'

*hasta hasta prahilāda tabaiṇ caḍasāra padhāre,  
acarāṇṇa raramkāra sakala saṇbhā te nyāre ||  
nāṇva leta paracau bhayau, maṇṇa upajyau bisavāsa,  
sakala sabhā āṇṇaṇḍa maiṇ, rājā bhayau udāsa ||211*

[Raidās] There was laughter,  
when Prahlāda entered the school,  
his uttering, 'Raṇ Raṇ',  
distinguished him from everyone  
in the assembly;  
for his introduction he spoke the Name,  
belief arose in their minds,  
and all the assembly were overjoyed,  
[only] the king became despondent.

*jaba rājā parajalyau, rosa mana maiṇ ati kīṇṇhaṇṇ,  
mero bairī rāṇṇa sutau, taiṇ cita dhari līṇṇhaṇṇ ||  
yahu paḍhibau tūṇ chāḍi dai, kahyau haṇṇmārau māṇṇniṇ,  
ḷūka ḷūka kari ḍāri haṇṇ, jaba ra suṇṇauṇ hari kāṇṇa ||311*

[Raidās] Then the King became enraged,  
and in his mind became greatly angered,  
[Hiraṇyakaśipul] 'Son you have fixed your mind  
on my enemy Rām,  
abandon this reciting, do as I tell you!  
I shall break [you] into pieces,  
when I hear 'Hari' in my ear.'

*jau barajai sau bāra kahyau terau nahīṇ māṇṇauṇ,  
tajaṇṇ syaṇgha kau sarapa gīdha kai gaṇṇhaṇṇniṇ lāgū ||  
pūraṇa brahma sakala hai jākau yahu bisatāra,  
jākī rāṇṇa sahāi hai tāhi sake ko māri ||411*

[Prahāda] 'Even if you stop me a hundred times,  
 I shall not believe what you say,  
 should I renounce the lion's refuge,  
 to enter the company of the vulture?  
 Everything is the manifestation of  
 the omnipresent Brahma.  
 Can anyone smite him who has the aid of Rām?'

*līnhīṃ sabhā bulāi, kahau dhau kahā bicārau,  
 le deṣau pratīti, jāi giravara taiṃ ḍārau ||  
 sakala sabhā mili, le cale lai gaye saili caḍhāi,  
 paṃṣi hūṃ kī gaṃmi nahīṃ, tahāṃ taiṃ dīyau ḍharakāi ||5||*

[Raidās] He was brought and summoned to the court,  
 [Hiraṇyakaśipu] 'Tell me then what have you decided?  
 I shall take away your faith and see,  
 going to the mountain I shall cast you down.'  
 [Raidās] All the company assembled,  
 and carried him up the mountain.  
 From where even the birds could not fly,  
 they cast him down.

*taba prithamī ādhīna, dīna vhai darasani āī,  
 masataki caraṇa chivāi, līyau hiradā saṃ lāī ||  
 kahā bhagata kaṃ trāsīai, ādi aṃti nahīṃ aua,  
 aba kai sevā cūki hūṃ, mohi tīni loka nahīṃ ṭhaura ||6||*

[Raidās] Then the earth was swayed,  
 she became humble and showed herself,  
 she touched his feet with her forehead,  
 and held him to her heart;  
 [The earth] 'Why should a devotee be afflicted?  
 From first to last there is no other,  
 if this time I were not to serve,  
 then for me there would be no place left  
 in the three worlds.'

*asvara bhayau mati aṃdha, jāi lai pāvaka dīṃhaṃ,  
 aṃgi jvālā parajalī, tahāṃ diḍha āsaṇa kīṃhaṃ ||  
 sakala deva rachyā karaiṃ, tahāṃ pāṃvaka nahīṃ jāi,  
 paḥayau sīta sahāi kau, māṃnaṃ mīṃna makara mai nhāi ||7||*

[Raidās] The minds of the asuras became blind,  
 [Prahāda] was taken and put on a pyre,  
 while flames raged around his body,  
 there he assumed a firm posture;  
 he was protected by all the gods,  
 so none of the fire could reach there,  
 they sent coolness to aid him,  
 so it was as if he were bathing  
 among the fish and crocodiles.

*jāti mai chāṃṭau ḍāri, kachū naṭa nāṭika kīnhaṃ,  
asura bhayau mati mūḍha, jāi lai kūpai dīnhaṃ ||  
sakala sādha raṣyā karai, dhū nārada se sāṣi,  
jāki rāṃma sahāi hai, tāhi kahau lai nāṣi ||8||*

[Raidās] In tormenting him, they cut him up,  
like some conjurors performing their dramas,<sup>1</sup>  
the asuras minds were foolish,  
they took him and cast him down a well,  
he was protected by all the pure (sādha),  
as Dhruva and Nārada have testified,  
how can he be conquered and destroyed,  
who has the aid of Rām?

*nisabāsuri nahīṃ marauṃ, ṣaḍaga bāṃṇā nahīṃ bedhe,  
jala jvālā thaiṃ rahata, jaṃga jodhā nahīṃ jīte ||  
chāyā māyā mriti nahīṃ, nahīṃ dharaniṃ ākāsa,  
mati brahmāṃ kī kā kahūṃ, socata haiṃ triya nātha ||9||*

[Hiraṇyakaśipu] 'I cannot be slain by night or day,  
neither sword nor arrow pierces me,  
I am free from water and fire,  
I cannot be defeated in war or battle;  
My death cannot be in shadow or māyā  
nor on the earth or in the heavens'.

[Raidās comments]

'What can be said of the mind of Brahmā ?  
[what] is the Master of the three [worlds]  
thinking [about, to give such boons?]

*itau graba mati karai, rāṃma hai graba prahārī,  
to sauṃ bala haranāchi, ādi bārā saṃghārī ||  
pūraṇa brahma sakala hai, saba Ṭsani kau Ṭsa,  
mo maiṃ to maiṃ ṣaṣaga ṣambha maiṃ pūri rahyau jagadīsa ||10||*

[Prahādā] 'Do not be so proud!  
Rām is the destroyer of pride,  
Have you any strength O Hiraṇyakaśipu!  
In the beginning he was Vārāha the destroyer<sup>2</sup>  
the omnipresent Brahma is within everything,  
He is the God of all the gods,  
He is in me, he is in you,  
He is in the sword, in the pillar,  
He is the omnipresent Lord of the world.

#### Notes

- 1 The meaning of this *carana* is unclear, perhaps; *jāti mai*, 'in tormenting [him]' *chāṃṭau ḍāri*, '[they] drew him away'.  
2 The meaning of this *carana* is unclear, perhaps; *ādi*, 'in the beginning', *bārā*, '[he was] Vārāha'. [Skt. *vārāha*], *saṃghārī*, 'the destroyer'.

*kara gahi lIyau ṣaṛaga, kopi saṃnmuṃṣa bhayau ṭhāḍhau,  
dusamana karata caṭapaṭI, kahau dhaum rāṃma kahā thau ||  
bāra bāra to saum kahaum, yeha aṃdesau mohi,  
je yahu ṣaṃbhā rāṃma hai, tau kyaum na chuḍāvai tohi ||1111*

[Raidās] Seizing his sword in his hand,  
he angrily stood before him.

[Hiraṇyakaśipu] 'Let my enemies quake!  
Tell me then where is Rām?  
Again and again I say to you,  
this is my doubt,  
if in this pillar Rām is present,  
then why does he not save you?'

*asata bhayau jaba bhāṃṃa, udau rajanī jaba kīṃnhaum,  
adhara ṣaṃbha kī chāṃṃa uṭhāi, jaṃga sthala pīra līnhaum ||  
naṣa kari udara bidāriyau, tilaka dīyau prahilāda,  
sapata dīpa nau ṣaṃḍa maiṃ tīniṃ loka bhayau sāda ||12||*

[Raidās] When the sun had set,  
and the moon rose,  
the shadow lifted from the supporting pillar  
[then Narasimha was revealed and]  
he drew [Hiraṇyakaśipu] onto<sup>1</sup> his lap,  
and tore his stomach apart with his talons  
he marked a [coronation] tilak on Prahlāda.<sup>2</sup>  
and there was delight,  
in all the seven continents,  
of all the nine lands,  
in all the three worlds.

*jahāṃ jahāṃ bhīḍa paḍI bhagātana kī, tahāṃ tahāṃ kārija sāre,  
haṃma se adhama udhāri kīye, nrakana taiṃ nyāre ||  
sura nara gaṇa gaṃdhrapa, raḍhai sāhiba caraṇa nivāsa,  
manasā bācā kraṃmanāṃ, guṃna gāvai raidāsa ||13||*

[Raidās] Wherever disaster befalls devotees,  
there their salvation is accomplished,  
greater sinners than I have been liberated,  
and drawn out from hells;  
gods, men, Gaṇas and Gandharvas,  
remain dwelling at the feet of the master,<sup>4</sup>  
in thought, word and deed,  
Raidās sings of virtue.

#### PV 91 Notes

This is the longest of all the works attributed to Raidās found in the MS used in this study, it is found only in MS M. For further notes on this work see the section on *svāṅga* in Chapter 3. Shorter works on the Prahlāda myth are also found in the *vāṇīs* of other Sants cf. AG Kabīr *rāgu basamtu* 4, 1 for, *pīra*, read, *pari*, ppn. 'on, onto'.  
2 i.e. upon the death of his father Prahlāda became the king.  
3 for *raḍhai* read *rahai*, 'abide'.

PV 92 rāga dhanāsarī

Text

āratī kā<sup>1</sup> le kari jovai, sevaga dāsa<sup>2</sup> acambhā hovai ||ṭekall

bāṃvana kaṃcana<sup>3</sup> dīpa ghaḍāvai,  
jaḍi bairāga driṣṭi na āvai ||1||

koṭi bhāna jākī sobhā rūṇmaiṇi,  
kahā<sup>4</sup> āratī agani ru dhūṇmaiṇi ||2||

paṃca<sup>5</sup> tata<sup>6</sup> aru triguṇṇīṇ māyā,  
jo dīsai so sakala upāyā ||3||

kahai<sup>7</sup> raidāsa maiṇ<sup>8</sup> deṣyā māṇhīṇ,  
sakalahi<sup>9</sup> joti roma saṇmi nāṇhīṇ ||4||

PV 92 Variants

1	H	kyā
2	M	sadā
3	H	aṣyana
4	H	+lai
5	AH	pāṃca
6	J	tatva
7	A	kahi
8	H	maiṇ not present
9	HM	sakala

PV 92 Translation

refrain What have you brought for āratī, what do you see?  
It astonishes your servant and slave!'

- 1 You have made fifty two golden lamps,<sup>2</sup>  
Fool! You have not even glimpsed renunciation!
- 2 The brilliance of His hair is ten million suns;  
how can you perform His āratī with smoke and fire?
- 3 The five elements and the three guṇas of māyā;  
whatever is visible is all His creation.
- 4 Raidās says, I have seen within,  
all your flames cannot equal even a single hair.

PV 92 Notes

- 1 MS M: 'it forever astonishes your servant'
- 2 MS H: 'pure lamps'.

PV 93 rāga dhanāsarī

Text

*saṃta utāraṃ āratī deva siromaṇītai |  
ura aṃtari tahāṃ paisi biṇa rasanāṃ bhaṇiye ||ṭekal||*

*manasā maṇḍira māhi dhūpa dhupātai,  
prema prīti kau māli rāṃma caḍhātai ||1111*

*cahu disi dīvalā bāli jigimigi hoi rahyauai,  
joti joti sami joti joti mili rahyauai ||211*

*tana mana ātma vāri sadā hari gāiye,  
bhaṇata jana raidāsa' tuṃma saraṇāṃiai ||311*

PV 93 Variants

1 I bhaṇau raidāsa

V 93 Translation

refrain

The Sants perform āratī to the Crest jewel of the Gods!  
Entering into the heart there without tongue give praise!

1 In the temple of the mind  
let incense be burnt;  
offer up to Rām,  
the garland of love and affection.

2 Let lamps burn all around,  
let them keep on flickering;  
let flame equal flame,  
let flame merge into flame.

3 Sacrificing body mind and spirit,  
forever sing of Hari;  
the servant Raidās says,<sup>1</sup>  
let me take refuge in You.

PV 93 Notes

1 MS I: 'say Raidās!'



PV 94 rāga dhanāsarī

Text

*jai tūṃ gopālai nahi gaihai,  
tau tūṃ kūṃ duṣa mai duṣa dvaihai,  
suṣa kahāṃ taiṃ paihai ||ṭekall*

*bāṃnauṃ pahari sabai jaga ḍahakyau,  
jhūṭheṃ hī bheṣa banaiṃhai |  
jhūṭhe taiṃ sācau vhai jaihai,  
hari kai sarani jaba aihai ||1111*

*kanarasa sabda sunata nisa bāsura,  
jhūṭhe hīṃ mūṃḍa durehai re |  
jaisaiṃ hīṃna tela biṃna bātī dīpaka,  
jyūṃ bujhi jaihai re ||211*

*je jana rāṃma nāṃma raṃgi rāte,  
aura na raṃga raṃgaihai re |  
kahi raidāsa saṃjhi re mugadha nara,  
prāṃṇa gaye puchaitaihai re ||311*

PV 94 Translation

refrain If you will not sing to Gopāla,  
then you shall be burnt in suffering in suffering,<sup>1</sup>  
where will you find happiness?

- 1 By the forms that everyone wears the world is led astray,  
but the dress that everyone wears is false;  
and the false can only become the truth,  
if you will enter into the refuge of Hari.
- 2 Night and day you listen to beguiling words,  
O fool! You should reject the false;  
or like a lamp lacking oil and without a wick.  
you shall burn out.
- 3 Those men who are dyed in the colour of the Name of Rām,  
cannot be dyed in any other colour;  
Say, O Raidās, realise, O foolish fellow,  
when the life breath has gone, you shall repent.

PV 94 Notes

This *pada* is found only as MS M no.21b.

1 The significance of the ppn. *kūṃ* in this line is unclear  
and the translation is therefore tentative.

pada 95 AG 5 rāgu gaurī pūrābī p.345

Text

*kūpu bhario jaisā dādirā, kachu desu bidesu na būjha ||  
aise merā manu bikhiā bimohiā, kachu ārā pāru na sūjha ||1111*

*sagala bhavana ke nāikā, iku chinu darasu dikhāi jī ||rahāu||*

*malina bhāī mati mādhavā, terī gati lakhī na jāi ||  
karahu kripā bhramu cūkaī, maiṃ sumati dehu samajhāi ||211*

*jogīsara pāvahi nahī, tue guṇa kathanu spāra ||  
prema bhagati kai kāraṇai, kahu ravidāsa camāra ||311*

AG 5 Translation

- 1 Just as frogs in a full well,  
have no awareness of the land about or abroad;<sup>1</sup>  
so too my mind is entranced by sensual enjoyments,  
and I have no consciousness of this shore or the other.<sup>2</sup>

Refrain O Lord of all the world!  
Show me Your vision for an instant!

- 2 My mind has become defiled O Mādhava!  
and Your nature cannot be perceived;  
be merciful, so that delusion shall be dispelled,  
make me understand and give me right thought.
- 3 Even great yogis cannot find the limit,  
of Your virtues which are beyond description;  
but Ravidās Chamar speaks,  
because of his loving devotion to You.<sup>3</sup>

AG 5 Notes

- 1 M.'s footnote. " 'Frog in a well', is applied in Hindustani to an ignorant person". (TSR. p.323).
- 2 ārā pāru, 'this shore/the far shore; existence in saṃsāra and liberation from saṃsāra'.
- 3 M. 'The tanner Rav Das prayeth for Thy love and service'.

pada 96 AG 8 rāgu āsā p.486

Text

saṃtu tujhī tanu saṃgati prāna ||  
satigura giāna jānai saṃta devādeva ||11||

saṃta cī saṃgati saṃta kathā rasu ||  
saṃta prema mājhai dījai devādeva ||rahāu||

saṃta ācaraṇa saṃta co māragu,  
saṃta ca olhaga olhagaṇī ||2||

aura ika māgau bhagati ciṃtāmaṇi ||  
jaṇī lakhāvahu asaṃta pāpī saṇi ||3||

ravidāsu bhanai jo jāṇai so jāṇu ||  
saṃta anaṃtahi aṃtaru nāhī ||4||

### AG 8 Translation

- 1 The Sants are your body,<sup>1</sup>  
their fellowship your life breath;<sup>2</sup>  
through the wisdom of the Satguru  
the Sants know the God of the gods!<sup>3</sup>

Refrain Grant me the fellowship of the Sants,  
the joy of their discourse,  
and the Sants' love [of you], O God of the gods!

- 1 Grant me the conduct of the Sants, the way of the Sants,  
and let me be the servant of the servants of the Sants.<sup>4</sup>
- 3 I beg for one more boon,  
the wish-fulfilling jewel of devotion;  
O never show me the sinners and those who are not Sants.
- 4 Ravidās says, he who knows is wise,  
there is no difference between the Sant and the infinite.

### AG 8 Notes

- 1 *tanu*, nm.sd. 'body'. [Skt. *tanu*] M. 'image'. (TSR.p.325)
- 2 M. 'The company of the saints, who are Thine image, is my life'. In the second clause it is ambiguous whether 'your' or 'my' is intended, however as in the first phrase the Sants are said to be 'your body', so in the second phrase 'your life-breath' is to be inferred.
- 3 M. 'Through the divine knowledge of the guru I recognize the saints as gods of gods'.
- 4 *olhaga olhaganī*; *olhaga*, nm. servant, retainer, (GNG), *oḷagapem* v.i. fig. 'to betake oneself for shelter' (Sirmokadan, 1970).+pres.is. hence, perhaps, '(let me) take the shelter of the servants of the Sants.' However, according to the SGGK the meaning of the phrase *sanṭa ca olhaga olhaganī*, is '(let me be) the servant of the servants of the Sants'. The latter translation has been accepted.

pada 97 AG 11 (=PV [Hardās] rāga āsāvarī 9 )

AG 11 rāgu āsā p.487.

Text

hari hari hari hari hari hare ||  
hari simarata jana gae nisatari tare ||rahāu||

hari ke nāma kabīra ujāgara ||  
janama janama ke kāṭe kāgara |||||

nimata nāmadeu dūdhu pīāiā ||  
tau jaga janama saṃkaṭa nahīṃ āiā ||2||

jana ravidāsa rāma raṃgi rātā ||  
iau gura parasādi naraka nahīṃ jātā ||3||

AG 11 Translation

refrain Recall Hari, Hari, Hari, Hari, Hari, Hari!  
Contemplating Hari the servants are<sup>1</sup> saved.

- 1 Through the name of Hari Kabīr became renowned,  
the papers on [his sins in all] his births were cleared.
- 2 Nāmdev was dutiful<sup>2</sup> and gave milk [to God] to drink,  
he did not return to the affliction of worldly existence.
- 3 The servant Ravidās is steeped in the colour of Rām,  
so through the Guru's grace he is not going to hell.

AG 11 Notes

- 1 M.'s footnote, '*nisatar*, literally—those who ought not to be saved'. (TSR p.326) However; *nisatari*, vt. 'to deliver, save' [Skt *nistārayati*]; cf. Sāhib Singh who glosses the phrase *nisatari tare* as meaning *caṃgī tarhāṃ tara ke*, 'very well saved.' (GGSD vol.III p.775)
- 2 M. derived *nimata* from Skt *niyāmita*, ordained, ruled, regulated by convention. The story referred to is that when Nāmdev was a child his father went on a journey and told his son to offer milk each day to the image of God in the temple. Nāmdev, as an innocent child did not realise that the image could not actually drink the milk, and he pleaded so much with the image, and was so persistent and devoted, that in the end God manifested himself in the image and drank the milk.

PV [Hardās] 9 rāga asāvārī

MSS D Text

hari hari hari hari hari hari hari /  
hari suṃmīrta jana gaye nisatari tari ||ṭekal||

harijī<sup>1</sup> kai nāṃi kabīra ujāgara,  
janama maraṃna ke kāṭe<sup>2</sup> kāgara ||1111

nimati nāṃmdeva ghari paiyāyā,<sup>3</sup>  
bahuri na jonī saṃkuṭi āyā ||211

jaṃna raidāsa rāṃna raṃgi rātā,  
hari prasādi nraki<sup>4</sup> nahīm jātā ||311

dhū<sup>5</sup> suṃṇi sāṣi amara<sup>6</sup> pada aṃje,  
paṣi pralādi<sup>7</sup> pisana saba gaṃje ||411

maṃṇiṃ pratīti<sup>8</sup> prema lyau lāgī,  
raṣi haridāsa rasapa aṃṃarāgī<sup>9</sup> ||511

MS A Variants

- 1 hari,
- 2 cheke,
- 3 payayāyā,
- 4 naraki,
- 5 dhrūṃ,
- 6 aṃmara, 7 pahilāda, 8 paratīti, 9 anarāgī.

PV 9 (Hardās) Translation

refrain Hari Hari, Hari Hari, Hari Hari, Hari Hari,  
contemplating Hari the servants have been saved.

- 1 Through the Name of Hari Kabīr became renowned,  
the papers on his births and deaths were cleared.
- 2 Nāmdev was dutiful and made Him drink in his house.  
so he did not return to the affliction of birth again.
- 3 The servant Raidās is steeped in the colour of Rām,  
and through Hari's grace he is not going to hell.
- 4 Hear the witness of Dhruva who gained an immortal state.  
Prahilāda's supporters who destroyed all their enemies.
- 5 I have faith in my heart and am absorbed in Your love;  
O Hardās, Let your tongue be devoted to chanting!

PV [Hardās] 9

This *pada* is found in the Rajab SAR in the chapter entitled, *bhajana pratāpa kau aṃga*, 'the power of praise'. See also section 3.2.3, p.89.

Text

*māṅī ko putarā, kaise nacatu hai ||  
dekhai dekhai sunai bolai, daurio phiratu hai || rahāu ||*

*jaba kachu pāvai, taba garabu karatu hai ||  
māiā gaī, taba rovanu lagatu hai |||||*

*mana baca krama, rasa kasahi lubhānā ||  
binasi gaiā, jāi kahūṃ samānē ||2||*

*kahi ravidāsa, bājī jagu bhāī ||  
bājīgara sau mohu, prīti bani āī ||3||*

AG 12 Translation

Refrain How it dances, this puppet of clay,  
it looks and looks, listens, speaks,  
and runs aimlessly around.

- 1 When it acquires something, then it acts proudly,  
but when its wealth is gone it starts to weep.
- 2 In mind, word and deed,  
it is captivated by good and bad feelings,  
but when it has perished,  
it enters into somewhere else.<sup>1</sup>
- 3 Ravidās says, Brother! This world is a play,  
through attachment to the puppeteer love succeeds.<sup>2</sup>

AG 12 Notes

- 1 M. 'So when he perisheth he is contained somewhere else.'  
footnote, 'Instead of being absorbed into God's light he  
is born again as an inferior animal.' (TSR.p.327).
- 2 M. 'I have established loving relations with the True  
Actor.' footnote, 'And not with the play.'

pada 99 AG 16 rāgu sorāṭhi p.658

*dulabha janamu puṇṇa phala pāio,  
birathā jāta abibekai ||  
rāje iṃdra samasari griha āsana,  
binu hari bhagati kahahu kiha lekhai |||*

*na bīcārio rājā rāma ko rasu ||  
jiha rasa ana rasa bīsari jāhī || rahāu ||*

*jāni ajāna bhae hama bāvara,  
soca asoca divasa jāhī ||  
iṃdrīṃ sabala nibala bibeka,  
budhī paramāratha paravesa nahīṃ ||2||*

*kahīata āna acarīata ana,  
kachu samajha na parai apara māiā ||  
kahi ravidāsa udāsa dāsa mati,  
parahari kopa karahu jīa daiā ||3||*

AG 16 Translation

1 I have gained this birth, which is hard to obtain,  
as the fruit of merit,  
but through lack of discernment it passes by in vain;  
tell me of what account without devotion for Hari  
would palaces and thrones  
to equal those of King Indra be?

refrain I have not reflected on the *rasa*<sup>1</sup> of King Rām,  
the *rasa* due to which all other *rasas* are forgotten.

2 Knowingly or unknowingly we have become mad,  
in anxiety and impurity,<sup>2</sup> the days pass by;  
our senses<sup>3</sup> are strong and our discernment is weak,  
and our minds cannot comprehend the supreme reality.

3 I say one thing and do another  
and have no insight into unfathomable *māyā*;<sup>4</sup>  
Ravidās says in my heart I am an Udāsa servant,  
abandon Your anger and have mercy on living beings.

#

AG 16 Notes

- 1 M. 'pleasure'. (TSR. p.329).
- 2 M. 'not considered what we ought to have considered'.
- 3 M. 'passions'.
- 4 M. 'worldly love hindereth us from understanding'.  
*apara*, adj. 'uncrossable'. [metrical shortening of *apāra*,  
'uncrossable, unfathomable'].



Text

sukha sāgaru<sup>1</sup> surataru<sup>2</sup> ciṃtāmani,  
kāmadhenu<sup>3</sup> basi jāke<sup>4</sup> ||  
cāri padāratha asaṣa dasā<sup>5</sup> sidhi,  
nava nidhi karatala tāke<sup>6</sup> |||||

hari hari hari na japahi<sup>7</sup> rasanā ||  
avara sabha tiāgī<sup>8</sup> bacana racanā || rahāu ||

nānā khiāna purāna beda bidhi, cautīsa akhara<sup>9</sup> māṅhī<sup>10</sup> ||  
biāsa bicāri kahio paramārthu, rāma nāma sari nāhī ||2||

sahaja samādhi upādhi rahata phuni,<sup>11</sup>  
baṣai<sup>12</sup> bhāgi liva lāgī ||  
kahī ravidāsa pragāsu ridhai dhari,<sup>13</sup>  
janama marana bhai bhāgī ||3

AG 34 Variants

1 sāgara 2 suritaru 3 kāmadhaina 4+ re 5 mahā 6 tākai 7 japasi  
8 chāḍi 9 achara 10 māhī 11 hoi 12 baṣe 13 udāsa dāsa mati

AG 17 & 34 Translation

1 He who has under his sway, the ocean of bliss,  
the tree of heaven, the wish-fulfilling jewel  
and the celestial cow,  
has the four elements, the eighteen<sup>1</sup> *siddhis*,  
and the nine treasures, in the palm of his hand.

refrain O tongue you do not chant Hari Hari Hari!  
Having renounced voicing all other utterances.

2 Diverse epics, Purāṇas, Vedas and codes of conduct,  
are [written] in thirty four letters;<sup>2</sup>  
Vyāsa, having considered, spoke the supreme truth,  
there is nothing to equal the Name of Rām.

3 In Spontaneous Absorption (*sahaja samādhi*)  
there is freedom from limitation,<sup>3</sup>  
through great good fortune  
I am absorbed in contemplation;  
Ravidās says, I have placed the light in my heart,  
and my fear of birth and death has fled.<sup>4</sup>

AG 17 & 34 Notes

- 1 AG 34: 'the eight great perfections (*siddhi*)'.  
AG 17: 'eighteen *siddhis*'. [for M.'s comment on 18  
*siddhis*, see TSR vol.V p.267]
- 2 The number of consonants in the Nagari and some other  
alphabets.
- 3 *upādhi*, nm. 'limitation'. see *pada* 59 note 3. p.277.
- 4 AG 34: 'Ravidās says, in my heart I am an Udāsa servant,  
and my fear of birth and death has fled.'

pada 101 AG 19 rāgu sorāṭhi p.659.

Text

*jala kī bhīti pavana kā thambhā, rakata būṃda kā gārā ||  
hāḍa māsa nāṛī ko piṃjaru, paṃkhī basai bicārā ||1||*

*prānī kiā merā kiā terā ||  
jaise taravara paṃkhi baserā || rahāu ||*

*rākhahu kaṃdha usārahu nīvāṃ ||  
sāṛhe tīni hāṭha terī sīvāṃ ||2||*

*baṃke bāla pāga sira ḍerī ||  
ihu tanu hoigo bhasama kī ḍherī ||3||*

*ūce maṃdara suṃdara nārī ||  
rāma nāma binu bājī hārī ||4||*

*merī jāti kamīnī pāṃti kamīnī, occhā janamu hamārā ||  
tuma saranāgati rājā rāmacanda, kahi ravidāsa camārā ||5||*

AG 19 Translation

1 A wall of water, a pillar of air,  
mortar of blood and semen,<sup>1</sup>  
a skeleton of bones, flesh and veins,  
there the wretched bird dwells.

refrain O creature! What is mine and what is yours?  
[life] is like the bird's roosting [on] a tree.

2 Build walls, lay foundations,  
your measure is only three and a half cubits.<sup>2</sup>

3 Curled hair and a turban set aslant on the head,  
this body will become a heap of dust.

4 Lofty houses and beautiful women,  
without the Name of Rām the game is lost.

5 My caste is low, my lineage is low, base is my birth,  
I seek refuge with you, King Rāmacandra!  
Say, Ravidās the Chamar!

AG 19 Notes

1 *rakata būṃda*, 'blood (=menstrual blood) and drop (=semen)'.  
3 'Three and a half cubits' the traditional measure for a body and hence for a grave.

pada 102 AG 20 rāgu sorāṭhi p.659.

Text

*camaraṭā gāṃṭhi na janaī ||  
logu gaṭhāvai panahī || rahāu ||*

*āra nahīṃ jiha topau ||  
nahīṃ rāmbī ṭhāu ropau |||||*

*loga gaṃṭhi gaṃṭhi kharā bigūcā ||  
hau binu gāṃṭhe jāi pahūcā ||2||*

*ravidāsu japai rāma nāma ||  
mohi jama siu nāhī kāmā ||3||*

AG 20 Translation

refrain

I am a poor Chamar<sup>1</sup> and do not know how to do repairs,<sup>2</sup>  
yet people make me mend their shoes.

1 I have no awl to pierce the holes,  
nor knife to make a patch.

2 People have been utterly ruined by getting fixed,<sup>3</sup>  
I who have never been fixed yet I have arrived.

3 Ravidās chants the Name of Rām,  
I am no more concerned by death.

AG 20 Notes

- 1 *camaraṭā*, nm. 'a poor Chamar'. (GGSD, vol.IV p.787.)
- 2 *gāṃṭhi*, vt.abs. 'to knot together', in the context of cobbling, to fashion or mend shoes.
- 3 M. 'People have been thoughtly ruined by mending shoes'.  
M. footnote, 'the expression *ganthi ganthi* also means to be attached to worldly things.' (TSR.p.332.)

pada 103 AG 23 rāgu dhanāsari p.694

nāmu tero āratī majanu murāre ||  
hari ke nāma binu jhūṭhe sagala pasāre || rahāu ||

nāmu tero āsano nāma tero urasā,  
nāmu terā kesaro le chiṭakāre ||  
nāmu terā aṃbhulā nāmu tero caṃdano,  
ghasi jape nāmu le tujhahi kau cāre ||1111

nāmu tero dīvā nāmu tero bātī ||  
nāmū tero telu le māhi pasāre ||  
nāma tere kī joti lagāī,  
bhaio ujiāro bhavana sagalāre ||211

nāmu tero tāgā nāmu phūla mālā  
bhāra aṅhāraha sagala jūṭhāre ||  
tero kīā tujhahi kīā arapau,  
nāmu terā tūjhī cavara ḡholāre ||311

das aṅhā aṅha saṅhe cāre khāṇī,  
ihai varatapi hai sagala saṅsārai ||  
kahai ravidāsu nāmu tero āratī,  
satināmu hai hari bhoga tuhāre ||

AG 23 Translation

refrain O Murāri! Your Name is my āratī and my ablutions,  
Without the Name of Hari all affectation is false.

- 1 Your Name is the dais,<sup>1</sup> Your Name is the grinding stone,  
Your Name is the saffron I take and sprinkle;  
Your Name is the water, Your Name is the sandalwood  
I grind, by chanting Your Name and take and offer to You.
- 2 Your Name is the lamp, Your Name is the wick,  
Your Name is the oil I take and pour in it;  
Your Name is the flame I light,  
that has illuminated all of the world.
- 3 Your Name is the thread, Your Name is the flower garland,  
and all plant offerings<sup>2</sup> are impure;  
how can I offer to You that which You have made?  
Your Name is the flywhisk (cavara) I wave over You.
- 4 The eighteen, the sixty eight, the four khāṇīs,<sup>3</sup>  
these are the ordinary life of all of the world,  
Ravidās says, Your Name is my āratī,  
and the true Name is Your food offering, O Hari.

AG 23 Notes

- 1 M. 'prayer-mat' (TSR p.333).
- 2 aṅhāraha bhāra, 'all plant life', see note 3, p.283.
- 3 Eighteen generally stands for the number of Purāṇas or sciences and sixty eight for the number of places of pilgrimage. The four khāṇīs are creatures born from water, from air, from eggs, and from heat.

Text

ūce maṃdara sāla rasoī ||  
eku gharī phuni rahanu na hoī ||1||

ihu tanu aisā jaise ghāsa kī ṭāṭī ||  
jali gaio ghāsu rali gaio māṭī || rahāu ||

bhāī baṃdha kuṭamba saherā ||  
oi bhī lāge kāḍhu saverā ||2||

ghara kī nāri urahi tana lāgī ||  
uha tau bhūtu bhūtu kari bhāgī ||3||

kahi ravidāsa sabhai jagu lūṭīā ||  
hama tau eka rāma kahi chūṭīā ||4||

AG 27 Translation

1 Lofty houses, halls and kitchens,  
Even for an instant you cannot stay [there] anymore.

refrain This body is just like a grass screen;  
when the grass has burnt it is merged with the dust.

2 Brothers, kinsmen, family and companions,  
they too begin to say, 'carry him quickly away!'

3 The woman of the house held your body to her breast,  
but [now] cries out 'Ghost! Ghost!' and flees from you.

4 Say Ravidās! All the world has been looted,  
and I alone on the one Rām<sup>2</sup> and was set free.

AG 27 Notes

1 The sense here is, *oi bhī [kahane] lāge*, 'they too begin to say', cf. M. 'Even thy relations, thy family, and thy companions, Set up a cry, "Take him away quickly!"'. (TSR.p.335)

2 If *eka* is used here in the sense of *eka bāra*, 'one time'; then the line might also be translated; 'though I only called out Rām's Name once still I was set free'. From parables such as that of the elephant and the crocodile (see *Bhāgavata Purāṇa, skandha 8*) it is clear that even calling on Rām just once was regarded as sufficient to ensure liberation.

pada 105 AG 28 rāgu bilāvalu p.858

Text

dāridu dekhi sabha ko hasai, aisī dasā hamārī ॥  
asaṣa dasā sidhi karatalai, sabha kripā tumārī ॥॥॥॥

tū jānata maiṃ kichu nahīṃ, bhavakhaṇḍana rāma ॥  
sagala jīa saranāgatī, prabha pūrana kāma ॥ rahāu ॥

jo terī saranāgatā, tina nāhī bhāru ॥  
ūca nica tuma te tare, ālaju saṃsāru ॥२॥

kahī ravidāsa akatha kathā, bahu kāi karījai ॥  
jaisā tū taisā tuhī, kiā upamā dījai ॥३॥

AG 28 Translation

1 Everyone laughs on seeing my poverty,  
such is my state,  
the eighteen perfections<sup>1</sup> are in the palm of my hands,  
all through Your grace.

refrain You know that I am nothing,  
O Rām destroyer of fear!  
All creatures take refuge in You,  
O Lord! Fulfiller of desires!

2 They who take refuge in You,  
bear no burden<sup>2</sup>,  
through You high and low are saved,  
from mundane life<sup>3</sup> in the world.

3 Say Ravidās! It is an untellable tale,  
why should much be said?<sup>4</sup>  
Only You are as You are,  
so what comparison can be given?<sup>5</sup>

AG 28 notes

1 *asaṣa dasā sidhi*, 'the eighteen supernatural powers'.  
Cf. *pada* 100 note 1, p.352.

2 I.e. no burden of sin.

3 *ālaju*, the meaning of this word is not clear.  
perhaps, *ā+laju*, 'without shame' [?] However, according  
to Sāhib Singh the word *nirlaju* is used in the AG for  
'without shame'. (GGSD Vol.VI. p. 343)  
perhaps, *āla+ālaya*, 'home, or the householder stage of  
life'. hence, *ālaju*, 'mundane life'. [?].

4 M. 'Saith Rav Das, why say more regarding the  
Ineffable?'. (TSR. p.336).

5 Cf. *antarā* 3 in PV 21 which resembles this *antarā*.

Text

*jiha kula sādḥū vaisano hoi ||  
barana abarana raṅku nahīṃ Isaru ||  
bimala jāsu jānītai jagi soi || rahāu ||*

*brahamana vaisa sūda aru khatri ||  
ḍoma caṅḍāra malecha mana soi ||  
hoi punīta bhagavaṅta bhajana te,  
āpu tāri tārai kula doi ||||*

*dhaṅni su gāu dhaṅni so ḥhāu,  
dhaṅni punīta kuṅamba sabha loi ||  
jini pīā sāra rasu taje āna rasa,  
hoi rasa magana ḍāre bikhu khoī ||2||*

*paṅḍita sūra chatrapati rājā,  
bhagata barābari auru na koi ||  
jaise puraina pāta rahai jala samīpa,  
bhani ravidāsa janame jagi oi ||3||*

AG 29 Translation

refrain That family in which there is a pure Vaiṣṇavite,  
be it caste or outcaste,<sup>1</sup> destitute, or noble,  
shall have its pure fame renowned in the world.

- 1 One may be Brahman, Vaishya, Shudra, or Kshatriya,  
Doma, Candala, or Malecha;<sup>2</sup>  
but by praising the Lord one becomes pure,  
and saves both oneself and one's family.
- 2 Blessed is that village, blessed is his [birth] place,<sup>3</sup>  
blessed are all the virtuous people of his family;<sup>4</sup>  
he has drunk the essential essence,  
and renounced all other essences,  
and having become absorbed into the essence  
he casts aside all poison.
- 3 Of pandits, warriors, emperors and kings,  
there is no other that can equal a devotee (*bhagata*);  
just like water-lily leaves remaining near the water,<sup>5</sup>  
Say, O Ravidās! So is their life in the world.

AG 29 Notes

- 1 *barana abarana*, 'with colour, without colour; caste and non-caste'. [Skt. *varna*]
- 2 Dom (*ḍoma*), 'an untouchable caste'.  
Candala (*caṅḍala*), 'a synonym for untouchable'.  
Malecha (*malecha*), 'non-Hindus, Muslims, etc.'.
- 3 M.'place [of birth]'. (TSR p.336)
- 4 M.'blest his pure family in all the worlds!'
- 5 M.'s footnote, 'The water lily is supposed to remain dry in the water'.

SAR 22-12 bhajana pratāpa kau aṅga rāga bilāvāla

Text

jā kuli sādha bhāgavata hoī ||  
giniye na abarana barana raṅka dhana |  
bimāla baṅsa māniyeṅba soī ||ṭekā||

brāhmaṇa kṣatrī bāisa sūdra lau ||  
nāri caṅḍāla maleṅcha hoī ||  
ho punīta bhajai bhagavaṅtahi |  
āpa tāri tārai kula doī ||1||

gāṅva ṭhāṅva deśa soī pāṅvana |  
hoī punīta saṅga ke loī ||  
sura paṅḍita niya' pātisāha kabi |  
dāsa barābari āura na koī ||2||

lohi sāra rasa bhagata jñāna phara |  
tajai saṅsāra jāṅni jyūṅ choī ||  
parabanana yāṅna samāṅna rahai nita |<sup>2</sup>  
kahi adhāra jaga maiṅ jana soī ||3||

Conjectural readings

1 read, nripa

2 read, parayanana pāṅta samāṅna rahai nita |

SAR 22-12 Translation

**refrain** For the family in which there is a pure devotee,  
it counts not if it is caste or outcaste,  
destitute or wealthy,  
its shall be considered a pure lineage.

- 1 One may be Brahman, Vaishya, Shudra, or Kshatriya,  
woman, Candala, or Malecha;  
but by praising the Lord one becomes pure,  
and saves both oneself and one's family.
- 2 That village, that [birth] place and that land are holy,  
all the people are virtuous who are their companions;  
Of warriors, pandits, kings, emperors and poets,  
there is no other that can equal a servant (*dāsa*).
- 3 Absorbed in the essential essence,  
the *bhagatas* wisdom blossoms,  
they renounce *saṅsāra* which they know to be like dross;<sup>1</sup>  
[just like] water lily-leaves remaining near the water,<sup>2</sup>  
Say, O Adhār! So are the devotees in the world.

SAR 22-12 Notes

See also section 3-2-4, p.90.

- 1 The translation of this line is tentative, perhaps,  
*tajai*, vt.pres.3p. 'they renounce' *saṅsāra*, '*saṅsāra*'  
*jāṅni*, vi. abs. 'knowing [it]', *jyūṅ*, '[to be] like',  
*choī*, nf. 'dross'. [cf. H. *choī*].
- 2 Translation based on conjectured reading, see variant 2.



pada 107 AG 30 rāgu gomḍa p.875

mukaṃḍa mukaṃḍa japahu saṃsāra ||  
binu mukaṃḍa tanu hoi auhāra ||  
soī mukaṃḍu mukati kā dātā ||  
soī mukaṃḍu hamarā pita mātā ||1111

jīvata mukaṃḍe marata mukaṃḍe ||  
tā ke sevaka kau sadā anaṃḍe || rahāu ||

mukaṃḍa mukaṃḍa hamāre prānaṃ ||  
japī mukaṃḍa masataki nīsānaṃ ||  
seva mukaṃḍa karai bairāgī ||  
soī mukaṃḍa durabala dhanu lādhī ||211

eku mukaṃḍu karai upakāru ||  
hamarā kahā karai saṃsāru ||  
meḥī jāti hūe darabāri ||  
tūhī mukaṃḍa joga jugatāri ||311

upajio giānu hūā pragāsa ||  
karī kripā līne kīḥa dāsa ||  
kahu ravidāsa aba trisanā cūkī ||  
japī mukaṃḍa sevā tāhū kī ||411

AG 30 Translation

1 O people of the world! Chant Mukanda! Mukanda!  
Without Mukanda the body is destroyed;  
that very Mukanda is He who is the giver of liberation,  
Mukanda is He who is my mother and father.

refrain Living for Mukanda, dying for Mukanda,  
his servant is forever blissful

2 O Mukanda! Mukanda! You are my life!  
O chant Mukanda! if this is your fate,<sup>2</sup>  
he who serves Mukanda practises renunciation,  
I am powerless but I have obtained Mukanda as my fortune.

3 Mukanda alone grants his blessings on me,  
what can the world do to me?  
Having wiped away my caste, I have become your courtier.  
only you Mukanda are capable of liberating in this age.<sup>2</sup>

4 Wisdom has arisen, enlightenment has dawned,  
for He has been merciful, and taken a worm as his servant  
Say Ravidās! Now my longings have been satisfied,  
and by chanting Mukanda I perform His service!

AG 30 Notes

- 1 In M.'s translation Mukanda is given as 'Dispenser of salvation'. (TSR p.337).
- 2 M. 'If it has been so recorded on thy forehead, thou shalt repeat His name'.
- 2 M. 'Thou, O God, art able to save the world-'

pada 108 AG 31 rāgu gomḍa p.875

je ohu aṭhasaṭhi tīratha nhāvai ||  
je ohu duādasa silā pūjāvai ||  
je ohu kūpa taṭā devāvai ||  
karai niṃda sabha birathā jāvai |||||

sādha kā niṃdaku kaise tarai ||  
sarapara jānahu naraka hī parai || rahāu ||

je ohu grahana karai kulakheti ||  
arapai nāri sīgāra sameti ||  
sagalī siṃmriti sravanī sunai ||  
kare ninda kavanai nahīm gunai ||2||  
je ohu anika prasāda karāvai ||  
bhūmidāna sobhā maṃḍapi pāvai ||  
apanā bigāri birāṃnā sāmḍhai ||  
karai niṃda bahu jonī hāmḍhai ||3||  
niṃdā kahā karahu saṃsārā ||  
niṃdaka kā paragaṭi pahārā||  
niṃdaku sodhi sādhi bīcāriā ||  
kahu ravidāsa pāpī naraki sidhāriā ||4||

AG 31 Translation

1 Even if one bathes at the sixty eight pilgrimage sites,  
even if one worships the twelve stones,<sup>1</sup>  
even if one makes grants of wells and bathing places;<sup>2</sup>  
still if one practises slander then it all goes in vain.

refrain O how can he who slanders a holy man be saved?  
know that one certainly falls into hell.

2 Even if one observes the eclipses at Kurukshetra,<sup>3</sup>  
and donates a woman together with her decorations;<sup>4</sup>  
even if with one's ears one hears every sacred scripture,  
still if one practises slander then it is of no account.

3 Even if one causes many food offerings to be given,  
and grants gifts of land and elegant pavilions;  
one may neglect oneself and care for others,  
one who practises slander wanders in countless births.

4 O people of the world! Why do you practise slander?  
the deceit of the slanderer is well known;<sup>5</sup>  
I have carefully considered the slanderer,  
Say Ravidās! The sinner has set off for hell.

AG 31 notes

- 1 'the twelve [sacred] stones, i.e. the 12 Śiva lingas.
- 2 M. 'tanks'. footnote, 'tata, here for tarāg, a tank. Others understand the word to mean a margin and translate kūp tata as a well with its surrounding land'. (TSR,p.338)
- 3 It is believed to be auspicious to bathe in the tank at Kurukshetra during solar eclipses .
- 4 Perhaps a reference to the dedication of Devadāsis.
- 5 M. 'The slanderer's character is well known.' (loc.cit.) Sāhib Singh. 'the cheats shop of the slanderer will be exposed'. (GGSD Vol.VI.p.441)

Text

*aisī lāla tujha binu kaunu karai ||  
garība nivāju gusaīā merā, māthai chatra dharai || rahāu ||*

*jā kī choti jagata kau lāgai,  
tā para tuhīṃ ḡharai ||  
nīcahu ūca karai merā gobiṃdu,  
kāhū te na ḡarai |||||*

*nāmadeva kabīru tilocanu,  
sadhanā sainu tarai ||  
kahi ravidāsu sunahu re saṃtahu,  
hari jiu te sabhai sarai ||2||*

AG 33 Translation

refrain O beloved, who besides you acts like this?  
O cherisher of the poor, my Lord of the world,  
who holds a parasol over [my] head.<sup>1</sup>

1 For he whose touch pollutes the world,  
You alone feel compassion;<sup>2</sup>  
He whom my Govinda raises from low on high,  
has no fear of anyone.

2 Nāmdev, Kabīr, Trilocan,  
Sadhanā, Sain, are liberated;<sup>3</sup>  
Ravidās says,<sup>4</sup> listen O Sants!  
Through Hari, O soul, everything succeeds!

AG 33 Notes

- 1 I.e. as a symbol of his protecting grace.
- 2 *ḡharai*, vi.pres.2s.'melt'. The sense of this usage of *ḡharai* is that God's heart melts with compassion on seeing the state of his humble devotees.  
M.'Thou relentest'.(TSR p.339)
- 3 *tarai*,vi.pres.3p.'are liberated'
- 4 In this *bhaṇitā* the name Ravidās in is the sd. and therefore the word *kahi* has been translated as pres.3s.

Dādūdayāla granthāvalī, rāga naṭa nārāṇa p.436

Text

tuma vina aiseṃ kauna karai |  
garīva nivāja gusāṃī merau, māthai mukaṭa dharai ||ṭekal||

nīca ūṃca le karai gusāṃī, ṭāryau hū na ṭarai ||  
hasta kavāṃla kī chāyā rāṣai, kāhū te na ḍarai ||1||

jākī choti jagata kauṃ lāgai, tā pari tūṃhī ḍharai |  
amara āpa le karai gusāṃī, māryau hū na marai ||2||

nāmadeva kavīra julāhā, jana raidāsa tirai |  
dādū vegi vāra nahīṃ lāgai, hari sauṃ savai sarai ||3||

Translation

refrain Who besides you acts like this?  
O cherisher of the poor, my Lord of the world,  
who holds a crown above [my] head.

- 1 [My] Lord of the world raises the low on high,  
they cannot be overthrown  
by those who try to overthrow them  
he whom He holds in the shade of His lotus hand,  
has no fear of anyone.
- 2 For he whose touch pollutes the world,  
You alone feel compassion;  
if the Lord of the world makes them His own  
they are freed from death,  
and they cannot be slain by those who try to slay them.
- 3 Nāmdev, Kabīr the weaver,  
and the servant Raidās are saved;  
Dādū; quickly and without delay,  
through Hari everything succeeds.

Notes

This *pada* from the Dādū vāṇī of the PV MSS is clearly a variant of Ravidās AG 33. It appears to be a later expanded variant, here attributed to Dādū, of a *pada* which was earlier in the Panjab attributed to Ravidās. The common elements are as follows:

in *antarā* 1 *caranās* A & D resemble AG 33.1 C & D

in *antarā* 2 *caranās* A & B resemble AG 33.1 A & B

in *antarā* 3 *caranās* A & D resemble AG 33.2 A & D

The remaining *caranās* are additions by Dādū, see 3.2.5, p.91.

Text

tujhahi sujhamtā kachū nāhi ||  
pahirāvā dekhe ūbhi jāhi ||  
garabavatī kā nāhī ṭhāu ||  
terī garadani ūpari lavai kāu ||1111

tū kāiṃ garabahi bāvalī ||  
jaise bhādaū khūmbarāju, tū tisa te kharī utāvalī || rahāu ||

jaise kuraka nahīṃ pāio bhedu ||  
tani sugamḍha ḡhūḡhai pradesu ||  
apa tana kā jo kare bīcāru,  
tisu nahī jama kaṃkaru kare khuāru||211

putra kalatra kā karahi ahaṃkāru ||  
ṭhākuru lekhā maṃganahāru ||  
pheṛe kā dukhu sahai jīu ||  
pāchai kisahi pukārahi pīu pīu ||311

sādhū kī jau lehi oḡa ||  
tere miṭahi pāpa sabha koṭi koṭi ||  
kahi ravidāsa jo japai nāmu,  
tisu jāti na janamu na joni kāmu ||411

AG 37 Translation

1 You understand nothing,  
you puff up with pride at the sight of [fine] clothes;  
there shall be no place for being proud,<sup>1</sup>  
when crows caw perched upon your neck.

refrain O Mad one! What makes you so proud?  
you are more fleeting than a mushroom in Bhadon,<sup>2</sup>

2 Just as a musk deer who has not found the secret,  
with the scent in its body searches abroad;  
whoever has contemplated his own body,  
will not be disgraced by the messenger of death.

3 Why be proud of son and wife?  
when the Lord will ask for your accounts;  
O soul, you will suffer because of your wrong doing,  
then to whom shall you call out 'Beloved! Beloved!'

4 If you seek the shelter of a holy man,  
then all your myriad of sins will be destroyed;  
Say Ravidās! Whoever chants the Name,  
has no concern with caste, or birth, or life.

AG 37 notes

1 lit. 'for a proud woman'.

2 Mushrooms grow overnight in the month of Bhadon, which is  
in the rainy season, but they wither away just as  
quickly.

pada 111 AG 39 rāgu malāra p.1293 & SAR 22-22

AG 39 Text

hari japata teū janaṃ padama kavalāsapati,  
tāsa samatuli nahīṃ āna koū ||  
eka hī eka aneka hoi bisathario,  
āna re āna bharapūri soū || rahāu ||

jāakai bhāgavatu lekhīai avaru nahī pekhīai,  
tāsa kī jāti āchopa chīpā ||  
biāsa mahi lekhīai sanaka mahi pekhīai,  
nāma kī nāmanā sapata dīpa ||111||

jāakai īdi bakarīdi kula gaūre badhu karahi,  
mānīahi sekha sahīda pīrā||  
jāakai bāpa vaisī karī, pūta aisī sarī,  
tihūre loka parasidha kabīrā ||211||

jāakai kuṭaṃba ke dhedha sabha dhora dḥovaṃta,  
phirahi ajahu baṃnārasī āsa pāsā ||  
ācāra sahita vipra karahi dḥaṃḍauti,  
tina tanai ravidāsa dāsana dāsā ||311||

### AG 39 Translation

refrain Neither the Lord of Lakṣmī or of Kailasa, nor any  
one else is the equal of those who chant Hari.<sup>1</sup>  
He is the One who is manifest in the many,  
O in each and every body, He is omnipresent!<sup>2</sup>

- 1 He who saw God and looked at nothing else,<sup>3</sup>  
by his caste was an untouchable calico-printer (*chīpa*),<sup>4</sup>  
as was seen in Vyāsa, and beheld in Sanaka,  
the name is famous throughout the seven islands.
- 2 He whose family sacrificed cows at Īd and Bakr Īd,  
and believed in Shaikhs Shahīds and Pīrs.  
was the son of such a father, yet he so succeeded,<sup>5</sup>  
that he is renowned throughout the three worlds as Kabīr.
- 3 Even today all of his kinsmen who are Dhedhas<sup>6</sup> cart  
carcasses as they roam around Benares;  
Yet orthodox Brahmans prostrate before their offspring,<sup>7</sup>  
Ravidās the servant of the servants.

### AG 39 Notes

- 1 Cf. Rajasthani version 111.4.
- 2 M. 'recall, recall Him to your thoughts; He filleth  
creation'. (TSR p.341-2) Clearly M. took *āna* to mean  
'recall', [??], however, Sāhib Singh takes *āna* as 'abode,  
body' [Skt *ayana*-], and this interpretation has been  
preferred for the translation here.
- 3 M. 'He in whose house devotion to God and nothing else was  
seen '.
- 4 A reference to Nāmdev who was a calico printer.
- 5 M. 'Kabir, the son of a father who used to do such things,  
so succeeded that he became celebrated in the three  
worlds'.
- 6 See section on the *jāti* of Ravidās in 1.2.2 pp.30-4.
- 7 M. 'Yet strict Brahmans prostrate themselves before their  
offspring'.  
It is of note that Ravidās is the 'offspring' of Brahmans  
only in the context of the Rāmānandī story of the miracle  
at Chittor, where he shows himself to have been a Brahman  
in a past life, by revealing a subtle sacred thread in  
his body. See 1.4.10. p.48.



Text

manā bhajasi re hari caraṇa,  
parama punīti āraṭi haraṇa ||  
aura jaṃjāla saba tajasi loī ||  
veda purāna je koṭi śāstra paḍhai,  
binā bhagavaṃta nahī mukti hoī ||ṭekal||

jina bhajai hari carana jīte cāryūṃ varaṇa,  
jāsa kī jāti achopa chīpa ||  
byāsa maiṃ leṣiye sanaka maiṃ paiṣiye,  
nāṃmāṃ kī nāṃmnāṃ sapata dīpa ||11||

jākai īda bakarīda nata gaū raha badha karai,  
māṃniyeṃ seṣa sahīda pīrā ||  
bāpi vaisī karī pūti aisī dharī,  
nāṃva ṣaṃḍa prasidhi kabīrā ||2||

jākī jāti ke ḍheḍha ḍhora ḍhovata phiraṃ,  
ājahūṃ bānārasī āsa pāsā ||  
ṣaṣa krama sahita bipra ḍaṃḍavata karai,  
praḡaṣa nīsāṃna raidāsa dāsa ||3||

japata je narā caraṇa kavalāpati,  
tāsa samatuli nahīṃ āṃna koī ||  
āpa hai eka aneka vhai bistaryau,  
aṃti hī eka vhai rhaya soī ||4||

dasauṃ disa chāi jasa rahyau bharapūri kari,  
kauna māraga gae ṣoja pāṃṃṃ ||  
dāsa pīpā kahai kaṣina kali kāla maiṃ,  
bhagata bhagavaṃta bhaji pāra pāṃṃṃ ||5||

Notes

1 rāga raṃmagarī in IOL MSS no.A12/1(f) folio 358.

### SAR 22-22 Translation

refrain O mind! Sing the praises of the feet of Hari,  
the supremely sacred vanquishers of distress,  
O people! Having renounced all other snares,  
even if one reads the Vedas, Purāṇas, and ten  
million Śāstras,  
without Bhagavaṃta there is no liberation.

- 1 He who by praising the feet of Hari  
won victory over all four varṇas,  
but whose caste was that of an untouchable Chīpa,  
as is seen in Vyāsa and beheld in Sanaka,  
the fame of your Name pervades the seven continents.
- 2 He who always sacrificed cows at Īd and Bakr Īd,  
and believed in Shaikhs Shahīds and Pīrs,  
was the son of such a father, yet he so succeeded,  
that he is renowned throughout the nine lands<sup>1</sup> as Kabīr.
- 3 Even today the Dhedhas of his *jāti* cart carcasses  
as they roam around Benares;  
Yet orthodox Brahmans<sup>2</sup> prostrated themselves  
before the servant Raidās when he manifested the sign.<sup>3</sup>
- 4 No other men can equal those,  
who chant at the feet of the Lord of Lakṣmī;  
He is the One who is manifest in the many,  
In the end He is the Lord who remains unique.
- 5 Your fame pervades the ten directions  
permanently and totally,  
which path should I travel on in search of You?  
the servant Pīpā says, in this difficult dark age,  
the devotees who praise Bhagavaṃta attain liberation.

### SAR 22-22 Notes

- 1 AG: *tihūre loka*, 'the three worlds'  
SAR: *nāṇva ṣaṃṇa*, 'the nine lands',
- 2 AG: *ācāra sahita*, cf. AG 39.3.  
SAR: *ṣaṣa krama sahita*, 'attached to the six sacred  
duties'.
- 3 *pragaṣa nīsaṃna raidāsa dāsa*, 'the servant Raidās made  
manifest the sign'; a reference related to the  
hagiographic account of the miracles performed by Raidās  
through which the Brahmans were caused to honour him. See  
1.4.10, p.48, and 3.2.6, pp.92-3.

The Sākhīs of Raidās

Text

sākhī 1

AG saloku kabīra 241 p.1377

hari so hīrā chāḍi kai, karahi āna kī āsa |  
te nara dojaka jāḥige, sati bhākhai ravidāsa ||

Rajasthani MSS

hari sā hīrā' chāḍi kari, karai āḥna kī āsa |  
te nara jamapuri jāḥhige,<sup>2</sup> sati bhaḥai raidāsa ||1||

1	IJ	hirā	P	sāhiba
2	P	te prāḥḥīḥ dojagi paḥhai		
	AM	jāisī	V	jāise

sākhī 2

antaragati rācai nahīḥ, bāhari kathai udāsa' |  
te nara narakahi jāḥhige, sati bhāḥai raidāsa ||2||

1	I	bāhari karaiḥ ujāsa		
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sākhī 3

raidāsa kahai jākai hridai rahai raiḥni dina rāma |  
so bhagatā bhagavaḥta' sami kodha na byāpai kāḥma ||3||

1	C	bhagavāḥti	AM	bhagavāḥna
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sākhī 4

jā deḥai ghina upajai naraka kuḥḍa hai bāsa |  
prema bhagati thaiḥ udharai, pragaḥa jana raidāsa ||4||

sākhī 5

raidāsa tūḥ kāḥvachi phalī, tujhai na chīvai koi |  
taiḥ ni ja nāḥva na jāḥniyāḥ, bhalā kavana vidhi hoi ||5||

1	I	kyūḥ racalairā hoi		
	V	kyū ra bhale rā hoi		
	M	bhalā kahā taiḥ hoi		

sākhī 6

raidāsa rāti na soīye, divasa na kariye svāda |  
ahi nisi hari jī suḥmariye,<sup>1</sup> chāḍi sakala prativāda ||6||

1	C	sauḥmariye,	J	sumuriye,	A	śumariye
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## Translations

### sākhī 1

AG

They who renounce a diamond like Hari  
and pin their hopes on others;  
they shall go to hell,  
Ravidās truly tells.

### Rajasthani

They who renounce a diamond like Hari,<sup>1</sup>  
and pin their hopes on others;  
shall go to death's city,<sup>2</sup>  
Raidās truly tells.

---

1 P They who renounce a master like Hari,

2 P are those men who shall go to hell,

### sākhī 2

They who are not inwardly absorbed in love,  
and outwardly speak of detachment,  
shall go to hell,  
Raidās truly tells.

### sākhī 3

Raidās says, he in whose heart  
Rām dwells night and day,  
is the devotee who is the equal of the Lord,  
and neither anger nor desire enter into him.

### sākhī 4

Whatever one sees gives rise to disgust,  
existence is the pit of hell;  
one can only be liberated through loving devotion,  
Raidās the servant has made clear.

### sākhī 5

O Raidās, you are like the Cowage fruit,<sup>1</sup>  
there is no one that will touch you;  
You did not even know your own name,  
so in what way can you be benefited?

---

1 The Cowage plant irritates the skin and cause swelling if touched.

### sākhī 6

O Raidās, do not sleep by night,  
do not waste the day in delight,  
contemplate Hari day and night,  
abandoning every altercation.



CHAPTER 7  
GLOSSARY

7.1 Table of abbreviations used in the glossaries

Languages

Ar.	Arabic
Braj.	Brajbhasha
Guj.	Gujarati
H.	Hindi
K.	Kashmiri
M.	Marathi
P.	Panjabi
Pers.	Persian
Pkt	Prakrit
Skt	Sanskrit
Tur.	Turkish

General

a.	ablative
abs.	absolute
adj.	adjective
adv.	adverb
aux.	auxiliary verb
caus.	causative
cf.	<i>confer</i> , compare
cj.	conjunction
cntr.	contraction
emph.	emphatic
encl.	enclitic
dim.	diminutive
f.	feminine
fut.	future
ger.	gerund
ind.	indeclinable
intj.	interjection
imp.	imperative
la.	locative absolute
neg.	negative
nf.	noun feminine
nm.	noun masculine
num.	number
m.	masculine
onom.	onomatopoeic
p.	plural
pass.	passive
pd.	plural direct
pl.	plural locative
po.	plural oblique
poss.	possibly
pp.	past participle
ppn.	postposition
pr.	pronoun
pre.	prefix

prepn.	preposition
pres.	present
prob.	probably
ptc.	participle
q.v.	quod vide
s.	singular
sd.	singular direct
sl.	singular locative
so.	singular oblique
suf.	suffix
v.	vocative
va.	verbal agent
vc.	verb causative

#### Symbols

*	hypothetical
<	derived from
>	has become
??	doubtful meaning or unknown etymology
√	root
[ ]	etymology
{ }	approximate number of instances

#### Numerals

(in grammatical definitions)

1	first person
2	second person
3	third person

Numerals after words in the Rajasthani glossary refer to the *pada* and *antarā* in which the word occurs in the Rajasthani sequence for the *padas*, and in the AG glossary to the occurrence of the word in the AG sequence.

Numerals prefixed by 'S' in the Rajasthani and AG glossaries refer to words from the *sākhīs* in the *vāṇī*.

Numerals in the etymologies refer to head words in CDIAL

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## 7-2 RAJASTHANI GLOSSARY

a

- aṅka*, nm. 76·1. 'character'. [Skt *aṅka*-]  
*aṅkura*, nm. 64·3. 'sprout, seedling, the arising of thoughts in the mind'. [112 *aṅkūra*-]  
*aṅga*, nm. sd. *aṅga*, 32·3, 68·0, 72·2 sl. *aṅgi*, 15·2, 79·3, 91·7. 'body'. [114 *aṅga*-]  
*aṅgirāi*, nm. 84·1. 'Karna, King of Aṅga'. [Skt *aṅgarāja*-]  
*aṅjana*, nm. 84·3. 'collyrium, kohl'. [170 *aṅjana*-]  
*aṅṇadīṭhem*, adv. 1·1. 'unseen, invisible'. [ana- + 6518 *dr̥ṣṭa*-]  
*aṅta*, nm. sd. *aṅta*, 63·3, sl. *aṅti*, as adv. 19·0, 30·1, 59·0, 59·3, 71·2, 91·6. 'end, limit; in the end'. [Skt *anta*-]  
*aṅtakārī*, nm. 68·2. 'destroyer'. [Skt *antakārin*-]  
*aṅtara*, nm. 15·1, 34·1, 69·2, 70·0, 88·2. 'difference, the inside, the heart'. [Skt *antara*-]  
*aṅtaraka*, adj. 58·3. 'incomprehensible'. [Skt *atarhya*-]  
*aṅtaragati*, nf. 67·1, S2. 'emotion, feeling, sentiment'. [Skt *antaragati*-]  
*aṅtarajāṅṇīm*, nm. 34·2. 'inner guide'. [Skt *antaryāmin*-]  
*aṅtari*, adv. 12·2, 14·0, 37·2, 5·7, 72·3, 7·0, 93·0. 'inside, within'. [Skt *antare*-]  
*aṅtahakarana*, nm. 28·2. 'heart'. [Skt *antaḥkaraṇa*-]  
*aṅdesā*, nm. sd. *aṅdesā*, 35·3, 55·1, 66·3, *aṅdesau*, 91·11, so. *aṅdesa*, 36·1, 41·5, 50·0. 'worry, concern'. [Pers. *andeshal*]  
*aṅdha*, adj. 91·7. *aṅdhā*, 85·4. 'blind'. [385 *andha*-]  
*aṅdhiyāra*, adj. 56·1. *aṅdhiyārā*, 64·4. 'blindness, darkness'. [386 \**andhīkāra*-]  
*aṅbarīṣa*, nm. 84·2. 'Ambarīṣa, a great Vaishnava king of the solar dynasty of Ayodhya'. [Skt *ambarīṣa*-]  
*aṅmṛta*, adj. 68·1. 'nectarlike', nm. *aṅmṛta*, 14·2, 39·2, 43·1. 'the liquor of immortality, nectar'. [Skt *amṛta*-]  
*aṅsa*, nm. 74·2. 'share, part of God'. [2 *aṅśa*-]  
*akatha*, adj. 21·3. 'untellable, indescribable', in phrase *akatha kathā* 'a description of the indescribable, an untellable tale'. [Skt *akathya*-]  
*akaraṅma*, nm. 11·1, 32·2, *akarama*, 19·1, *akraṅma*, 20·4. 'devoid of *karma*; free from *karma*'. [Skt *akarma*-]  
*akala*, adj. 68·1, 79·0, 84·3. 'total, sole, without any separation into constituent elements'. [Skt]  
*akali*, nf. 41·5. 'mind, awareness'. [Ar. 'aql]  
*akāṅma*, adj. 81·2. 'without passion'. [Skt *akāma*-]  
*akāsa*, nm. 11·1. 'sky, heaven'. [Skt *ākāśa*-, = *ākāśa*]  
*akūra*, nm. 84·2. 'Akrūra, prince of the Yādavas and uncle of Kṛṣṇa'. [Skt *akūra*-]  
*akelā*, adj. 33·4, 69·1. 'alone, sole'. [2506 \**ekalla*-]  
*agaṅda*, nm. 84·2. 'Aṅgada, 1, A monkey in Rāma's army 2, one of Lakṣmaṇa's sons'. [Skt *aṅgada*-]  
*agaṅma*, adj. 22·1, *agama*, 42·1, 58·3, 8·1. 'that which is hard to pass through, unpassable, dreadful'. [Skt *agamyā*-]  
*agada*, nm. 74·0. 'medicine, antidote'. [Skt]  
*agani*, nf. 92·2. 'fire'. [Skt *agni*-]  
*agasti*, nm. 84·1. 'Agastya, the name of sage'. [Skt *agastya*-]



*agaṇita*, adv. 84·2. 'uncountable, countless'. [Skt]  
*agocara*, adj. 58·3. 'imperceptible'. [Skt *agocara-*]  
*agyāṃna*, adj. 64·6. 'ignorant, foolish'. [Skt *ajñānin-*]  
*agha*, nm. 84·0, 85·5. 'sin'. [Skt *agha-*]  
*aghamocana*, nm. 72·0. 'liberator from sin'. [Skt *aghamocana-*]  
*acambhai*, nm. 92·0. 'wonder'. [1079 *acchambha-*]  
*acar-*, vi. (inf *acaraṃna*, 91·2). 'to utter', in *acaraṃna*  
*raṃraṃkāra*. [< *ucar-*]  
*aceta*, adj. 44·3, 53·0, 83·4. 'unaware'. [Skt *acetas-*]  
*acyarā*, nm. 70·3. 'conduct'. [= *ācāra-*]  
*achita*, vi. 57·1. pres.ptc. 'is present'. [1031 *ākṣeti*]  
*ajaka*, nf. 87·0. 'disease, an eye disease'. [Skt *ajaka-*]  
*ajahūṃ*, adv. 51·3, 64·6, 68·3, 88·4. 'even today'. [242  
*adya+emph. hūṃ*]  
*ajāṃna*, nm. 46·2. 'unknowing, ignorant'. [= *agyāṃna*]  
*ajāti*, adj. 53·2. 'outcaste'. [Skt *ajāti-*]  
*ajāmela*, nm. 53·3. 'Ajāmila, the name of a sinful Brahman who  
called out to his son, called Nārāyaṇa, on his deathbed, and  
so was saved through the grace of the name of God'. [Skt  
*ajāmila-*]  
*ajībha*, adj. 58·3. 'without tongue'. [Skt *ajihva-*]  
*aṭakā-*, vt. (pres.3s, *atakāvai*, 36·4). 'to obstruct, prevent  
from entering'. [182 \**aṭṭakk-*]  
*aṭaki*, adv. 38·4. 'unmoving'. [179 \**aṭṭ-*]  
*aṭhārā*, num. 63·5. 'eighteen'. [946 *aṣṭādaśa-*]  
*aṇasar-*, vi. 56·0. (pres.1s. *aṇasaraṃ*, 56·0). 'to follow'.  
[Skt *anusarati-*]  
*ati*, adv.& adj. 38·1, 56·0, 58·3, 5·1, 74·1, 91·3. 'very,  
much, extremely'. [Skt]  
*atira*, adj. 85·1. 'shoreless'. [*a + tīra*]  
*atisai*, adj. 89·0. 'many, great, extreme'. [Skt *atisayin-*]  
*atihīṃ*, adv. 31·2. 'extremely, completely'. [*ati + hīṃ*]  
*atīta*, adj. 58·4. 'passed beyond (the world); wholly detached  
(from the world)'; also nm. 'yogi, sannyasi'. [Skt *atīta-*]  
*atra*, nm. 84·1. 'Atri, one of the seven *riṣis*, a son of  
Brahma, the father of Dattātreya, Durāvasā, and Soma'. [Skt  
*atri-*]  
*adriṣṭi*, adj. 30·3. 'invisible'. [Skt *adrṣṭa-*] or nf. 'the  
invisible, the unseen'. [Skt *adrṣṭi-*]  
*adhama*, adj. 47·3, 91·13. 'sinful, base'. [Skt]  
*adhara*, nm. 91·12. 'shelter, cover'. [Skt]  
*adharmā*, nm. 30·3. 'opposite of dharma, unrighteousness,  
immorality, etc. [Skt *adharmā-*]  
*adhāra*, nm. 13·3, 32·4, *adhārā*, 12·3. 'support, mainstay'.  
[Skt *ādharma-*]  
*adhika*, adj. 32·6, 56·0, 66·1, 66·2. 'additional, increased,  
much, great'. [Skt *adhika-*]  
*adhikāṭī*, nf. 21·1. 'abundance'. [< Skt *adhika-*]  
*anaṃta*, adj. 59·0, 84·4, 85·1, *anaṃtaḥ*, 78·2, sv. *anaṃtā*,  
34·0. 'endless, infinite', nm. 'the Infinite One, Viṣṇu'.  
[Skt *ananta-*]  
*anakehā*, adv. 81·2. 'unspoken'. [*ana + keha < kah-*]  
*anata*, adv. 78·2. 'elsewhere'. [401 *anyatra-*]  
*anabhai*, nm. 10·0, 13·2, 14·2, *anabhaḥ*, 7·0. 'direct

experience, mystical experience, mystical knowledge', *anabhai-*  
*pada*, 74.1. 'the state of mystical experience'. [Skt *anubhava-*]  
*anarāgī*, nm. 15.3. 'lover (of God)'. [Skt *anurāgin-*]  
*anātha*, adj. 75.1. 'without a master; omnipotent (of God);  
 having no protector, helpless'. [Skt *anātha-*]  
*anāhada*, adj. 62.3. 'unstruck'. [Skt *anāhata-*]  
*anina*,<sup>1</sup> adj. 15.0. 'unique, not devoted to anyone else', in  
 the phrase *anina bhagati*, 'undivided devotion'. [Skt *ananya-*]  
*anina*,<sup>2</sup> adj. 5.6. 'pertaining to others', in the phrase *āpana*  
*anina*, 'concerning self and other'. [399 *anya-*]  
*anīla*, nm. 81.1. 'wind'. [Skt *anila-*]  
*anugraha*, nm. 83.3. 'mercy, compassion'. [Skt]  
*anubh-*, vi. (pres.ptc. *anubhuta*, 59.2). 'to experience'. [Skt  
*anubhavati*]  
*anūpama*, adj. 58.3, 67.0, 7.0, *anūpa*. 39.0. 'peerless,  
 incomparable; very beautiful'. [Skt *anupama-*]  
*aneka*, adj. {6}. 'many, numerous'. [Skt]  
*anehā*, adj. 81.2. 'without love'. [Skt *asneha-*]  
*apana*, pr. ms. *apanaum*, 55.3, mp. *apane*, 51.2, 79.3, *apanaiṃ*,  
 f. *apaṇīṃ*, 33.2, *apaṇī*, 25.0, *apanīṃ*, 10.1. 'own'. [= *āpaṇa*]  
*apamāraḡa*, nm. 15.1. 'bad path, bad way (of living)'. [Skt  
*apamārga-*]  
*apradhī*, nm. 50.3, 67.3. 'offender'. [Skt *aparādhin-*]  
*apavitra*, adj. 47.1, 47.2. 'unclean, impure'. [Skt *apavitra-*]  
*apasvārtha*, nm. 29.1. 'selfishness'. [H. *apa* + Skt *svārtha-*]  
*apāra*, adj. 22.0, ms. *apāra*, 32.6, 85.1, *apārā*, 22.0.  
 'shoreless, without a further shore'. [Skt *apāra-*]  
*apūji*, adj. 67.0. 'unworshipped, unhonoured'. [Skt *apūjya-*]  
*aprachana*, adj. 84.3. 'unconcealed'. [Skt *apracchanna-*]  
*aprabala*, adj. 74.1. 'powerless'. [Skt *aprabala-*]  
*apremava*, adj. 84.3. 'limitless, boundless'. [Skt *aprameya-*]  
*abaṃdha*, adj. 44.2. 'unbreakable'. [a + *baṃdh-*]  
*aba*, adv. {23}. 'now'. [2527 *evam*]  
*abadha*, nm. 72.3. 'the unbound/liberated'. [Skt *abaddha-*]  
*abarana*,<sup>1</sup> adj. 42.2. 'without colour, colourless; without  
 caste, outcaste'. [Skt *avarṇa-*]  
*abarana*,<sup>2</sup> nm. 11.0. 'indescribable'. [a- + *barana*<sup>2</sup>]  
*abigata*, adj. 75.2, *abigati*, 63.0, 83.4. 'imperceptible,  
 unconditioned, invisible (of God)'. [Skt *avyakta-*]  
*abidyā*, nf. 44.0. 'ignorance'. [Skt *avidyā-*]  
*abināsa*, adj. 85.5, *abināṃsī*, 61.1, *abināsī*, 58.4.  
 'indestructible, imperishable'. [Skt *avinaśin-*]  
*abolai*, adv. 25.1. 'unspeaking?'. [a- + *bola*]  
*abrata*, adj. 84.3. 'without *vrata*, without rules (of God)'.  
 [Skt *avrata-*]  
*abhāṃvanaum*, nf. 87.0. 'lack of discernment, lack of religious  
 observances'. [Skt *abhāvanā-*]  
*abhāḡā*, adj. 21.0. 'ill-fated, unlucky'. [Skt *abhāgya-*]  
*abhiamtara*, adj. 71.0 *abhiamtari*, 82.2. 'within' [Skt  
*abhyantara-*]  
*abhimāna*, nm. 18.3, 32.2, 69.2. 'pride'. [Skt *abhimāna-*]  
*abhimāṃnīṃ*, adj. 7.1. 'proud'. [Skt *abhimānin-*]  
*abheda*, adj. 14.1. 'undifferentiated'. [Skt]  
*abhai*, adj. 84.4. 'without fear'. [Skt *abhaya-*]

*abhyāsa*, nm. 83·4. 'practice'. [Skt *abhyāsa*-]  
*amaḍā-*, vt. (pres.3s. *amaḍāvai*, 64·1). 'to provide for'. [vt. < 572 *ambati*]  
*amāvāsa*, nf. 1·4. 'night of the new moon'. [565 *amāvāsyā*-]  
*amita*, adj. 84·0. 'ineffaceable'. [Skt]  
*amrita*, nm. 19·1. 'nectar'. [Skt *amṛta*-]  
*ayāṇṇāṇ*, adj. 33·4. *ayāṇṇāṇ*, 33·1. 'fool'. [157 *ajānant*-]  
*arcā*, nf. 39·4. 'adoration, worship'. [Skt *arcā*-]  
*araṇḍa*, nm. 43·2. 'the castor oil plant, *Ricinus communis*'. [2517 *eraṇḍa*-]  
*aratha*, nm. 73·3. 'meaning, purpose'. [Skt *artha*-]  
*aradāsa*, nm. 41·9. 'entreaty'. [Pers. '*arž-dāsh*']  
*aradhāi*, adj. 54·2. 'below'. [Skt *adhaḥ*-, cf. *uradhā*]  
*arabiṇḍa*, nm. 40·0. 'lotus'. [Skt *aravinda*-]  
*aru*,<sup>1</sup> cj. 2·1, 16·1, 16·1, 18·1, 18·2, 25·4, 30·3, 39·0, 49·3, 51·1, 64·3, 73·3, 92·3. 'and'. [434 *aparam*]  
*aru*,<sup>2</sup> nm. 2·4. 'enemy, the six passions, *kāma*, *krodha*, *lobha*, *moha*, *mada*, *mātsrya*'. [Skt *ari*-]  
*arohana*, adv. 22·1. 'journeying, riding'. [1334 *ārohaṇa*-]  
*alaṅkrīta*, nf. 59·3, *alaṅkrata*, 57·3. 'ornaments, jewellery'. [Skt *alaṅkrīti*-]  
*alapa*, adj. 68·2. 'little'. [Skt *alpa*-]  
*alepa*, adj. 81·1. 'untouched, unattached'. [Skt *alepa*-]  
*avadhū*, nm. 45·0. 'renunciate, yogi'. [Skt *avadhūta*-]  
*avani*, nf. 84·4. 'earth'. [Skt]  
*avara*, adj. 55·2, 65·2, 83·4, 84·4. 'other, another', pr. 'someone else', cj. 'and'. [434 *apara*-]  
*avalambāṇna*, nm. 19·4, 83·3, *avalambana*, 22·3, 24·3. 83·4. 'support'. [Skt *avalambana*-]  
*avali*, adv. 65·1. 'first'. [Ar. *avval*]  
*avolo*, adv. 82·0. 'unspeaking'. [a + *bola*]  
*aṣ-*, vi. (pres.ptc. *aṣita*, 15·2). 'to speak'. [1041 *ākhyāti*]  
*aṣira*, nm. 76·0. 'character, syllable'. [Skt *akṣara*-]  
*aṣila*, adj. 5·3, 9·3, 11·0, *aṣira*, 58·3. 'indestructible, immutable, imperishable'. [38 *akṣara*-]  
*aṣṭādasa*, num. 67·1. '18'. [Skt *aṣṭādaśa*-]  
*asaṅgati*, nf. 83·3. 'bad-company'. [Skt *asaṅgati*-]  
*asaṅṣyādika*, adv. 37·2. 'innumerable'. [Skt *asaṅkhyādika*-]  
*asa*, adv. 19·2, 20·3, 57·3, 59·1. 'thus'. [Skt *idṛśa*-]  
*asata*, adv. 91·12, *asta*, 58·2. 'setting'. [Skt *asta*-]  
*asamajhisi*, nm. 12·3, 13·3, 34·3. 'confusion, dilemma'. [a + *samajh* + *isi*?]  
*asamāṇṇāṇ*, nm. 63·2. 'sky, heaven'. [Pers. *āsmān*]  
*asarana*, adj. 89·2. 'without refuge'. [Skt *asaraṇa*-]  
*asaha*, adv. 23·1. 'unbearable'. [Skt *asahya*-]  
*asādhi*, adv. 44·1, 74·1. 'impossible, hard to do'. [Skt *asādhya*-]  
*asubha*, adj. 11·1. 'inauspicious'. [Skt *aśubha*-]  
*asura*, nm. 91·8, *asvara*, 91·7. 'Asura, demon'. [Skt]  
*asoca*, adj. 20·3. 'impure'. [a + *soca*]  
*aṣṭābarka*, nm. 84·1. 'Aṣṭāvarka, a sage'. [Skt *aṣṭāvarka*-]  
*asthali*, nm. 15·2. 'place'. [Skt *sthala*-]  
*asthira*, adv. 17·4. 'fixed, permanent'. [Skt *sthira*-]  
*ahaṇ*, nm. 8·1. 'ego'. [Skt *ahaṇ*]

*ahaṅkāra*, nm. 5·1, 83·2, *ahaṅkāra*, 3·2. 'ego, pride, egotism, the sense of I'. [Skt *ahaṅkāra*-]  
*ahalā*, adj. 33·3. 'entire'. [K Skt *akhila*-]  
*ahāra*, nm. 17·2. 'food'. [1544 *āhāra*-]  
*ahi*, pr. 37·1, *ahīṃ*, 61·3. 'this'. [230 *atha*-]  
*ahinisi*, adv. 56. 'day and night'. [*ahirniśam*]  
*aho*, cj. 20·1, 20·2, 20·3, 20·4, 83·1, 84·0, 84·2, 84·3, 84·4.  
*ahau*, 83·2. 'O!'. [Skt *ahol*]

**ā**

*ā*- vi. (abs. *āi*, 20·2, pp. ms. *āiyā*, 41·5, *āyā*, 41·7, 69·3, 73·0, 85·0, *āyau*, 8·0, 8·0, 49·3. mp. *āiye*, 46·1, *āye*, 33·4. f. *āī*, 17·4, 18·0, 91·6. pres.1s *āṃṃ*, 62·2, 62·4, 76·2, pres. 2s. *āvau*, 9·0. pres. 3s. *āvai*, 10·0, 11·3, 38·2, 64·2, 66·1, 81·3, 87·1, 87·1, 88·1, 92·1. pres.3s. *āvā*, (in phrase *kahata na āvā*). 57·3, 61·3. fut.3s. *āsī*, 29·2, in phrase *bhāva bhagati hiradai nahīṃ āsī?*, imp.2s. *āva*, 79·0). 'come, arrive'. [1200 *āpayati*, pp. 1045 *āgata*-]  
*āṇ-*, vt. (abs. *āṇni*, 15·2, pres.3s. *āṇnaiṃ*, 15·1, 69·2). 'bring'. [1174 *ānayati*-]  
*āṅgaṇa*, nm. 73·1. 'courtyard'. [118 *aṅgana*-]  
*āṅṅaiṃ*, adj.59·2. 'other'. [39 *anya*-]  
*āṅṅanda*, nm. 91·2. 'joy, delight, bliss'. [Skt *ānanda*-]  
*āṅṅa*, adj. 15·1, 15·3, 47·1, 56·2, 59·2, 83·1, 83·1, *āṅṅahi*, 67·1, 51. 'other; separated from God'. [39 *anya*-]  
*ākāra*, nm. 1·3. 'form, shape'. [Skt *ākāra*-]  
*ākāsa*, nm. 26·1, 91·9. 'sky, heaven'. [Skt *ākāśa*-]  
*āgaiṃ*, adv. 28·0, 64·4. 'ahead, hereafter'. [68 *agre(ṇa)*]  
*āgyā*, nf. 84·4. 'order, command'. [Skt *ājñā*-]  
*ācāra*, nm. 32·4. 'conduct, right living'. [Skt *ācāra*-]  
*āja*, adv.56·3, *āji*, 73·0. 'today'. [242 *adya*-]  
*āṇa*, nf. 41·4. 'affectation, pride'. [Pers. *ān*]  
*ātama*, nm. 93·3, *ātamāṃ*, 30·0, *ātamā*, 17·4. 'spirit'. [Skt *ātman*-]  
*ātura*, adj. 31·2, 56·0. 'distressed, suffering'. [Skt]  
*ādamma*, nm. 65·1. 'man'. [Ar. *ādām*]  
*ādi*, nm. 19·0, 30·1, 59·3, 91·10, 91·6. 'the beginning' freq. as adv. 'in the beginning'. [Skt]  
*ādū*, adj.35·0. 'original', in phrase *adū baiśnaṃ*, 'original Vaiṣṇavite'. [1152 *ādi*-]  
*ādhiṇa*, adj. 91·6. 'subservient, acquiescent'. [Skt *adhīna*-]  
*āṅṅā*, nm. 58·3. 'bliss, joy'. [Skt *ānanda*-]  
*āpa*, nm. 10·1, 17·3, 26·3, 2·6, 48·2, 4·1, 73·3, 9·2, 9·2. 'self, the self, identity, false sense of self'. adv. or reflexive pr. 'oneself, by oneself, of one's own accord etc.' (also depending on subject, 'myself, yourself, etc.'). [1135 *ātman*-]  
*āpaṇa*, pr. ???. *āpaṇa*, 10·1, 5·4, 5·6, *āpaṇahī*, 27·4. *āpaṇaṃ*, 8·0, *āpā*, 14·2, 16·3, 18·3, 46·1. *āpau*, 17·4, 17·4, 5·7. 'own, one's own' (depending on subject also, my, your, his, their, etc.). [Skt *ātmanaka*-]  
*āpanapau*, nm. 5·4, 10·1. 'ego, pride, sense of self'. [cf. H. *apanapaul*]

*āpahī*, adv. 26·3. 'spontaneously or by one's own accord'; (in phrase *āpahi āpa*). 26·3 see *āpa*.  
*āraṃbha*, nm. 81·2. 'beginning, start'. [Skt *āraṃbha*-]  
*āraṇaṃ*, nm. 83·2. 'forest, jungle'. [Skt *araṇya*-]  
*āratī*, nf. 7·3. 'pain, suffering'. [Skt]  
*āratī*, nf. 92·0, 92·2, 93·0. 'the ceremony of waving lights before a sacred object, image, or person', *āratī utār-*, 'to perform *āratī*'. [1315 *ārārtika*-]  
*ārādh-*, vt. (pres.1s. 51·2. *ārādhyau*). 'to worship, adore'. [Skt *ārādhayati*]  
*ālambana*, nm. 84·4. 'support'. [Skt *alambana*-]  
*ālok-*, vi. (pres.1s. 86·1. *ālokanām*). 'to behold'. [Skt *alokate*]  
*āvāgavana*, nm. 32·0. 'the cycle of reincarnation, transmigration'. [1200 *āpayati* + 4027 *gamana*-]  
*āṣira*, adv. 65·1. 'last'. [Ar. *ākhir*]  
*āṣ-*, vi. (pres.1s. 66·0, *āṣaṃ*). 'to say'. [1041 *ākhyāti*]  
*āsa*, nf. 8·2, 11·5, 17·1, 17·4, 21·1, 37·3, 3·1, 3·3, 3·4, 44·1, 6·3, 70·4, 82·3, 88·5, S1, *āsā*, 3·1, 3·3, 55·4, 68·3, 80·3. 'hope, desire, longing'. [1456 *āsās*-]  
*āsana*, nm. 91·7. 'seat, sitting posture, place where a deity is enthroned'. [1484 *āsana*-]  
*āsirā*, nm. 65·2. 'support', in the phrase *jisakai isaka āsirā nāhī*. [Skt *āsraya*-]  
*āh-*, vs. (pres.3s. 88·1, *āhi*). 'is'. [1031 *ākṣeti*-]

*ī*

*īṃdrī*, nf. 83·2. 'senses, sense organs'. [Skt *indriya*-]  
*ika*, num. 7·1, 20·2, 33·3, 51·3, 66·1, 79·2. 'one, unique'. [2462 \**ekka-*, =*ekal*]  
*ikīsa*, num. 41·1. '21'. [2476 *ekavimsati*-]  
*ita*, adv. 38·5. 'here', in phrase *ita uta* 'everywhere'. [10405 *yatra*-]  
*itarā-*, vi. (pres.3s. *itarāi*, 31·1). 'strut, swagger, be proud of one's own success'. [1566 *itvara*-]  
*itau*, adj. 91·10. 'so much'. [1589 *iyattaka*-]  
*ina*, pr. 38·4, 74·0, 88·2. 'them, these'. [2530 *eṣa*]  
*inahu*, pr. 70·3. 'from these'. [2530 *eṣa*]  
*ini*, pr. 13·0. 'by these'. [2530 *eṣa*]  
*iba*, adv. 10·2, 19·4, 33·3, 51·3, 80·2. 'now'. [2527 *evam*]  
*ilala*, nm. 65·1. 'God', in phrase *ilala ādaṃṃa*. [See text]  
*iṣṭa*, adj. 15·2. 'desired, beloved'. [Skt]  
*isa*, pr. 33·2. 'this'. [2530 *eṣa*]  
*isaka*, nm. 65·2. 'love'. [Ar. *'ishq*]  
*ihām*, pr. 67·2, 77·1. 'these, them'. [2530 *eṣa*]  
*ihiṃ*, pr. 38·3, 44·1. *ihi*, 12·1, 76·1, 77·2, 83·1, *iṃhiṃ*, 8·1, 81·3, 83·3. 'by them, by these'. [2530 *eṣa*]  
*ihe*, pr. 88·3, *ihai*, 5·5, 5·6, 50·0. 'this'. [2530 *eṣa*]

*ī*

*īṃdri*, nf. 17·2. 'senses'. [= *īṃdrī*]  
*īsa*, nm. 91·10. pl. *īsani*, 91·10. 'God'. [Skt *īśa*-]

*u*

*ukīli*, adv. 41·8. 'unravelling, tearing'. [1716 \**utkalyate*]  
*ucar-*, vi. 7·2. (pres.3s. *ucarai*). 'to speak, to utter'. [1641 *uccarati*]

*uḥ-*, vi. (abs. *uḥi*, 87·2). 'to arise'. [1900 \**ut-sthāti*]  
*uḥā-*, vt. (abs. *uḥāi*, 91·12). 'to lift up'. [1903 \**ut-sthāpayati*]  
*uta*, pr. 38·5. 'there'. [see *ita*]  
*utār-*, vt. (pres.3s. *utāraiṃ*, 93·0, *utarai*, 91·1). 'to raise up', in phrase *ārati utārai*, 93·0. [1770 *uttārayati*]  
*udara*, nm. 91·12. 'stomach, belly'. [Skt *udara-*]  
*udava*, nm. 84·2. 'Uddhava, a companion of Kṛṣṇa'. [Skt *uddhava-*]  
*udāsa*, adj. 5·7, 9·4, 32·7, 38·5, 44·4, 91·2, 52, *udāsā*, 4·0. 'dispassionate, unattached to worldly matters, 91·2, 'disconsolate, distressed'. [Skt *udāsa-*]  
*udāsī*, nm. 11·5, 70·1, *udāsā*, 62·4. 'one who maintains an attitude of dispassionateness towards the world'. [Skt *udāsīn-*]  
*udai*, nm. 58·2. *udau*, 91·2. 'arising'. [Skt *udaya-*]  
*udhar-*, vi. (pres.3s. *udhare*, 47·3, *udharai*, 54, pp. *udharamta*, 23·2). 'to be saved, liberated, uplifted'. [2009 *uddharati*]  
*udhār-*, vt. (abs. *udhāri*, 91·13. 'to liberate'. [2009 *uddhārayati*]  
*upagāra*, nm. 12·2. 'aid, help'. [2141 *upakāra-*]  
*upaj-*, vi. (pres.3s. *upajai*, 32·7, 58·2, 54, f.past.p. *upajī*, 57·4, m.past.p. *upajyā*, 1·3, *upajyau*, 1·2, 1·2, 91·2). 'to be created, to be born'. [1814 *utpadyate*]  
*upadesa*, nm. 46·1. 'teaching'. [Skt *upadeśa-*]  
*upanaśada*, nm. 21·3. 'Upaniṣad'. [Skt *upaniṣad-*]  
*upamāṇ*, nf. 21·3. 'simile, comparison'. [Skt *upamā-*]  
*upā-*, vt. (pp. *upāyā*). 'produce, create'. [1814 *utpādayati*]  
*upāi*, nm. 44·2, *upāi*, 19·3, 85·3, *upāva*, 19·4. 'means, practice, technique'. [Skt *upāya-*]  
*upādhi*, nm. 59·3. 'limitation'. [Skt]  
*ubhai*, adj. 85·3. 'both'. nm. 30·2. 'duality'. [Skt *ubhaya-*]  
*ubh-*, vi. (pres.3s. *ubhau*, 54·0). 'to rise, rear up, shy'. [2426 *ūrdhva-*]  
*umāmpati*, nm. 88·3. 'Śiva, the lord of Umā'. [Skt *umā-*]  
*umeda*, nf. 69·3. 'hope, expectation'. [Pers. *ummed*]  
*umedagāra*, nm. 65·0. 'one who waits in hope'. [Pers. *ummed-gār*]  
*ura*, nm. 68·0, 93·1. 'heart'. [Skt *uras-*]  
*urajha-*, vi. (abs. *urajhāi*, 5·1, 5·7). 'be entangled'. [2221 *uparadhyate*]  
*uradha*, adv. 54·2. 'upwards, above'. [Skt *ūradhvam-*, cf. *aradhāi*]  
*uramī*, nf. pl. *uramīṃ*, 83·2. 'wave'. [Skt *ūrmī-*]  
*urmīṃdhari*, nm. 25·2. 'The Earth's Upholder' an epithet of the serpent Śeṣa who supports the world on his hood'. [Skt *urvīdhara-*]  
*uravāra*, nm. 48·0, 48·1. 'near bank, shore'. [810 *avarapāra-*]  
*ulaṭ-* vi. (abs. *ulaṭi*, 2·2, 2·6, 16·3, pp.fsd. *ulaṭī*, 62·3). 'to invert, reverse'. [2368 *ullaṭyate*]  
*usa*, pr. 36·5. 'that, him'. [972 *asau*]  
*usana*, nm. 11·2. 'heat'. [Skt *uṣṇa-*]

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ū

*ūṃca*, adj. 43·2. 'high, lofty'. [1634 *ucca*-]  
*ūṃjā*, adv. 36·0. 'there'. [1605 *iha*-]  
*ūdhar-*, vi. (inf. *ūdharāṇa*, 83·1). 'be liberated'. [= *udhar*-]  
*ūpaj-*, vi. (pres. 3s. *ūpajai*, 86·1). 'be created'. [= *upaj*-]  
*ūpari*, adv. 64·2, 64·4, *ūparaiṃ*, 47·2. 'above', also ppn. 'on, upon'. [2333 \**uppari*]  
*ūpalī*, adj. 31·0. 'outward, false'. [2333 \**uppari*]  
*ūramāṃ*, nf. 5·1. 'wave'. [Skt *ūrmī*-]

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e

*e*, pr. {4}. 'this'. [2530 *eṣa*, =*ai*]  
*eka*, num. {10}, sl. *ekai*, 39·2, 59·3, emph. *ekau*, 56·3. 'one'.  
[= *ika/aika*]

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ai

*ai*, pr. {6}. 'this'. [= *e*]  
*aika*, num. {8} *aika-hi*, 11·5. 'one', *aika-rasa*, nm. 30·1. 'The One essence, the essence of the One'. [= *ika/eka*]  
*aikameka*, nm. 30·3. 'intimate union, the state of the complete dissolution of self in *samādhi*'. [H. *ekameka*, < ??]  
*aikādasa*, nf. 70·5. 'the eleventh day of the lunar fortnight'. [Skt *ekādaśī*-]  
*aisā*, adj. {5} *aisī* {7}, *aise* {2}, *aisaiṃ* {3}, *aisai* {2}, *aisau*, {1}. 'such, like this, in this way'. [1611 *īdṛśa*-]  
*ai-*, vi. (fut.3s. *aihai*, 94·1). 'come', stem for future tense of *ā*-. [see *ā*-]

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au

*aughāṭa*, adj. 78·1. 'hard to pass through, difficult to get thought, dangerous, perilous'. [ava+ 4414 *ghaṭṭa*-1]  
*aurana*, adj. 73·3. *aurana*, 46·1. 'others'. [= *avara/aru*<sup>2</sup>]  
*aumḍhai*, adj. 31·2. 'deep'. [2402 *ūṇḍa*-]  
*augana*, nm. 86·2. *auguṇṇa*, 33·2, *auguna*, 12·2. 'defect, fault'. [Skt *avaguṇa*-]  
*augāha*. adj. 83·3. 'fathomless, deep'. [Skt *avagāḍha*-]  
*autāra*. nm. 44·3, *autārā*, 22·3. 'birth, incarnation'. [Skt *avatāra*-]  
*aura*,<sup>1</sup> cj. {18}. 'and'. [= *aru*<sup>1</sup>]  
*aura*,<sup>2</sup> adj. *aura-hī*, 27·5, *aurai*, 25·3, 74·0. 'other', also as pr. 'others'. [= *avara*]  
*ausari*, nm. 83·1. 'opportunity, occasion'. [Skt *avasara*-]  
*ausāṃṇa*, nm. 19·0, 30·1. 'end'. [860 *avasāna*-]

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ka

*kaṃkaṇa*, nm. 52·1. 'bracelet'. [2597 *kaṅkaṇa*-]  
*kaṃcana*, nm. 14·1, 92·1. 'gold'. [3013 *kāñcana*-]  
*kaṃṭhi*, nm. 68·1. 'throat'. [2680 *kaṅṭha*-]  
*kaṃṇa*, nm. 60·0. 'grain of corn'. [2661 *kaṇa*-]  
*kaṃṭa*, nm. 83·0. 'husband'. [3029 *kānta*-]  
*kaṇaka*, nm. 32·5. (*kanaka*, 19·3, 34·1, 56·1, 57·3, 58·1, 59·3). 'gold'. [Skt *kanaka*-]  
*kamp-*, vi. (inf. *kaṃpaṇa*, 33·4, pp. *kampī*, 33·3). 'to tremble'. [2767 *kampat*]

*kaṃvana*, pr. 70·2. (*kavana*, {9}). 'who? which?'. [2575 *kaḥ punar*]  
*kaṃvalā*, nm. 83·0. 'lotus, Kamalā, name of the goddess as consort of Viṣṇu'. [Skt *kamalā*]  
*kaṃvalāpatī*, nm. 85·0. 'Lord of Kamalā, an epithet of Viṣṇu'. [Skt *kamalāpati*-]  
*ka*, adv. 82·2. 'or' in phrase *sāca ka jhūṭha*, true or false?'. [*kyā*]  
*kachu*, pr. 57·3, 81·0. (*kachū*, {26}). 'something, *kachū nāhi*, nothing'. [3144 *kiṃcid*, =*kāī*]  
*kaja*, adj. 41·9. 'crooked'. [Pers. *kaj*]  
*kaḥ-*, vi. (pres. 3s. *kaḥai*, 61·4). 'to be cut'. [vi. < *kāḥ-*]  
*kaḥina*, adv. 19·4, 24·1, 83·4, 90·0. 'hard, difficult'. [Skt *kaḥina*-]  
*katahūṃ*, adv. 9·3. 'anywhere, *katahūṃ na*, 'nowhere'. [*10405 yatra*']  
*katāra*, nf. 74·2. 'line, a single file'. [Ar. *qaṭār*]  
*kateba*, nf. 4·4, 26·2, 27·1, 41·0. 'book, sacred text, semitic sacred scripture'. [Ar. *kitāb*]  
*kath-*, vt. (pres. 3s. *kathai*, 17·1, 42·2, S2). 'to say, tell, speak of'. [Skt *kathayatī*]  
*kathāṃ*, nf. 70·3. 'description'. [2702 *kathana*-]  
*kathā*, nf. 21·3, 53·1, 73·3, 86·1. 'tale, description'. [Skt]  
*kade*, adv. 13·1. 'ever, *kade na*, never'. [*10405 yatra*']  
*kanarasa*, nm. 94·2. 'delightful sound'. [*Skt \*karṇarasa*-]  
*kanikā*, 67·1. nf. 'fragment', poss. as adv. in phrase *tāthaiṃ dhyāṃna kanikā re*, 'O through that concentration becomes scattered'. [Skt *kaṇikā*-]  
*kapaḍā*, nm. 87·1. 'cloth'. [2871 *karpaṭa*-]  
*kapila*, nm. 84·1. 'an ancient sage'. [Skt]  
*kabahūṃ*, adv. 8·1, 20·2, 58·2, (*kabahū*, 79·1). 'sometime, *kabahū na*, never'. [*aba*]  
*kabīra*, nm. 84·2. 'Kabīr'. [Ar. *kabīr*]  
*kamadila*, adj. 41·6. (*kamadilāṃ*, 35·2). 'base hearted, mean, miserly'. [Pers. *kam-dill*]  
*kamāṃṇa*, nf. 33·2. 'bow'. [Pers. *kamān*]  
*kami*, adj. 65·3. 'wretched'. [Pers. *kamīn*]  
*kar-*, vt. (abs./pres. 1s. *kari*, 3·4, 4·2, 4·5, 6·2, 9·4, 14·1, 14·1, 19·3, 27·2, 32·7, 46·2, 47·2, 47·2, 51·1, 64·0, 64·1, 66·0, 76·2, 78·3, 78·3, 78·4, 88·4, 91·3, 91·12, 92·0, S1. ger. *karanāṃ*, 62·1. pres. ptc. ms. *karata*, 40·0, 41·3, 47·1, 47·2, 72·1, 81·0, 91·11, pres. ptc. mp. *karamtā*, 34·0. pp. ms. *kīyā*, 2·3, 6·3, 33·2, 33·3, 41·3, 41·7, 45·1, 56·1, 61·1 64·6. pp. ms. *kīyau*, 51·1, 57·2, 70·4, 81·2, 85·4, 87·2. pp. mp. *kīyem*, 56·1, 56·2. pp. mp. *kīyai*, 6·2, 38·0, 53·3, 91·13. pp. ms. *kīnha*, 44·0. pp. ms. *kīnhāṃ*, 16·1, 50·2, pp. mp. *kīnhem*, 2·4. pp. mp. *kīnhaiṃ*, 2·4, 18·1, 18·2. pp. ms. *kīnhaṃ*, 91·3, 91·7, 91·12. pp. ms. *kīnhaṃ*, 51·1, 91·8. pp. fs. *kīnhiṃ*, 69·1. pres. 1s./imp. 2s. *karuṃ*, 85·3, *karūṃ*, 2·2, 55·1, 83·3, 83·3, 86·1, *karauṃ*, 4·0, 4·1, 59·4, 62·1, 63·4, 73·2, 78·0, 86·1, *karau*, 12·0, 20·4, 24·3, 51·2, 69·3, 86·2, 89·1. pres. 2s./3s. *karaiṃ*, 91·7, *karai*, 3·1, 6·3, 15·1, 17·3, 19·0, 28·1, 33·3, 36·4, 61·2, 67·3, 91·8, 91·10, S1. imp. 2s. *karahu*, 66·1, 83·1. imp. 2s. *karihūṃ*, 76·1. imp. 2s. *karihaṃ*,



82·2. imp.2s. *kari*, 12·3, 41·6, 56·3?, fut.2s. *karihaiṃ*, 77·1. fut.2p. (for 2s.?) *dūri karihaum*, 'shall be dispelled', 72·3, *karisi*, 85·1. pres.pass. *kījai*, 8·0, 8·2, 19·4, 64·2, 74·0, 79·3, 80·0. pres.pass. *kariye*, 17·0, 44·2, S6.? *karī*, 5·7. *mo pai karī na jāī*. 'to do, act, perform, accomplish, engage in; make, fashion, create', frequently used as aux. verb. [2814 *karoti*]

*karapadhāra*, nm. 83·3. 'helmsman'. [Skt *karṇadhāra*-]

*karapma*, nm. 1·2, 1·2, 11·1, 24·1, 32·2, 44·2, *karama*, 5·1, 9·1, 43·3, 85·4, 88·5, *karma*, 6·2, 17·2, 17·3, *karapmī*, 19·1. 'karma, deed, action, act, ritual act, fate'. [Skt *karman*-]

*kara*, nm. 19·4, 20·4, 75·2, 77·0, 91·11. 'hand'. [2779 *kara*-]

*karatā*, nm. 9·1, 9·4, 9·4, 30·2, 32·1, 57·4, 61·1, 61·2,

(*karatāra*, 35·2). 'the Creator' [Skt. *karṭṛ*-]

*karāla*, adj. 37·1. 'fearful, dreadful'. [Skt]

*karīmna*, nm. 4·4, *karīmnaṃ*, 27·1, *karīma*, 64·1. 'The

Merciful'. [Ar. *karīm*]

*karuṇāṃmaiṃ*, nm. 9·1, 19·2, *karuṇāṃmaiṃ*, 12·3. 'The Merciful,

The one full of Compassion'. [Skt *karuṇamaya*-]

*kalamka*, nm. 19·3. 'blemish, stain'. [Skt *kalaṅka*-]

*kalamkī*, adj. 22·3. 'blemished, imperfect'. [Skt *kalaṅka*-]

*kalap-*, vi. (pres.ptc. *kalapata*, 30·0). 'to grieve, lament'.

[2918 *kalayati*-]

*kalālī*, nf. 45·0, 45·1. 'wine serving woman'. [2951 *kalyapāla*-]

*kali*, nf. 19·4, 20·2, 32·4, 84·2, 84·0, 84·0. 'Kaliyuga, the

fourth dark age of the world', *kali kāla*, 77·2, 83·4. 'the

dark age'. *kali juga*, 29·0, 88·1. 'Kaliyuga'. [2933 *kali*-]

*kaliṣa*, adj. 84·0. 'impure, dark'. [Skt *kaluṣa*-]

*kalpa*, nm. 68·2. 'aeon'. [Skt *kalpa*-]

*kavana*, pr. S5. 'who'. [= *kona*]

*kavala*, nm. 76·2. 'lotus'. [Skt *kamala*-]

*kavalāpati*, nm. 85·0. 'The husband of Kamalā', an epithet of

Viṣṇu. [Skt *kamalāpati*-]

*kavi*, nm. 13·1. 'poet'. [Skt]

*kaśa*, pr. 21·3. 'what? how?' [ < *kaisai*]

*kasauṭī*, nf. 'a stone on which gold is rubbed to assay whether

it is real or not, a touch-stone'. [2973 *kaśapaṭṭikā*-]

*kaḥ-*, vt.(abs. *kahi*, {15}, pres. ptc. *kaḥata*, 3·4, 9·1, 10·0,

11·5, 27·5, 57·3, 61·2, 70·5, 81·3, pres.ptc.pass. *kahiyata*,

{5}. pp. ms. pres. *kaḥā*, {22}, *kaḥyāṃ*, 46·2, *kaḥyā*, 16·3,

*kaḥyau*, 91·3, 91·4. pres.1s. *kaḥaum*, {9}, *kaḥau*, {8}, *kaḥāṃum*,

27·2, *kaḥāṃūṃ*, 2·2, 4·0. pres.3s. *kaḥe*, 16·2, *kaḥaiṃ*, 23·3,

48·1, 73·3, *kaḥai*, {66}, S3. imp.2s. *kaḥu*, 77·2, 81·0, *kaḥūṃ*,

{8}. pres.pass. *kahiye*, {8}, *kahiaim*, 83·4, *kaḥāṃyeṃ*, 16·2,

17·3. ?? *kaḥāṃī*, 27·2, ?? *kaḥāī*, 17·0, 17·2). 'to speak, say,

utter'. [2703 *kathayati*]

*kaḥāṃ*, adv. {9}. 'where?', also as adv. *kaḥā*, 72·1, 72·2,

'how?', and as adv. *kaḥāṃ*, 11·0. 'how?', *kaḥāṃ-laga*, 87·1,

88·6. 'how long?'. [ < 1605 *iha*-]

*kaḥāṃhīṃ*, nf. 34·3. 'utterance, tale'. [ < 2705 *kathānaka*-]

*kaḥūṃvāṃ*, adv. 7·1. 'anywhere', *kaḥūṃvāṃ nāṃhīṃ*, 'nowhere'.

[ < 10405 *yatra*!]

*kāmi*, adv. 10·3, 23·2. 'what for? why? how?'. [3164 *kim*]

*kāmjī*, nm. 70·2. 'souring agent for milk'. [Skt *kāñjika*-]

*kāṃṣiṃ*, nf. 41·6. 'awe, fear'. [??:cf. GNG *kāṃi*]  
*kāṃna*, nm. 91·3. 'ear'. [2830 *karṇa*-]  
*kāṃṃha*, nm. 75·0, (sv. *kāṃṃhāṃ*, 24·0). 'Kṛṣṇa'. [Skt *kṛṣṇa*-,  
Pkt. *kāṃha*-]  
*kāṃma*, nm. 2·1, 11·2, 11·3, 13·0, 15·1, 33·2, 37·3, 83·2,  
85·1, 85·4, 89·1, S3. 'passion'. [Skt *kāma*-]  
*kāṃmanāṃ*, nf. 56·0. 'desire, longing'. [Skt *kāmanā*-]  
*kāṃmanīṃ*, nf. 7·2. 'desirable woman, wife'. [Skt *kāmiṇi*-]  
*kāṃmīṃ*, nm. 7·2, 88·1. 'lecher, one devoted to sensuality'.  
[Skt *kāmin*-]  
*kāṃvachiphali*, nm. S5. 'the cowhage plant, *Mucuna puriens*',  
contact with the shiny hairs of this plant causes swelling and  
itching. [2748 \**kapikacchū*-, cf. H. *kaṃca*]  
*kā*,<sup>1</sup> ppn. ms. *kā*, {38}, *kaṃ*, {12}, *kau*, {17}, mp. *ke*, {10},  
f. *kī*, {38}, S1, sl. *kai*, {12}, S4. 'of'. [2814 *kṛta*-]  
*kā*,<sup>2</sup> adv. 69·0. 'what?'. [= *kyā*]  
*kā*,<sup>3</sup> pr. 'whom', *kā kau*, 51·3, *kā sani*, 66·0, *kā saṃ*, 27·1,  
27·1, *kā syaṃ*, {8}, *ka syau*, 83·3. 'to whom?'. [< *kisa*]  
*kā*,<sup>4</sup> adv. 72·3. 'how?'. [= *kyūṃ*]  
*kāī*, pr. 33·2. 'something, *kāī na*, nothing at all'. [3144  
*kiṃcid*, =*kachul*]  
*kāgada*, nm. 76·2, *kāgadā*, 47·2. 'paper'. [Pers. *kāghaz*]  
*kācā*, adj. 31·2, sf. *kācī*, 4·5, sm. *kācau*, 52·3. 'unripe,  
uncooked, not yet ready'. [2613 \**kacca*-]  
*kāchai*, adj. 71·1. 'near close by'. [Skt *kakṣa*-]  
*kāja*, nm. 56·3, *kārija*, 91·13. 'work'. [3078 *kārya*-]  
*kāṭh-*, vt. (abs. *kāṭhi*, 71·4, pp.ms. *kāṭhyau*, 51·1, pp.fs.  
*kāṭhī*, 53·3, pres.3s. *kāṭhe*, 73·4, *kāṭhai*, 67·3). 'cut off,  
cut through, destroy'. [2854 *kartati*]  
*kār-*, vt. (abs. *kāri*, 71·4). 'to draw out [from the ocean of  
existence', hence, 'to rescue'. [= *kāḍh-*]  
*kāḍh-*, vt. (pres.3s. *kāḍhai*, 70·2). 'draw out, pull'. [2660  
\**kaḍḍhatil*]  
*kāṃiṃ*, nf. 41·6. 'awe, fear, respect'. [H. *kāni*, < ??]  
*kāyā*, nm. 33·3, 33·3, 33·3. 'body'. [Skt *kāya*-]  
*kāraṇa*, nm. 71·3, 79·1, sl. *kāraṇi*, 1·2, *kāraṇiṃ*, 29·1,  
*kāraṇi*, 21·0, 52·3, *kāraṇi*, 1·2, 1·6, 7·0, 38·2, 82·0,  
*kāraṇaiṃ*, 28·2. 'reason, cause', sl. as ppn. 'because of, for  
the sake of'. [3057 *kāraṇa*-]  
*kāla*, nm. {10}. 'death'. [3084 *kāla*-2]  
*kāsī*, nf. 41·8, 58·4. 'Kāsī, the city of Benares'. [Skt *kāśī*-]  
*kāhi*, adv. 46·2. 'what?'. [= *kyā*]  
*kāhū*, pr. 49·3, 49·4. 'some one, anyone'. [2967 *kaścid*]  
*kāhe*, adv. 53·0. (*kāhe-kaṃ*, 25·0). 'why?'. [= *kyā*]  
*kiṃdhaṃ*, adv. 61·1. 'how?'. [= *kyā*]  
*kiṃhi*, adv. 83·3. (*kihiṃ*, 56·0). in phrase *kiṃhi bidhi*, 'in  
what way?, how?'. [= *kyā*]  
*kī*, cj. 50·1, 70·4. 'or'. [3164 *kim*]  
*kīte*, adj. 84·1. 'how many?'. [3167 \**kiyatta*-]  
*kīna*, adv. 1·6, 38·4. 'why not'. [= *kyūṃ na*]  
*kīma*, adv. 7·0. 'how? in which way?'. [Skt *kim* cf. Guj. *kemal*]  
*kīsa*, adv. 33·4, 46·1. 'which, who?'. [2575 *kaḥ punar*]  
*kīṭa*, nm. 30·1. 'crawling insect, worm'. [Skt]  
*kīratī*, nf. 28·0, 72·1, 88·3. 'fame, renown'. [Skt *kīrti*-]

*kīrā*, nf. 43·1. 'crawling insect, worm'. [3193 *kīṭa-*, =*krīṭa*]  
*kuṇḍa*, nm. S4. 'pit'. [Skt *kuṇḍa-*]  
*kuṇjara*, nm. 32·3, 44·1, 53·3. 'elephant'. [Skt *kuṇjara-*]  
*kumbha*, nm. 52·3. 'pitcher, water pot'. [3308 *kumbha-*]  
*kucha*, pr. 41·6, 74·0, 81·0. 'some'. [= *kachu*]  
*kujāṃṇa*, nm. 33·3, 33·3. 'evil-knowledge'. [ku + \**jāna*]  
*kuṭamba*, nm. 67·3. 'family'. [Skt *kuṭamba-*]  
*kuṭaka*, nm. 34·1, 58·1. 'bracelet'. [Skt *kaṭaka-*]  
*kuṭila*, adj. 11·2, 11·3. 'crooked, perverse, wilful; as an epithet of Kṛṣṇa it refers to his 'crooked' *tribhaṅgi* posture and his wilful character as a child and youth'. [Skt *kuṭila-*]  
*kudālī*, nf. 49·3. 'a small kind of spade'. [3286 *kuddāla-*]  
*kubhātī*, nf. 24·1. 'a bad variety, type', in phrase *merī jāti kubhātī*, 'my *jāti* is bad'. [ku + 9338 *bhakti-*]  
*kubhāva*, nm. 24·2. 'bad existence, bad life'. [ku + *bhāva-*]  
*kurāṃṇa*, nm. 4·4, (p. *kurāṃṇaniṃ*, 26·2). 'Koran'. [Ar. *qur'ān*]  
*kula*, nm. 29·0, (*kulā*, 85·2). 'family'. [3330 *kula-*]  
*kulakani*, nf. 17·1. 'family honour'. [Skt *kula* + *kāṇiṃ?*]  
*kulapaṣi-bhagati*, nm. 29·0. 'family devotion, the devotional practices of family and supporters?'. [Skt *kula* + H. *paṣi* ??]  
*kulīna*, adj. 13·1. 'of a noble family'. [Skt *kulīna-*]  
*kuvrāta*, nm. 61·3. 'evil outcastes'. [ku + Skt *vrātya-*]  
*kūṃ*, ppn. {6}. 'to'. [14342 *kakṣa-*]  
*kūkara*, nm. 28·0. 'dog'. [Skt *kūkkura-*]  
*kūca*, nm. 64·2. 'setting off, departure'. [Pers. *kūc*]  
*kūḍa*, adj. 82·0. 'false'. [3395 *kūṭa-*]  
*kūpa*, nm. sl. *kūpai*, 91·8. 'well'. [Skt]  
*kṛśna*, nm. 12·3, 83·0, (*kṛśna*, 4·4, *kraśna*, 27·1, *kriśna*, 26·1, *krisana*, 23·1, 43·0). 'Kṛṣṇa'. [Skt *kṛṣṇa-*]  
*keī*, pr. 34·2. 'some'. [< *koī*]  
*ketā*, adv. 84·2. 'how many'. [3167 \**kiyatta-*]  
*kevala*, adj. 1·1, 9·4, 19·4, 32·4, 57·2, 88·6. 'only, sole, poss. complete'. [Skt *kevala-*]  
*kesari*, nm. 83·2. 'lion'. [3475 *kesarin-*]  
*kesava*, nm. sv. *kesave*, 7·0, 21·0, 28·2, 37·0, *keso*, 82·2, *kesau*, 9·1, 38·4, 83·0. 'Keśava, Viṣṇu'. [Skt *keśava-*]  
*kaisā*, adj.sm. 59·1. (sf. *kaisī*, 61·0). 'of what sort'. adv. *kaisaiṃ*, {12}, 'how?'. [3197 *kīḍṛśa-*]  
*ko*,<sup>1</sup> ppn. {11}, (*kaṃ*, {12}, *kau*, {17}). 'to'. [14342 *kakṣa-*]  
*ko*,<sup>2</sup> pr. 9·4, 'who?'. [2575 *kaḥ punar*]  
*ko*,<sup>3</sup> ppn. 'of'. [= *kā*]  
*ko*,<sup>4</sup> pr. 69·0. 'someone'. [= *koi*]  
*koī*, pr. adj. 32·1, S5, *koī*, {20}. 'someone', + neg. 'no one'. [2574 *ka-*, 2967 *kaścid*]  
*koṭi*, nf. 7·2, 68·2, 92·2. 'crore, ten million'. [Skt]  
*kona*, pr. 46·2, (*kaṇa*, {7}, *kaṃṇa*, {10}, *kaṇa*, 1·5, *kaṇaiṃ*, 22·3). 'who?'. [2575 *kaḥ punar*]  
*kopa*, nm. 23·1, sl. *kopi*, 91·11. 'anger, fury'. [Skt]  
*kaudī*, nf. 78·3. 'cowrie, the smallest unit of currency'. [2740 *kapardikā-*]  
*kautiga*, nm. 38·2. 'show, spectacle'. [Skt *kautuka-*, syn. *taṃṃāsai*, [Ar. *taṃāshā*] used in MSS V]  
*kripā*, nf. 8·0, 62·3, 86·2, 'mercy, grace'. [Skt *kṛpā-*]  
*krīṭa*, nm. 46·0. 'insect'. [3193 *kīṭa-*, = *kīrā*]

*krodha*, nm. 2·1, 13·0, 15·1, 85·1, 89·1, S3. 'anger'. [Skt *krodha*-]  
*kyā*, pr. {10}, 'what?', adv. 'what for? why?'. [3164 *kim*]  
*kyūṃ*, adv. {5}, (*kyoṃ*, 82·1, *kyaum*, {7}). 'how?'. [3164 *kim*]

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**ga**

*gaṅga*, nf. 62·2. 'the Ganges'. [Skt *gaṅga*-]  
*gaṅgajala*, nm. 47·1. 'Ganges water'. [Skt *gaṅgajala*-]  
*gaṇḍā*, adj. 65·1. 'dirty'. [Pers. *gaṇḍā*]  
*gaṇḍha*, nm. 81·1. 'scent'. [Skt *gaṇḍha*-]  
*gaṇḍhrapa*, nm. 91·13. 'Gandharva'. [Skt *gaṇḍharva*-]  
*gaṃbhīra*, adj. 83·1. 'deep'. [Skt *gaṃbhīra*-]  
*gaṃma*, nf. 42·1. 'entrance, pathway'. [Skt *gaṃya*-]  
*gaṃā*- vt. (pp. *gaṃāyā*, 60·1, 63·3). 'lose, destroy'. [4028 *gamayati*]  
*gaṃmi*, adj. 58·3. 'knowable, attainable, enjoyable'. [Skt *gaṃya*-]  
*gaṃvā*-, vt. (pres.3s. *gaṃvāi*, 78·2, pp.ms. *gaṃvāyā*, 33·3, *gaṃvāyau*, 78·3, *gavāyo*, 82·3, pp.fs. *gaṃvāi*, 4·3, 5·6, 17·4, 25·2, 78·3). 'to lose, destroy'. [4028 *gamayati*]  
*gaṃvāra*, nm. 33·0, 33·1, *gaṃvārā*, 48·0. 'fool, ignoramus, bumpkin'. [4371 \**grāmadāra*-]  
*gagana*, nm. 11·4, 81·1. 'sky, heavens'. [Skt *gagana*-]  
*gaja*, nm. 53·3, 58·1, 84·4. 'elephant'. [Skt *gaja*-]  
*gajānani*, nm. 84·1. 'elephant faced, Gaṇeśa'. [Skt *gajānanin*-]  
*gaḍha*, nm. 33·3. 'fort, castle, fortress'. [3986 \**gaḍha*-]  
*gaṇa*, nm. 91·13. 'the Gaṇas, servant of Śiva'. [Skt]  
*gata*, nm. 19·2, 40·2. 'body'. [Skt]  
*gatā*, nm. 58·2. 'past'. [Skt *gata*-]  
*gati*, nf. 32·3, 37·0, 39·4, 57·1, 75·2, 83·1, *gata*, 7·3. 'salvation, liberation, condition, state, one of the three states into which rebirth is possible, animal, human, or divine'. [Skt]  
*gadamūla*, nm. 23·4. 'sickness-root'. [Skt]  
*gaṇikā*, nf. 53·3. 'courtesan, prostitute'. [Skt *gaṇikā*-]  
*gaṇiyāva*, nm.or adj. 36·3. nm. 'a rich person'; adj. 'free from want, prosperous'. [ext. of Ar. *ghanī*]  
*gaṇīm*, adj. 41·0. 'bounteous'. [Ar. *ghanī*]  
*garaka*, adj. 74·2. 'drowning', in phrase *garaka parījai*, 'they are drowned'. [Ar. *gharq*]  
*garaga*, nm. 84·1. 'Garga, a sage'. [Skt *garga*-]  
*garaḍa*, nm. 84·2. 'Garuda, the vehicle of Viṣṇu'. [Skt]  
*garaba*, nm. 41·2, 66·2, 83·2, *graba*, 91·10, 91·10. 'pride'. [Skt *garva*-]  
*garība*, adj. 35·2, 65·1. 'poor'. [Ar. *gharīb*]  
*gavaṃn-*, vi. (ger. *gavaṃna*, 69·1, inf. *gavana*, 42·1, 57·2, 64·2). 'to travel, move, go on a journey'. [4027 *gamana*-]  
*gahara*, adj. 83·1. 'deep'. [4024 *gabhīra*-]  
*gah-*, vt. (abs. *gahi*, pres.3s. *gahai*, 49·2, pres.pass *gahījai*, 74·1). 'seize, grasp'. [4236 *grahati*]  
*gahelī*, adj. 66·2. 'seized', in phrase *garaba gahelī*, 66·2, 'seized by pride'. [4366 *grahila*-]  
*gāṃṭhi*, nf. 13·0, 41·6. 'knot'. [4354 *granthi*-]  
*gāṃva*, nm. 4·5. 'village'. [4368 *grāma*-]

*gā-*, vi. (abs. *gāmī*, 26·0, 26·3, inf. *gāmiṇṇa*, 26·1, *gāmiṇa*, 2·1, *gāmyaṇa*, 6·1, ger. *gāvana*, 73·1, pres.ptc. *gāvata*, 11·3, 88·3, pp.mp. *gāmyem*, 16·1, *gāmyaim*, 18·1, pp.f. *gāi*, 3·0, 3·0, 27·5, 52·3, *gāī*, 17·1, imp.2s. *gāva*, 60·2, pres.is. *gāmuṃ*, 26·0, 26·0, 26·3, 27·5, 50·0, *gāmūṃ*, 3·0, 76·2, *gāvatām*, 47·3, pres.3s. *gāvai*, 3·3, 54·1, 54·2, 63·6, 68·3, 72·1, 91·13, fut.2s. *gāvaiḡā*, 14·0, 14·1, fut.2s. *gaihai*, 94·0, pres.pass. *gāiye*, 93·3. 'to sing', va. *gāṃvaṇahārā*, 3·1, *gaṃvaṇahārem*, 3·0. 'singer'. [4135 *gāpayati*]  
*gāḡhā*, vt. pp. 70·0. 'firmly fix, drive down'. [4118 *gāḡha-*]  
*gāphila*, adj. 35·2, 41·2. 'heedless, unaware'. [Ar. *ghāfil*]  
*gāraḡī*, nm. 23·2. 'charm against snake poison'. [4138 *gāruḡa-*]  
*gālā*, nm. 22·2. 'flow, current'. [4142 *gāla-*]  
*gāl-*, vt. (pres.3s. *gālai*, pp.ms. *gālau*, 52·1). 'to melt, destroy'. [4144 *gālayati*]  
*gāhaṃ*, adj. 84·3. 'possessing'. [< 4363 *graha-*]  
*giṇīṃ*, vt. 33·2. 'count, reckon, consider'. [3993 *gaṇayati*]  
*girivara*, nm. 91·5. 'mountain, best of mountains'. [4161 *giri-+vāra-*]  
*gil-*, vt. (abs. *gili*, 52·0). 'to swallow'. [Skt *gilayati*]  
*gīdha*, nm. 91·4. 'vulture'. [Skt *grdhra-*]  
*guṃ-*, vt. (la. *guṃnem*, 74·1, *gunem*, 13·2). 'to ponder over, study'. [4191 *guṇayati*]  
*guṃṇa*, nm. 23·2, 26·1, 52·3, 54·2, 70·2, 91·1 (*guṇa*, 47·0, 47·3, 61·3, 84·3, 84·3; *guna*, 9·3, 11·4, 12·2, 17·4, 76·2, 81·0, 82·2). 'thread, type, quality, attribute, merit, the three constituent attributes of creation, sattva, "purity", rajas, "passion", tamas, "darkness"'. [Skt *guṇa-*]  
*guṃṇī*, adj. 4·0. (*guṇī*, 4·1, 4·1; *gunīṃ*, 13·1, *gunī*, 4·1, 17·3). 'virtuous'. [4192 *guṇin-*]  
*guṃnahagāra*, nm. 35·2. 'offender'. [Pers. *gunah-gār*]  
*gunabidhi*, nm. 81·0. 'moon-stone'. [??]  
*gupata*, adj. 59·2. 'hidden'. [Skt *gupta-*]  
*guphā*, nf. 6·3, 17·1. 'cave'. [4204 \**gupphā-*]  
*guru*, nm. 45·3, *gura*, 14·2, 23·2, 25·4, 29·2, 44·4, 49·3, 62·1, 76·0, 77·3, 83·3, 84·1, 86·2, 88·1. 'guru, preceptor'. [Skt]  
*gulāla*, nm. 43·1. 'a type of red powder used in the Holi festival'. [Pers. *gul-lālā*]  
*gulyau*, nm. 52·2. 'jaggery, raw molasses'. [4182 *guḡa-2*]  
*gusāmī*, nm. 38·5. 'chief herdsman'. [4342 *gosvāmin-*]  
*gūṃgaṃ*, adj. 62·3. 'dumb'. [4171 \**guṃga-*]  
*geva*, adv. 30·3. 'knowable, perceived, seen'. [5285 *jñeya-*]  
*gaiṃḡā*, nm. 83·2. 'rhinoceros'. [4000 \**gayāṇḡa-*]  
*gaihai*, vi. 94·0. 'shall sing'. [see *gā-*]  
*gotāṃma*, nm. 84·1. 'Gautama, a classical sage'. [Skt *gautama-*]  
*gopāla*, nm. 86·0, (94·0 so. *gopālai*). 'cowherd, master of the cattle, or the world'. [Skt]  
*gopī*, nf. 7·3. 'cattle herdsman'. [Skt *gopikā-*]  
*gobiṃḡa*, nm. 38·5, 52·3, (85·5 *gobiṃḡa-rāyā*, 47·0, 83·0, *gobyāṃḡa*, sv. 58·3, 75·1, *gobyāṃḡā*, sv. 22·0, 68·0, *gobyāṃḡe*). 'Lord of the world, Lord of cattle'. [Skt *govinda-*]  
*gauṃḡaṃna*, nm. sl. *gauṃḡadmnīṃ*, 91·4. 'track, path'. [4285 *godhana-*]

*gras-*, vt. (pp. 83·1, *grasata*, 37·1, *grasita*). 'to be swallowed, devoured'. [4380 *grāsayatī*]  
*grah-*, vt. (pres 2s. 84·3, *grehaṃ*). 'to hold, to grasp'. [4236 *grahatī*]  
*graha*, nm. 73·0, 84·4. (22·1 *greha*). 'home, abode'. [Skt *gr̥ha-*]  
*grisutā*, nm. 84·2. 'a classical sage'. [Skt *gr̥tsaputra-*]  
*gyāṃna*, nm. 1·2, 2·3, 2·4, 5·3, 16·2, 17·1, 23·1, 25·2, 44·4, 49·0, 58·4, 70·3, 76·0, 83·4, 83·4, 84·3, so. *gyāṃmahi*, 1·2. 'wisdom, gnosis', *gyāṃna-pada*, 85·4. 'the state of having attained wisdom'. [Skt *jñāna-*]  
*gyāṃnīm*, adj. or nm. 13·1, 88·3 *gyāṃnī*. adj. 'wise' or, nm. 'one who is wise'. [Skt *jñānin-*]  
*gyātā*, nm. 30·3. 'the knower, perceiver, seer'. [Skt *jñāta-*]

### gha

*ghaṃna*, adj. (*ghana*, 58·4. *ghanām*, 78·1, 78·1). 'dense, thick, many'. [4424 *ghana-*]  
*ghaṭ-*, vt. (*ghaṭatau*, pres.p. 52·3. *ghaṭai*, 58·2, 86·0. *ghaṭāyem*, 17·2). 'to decrease, drain away'. [4415 \**ghaṭṭatī*]  
*ghaṭa*, nm. 2·5, 12·2, 26·1, 32·3, 33·3. (*ghaṭi*, sl. 42·2, 42·2, 57·4). 'pot, water vessel, pitcher; the body, physical form'. [Skt *ghaṭa-*]  
*ghaḍhā-*, vt. (*ghaḍhāvai*, pres.3s. 92·1). 'fashion, form, make'. [4407 *ghaṭayatī*]  
*ghara*, nm. 16·2, 36·0. (*ghari*, sl. {6}). 'home, house'. [4428 *ghara-*]  
*ghāṭa*, nm. 78·1. 'a mountain pass, the ascent or descent of a mountain'. [4414 *ghaṭṭa-*]  
*ghina*, nf. 54. 'disgust, sickness'. [4500 *ghṛṇa-*]  
*ghoḍām*, nm. 70·3. 'horse'. [4516 *ghoṭa-*]  
*ghrita*, nm. 1·6, 70·2. 'ghee, clarified butter'. [Skt *ghṛta-*]

### ca

*caṃcala*, adj. 12·0, 88·1. 'fickle, wavering'. [Skt *caṃcala-*]  
*caṃda*, nm. 1·4. (*caṃdā*, 26·1). 'the moon'. [4661 *candra-*]  
*caṃda-sūra*, nm.+nm. 11·1, 45·2. 'the moon and sun'. [4661 *candra-*, + 13574 *sūra-*]  
*caṃdana*, nm. 43·2. 'sandalwood'. [Skt *candana-*]  
*caṃdrahāsi*, nm. 84·2. 'a renowned devotee'. [Skt *candrahāsi-*]  
*caṃmāra*, nm. 28·2, (*caṃāraṃ*, 47·0. *caṃāra*, 78·5, 95·3, 101·5, *caṃārā*, 36·5). 'Chamar, a caste whose traditional occupations were working with leather and agricultural labouring'. [Skt *carmakāra-*]  
*caka*, nm. 79·1. 'the chakor, [see *cakora*]  
*cakora*, nm. 80·1. 'the red-legged partridge, *Perdix rufa*, fabled to subsist on moonbeams'. [Skt *cakora-*]  
*caṭapaṭī*, nf. 91·11. 'fear, quaking'. [4576 \**caṭyatē*]  
*caṭasāra*, nf. 91·2. (*caṭasāla*, 76·0). 'a primary school'. [?? cf. Pkt *caṭṭasāla-*]  
*caḍh-*, vi. (abs. *caḍhi*, 70·3, pp.fs. *caḍhī*, 5·0, pres.3s. *caḍhai*, 4·1). 'to rise, be raised up, increase'. [4578 \**caḍhatī*]

*caḍhā-*, vt. (abs. *caḍhāī*, 22·1, 91·5. pres. 1s. *caḍhāṃūṃ*, 39·0, pres. pass. *caḍhāīe*, 93·1). 'to cause to rise, to offer up'. [vt. < *caḍh-*]

*catura*, adj. 54·0. 'clever, cunning'. [Skt *catura-*]

*catrabhuja*, adj. 43·1. 'four-armed', an epithet of Viṣṇu. [Skt *caturbhuja-*]

*capala*, adj. 85·4. 'fickle', poss. *capalā*, nf. an epithet of Lakṣmi, 'the fickle goddess'. [Skt *capala-*]

*carapaṇa-kapaṇala*, nm. 54·2, (*carana-kavala*, 55·1). 'lotus feet'. [Skt *carapaṇakamala-*]

*carapaṇa*, nm. '83·1, 83·4, 91·6, 91·13. (*carana*, 2·2, 17·3, 18·1, 22·3, 24·2, 40·0, 63·2, 73·2, 90·2, *caranām*, pl. 64·3, 67·2, 86·1). 'feet'. [Skt *carapaṇa-*]

*carapaṇarabyaṃda*, nm. 68·0. 'lotus feet'. [Skt *carapaṇāravinda-*]

*cal-*, vi. (ger. *calanām*, 64·2, pres. ptc. *calata*, 2·7, 2·7, 74·2. pp. ms. *calyā*, 33·2, 33·2, 64·2. *calyau*, 2·7, pres. 3s. *cale*, 91·5, *calai*, 33·4). 'to go, to move'. [4715 *calatil*]

*calā-*, vt. (abs. *cali*, 64·5, 69·3, 76·0, 76·0, pp. ms. *calāvā*, 42·1. pp. mp. *calāye*, 33·4. pres. 3s. *calāvai*, 54·1, 64·1). 'to cause to go, to set in motion', adv. nm. *calāṃvaṇahārau*, 54·0. 'the one who causes one to go'. [v. c. < *calatil*]

*caṣi*, nm. 74·2. 'eye'. [Skt. *caṣu-*]

*cahuṃ*, num. 37·3, 'four'. [4655 *caturaḥ*]

*cahuṃdisi*, adv. 64·6, 88·1, (*cahudisi*, 93·2, *cahuṃdisi*, 78·4). 'in all four directions, all around'. [4609 *caturdiśam*]

*cahuṃṭe*, nm. 82·2. 'a small bird, snipe'. [4773 *cāṣa-*+ dim. *ṭel*]

*cahaur-*, vt. (pres. pass. *cahaurīye*, 28·0). 'to cause to mount up, make sit down??'. [v. c. < 4578 \**caḍhatil*]

*caṃdiṇaṃ*, nm. 2·3. 'lamp'. [4745 *cāndraṇa-??*]

*cātrigā*, nm. 7·1. 'the Chatak, the Pied Cuckoo, *cuculus melanoleucus*, fabled to live only on the raindrops which fall during the *svāti nakṣtra*, the 15th lunar asterism'. [Skt *cātaka-*]

*cāri*, num. 63·6, 'four, all four'. [4655 *catvāri-*]

*cāl-*, vt. (*cālai*, 31·1, 41·7. *cālyau*, 78·2.) 'go, move, depart'. [4721 \**calyatil*]

*cāṣ-*, vt. (abs. *cāṣi*, 52·2, pres. 1s. *cāṣaṃ*, 86·1). 'to taste, enjoy'. [4557 \**caṣatil*]

*cāh-*, vi. (*cāhai*, 21·2, *cāhe*, 70·4, *cāhai*, 6·4, 7·3, 48·0. *cāhau*, 70·1). 'to want'. [4775 \**cāh-*]

*ciṃt-*, vt. (pres. ptc. *ciṃtata*, 50·1). 'to think, to worry'. [4799 *citta-*]

*ciṃtāṃmaṃniṃ*, nm. 50·1. 'wish-fulfilling stone'. [Skt *cintāmaṇi-*]

*ciṃtā*, nf. 50·1. 'doubt, worry'. [Skt *cintā-*]

*ciṃṇha*, nm. 68·1. 'mark, sign'. [Skt *ciṃha-*]

*ciṭ-*, vt. (pres. ptc. *ciṭavata*, 21·2). 'to gaze, to watch'. [Skt *ciṭatil*]

*cita*, nm. 38·3, 49·0, 53·0, 53·1, 67·2, 72·3, 86·1, 88·6, 91·3, *ciṭām*, 77·3. 'thought, understanding, mind'. [4799 *citta-*]

*citra*, nm. 52·0. 'picture, scene'. [Skt *citra-*]

*civani*, nm. 84·1. 'Cyavana, a sage of the Bhargava lineage'. [Skt *cyavana-*]

*cīṃn-*, vi. (pres.1s. *cīnhām*, 16·1, pres.3s. *cīṃnhaiṃ*, 18·1, *cīnhaiṃ*, 18·2. 46·1, *cīṃnhai*, 32·1). 'to recognise'. [4836 *cihnayati*]  
*cuṇ-*, vt. (*cuṇi*, abs. 18·3). 'pick out, sift out'. [4814 *ciṇoti*]  
*cūk-*, vi. (pres.1s.??, *cūkihūṃ*, 91·6, pp.ms. *cūkau*, 33·0). 'to fail, to neglect'. [4848 \**cukk-*]  
*cet-*, vi. (abs. *ceti*, 53·0, 53·0, pp.ms. *cetyā*, 33·1, *cetyau*, 85·4, pres.3s. *cetai*, 64·6, imp.3s. *cetā*, 23·4). 'to become aware, to realise, to become conscious'. [4908 *cettum*]  
*cetani*, nf. 5·3, 23·4, 84·3. 'consciousness, awareness'. [Skt *cetanā-*]  
*celā*, nm. 25·4, 38·2, 80·2. 'disciple'. [4911 \**cella-*]  
*cobhā*, nm. 31·1. 41·2. 'display, show'. [3751 *kṣobha-*]  
*cori*, nf. 38·3. 'theft'. [4937 *caurikā-*]  
*caukī*, nf. 28·0. 'a small stool or table, a small platform'. [4629 *catuṣka-*]  
*cauthā*, adj. sl. *cauthai*, 33·4. 'fourth'. [4600 *caturtha-*]  
*cyamṭ-*, vi. (pres. ptc. *cyamṭata*, 23·0, *cyamṭatā*, 85·5. pres.1s. *cyamṭau*, 85·3, 85·3). 'to think, consider'. [4799 *citta-*, = *ciṃt-*]

### *cha*

*cha*, 41·1, num. 'six'. [12803 \**kṣaṭ*]  
*chāmha*, nf. 33·2, 33·2, 91·12. 'shadow'. [5027 *chāyā-*]  
*chā-*, vt. (pres.1s. *chāmūṃ*, 63·1). 'to thatch a roof'. [5018 *chādayati*]  
*chāṭ-*, vt. (pres.3s. *chāmṭau*, 91·8). 'to select, to remove', in obscure phrase *jāti mai chāmṭau dāri* ?? [4970 \**chāṇṭ-*]  
*chāḍ-*, vt. (abs. *chāḍī*, 33·4, 33·4, 49·2, 64·1, 91·1, 91·3, S1, S6, pp.fs. *chāḍī*, pres.1s. *chāḍauṃ*, pres.3s. *chāḍe*, 2·4, *chāḍai*, 3·4, 31·1). 'abandon, leave, renounce'. [4998 *chardati*]  
*chāyā*, nf. 63·1, 91·9. 'shadow'. [Skt]  
*china china*, adj. 40·2. 'torn, cut into pieces'. [5047 *chinna-*]  
*chī-*, vi. (pres.3s. *chiyaṃ*, 31·5, *chīvai*, S5). 'be touched'. [vi. < 5055 *chupati*]  
*chivā-*, vt. (pp.fs. *chivāi*, 91·6). 'to touch'. [5055 *chupati*]  
*chīna*, adj. 71·2. 'thin and emaciated, reduced, feeble, worn down'. [Skt *kṣīṇa-*]  
*churā-*, vt. (pres.2s *churāvai*, 91·11, pres.pass. *churāiyā*, 90·1). 'to free, to rescue'. [vc.< *chūṭ-*]  
*chūṭ-*, vi. inf. *chūṭana*, 51·2, ger. *chūṭibau*, 40·3, pp.fs. *chūṭī*, 17·4, pres.3s. *chūṭe*, 51·2, *chūṭai*, 11·5, 13·0, 19·1, 61·3, 88·5, pres.pass. *chūṭiye*, 32·1). 'to be freed, released, escape'. [3707 \**kṣuṭyate*]  
*ched-*, vt. (inf. *chedana*, 19·3, abs. *chedi*, 85·0, 85·1). 'to tear'. [vt. < 5043 *chidra-*]

### *jaṅga*

*jaṅga*,<sup>1</sup> nf. 91·9. 'battle'. [Pers. *jang*]  
*jaṅga*,<sup>2</sup> nf. 91·12. 'leg'. [5082 *jaṅghā-*]  
*jaṅgama*, adj. 30·1. 'mobile'. nm. 'mobile living things, fauna'. [Skt *jaṅgama-*]



*jaṃjāla*, nm. 83·4, 91·1, *jaṃmajāla*, 20·2. 'entanglement, the net of existence'. [5085 *jañjāla*-]  
*jaṃṇa*, nm. 2·2. *jaṃṇa*, 25·0, 34·2, 40·1, 51·0, 80·3, 90·0, 93·3, *jana*, 4·0, 15·3, 17·3, 19·4, 23·4, 24·0, 32·7, 33·1, 33·2, 33·3, 33·4, 34·2, 40·2, 42·2, 44·4, 47·1, 71·4, 75·0, 82·1, 94·3, S4. pl. *janām*, 8·0, 31·3. 'man, person, servant, devotee'. [Skt *jana*-]  
*jaṃṭa*, nm. 44·2, 83·2. 'animals'. [Skt *jantu*-]  
*jaṃtrā*, nm. 23·1. 'yantra, magical talisman'. [Skt *yantra*-]  
*jaṃṇama*, nm. 60·1. *janama*, 64·3, *janama*, 33·0, 33·1, 33·3, 43·3, 63·3, 64·6, 82·3, 85·0, *janama-jamana*, 73·4, sl.  
*janamiṃ-janamiṃ*, 19·2, sa. *janameṃ*, 67·3, *janamaim*, 20·1. 'birth, existence, life'. [Skt *janman*-]  
*jaṃma*, nm. 8·1, 67·3, 70·1, 71·1, 84·4, *jama*, 33·4, 52·1, 90·1. 'Yama, the god of death, death', *jaṃma-loka*, nm. 91·1. 'the abode of death, the world of the dead', *jaṃma-dūtani*, nm. 88·4. 'the angel/herald of death'. [Skt *yama*-]  
*jaṃmaīyā*, nm. 90·0. 'wretched death'. [*jama*, + dim.suf. *aīyā*, cf *raṃmaīyā*]  
*ja*, pr. 61·2. 'who'. [see *jo*]  
*jaga*, nm. (2·6, 4·1, 4·3, 5·4, 7·1, 9·2, 49·4, 61·3, 61·3, 70·1, 74·0, 80·2, 94·1, sd. *jagu*, 38·0, sl. *jagi*, 4·0, 57·4). 'the world, the people of the world', *jaga jīvana*, nm. 24·0, 43·0. 'the life of the world, God'. [Skt *jagat*-]  
*jagata*, nm. 9·1, 12·3, 88·1. 'the world'. [Skt]  
*jagadīsa*, nm. 85·5, 91·10. 'Lord of the world, God'. [Skt *jagadīsa*-]  
*jagi*, nm. 2·0. 'sacrificial rites'. [10367 *yajña*-]  
*jagibali*, nm. 84·1. 'poss. Yājñavalkya, a renowned sage'. [Skt *yājñavalkya*-]  
*jajana*, nm. 23·4. 'performing vedic rituals'. [Skt *yajan*-]  
*jaṭādhārī*, adj. 68·1. 'bearing dreadlocks, matted hair'. [Skt *jaṭādhārīn*-]  
*jaḍi*, nm. sv. 92·1. 'O unaware one!, O fool!'. [Skt *jaḍa*-]  
*jatana*, nm. 32·7, 51·2. 'effort'. [Skt *yatna*-]  
*jatī*, nm. 38·1. 'Sanyasi, renunciate'. [Skt *yatin*-]  
*jathā*, adv. 32·5. 'just as, in the same way'. [Skt *yathā*]  
*jadapi*, adv. 7·1. 'even though'. [Skt *yadyapi*]  
*janā-*, vi. (*janāvā*, 57·3, pres.3s. *janāvai*, 38·3). 'to be known, to be recognised, understood'. [pass. < *jān*-]  
*jap-*, vt. (abs./imp. *japī*, 49·4, 67·3, 76·2, inf. *japanām*, 62·1, imp. *japahu*, 1·6, *japau*, 62·1). 'to chant, repeat'. [Skt *japati*]  
*japa*, nm. 44·4, 62·1. 'chanting or repeating a syllable, word or phrase', *japa-tapa*, 6·1, 19·2, 59·4. 'chanting and austerities'. [Skt *japa*-]  
*jaba*, adv. {17}, 'when', *jaba-laga*, {9}, 'as long as, until when', *jaba-hīṃ*, {1}, 'when alone, then alone'. [see *aba*]  
*jabāba*, nm. 69·3. 'answer'. [Ar. *javāb*]  
*jamadagini*, nm. 84·1. 'Jamadagni, the father of Paraśurāma, a renowned sage'. [Skt *jamadagni*-]  
*jamanikā*, nf. 83·4. 'stage-set, a wall or screen of cloth surrounding a tent, a curtain, [Skt *javanikā*-]

*jamapura*, nm.sl. *jamapuri*, S1. 'Yama's city, the city of death'. [Skt *yamapura*-]  
*jamāla*, nm. 41·1. 'beauty'. [Ar. *jamāl*]  
*jamuna*, nf. 62·2. 'the river Yamuna'. [Skt *yamunā*-]  
*jayau*, nm.sv. 83·0, 85·5. 'Victory!'. [Skt *jaya*-]  
*jar-*, vi. (abs. *jari*, 41·4, caus.pres.3s. *jarāvai*, 66·1). 'to burn'. [Skt *jvalati*]  
*jara*, nm. 'gold', *jarapesa*, adj. 41·5, 'wealthy, endowed with gold'. [Pers. \**zarapāshā*], *jarabaṇḍa*, nm. 35·1. 'a slave bought for gold, bondslave'. [Pers. *zar*]  
*jarajari*, nf. 23·4. 'root of a medicinal herb'. [< 5086 *jaṭā*-]  
*jala*, nm. {19}. (sl. *jali*, 31·2, 44·2, ?? *jalahi*, 19·1. 'water, ocean'. [Skt *jala*-]  
*jaladha*, nm. 81·1. 'cloud'. [Skt *jaladha*-]  
*jaladharā*, nm. 84·4. 'cloud'. [Skt *jaladhara*-]  
*jaladhi*, nm. 84·4. 'ocean, sea'. [Skt]  
*jasā*,<sup>1</sup> nm. 67·2, 72·0, 73·1. 'fame, glory'. [10443 *yaśas*-]  
*jasā*,<sup>2</sup> adj. 21·3, 43·1, 59·1, 71·2, 81·1. 'as, like'. [10458 *yādṛśa*- cf. *jaisā*]  
*jaharī*, adv. 5·5. 'appear, be manifest'. [Ar. *zāhir*]  
*jahāṃ*, adv. 1·3, 36·3. 'where'. int. *jahāṃ-jahāṃ*, 3·3, 16·3, 55·2, 71·1, 88·4, 91·13, *jahāṃ-tahāṃ*, 2·5, 2·5, 44·2. 'wherever'. [see *kahāṃ*]  
*jāṃṃapa*, nm. 85·1. 'birth, life'. [Skt *janman*-]  
*jāṃṃapa*, nm. 70·2. 'curdled milk used to coagulate fresh milk in order to make curds'. [10428 \**yāmana*-]  
*jā-*, vi. (abs. *jāi*, 16·3, 24·2, 28·0, 40·2, 44·2, 52·3, 78·0, 78·2, 78·3, 79·2, 85·2, 91·5, 91·7, 91·7, 91·8, *jāī*, 2·7, 5·3, 5·7, 7·2, 9·2, 9·3, 16·3, 19·3, 21·1, 25·1, 25·4, 50·1, 64·2, 70·2, 83·3, 85·3, 88·2, pres.ptc. *jātā*, 62·3, pp.ms. *gayā*, 48·0, 66·0, *gayau*, 17·4, 71·1, 79·2, 87·2, pp.mp. *gayeṃ*, 77·2, *gaye*, 91·5, 94·3, pp.fs. *gāī*, 18·0, pres.1s. *jāṃṃūṃ*, 20·4, 55·2, 62·4, 83·3, 88·4, pres.3s.?? *jāva*, 24·2, pres.3p. *jāṃṃhiṃ*, 41·1, *jāṃṃhi*, 4·2, 41·4, *jāṃṃhī*, 83·4, fut.2s. *jāṃṃhigau*, 77·0, fut.2s. *jāhuge*, 46·1, fut.3s. *jāhige*, S1, S2, fut.3s. *jaihai*, 94·1, 94·2. pres.pass. *jaīye*, 38·5). 'to go, depart, set out, become'. [10452 *yāti*, pp. 4008 *gata*-]  
*jā*, pr. 2·5, 9·2, 27·5, 51·3, S3, S4. 'who, that, which', *jā kī*, 69·0, 91·4, 91·8, 92·2, 'whose', *jā ke*, whose', *jā kai*, 'whose', *jā kārani*, *jā kaṃṃ*, 'to whom/whose', *jā kau*, 'to whom/whose', *jā-pari*, pr.+adv. 62·3. 'upon whom', *jā-hi*, pr.+emph. 32·1. 'through which', *jā-saṃṃ*, 3·4, 'from whom'. [10391 *ya*-]  
*jāg-*, vi. (abs. *jāgi*, 20·1, imp.2s. *jāgi*, 23·2, 64·0). 'to be awake, to awaken'. [5175 *jāgrati*]  
*jāt-*, vt. (abs. *jāti*, 91·8). 'torment'. [Skt *yātayati*-]  
*jāti*, nf. 24·1, 43·3, 47·0, 53·0. '*jāti*, sub-caste'. [Skt *jāti*-]  
*jān-*, vt. (abs. *jāṃṃiṃ*, 29·0, 52·1, *jāṃṃiṃ*, 6·0, 8·0, *jāṃṃi*, 41·0, 59·1, inf. *jāṃṃana*, 89·0, pp.ms. *jāṃṃyūṃ*, 5·3, *jāṃṃyaṃṃ*, 5·4, pres. ptc. *jāṃṃnata*, 51·0, 59·1, 59·1, pres.1s. *jāṃṃṃaṃṃ*, 69·3, *jāṃṃṃaṃṃ*, 4·2, 39·4, 63·0, 88·0, 88·0, *jāṃṃau*, 91·1, *jāṃṃnūṃ*, 4·0, 83·4, *jāṃṃyaṃṃ*, 5·5, pres.1s./2s. *jāṃṃnāṃṃ*, 10·1, 10·2, 10·2, 12·2, 64·0, pres.3s. *jāṃṃṃai*, 30·6, *jāṃṃṃaiṃṃ*, 7·3,

9·2, 9·2, 10·3, 15·3, 53·2, 62·3, 69·0, 69·2, *jāṇṇīṃ*, 17·3,  
 pres.pass. *jāṇṇiyem*, 34·2, *jāṇṇiaim*, 6·3, *jāniye*, 46·0,  
*jāṇṇiyāṃ*, 55, pres.1s./2s.?? *jāṇna*, 20·3, 56·2, va.  
*jāṇnanahāra*, 10·1, *jāṇnanahārā*, 10·3). 'to know, to realise,  
 to become aware'. [5193 *jānāti*-]  
*jāpa*, nm. 23·4. 'an incantation, prayer, the repetition of a  
 mantra. [5162 *jalpa*-]  
*jār-*, vt. (abs, *jāri*, 77·1). 'burn'. [5306 *jvalati*]  
*jāla*, nm. 33·1. 'net, snare, trap'. [5213 *jāla*-]  
*jāva*, vi. pres.3s. ?? 24·2. in the phrase *jāi su jāva*, 'if it  
 goes, it goes'. [cf. *jā*-]  
*jīṇṇiṃ*, pr. 42·2, (*jini*, 10·1, 24·3, 42·1, 60·0, 64·1). 'whom,  
 by whom'. [see *jo*]  
*jīṇṇhiṃ*, pr. 42·3, 50·3, (*jihī*, 7·3, 52·0). 'whom, by whom'.  
 [see *jo*]  
*jikara*, nm. 41·8. 'zikra, repeating God's name'. [Ar *zīkr*]  
*jigari*, nm. 41·4. 'heart'. [Pers. *jigar*]  
*jigimigi*, adj. 93·2. 'glittering, sparkling'. [5318 \**jhakk*-2]  
*jītī*, adj. 23·3. 'as much as'. [modelled on *kite* < 3167  
 \**kiyatta*-]  
*jini*,<sup>2</sup> pr. 'by whom'. [see *jīṇṇiṃ*]  
*jini*,<sup>2</sup> adv. 20·4, 86·0. 'not'. [??]  
*jisa*, pr. 62·3, 62·4. 'whom, which, to whom, that'. [see *jo*]  
*jisakī*, 65·1, (*jisakai*, 65·2). 'whose'. [see *jo*]  
*jisā*, 64·4. 'which'. [see *jo*]  
*jisai*, 47·1. 'of which'. [see *jo*]  
*jihāṇvana*, nm. 35·2. 'the world'. [for Pers. *jahān*]  
*jihini*, nm. 84·1. 'an unidentified ancient sage'. [??]  
*jīt-*, vt. (abs. *jīti*, 77·2, pres.ptc./pp.?? *jītā*, 67·1,  
 pres.3s. *jīte*, 38·3, *jītai*, 91·9). 'to win, conquer'. [5224  
*jita*-]  
*jīṇ-*, vi. (ger. *jīṇāṇ*, 64·4). 'to live'. [5241 *jīvati*]  
*jīya*, nm. 9·3, 50·0, 56·2, 62·4, 66·1, 77·3. 'soul, vital  
 breath, spirit'. [5239 *jīva*-]  
*jīv-*, vi. (pres.ptc. *jīvata*, 1·6, 67·2, pres.1s.?? *jījai*,  
 82·1, pres.3s. *jīvai*, 1·4, 66·3, 80·1). 'to live'. [5241  
*jīvati*]  
*jīva*, nm. 19·1, 21·0, 27·3, 44·2, 47·3, 58·1, 62·3, 64·1,  
 65·0, 82·3, 83·2. 'soul, vital breath, spirit'. [Skt *jīva*-]  
*jīvana*, nm. 13·3, 66·0, 80·1, (p. *jīvanāṃ*, 64·0, sl. *jivani*,  
 58·4). 'life'. [5243 *jīvana*-]  
*ju*<sup>1</sup>, pr. 1·5, 17·4, 28·1, 39·1, 53·1, 62·1, 62·1, 62·4, 88·2,  
 88·3. pr. 'who, that', cj. 'if'. [see *jo*]  
*ju*<sup>2</sup>, adv. 58·1. 'as if, thus'. [10401 *yataḥ*, = *jo*, *jyūṃ*]  
*juga*, nm. 79·3, 83·4, (p. *jugani*, 32·4, sl. *jugi*, 37·3).  
 'age'. [Skt *yuga*-]  
*jugatā*, nf. 5·2, *jugati*, 84·2, 'means, technique'. [Skt *yukti*-]  
*juṭhār-*, vt. (pp.ms. *juṭhāryau*, 39·1). 'to defile, to  
 pollute'. [5255 *juṣṭa*-]  
*jurā*, nf. 30·3. 'old age'. [5151 *jaḍa*-]  
*juvāla*, nm. 36·2. 'failure, injury, loss'. [Ar. *zawāl*]  
*je*,<sup>1</sup> 1·0, 1·1, 1·1, 1·4, 1·5, 14·1, 15·2, 18·2, 64·3, 94·3.  
 (*jai*, 70·1, 70·4, 94·0). pr. 'who, that'. [see *jo*]

*je*,<sup>2</sup> cj. 18·1, 18·2, 40·2, 49·2, 49·2, 52·2, 61·2, 91·11.  
 'if'. [ < *yadi* ]  
*jetā*, pr. 31·0, (*jete*, 83·4). 'as much as, as many as'.  
 [modeled on *ketā* < 3167 #*kiyatta*-1]  
*jevāriyā*, nf. 51·2. 'rope'. [5227 *jīvā*-1]  
*jaijai*, intj. 12·3, 37·3. 'Victory! Hail!'. [5141 *jaya*-1]  
*jaideva*, nm. 84·2. 'Jayadeva'. [Skt *jayadeva*-1]  
*jaisā*, adj. 1·3, 34·1, 57·0, 58·1, 78·5, *jaisī*, 51·0, *jaisaiṃ*,  
 1·4, 7·2, 19·1, 19·3, 29·1, 47·2, 52·3, 62·1, 81·0, 94·2,  
*jaisai*, 41·4, *jaisaṃ*, 59·3. 'of which kind, like which', as  
 ppn. 'like', as adv. 'as, just as, however'. [10458 *yādrśa*-1]  
*jo-*, vt. (pres.ptc. *jovata*, 79·2, pres.1s. *jovai*, 92·0). 'see,  
 look at, behold'. [Skt *dyotatē*]  
*jo*, pr. 7·3, 17·0, 17·3, 21·2, 36·5, 38·2, 61·1, 64·2, 66·0,  
 82·3, 92·3, *joī*, 2·2, 2·2, 4·5, 4·5, 17·3, 17·3, 36·4, 87·2,  
 87·2. pr. 'who, which, whoever, whatever', cj. 'when, if',  
 adv. 'as if, thus, likewise'. [10391 *ya*- 10401 *yataḥ*; related  
 forms include, *jisa*, *jisakī*, *jisā*, *jisai*, *ju*<sup>1</sup>, *ju*<sup>2</sup>, *je*, 1]  
*joga*, nm. 4·0, 4·1, 5·2, 11·2, 11·5, 16·2, 17·2, 65·2. 'yoga'.  
 [Skt *yoga*-1]  
*jogī*, nm. 13·1, 38·1. 'yogi'. [Skt *yogin*-1]  
*joḍ-*, (pres.1s. *joḍaṃ*, 87·2, *joḍyau*, 70·1). 'join, unite,  
 link together'. [10469 #*yoḷayati*]  
*joti*, nf. 62·2, 92·4, 93·2, 93·2. 'light, flame'. [Skt *jyotis*-1]  
*jodhā*, nm. 91·9. 'battle, war'. [Skt *yoddha*-1]  
*joni*, nf. 44·3, (pl. *jonīm*, 8·1). 'birth, existence'. [10535  
*yoni*-1]  
*jobana*, nm. 30·6, 33·2, 66·2, 80·3, (*jovana*, 84·0). 'youth'.  
 [10537 *yauvana*-1]  
*jo-*, vt. (abs. *jori*, 20·4, 55·3, pp.ms. *joryau*, 55·3,  
 pp.f. *joī*, 75·2, pres.1s. *joṛaṃ*, 55·0, ). 'join, unite, link  
 together'. [10469 #*yoḷayati*]  
*jora*, nm. 21·3. 'mate'. [10496 #*yoḷa*-1]  
*jolaiṃ*, nm.sl. 82·3. 'error, trickery, deceit'. [H. *jula*, <??]  
*jau*, 6·0, 6·4, 13·2, 18·1, 20·2, 27·5, 55·0, 70·2, 72·2, 72·3,  
 88·4, 91·4. pr. 'who, which, whoever, whatever', cj. 'when,  
 if', *jau lau*, cj. 13·2, 'so long as'. [10391 *ya*- 10401 *yataḥ*]  
*jyaṃda*, nm. 33·4. 'life'. [Pers. *zinda*]  
*jyūṃ*, adv. 57·3, 58·1, 87·2, 87·2, 94·2, (*jyo*, 56·2, *jyaṃ*,  
 1·4, 15·2, 69·3). 'as, just as, however', ppn. 'like', pr.  
 'who, which, whoever, whatever'. [10401 *yataḥ*, = *jo*, *ju*<sup>2</sup>]  
*jvāṃnīm*, nf. 41·1. 'youth, adolescence'. [Pers. *javānī*]  
*jvāba*, nm. 65·3. 'answer, reply'. [Ar. *javāb*]  
*jvālā*, nm. 91·7, 91·9. 'fire, flame'. [Skt *jvālā*-1]

### *jhā*

*jhāri*, vt. (abs. *jhāri*, 77·0). 'to brush, sweep clean', in  
 phrase *jāṃhigau kara jhāri*, 'you will leave empty handed'.  
 [5328 #*jhāṭayati*]  
*jhāla*, nf. 23·1, 56·0. 'fire, wave; the fever spasms of venom  
 coursing through the blood'. [5379 *jhāla*-1]  
*jhīṇām*, adj. 64·4. 'very thin, narrow'. [5395 #*jhīna*-1]  
*jhūṭha*, adj.nm. 10·2, 70·5, *jhūṭhā*, 60·1, 60·2, 64·0, *jhūṭhī*,  
 49·4, 60·1, 61·0, 80·3, *jhūṭhem-hī*, 94·1, *jhūṭhe*, 82·2, 94·1,

*jhūṭhe-hīm*, 94·2, *jhūṭhai*, 87·2, *jhūṭhau*, 60·1. adj. 'false, lying', nm. 'falsehood, lie, sham'. [5407 \**jhūṭṭha*-]

### *ṭa*

*ṭaga*, nf. 79·2. 'an unblinking gaze', in phrase *ika ṭaga jovata*, 'fixedly watching'. [Skt *ṭaka*-]  
*ṭaṭaṇīm*, nf. 'lizard'. [Skt *ṭaṭṭanī*-]  
*ṭar-*, vi. (pres.3s. *ṭarai*, 32·7). 'be averted'. [5450 *ṭalati*-]  
*ṭāmḍau*, nm. 'caravan, mule train'. [5668 *tandra*-]  
*ṭār*, vt. (abs. *ṭāri*, 32·7, pres.pass. *ṭāriye*, 32·7). 'save, liberate, remove, avert'. [5450 *ṭālayati*]  
*ṭūka*, nf. 91·3, 91·3. 'piece', in phrase *ṭūka ṭūka kari*, 'cut into pieces'. [5466 *ṭukka*-]  
*ṭer-*, vi. (abs. *ṭeri*, 23·2). 'to call out'. [5473 \**ṭer*-]

### *ṭha*

*ṭhāī*, nf. 9·4, 48·3, *ṭhāṇva*, 4·5, 6·4, 36·1. 'abode, place, state, existence'. [13762 *sthāya*- x 13760 *sthāman*-]  
*ṭhakura*, nm. 20·3, 34·2, 63·2. 'lord, master'. [Skt *ṭhakkura*-]  
*ṭhāḍh-*, vt. (pp.ms. *ṭhāḍhā*, 70·0, pres.1s. *ṭhāḍhau*, 91·11). 'to fix, create, make'. [13742 *stharati*-]  
*ṭhān-*, vi. (pres.3s. *ṭhāṇnaim*, 15·1). 'to resolve, fix upon'. [13753 \**sthānya*-]  
*ṭhūḍā*, adj. 61·3. 'hollow, stupid'. [5506 \**ṭhoṭṭha*-]  
*ṭhaura*, nm. 9·3, 91·6, *ṭhaura-hi*, 14·2, *ṭhora*, 61·1. 'abode, fixed residence, certainty'. [13767 *sthāvara*-]

### *ḍa*

*ḍaṇḍaṇṭa*, nm. 73·2. 'prostration'. [Skt *daṇḍavat*-]  
*ḍar-*, vi. (pres.1s.?? *ḍarai*, 40·2, pres.pass. *ḍariye*, 51·3). 'fear, be afraid'. [6190 *darati*]  
*ḍara*, nm. 51·3, 51·3. 'fear'. [6186 *dara*-]  
*ḍas-*, vt. (inf. *ḍasana*, 37·1). 'bite (of snakes)'. [6230 *daśati*]  
*ḍahak-*, vi. (abs. *ḍahaki*, 41·8, pp.ms. *ḍahakyau*, 94·1). 'wander astray, be tricked, deceived, ruined'. [?? cf. H. *ḍahakanā*]  
*ḍahakā-*, vt. 19·2, 49·4. 'lead astray, trick or deceive, ruin, destroy'. [v.c.< *ḍahak*-]  
*ḍār-*, vt. (abs. *ḍāri*, 91·3, 91·8, 1s.?? *ḍārau*, 91·5). 'throw, throw down or away'. [5545 \**ḍār*-]  
*ḍāla*, nm. 43·1. 'branch'. [5546 *ḍāla*-]  
*ḍiṇbha*, nm. 56·1. 'pride, deceit'. [Skt *ḍambha*-]  
*ḍigaṇim*, nm. 52·1. 'rogue, trickster'. [5524 *ḍiṅgara*-]  
*ḍiḍha*, adv. 83·4. 'firm, stable'. [Skt *ḍṛḍha*-]  
*ḍūṇḍai*, nm. 49·2. 'small boat, dugout canoe, dinghy'. [5568 *doṅga*-]  
*ḍori*, nm. 52·1. 'rope'. [6225 *davara*-]  
*ḍol-*, vi. (abs. *ḍola*, 35·3, pres.3s. *ḍolai*, 83·3). 'to sway, drift'. [6585 \**dolāyate*]

### *ḍha*

*ḍharakā-*, vt. (abs. *ḍharakāi*, 91·5). 'to cast down'. [5581 \**ḍhalati*]

*dhilaḍā*, adj. *dhilaḍe*, 33·3, 33·3. 'slack, weak'. [5590

\**dhilla-*]

*dhūṃḍh-*, vt. (inf. *dhūṃḍhana*, 78·2, pres.3s. *dhūṃḍhe*, 90·1).

'to search'. [6839 \**dhūṃḍh-*]

### *t*

*tamga*, nf. 77·1. 'difficulty'. [Pers. *tang*]

*taṃna*, nm. 78·3, *tana*, 3·1, 3·1, 9·3, 15·3, 35·3, 36·2, 40·2, 44·1, 60·1, 69·2, 77·1, 79·2, 86·0, 93·3, sl. *tani*, 49·4, 66·1. 'body', *tana dhaṃna*, 80·3, 'body and wealth', *tana mana*, 9·3, 16·0, 'body and mind', *tana mana dhana*, 73·2, 'body, mind and wealth'. [5656 *tanū-*]

*tamba*, adv. 30·1, 'when'. [see *tabal*]

*taū*, adv. 51·1, 88·4. 'then, so'. [5639 *tatas*]

*takasīra*, nf. 41·2. 'offence, fault, defect'. [Ar. *taqṣīr*]

*taj-*, vt. (abs. *taji*, 18·3, 23·0, 41·6, 67·0, 69·2, 85·4, pp.fs. *tajī*, 88·2, pres.1s. *tajaṃ*, 91·4, pres.3s. 15·3). 'to renounce, give up'. [Skt *tyajati*]

*tata*, nm. 74·2. 'element, reality, truth'. [5642 *tattva-*]

*tatakarā*, nm. 47·2. (AG 38·2, *tara-tārī*). 'the Palmyra palm tree, *Corypha taliera*, the leaves of which are used for writing upon'. [scribal error for *tara tārī* <Skt *tālataru-*]

*tap-*, vi. (inf. *tapanām*, 62·1, pp.fs. *tapī*, 38·1, pres.1s. *tapaṃ*, pres.3s. *tapai*, 66·1). 'to practise asceticism'. [Skt *tapate*]

*taṃpa*, nm. 16·1, 18·1, 27·2, 44·4, 62·1. 'lit. "heat", austerities, the practise of the mortification of the body'. [Skt *tapas-*]

*taba*, adv. {20}. 'when', *taba laga*, {3}, 'till then', *taba hīm*, {4}, 'only when', *tabaiṃ*, {3}, 'then, from that moment'.

[modelled on *abal*]

*tama*, nm. 15·0. 'darkness, one of the three *gunas*'. [Skt *tamas-*]

*taraṃga*, nm. 22·2, 27·4, 34·1, 58·1. 'wave'. [Skt *taraṅga-*]

*taraka*, nm. 4·2. 'doubt, hindrance, error'. [5714 *tarka-*]

*tarala*, adj. 83·2. 'soft, flowing'. [Skt *tarala-*]

*taras-*, vi. (pres.3s. *tarasai*, 66·1). 'to long for, to thirst for'. [5942 *trṣyati*]

*tarasa*, nf. 36·2, 'fear, affliction'. [Pers. *tars*]

*taruni*, nf. 38·1. 'a young woman'. [Skt *taruṇī-*]

*talaph-*, vi. (pres.ptc. *talaphata*, 79·2). 'become agitated, writhe'. [5634 \**taḍappaḍ-*]

*tasa*, adv.adj. 21·3, 21·3, 59·1, 71·2, 81·1. 'thus, such'. [5760 *tādṛśa-*]

*tahām*, adv. {15}. 'there'. [modelled on *yahām*]

*tāṃna*, nf. 33·2. 'expanse', in phrase *jobana dai tāṃna*, 'in the flowering of youth'. [5761 *tāna-*]

*tāṃn-*, vt. (pres.3s. *tāṃnai*, 4·1). 'to fix upon', in phrase *guṇī āpa kūṃ tāṃnai*, 'and consider yourself wise'. [5762 *tānayati*]

*tāmbau*, nm. 32·5. 'copper'. [5779 *tāmra-*]

*tāṃha*, adv. 33·2. 'there'. [modelled on 1605 *ihal*]

*tā*, pr. 'that, him, which', *tākā*, pr.+ms.ppn. 64·3, fs. *tākī*, 44·1, sl. *tākai*, 9·0, ms. *tākaṃ*, 31·0, *tākau*, 59·1, 'whose',

*tāmaiṃ*, pr.+ppn. 5·1, 22·0, 40·1, 48·2, 64·3, 85·1, 'in that, in which', so. *tākūṃ*, 32·6, 'of that', *tāthaiṃ*, pr.+ppn. {21}, 'through that, through which, due to which'. [5612 *ta-*]  
*tāgau*, nm. 70·1. 'thread, cord'. [6010 \**trāgge-*]  
*tāḍ-*, vt. (inf. *tāḍaṇa*, 19·3). 'chastising, beating, rebuking'. [5752 *tāḍayati*]  
*tāta*, nm. 71·2. 'father, respected person, Guru, lord'. [Skt]  
*tāpa*, nm. 37·2, 49·4, 71·1, 83·0. 'heat, fever'. [Skt]  
*tāraṇa*, nm. 49·1, 61·2, 84·4. 'the one who causes others to cross over (the ocean of *samsāra*), the liberator, God'. [Skt]  
*tār-*, vt. (imp.2s. *tāri*, 90·0, 90·0, 90·0, 90·0, pp.fs. *tārī*, 53·3, pres.3s. *tārai*, 73·3). 'to save, liberate, help across (the ocean of *samsāra*)'. [5796 *tārayati*]  
*tāratamba*, adj. 30·1. 'differentiation'. [Skt *tāratamya-*]  
*tāhi*, pr. 23·1, 32·1, 37·2, 53·1, 91·4, 91·8. (*tāhī*, 4·5, 5·7, 9·4, 11·3, 17·4). 'him, that, to him, his'. [5612 *ta-*]  
*tītī*, adj. 23·3. 'as much'. [modelled on \**ittī* <1589 *iyattaka-*]  
*tina*, pr. 71·2. 'whose'. [5612 *ta-*]  
*tinahūṃ*, pr. 74·2. 'those'. [5612 *ta-*]  
*tini*, pr. 2·6. 'by them'. [5612 *ta-*]  
*tir-*, vi. (inf. *tiraṇa*, 49·1, pp.ms. *tiryau*, 8·1, pres.3s. *tiraiṃ*, 73·3, *tirai*, 1·4, 49·1, 53·3, 61·2, fut.1s. *tiribau*, 49·2). 'to be saved, liberated, to have passed over'. [for Skt *tarati*]  
*tilaka*, nm. 70·1, 91·12. 'Tilak, forehead marking'. [Skt *tilaka-*]  
*tisa*, pr. 64·4. 'that'. [5612 *ta-* related forms include *te*, *taiṃ*, ]  
*tihim*, pr. 36·1, (*tihi*, 9·4). 'that'. [5612 *ta-*]  
*tihūṃ*, adv. 44·3, (AG 7·2, *tihī*). 'then'. [emph. of *te*]  
*tījai*, adj. 33·3. 'third'. [5912 *trītya-*]  
*tīna*, num. *tīni*, 67·1, 68·1, emph. *tīnyūṃ*, 32·4, 32·4. 'three', *tīna-loka*, 1·3, *tīniṃ loka*, 91·6, 91·12, *tīni loka*, 53·2, 'the three worlds'. [5994 *trīṇi-*]  
*tīra*, nm. 83·3. 'shore, river bank'. [5842 *tīra-*]  
*tīratha*, nm. 18·2, 23·4, 55·1, *tīrtha*, 27·2. 'sacred bathing site, place of pilgrimage'. [Skt *tīrtha-*]  
*tūṃ*, pr. 84·4. 'you'. [5889 *tuvam*]  
*tūṃna*, pr. 11·5, 50·1, 55·0, 57·2, 57·2, 88·1, 93·3, *tuma*, 11·4, 20·3, 21·0, 34·3, 38·5, 46·1, 50·1, 50·3, 82·1, 82·1, 90·1, *tumha*, 7·0, 8·0, 19·1, 34·3, 43·1, 43·2, 51·3, 57·0, 72·3, emph. *tūṃma hiṃ*, 68·3, *tūṃma hīṃ*, 38·5, *tumahi*, 88·5, *tumahīṃ*, 34·2, 63·1, 'you', *tumha sā*, 55·2. 'like you', *tūṃma se*, 90·2. 'to you'. [10511 *yusmad* (with *t-* < 5889 *tuvam*)]  
*tumhārā*, poss.pr. ms. 65·3, mp. *tūṃmhāre*, 68·0, *tumhāre*, 8·1, 8·1, 55·1, *tumhārai*, 79·3. f. *tūṃmhārī*, 28·5, 63·0, *tumhārī*, 38·4, 43·0, 55·2, 55·4, 'your, yours'. [poss. of *tūṃma*]  
*tujha*, pr. 33·2, 79·1, *tujhā*, 40·0, 85·0, *tujhai*, 55. 'you, to you, your'. [5889 *tuvam*]  
*turā*, nm. 41·3. poss., 'orange, tangerine colour'. [Pers. *turanjī*], poss. 'crest, turban ornament'. [Ar. *turra*], or 'horse'. [5877 *turaga-*]  
*tūṃ*, pr. 12·1, 12·1, 21·3, 21·3, 33·2, 33·2, 33·2, 33·2, 33·4, 35·0, 35·0, 35·2, 51·2, 51·2, 52·0, 52·2, 56·1, 61·2, 64·5,

65·2, 66·3, 72·0, 83·4, 91·3, *tū*, 24·0, 64·0, 72·1, 84·3, 84·3, 84·3, 91·1, S5, emph. *tūhīm*, 21·3. 'you'. [5889 *tuvaṃ*] *tūmbā*, 1·4. 'the gourd *Laganaria vulgaris*, which when dried is used to make vessels'. [Skt *tumbaka*-]

*tūlai*, ppn. 53·1, (AG 35·1, *tuli*). 'equal to, comparable with'. [5884 *tulya*-]

*te*,<sup>1</sup> ppn. 85·2, 91·2. 'from'. [<13760 *sthāman*-]

*te*,<sup>2</sup> pr. S1, S2. 'they, those'. [pd. of *tisa*]

*teu*, adv. 20·3, (*teū*, 2·4). 'thus'. [5639 *tatas*]

*teja*, nm. 38·3, 79·0. 'splendour, power'. [Skt *tejas*-]

*tetā*, adj. 23·3, 31·0. 'so much, so many'. [modelled on \**ittī* < 1589 *iyattaka*-]

*terā*, poss.pr. ms. 34·0, 35·0, 40·1, 64·4, 65·0, 66·3, 75·0, *terau*, 25·0, 40·2, 77·1, 77·2, 83·4, 91·4, mp. *tere*, 33·3, 33·3, 50·0, 84·4, f. *terī*, 18·3, 22·1, 33·0, 33·4, 33·4, 39·4, 43·2, 69·3, 72·1, 83·1, 84·0, 85·3, 86·2, *teriyāṃ*, 33·4. 'your'. [poss. of *tūṃ*, =*tora*]

*tela*, nm. 94·2. 'oil'. [5958 *taila*-]

*taiṃ*,<sup>1</sup> pr. 4·3, 4·3, 12·3, 33·0, 33·1, 45·1, 64·5, 64·5, 91·3, S5, *tai*, 26·2, 26·2, 27·4. 'you'. [5889 *tuvaṃ*]

*taiṃ*,<sup>2</sup> ppn. 19·1, 46·1, 51·2. 'from'. [<13760 *sthāman*-]

*taisā*, adj. 59·1, 78·5, *taisī*, 51·0. 'likewise, just like'. [5760 *tādrśa*-]

*to*, adv. 83·3, 91·10, 91·10, 91·11. 'then, so', *topaiṃ*, 64·5. 'even so'. [Skt *tatas*?]

*toḍ*/*tor*-, vt. (abs. *tori*, 55·0, pp.ms. *toryau*, pres.1s. *toḍauṃ*, 63·4, 55·0, (AG 18·0, *torahi*), pres.2s. *torai*, 31·2, *torau*, 55·0, (AG 18·0, *torahu*), pres.3s. *toḍai*, 49·1). 'to break, pluck off (leaves)'. [6079 *troḷayati*]

*tora*, poss.pr. 12·2, 20·2, 37·0, 37·3, 44·0, 82·1, 82·2, *torā*, 24·0, 72·0, 80·1, 89·1, *tori*, 77·1, *torī*, 12·0. 'your'. [poss of *tūṃ*, =*terā*]

*tosā*, nm. 41·6. 'treasure, fortune'. [Pers. *toshā*]

*tohi*, pr. 12·1, 12·1, 20·4, 37·2, 91·11, *tohī*, 20·1, 34·1, 34·1. 'you'. [5889 *tuvaṃ*]

*tau*, adv. 4·1, 6·3, 10·0, 10·3, 17·3, 20·2, 20·4, 40·2, 46·2, 49·1, 49·2, 49·4, 52·2, 59·1, 61·2, 70·1, 70·2, 72·1, 72·2, 72·2, 76·0, 85·3, 85·3, 88·1, 91·11, 94·0. 'then, so'. [5639 *tatas*]

*tyāg*-, vt. (pp.ms. *tyāgī*, 15·3, pp.mp. *tyāge*). 'to renounce, abandon'. [< Skt *tyāga*-]

*tyāgī*, nm. 5·2, 'a renouncer, an ascetic'. [Skt *tyāgin*-]

*tyūṃ*, adv. 7·0, 21·0, 79·1, 87·2, 87·2, *tyū*, 84·3, *tyauṃ*, 69·3. 'thus, so'. [either 5639 *tatas*, or modelled on *yoṃ*]

*trapaṇa*, nm. 19·3. 'offerings to ancestors'. [Skt *trapaṇa*-]

*trāsa*, nm. 8·1, 37·2, *trāsi*, 91·6. 'fear, terror, dread', *trāsahāri*, 83·3, 'the dispeller of dread, an epithet of God'. [Skt]

*trāhi*, ind. 75·1, 75·1, 84·4, 84·4, 89·0, 89·0, 89·0, 89·0. 'O save me!'. [Skt *trāyate*]

*triguṇnīm*, adj. 92·3, 'constituted from the three *guṇas*'. [Skt *triguṇa*-]

*trijuga*, nf. 44·3, 'the animal creation, an animal birth'. [Skt *tiryak*-]



*tribadhi*, adj. 83·3, *tribidhi*, 8·1, 49·2, 71·1, *trividhi*, 83·0. 'threefold, esp. threefold births and threefold sufferings'. [Skt *trividha*-]  
*tribhuvana*, nm. 71·1, *tribhuvana*, 89·0. 'the three worlds, heaven, earth and hell'. [Skt *tribhuvana*-]  
*triya nātha*, nm. 91·9. 'Lord of the three [worlds]'. [Skt \**tri(loka)nātha*-]  
*triloka*, nm. 1·5. 'the three worlds, heaven, earth and hell'. [Skt *triloka*-]  
*triśnāṃ*, nf. 83·2, *trīśnāṃ*, 70·2, 88·5, 'thirst, longing, craving'. [Skt *trīṣṇā*-]  
*tretā*, nm. 32·4. 'the Tretā yuga, the second (silver) age of the world'. [Skt *tretā*-]

### ṭha

*ṭhaṃbh-*, vi. (abs. *ṭhaṃbhi*, 33·1). 'to support'. [13683 *stambhate*]  
*ṭhak-*, vi. (pres.ptc. *ṭhakita*, 2·0, 2·1, 2·1, 2·5, 25·4, pp.ms. *ṭhākyau*, 2·7, pp.fs. *ṭhākī*, 2·1, pres.3s. *ṭhāke*, 54·1, *ṭhākai*, 54·1). 'to tire, grow weary'. [13737 \**sthakk*-]  
*ṭhanahara*, nm. 39·1. 'udder'. [13666 *stana-* + *hara-* <*dhara*-??]  
*ṭharahari*, nf. (33/FM 5·4). 'trembling'. [6092 \**thar*-]  
*ṭhala*, nm. sl. *ṭhali*, 44·2. 'the earth's surface'. [13744 *sthala*-]  
*ṭhāvara*, nm. 30·1. 'immobile living things, flora'. [13767 *sthāvara*-]  
*ṭhiti*, nf. 2·5. 'tranquillity, resting place'. [Skt *sthiti*-]  
*ṭhira*, adj. 10·3, 41·1, 42·0. 'still, unmoving'. [13771 *sthira*-]  
*ṭhaiṃ*, ppn. 2·0, 2·1, 4·2, 5·7, 9·2, 9·4, 14·0, 20·1, 34·2, 34·2, 41·1, 43·2, 53·0, 53·2, 67·0, 77·3, 79·1, 87·0, 88·2, 91·9, S4, *ṭhai*, 4·1, 41·3. 'from, through'. [< 13760 *sthāman*-]  
*ṭhotharā*, adj. 60·0, *ṭhotharī*, 77·3. 'empty, hollow'. [6108 \**thottha*-]  
*ṭhoraiṃ*, adj. 31·3, 31·3, *ṭhorai hī*, 31·1. 'little', as adv. 'little by little'. [13720 *stoka+ḍ-*]  
*ṭhau*, adv. 91·11. 'thus, so, then, yet'. [5639 *tatas*]

### ḍa

*ḍaṃma*, nm. 41·1. 'breath'. [Pers. *dam*]  
*ḍaī*, nf. 2·6. 'destiny'. [6574 *ḍaivya*-]  
*ḍadhi*, nm. 1·6, 70·2, 79·1. 'curds'. [Skt]  
*ḍadhisuta*, nm. 79·1. 'the son of the curds' an epithet of the moon'. [Skt]  
*ḍamodara*, nm. 33·2. 'Dāmodara, "with a rope around the stomach", an epithet of Kṛṣṇa'. [Skt *dāmodara*-]  
*ḍayāla*, adj. 20·0, 72·3. 'merciful, compassionate'. [Skt *dayālu*-]  
*ḍaramādā*, adj. 65·3. 'distressed'. [Pers. *dar-mānda*]  
*ḍarakadara*, adj. 35·2. 'powerful'. [Pers. *dar-qādir*]  
*ḍarada*, nm. 69·0. 'pain, suffering'. [Pers. *dard*]  
*ḍarabārī*, nm. 89·3. 'royal court'. [Pers. *darbār*]  
*ḍarav-*, vi. (pres.2s. *ḍaravaṃ*, 50·3, pres.3s. *ḍaravaiṃ*,

45·3). 'to flow, drip, to melt, for the heart to soften from compassion'. [6624 *dravatī*]  
*daras-*, vi. (abs. *darasi*, 13·2, pres.3s. *darasai*, 13·2). 'to behold, to see'. [vi.< 6210 *darśayatī*]  
*darasa*, nm. 68·3. 'vision, sight'. [Skt *darśa-*]  
*darasana*, nm. 66·3, 80·0, 80·0, 80·0, 80·0, *darasaniṃ*, 91·6. 'vision, esp. a vision of God'. [Skt *darśana-*]  
*darasā-*, vc. (pres.pass *darasāi*, 58·0). 'to be made to see, to be shown'. [6210 *darśayatī*]  
*darahaja*, adj. 41·8. 'blissfully'. [Pers. *dar-haja*??]  
*darahāla*, adj. 64·5. 'straightaway'. [Pers. *dar-hāl*]  
*dari*, nm.sl. 65·3. 'at [your] door'. [Pers. *dar*]  
*dariyā*, nf. 35·2, 41·8. 'river, ocean'. [Pers. *daryā*]  
*darīṣāṃnainiṃ*, nm. 41·2. 'house of many doors, mansion'. [Pers. *darī-khāna*]  
*daroga*, nm. 41·4. 'lie, falsehood'. [Pers. *darogh*]  
*darpana*, nm. 81·1. 'mirror'. [6201 *darpaṇa-*]  
*dala*, nm. 71·1. 'army', in phrase *jaṃma dala*, 'the army of death'. [6215 *dala-*]  
*daṣyā*, nf. 29·1. 'initiation ceremony, initiation'. [Skt *dīkṣā-*]  
*dasā*, nf. 71·3. 'state, condition'. [Skt *daśā-*]  
*dasauṃ*, num. 85·2. 'ten', *dasauṃ disā*, 'the ten directions, all around, everywhere'. [6227 *daśa-*]  
*dah-*, vt. (pres.3s. *dahai*, 49·4). 'to burn, blaze'. [6245 *dahatī*]  
*dahana*, nm. 84·0. 'burning fever'. [Skt]  
*dāṃna*, nm. 6·1, 23·4. 'alms, benefaction'. [6265 *dāna-*]  
*dāṃnāṃ*, adj. 35·0, 66·0. 'wise'. [Pers. *dānā*]  
*dātā*, nm. 13·1, 85·3. 'benefactor'. [Skt *datṛ-*]  
*dādhau*, adj. 70·5. 'burnt'. [Skt *dagdha-*]  
*dārana*, adj. 32·6, 37·2, 72·0. 'terrible'. [6299 *dāruṇa-*]  
*dārā*,<sup>1</sup> nf. 56·2. 'wife'. [Skt *dāra-*]  
*dārā*,<sup>2</sup> nm. 15·2, 58·1, *dāra*. 'thread, yarn'. [6225 *dāvāra-*]  
*dāsa*, nm. 8·2, 18·2, 22·3, 34·3, 44·4, 46·2, 50·3, 73·4, 83·3, 84·4, 92·0, *dāsahi*, 35·3. 'servant, slave'. [Skt]  
*dāsā*, nf. 4·0. 'servitude, service'. [Skt *dāsya-*]  
*dāsātana*, nm. 70·4. 'the sentiment of humility, servitude, service'. [6319 *dāsātva-*]  
*digapāla*, nm. 84·4. 'the guardians of the ten cardinal directions'. [Skt *dikpāl-*]  
*diḍh-*, vt. (pp.fs. *diḍhī*, 32·4, pres.3s. *diḍhāsī*, 29·1). 'make firm, establish'. [6508 *dr̥ḍha-*]  
*diḍha*, adj. 49·2, 53·1, 62·0, 91·7. 'firm, stable, fixed'. [6508 *dr̥ḍha-*]  
*dina*, nm. 24·1, 41·1, 64·2, 82·3, 85·3. 'day', *dina dina*, 52·3, 88·2, 88·5, S3. 'day by day'. [6328 *dina-*]  
*dila*, nm. 41·8, 41·9, 69·0. 'heart'. [Pers. *dil*]  
*divasa*, nm. 11·1, S6. 'day'. [6333 *divasa-*]  
*divāṃnāṃ*, adj. 'mad, insane'. [Pers. *dīvāna*]  
*diṣalā*, vt. (pp.ms. *diṣalāvā*, 42·1). 'to cause to be seen, to show'. [v.c.< *deṣ-*]

*diṣā*, vt. (pp.mp. *diṣāyem*, 16·2, *diṣāyaim*, 17·3, pp.f. *diṣāī*, 2·6, pres.1s. *diṣāṃūṃ*, 76·1, pres. pass. *diṣāiyā*, 41·8). 'to show, to reveal'. [v.c.< *deṣ-*]  
*disi*, nf. 64·6, 78·8, 83·1, 83·1, 88·1, 93·2. 'direction'. [6339 *diśā-*]  
*dīṃna*, adj. 69·2, 91·6, *dīna*, 83·1, 85·3. 'poor, humble', *dīṃna dayāla*, 90·2, *dīnadayāla*, 56·0, 82·1, 'the merciful upon the meek, God', *dīṃnā nātha*, 20·0, *dīnā nātha*, 'the master of the meek, God'. [Skt *dīna-*]  
*dīdāra*, nm. 35·3, 65·0. 'vision'. [Pers. *dīdār*]  
*dīpa*, nm. 92·1. 'lamp, light'. [Skt *dīpa-*]  
*dīpaka*, nm. 94·2. 'lamp, light'. [Skt *dīpaka-*]  
*dīvalā*, nm. 93·2. 'lamp, light'. [6348 *dīpa-*]  
*dīvāṃna*, nm. 41·9. sl. *dīvāṃni*, 64·5. 'royal court'. [Pers. *dīvān*]  
*dīs-*, vi. (pres.3s. *dīsai*, 1·1, 1·4, 32·1, 32·5, 92·3). 'to be seen, to be visible, to appear'. [6516 *drśyate*]  
*duṃhuṃ*, adj. 48·0. 'both'. [6648 *dva-*]  
*duti*, nf. 58·1, *dutī*, 58·0. 'duality'. [6402 \**dutīya-*]  
*duniyāṃ*, nf. 64·6, *dunīṃ*, 41·1. 'the world'. [Ar. *dunyā*]  
*dubāsā*, nm. 84·1. 'Durvāsa, a renowned sage'. [Skt *durvāsa-*]  
*dubidha*, nf. 1·0. 'duality'. [Skt *dvidha-??*]  
*dumatī*, nm. 53·3. 'evil minded ones'. [Skt *durmati-*]  
*durā-*, vc. (fut.3s. *durehai*, 94·2). 'to dispel'. [vc.< *d̄r-*]  
*dulāmbha*, adj. 44·3, 56·0. 'hard to obtain'. [6446 *durlabha-*]  
*duvana*, nm. 84·2. 'Droṇa?? the tutor of the Kauravas and Pāṇḍavas'. [Skt *droṇa-*]  
*duvārā*, nm. sl. *duvārai*, 89·3. 'at the door'. [Skt *dvāra-*]  
*duṣa*, nm. 30·6, 37·2, 49·2, 51·3, 57·1, 64·2, 85·3, 85·4, 88·4, 88·6, 94·0, 94·0. 'suffering, distress'. [Skt *dukha-*]  
*duṣā*, vt. (pres.3s. *duṣāsī*, 29·2). 'to cause suffering'. [6376 *duḥkhatī*]  
*duṣī*, adj. 69·1. 'suffers'. [6380 *duḥkita-*]  
*duṣṭa*, nm. 84·4. 'sinner, evil-doer'. [Skt]  
*dusamāna*, nm. 91·11. 'enemy'. [Pers. *dushman*]  
*duhāganiṃ*, nf. 69·1, *duhāgani*, 79·3. 'a woman separated from her husband'. [6600 *daurbhāgya-*]  
*duhuṃvāṃ*, num. 4·2. 'both'. [6648 *dva-*]  
*duhelā*, adj. 33·4, 69·1, 80·2. adj. 'painful', adv. 'hard to attain'. [6375 *duḥkha-*]  
*dūjā*, adj. 2·1, 55·2, 59·3, 65·2, *dūjai*, 33·2, *dūjau*, 91·1. 'second, another, other', nm. 'duality, the phenomenal world'. [6402 \**dutīya-*]  
*dūṇāṃ*, adj. 49·2. 'twofold, double'. [6390 \**dugūṇa-*]  
*dūtara*, adj. 8·1. 'hard to cross', here nm. 'the hard to cross [ocean of existence]'. [6475 *dustara-*]  
*dūdha*, nm. 39·1. 'milk'. [6391 *dugdha-*]  
*dūrāṃtara*, nm. 22·1. 'a long distance, a long time, infinite'. [Skt *dūrantara-*]  
*dūr-*, vt. (abs. *dūri*, 2·4, ger. *dūriba*, 2·4, 2·4, 2·4, imp.2s. *dūri*). 'to make distant, to renounce'. [6495 *dūra-*]  
*dūra*, adj. 22·1, 64·2. 'far, far away', adv. 18·3, 52·0, 'distant, hard to find'. [6495 *dūra-*]

*dūrī*, nf. 21·2. 'distance'. [6495 *dūra-*, or Pers. *dūrī*]  
*dūsara*, adj. 10·1. 'other, second'. [6676 \**dviṣsara-*]  
*de*, ind. 35·1. 'O!'. [⟨??⟩]  
*de-*, vt. (abs. *de*, 29·1, 69·2, 76·2, pres.ptc. *detā*, 23·4, pp.ms. *dīṃhaṃ*, 91·7, *dīṃhaṃ*, 91·8, *dīyā*, 2·3, 41·8, 45·1, 64·1, 88·6, *dīyau*, 23·2, 91·5, 91·12, pp.mp. *dīyeṃ*, 71·4, pres.2s. *dei*, 33·4, fut.2s. *desī*, 33·2, 64·5, imp.2s. *dījahau*, 80·0, *dīje*, 82·1, *dijai*, 19·4, 21·3, 22·3, 74·2, 80·0, 80·0, *de*, 56·3, 65·0, *dehu*, 11·1, 24·3, 35·3, 45·0, *dehū*, 22·1, *dai*, 91·3). 'to give, grant'. [6141 *dadāti*]  
*deva*, nm. 8·0, 27·0, 55·2, 83·1, 83·1, 83·1, 83·2, 83·2, 83·2, 83·3, 83·3, 83·3, 83·4, 84·0, 84·1, 84·2, 84·3, 84·4, 85·0, 88·0, 89·3, 89·3, 90·1, 91·7, 93·0, sv. *devā*, 2·2, 34·0, 63·4. 'god', *devādhidevā*, 'God of the gods'. [Skt]  
*devakī*, nm. 84·2. 'Devakī, the mother of Kṛṣṇa'. [Skt]  
*devala*, nm. sl. *devali*, 27·0. 'temple'. [6524 *devakula-*]  
*deṣ-*, vt. (abs. *deṣi*, 4·3, 5·4, 61·4, 77·2, 81·1, *deṣa*, 37·1, pres.ptc. *deṣata hīṃ*, 12·2, pp.ms. *deṣiyau*, 85·4, *deṣyā*, 4·4, 41·9, 92·4, *deṣyau*, 87·0, pres.1s. *deṣauṃ*, 12·1, 12·1, 31·0, *deṣau*, 87·3, 91·5, pres.2s. *deṣai*, 12·1, 12·1, pres.3s. *deṣai*, 7·2, 54, imp.2s. *deṣi*, 52·2, 77·1, *deṣa*, 53·0. pres.pass. *deṣiye*, 41·1, 41·5). 'to look, see, behold'. [6507 \**dekṣate*]  
*deśa*, nm. 20·2, 46·1. 'country, land'. [Skt *deśa-*]  
*deha*, nm. 2·1, 33·3, 33·4, 33·4, 77·3. 'body'. [Skt]  
*daiṃh-*, vt. (fut.3p. *daiṃhige*, 77·1). 'to burn'. [6324 *dāhayati-*]  
*dai*, poss. ppn. 33·0, 33·2, 33·2, 33·3, 33·4. 'of'. [so./sl. of \**dā*, = *kā*, prob. <13127 *santaka-*]  
*doi*, num. 69·1, 70·3, *dou*, 2·4, 58·2, *doū*, 2·3, 4·2, 19·2, 39·2, 45·2. 'two, both'. [6648 *dva-*]  
*dojaga*, nm. 4·2, *dojigu*, 27·2. 'hell'. [Pers. *dozakh*]  
*doṣa*, nm. 44·1, *dosa*, 20·2, 72·3, 88·5. 'fault, blame'. [Skt and 6587 *doṣa-*]  
*daur-*, vi. (pp.ms. *dauryau*, 2·5). 'to run'. [6624 *dravatī*]  
*draba*, nm. 84·3. 'elementary substance, essence'. [Skt *dravya-*]  
*driṣṭi*, nf. 30·3, 92·1. 'the visible'. [Skt]  
*dyaum̐sa*, nm. 78·3. 'day'. [6333 *divasa-*]  
*dvā-*, vi. (fut.2s. *dvaihai*, 94·0). 'to be burnt'. [⟨ 6671 \**dvālayati*]  
*dvāpara*, nm. 32·4. 'The Dvāpara yuga, the third age, lasting 2400 years'. [Skt]  
*dvāra*, nm. sl. *dvāri*, 69·3, *dvārai*, 1·5. 'door'. [Skt]  
*dvāraina*, nm. 71·3. 'kindling, dried wood'. [6670 \**dvālana-*]

### ***dha***

*dhaṃna*, nm. 40·0, *dhana*, 13·3, 19·2, 30·6, 78·0, 78·2, *dhanāṃ*, 31·3. 'treasure, fortune, wealth'. [Skt *dhana-*]  
*dhaṇīm*, nm. 41·7, *dhaṇī*, 41·5. 'lord, God'. [6722 *dhanin-*]  
*dharmaṃma*, nm. 32·1, *dharama*, 8·2, 32·1, *dharami*, 19·1, *dharma*, 30·3, 52·2. 'dharma, righteousness, religious practices'. [Skt *dharma-*]  
*dhar-*, vt. (abs. *dhari*, 40·3, 91·3, pres.ptc. *dharata*, 3·3, pp.ms. *dharyau*, 78·2, 78·2, pres.1s. *dharauṃ*, 62·0, 86·1,

pres.2s. *dharahū*, 24·2, pres.3s. *dharihau*, 72·3, pres.pass. *dhariye*, 27·4). 'to place'. [6747 *dharatil*  
*dhara*, nm. 26·1, sl. *dhari*, 25·2. 'mountain'. [Skt *dhara*-]  
*dharañīdhara*, nm. 70·1. 'the support of the world, an epithet  
of Viṣṇu and Kṛṣṇa'. [Skt *dharañīdhāra*-]  
*dharatī*, nf. 78·2. 'the earth'. [6750 *dharitrī*-]  
*dharaniṃ*, nf. 91·9, *dharani*, 11·1. 'the earth'. [Skt *dharañī*-]  
*dhāra*, nf. 64·4. 'blade'. [6793 *dhārā*-<sup>2</sup>]  
*dhārā*, nf. 63·5. 'flow, stream'. [6788 *dhārā*-<sup>2</sup>]  
*dhā-*, vi. (pres.2s. *dhāvai*, 38·3). 'to run'. [6802 *dhāvati*]  
*dhīj-*, vi. (pres.pass. *dhījai*, 8·2). 'to be fixed upon'. [6891  
*dhriyate*]  
*dhīraja*, 23·1. nm. 'endurance, steadfastness'. [Skt *dhīrya*-]  
*dhupā-*, vt. (pres.pass. *dhupāīye*, 93·1). 'to burn incense'.  
[Skt *dhūpayate*]  
*dhūṃnaiṃ*, nm. 92·2. 'smoke'. [6849 *dhūma*-]  
*dhū*, nm. 91·8, *dhūrū*, 84·2. 'Dhṛūva, the legendary devotee  
rewarded for his steadfastness by being placed in the heavens  
as the pole star'. [Skt *dhṛūva*-]  
*dhūpa*, nm. 39·3, 93·1. 'incense'. [Skt *dhūpa*-]  
*dhūra*, nm. 11·4. 'dust'. [6835 \**dhūḍi*-]  
*dhūvā-*, vt. (pres.pass. *dhūvāmyeṃ*, 17·3). 'to wash'. [6833  
\**dhūvati*]  
*dhūsara*, nm. 11·4. 'dust, dirt'. [6870 *dhūsarā*-]  
*dhō-*, vt. (pres.1s. *dhouṃ*, 87·1). 'to wash'. [6833 \**dhūvati*]  
*dhaṃ*, adv. 26·3, 77·1, 91·5, 91·11, *dhau*, 13·2, 91·11. 'thus,  
so'. [Pk. *dhuvan* < Skt *dhruva*-]  
*dhyā-*,<sup>1</sup> vt. (pp.ms. *dhyāiyā*, 33·2, pres.1s. *dhyāṃṃ*, 62·4,  
pres.2s. *dhāvai*, 67·0, fut.2s. *dhyāvāigā*, 14·2. 'meditate  
upon'. [6812 *dhiyāyati*]  
*dhyā-*,<sup>2</sup> vt. (pres.3s. *dhyāvai*, 88·1). 'run'. [6802 *dhāvati*]  
*dhyāṃna*, nm. 2·4, 5·3, 25·2, 62·0, 79·1, 83·4, sl. *dhyāṃni*,  
84·1. 'contemplation, concentration, meditation'. [Skt *dhyāna*-]

#### ना

*na*, neg.adv. {175+}. 'no, not'. [6906 *na*]  
*nagara*, nm. sl. *nagari*, 71·2. 'town'. [Skt *nagara*-]  
*naguṃṇa*, adj. 27·3. 'without virtue or merit, virtueless'.  
[7307 *nirguṇa-*, =*nirguṇa*, *niraguṃṇa*, *nriguṇa*]  
*naṭa*, nm. 91·8. 'an acrobat, dancer'. [6977 *nartaka*-]  
*nadī*, nf. 3·2. 'river'. [Skt]  
*namasakāraṃ*, nm. 47·2. 'salutation, honouring'. [Skt  
*namaskāra*-]  
*nayana*, nm. 68·1. 'eye'. [Skt *nayana-*, =*naiṃna*]  
*nara*, nm. 23·0, 34·2, 94·3, S1, S2. 'man'. [Skt]  
*naraka*, nm. S4. *narakahi*, S2. 'hell'. [Skt]  
*narahari*, nm. 12·0, 13·3, 20·0, 20·0. 'Narasimha, the man lion  
incarnation of Viṣṇu'. [Skt]  
*navakā*, 83·3. 'ship'. [= *nāṃva*-<sup>2</sup>]  
*naṣa*, nm. 63·5, 91·12. 'finger or toe nails'. [Skt *nakha*-]  
*naṣeda*, nm. 19·2, p. *naṣedaṇa*, 19·3, *naṣedha*, 81·2.  
'prohibition, prohibitions'. [Skt *niṣedha*-]  
*nasa-*, vi. (v.c. pres.2s. *nasāvai*, 72·1, pres.pass. *nasāī*,  
1·2, 'to be destroyed, to perish'. [7027 *naśyati*]

*nāhiṃ, nahi, nahīṃ, nahī*, neg.adv. {70+}. 'not'. [7035 *nahī*]  
*nāṃ*,<sup>1</sup> neg.adv. 'no, not'. [=nal  
*nāṃ*,<sup>2</sup> (nā) poss.ppn. 73·0, 'of' in *āji nāṃ dyausa nā lyau*  
*balihārā*. [Cf. Gujerati poss.ppn. *nā*]  
*nāṃī*, nm. 49·0, *nāṃuṃ*, nm. 27·2. 'name, the divine Name'.  
 [7067 *nāman-*, =*nāṃva-*<sup>1</sup>, *nāma*]  
*nāṃc-*, vi. (pres.3s. *nāṃce*, 16·1). 'to dance'. [7583 *nṛtyati*,  
 =*nāc-*]  
*nāṃnāṃ*, adj. 38·1. 'diverse, varied, of diverse kinds,  
 numerous'. [7053 *nānā-*]  
*nāṃnā*, nm. 84·2. 'Nāmdev'. [Skt \**nāmadeva-*]  
*nāṃva*,<sup>1</sup> nm. 4·5, 5·1, 6·2, 6·4, 8·1, 8·2, 9·1, 9·3, 11·2,  
 13·3, 27·4, 33·2, 33·2, 34·0, 36·1, 44·0, 47·3, 83·3, 91·1,  
 91·2, S5, *nāṃvaṃ*, 67·0. 'name, the divine Name, the Name of  
 God'. [7067 *nāman-*]  
*nāṃva*,<sup>2</sup> nm. 49·2. 'ship'. [7081 *nāvā-*, =*nāva*]  
*nāṃhī*, neg.adv. 41·1, 53·1, *nāṃhina*, 20·4, *nāṃhīṃ*, {15},  
*nāṃhī*, 41·5. neg. adv. 'not'. [=nahīṃ]  
*nāika*, nm. 83·3. 'lord, leader'. [Skt *nāyaka-*]  
*nāgadavaṇī*, nm. 23·4. 'a flowering shrub (*Alpina nutans*) found  
 in the Himalayas which is believed to be have the power to  
 drive out the fever caused by snake bites'. [Skt. *nāgadamanī-*]  
*nāc*, vi. (inf. *nācaṇa*, 2·1, 6·1, pres.3s. *nācaṃ*, 18·1,  
 imp.2s. *nācau*, 70·4). 'to dance'. [7583 *nṛtyati*, =*nāṃc-*]  
*nāṭika*, nm. 91·8. 'play, performance, dance'. [Skt *nāṭaka-*]  
*nātha*, nm. 21·0, 63·0, 75·1, 75·2, 82·0, 83·2, 91·9. 'master,  
 lord'. [Skt *nātha-*]  
*nāda*, nm. 54·1. 'sound'. [Skt *nāda-*]  
*nāpeda*, adj. 41·3. 'unborn'. [Pers. *nā-paid(ā)*]  
*nāma*, nm. 32·4, *nāṃma*, 84·0. 'name'. [Skt *nāman-*, =*nāṃva-*<sup>1</sup>]  
*nārada*, nm. 88·3, 91·8, *nārada*, 23·3, *nārada*, 84·2. 'Nārada,  
 the messenger of the gods'. [Skt *nārada-*]  
*nāri*, nf. 77·1. 'woman'. [7078 *nārī-*]  
*nārī*, nf. 62·0. 'subtle vein within the body'. [7047 *nāḍī-*]  
*nālīdoja*, nm. 65·3. 'cobbler'. [Pers. *na'l-doz*]  
*nāva*, nm. 22·2, 49·2. 'ship'. [7081 *nāvā-*, =*nāṃva*<sup>2</sup>]  
*nāṣ-*, vi. (abs. *nāṣī*, 91·8, pres.3p. *nāṣī*). 'be destroyed'.  
 [7027 *naśyati*, =*nāṣ-*]  
*nāsat-*, vt. (abs. *nāsatī*, 27·2). 'to deny, disprove, decry',  
 in *nāsatī kari*, 'I deny'. [Skt *nāstī*]  
*nāśā*, nm. 30·3. 'destruction'. [7084 *nāśa-*]  
*nāhīṃ*, neg.adv. 65·2, *nāhī*, 83·4. 'not'. [=nahīṃ]  
*nīṃvāsa*, nm. 91·13. 'dwelling place'. [7421 *nivāsa-*, =*nivāsā*]  
*nikaṭa*, adj./nf. 83·2, *nikaṭī*, 2·2, 3·0, 9·0, 21·0, 43·2. adj.  
 'near, immanent', nf. 'immanence, nearness'. [Skt *nikaṭam*]  
*nigama*, nm. 88·3, 88·4. 'sacred scriptures'. [Skt *nigama-*]  
*nigraha*, nm. 6·3. 'restraint'. [Skt]  
*nija*, pref./nm. 2·7, 15·3, 40·2, 59·1, 73·4, S5. 'own',  
*nijarūpa*, 85·5, 'own form, innate form (of God', nm. 'God'.  
 [Skt]  
*nīta*, adv. 47·1, *nīti*, 70·5. 'perpetually, constantly, daily'.  
 [Skt *nītya*]  
*nidrā*, nf. 17·2. 'sleep'. [Skt *nidrā*, =*nīṃdaḍī*, *nīdaḍī*]  
*nīdhāna*, nm. 44·0. 'treasure'. [Skt *nīdhāna-*]

*nidhi*, nm. 2·6, 17·4, 28·1, 58·4. 'treasure'. [Skt]  
*nibolīṃ*, nf. 52·2. 'Neem, *Melia azadirachta*'. [7245 *nimba*-]  
*niraṃjana*, adj. 11·3, 62·4, 84·3. 'without defilement, untouched by *māyā*', nm. *niraṃjana devā*, 63·0, 'O stainless God!', *niraṃjana rāyā*, 63·1, *niraṃjana rāva*, 79·0, 'O stainless king!'. [Skt *niraṃjana*-]  
*niraṃtari*, adv. 12·2. 'constantly'. [Skt *nirantara*-]  
*niraguṇna*, adj. 58·3. 'without attributes, unmanifest', an epithet of God, . [Skt *nirguṇa*- =*naguṇna/nirguṇa*]  
*nirati*, adv. 69·1. prob. see *niraṃtari*, or poss. nf. 'blissful attachment'. [Skt]  
*nirapati*, nm. 57·1. 'king, lord of men'. [Skt *narapati*-]  
*nirabāṃna*, nm. 1·6. 'nirvana, the state of complete liberation'. [Skt *nirvāṇa*-]  
*niramola*, adj. 78·4. 'priceless'. [*nis*- + 10373 *maulya*-]  
*niralepahi*, adj. 11·3. 'dispassionate, unattached'. [Skt *nirlepa*-]  
*niravar-*, vi. (pres.pass. *niravariye*, 27·4). 'to be extinguished, to find liberation'. [Skt \**nirvarati*]  
*niravārā*, nf. 19·0. 'liberation'. [< *niravar*-]  
*niraṣ-*, vt. (abs. *niraṣi*, 37·1, 85·5, pres.ptc. *niraṣata*, 33·2, 33·2). 'to see, to behold, to look at'. [7280 *nirīkṣate*]  
*nirākāra*, adj. 11·3, 58·3. 'formless'. [Skt]  
*nirāmai*, adj. 84·3. 'free from affliction'. [Skt *nirāmaya*-]  
*nirāsa*, adj. 3·4, *nirāsī*, 11·3. 'free from desire', in *āsa nirāsa*, 'the desire to be free from desire'. [7278 *nirāśa*-]  
*nirāhāra*, adj. 30·0. 'not eating'. [Skt]  
*nirūp-*, vt. (pres. pass. *nirūpiye*, 32·1). 'to perform, to practise'. [Skt *nirūpayate*]  
*nirguṇa*, adj. 78·1. As an epithet of God, 'without attributes, unmanifest'. [7307 *nirguṇa*-, =*naguṇna*, *niraguṇna*, *niriguṇa*]  
*nirmala*, adj. 15·3. 'without defilement, pure, unblemished'. [Skt, =*nirmala*]  
*nilaja*, adj. 88·4. 'without shame'. [7385 *nirlajja*-]  
*nivār-*, vt. (imp.2s. *nivāri*, 52·0). 'to ward off, to keep away'. [7419 *nivārayati*]  
*nivāja*, nm. 65·2. 'muslim prayer'. [Pers. *namāz*]  
*nivār-*, vt. (pp.mp. *nivārau*, 59·0). 'to dispel, extinguish'. [7419 *nivārayati*]  
*nivāsā*, nm. 54·2. 'dwelling place'. [7421 *nivāsa*-, =*nimvāsā*]  
*niṣala*, adv. 83·4. 'total', in *niṣala sevā*, 'total devotion'. [Skt *nikhila*-]  
*nisa*, nf. 50·0, 94·2, *nisi*, 30·2. 'night', *nisa dina*, 15·3, 76·2, *nisa bāsuri*, 91·9. 'night and day'. [7428 *niśā*-]  
*nistārā*, nm. 12·3. 'liberation'. [Skt *nistāra*-]  
*nihakāṃna*, adj. 1·1. 'free from passion'. [Skt *niṣkāma*-]  
*nihacala*, adv. 58·3. 'firm, unmoving'. [Skt *niścala*-]  
*nihār-*, (imp.2s. *nihāru*, 62·2). 'to watch, behold'. [7228 \**nibhārayati*]  
*nīṃca*, adj. 67·3. 'low, base'. [7540 *nīca*-, =*nīca*]  
*nīṃdaḍī*, nf. 66·1, *nīdaḍī*, 87·1. 'sleep'. [7200 *nidrā*-]  
*nīkā*, adj. 67·1. 'good, pure'. [7150 *nikta*-]  
*nīca*, adj. 43·2. 'low, base'. [7540 *nīca*-, =*nīṃca*]  
*nīla*, adj. 68·1. 'blue'. [7563 *nīla*-]

*nṛbikāra*, adj. 11·3. 'without distortion, free from all forms of modification, unmanifest'. [Skt *nirvikāra*, =*nribikāra*]  
*neha*, nm. 33·4, 69·1. 'love, attachment'. [Skt *sneha*-]  
*naiṃka*, nf. 38·4, *naiṃkū*, 49·3. 'goodness, virtue'. [Pers. *nekū*]  
*naiṃna*, nm. 86·1. 'eye'. [6968 *nayana*-2, = *nayana*]  
*naum*, num. 'nine', *naum bidhi bhagati*, 5·4, 'the nine fold ways of devotion', *naum ṣaṇḍa*, 91·12, 'the nine realms, all the world'. [6894 *nava*-2]  
*nyāṃpi*, adv. 52·1. 'in the end'. [7196 *nidāna*-1]  
*nyāri*, 79·1, *nyārī*, 70·3, *nyāre*, 91·2, 91·13. 'of different forms, separate, distinct'. [404 \**anyākāra*-]  
*nyāsā*, nm. 84·1. 'the name of an unidentified sage'. [??]  
*nṛakana*, nm. 91·13. 'hell'. [Skt *naraka*-]  
*nriḡuṇa*, adj. 84·3. As an epithet of God, 'without attributes, unmanifest'. [for Skt *nirḡuṇa*-, =*nirḡuṇna*, *nirḡuṇal*]  
*nripaṣa*, adj. 29·0. 'unbiased, unprejudiced'. [Skt *niṣpakṣa*-]  
*nribah*-, vt. (fut.3s. *nribahisī*, 29·0). 'to accomplish, to succeed'. [Skt *nirvahati*]  
*nribāṃṇa pada*, nm. 84·0. 'the state of having attained liberation'. [Skt *nirvāṇa*-, + *pada*, 'state, abode']  
*nribikāra*, adj. 58·4, 84·3. 'without distortion, free from modifications, unmanifest'. [Skt *nirvikāra*, =*nṛbikāra*]  
*nribhai*, adj. 58·3. 'fearless'. [Skt *nirbhaya*-]  
*nrimala*, adj. 70·4, 76·2. 'without defilement, pure'. [Skt *nirmala*-, =*nirmalal*]  
*nhā*-, vi. (abs. *nhāi*, 91·7). 'to bathe'. [13791 *snāpayati*]

### pa

*paṃka*, nm. 19·1, 19·1, 72·2. 'mud'. [Skt *paṃka*-]  
*paṃca*, num. 44·1, 85·2, 90·0, *paṃcūṃ*, 2·5, *paṃcau*, 2·6, p. *paṃcāni*, 13·0. 'five', frequently standing for 'the five senses, passions, *paṃca tata*, 61·1, 92·3, 'the five elements'. [Skt *pañca*-]  
*paṃḍita*, nm. 1·5, 11·0, 13·1, 32·0, 38·1, 61·3. 'pandit, a wise man, a learned brahman'. [Skt *paṃḍita*-]  
*paṃtha*, nm. 42·1, 64·4, 64·4, 69·1, 83·2, sl. *paṃthi*, 33·4. 'path, a pathway to liberation'. [7785 *panthā*-]  
*paṃthī*, nm. 42·1, 64·4. 'traveller, one who follows a particular path to liberation'. [7786 \**panthin*-]  
*paṃṣī*, nm. 91·5. 'a bird'. [7636 *paṃṣin*-]  
*pakaḍ*-, vt. (abs. *pakaḍi*, 51·1, pres.2s. *pakaḍai*, 25·1). 'to seize, grasp, catch'. [7619 \**pakkaḍ*-]  
*pachitā*-, vi. (inf. *pachitāṃṇa*, 33·3, pres.2s. *pachitāṃyem*, 33·1, pres.3s. *pachitāvai*, 52·1). 'to repent, regret'. [8010 *paścottāpa*-, =*puchaitā*-]  
*paṣa*, nm. 58·1, *paṣā*, 41·8. 'cloth'. [7700 *paṣṭa*-2]  
*paṣala*, nm. 40·1. 'veil'. [7704 \**paṣṭadukūla*-]  
*paṣī*, nf. 76·1. 'board for writing on'. [7699 *paṣṭa*-1]  
*paṣh*-, vt. (pres.3p. *paṣhayau*, 91·7). 'to send'. [8607 *paṣṭhatil*]  
*paḍ*-, vi. (pres.ptc. *parata*, 20·1, 41·2, pres.3p. *paḍī*, 91·13, pres.3s. *paḍe*, 33·3, 33·3, *paḍaim*, 33·2, *paḍai*, 41·4, 64·5).



'to fall, sink', often as aux. as in *bhīḍa paḍaiṃ*, 'disaster befalls'. [7722 *patati*, =*pār*-]

*paḍh-*, vt. (inf. *paḍhibau*, 91·3, pres.1s. *paḍhāmuṃ*, 76·0, pres.2s. *paḍhau*, 91·1, *paḍhyau*, 91·1, 91·1, loc.abs. *paḍhem*, 13·2, 74·1). 'to read, read out'. [7712 *paḥhatī*]

*patamga*, nm. 44·1, 78·5, *patamgā*, 30·1, 41·4. 'flying insect, moth'. [7721 \**paṭṭaṅga*-]

*patāla*, nm. sl. *patāli*, 63·2. 'underworld'. [Skt *pātāla*-]

*pati*, nm. 59·2, 71·1. 'lord, master'. [Skt]

*patita*, adj. 67·0. 'fallen', *patita pāvana*, 8·2, 34·0, 47·3, 'the uplifter of the fallen, God'. [Skt]

*patibratā*, adj. 56·2. 'a woman one who is faithful to her husband'. [Skt *pativratā*-]

*patiyā-*, vi. (inf. *patiyāṃnāṃ*, 10·2, pres.2s. *patiyāi*, 88·4, *patyāi*, 46·2). 'to believe, accept as true'. [8640 *pratyāyayati*]

*pada*, nm. 42·3, 42·3, 48·1, sl. *padi*, 53·0, 81·3. 'footstep, state, abode'. [Skt *pada*-]

*padhā-*, vt. (pres.3s. *padhāre*, 91·2). 'to set foot in, to sit down'. [7768 \**paddhārayati*]

*panamga*, nm. 23·3. 'snake', in *panamga mati*, 'snake [charming] art'. [Skt *pannaga*-]

*panaha*, nf. 65·1, 69·3. 'refuge, shelter'. [Pers. *panāh*]

*payāṃna*, nm. 82·2. 'departure, death'. [8732 *prayana*-]

*paraṃma/parama*, pref. 'supreme, highest', *parama tata*, 2·4, 3·3, 3·4, 16·1, 18·1, 18·2, 'supreme reality', *parama nidhāṃna*, 44·0, *paraṃma nidhi*, 25·4, 'supreme treasure', *parama paṃtha*, 74·1, 'supreme path', *paraṃma pada*, 3·4, 48·2, 59·0, 59·4, 'supreme state', *parama prakāsa*, 85·5, 'supreme illumination', *paraṃma betā*, 23·3, 'supreme sage', *paraṃma bairāga*, 1·6, 'supreme renunciation', *parama rūpa*, 27·5, 'supreme nature', *parama heta*, 83·1, 'supreme love', *paramāṃnaṃdā*, 75·1, 'supreme bliss', *paramārtha*, 29·1, 'supreme reality', *paramesvara*, 49·1, 'supreme god'. [Skt *parama*-]

*par-* vi. (pres.ptc. *parata*, 20·1, 41·2, pp.ms. *paryau*, 5·1, 20·2, 28·1, 71·3, 87·2, 90·0, pp.fs. *parī*, 64·6, pres.2s. *pare*, 13·3, pres.3s. *pareṃ*, 62·3, pres.pass. *parījai*, 74·2). 'to fall', as aux. in phrase *saṃmajhi parī*, 57·3, 'I have understood'. [= *paḍ*-]

*para*, adj. 14·2, 18·3, 46·1. 'other', in phrase *āpā para*, 'self and other', *paranagari*, 71·2, 'a foreign city'. [7793 *para*-]

*paraī*, adj. 13·2, 74·1, *parāī*, 33·2, 69·0, *parāyau*, 31·3. 'pertaining to some one else'. [7793 *para*-]

*parakāsa*, nm. (sl. *parakāsai*, 31·0). 'illumination'. [Skt *prakāśa*-]

*parakīrati*, nf. 28·0. 'nature, character'. [Skt *prakṛti*, =*prakīrati*]

*paracetā*, nm. 84·2. 'Pracetā, an ancient sage, an ancestor of Vālmiki'. [Skt]

*paracai*, nm. 1·0, 1·4, 48·1. 'mystical experience'. [Skt *paricaya*-]

*paracau*, nm. 91·2. 'introduction'. [Skt *paricaya*-]  
*parajal-*, vt. (pp.ms. *parajalyau*, 91·3, pp.fp. *parajalī*, 91·7). 'to become enraged, for fire to rage'. [14675  
*\*parijvālayati*]  
*paratriya*, nf. 52·1, 52·2. 'another man's wife'. [Skt  
*parastrī*-]  
*parapaṃca*, nm. 75·1. 'illusory creation, manifestation, delusion'. [Skt *prapaṃca*-]  
*parapana*, nm. 83·4. 'capital, wealth'. [Skt *paripana*-]  
*paramiti*, nf. 25·4. 'limit, boundary, correct notion, authority'. [Skt *pramiti*-]  
*paramodh-*, vt. (abs *paramodhi*, 29·1). 'teach, instruct'. [Skt  
*prabodhati*-]  
*paras-*, vt. (inf. *parasana*, 9·3, abs. *parasi*, 9·3, 47·3, pres.2s. *paraseṃ*, 1·0, 14·1, pres.3s. *parasai*, 13·2, 72·2). 'to touch'. [13811 *sparśayate*]  
*parasapara*, adv. 12·1. 'mutual, between'. [Skt *paraspara*-]  
*parasāda*, nm. (sl. *parasādi*, 14·2). 'grace'. [Skt *prasāda*-]  
*parāṃṣa*, nm. 33·3, 33·3. 'spirit, life, vitality'. [Skt *prāṃṣa*-]  
*pari*,<sup>1</sup> ppn. 32·3, 40·3, 72·3, 74·0, 'way', in phrase *kavana pari*, 'through which way? in which way?'. [8435 *prakāra*-]  
*pari*,<sup>2</sup> ppn. 73·2. 'on'. [2333 *\*uppari*]  
*parivāra*, nm. 20·1. 'family'. [Skt]  
*parohana*, nm. 22·1. 'a ship, a vessel, a carriage'. [8793  
*pravahana*]  
*pala*, nm. 15·1, 15·1, 79·3. 'moment, 24 seconds'. [Skt]  
*palaṭ-*, vi. (abs. *palaṭa*, 42·0). 'overturn, be inverted'. [7968 *\*pallaṭṭ-*]  
*pavana*, nm. 11·4, 26·1, 62·0, 84·0, 84·4. 'wind'. [7978  
*pavana*-<sup>2</sup>]  
*pavita*, adj. 53·2. 'holy'. [Skt *pavitra*-]  
*paṣa*, nm. 69·1. 'side', in phrase *doi paṣa*, 69·1, 'both sides [this world and the next]'. [7627 *paṣa*-]  
*paṣāṃna*, nm. (po. *paṣāṃnani*, 22·2). 'stone, rock'. [Skt  
*pāṣāṃna*-]  
*paṣār-*, vt. (pres.1s. *paṣāraṃ*, 73·2). 'to bathe, wash'. [8456  
*prakṣālayati*]  
*paṣāl-*, vt. (pres.1s. *paṣālaṃ*, 2·2, pres.3s. *paṣālai*, 18·2, 72·2, pres.pass. *paṣāliai*, 32·3). 'to bathe, wash'. [8456  
*prakṣālayati*]  
*pasar-*, vt. (pp.ms. *pasaryau*, 1·3). 'to spread out, to expand'. [8838 *prasārayati*]  
*pasārā*, nm. 61·1. 'expanse, spread'. [8835 *prasāra*-]  
*pahar-*, vt. (abs. *pahari*, 5·5, 94·1). 'to wear'. [7835  
*paridadhāti*]  
*pahara*, nm. (sl. *paharai*, 33·0, 33·2, 33·3, 33·4). 'watch, one of the four three-hour divisions of the day or night'. [8900  
*prahara*-]  
*pahalā*, adj. *pahalī*, 2·3, 33·1, *pahalai*, 33·0. 'first'. [8652  
*\*prathilla*-]  
*pahicāṃna*, nf. 6·0. *pahicāṃniṃ*, 6·0. 'recognition, realization'. [8638 *pratyabhiṣṭāna*-]

*pahūc-*, vi. (pres.ptc. *pahūmtau*, 70·3, pp.ms. *pahūncyā*, 53·0, pres.pass. *pahūmcaī*, 21·2). 'to reach, arrive'. [K8716 *prabhūta-*]  
*pahupa*, nm. 1·2. 'flower'. [Skt *puṣpa-*, =*puhupa*]  
*pāṃca*, num. 'five', *pāṃca tata*, 54·2, *pāṃcauṃ tata*, 15·0, 'the five elements', *pāṃcūṃ yaṃdrī*, 88·1, *pāṃcauṃ*, 30·0, 'the five senses'. [7655 *pañca-*, =*paṃca*]  
*pāṃdava*, nm. 84·2. 'the Pāṃdavas'. [Skt *pāṃdava-*]  
*\*pāṃdura*, adj. sl. *pāṃdurai*, 31·2. 'clear, white'. [Skt *pāṃdura-*]  
*pāṃde*, nm.sv. 61·0, 70·0. 'O Pandit!'. [7918 *paṃdita-*]  
*pāṃṇīṃ*, nm. 49·1, *pāṃṇīṃ*, 11·4, 51·1. 'water'. [8082 *pāṇīya-*]  
*pāṃna*, nm. 40·0, 47·1. 'the act of consuming, drinking', with aux. *kar-*, 'to drink'. [Skt *pāna-*]  
*pāṃvaka*, nm. 91·7, *pāvaka*, 23·1, 84·4, 91·7. 'fire'. [Skt]  
*pāṃvana*, adj. 67·0, 73·1, 89·0. 'pure holy', adv. 72·0, 'sanctifying/hallowing', *patita pāvana*, 8·2, 34·0, 47·3, 'the uplifter/hallower of the fallen'. [Skt *pāvana-*]  
*pāṃhana*, nm. 58·1. 'stone'. [8138 *pāṣāṇa-*]  
*pāṃhūṃnauṃ*, nm. 87·0. 'guest', as a metaphor for the spirit in the body'. [8973 *prāhūṃaka-*]  
*pā-*, vt. (abs. *pāi*, 23·3, 78·3, pp.ms. *pāiyā*, 33·3, *pāiyau*, 78·0, *pāyā*, 36·0, 63·3, 69·3, 85·5, *pāyo*, 79·1, *pāyau*, 40·0, 40·0, 57·1, 90·1, pp.fs. *pāī*, 2·5, 2·5, 5·3, 5·5, 17·4, 25·4, 41·9, 83·3, pres.1s. *pāṃūṃ*, 39·0, pres.3s./3p. *pāvaiṃ*, 67·0, pres.3s. *pāvai*, 3·3, 18·3, 38·1, 38·2, 65·3, 67·2, 81·3, pres.pass. *pāīye*, 78·2, fut.2s. *pāvaiḡā*, 14·2, *pāibau*, 32·0, irreg. stem fut.2s. *paihai*, 94·0). 'to find, gain, obtain'. [8943 *prāpayati*, =*pai-*]  
*pāchai*, adv. 71·1. 'behind, following'. [= *pīchaiṃ*]  
*pātaṃ*, nm. 84·0. 'fallen, sinner'. [Skt *pāta-*]  
*pātisāhī*, nf. 31·1. 'sovereignty, sway, rule'. [Pers. *pādshāhī*]  
*pātī*, nf. 49·1, 63·4. 'leaf'. [7733 *pattra-*]  
*pāpa*, nm. 19·2, 34·0, 37·2, 44·3, 52·2, 72·1, 72·1. 'sin'. [Skt]  
*pāra*, nm. 23·1, 23·3, 48·0, 48·1, 48·2, 91·1, *pāraṃ*, 47·3, *pārā*, 22·0, 48·1, sl. *pārī*, 85·1. 'far shore, the far shore of the ocean of existence'. [8100 *pāra-*]  
*pārasa*, nm. 1·0, 13·2, 14·1, 32·5. 'the philosopher's stone'. [13809 *spāraśa-?*]  
*pārāsvara*, nm. 84·1. 'Parāśara, the father of Vyāsa'. [Skt *parāśara-*]  
*pār-*, vt. (pp.ms. *pāryau*, 88·2). 'to place, put down'. [8053 *pātayati*]  
*pāla*, nm. *pāli*, 33·1. 'sail'. [7967 \**palla-*<sup>3</sup>]  
*pāṣaṃḍa*, nm. 56·2. 'deceit, fraud'. [Skt *pāṣaṃḍa-*]  
*pāṣ-*, vt. (pres.3s.?? *pāṣai*, 29·2). 'to find'. ?? [scribal error *ṣa* for *va* ?? = *pā-*]  
*pāsa*,<sup>1</sup> ppn. 17·4, 'near'. [8118 *pārśve-*]  
*pāsa*,<sup>2</sup> nm. 32·7, 61·4, 73·4, *pāsā*, 44·2, *pāsi*, 17·1, 44·2, 51·2, 53·3, 90·1, *pāsī*, 11·5, 29·2, 67·3, 70·1. 'noose, snare'. [13813 *spāśa-*]

*pichāṃṇiṃ*, nf. 29·0, 29·0, *pichāṃṇi*, 41·9. 'recognition, realization'. [8638 *pratyabhijñāna-*, =*pahicāṃṇal*  
*pichor-*, vt. (pres.3s. *pichorai*, imp.2s. *pichorau*, 60·0). 'to beat, thresh'. [8460 \**prakṣoṭayati*]  
*pita*, nm. emph. *pitahi*, 20·3. 'father'. [Skt *pitā-*]  
*pipalaka*, nm. 18·3. 'ant'. [Skt *pipīlika-*]  
*piyālā*, nm. 45·0, 45·2. 'cup'. [Pers. *piyālā*]  
*piyāsā*, adj. 42·3. 'thirsty'. [8200 \**pipāsaka-*]  
*pīchaim*, adv. and ppn. 2·3, 38·3, *pīchai*, 33·1. 'after, afterwards, later'. [7990 \**paśca-*, = *pāchail*  
*pīḍ-*, vt. (pres.3p. *pīḍiyau*). 'to give pain'. [8226 *pīḍayati*]  
*pīya*, nm. 79·1, 79·2. 'beloved'. [8974 *prīya-*, =*pīval*]  
*pīra*,<sup>1</sup> nf. 65·1, 69·0, 91·12. 'pain'. [8227 *pīḍā-*]  
*pīra*,<sup>2</sup> nm. pl. *pīrām*, 41·5. 'Pīr, a Sufi saint, preceptor'. [Pers. *pīr*]  
*pīv-*, vt. (pres.ptc. *pīvata*, 43·1, pres.3s. *pīvai*, 45·2, 45·3). 'to drink'. [8209 *pibatī*]  
*pīva*, nm. 21·1, 66·2, 69·2. 'beloved'. [8974 *prīya-*, =*pīya*]  
*pukār-*, vt. (abs. *pukārī*, 70·3, 89·3, pp.ms. *pukāryā*, 70·5, pres.3s. *pukārai*). 'to call out (for help), to cry out aloud'. [8246 \**pukkār-*]  
*pukāra*, nf. 83·3, *pukārā*, 3·1, 3·2. 'cry, a call for help'. [8246 \**pukkār-*]  
*puchaitā-*, vi. (fut.2s. *puchaitaihai*, 94·3). 'to repent'. [8010 *paścottāpa-*, =*pachitā-*]  
*putra*, nm. 85·2. 'son'. [Skt]  
*puni*, adv. 19·2. 'then'. [8273 *punar*, =*phunī*]  
*punyam*, nm. 44·3. 'merit'. [Skt *puṇya-*]  
*pura*, nm. 26·1. 'fire'. [8329 *pūr-*, =*pūral*  
*puravana*, nm. 37·3. 'fulfiller'. [*<* 8335 *pūrayati*]  
*purāṃṇām*, adj. 33·4, 33·4. 'old, worn out'. [8283 *pūraṇa-*]  
*purāṃṇa*, nm. 32·2, pl. *purāṇani*, 4·4. 'the Purāṇas, Hindu sacred texts'. [Skt *purāṇa-*]  
*pulasti*, nm. 84·1. 'Pulastya, one of the Prajāpatis, a son of Brahmā'. [Skt *pulastya-*]  
*puhupa*, nm. 39·1. 'flower'. [Skt *puṣpa-*, =*pahupa*]  
*pūmjī*, nf. 78·4. 'capital'. [8251 *puñja-*]  
*pūg-*, vi. (abs. *pūgī*, 33·4). 'to approach, to draw near, come, arrive, to complete'. [8342 *pūryate*]  
*pūj-*, vt. (abs. *pūji*, 67·0, pres.1s. *pūjauṃ*, 4·5, 63·4, pres.pass. *pūjiye*, 4·5, 47·2). 'worship, honour, adore'. [Skt *pūjayati*]  
*pūja*, nf. 49·1, 61·0, *pūjā*, 2·1, 6·1, 15·1, 27·2, 32·4, 39·0, 39·3, 39·4, 55·2, 59·4, 65·2, 70·0. 'worship, adoration, the ritual worship with offerings of a deity'. [Skt *pūjā-*]  
*pūr-*, vt. (abs. *pūri*, 30·1, 86·1, 91·10, pp.fs. *pūrī*, 21·2). 'to be filled, to be omnipresent'. [8335 *pūrayati*]  
*pūraṃṇa*, adj. 84·3, *pūraṇa*, 7·1. 'filling, omnipresent',  
*pūraṇa brahma*, 91·4, 91·10, 'omnipresent God'. [Skt *pūraṇa-*]  
*pūra*, nm. 11·4. 'fire'. [8329 *pūr-*, =*pūral*  
*pūrā*, adj. 29·2. 'complete, perfect', in phrase *pūrā gura*, 'the perfect guru'. [8330 *pūra-*]  
*pūribalā*, nm. 20·4. 'actions done in past lives'. [Skt \**pūrvavelā-*]

*peṣ-*, vt. (pp.ms. *peṣyā*, 4·4). 'to see'. [8994 *prekṣate*]  
*paiṃ*, ppn. 31·1. 'on'. [weak form of *pari*<sup>2</sup>]  
*paiṃnām*, adj. 64·4. 'sharp'. [8622 *pratikṣṇa-*]  
*pai-*, vt. (fut.2s. *paihai*, 94·0). future stem of *pā-*, q.v.  
*paikāmbara*, nm. 65·1. 'prophet'. [Pers. *paigham-bar*]  
*paidā*, adj. 41·3. 'born'. [Pers. *paidā*]  
*paimāla*, adj. 41·3. 'crushed'. [Pers. *pāy-māl*]  
*pais-*, vi. (abs. *paisi*, 93·1, pres.3s. *paisai*, 31·2). 'to enter'. [8803 *praviśati*]  
*poca*, adj. 24·1, 44·3. 'low, base'. [Pers. *pūc*]  
*poro*, nm. 82·1. 'strength, power'. [9021 *prauḍha-*]  
*pyaṃgula*, nm. 21·3. 'a cripple'. [7649 *paṅgula-*]  
*pyaṃḍa*, nm. 1·4, 62·3. 'body'. [Skt *piṅḍa-*]  
*pyārā*, adj. 73·0, *pyārau*, 87·0. 'lovely, beloved'. [8975 *priyakāraka-*]  
*pyālā*, nm. 45·1. 'cup'. [Pers. *piyāla*, =*piyālā*]  
*pyāsa*, adj. 21·1. 'thirsty'. [8200 \**pipāsaka-*, =*piyāsā*]  
*prakāra*, nm. 55·4. 'type, variety'. [Skt *prakāra-*]  
*prakāsa*, nm. 32·5, 59·4, 76·1, 85·5, *prakāsā*, 57·3. 'light, illumination'. [Skt *prakāśa-*]  
*prakīrati*, nf. 84·3. 'nature, character'. [Skt *prakṛti-*]  
*pragaṭ-*, vi. (pres.2s. *pragaṭisi*, 20·0). 'manifest, become present'. [Skt *prakaṭayati*]  
*pragaṭa*, adj. 8·2, 59·2, S4. 'manifest'. [Skt *prakaṭa-*].  
*praṇav-*, vi. (pres.ptc. *praṇavata*, 83·1). 'to bow down'. [8524 *praṇamati*]  
*pratamṅyā*, nf. 37·3, 84·4. 'promise, vow'. [Skt *pratiṅṅā-*]  
*pratipāla*, nm. 37·3, 56·3. 'nourisher, supporter'. [Skt *pratipālaka-*]  
*pratibim̄ba*, nf. 81·1. 'reflection'. [Skt *pratibimba-*]  
*pratimām*, nf. 58·1. 'statue, image, likeness'. [Skt *pratimā-*]  
*prativāda*, nm. S6. 'altercation, dispute'. [Skt]  
*pratīti*, nf. 91·5. 'belief, faith'. [Skt]  
*prabala*, adj. 38·0. 'strong, powerful'. [Skt]  
*prabhu*, nm. 20·3, *prabhū*, 30·6, 72·3, 82·1, 83·1. 'lord, God'. [Skt]  
*prabhutā*, nf. 5·6. 'greatness, power'. [Skt]  
*pramātmām*, nm. 84·3. 'supreme spirit'. [Skt *paramaātman-*]  
*pravāha*, nm. 83·3. 'stream, current'. [Skt]  
*prasāda*, nm. (sl. *prasādi*, 86·2). 'grace, as sl. 'through the grace'. [Skt, =*parasāda*]  
*praseda*, nm. 63·5. 'stream, flow, sweat'. [for Skt *prasveda-*]  
*prahar-*, vt. (abs. *prahari*, 82·1). 'to attack'. [Skt *praharati*]  
*prahārī*, adv. 91·10. 'destroyer'. [Skt *prahārin-*]  
*prahilāda*, nm. 91·1, 91·2, 91·12, *prahilādu*, 84·2. 'Prahlaḍ, the legendary devotee'. [Skt *prahlāda-*]  
*prāṃṇa*, nm. 94·3, *prāṃṇa*, 13·3, 77·2, 82·2. 'life breath'. [Skt *prāṇa-*]  
*prāṃṇī*, nm. (pl. *prāṃṇiyaum*, 85·2). 'living being'. [Skt *prāṇin-*]  
*prāpati*, nf. 21·0. 'obtaining'. [Skt *prāpti-*]  
*prithamī*, nf. 91·6. 'the earth'. [Skt *pr̄thivī-*]

*prīti*, nf. 12·1, 69·1, 79·0, 83·4, 86·0, 93·1. 'love, affection'. [Skt *prīti*-]  
*prema*, nm. 5·4, 32·7, 40·2, 40·3, 42·3, 51·2, 67·1, 68·2, 69·1, 76·1, 79·1, 83·4, 93·1, S4. 'love', *prema rasa*, 5·4, 'the essence of love'. [Skt *preman*-]

### pha

*phaṇḍa*, 64·6. 'noose, snare'. [13813 *spāśa*-, =*pāśa*<sup>2</sup>]  
*phaṇḍha*, 90·0, *phaṇḍhā*, 85·4. 'noose, snare'. [= *phaṇḍa*]  
*pharesatā*, 65·1. 'angel'. [Pers. *firišta*]  
*phala*, nm. 1·2, 1·2, 21·2, 39·0, 52·2, 52·3. 'fruit, result, reward'. [Skt]  
*phāṅṭ-*, vt. (pp.ms. *phāṅṭyau*, 51·1, pres.3s. *phāṅṭai*, 87·2). 'cut, split, fillet'. [13825 \**sphāṅṭyatel*]  
*phikara*, nm. 36·1. 'worry'. [Ar. *fikr*]  
*phir-*, vi. (abs. *phiri*, 5·4, 28·0, 28·2, 33·3, pres.ptc. *phiratau*, 2·5, pp.ms. *phiryau*, 8·1). 'to wander around'. [9078 \**phirati*]  
*phuramāṇṇa*, nm. 41·7. 'order, command'. [Pers. *farmān*]  
*phūṭ-*, vi. (pp.ms. *phūṭā*, 83·3). 'break, burst'. [13845 \**sphuṭyati*]  
*phūl-*, vi. (abs. *phūli*, 2·6, pres.3s. *phūlī*, 1·2). 'to blossom, flower'. [9093 *phullati*]  
*phūla*, nm. 39·0, 43·1. 'flower'. [9092 *phulla*-]  
*pheraphāra*, nm. 64·3. 'change, alteration'. [H. *pheraphāra* <9078 \**phirati*]

### ba

*baṇṇijāriyā*, nm. 33·3. 'Banjara, a member of a community of nomadic tradesman, gypsy, tinker, peddler, tradesman'. [11234 \**vaṇṇijyākāra*-, =*baṇṇijāriyā*]  
*baṇḍ-*, (pres.ptc. *baṇḍata*, 85·5, 86·2, pres.1s. *baṇḍau*, 46·0, pres. ?? *baṇḍe*, 41·0). 'to honour, worship'. [Skt *vandate*]  
*baṇḍagī*, nf. 64·1. 'service, worship'. [Pers. *bandagī*]  
*baṇḍā*, nm. 35·0, 65·1, 66·3, 69·3. 'servant, slave, worshipper'. [Pers. *banda*]  
*baṇḍha*, nm. 85·2. 'companions, kinsmen'. [Skt *bandhu*-]  
*baṇḍhana*,<sup>1</sup> nm.pl. 30·3, 70·0. 'bonds, fetters'. 63·1. 'enclosure, compound wall'. [Skt *bandhana*-]  
*baṇḍh-*, vi. (pp.ms. *baṇḍhyau*, 44·2, pp.f. *baṇḍhī*, 33·1). 'to be bound'. [9139 *bandhati*]  
*baṇḍhā-*, vt. (abs. *baṇḍhāī*, 5·4, *baṇḍhāvai*, 16·3). 'to cause to be bound'. [vc. < *baṇḍh-*]  
*baṇṇa*, nm. 71·3. 'forest'. [11258 *vana*-1, =*baṇa*]  
*baṇṇarāī*, nf. 1·2. 'trees, forest'. [11265 *vanarājī*-]  
*baṇṇā-*, vt. (pres.3s. *baṇṇāvai*, 38·1). 'to make'. [vc. < *ban*-]  
*baṇṇija*, nm. 87·2. 'trade, business'. [11223 *vanijya*-]  
*bak-*, vi. (pres.3s. *bakai*, 37·1). 'to babble, for a moth to make buzzing sounds'. [9117 \**bakk*-]  
*bagada*, nm. 73·1. 'compound, yard, collection of dwellings in a compound'. [12215 \**vyāskara*-]  
*bagadālima*, nm. 84·1. 'poss. *Vakadālbhya*, a sage who attended the court of King *Yudhiṣṭhira*'. [Skt *vakadālbhya*-]

*bacana*, nm. 55·4, 77·3, 83·4. 'word, promise'. [for Skt *vacana-*, =*vacana*]  
*bac-*, vi. (pres.2s. *bacī*, 61·0). 'to speak'. [Skt \**vacati*]  
*bacha*, nm. 39·1. 'calf'. [11239 *vatsa-*]  
*baṭaka*, nm. 1·3. 'Banyan tree, *Ficus indica*'. [Skt *vaṭa-* + *ka*, cf. GB.pada 3, *bījai baṭaka samāyā*]  
*baḍa*, adj. 13·1, 71·4, *baḍe*, 18·3, *baḍai*, 83·3. 'great'. [11225 *vaḍra-*]  
*baḍāī*, nf. 2·0, 4·1, 5·0, 5·6, 11·1, 17·2, 17·3, 18·0, 25·2, 88·2. 'greatness, praise, fame, pride'. [11225 *vaḍra-*]  
*baḍh-*, vi. (pres.3s. *baḍhai*, 3·2, 25·1). 'to increase, to grow'. [11376 *vardhate-*]  
*baṇijārā*, nm. 33·3, 78·0, *baṇijārā*, 33·1, 33·2, 33·4, 'trader'. [= *baṇijāriyā*]  
*baṇijāriyā*, nm. 33·0, 33·0, 33·2, 33·2, 33·3, 33·4, *baṇijāriyā*, 33·4. 'trader'. [= *baṇijāriyā*]  
*batana*, nm. 36·0. 'homeland, abode'. [Ar. *watan*]  
*batā-*, vt. (pp.ms. *batāvo*, 9·0, pp.fs. *batāī*, 2·7, 26·2, 27·3, pres.1s. *batāmūṃ*, 27·0, 76·1, *batāmūṃ*, 3·0). 'to make someone speak, to ask to be told something'. [v.c.<11564 *vārtta-*]  
*badakāra*, 35·1. adj. 'wicked, sinful', nm. 'wrong doer'. [Pers. *bad-kār*]  
*badajabāṃ*, 41·6. adj. 'foul-mouthed, abusive', nm. 'abuse'. [Pers. *bad-zabān*]  
*badanajara*, 35·1. nf. 'evil eye'. [Pers. *bad-naẓar*]  
*badabaṣata*, 35·1. adj. 'ill-fated'. [Pers. *bad-bakht*]  
*badalai*, ppn. 78·3. 'in exchange for'. [Ar.<*badal*]  
*bana*, nm. 17·1. 'forest'. [11258 *vana-*, = *baṇna*]  
*banavārī*, nm. 48·2, 62·0. 'wearing a garland of forest flowers', an epithet of Kṛṣṇa. [Skt *vanamālin-*]  
*ban-*, vt. (Braj. fut.2p. *banaiṃhai*, 94·1), 'become, assume'. [11260 *vanati*]  
*bapuraṃ*, adj. 43·1. 'poor, wretched, insignificant'. [9147 \**bappuḍa-*, = *bāpura*]  
*bameka*, nm. 10·3, 74·2. 'discrimination, intellect'. [for Skt *viveka-*]  
*baraga*, nm. 'class, kin grouping'. [Skt *varga-*]  
*baraj-*, vt. (imp.2s. *barajī*, 38·0, 38·0, pres.2s. *barajai*, 91·4). 'to stop, cease'. [Skt *varjayati*]  
*barana*,<sup>1</sup> nm. 1·1, 11·0, 42·0. 'colour, hue, the division of society into four castes'. [Skt *varṇa-*]  
*barana*,<sup>2</sup> nm. 1·1. 'praise, description'. [11340 *varṇana-*]  
*baraṣuradāra*, adj. 35·1. 'wealthy, fortunate', an epithet of God, 'the wealthy one'. [Pers. *bar-khurdār*]  
*barasa*, nm. 33·1. 'year'. [Skt *varṣa-*]  
*barī*, nf. 23·4. 'small cake, pill'. [11213 *vaṭī-<sup>3</sup>*]  
*bala*, nm. 91·10. 'strength'. adj. *balahīṃnāṃ*, 50·2, 'without strength, strength-less'. [9161 *bala-*]  
*baladiyā*, nm. 78·4. 'herdsman'. [9177 *balivardin-*, = *bāladi*]  
*bali*, nm. 84·2. 'Bali, the grandson of Prahlāda from whom Viṣṇu, in the form of the *avatāra*, Vamana, demanded three footsteps'. [Skt *bali-*]  
*bali jā-*, nf.+ vt. 20·4, 84·2, 89·0. 'to sacrifice oneself, to dedicate oneself. [9171 *bali-* + aux. *jā-*]

*balihār-*, vt. (pres.1s. *balihārā*, 73·0). 'sacrifice, devote, dedicate'. [ < \**balikāra-* ]

*baṣāṃn-*, vt. (*baṣāṃnīm*, 88·3, *baṣāṃnī*, 17·3, *baṣāṃnaim*, 62·3, 67·1). 'to relate, to tell, to explain'. [12188 *vyākhyāna-*]

*bas-*, vi. (pres.3s. *basai*, 28·1, 33·3, 33·3, 36·3, 48·3, 49·1, 58·2). 'live, dwell, abide'. [11435 *vasati*]

*basā*, adv. 71·2, *basī*, 5·1, 38·0, 85·4. 'to be under of the sway, or power of someone or thing'. [11433 *vaśya-*]

*basadeva*, nm. 84·2. 'Vasudeva, the father of Kṛṣṇa'. [Skt *vasudeva-*]

*baserā*, nm. 66·1. 'temporary resting place, abode'. [11594 \**vāsakara-*]

*baseṣa*, adj. 53·0. 'particular, special'. [Skt *viśeṣa-*]

*baṣṭa*, nf. 58·2, 78·4. 'substance, goods'. [Skt *vastu-*]

*bah-*, vi. (pres.ptc. *bahata*, 81·0). 'to flow, to drip'. [11453 *vahati*]

*bahu*, adj. 16·1, 18·1, 19·3, 51·1, 88·4, 88·5. 'many, much, great', *bahu vidhi*, 32·1, 'in many ways'. [9187 *bahu-*]

*bahuta*, adj. 56·2, 57·1, 69·3, 85·4, 88·6, *bahautaka*, 82·3. 'much, many', adv. 'a lot, very'. [9191 *bahutva-*]

*bahuri*, adv. 33·3, 62·1, 62·1, 62·1, 62·1, 62·4, 76·2, 77·2. 'again, once more'. [12192 \**vyāghuṭati*]

*bahai*, vi.pp. 31·2, 49·3. 'having become'. [cf. *ho-*, =*bahai*]

*bāṃjha*, adj. 29·1. 'barren, infertile'. [11275 *vandhya-*]

*bāṃṭ-*, (abs. *bāṃṭi*, 51·1). 'to divide up'. [11238 *vaṅṭati*]

\**bāṃṭa*, nm. sl. *bāṃṭai*, 49·3. 'path, road'. [11366 *vārtman-*]

*bāṃṇā*, nm. 91·9. 'arrow'. [9203 *bāṇa-*]

*bāṃṇīm*, nf, 70·1, *bāṃṇi*, 6·2. 'utterance, speech, words'. [11490 *vāṇī-*, =*vāṇī*]

*bāṃdh-*, vt. (pp.ms. *bāṃdhyau*, 51·2, pp.mp. *baṃdhe*, 51·2, pres.1s. *bāṃdham*, 63·1, pres.3s. *bāṃdhai*, 2·2, 17·2). 'to bind, tie, join, make'. [9139 *bandhati*]

*bāṃdhi*, nm. 33·4. 'prisoner'. [9142 *bandhita-*]

*bāṃnīm*, nf. 51·1. *bāṃnam*, (nm.?), 94·1. 'form, appearance, guise'. [11338 *varṇa-*]

*bāṃmadeva*, nm. 84·1. 'Vāmadeva, a sage who was a friend of Vasiṣṭha'. [Skt *vāmadeva-*]

*bāṃvana*, num. 92·1. '52'. [6661 *dvāpañcāśat-*]

*bāi*, nf. 11·2. 'wind'. [11544 *vayu-*]

*bājī*, nf. 10·2, 10·2, 38·2. 'game, show, magic show'. [Pers. *bāzī*]

*bājīgara*, nm. 10·2, 10·2, 38·2. 'magician, one who performs a show'. [Pers. *bāzī-gar*]

*bāḍh-*, vi. (pp.fs. *bāḍhī*, 51·3). 'to increase, grow'. [11376 *vardhati*]

*bāṭa*, nf. 11·4, 61·0, 61·3, 66·2, pl. *batani*, 38·4. 'speech, utterance, word, thing, matter'. [11564 *vārtta-*]

*bāṭī*, nf. 94·2. 'wick'. [11359 *vartī-*]

*bādhā*, nf. 84·4. 'obstacle'. [Skt]

*bāpa*, nm. 90·0. 'father'. [9209 \**bāppa-*]

*bāparau*, adj. 49·0, *bāpurau*, 43·2. 'poor, indigent, insignificant'. [9147 \**bappuḍa-*, =*baparaum*]

*bāra*, nf. 32·5, 41·3, *bārī*, 33·4. 'delay, time', *bāra bāra*, adv. 91·11. 'again and again'. [11547 *vāra-*]



*bāra*,<sup>2</sup> nf. 91·4. 'promise, boon'. [11308 *vara*-1]  
*bārabāraṇaṃ*, nm. 83·2. 'the "water elephant", a kind of aquatic monster'. [Skt *vārivāraṇa*-1]  
*bārā*, nm. 91·10. 'obstacle'. [11550 *vāraka*-1]  
*bāruṇi*, nf. 47·1. 'wine, liquor'. [Skt *vāruṇī*-1]  
*bāl-*, vt. (abs. *bāli*, 93·2). 'burn'. [6671 \**dvālayati*]  
*bālaṇmīka*, nm. 53·0. 'Vālmīki, the composer of the the Rāmāyaṇa'. [Skt *vālmīki*-1]  
*bālaka*, nm. 33·0, 33·1, 38·1. 'child, boy'. [Skt]  
*bāladi*, nm. 33·4. 'herdsman'. [9177 *balivardin-*, =*baladiyā*]  
*bālā*, nm. 68·2. 'boy, youth'. [9216 *bāla(ka)*-1]  
*bāvarā*, adj. (sv. *bāvare*, 91·1). 'mad, crazy'. [11564 *vāyura*-1]  
*bāsa*,<sup>1</sup> nm. 6·3, 8·1, *bāsā*, nm. 43·2, 62·4, 67·2, S4. 'dwelling, abode'. [11591 *vāsa*-2]  
*bāsa*,<sup>2</sup> nm. 43·2. 'scent'. [11592 *vāsa*-3]  
*bāsadeva*, nm. 83·0. 'Kṛṣṇa, son of Vasudeva'. [Skt *vāsudeva*-1]  
*bāsisṭhi*, nm. 84·1. 'Vasiṣṭha, the renowned ancient sage'. [Skt *vasiṣṭha*-1]  
*bāsura*, nm. 94·2, sl. *bāsuri*, 50·0. 'day'. [11602 *vāsara*-1]  
*bāhari*, adj. 32·3, 56·1, 56·1, 59·2, S2. 'outside', as adv. 'outwardly'. [9226 \**bāhira*-1]  
*bimna*, ppn. prepn. 29·0, 29·1, 94·2. 'without, lacking, except'. [11772 *vinā*-1]  
*bimnāsa*, nm. 1·1, *bināsa*, 44·1. 'destruction'. [Skt *vināsa*-1]  
*bikaṭa*, adj. 37·0, 68·3, 71·3, 83·2. 'monstrous, dreadful, frightful'. [Skt *vikaṭa*-1]  
*bikā-*, vt. (pp.ms. *bikāṇṇau*, 88·0). 'to be sold'. [11639 *vikrāpayati*]  
*bikala*, adj. 37·0, 83·1. 'helpless, distressed'. [Skt *vikala*-1]  
*bikāra*, nm. 32·3. 'distortion, corruption, disease'. [Skt *vikāra*-1]  
*bigati*, adj. 84·3. 'manifested', also in obscure phrase *bigatā bigata...nahī*, 58·2. poss. 'neither manifested nor manifesting'.. [Skt *vyakta*-1]  
*bigarāv-*, vt. (inf. *bigarāṇṇa*, 20·1, pres.3s. *bigarāvai*, 10·1). 'cause to be spoiled, ruin or harm'. [vc.< *bigār*-1]  
*bigār-*, vt. (pp.ms. *bigāryau*, 88·2). 'spoil, pollute'. [11673 \**vighāṭayati*]  
*biguna*, adj. 11·4. 'without virtue, free from attributes, unmanifest'. [Skt *viguṇa*-1]  
*bigō-*, vi. (pp.mp. *bigōīyā*, 32·6). 'to be misled, destroyed'. [11671 \**vigrucyate*]  
*bighanogha*, adj. 84·0. 'the liberator from obstacles', poss. an epithet of Gaṇeśa. [<??]  
*bicatra*, adj. 52·0. 'diverse, strange'. [Skt *vicitra*-1]  
*bicar-*, vi. (pres.ptc. *bicarata*, 7·1). 'to wander about'. [Skt *vicarati*]  
*bicār-*, vt. (abs. *bicāri*, 26·3, 49·0, 61·4, 62·2, 77·2, pp.ms. *bicārau*, 59·0, 91·5, *bicāryau*, 42·0, pres.1s. *bicārā*, pres.3s. *bicāraiṃ*, 73·3, 19·0, imp.2s. *bicārūṃ*, 62·2, pres.pass. *bicāriye*, 32·2). 'to contemplate, ponder, consider, think'. [Skt *vicārayati*]  
*bicāra*, nm. 28·1, 28·2, *bicāraṃ*, 47·2. 'thought, conception, insight'. [Skt *vicāra*-1]

*bicārā*, adj. 43·3, 65·3. 'helpless, poor, wretched'. [Pers. *be-cāral*  
*bici*, adv. 70·0. 'between'. [12042 \**vīcya-*]  
*bichur-*, vi. (pp.mp. *bichure*, 80·2, 82·3). 'to be separated'.  
 [11651 \**vikṣuṣṭatī*]  
*bichohā*, nm. sl. *bichohaiṃ*, 79·3. 'separation'. [11660  
*vikṣobha-*]  
*biṭār-*, vt. (pp.ms. *biṭāryau*, 39·1). 'to spoil, to pollute by  
 tasting'. [11712 \**viṭṭāla-*]  
*biṇa*, 93·1. 'without', [= *biṇṇa*]  
*bithā*, nf. 7·2, 79·2. 'pain, anguish'. [Skt *vyathā-*]  
*bidār-*, vt. (pp.ms. *bidāriyau*, 91·12, imp.2s. *bidāre*, 76·1).  
 'to tear asunder, to tear open'. [Skt *vidārayatī*]  
*bidisi*, 83·1. nf. 'direction, an intermediate point of the  
 compass'. [Skt *vidiśa-*]  
*bidu*, nm. 84·2. 'Vidura, son of Vyāsa'. [Skt *vidura-*]  
*bidhi*, nm. 5·2, 7·2, 19·2, 81·2. 'fate, rule, sacred formula',  
 also 'moon', in *guna bidhi*, 81·0, 'moon-stone', also nf. 5·2,  
 19·3, 38·3, 49·2, 56·0, 57·4, 59·4, 76·1, 88·4, 88·5. 'way,  
 manner'. [Skt *vidhi-*]  
*bin-*, vi. (pres.3s. *binavai*, 75·2, *binavai*, 20·4). 'to  
 entreat, implore'. [11766 *vinamatī*]  
*bina*, ppn. prepn. {23}, *bina hīṃ*, 62·2, *bināṃ*, 17·0, 86·2,  
*binā*, 19·3. 'without, lacking, except'. [11772 *vinā-*,  
 =*bi(m)nal*]  
*binas-*, vi. (abs. *binasī*, 30·2, pres.3s. *binasai*, 58·2). 'be  
 destroyed, perish'. [11770 *vināśayatī*]  
*binās-*, vt. (pres.2s. *bināsai*, 72·1). 'destroy'. [11779  
*vināśayatī*]  
*bināṃva*, adj. 6·2, 6·4. 'without name', in *nāṃva bināṃva*, 'the  
 Name and that without name'. [be + *nāṃva*]  
*binoda*, nm. 'sport, spectacle, entertainment, pleasure'. [Skt  
*vinoda-*]  
*bipatī*, nf. 24·2, 38·4, 40·1, 83·1. 'disaster, misfortune'.  
 [Skt *vipatti-*]  
*bipra*, nm. 53·1. 'a brahman'. [Skt *vipra-*]  
*bibadhi*, adj. 32·3. 'diverse, of varied types'. [Skt *vividha-*]  
*bibhacāranī*, nf. 56·2. 'adulteress'. [Skt *vyabhicārin-*]  
*bibhāgī*, adv. 7·0. 'separation, division'. [Skt *vibhājya-*]  
*bimala*, adj. 10·3, 58·2, 72·3, 84·3. 'without stain, pure'.  
 [Skt *vimāla-*]  
*bimuṣa*, adj. 19·2, 20·1, 88·5. lit. 'turning the face away,  
 having no concern for something'. [Skt *vimukha-*]  
*biyādhi*, nf. 25·1. 'disease, affliction'. [Skt *vyādhi-*]  
*biralā*, adj. 29·0. 'few'. [11847 *virāla-*]  
*birāṣa*, nm. 43·2. 'tree'. [Skt *vṛkṣa-*]  
*birāha*, nm. 66·1, 79·2. 'separation, the anguish of love in  
 separation from the beloved'. [11851 *virāha-*]  
*bilamba*, nm. 80·0, *bilambana*, 24·3. *bilambe*, 22·3. 'delay'.  
 [11890 *vilamba-*]  
*bilā-*, vi. (abs. *bilāi*, 1·2, 32·0, 58·0, *bilāī*, 4·2). 'to be  
 destroyed, to wither, perish'. [Skt *vilāyatī*]  
*bilāsā*, nm. 60·2. 'wantonness, licentiousness'. [Skt *vilāśa-*]  
*biśna*, nm. 83·0. 'Viṣṇu, God'. [Skt *viṣṇu-*]

*biśrāṃma*, nm. 71·0, 83·2, 85·5. 'rest, resting place, peace'. [Skt *viśrāma-*]  
*biṣa*, nm. 14·2, 39·2, 71·3, 78·1. 'poison'. [Skt *viṣa-*]  
*biṣaī*, nm. 56·0. 'one addicted to sensuality'. [Skt *viṣayin-*]  
*biṣama*, adj. 23·1, 23·2, 89·2. 'difficult, dangerous, venomous'. [Skt *viṣama-*]  
*biṣādika*, adj. 83·2. 'poisonous'. [Skt *viṣādika-*]  
*biṣiyā*, nf. 71·3, *biṣai*, 8·1, 23·2, 29·2, 83·3, 88·6. 'sensuality, sensual pleasures', *biṣiyā rasa*, 72·2, 'sensual joy'. [Skt *viṣaya-*]  
*biṣyāta*, adj. 47·0. 'renowned, famed, notorious'. [Skt *vikhyāta-*]  
*biṣyādhi*, adj. 89·2. 'poisonous'. [Skt \**viṣādhi-*]  
*bisatāra*, nm. 91·4. 'expanse'. [Skt *vistāra-*, =*bistāra*]  
*bisarūpa*, nm. 85·4. 'universal form'. [Skt *viśvarūpa-*]  
*bisar-*, vi. (pp.ms. *bisaryau*, 51·1). 'to be forgotten'. [12021 *vismaratī*]  
*bisār-*, vt. (pp.f. *bisārī*, 79·1, imp.2s. *bisāri*, 77·3, 77·3, (as vi. 'be forgotten'), *bisārī*, 24·0). 'to forget'. [12023 *vismārayatī*]  
*bisāra*, adj. 41·3. *bisiyāra*, 35·3. 'many, countless'. [Pers. *bisyār*]  
*bistāra*, nm. 1·3. 'expanse'. [12006 *vistāra-*, =*bisatāra*]  
*bisvāmītra*, 84·1. 'Viśvamitra, king of Kanauj and celebrated opponent of Vasiṣṭha'. [Skt *viśvamitra-*]  
*bihāṃḍanakārī*, nm. 89·2. 'destroyer'. [Skt \**vikhaṇḍanakārin-*]  
*bihūṃna*, ppn. 74·2, *bihūṃnām*, 22·2. 'without'. [14805 \**vidhūna-*]  
*bīja*, nm. 1·3. 'seed'. [Skt *bīja-*]  
*bīṭhala*, nm. 83·0, sv. *bīṭhule*, 38·0. 'Viṭṭhala, a name of God, the name of the image in the temple at Pandharpur'. [Skt *viṭṭhala-*, cf. Kannada *viṭṭage-*]  
*bīnatī*, nf. 86·2. 'entreaty, plea'. [11706 *viññapti-*]  
*bīrām*, adj. 35·1. 'desolate'. [Pers. *vīrān*]  
*bīsa*, num. 33·1. 'twenty'. [11616 *viṃśati-*]  
*bujh-*, vt. (abs. *bujhi*, 94·2). 'understand, realise, comprehend'. [9279 *budhyate*, =*būjh-*]  
*bujhā-*, vt. (pp.fs. *bujhāī*, 2·3). 'to extinguish, to snuff out a lamp'. [11703 \**vijjhāpayatī*]  
*budhi*, nf. 12·1, 33·0, 33·1. 'intelligence, understanding'. [Skt *buddhi-*]  
*bulā-*, vt. (abs. *bulāi*, 91·5, pp.ms. *bulāī*, 5·1, *bulāyā*, 64·5). 'to request, summon, call out for'. [v.c.< *bol-*]  
*būṃda*, nf. 21·1. 'drop'. [9240 \**bundu-*]  
*būjh-*, vt. (pres.ptc. *bhūjhata*, 20·1, pp.f. *būjhī*, 25·3, pres.3s. *būjhaiṃ*, 5·3). 'understand, realise, comprehend'. [9279 *budhyate*, =*bujh-*]  
*būḍ-*, vi. (pres.ptc. *būḍata*, 19·4, pp.f. *būḍī*, 5·0). 'to sink, to drown'. [9272 \**budyatī*]  
*br̥dhi*, nf. 38·1. 'old woman, hag'. [Skt *vṛddhi-*]  
*be*, ind. 41·2, 41·8. 'O!, Hey!'. [contrac. from *abe*, = *ve*, rel  
*beakali*, adj. 35·1. 'foolish, unmindful'. [Pers. *be-'aql*]  
*beadaba*, adj. 35·1. 'ill-mannered, rude'. [Pers. *be-adab*]  
*bekarāra*, adj. 65·0. 'restless, uneasy'. [Pers. *be-qarār*]

*begamapura*, nm. 36·1. 'sorrowless city'. [Pers. *be-gham* + Skt *pura-*]  
*bediyāmnata*, 35·1. adj. 'unjust, dishonest'. [Pers. *be-diyānat*]  
*benajari*, adj. 41·6. 'being evil-eyed' used in the sense of a noun 'the evil-eye'. [Pers. \**be-naẓar*]  
*bepīra*, adj. 41·2. 'without a Pīr, lacking a spiritual preceptor'. [Pers. *be-pīr*]  
*bebaṣata*, adj. 65·3. 'unhonoured'. [Pers. *be-vaq'at*]  
*bemihara*, adj. 41·2. 'unloved, without love'. [Pers. *be-mihar*]  
*begi*, adv. 24·3. 'quickly'. [Skt *vega-*]  
*beda*, nm. 2·0, 4·4, 17·2, 25·2, 26·2, 27·1, 32·2, 41·0, 63·6, 72·1, 74·0, 88·2. 'the Vedas'. [Skt *veda-*]  
*bedana*, nf. 66·0. 'pain'. [Skt *vedanā-*]  
*bedh-*, vt. (pp.ms. *bedhiyau*, 39·2, pres.3p. *bedhai*, 91·9). 'to pierce'. [ < 11739 *viddha-*]  
*bera*,<sup>1</sup> nf. 33·3. 'time occasion'. [12115 *velā-*]  
*bera*,<sup>2</sup> nf. 50·2. 'bond, tie'. [12130 *veṣṭa-*]  
*berī*, nm. 91·3. 'enemy'. [12145 *vairin-*]  
*besāsa*, nm. 8·1. 'belief, faith, trust'. [11966 *viśvāsa-*]  
*baiṇna*, nm. 68·1. 'speech, words'. [11199 *vacana-*]  
*baikunṭha*, nm. 83·0, *baikunṭhām*, 67·2. 'Vaikuṇṭha, the heaven in which Viṣṇu abides'. [Skt *vaikuṇṭha-*]  
*baiṭh-*, vi. (pres.3s. *baiṭhai*, 49·2, pres.3p. *baiṭhe*, 73·1). 'to sit', as aux. *hāri baiṭhau*, 56·3, 'am defeated'. [2245 *upaviṣṭa-*]  
*baida*, nm. 7·2, 74·0. 'physician, an Ayurvedic doctor, doctor, Vaidya'. [12140 *vaidya-*]  
*bairāga*, nm. 17·2, 59·2, 83·4, 85·2, 92·1, *bairāgaṃ*, 16·2. . 'freedom from passion, dispassionateness, renunciation',  
*bairāga pada*, 85·5, 'the state of being free from passion. [12144 *vairāgya-*]  
*bairāgī*, nm. 68·0. 'a renunciate'. [Skt *vairāgin-*]  
*baila*, nm. 78·1. 'ox'. [9175 \**balilla-*]  
*baiṣṇau*, nm. 35·0. 'Vaiṣṇava, devotee, worshipper of Viṣṇu'. [Skt *vaiṣṇava-*]  
*bojh-*, vi. (pp.f. *bojhī*, 22·2). 'to be loaded'. [vi. < 11465 *vahya-*]  
*bol-*, vi. (abs. *bolī*, 22/1, 25·0, 25·0, 25·3, 25·3, 25·3, 25·3, 25·3, 26·3, 82·1, pres.ptc. *bolata*, 26·1, ?? *bolatām*, 25·4, *bolatā*, 25·1, pp.f. *bolī*, 5·5, pres.3s. *bolaiṃ*, 82·3, *bolai*, 25·0, 25·2, 25·2, 25·2, 25·2, 25·4, 25·4, 41·0, 41·4, 61·0). 'speak, utter, talk, tell'. [9321 \**bol-*]  
*bola*, nm. 25·1, 25·1, 25·1, 25·1, 25·1, 25·1, 25·1, 25·4, 25·4. 'speech, utterance'. [9321 \**bol-*]  
*bov-*, vt. (pres.3s. *bovai*, 64·3). 'to sow'. [11525 *vāpayati*]<sup>2</sup>  
*byaṃd-*, vi. (pres.3s. *byaṃdai*, 1·4) 'to find, know, experience'. [Skt *vindatī*]  
*byaṃda*, nm. 1·4 'seed, focal point for concentration in meditation'. [Skt *bindu-*]  
*byaṃba*, nm. 62·2. 'disc, the disc of the sun or moon'. [Skt *bimba-*]  
*byākula*, adj. 37·1, 75·1, 83·1, 83·2, *byākūla*, 84·4. 'agitated, distressed'. [Skt *vyākula-*]

*byākulata*, adj. 23·2. 'bewildered, agitated'. [Skt *vyākulita*-]  
*byādhi*, nf. 22·0, 44·1, 74·1, 84·4. 'sickness, disease'. [Skt *vyādhi*-]  
*byāpaka*, adj. 84·3. 'extensive'. [Skt *vyāpaka*-]  
*byāp-*, vi. (abs. 42·2, 61·1, pres.3s. *byāpai*, 85·3, 85·3, S3).  
 'to pervade, fill'. [Skt *vyāpyate*]  
*byāsa*, nm. 84·1, 88·3. 'Vyāsa, the legendary composer of the Vedas'. [Skt *vyāsa*-]  
*byaupāra*, nm. 78·0. 'business, trade'. [Skt *vyāpāra*-]  
*byauhāra*, nm. 32·3. 'behaviour'. [12174 *vyavahāra*-]  
*brajita*, adj. 58·4. 'free from, devoid of'. [Skt *vivarjita*-]  
*brata*, nm. 18·2, 27·2, 55·1, 59·4, 83·3, 85·0. 'vow, religious duty, observance, fast'. [Skt *vrata*-]  
*brahmaṇḍa*, nm. 38·3. 'the universe, world'. [Skt *brahmāṇḍa*-]  
*brahma*, nm. 58·1, 68·1. 'God'. [Skt *brahma*-]  
*brahmamekarasa*, nm. 84·3. 'the essence of the sole God'.  
 [pseudo-Sanskritic compound, *brahma-eka-rasa*]  
*brahmarīṣi*, nm. 23·3. 'The Brahma Ṛṣis; a title sometimes applied to the seven Ṛṣis, great ascetics of the ancient period'. [Skt *brahmaṛṣi*-]  
*brahmāṇ*, nm. 63·3, 91·9. 'Brahmā, the creator god'. [Skt *brahmā*-]

### *bha*

*bhaṃbha*, nm. 20·2. 'outcaste'. [ < ??, cf. Guj. *bhaṃbhī*, 'outcaste, untouchable']  
*bhaṃvara*, nm. 39·1. 'bee'. [9651 *bhramara*-2, =*bhavaṃra*]  
*bha-*, vs. (pp.ms. *bhayā*, 33·1, 57·1, *bhayaum*, 91·12, *bhayau*, 2·0, 2·1, 2·6, 18·1, 18·1, 18·1, 18·2, 22·2, 22·2, 25·4, 38·5, 40·2, 42·0, 56·2, 73·1, 84·4, 85·4, 91·2, 91·2, 91·7, 91·8, 91·11, 91·12, pp.mp. *bhae*, 23·3, 71·2, *bhaai*, 43·2, *bhaye*, 2·5, 43·1, 47·3, 47·3, 50·2, 67·0, 76·1, 82·3, pp.f. *bhaī*, 2·1, 14·2, 57·1, 78·4). 'was, were, became', pp. of *ho-*, 'to be'. [9416 *bhavati*]  
*bhagagāṃmī*, nm. 88·3. 'fornicator'. [Skt *bhagāmin*-]  
*bhagata*, nm. 2·2, 4·0, 4·1, 18·2, 19·4, 44·4, 47·2, 84·2, 84·2, 91·6, *bhagatā*, 1·1, S3, pl. *bhagatana*, 73·2, 91·13. 'devotee'. [Skt *bhakta*-]  
*bhagati*, nf. 3·3, 5·4, 5·6, 5·7, 6·0, 12·0, 15·0, 16·0, 16·1, 16·1, 16·1, 16·2, 16·2, 16·2, 16·2, 17·0, 17·1, 17·1, 17·1, 17·1, 17·1, 17·1, 17·2, 17·2, 17·2, 17·2, 17·2, 17·2, 17·2, 17·3, 17·3, 17·3, 17·3, 17·4, 17·4, 18·0, 18·0, 18·3, 22·1, 25·0, 28·2, 29·0, 29·2, 32·7, 37·3, 50·2, 50·3, 51·3, 53·0, 53·1, 56·3, 57·4, 60·2, 63·6, 67·1, 68·2, 70·3, 70·4, 83·4, 85·3, 85·3, 86·2, 87·0, S4. 'devotion, love, mutual love, adoration'. [Skt *bhakti*-]  
*bhagavaṃta*, nm. 47·2, 83·0, S3. 'the One worthy of adoration, God, Viṣṇu'. [Skt *bhagavat*-]  
*bhaj-*, vt. (pres.ptc. *bhajata*, 37·2, imp.2s. *bhajau*, 64·3). 'to praise, adore, worship'. [Skt *bhajati*]  
*bhajana*, nm. 8·1, 89·1. 'bhajan, a song in praise of God, to recall, repeat, or chant the names of God'. [Skt *bhajana*-]  
*bhaṭakā-*, vt. (pres.3s. *bhaṭakāvai*, 88·5). 'to be led astray, to wander astray'. [9365 \**bhaṭṭ-*]

*bhaṇ-*, vi. (pres.ptc. *bhaṇanta*, 93·3, *bhaṇata*, 23·4, 47·3, pres.3s. *bhaṇaiṃ*, 9·4, *bhaṇai*, 5·7, 11·5, 19·4, 26·3, 27·5, imp.2s. *bhaṇi*, 6·4, 78·5, imp.3p./pres.pass. *bhaṇiye*, 93·0) 'to utter, to say'. [9383 *bhanati*]

*bhabhīṣana*, nm. 84·2. 'Vibhīṣana, the third brother of Rāvaṇa'. [Skt *vibhīṣana-*]

*bhar-*, vt. (abs *bhari*, 33·2. *bhari bhari*, 62·2, 64·5, pp.ms. *bharyau*, 52·3). 'to fill'. [9397 *bharati*]

*bharaṇma*, nm. 6·0, 70·0. 'delusion, error'. [Skt *bhrama-*]

*bharamā*, vt. (pp.f. *bharamāṭ*, 5·5, pp.ms. *bharamāyā*, 38·0). 'to lead into delusion, error'. [Skt *bhramati*]

*bharosa*, 20·2, 22/1, 37·3, *bharosā*, 55·1, *bharosai*, 61·3.

*bharma*, 6·1, 6·1, 6·1, 6·1, 6·1, 6·1, 6·2, 6·2, 6·2, 6·2, 6·3, 6·3, 6·3, 6·4, 6·4, 6·4, *bharma hiṃ*, 48·1. 'delusion, error'. [Skt *bhrama-*, =*bharaṇma*, *bhraṇma*, *bhraṇma*, *bhrama*]

*bhala*, nm. 62·3, *bhalau*, 52·2, 67·2, *bhalā*, S5. 'good, auspicious, goodness' [9408 *bhalla-*]

*bhava*, nm. 30·3. 'existence, birth'. [Skt *bhava-*]

*bhavaṇra*, nm. 40·0. 'bee'. [9651 *bhramara-2*, =*bhaṇvara*]

*bhavana*, nm. 73·1. 'home, abode, dwelling'. [Skt *bhavana-*]

*bhaṣ-*, vt. (pres.3s. *bhaṣai*, 85·2). 'to devour, consume'. [9342 *bhakṣyati*]

*bhasama*, nm. 68·0. 'ashes'. [Skt *bhasman-*]

*bhāṃṇa*, nm. 91·12. 'sun'. [9453 *bhānu-*, =*bhāna*]

*bhāṃṇanīṃ*, nf. 83·2. 'an angry woman, a woman'. [Skt *bhāmini*]

*bhāi*, nm. 4·5, 57·4. 'existence, experience'. [9475 *bhāva-*]

*bhāṭ*, nm. 2·0, 4·2, 4·3, 5·0, 5·2, 6·0, 9·0, 9·2, 9·4, 11/1, 17·0, 17·4, 18·0, 25·3, 26·1, 26·2, 27·1, 27·3, 30·1, 46·0, 69·0, 76·2. 'brother'. [9660 *bhrātr-*, =*bhāyā*]

*bhāga*, nm. 18·3, 83·3. 'fortune, fate'. [9431 *bhāgya-*]

*bhāgavaṇta*, nm. 84·3. 'the fortunate One, God'. [Skt *bhāgyavān-*]

*bhāgā-*, vc. (pres.3s. *bhāgā*, 85·2). 'to drive out'. [9361 *bhagna-*]

*bhāj-*, vt. (abs. *bhāji*, 38·5, pres.pass. *bhājai*, 61·4, 70·2). 'break, rout, cause to flee, abate'. [9361 *bhajyati*]

*bhāṭhī*, nf. 45·3. 'oven, still for distilling liquor'. [9656 *bhraṣṭra-*]

*bhāna*, nm. 92·2. 'sun'. [Skt *bhānu-*, =*bhāṃṇa*]

*bhāyā*, nm. 36·0. 'brother'. [9660 *bhrātr-*, =*bhāṭ*]

*bhāra*, nm. 33·1. *bhārā*, 63·5. 'burden, weight'. [9459 *bhāra-*]

*bhārajyā*, nf. 85·2. 'wife' [Skt *bhāryā-*]

*bhārathī*, nm. 84·3. poss. 'Bhartrhari, the renowned sage and author'. [Skt *bhartrhari-*]

*bhārī*, ppn. 85·1. 'laden with, burdened with'. [9459 *bhāra-*]

*bhāla*, nm. 83·2. 'bear'. [9415 *bhalluka-*]

*bhāv-*, vt. (pres.3s. 24·2, 36·4, 66·1, 77·2). 'please, be pleasing to'. [9445 *bhāpayate*]

*bhāva*, nm. 13·2, 22·2, 29·2, 30·2, 56·3, 58·0, 86·2, 86·2. 'experience, feeling, emotion, sentiment, love; existence, life'. [Skt *bhāva-*]

*bhāṣ-*, vt. (pres.3s. *bhāṣai*, 69·2, 70·3, S1, S2). 'to speak, utter'. [Skt *bhāṣate*]

*bhīṣārī*, nm. 57·1. 'beggar'. [9486 *bhikṣacārin-*]  
*bhīsti*, 4·2, 27·2. 'heaven, paradise'. [Pers. *bihisht*]  
*bhīmtari*, adv. ppn. 32·3, 33·3, 33·3, 56·1, 64·1, 83·1,  
*bhītari*, 59·2. 'within'. [9504 \**bhiyantara-*]  
*bhī*, emph. 43·3, 43·3, laying stress on *janama*, and *jāti*, as  
encl. 64·2, 'also, too'. [485 *api*]  
*bhīḍa*, nf. 33·2, 64·5, 91·13. 'disaster, misfortune'. [9490  
\**bhīḍ-*]  
*bhīṣama*, nm. 84·2. 'Bhīṣma the son of Sāntanu, one of the  
heroes in the Mahābhārata'. [Skt *bhīṣma-*]  
*bhugatā*, nm. 57·4. 'the experiencer, consumer, God as the  
consumer of what he also creates'. [Skt *bhukta-*]  
*bhujamga*, nm. 57·3, 58·1, 68·0, 83·2, 84·4, *bhuyamga*, 23·1,  
*bhuvamgā*, 39·2. 'snake, serpent'. [Skt]  
*bhujā*, nm. 74·2. 'arm'. [Skt]  
*bhulā-*, vt. (inf. *bhulāṃnām*, 9·1). 'to be led into error'.  
[v.c. <9538 \**bhull-*]  
*bhuvana*, nm. 84·0. 'abode'. [Skt *bhuvana-*]  
*bhūṃdū*, nm. 46·1. 'fool, idiot'. [9530 \**bhuṣṭa-*]  
*bhūtā*, vi. 23·2. 'become'. [Sanskritic pp. < 9552 *bhūta-*]  
*bhūdhara*, nm. 72·1. 'God, the supporter of the world, an  
epithet of Kṛṣṇa'. [Skt *bhūdhara-*]  
*bhūpāla*, nm. 84·4. 'God, guardian of the earth'. [Skt *bhūpāla-*]  
*bhūl-*, vi. (abs. *bhūli*, 13·3, 38·2, 71·3, pp.ms. *bhūlā*, 33·1,  
*bhūlau*, 77·0, pres.3s. *bhūlai*, 9·2). 'be deceived, deluded,  
lost'. [9538 \**bhull-*]  
*bhūṣa*, nf. 70·2. 'hunger'. [9286 *bubhukṣā-*]  
*bhr̥ṅga*, nm. 44·1. 'black bee'. [Skt *bhr̥ṅga-*, =*bhr̥ṅgī*]  
*bheda*, nm. 14·1 'differentiated', in *bheda abheda*, 'the  
differentiated and the undifferentiated'. [Skt *bheda-*]  
*bhera*, nm. 83·3. 'ship, raft'. [9308 *bhelaka-*]  
*bhevā*, nm. 2·2. 'mystery, secret'. [9610 *bheda-*]  
*bheṣa*, nm. 38·1, 94·1, *bhesa*, 68·3. 'appearance, dress,  
guise'. [12129 *veṣa-2*]  
*bhaibhīta*, adj. 19·4. 'frightened, fearful'. [Skt *bhayabhīta-*]  
*bhoga*, 11·2, 60·2. 'enjoyment, sensuality, luxury,  
indulgence'. [Skt *bhoga-*]  
*bhojana*, nm. 51·1, 66·1. 'food'. [Skt *bhojana-*]  
*bhora*, nm. 79·2. 'morning, dawn, daybreak'. [9634 \**bhora-*]  
*bhorā*, adj. sl. *bhorai*, 13·3. 'mad, foolish'. [9539 \**bhola-*]  
*bhau*, nm. 19·4, 23·2. 'the world, the world ocean', *bhaujāla*,  
22·0, 74·1, 'the water (ocean) of the world', *bhausāgara*,  
91·1, *bhausāgarā*, 85·1, 'the world ocean'. [Skt *bhava-*]  
*bhauharana*, nm. 44·4, *bhauhārī*, 89·2. 'the defeater of fear,  
or, the destroyer of existence in *samsāra*'. [9390 *bhaya-* or  
Skt *bhava-*]  
*bhr̥ṅgī*, nm. 46·0. 'black bee'. [Skt *bhr̥ṅga-*, =*bhr̥ṅga*]  
*bhraṇma*, nm. 13·3, 58·0, 58·1, 85·1, 85·1, 85·1, 85·1.  
'delusion, error'. [Skt *bhrama-*, =*bharaṇma* etc.]  
*bhram-*, vi. (abs. *bhraṇmi*, 9·2, *bhrami*, 77·0, pres.ptc.  
*bhraṇmata*, 8·1, *bhramata*, 83·1, 'wander astray'. [Skt  
*bhramati*]  
*bhrama*, nm. 17·0, 32·1, 32·7, 57·0, 59·3. 'delusion, error'.  
[Skt *bhrama-*, =*bharaṇma*, *bharma*, *bhraṇma*, *bhraṇmal*]

*bhṛigi*, nm. 84·1. 'black bee'. [Skt *bhṛīga-*, =*bhṛīga*, *bhṛāṅgī*]

### **ma**

- maṅgala*, adj. 54·1. 'auspicious, festive'. [Skt *maṅgala-*]  
*maṅjhā*, ppn.prepn. 85·0, *maṅjhi*, 23·0, 48·2. 'within, in'.  
[9804 *madhya-*, =*madhi*, *mahiyāṃ*, *māṅhiṃ*, *māhi*]  
*maṅḍala*, 16·2, 62·4. 'mandala', in both instances, *śūnya*  
*maṅḍala*, 'the circle/sphere/space of emptiness'. [Skt]  
*maṅtra*, nm. 23·1, 23·2. 'magic formula, incantation, chant,  
spell'. [Skt *mantra-*]  
*maṅḍa*, adj. 21·0, 'dull, slow witted, ailing, poor', as adv.  
*maṅḍeṃ kām̐ma*, 33·2, 'disreputable deeds, low actions'. [9754  
*maṅḍa-*]  
*maṅḍā*, adj. 28·0. 'tired, weary, ailing, poor'. [Pers. *māṅdal*]  
*maṅḍira*, nm. 60·2, 93·1. 'house, palace, mansion, temple'.  
[Skt *maṅḍira-*]  
*maṅna*, nm. 55·3, 69·2, 91·2, 93·3. 'mind'. [9822 *manas-*,  
=*mana*]  
*maṅnasā*, nf. 71·3. 'desires, longing'. [Skt *manas-*, =*manasā*]  
*maṅni*, nf. 32·5. 'stone', in *pārasa maṅni*, 'the philosophers'  
stone or jewel'. [9731 *maṅi-*]  
*makara*, nm. 83·2, 91·7. 'crocodile, mythical aquatic  
creature'. [Skt *makara-*]  
*magana*, adj. 40·1, 70·4, *magna*, 68·2. 'immersed, sunk in'.  
[Skt *magna-*]  
*maḥiṅha*, nm. 78·5. 'Indian madder, *Rubia cordifolia*, which  
yields a permanent crimson dye'. [9718 *maḥiṅṣhā-*]  
*maṭi*,<sup>1</sup> nf. 12·0, 12·1, 13·1, 14·2, 23·3, 23·3, 27·0, 69·3,  
76·2, 83·1, 83·4, 91·7, 91·8, 91·9, 91·10. 'mind,  
understanding, intelligence', nm. 23·3, 23·3. 'teachings'.  
[Skt]  
*mativala*, adj. 45·0. 'drunken'. [9751 \**matṭapāla-*]  
*math-*, vt. (pres.3p. *mathai*, 1·6). 'to churn'. [9771 *mathnātil*]  
*mada*, nm. 13·0, 15·1, *maḍi*, 8·1. 'pride'. [Skt *mada-*]  
*madana*, 23·1, *maḍanāṃ*, 68·2. 'Madana, the god of love'. [Skt  
*maḍana-*]  
*madhi*, ppn. 83·3. 'within'. [9804 *madhya-*, =*maṅjhā*, *mahiyāṃ*,  
*māṅhiṃ*, *māhi*]  
*madhu*, nm. 83·0. 'honey'. [Skt]  
*madhukara*, nm. 86·1. 'honey bee'. [Skt *madhukīṭa-*]  
*madhya*, nm. 59·3. 'middle'. [Skt]  
*man-*, vi. (pp.fs. *maṅiṃ*, 41·0, pres. pass. *maṅiyaṃ*, 84·3). 'to  
believe in, to accept as true'. [9857 *manyate*, =*mān-*]  
*mana*, nm. 1·4, 1·5, 1·5, 1·5, 2·6, 2·7, 3·1, 3·2, 3·3, 4·3,  
4·3, 5·3, 8·2, 10·2, 10·3, 19·2, 21·0, 22·2, 29·0, 38·5, 40·0,  
42·0, 46·0, 52·0, 52·1, 54·1, 55·4, 59·0, 59·1, 62·0, 72·2,  
76·0, 77·0, 82·0, 83·4, 84·0, 86·1, 88·0, 88·2, 89·1, 91·3,  
98·2. 'mind', *manavāṃ*, 88·1, 'O mind!', *mana-hiṃ*, 39·3, 39·3,  
39·3, 'the mind alone', *maṅiṃ māre*, 41·2, 'smitten by the  
mind/pride'. [9822 *manas-*, =*maṅna*]  
*manaṣa*, nm. 61·2. 'human, man'. [Skt *manuṣya-*, cf. *māṅniṣā*]  
*manasā*,<sup>1</sup> nf. 83·4. 'desire, longing'. [=*maṅnasā*]  
*manasā*,<sup>2</sup> nm. 91·13, 93·1. 'mind, thought'. [Skt *manas-*]  
*manorātha*, nm. 83·2. 'desire, wish, longing'. [Skt]



*manohara*, adj. 70·1. 'lovely, pleasing'. [Skt]  
*mama*, pr. 84·3, 85·1. 'me, mine'. [Skt]  
*mamala*, nm. 83·4. 'a kind of small bird'. [?? cf. H. *mamola*]  
*mamitā*, nf. 4·2, 4·3, 4·3, 5·2, 8·1. 'egoism, false sense of self, attachment to worldly goods'. [Skt *mamatā*-]  
*mamaṇṇ*, nm. 76·1. 'the letter *ma*'.  
*mar-*, vi. (inf. *maranāṇ*, 62·1, 64·2, 64·3, pres.ptc. *mariyata*, 38·4, pp.ms. *mūvāṇ*, 67·2. pres. 3s. *marai*, 1·4, 45·2, imp. *marauṇ*, 62·1, 91·9, pres.pass. *marīye*, 52·0, ). 'to die'. [9871 *marate*, cf. *mūvāṇ*]  
*marāṇṇa*, nm. 85·1. 'death'. [Skt *marāṇa*-]  
*marāṇṇa*, nm. 32·0, *marama*, 10·2, 19·0, 57·3, 59·1, *marama hi*, 38·2. 'secret, truth, mystery'. [Skt *marman*-]  
*malina*, adj. 83·4. 'defiled, dirty'. [Skt]  
*maliyāgara*, nm. 'the Malayagiri hills, sandal wood from the Malayagiri hills'. [Skt *malayagiri*-]  
*malina*, adj. 72·2. 'defiled, dirty'. [9905 *malina*-=*malinal*]  
*maṣatūla*, nm. 43·1. 'white and yellow twisted silk'. [Ar. *maftūl*, 'twisted']  
*maṣā*, nm. 32·4. 'sacrifice, sacrificial ritual'. [Skt *makhā*-]  
*masataka*, nm. (sl. *masataki*, 91·6). 'forehead, brow'. [Skt *mastaka*-]  
*maṣi*, nm. 76·2. 'ink'. [9920 *maṣi*-]  
*mahaṅgī*, adj. 86·0. 'expensive, highly priced'. [9954 *mahārgḥa*-]  
*maharaṇṇa-mahala*, nm. 36·4. 'private apartments, mansions, palaces, harems'. [Ar. *mahram-mahall*]  
*mahasūra*, adj. 36·3. 'renowned, famous'. [cf. AG *masahūra*, Ar. *mashhūr*]  
*mahā*, pref. 'great, very', *mahā prabala*, 38·0, 'great power', *mahādeva*, 84·0, 'the great god, Śiva', *mahāpuriṣa*, 5·2, 'great man', *mahā biṣaī*, 56·0, 'great sensualist', *mahā muni*, 88·3, 'great sage', *mahā moha*, 83·2, 'great delusion'. [Skt]  
*mahimāṇ*, nf. 1·5, 84·0. 'greatness, glory'. [Skt *mahimā*-]  
*mahiyāṇ*, ppn. 2·6, *mahiyā*, 4·2. 'within, in'. [9804 *madhya*-=*maṃjhā*, *madhi*, *māṃhiṇ*, *māhi*]  
*mahī*, nm. 7·1. 'the surface of the earth'. [9947 *mahīṭala*-]  
*mahesa*, nm. 68·3. 'the great god, Śiva'. [Skt *maheśa*]  
*mahodadhi*, nm. 57·2. 'great water, ocean'. [Skt]  
*māṇ*, pr. 35·0. 'my'. [Skt]  
*māṅg-*, vt. (pp.ms. *māṅgiyā*, 33·4). 'to call for, request, demand'. [10074 *mārgati*]  
*māṅchala*, nm. (sv. *māṅchalā*, 52·0). 'fish'. [9758 *matsya*-]  
*māṅd-*, vi. (pres.3s. *māṅdai*, 31·1). 'to write, to be adorned'. [9741 *maṅdayati*]  
*mān-*,<sup>1</sup> vt. (pres.ptc. *māṇnata*, 5·6, pp.ms. *māṇnāṇ*, 12·2, pp.ms. *māṇnaṇ*, 5·2, 5·2, 5·3, 5·4. pres.is. *māṇnaṇ*, 91·1, 91·4, pres.3s. *māṇnaiṇ*, 4·1, imp.2s. *māṇniṇ*, 91·3, *māṇni*, 8·2, 83·2, pres. pass. *māṇniyaiṇ*, 47·1, 47·2, *māṇniṇjai*, 74·0). 'to believe'. [9857 *manyate*, =*man*-]  
*mān-*,<sup>2</sup> vt. (pp.f. *māṇniṇ*, 66·2). 'to enjoy, fulfill'. [10047 *mānayate*]

*māṃniṣā*, nm. 44·3. 'human'. [Skt *mānuṣa-*, cf. *maṇaṣa*]  
*māṃnauṃ*, prepn. 91·7. 'as if'. [ <*mān-*, cf. H. *mānoṃ*, P. *māṇoṃ* ]  
*māṃṣī*, nf. 37·1. 'honey'. [9989 *mākṣika-*]  
*māṃhiṃ*, 27·4, 38·5, 49·1, 49·1, *māṃhi*, 79·2, *māṃhīṃ*, 7·1, 15·0, 34·3, 57·2, 58·2, 83·2, 92·4, *māṃhaiṃ*, 77·2. ppn. 'in, within'. [9804 *madhya-*, =*maṃjhā*, *madhi*, *mahiyāṃ*, *māhi*]  
*mātau*, adj. 8·1. 'drunk, intoxicated'. [9750 *matta-*]  
*mādhava*, nm. (sl. *mādhava*, 57·0, *mādhau*, 27·3, 27·3, 27·4, 43·0, 44·0, 58·0, 72·0, 80·2, 82·3. 'Mādhava, "the honey like one", an epithet of Viṣṇu; an epithet of Kṛṣṇa as one of his ancestors was the Yādava king Mādhu'. [Skt *mādhava-*]  
*mābūda*, nm. 36·3. nm. 'God, He who is worshipped'. [Ar. *ma'bud*]  
*māyā*, nf. 13·0, 19·2, 33·1, 37·0, 38·0, 40·1, 49·4, 49·4, 60·1, 71·2, 75·0, 77·0, 77·3, 84·0, 85·0, 88·0, 91·9, 92·3. 'maya, illusion, the illusory phenomenal world, the delusive force which leads to separation from God, the Goddess of delusion'. [Skt]  
*mār-*, vt. (abs. *māri*, 41·4, 91·4, pp.ms. *māryā*, 70·5, *māryau*, 88·4, pres.3s. *māre*, 41·2). 'to kill, slay, attack, beat'. [10066 *mārayati*]  
*māra*, nm. 36·3. 'property, goods, possessions, wealth'. [cf. AG 36·1 *mālu*, Ar. *māl*]  
*mārakaṃḍeva*, nm. 84·1. 'Markaṇḍeya, an ancient sage, composer of the Markaṇḍeya Purāṇa'. [Skt *markaṇḍeya-*]  
*māraga*, nm. 64·4, 83·1. 'road, path'. [Skt *mārga-*]  
*mālā*, nf. 17·3, 70·1, *māli*, 93·1. 'garland, rosary'. [Skt]  
*māhi*, ppn. 93·1. 'in, within'. [9804 *madhya-*, =*maṃjhā*, *madhi*, *mahiyāṃ*, *māṃhiṃ*]  
*miṭ-*, vi. (pp.ms. *miṭyau*, 3·1, pp.f. *miṭī*, pres.3s. *miṭai*, 64·3). 'to be erased, effaced, removed, destroyed'. [ <10299 *mṛṣṭa-* ]  
*miṭā-*, vt (pp.fs. *miṭāī*, 5·2). 'to erase, efface, remove, destroy'. [v.c. < *miṭ-*]  
*mil-*, vi. (abs. *mīli*, 13·0, 74·2, 85·2, 88·2, 91·5, 93·2, pres.ptc. *milata*, 47·1, *milatā*, 29·0, pp.ms. *milyāṃ*, 59·2, *milyau*, 2·7, 3·2, 17·4, pres.1s. *milauṃ*, 68·3, *milau*, 24·3, pres.3s. *milai*, 7·3, 10·0, 11·5, 15·2, 30·6, 48·3, 73·4, caus. fut.2s. *milāgaigā*, 14·0). 'to meet, merge, come together'. [10133 *milati*]  
*milana*, nm. 80·2. 'coming together, meeting, union'. [Skt]  
*mihari*, nf. 41·6. 'love, loving kindness'. [Pers. *mihr*]  
*mīṃta*, nm. 36·5. 'friend, companion'. [10124 *mitra-*]  
*mīṃna*, nm. 22·2, 39·1, 44·1, 51·1, 91·7. 'fish'. [Skt *mīna-*]  
*muṃḍā-*, vt. (pres.3s. *muṃḍāvai*, 70·0, pres.pass. *muṃḍāṃyem*, 18·2, *muḍāyaim*, 17·3). 'to have the head shaven'. [10194 *muṃḍāpayati*]  
*muṃni*, nm. 90·1, *muni*, 38·0. 'sage'. [Skt *muni-*]  
*mukati*, nf. 3·3, 53·3, 58·4, 67·2, 72·3, 76·1, *mukti*, 1·6. 'liberation, freedom'. [Skt *mukti-*]  
*mukīrā*, nm. 43·1. 'honey bee'. [9990 \**mākṣikakara-*]  
*mugadha*, adj. 23·0, 94·3. 'enchanted, foolish'. [Skt *mugdha-*]  
*mucate*, vi. (pres.ptc. *mucate*, 84·4). 'to escape, be free from'. [10181 *mucyate*]

*murārī*, nm. 43·0, 48·2, 83·3. 'Murāri, "the enemy of (the demon) Mura", an epithet of Viṣṇu'. [Skt]  
*murīdāṃ*, nm. 41·5. 'disciple'. [Ar. *murīd*]  
*mulaka*, nm. 41·7, sl. *mulaki*, 41·7. 'land, country, realm'. [Ar. *mulk*]  
*muṣa*, nm. 23·0, 37·1, 88·3, *muṣi*, 45·3, 56·2. 'mouth'. [Skt *mukha-*]  
*mus-*, vt. (pres.ptc. *musiyata*, 31·3). 'stealing, pilfering, spiriting away'. [10260 *mūṣati*]  
*mūṃḍa*, nm. 17·3, 18·2, 70·0, 94·2. 'head'. [10247 *mūrdhan-*]  
*mūṃḍha*, adj. 91·8. 'stupid, foolish, [10232 *mūḍha-*]  
*mūrati*, nf. 49·1, 61·4. 'image, statue, idol'. [Skt *mūrti-*]  
*mūriṣa*, nm. 52·1. 'fool, [Skt *mūrka-*]  
*mūla*, nm. 'capital, root', always in the phrase, *mūla gaṃvāī*, 4·3, 5·6, 25·2, 78·2, 'to have squandered one's capital, to have wasted away one's life'. [10250 *mūla-*]  
*mūvāṃ*, vi. 67·2. pp. of *mar-*. 'having died'. [10278 *mṛta-*, cf. *mar-*]  
*mṛga*, nm. 44·1. 'deer'. [Skt]  
*meṭ-*, vt. (abs. *meṭi*, 14·2, 18·3, imp.2s. *meṭahu*, 38·4). 'remove, destroy, eradicate'. [ < *miṭ-* ]  
*merā*, pr. ms. 62·4, 64·1, 65·0, 66·1, 66·3, *mero*, 91·3, *merau*, 2·7, 8·2, 32·0, 42·0, 88·2, *mera*, 83·3, mp. *mere*, 36·0, 50·0, 73·0, 82·3, 83·4, 84·4, 88·2, f. *merī*, 2·6, 5·0, 24·1, 39·4, 47·0, 50·1, 69·3, 83·1, 86·0, 86·2. 'my, mine'. [poss. of *maiṃ*<sup>1</sup>]  
*mel-*, vt. (abs. *meli*, 14·0, pres.3s. *melai*, 15·2). 'to unite, weave, to cause union to come about', *mela*, 78·4. 'brings everyone together' in the phrase *cahūṃdisi tāṃḍau mela re*, 'O the caravan brings (everyone) together everywhere'. [10332 *melayati*]  
*meṣī*, nf. 5·5. 'girdle, sacred thread'. [ < Skt *mekhalā-??* ]  
*maiṃ*<sup>1</sup>, pr. 1·3, 2·0, 2·3, 2·5, 4·5, 8·2, 12·2, 12·3, 20·2, 20·2, 24·0, 26·2, 27·4, 35·1, 35·2, 35·2, 40·0, 43·1, 43·2, 44·0, 50·3, 55·0, 55·3, 56·0, 56·1, 56·3, 57·2, 63·0, 64·1, 65·0, 65·1, 66·2, 66·3, 75·0, 75·1, 78·0, 82·1, 83·4, 86·0, 88·0, 988·0, 89·1. 'me, to me, I, etc.'. [9691 *mā-*]  
*maiṃ*<sup>2</sup>, nf. 4·2. 'ego, pride'. [perh. 9773 *mada-*]  
*maiṃ*<sup>3</sup>, ppn. 1·4, 1·4, 2·5, 2·6, 6·3, 10·1, 10·1, 17·1, 28·1, 29·0, 34·2, ?? 34·3, 36·4, 41·0, 42·1, 45·5, 51·2, 62·2, 62·4, 64·2, 69·0, 70·2, 74·0, 87·0, 91·1, 91·3, 91·7, 91·10, 91·10, 91·10, 91·12, 92·4. 'in'. [9804 *madhye-*]  
*mai*, pr. 4·3, 4·3, 26·2, 41·4, 60·0, 69·3, 79·1, 82·0, 91·8, 94·0. 'I, me, to me, my, etc.'. [= *maiṃ*<sup>1</sup>]  
*mailā*, adj. 87·1. 'dirty'. [9904 \**malin-*]  
*mo*, pr. 91·10. 'to me', *mo paiṃ*, 2·7, 5·7, 56·3, 88·2, 'by me'. [ < *maiṃ*<sup>1</sup> ]  
*mocanāṃ*, 85·5. 'liberator', in *aghamocanāṃ*, 'the liberator from sin'. [Skt *mocana-*]  
*mochī*, nm. 30·3. 'liberation, release'. [10345 *mokṣa-*]  
*morā*, pr. 24·0, 72·0, 80·1, 89·1, *morai*, 13·3, *morau*, 20·2, *mora*, 12·2, 12·3, 20·4, 37·0, 82·1, 82·2, *morī*, 12·0, 12·3, 75·2. 'my'. [poss. of *maiṃ*]

*moha*, nm. 4·2, 13·0, 15·1, 22·2, 44·2, 51·2, 83·2, 85·1, 85·3, 85·3. 'delusion, folly, enchantment'. [Skt]  
*moh-*, vt. (pres.ptc. *mohita*, 19·2, pp.ms. *mohiya*, 85·4,  
*mohilā*, 75·0, 'to be fascinated, enchanted, captivated'.  
 [10362 *mohayati*]  
*mohi*, pr. 2·2, 9·0, 12·1, 12·1, 20·1, 22·1, 22·3, 56·3, 57·3, 66·0, 79·2, 85·3, 91·1, 91·6, 91·11. 'me, to me, by me, etc.'.  
 [ < *maiṃ* ' ]  
*mohī*, pr. 34·1, 34·1, 83·1. 'me, my'. [ < *maiṃ* ' ]  
*maujūda*, adj. 65·1. 'present, existent'. [Ar. *maujūd*]  
*mraḥādā*, nm. 84·4. 'limit limitation'. [Skt *maryādā*-]  
*mṛiti*, nm. 84·4, 91·9. 'death'. [Skt *mṛtyu*-]  
*mṛida*, adj. 83·4. 'soft'. [Skt *mṛdu*-] nf. 'mud'. [Skt *mṛda*-]

### ya

*yaṃdrī*, nf. 6·3, 88·1. 'senses, sense organs', *yaṃdriyādika*, 37·2, 'all the senses'. [1581 *indriya-*, = *iṃdrī*]  
*yaha*, pr. 17·1. 'this'. [2530 *eṣa*-]  
*yahu*, pr. 1·6, 3·2, 3·3, 6·2, 7·3, 9·1, 13·1, 15·0, 17·2, 33·3, 35·3, 42·1, 51·0, 54·2, 60·1, 77·3, 78·3, 78·5, 84·4, 91·3, 91·4, 91·11. 'this'. [2530 *eṣa*-]  
*yāṃ hīṃ*, 52·0, *yā hīṃ*, 41·4, *yā hī*, 11·5. 'this very thing'. [2530 *eṣa*-]  
*yā*, 3·1, 15·0, 61·2, 'this', *yā kī*, 61·4, *yā kai*, 61·3, 'of this' *yā maiṃ*, 61·2, 'in this'. [2530 *eṣa*-]  
*yāra*, nm. 35·0. 'friend'. [Pers. *yār*]  
*ye*, pr. 17·3, *ye hī*, 66·3. 'these, these alone'. [2530 *eṣa*-]  
*yeka*, num. 27·4, 45·0, 59·4, 59·4, 79·3. 'one', *yekaiṃ aneka*, 32·6, 'each and everyone'. [2462 \**ekka-*, = *ika, eka, aikal*]  
*yeha*, pr. 91·11. 'this'. [2530 *eṣa*-]  
*yoṃ hī*, adv. 82·1. *yaṃ*, 52·1, 61·4, 72·1, 82·3, *yau hī*, 61·1, 61·2. 'thus, in this way alone'. [2528 *evam eva*-]

### ra

*raṅg-*, vi. (abs. *raṅgi*, 94·3, fut.2s. *raṅgaihai*, 94·3). 'to be dyed'. [10570 \**raṅgayati*]  
*raṅga*, nm. 41·3, 42·0, 78·5, 78·5, 94·3. 'colour, hue; love'. [Skt *raṅga*-]  
*raṅgī*, adj. 41·3. 'coloured'. [10560 \**raṅgita*-]  
*raṅgi*, nm. 84·4. 'war'. [Skt *raṅga*-]  
*raṅmaīyā*, 78·5, 90·0. diminutive of 'Rām', an affectionate form of address for Rām. [cf. H. *bhaiyā* < *bhāī*, & *jaṅmaīyā*]  
*raṅmi*, abs. of *raṅ-*, q.v.  
*raṅraṅkāra*, nm. 47·3, *raraṅkāra*, 14·0, 91·2. the syllable 'ra'.  
*ra*, cj. 20·1, 59·0, 66·2, 73·2, 82·1, 91·3, 92·2. 'and'. [ = *aru* ' ]  
*raghunātha*, nm. 37·2, 86·2, 88·6. 'The Master of the Raghu lineage', an epithet of Rāmcandra, God'. [Skt]  
*rac-*, vt. (pp.f. *racī*, 61·0). 'to make, perform'. [Skt *racayate*]  
*racā-*, vt. (pres.3s. *racāvai*, 41·9). 'to cause to be performed'. [v.c. < *rac*-]

*racyā*, nm. 91·7. 'protection, guarding', +*kar-*, 'to protect'. [Skt *rakṣa-*, =*raṣyā*]  
*raja*, nm. 5·1, 15·0, 57·3, 58·1. 'one of the three *guṇas*, the quality of passion'. [Skt *rajas-*]  
*rajanīm*, nf. 57·3, 79·2, *rajanī*, 32·5, 91·12. 'night'. [Skt *rajanī-*]  
*rajāṃnām*, adj. 35·0, *rajāṃnīm*, 66·2. 'afflicted, grieving'. [ < Pers. *ranj* ]  
*rajā*, nf. 40·3. 'rope'. [10582 *rajju-*]  
*raṭ-*, vi. (imp.2s. *raṭaṇi*, 23·4). 'to chant, repeat'. [10590 \**raṭyati*]  
*raḍh-*, vi. (pres.3s. *raḍhai*, 91·13). 'to chant, repeat'. [ < 11590 \**raṭyati* ]  
*ratana*, nm. 52·3. 'jewel, gem, diamond'. [Skt *ratna-*]  
*ratha*, nm. 54·0, 54·1, 54·2, *ratha hi*, 54·1. 'chariot'. [Skt]  
*ram-*, (abs. *raṃmi*, 23·3, *rami*, 42·3, pres.ptc. *ramata*, 23·3, pres.2s. *ramasi*, 12·2, pres.3s. *ramem*, 1·0, 48·2, 52·1). 'to enjoy, revel, to roam, to delight in experiencing'. [10627 \**ramyate*]  
*rarau*, nm. 76·1. the syllable 'ra'.  
*ral-*, vi. (abs. *rali*, 69·2). 'to mingle, mix, merge'. [10640 \**ral-*]  
*ravāṃnī*, nf. 33·3. 'departing, going'. [Pers. *ravānī*]  
*ravi*, nm. 32·5. 'sun'. [Skt *ravi-*]  
*raṣīkesa*, nm. 83·0. 'the lustre of the sages', an epithet of God'. [Skt *ṛṣikeśa-*]  
*raṣyā*, nm. 91·8. 'protection, guarding', +*kar-*, 'to protect'. [Skt *rakṣa-*, =*racyā*]  
*rasa*, nm. 21·2, 43·1, 52·1, 58·2, 59·2. 'juice, essence, liquor, joy'. [Skt]  
*rasadāṃna*, nm. 17·1. 'asceticism, the suppression of the senses'. [Skt *rasādamaṇa-*]  
*rasanām*, nf. 49·4, 67·3, 86·1, 93·1, *rasanā*, 76·2. 'tongue'. [Skt *rasanā-*]  
*rasayāṃna*, nm. 20·1. 'libertine, lover of the senses'. [cf. H. *rasiyā*]  
*rasāṃiṃṃa*, nm. 86·1. 'essential essence, elixir'. [Skt *rasāyana-*]  
*rasika*, nm. 23·4. 'one who delights in *rasa*, one addicted to pleasure, a libertine, a lecher'. [Skt *rasika-*]  
*rah-*, vi. (inf. *rahaṇa*, 38·1, *rahani*, 10·2, pres.ptc. *rahata*, 81·0, 91·9, pp.ms. *rahyām*, 64·2, *rahyā*, 28·0, 42·2, 42·3, *rahyo*, 46·2, *rahyau*, 1·3, 5·1, 42·0, 54·2, 59·1, 61·1, 91·10, 93·2, *rahyauai*, 93·2, pres.is. *rahūṃ*, 4·0, *rahaṃ*, 62·4, *rahau*, 70·1, 82·3, pres.3s. *rahe*, 30·1, *rahai*, 1·5, 5·7, 32·2, 28·2, 49·0, 49·4, 54·1, 66·0, 97·0, S3, pres. pass. *rahījai*, 10·2). 'to live, abide, remain, stay, endure', also as aux. verb to give the sense of continuity of action. [10666 \**rahatī*]  
*rahaṭa*, n 64·1. 'the Persian wheel, a device for lifting water'. [596 *araghaṭṭa-*]  
*rahita*, adj.ppn. 14·0, 68·2, *rahata*, 1·1. 'without, devoid of, free from'. [Skt *rahita-*]

*rahama*, nm. 36·3. 'mercy, compassion, kindness'. [Ar. *rahm*]  
*rā-*, vi. (fut.2s. *rāsī*, 29·1). 'devote, love'. [cf H.*rācnā*]  
*rāṇmāṇ*, nm. 52·2. 'king'. [10680 *rājana-*]  
*rāma*, nm. 1·0, 1·1, 2·2, 2·3, 3·2, 4·0, 4·4, 9·0, 9·1, 9·1,  
 9·2, 12·0, 13·0, 17·4, 19·0, 23·0, 23·2, 23·3, 23·4, 24·0,  
 26·1, 27·1, 32·2, 33·0, 37·3, 39·0, 39·4, 40·0, 47·0, 49·4,  
 50·0, 53·0, 55·0, 67·3, 68·3, 73·0, 76·2, 80·0, 83·0, 86·1,  
 89·3, 89·3, 91·3, 91·4, 91·8, 91·10, 91·11, 91·11, 93·1. 'Rām,  
 an epithet of Viṣṇu, God', *rāṇma nāṇma*, 1·6, 14·0, 17·0, 28·1,  
 77·0, 78·0, 78·1, 88·6, 91·1, 94·3, 'the Name of Rām', *rāṇma*  
*rāi*, 43·3, 51·0, 'king Rām'. [Skt]  
*rāṇvaṇa*, nm. 52·2. 'Rāvaṇa, the king of Lanka'. [Skt *rāvaṇa-*]  
*rāī*, nm. 30·1. 'king'. [10679 *rajan-*]  
*rāghava*, nm. 4·4. 'of the Raghava lineage', an epithet of Rām.  
 [Skt *rāghava-*]  
*rāc-*, vi. (pres.3s *rācai*, S2). 'be absorbed, attracted to'.  
 [10584 *rakta-*]  
*rāja*, nm. 57·1. 'kingdom'. [10694 *rājya-*]  
*rājā*, nm. 71·4, 73·0, 82·3, 91·2, 91·3. 'king'. [Skt *rājan-*]  
*rātam*, nf. 84·0. 'night'. [10702 *rātrī-*]  
*rātā*, adj. 41·7, 62·3, 84·1, *rāte*, 94·3. 'steeped in, absorbed  
 in, emersed in'. [10539 *rakta-*]  
*rāti*, nf. 11·1, S6, *rātī*, 24·1. 'night'. [10702 *rātrī-*]  
*rāma*, nm. S3. 'Rām'. [Skt]  
*rāṣ-*, vt. (pp.ms. *rāṣaṃ*, 40·3, *rāṣau*, 38·4, pres.1s. *rāṣū*,  
 86·1, *rāṣaṃ*, 66·0, pres.3s. *rāṣai*, 49·0, 54·0, 69·2). to  
 keep, fix, preserve, protect'. [10547 *rakṣati*]  
*rāsī*, nf. 88·4. 'heap, mass, store'. [10720 *rāsi-*]  
*rijaka*, nm. 64·1. 'sustenance'. [Ar. *rizq*]  
*ridai*, nm.sl. 40·3. 'in the heart'. [for Skt *hṛdya-*]  
*ridhi*, nf. 17·4. 'psychic power', in phrase *ridhi sidhi*,  
 'psychic powers'. [Skt *ṛddhi-*]  
*riṣi*, nm. 84·1. 'sage'. [Skt *ṛṣi-*]  
*rukamāṅgada*, nm. 84·2. 'Rukmāṅgada, a legendary king of  
 Ayodhyā'. [Skt *rukmaṅgada-*]  
*ruci*, nf. 7·1. 'attraction, appeal'. [Skt]  
*rūṇḍamālā*, nm. 68·1. 'a garland of torsos, headless bodies'.  
 [Skt *rūṇḍamālā-*]  
*rūṇmaiṃ*, nm. 92·2. 'body hair'. [Skt *roman-*, =*roma*]  
*rūti*, nf. 'season'. [Skt *ṛtu-*]  
*rūpa*, nm. 5·5, 11·0, 26·0, 27·4, 27·5. 'form, existence,  
 beauty'. [Skt]  
*re*, intj. {100+}. 'O!, Hey!'. [10808 *re-*]  
*raiṇṇiṃ*, nf. 33·2, 85·3, *raiṇṇi*, 33·0, 33·3, 33·4, 78·3,  
*raiṇṇi*, S3. 'night'. [10579 *rajanī-*]  
*raidāsa*, nm. {92}, sv. *raidāsā*, 30·3, 42·3, 54·2, 55·4, 60·2,  
 63·6, 68·3, 80·3. 'Raidās'. [Skt *ravidāsa-*, 'servant of the  
 sun']  
*ro-*, vi. (abs. *roi*, 41·8). 'weep'. [10840 *rodati-*]  
*roga*, nm. 11·2. 'sickness, disease'. [Skt *roga-*]  
*roma*, nm. 92·4. 'body hair'. [Skt *roman-*]  
*romāvalī*, nf. 63·5, 'a line of body hairs above the navel'.  
 [Skt *romāvalī-*]  
*rosa*, nm. 91·3. 'anger'. [10856 *roṣa-*]

*la*

- lampaṭa*, adj. 72·2, 89·1. 'greedy'. [Skt *lampaṭa*-]  
*lagaṃubī*, nf. 82·0. 'attachments'. [10894 \**lagni*-]  
*laga*, ppn. 3·1, 3·2, 25·3. 'until', in *taba laga*, 'till then'. [10893 *lagna*-, cf. *laum*]  
*lagā*-, vt. (pres.1s. *lagāūṃ*, 76·0, pres.3s. *lagāvai*, 88·5, imp.2s. *lagāi*, 79·3). 'apply, fix'. [v.c.< 10895 *lagyatī*]  
*laṭak*-, vi. (pp.ms. *laṭakyau*, 5·4). 'to make exaggerated mannerisms suggestive of dishonesty, to speak deceptively or act dishonestly'. [10918 \**laṭṭa*-, cf. M. *laṭakṇem*]  
*lahari*, nf. 23·2, 57·2. 'waves'. [10999 *laharī*-]  
*lah*-, vt. (pp.ms. *lāvai*, 15·2, 53·2, 67·2, pp.f. *lahāi*, 91·6, pres.1s. *lahauṃ*, 71·0, pres.3s. *lahai*, 49·3, pres.pass. *lahījai*, 74·1). 'find, obtain, get'. [10948 *labhatel*]  
*lāg*-, vi.(abs. *lāgi*, 29·2. pp.ms. *lāga*, 20·1, *lāgā*, 21·0, 33·3, 38·3, 85·2, *lāgau*, 42·0, 82·3, pp.fs. *lāgī*, 33·4, 33·4, 68·0, pres.3s. *lāgai*, 83·3, imp.2s. *lāgū*, 91·4). 'be attached to, follow, befall, happen, be felt', as aux. 'to begin'. [10895 *lagyatī*]  
*lājā*, nf. 71·4. 'honour', *lāja*, 70·4. 'shame, propriety'. [10910 *lajjā*-]  
*lād*-, vt. (abs. *lādi*, 78·4, pp.ms. *lādiyau*, 78·1, *ladyau*, 78·1, imp.2s. *lādeṃ* 78·0). 'load, load up'. [10966 *lardayatī*]  
*lālaci*, adj. 21·0. 'greedy, covetous, lustfull'. [11029 *lālityā*-]  
*liṣ*-, vt. (imp.2s. *liṣi*, 76·1, pres.pass. *liṣiyaiṃ*, 47·2). 'to write'. [\* *likhyati* cf. GNG]  
*līka*, nf. 88·2. 'line, track, rut, path', in phrase *loka līka*, 'the way of the world'. [11070 \**līkkā*-2]  
*luṃn*-, vt. (fut.2s. *luṃniyemgā*, 64·3). 'reap'. [11082 *lunātil*]  
*lukāi*, vi. (abs. *lukāi*, 1·3). 'be hidden'. [11083 *lupta*-3]  
*lubadha*, adj. 52·1. 'coveteous, infatuated'. [Skt *lubdha*-]  
*lūṃṃṣaḍī*, nm. 19·3. 'a kind of salt'. [Skt *lavāṇa*+*khaḍa*-??]  
*lūṭ*-, vt. (pres.3s. *lūṭai*, 13·0, 88·5). 'rob, plunder, loot'. [11078 \**luṭṭatī*]  
*le*-, vt. (abs. *le*, 19·3, 33·2, 40·3, 91·5, 91·5, 91·8, 92·0, *lai*, 91·5, 91·7, 91·8, pres.ptc. *leta*, 91·2, pp.ms. *līṃnāṃ*, 22·2, *līnāṃ*, 27·1, *līnha*, 44·0, *līnhaṃ*, 91·12, *līṃnhaṃ*, 91·3, *līyā*, 33·0, 33·1, 33·2, 47·1, 88·6, *līyau*, 38·3, 85·4, 91·6, 91·11, *laī*, 78·4, 86·0, pp.mp. *līyem*, 88·5, pp.f. *līṃnhīṃ*, 91·5, pres.1s. *lehū*, 22·1, fut. *lesī*, 33/2, 64·5, caus. imp.2s. *lyāṃūṃ*, 62·2). 'to take, get, bring'. [10948 *labhatel*]  
*leṣani*, nf. 76·1. 'pen'. [Skt *lekhanī*-]  
*leṣā*, nm. 33·2, 33·4, 64·5, *leṣau*, 87·3. 'account'. [11108 *lekhya*-]  
*loi*, nm. 32·1, *loī*, 46·0. 'people'. [11119 *loka*-1]  
*loka*, nm. 5·0, 38·3, 53·2, 72/1, 88·2, 88·2. 'world, the people of the world, people'. [Skt *loka*-]  
*loga*, nm. 67·3, mp. *logani*, 2·0, 5·5. 'people'. [Skt *loka*- (Pkt -g-)]  
*locana*, nm. 62·2. 'eyes'. [Skt *locana*-]  
*lopa*, adv. 23·1. 'lost, destroyed'. [Skt]

*lobha*, nm. 9·3, 15·1, 22·2, 23·1, 37·1, 83·2, 85·1. 'greed, desire, longing'. [Skt *lobha*-]  
*loha*, nm. 22·2, *lohā*, 13·2, 14·1. 'iron, copper, base metal as opposed to gold'. [Skt *loha*-]  
*lauṃ*, ppn. 2·1, 6·0, 6·3, 6·4, 6·4, 6·4, 17·3, 44·2, *lau*, 17·3, 87·1. 'until' generally as *jau lauṃ*, 'till then'. [10893 *lagna*-, cf. *lagal*]  
*lyo*, nf. 46·0, *lyauṃ*, 27·1. nm. 'concentration, contemplation, absorption into deep meditation, devotion', *lyo līna*, 46·0, 'absorbed in concentration', *lyau lāi*, 11·0, 54·2, 'having become absorbed in concentration', *lyau lāgī*, 7·0, 'began to be absorbed'. [10962 *laya*-]

### vā

*vara*, nm. 84·4. 'boon'. [11308 *vara*-]  
*vahai*, vi. pp. 28·0. 'having become'. [cf. *ho*-, =*bahai*]  
*vā*, pr. 14·2. 'that, him', *vā kī*, 7·2, 53·2, *vā kau*, 38·2, 'his, *vā kai*, 38·3, 'her'. [972 *asau*]  
*vār*-, vt. (abs. *vāri*, 93·3). 'to sacrifice'. [11554 *vārayate*-]  
*vāra*, 22·0, 23·1. 'near shore', in *vāra pāra*, 'near shore and far shore'. [482 *apāra*-, Skt *avāra*-, =*uravāra*]  
*vālamīka*, nm. 84·1. 'Vālmīki'. [Skt *vālmīki*-, =*bālaṃmīka*]  
*vidhātā*, nm. 84·1. 'The Creator, God'. [Skt *vidhātṛ*-]  
*vidhi*, nf. S5. 'way, manner'. [Skt =*bidhi*]  
*visar*-, vi. (pres.2s./3s. *visarai*, 76·0). 'be forgotten'. [12021 *vismarati*]  
*ve*, intj. 33·0, 33·0, 33·1, 33·1, 33·1, 33·1, 33·2, 33·2, 33·2, 33·2, 33·2, 33·3, 33·3, 33·3, 33·3, 33·4, 33·4, 33·4, 33·4, 41·1, 41·1, 41·2, 41·5, 41·5, 41·5, 41·7, 41·9. 'O!'. [onom.]  
*vai*, 84·1. =*vahai* q.v.  
*vochā*, adj. 43·3, 43·3, *vochī*, 43·3. 'empty, worthless, low, base'. [2540 \**occha*-]  
*voṣadī*, nfm. 23·4. 'medicinal herb, remedy'. [Skt *oṣadhi*-]  
*vyākaraṇa*, nm. 67·1. 'grammatical analysis', in *aṣṭa dasa vyākaraṇa baṣāmaiṃ*, 'one may describe the grammar of all eighteen (sciences or Purāṇas)'. [Skt *vyākaraṇa*-]  
*vyāp*-, vi. (pres.ptc. *vyāpata*, 15·0). 'to pervade, fill'. [Skt *vyāpyate*-, =*byāp*-]

### śra

*śraṅga*, adj. 84·3. 'possessing attributes'. [Skt *śraṅga*-]  
*śrapaṇīm*, nf. 23·1. 'serpentess, female cobra'. [Skt *sarpiṇī*-]  
*śrabagi*, adj. 83·4. 'universal'. [Skt *sarvaṅgi*-]  
*śravanām*, nm. 23·2, sl. *śravaṇai*, 86·1. 'ears'. [Skt *śravaṇa*-]  
*śrī*, nm. 84·2. 'lord', in *śrī paracetā*, 'lord Paracetā'. [Skt]  
*śrīpati*, nm. 83·1. 'The Lord of Śrī (Lakṣmī)', an epithet of Viṣṇu, God. [Skt]  
*śruti*, nf. 76·1. 'listening, the faculty of hearing'. [Skt]

### ṣa

*ṣaṅḍa*, nm. 38·3. 'continent', *ṣaṅḍa ṣaṅḍa kari*, 51·1, 'cut into pieces'. [Skt *khaṅḍa*-]



*ṣambha*, nm. 91·10, 91·12, *ṣambhā*, 91·11. 'pillar, post'.  
 [13639 *skambha-*]  
*ṣajāṃnā*, nm. sl. *ṣajāṃnaiṃ*, 41·1. 'treasury'. [Ar. *khizāna*]  
*ṣaṣa*, num. 53·1, 67·1. 'six', *ṣaṣa kramma*, 2·4, *ṣaṣa krama*,  
 6·2, 'the six sacred duties', according to Manusmṛti; *veda*  
*parhanā aura parhānā*, *hovana karanā aura karānā*, *dāna denā*  
*aura divānā*. [Skt *ṣaṣ + karman*]  
*ṣaraga*, nm. 91·9, 91·10, 91·11. 'sword'. [3793 \**khaṇḍaka-*]  
*ṣatā*, nf. 36·2. 'failure, fault'. [Ar. *khata*]  
*ṣabari*, nf. 41·9. 'awareness, news'. [Ar. *khabar*]  
*ṣarac-*, vt. (pp.ms. *ṣarcyā*, 64·5, pp.f. *ṣaracī*, 41·6). 'to  
 spend, use'. [<Pers. *kharc*]  
*ṣarā*, adj. 64·4. 'hard', *ṣarī*, adj. 86·0. 'really, very', *ṣarī*  
*mahaṃgī*, 'at a very high price'. [3819 *khara-2*]  
*ṣarāba*, adj. 35·3. 'bad'. [Ar. *kharaḥ*]  
*ṣalā*, nm. 36·2. prob. corruption from *khirāju*, 'tax, poll  
 tax'. cf. AG 3·1. [Ar. *kharaḥ*] (RPP 'shoes' see p.227).  
*ṣalāsa*, adj. 36·5. 'liberated'. [Ar. *khālāṣ*]  
*ṣavari*, 41·5. =*ṣabari*, q.v.  
*ṣasama*, nm. 41·6. 'lord, master, God'. [Ar.>Pers. *khāsam*]  
*ṣasta*, adj. 35·3. 'broken, wounded'. [Pers. *khastal*]  
*ṣāṃḍā*, nm. 64·4. 'sword'. [3793 \**khaṇḍaka-*]  
*ṣāṃnāṃ*, nm. 64·6. 'home, abode'. [Pers. *khāna*]  
*ṣā-*, vt. (pp.f. *ṣāi*, 1·5, 78·3, *ṣāī*, 25·1, 25·3, pp.ms. *ṣāyā*,  
 38·0, 64·5 pres.3s. *ṣāvai*, 18·3). 'to eat, consume'. [3865  
*khādatī*]  
*ṣātira*, nf. 35·3. 'heart, mind, soul'. [Ar. *khātir*]  
*ṣālika*, nm. 65·0, 69·3. 'The Creator, God'. [Ar. *khāliq*]  
*ṣījamatigāra*, nm. 65·3, 66·3. 'servant'. [Ar. >Pers. *khizmat-*  
*gār*]  
*ṣiṇa*, adj. 54·0, 54·0. 'wasted, worn out'. [3690 *kṣiṇa-*]  
*ṣil-*, vi. (pres.3s. *ṣilai*, 11·0). 'perish, decay'. [3663  
*kṣarati*]  
*ṣīnāṃ*, adj. 33·3. 'wasted, worn out'. [3690 *kṣiṇa-*]  
*ṣudāi*, nm. 17·1, *ṣudāī*, 2·3. 'God'. [Pers. *khudā*]  
*ṣusī*, nf. 41·4. 'happy'. [Pers. *khushī*]  
*ṣūba*, adv. 36·0. 'really'. [Pers. *khūb*]  
*ṣūbī*, nf. 41·6. 'beauty, well-being, merit'. [Pers. *khūbī*]  
*ṣeda*, nm. 71·2, 83·1. 'sorrow, pain, regret'. [Skt *kheda-*]  
*ṣel-*, vi. (pres.3s. *ṣelai*, 15·2). 'play, sport'. [3918 \**khell-*]  
*ṣera*, nf. 36·0, 41·6. 'wellbeing'. [Ar. *khair*]  
*ṣo-*, vt. (pp.f. *ṣoī*, 12·1, 70·4, pp.ms. *ṣoyāṃ*, 5·7, *ṣoyo*,  
 17·4). 'to lose, get rid of'. [3651 *kṣapayati*]  
*ṣoj-*, vt. (pres.ptc. *ṣojata*, 63·3). 'to seek, search for'.  
 [3929 \**khojjati-*]  
*ṣod-*, vt. (pres.ptc. *ṣodata*, 49·3). 'to dig, to search'. [3934  
 \**khodd-*]  
*ṣori*, nf. 20·4. 'fault, vice'. [3931 \**khoṭi-*]  
*ṣol-*, vt. (pres.3s. *ṣolai*, 25·0). 'to open, reveal'. [3945  
 \**kholl-*]  
*ṣola*, nm. (sl. *ṣolai*, 31·2). 'stream'. [3943 *khola-*]  
*ṣvāba*, nm. 41·0. 'dream, vision'. [Pers. *khvāb*]

**sa**

- saṅkā*, nf. 83·1, *saṅkyā*, 32·2. 'fear, doubt'. [Skt *śaṅka-*]  
*saṅkuṭa*, nm. 24·1, 44·3. 'disaster, misfortune'. [Skt *saṅkata-*]  
*saṅga*, nm. 52·0, 52·2, 64·2, 69·1, *saṅgā*, 39·2, sl. *saṅgi*,  
49·4, 68·2, 79·1. 'company, association'. [Skt *saṅga-*]  
*saṅgī*, nm. 85·2. 'companion'. [13084 *saṅgin-*]  
*saṅgati*, nf. 43·0, 78·4, 86·2. 'company, association'. [Skt.  
*saṅgati-*]  
*saṅghārī*, nm. 91·10. 'the destroyer, an epithet of God'. [Skt  
*saṅghārin-*]  
*saṅjama*, adj. 62·2. 'a technical term in yoga referring to the  
practice of fixed concentration (*dhāraṇa*), meditation  
(*dhyāna*), and deep trance (*saṁādhi*)'. [Skt *saṅyama-*]  
*saṅjoga*, nm. 19·3. 'union, meeting, contact'. [Skt *saṅyoga-*]  
*saṅjha*, nf. 64·6. 'evening'. [12918 *saṁdhyā-*]  
*saṅta*, nm. 22·1, 22·3, 31·3, 47·1, 47·3, 71·0, 76·2, 93·0, sv.  
*saṅtau*, 5·6, 15·0, 29·0. 'Sant'. [Skt *sata-*]  
*saṅtati*, adv. 88·6, *saṅtite*, 68·0. 'forever, always'. [Skt  
*saṁtata-* cf *satīta*]  
*saṅtāpa*, nm. 83·0. 'suffering, fever'. [Skt *saṁtāpa-*]  
*saṅdeha*, nm. 85·0, 85·1, 85·3. 'doubt, worry'. [Skt *saṁdeha-*]  
*saṅnamuṅṣa*, adj. 45·2, 91·11. 'face to face, in conjunction'.  
[for Skt *saṁmukha-*, = *sanmuṣa*]  
*saṅpaṭi*, nf. sl. 63·2. 'small casket, often of brass, used to  
keep *śāligrāmas* in'. [Skt *saṁpuṭa-*]  
*saṅpati*, nf. 40·0. 'wealth'. [Skt *saṁpatti-*]  
*saṅbhār-*, vt. (ger. *saṅbhārā*, 10·3, imp. *saṅbhāri*, 77·0.).  
'contemplate, remember, recall, meditate upon'. [13059  
*saṁsmārayati*]  
*saṅbhāl-*, vt. (abs. *saṅbhāli*, 52·0, 64·1, inf. *saṅbhālana*,  
66·1. ger. *saṅbhāla*, 83·1, pres.3s. *saṅbhālai*, 72·2.) 'look  
after, care for'. [12961 *saṁbhārayati*]  
*saṅbhraṅmi*, adj. 44·3. 'distressed, deluded, revolving'. [Skt  
*saṁbhrama-*]  
*saṅmaka*, nm. 83·2. 'aṅkuśa, pain'. [HSS <??>]  
*saṅmada*, nm. sl. *saṅmadi*, 3·2. 'ocean, sea'. [12236 *saṁudra-*]  
*saṅvār-*, vt. (abs. *saṅvāri*, 64·4, pp. *saṅvārā*, 64·6), 'set in  
order, keep correctly'. [13021 *saṁvārayati*]  
*saṅsāra*, nm. 23·2, 30·6, 32·5, 33·0, 33·1, 41·9, 49·2, 52·0,  
75·1, 78·1, 78·5, 83·1, 85·1, sl. *saṅsāri*, 41·7. *saṅsārī*, 8·2.  
'existence, the circle of transmigration in the phenomenal  
world'. [Skt *saṁsāra-*]  
*saṅsā*, nm. *saṅsai*, 13·0, 59·0, 61·4, 83·4. 32·3. *saṅsau*,  
32·2, 84·0. 'doubt, anxiety, fear, danger'. [13030 *saṁśaya-*]  
*sa*,<sup>1</sup> pr. 57·4, 66·2. 'that'. [12815 *sa*, other forms include,  
*sā*, *su*, *sūṃ*, *se*, *so*, *soi*, *soī*]  
*sa*,<sup>2</sup> adj. 9·4. 'like' in the phrase *eka sa hī* 'as if one'.  
[13173 *sama-*]  
*saīda*, nm. pl. *saīdāṃ*, 41·5. 'martyr'. [Ar. *shahīd*]  
*sak-*, vi. (abs. *sake*, 91·4, pp.ms. *sakyā*, 33·1, 33·2, pres.3p.  
*sakaṃ*, 85·2). aux. 'be able to, can'. [12252 *śaknoti*]  
*sakati*,<sup>1</sup> nf. 15·2, 85·4. 'Śakti, the goddess, synonym for  
*māyā*', *tāraṇa sakati*, 61·2, 'the power to liberate'. [Skt  
*śakti-*]

*sakati*,<sup>2</sup> adv. 35·0. 'very'. [Pers. *sakhtī*]  
*sakara*, nf. 62·3. 'sugar'. [12338 *śarkarā*-]  
*sakala*, adj. 1·1, 2·4, 4·3, 5·2, 6·2, 23·3, 79·0, 83·4, 84·0, 89·0, 90·1, 91·1, 91·2, 91·2, 91·4, 91·5, 91·7, 91·8, 91·10, 92·3, S6, *sakala hi*, 92·4. 'all, every'. [Skt *sakala*-]  
*sakrādhi*, nm. 84·4. 'Venus and the planets'. [Skt *śukra*+*ādhi*-]  
*sagā*, nm. 77·1. 'relative, kinsman'. [13896b \**svagya*-]  
*saca*, adj. 16·3, 64·0, 64·2. 'true'. [13112 *satya*-]  
*saṭā*, nm. (sl *saṭai*, 86·0). 'in exchange for'. [13101 \**saṭṭa*-]  
*sata*,<sup>1</sup> nm. 5·1, 15·0. 'one of the three *gūṇas*, the quality of purity and goodness'. [Skt *sattva*-]  
*sata*,<sup>2</sup> ?? (only MS V 83·2). prob. scribal error for *tasa* (MSS AD 83·2), q.v. *tasa*.  
*saṭagura*, nm. 70·3, 80·2. 'True Preceptor, God'. [Skt *śaḍguru*-]  
*satajuga*, nm. 32·4. 'the Satyayuga, the first age of the world'. [Skt *satyayuga*-]  
*saṭavadī*, nm. 61·0. 'speaker of the truth'. [Skt \**saṭyavadin*-]  
*sati*, adj. 4·5, 9·3, 11·2, 49·0, 58·4, 61·0, 77·3, 80·3, 80·3. 'true, real', as adv. S1, S2, 'truly'. [Skt *satya*-]  
*saṭita*, adv. 9·3. 'ever, always', +*na* 'never'. [Skt *saṃtata*- cf. *saṃtati*]  
*saṭirāṃṃa*, nm. 9·0, 9·4. 'the True Rām, the Real God'. [ \**saṭyarāma*-]  
*saṭra*, nm. 53·2, 67·2. 'enemy', in phrase *svāṃṃa (kau) saṭra*, 'the enemy of dogs', an epithet of Vālmīki, who dogs all barked at and chased because he was an outcaste'. [Skt *śaṭru*-]  
*saṭya*, adj. 3·4, 83·4, 83·4. 'true, real'. [Skt]  
*saḍā*, adv. 1·6, 20·3, 32·2, 36·0, 58·4, 93·3. 'forever, always, constantly, perpetually'. [Skt]  
*saḍhāraṃa*, adj. 79·0. 'bearing'. [*sa* + 6789 *dharāṃa*-], but in MSS CJ *sudhāraṃa*, vt. inf. 'purify, renew'. [12521 *śuddhakāra*-]  
*saṃaṃḍana*, nm. 88·3. 'Sanandana', an ancient sage, one of the four mentally produced offspring of Brahmā, said to have been a teacher of *sāṃkhyā* school. [Skt *saṃandana*-]  
*saṃaka*, nm. 88·3. 'Sanaka, an ancient sage, one of the four mentally produced offspring of Brahmā, a great devotee of Viṣṇu'. [Skt]  
*saṃakādika*, nm. 63·3, 76·1, 84·3, *saṃakādikā*, 23·3. 'Sanaka and the other three mentally produced offspring of Brahmā, Sanandana, Saṃātana, and Saṃatkuṃmāra'. [Skt]  
*saṃabaṃḍha*, nm. 23·2, 85·4. 'relationship, connection'. [Skt *saṃbandha*-]  
*saṃamuṣa*, adj. 2·7. 'face to face, in conjunction, conjunct'. [for Skt *saṃmukha*-, =*saṃnamuṣa*]  
*saṃeha*, nm. 15·2, 33·4. 'love, affection'. [Skt *sneha*-]  
*saṃehī*, nm. 21·2, 66·3. 'beloved, lover'. [Skt *snehin*-]  
*saṃpata-dīpa*, nm. 91·12. 'the seven islands', the seven island continents envisaged in Purāṇic geography. [Skt *saṃpata-dvīpa*-]  
*saṃpedī*, nf. 41·3. 'whiteness'. [Pers. *supaidī*]  
*saba*, {50+}. adj. 'all, every', pr. *saba-hī*, 5·3, 5·4, 38·0, *sabahina*, 14·0, p. *sabanani*, 34·3. p. *sabanim*, 55·3, 'everyone, everything', adv. *sabai*, 17·4, 41·3, 59·0, 83·3, 94·1, *sabai-hī*, 54·1. 'everywhere'. [13276 *sarva*-]

*sabrata*, adj. 84·3. 'with vow', in phrase *sabrata abrata*, 'with and without vow'. [Skt \**savrata*-]  
*sabada*, nm. 49·3, 62·3, *sabda*, 94·2. 'word'. [Skt *śabda*-]  
*sabhā*, nf. 91·2, 91·2, 91·5, 91·2 *sambhā*, 'assembly, royal court'. [Skt *sabhā*-]  
*sabhāga*, nm. 1·6. 'fortunate one'. [Skt *sabhāgya*-]  
*samaṇḍa*, nm. (sl *samaṇḍe*, 52·0). 'ocean, sea'. [13236 *samudra*- = *saṇṇadī*]  
*samañh-*, vt.vi. (abs. *saṇṇamañhi*, 25·3, 26·3, 57·3, 74·1, 94·3, *samañhi*, 13·2, 20·0, 25·3, 41·0). 'understand, realise'. [12959 *sambudhyate*]  
*samañhā-*, vt. (abs. *samañhāi*, 32·0, pp. *samañhāī*, 9·3, 11·0, pres.3s. *samañhāvai*, 25·3). 'to cause to understand, to teach, to explain'. [v.c. < *saṇṇamañh-*]  
*samā-*, vi. (abs. *saṇṇamāi*, 1·3, *samāi*, 1·5, 46·2, pp. *saṇṇamāiyā*, 90·2, *saṇṇamāiye*, 38·5, *saṇṇamāṇṇāṇ*, 26·3, *saṇṇamāṇṇāṇ*, 63·2, *samāṇṇāṇ*, 10·1, *samāṇṇaṇ*, 84·0, *samāṇṇa*, 83·1, pres.1s. *saṇṇāṇuṇ*, 27·0, pres.3s. *saṇṇāṇī*, 27·4, *saṇṇāī*, 2·6, *samāī*, 11·0, 16·3, 79·3, *samāṇṇvaiṇ*, 3·2, fut.3s. *samāvaigā*, 14·1). 'to be absorbed, enter into, pervade'. [12975 *saṇṇmātil*]  
*samādhi*, nf. 63·4, 76·0, *saṇṇmādhi*, 68·0. 'a deep meditative state, that state of meditation in which there is total absorption'. [Skt]  
*saṇṇmi*, adj. 14·2, 92·4, *sami*, 4·2, 14·1, 14·1, 93·2, S3. 'equal', + *kār-*, 'make equal, consider as the same'. [Skt *sama*-]  
*sayāṇṇa*, adj. 1·6, 20·1, 20·3. 'wise'. [13088 \**sajāna*-]  
*sayāṇṇīṇ*, nm. 11·4. 'one who is wise'. [13088 \**sajānin*-]  
*sar-*, vi. (press.pass. *saryau*, 6·3). 'be performed, succeed'. [13250 *saratī*]  
*sarana*, nf. 71·0, 89·2, 89·2, 90·2, *saraṇa*, 83·1, 84·4, 91·4, sl. *saranāī*, 82·2, *saraṇāṇī*, 93·3, *saraṇi*, *sarani*, 85·0, 94·1, 43·0, 49·0, *saranāṇ*, 8·0. 'refuge, shelter'. [12326 *śaraṇa*-2]  
*saranāḡgati*, nm. 43·3. 'a refugee, one who has taken refuge'. [Skt *śaraṇagata*-]  
*sarabaṅgi*, adj. 20·3, 30·2. 'universal, omnipresent'. [Skt *sarvaṅgi-*, =*śrabagi*]  
*sarabagati*, nf. 30·2. 'the refuge of all'. [Skt *sarvagati*-]  
*sarabesura*, nm. 30·2. 'the Lord of all'. [Skt *sarveśvara*-]  
*sarama*, nf. 70·4. 'shame, modesty'. [Pers. *sharm*]  
*sarav-*, vi. (pres.3s. *saravaiṇ*, 45·3). 'to drip, ooze, flow'. [Skt *sravati*]  
*saravata*, nm. 11·2. 'water, sea, river'. [Skt *sarasvat*-]  
*sarīra*, nm. 6·4. 'body'. [Skt *śarīra*-]  
*sarūpī*, nm. 79·0. 'in the form of, quintessence', *teja sarūpa*, 'quintessence of splendour'. [Skt *svarūpin*-]  
*sarūpa*, nm. 59·0. 'quintessence', *sahaja sarūpa*, 10·3, 39·3, 'the quintessence of *sahaja*'. [Skt *svarūpa*-]  
*sarodikā*, nm. 21·1. 'lake waters, lake'. [Skt \**sarodikā*-]  
*salila*, nm. 21·1, 57·2. 'water, sea'. [13288 *salila*-]  
*saverā*, adv. 64·1, 64·4, sl. *saveriyāṇ*, 33·4. 'in time, early'. [13291 \**savela*-]  
*saṣā*, nm. 68·2. 'friend, companion'. [Skt *sakhā*-]  
*saṣī*, nf. 2·6, 66·2. 'girl friend, companion'. [Skt *sakhī*-]

*sasi*, nm. 81·0, 84·4. 'the moon'. [12363 *śāsīn*-]  
*sah-*, vt. (pres.pass. *sahie*, 51·3, *sahiye*, 88·6, pres.3. *sahai*, 49·2). 'to suffer, endure'. [13304 *sahate*]  
*sahasra*, num. 88·3. 'thousand'. [13307 *sahasra*-]  
*sahaja*, nm. 1·3, 2·3, 10·3, 26·2, 39·3, 45·3, 46·0, 46·0, 58·4, 63·4, 78·4. 'lit. "born together, co-emergence", Spontaneity, the supreme state' as adj. 'spontaneous, natural', sl. as adv. *sahaji*, 2·7, 4·4, 4·5, 27·3, 46·2, 47·3, 76·0, 78·0, *sahajaim*, 26·0, 57·4. 'naturally, easily, spontaneously'. [Skt]  
*sahara*, nm. 36·1. 'town, city', nm. *sahari*, 36·5, 'citizen'. [ <Pers. *shahrī* ]  
*sahāi*, nm. *sahāi*, 91·4, 91·7, 91·8. 'helper'. [13309 *sahāya*-]  
*sahita*, ppn. 25·3, 53·1, *sahitā*, 6·2. 'together with'. [Skt]  
*sahī*, adv. 9·4, 61·2. 'truly'. [Ar. *śahīh*]  
*sahelī*, nf. 2·6, 66·2, 66·2. 'female companion'. [13074 *sakhī*-]  
*sāmī*, nm. 2·7, 48·3, 66·3. 'Lord, Master'. [13930 *svāmin*-]  
*sā*,<sup>1</sup> pr. 57·1. 'that'. [ < 12815 *sa* ]  
*sā*,<sup>2</sup> adj. 55·2, S1. 'like'. [13173 *sama*-]  
*sāira*, nm. 21·1. 'ocean, sea'. [Skt *sāgara*]  
*sāgara*, nm. 3·2, 83·1. 'ocean, sea'. [Skt]  
*sāca*, nm. 5·5, 6·0, 10·2, 82·2. 'truth, reality, existence'. [13111 *sattva*-]  
*sāci*, adj. 70·5, *sācau*, 30·0, 94·1. 'true'. [13112 *satya*-]  
*sāj-*, vt. (pp. *sājyau*, 54·2). 'to fashion, make'. [13091 *sajjayati*]  
*sāṭa*, nf. 76·0. 'cane, stick'. [12622 \**śoṭṭha*-2]  
*sāṭaim*, nm. 45·1. 'in exchange for'. [13101 \**saṭṭa*-]  
*sāthi*, adv. 41·7. 'together with'. [13364 *sārthana*-]  
*sāthī*, nm. 69·1. 'companion'. [13336 *sārthika*-]  
*sāda*, nm. 91·12. 'delight, joy'. [Skt *svāda*-, =*svāda*]  
*sādh-*, vt. (pres. 3s. *sādhī*, 50·3, pres.3s. *sādhai*, 17·2, 17·2, 17·2. 'to practise'. [13339 *sādhnoti*-]  
*sādha*, adj.& nm. 21·2, 30·2, 66·2, 78·4, 86·2, 91·8, *sādhū*, 47·3. 'pure, the pure, a Sadhu'. [Skt *sādhu*-]  
*sār-*, vi. (pres.1s. *sāraṃ*, 47·0, 47·3, *sārau*, 54·0). 'meditate upon, to have awareness'. [13865 *smārayati*]  
*sāra*, nm. 28·1, 69·2. 'essence'. [13335 *sāra*-2]  
*sārahī*, nm. 54·1. 'charioteer'. [ < Skt *sārathi*-]  
*sāre*, adj. 91·13. 'all!'. [13335 *sāra*-2]  
*sāṣi*, nm. 10·1, 56·1, 76·2, 91·8, *sāṣī*, 88·4. 'witness'. [13321 *sākṣin*-]  
*sāsā*, nm. 63·6. 'breath'. [12769 *śvāsā*-]  
*sāhiba*, nm. 10·0, 33·2, 33·4, 35·3, 41·0, 41·7, 64·5, 66·3, 71·4, 82·1, 91·13. 'Master, Lord'. [Ar. *śāhib*]  
*sikastā*, adj. 65·0. 'distressed'. [Pers. *shikasta*, cf. *sakati*<sup>2</sup>]  
*sidhi*, nf. 17·4, *sidha*, 46·0. 'perfection, supernatural powers'. [13405 *siddhi*-]  
*sinyāsī*, nm. 13·1, 38·1. 'renunciate, ascetic'. [Skt *śamnyāsīn*-]  
*sira*, nm. 45·1, 64·2. 'head', sl. *siri*, 85·2, 'over the head'. [12452 *śiras*-]

*siri*, nm. 15·2. 'Creator, God'. [Skt *srjati*-]  
*sirā-*, vi. (inf. *sirāṇmāṇ*, 64·6). 'to pass by'. [13420  
\**sirati*]  
*siromaṇi*, nf. *siromani*, 79·0. 'crest jewel'. [Skt *siromaṇi*-]  
*siva*, nm. 63·3, 84·1. 'Śiva'. [Skt *śiva-*, =*sīva*]  
*sivini sivasasi*, nf. nm. 30·2. poss. 'serving maiden and  
servant'. [Skt *sevanī* + ??]  
*sīṅgī*, nm. 84·1. 'Śṛṅgī, a great sage'. [Skt *śṛṅgī*-]  
*sīta*, adj. 11·2, 91·7. 'cold'. [Skt *śita*-]  
*sīdhau*, adj. 70·5. 'straight'. [13401 *siddha*-2]  
*sīva*, nm. 27·3. 'Śiva'. [12472 *śiva-*, =*sīva*]  
*sīṣa*, nm. 83·1. 'disciple'. [12433 *śikṣya*-]  
*sīṣi*, vi. (abs. *sīṣi*, 31·1, 31·1). 'to learn'. [12430 *śikṣate*]  
*sīsa*,<sup>1</sup> nm. 36·2, 63·2, 68·1. 'head'. [12452 *śiras*-]  
*sīsa*,<sup>2</sup> 36·2. poss. part of *tahāṃsīsa*, for AG *tasavīsa*,  
'anxiety'. or reinterpretation as *sīsa*?  
*suṇ-*, *sun-*, vi. (abs. *sunī*, 32·2, pres.ptc. *sunata*, 81·3,  
94·2, imp.2s. *suṇni*, 41·9, 61·3, *sunī*, 86·2, imp.2s. *sunasi*,  
83·1, imp.2p. *suṇnaṇ*, 31·3, 91·3. pres.3p. *suṇnaḥuṇ*, 66·2,  
*sunahu*, 18·0, pres.pass. *sunījai*, 21·3). 'hear'. [12598  
*śṛṇoti*]  
*suṇdara*, adj.. *suṇdari*, 38·1. 'beautiful'. [Skt *sundara*-]  
*suṇni*, nm. 2·3, 26·2, 27·1, 27·3, 28·2, *suṇni*, 1·3, 5·2, 5·3,  
16·2, 45·3, *sunī*, 6·3, 62·4, *suṇi*, 3·3, *sunya*, 58·4.  
'emptiness, nothingness, the void'. [Skt *sūnya*-]  
*suṇmar-*, vt. (imp.2s. *suṇmirye*, S6). 'recall, remember'.  
[=*sumir*-]  
*su*, pr. 6·0, 9·1, 20·4, 24·2, 59·3, 69·2. 'that, him, her'. [Skt  
12815 *sa*']  
*sukacana*, nm. (sl. *sukacani*, 38·4). 'shame'. [Skt *saṅkucana*-]  
*sukrata*, nm. 81·3, *sukrita*, 2·2, 33·3, 88·2.. 'right conduct'.  
[Skt *sukṛta*-]  
*suci*, nf. 32·3. 'purity'. [Skt *śuci*-]  
*sucitanāṇṇanda*, nm. 84·3. 'existence-consciousness-bliss'.  
[Skt *saccidānanda*-]  
*suchachāṇḍā*, 26·1. adv. 'independently, spontaneously'. [Skt  
*svacchāṇḍa*-]  
*suḍhila*, adv. 37·1. 'firmly'. [??]  
*suta*,<sup>1</sup> nm. 20·3, 58·1, 77·1, 79·1, *sutau*, 91·3. 'son'. [Skt]  
*suta*,<sup>2</sup> nm. 15·2, 58·1. 'thread, yarn'. [13561 *sūtra*-]  
*sudāṇṇamā*, nm. 84·2. 'Sudāmā, the devotee of Kṛṣṇa'. [Skt  
*sudāmā*-]  
*sudha*, adj. 6·4, 16·0, 19·1, 84·3. 'pure'. [12520 *śuddha*-]  
*sudhi*, nf. 5·3, 5·5. 'awareness'. [12523 *śuddhi*-]  
*supaca*, nm. 53·1. 'outcaste, Ḍoma, Caṇḍāla'. [Skt *śvapaca*-]  
*supina*, nm.sl. *supinaiṇ*, 56·2, 57·1. 'dream'. [13904 *śvapna*-]  
*subāsā*, nm. 43·2. 'fragrance'. [Skt *śuvāsa*-]  
*subiṣa*, adj. 37·1. 'venemous, poisonous'. [Skt *śuviṣa*-]  
*subha*, adj. 11·1, 84·1. 'auspicious'. [12532 *śubbha*-]  
*subhāi*, nm. 28·0. 'nature, character'. [Skt *śvabhāva*-]  
*subheṣa*, adj. 37·1. 'beautifully adorned'. [Skt *śubheṣa*-]  
*sumāra*, nm. 31·0. 'counting, reckoning, worthy of note', in  
*koī sumāra na deṣaṇ*, 'I see none worthy of account'. [Pers.  
*shumār*]

*sumirāṇa*, nm. 23·4, 86·1. 'recollection, remembering, contemplation'. [for Skt *smarāṇa*-]  
*sumir-*, vt. (imp.2s. *sumirau*, 71·4). 'recall, remember'. [Skt *smarati*, =*summar*-]  
*sumṛta*, nf. 23·3, 63·6. 'memory', secondary traditional teachings which are remembered, versus primary teachings which are heard (*śruti*). [Skt *smṛtī*-]  
*surajhā-*, vt. fut.2s.? *surajhāsī*, 29·0. 'to disentangle, set to rights', in unclear phrase, *bina pichāṇṇiṃ milatā surajhāsī*?. [??? cf. H. *suljhānā*]  
*surati*, nf. 41·7, 49·3, 84·3. 'remembrance, contemplation'. [Skt *śruti*- or *smṛti*-]  
*suranara*, mp. 38·0, 42·3, 71·0, 91·13. 'gods and men'. [Skt *suranara*-]  
*surasurī*, nf. 28·1, 47·1, 47·1, 63·5. 'river of the gods, the Ganges'. [Skt *surasarit*-]  
*surā*, nf. 28·1, 47·1. 'liquor, wine'. [13503 *sura*-]  
*surijana*, nm. 66·1. 'beloved'. [??]  
*sulitāṇṇa sulitāṇṇāṇ*, nm.s./p. 35·0. 'King of kings, sultan of sultans'. [Ar. *sultān*]  
*suṣa*, nm. 3·4, 10·3, 14·1, 14·1, 23·0, 28·1, 29·2, 48·3, 57·1, 69·2, 88·3, 94·0, pl. *suṣi*, 8·1, as adv. 79·2. 'well-being, happiness, pleasure, comfort'. [13451 *sukha*-]  
*suṣamati*, nm. 84·1. 'Sukhamati, the name of an unidentified ancient sage'. [??]  
*suṣamana*, nf. 62·0. 'the *suṣuṃpā nāḍi*, the central subtle vein of the body'. [Skt *suṣuṃpā*-]  
*susā*, nm. 56·1. 'a type of alligator'. [12426 *śimśuka*-]  
*suhāganiṃ*, nf. 69·2, *suhāgani*, 79·3. 'a happily married woman'. [13617 *saubhāgya*-]  
*sūṃ*, pr. 79·1, 86·0. 'that'. [12815 *sa*]  
*sūkara*, nm. 83·2. 'pig'. [Skt]  
*sūjh-*, vi. (pres.ptc. *sūjhata*, 22·0, pres.3s. *sūjhai*, 5·1, 10·3, 83·1, 83·1). 'to be understood, to realise, become aware of'. [12527 *śudhyate*]  
*sūtā*, adj. 23·2, 57·1, *sūtai*, 23·0. pp. of *so-*, 'to sleep' as an adj. 'asleep, sleeping'. [=so-]  
*sūra*, nm. 5·2. 'warrior, hero'. [12569 *sūra*-]  
*sūrati*, nf. 41·1. 'beauty'. [Ar.>Pers. *sūrat*]  
*sūla*, nm. 7·2, 61·4, 89·0. 'pain, suffering'. [12575 *sūla*-]  
*se*, pr. 82·1, 82·1, 91·8. 'as'. [12118 *sadṛk-* cf. AG *sarī*]  
*seja*, nf. 57·1, *sejahi*, 79·2. 'bed'. [12609 \**śeyyā*-]  
*sev-*, vt. (pres.is. *seūṃ*, 2·4, 39·3, 63·1, pres.3s. *sevaiṃ*, 51·3). 'to serve, worship'. [13593 *sevate*]  
*sevaga*, nm. 16·1, 18·2, 20·3, 30·2, 75·0, 92·0. 'servant, devotee'. [Skt *sevaka*-]  
*sevā*, nf. 2·1, 4·0, 6·1, 8·2, 33·0, 63·0, 63·4, 70·0, 83·4, 91·6, *seva*, 61·4, 69·1. 'service, worship, homage'. [Skt]  
*seṣa*, nm. 84·3, *seṣa*, 88·3. 'Śeṣa, the celestial serpent on which Viṣṇu sleeps'. [Skt *śeṣa*-]  
*seṣāṃ*, mp. 41·5. 'Shaikh, muslim leader'. [Ar. *shaikh*]  
*sai*,<sup>1</sup> num. pd. 41·1. 'one hundred'. [12278 *śata*-]  
*sai*,<sup>2</sup> adv. after adj. 87·2. 'quite, -ish'. [13173 *sama*-]  
*saila*,<sup>1</sup> nf. 36·4. 'stroll, wander at leisure'. [Pers. *sair*]

*saila*,<sup>2</sup> nm. sl. *saili*, 91·5. 'mountain, crag'. [Skt *śaila*-]  
*so-*, vi. (pres.ptc. *sūtā*, 23·2, 57·1, *sūtai*, 23·0, pres.1s. *souṃ*, 79·2, 87·1, pres.3s. *sovai*, 64·0, imp.3s. *soīye*, S6). 'to sleep'. [13902 *svapati*]  
*so*, pr. {30}. 'that, him, her'. [< 12815 *sa*]  
*soi*, *soī*, emph.pr. {23}. 'that very, etc.'. [< 12815 *sa*]  
*soc-*, vt. (abs. *soci*, 61·4, 77·2, pres.ptc. *socata*, 91·9, 'to think, ponder, consider, worry'. [12621 *śocyate*]  
*soca*,<sup>1</sup> nm. 24·1, 50·0. 'anxiety, worry, thought, awareness'. [12621 *śocyate*]  
*soca*,<sup>2</sup> nm. 20·3. 'purity'. [Skt *śauca*-]  
*sodh-*, vt. (pp.ms. *sodhyau*, 5·3, pres.3s. *sodhyem*, 16·2). 'to search for; purify'. [12626 *śodham*]  
*sobhā*, nf. 31·0, 92·2. 'splendour, beauty'. [Skt *śobhā*-]  
*saṃ*, *sau*, ppn. {21}. 'from, with'. [13173 *sama*-<sup>1</sup>, =*syūṃ*, *syuṃ*, *syau*]  
*sthala*, nf. 91·12. 'place', in *jaṃga sthala*, 'the place (over) the legs, lap'. [Skt]  
*syamgha*, nm. 5·5, 91·4. 'lion'. [< Skt *śimha*-]  
*syambha*, nm. 23·3, *syambhū*, 38·3. 'the self manifest, an epithet of God, Śiva, Viṣṇu'. [Skt *svayambhu*-]  
*syāhī*, nf. 38·3. 'blackness'. [Pers. *siyāhī*]  
*syūṃ*, ppn. 70·1, *syuṃ*, 26·2, 27·2, 27·5, 69·1, *syau*, 68·0. 'from, with'. [<13173 *sama*-<sup>1</sup>, =*saṃ*, *sau*]  
*svayaṃ prakāśa*, nm. 30·0. 'self-luminous, self-manifesting'. [Skt *svayaṃprakāśa*-]  
*svāṅga*, nf. 5·4, 5·5, 29·2, 29·2, 70·4. 'a kind of dance drama in which secular and spiritual ballads and songs were performed; mimicry, mime, false guise, disguise'. [Skt *svāṅga*-]  
*svāṃti*, nf. 21·1. 'the fourteenth lunar asterism'. [Skt *svāṃti*-]  
*svāṃna*, nm. 53·2, 67·2. 'dog'. [Skt *śvāna*-]  
*svāṃmīṇ*, nm. 5·1, 20·4, 34·2, 79·3, 88·1, 88·3, *svāṃmī*, 16·1, 18·2. 'lord, master, God'. [Skt *svāmin*-, cf. *sāmīṇ*]  
*svāda*, nm. S6. sl. *svādi*, 88·6. 'taste, delight'. [Skt *svāda*-, *sāda*]

### ha

*haṃnavamta*, nm. 84·2. 'Hanuman'. [Skt *hanumat*-]  
*haṃma*, pr. 5·2, 5·2, 5·3, 13·1, 13·1, 27·5, 31·1, 31·1, 34·0, 36·0, 51·2, 51·2, 51·2, 51·3, 57·2, 64·2, 67·0, 67·3, 78·1, 88·1, 90·2, 91·13, *hama*, 5·2, 5·4, 5·5, 13·1, 13·1, 43·3, 72·1, 72·3, 82·1. 'we, us', also 'I, me'. [986 *asmad*-]  
*haṃmārā*, poss.pr. 36·5, *haṃmārī*, 5·6, 50·2, *haṃmārāu*, 91·3, *hamāra*, 78·1, *hamārā*, 43·3, *hamārī*, 38·4, 57·1. 'our, ours', also 'my, mine'. [988 *asmāka*-+*kāra*-]  
*haka*, nm. 41·9. 'truth, right, power'. [Ar. *ḥaqq*]  
*hajāra*, num. 41·1. 'thousand'. [Pers. *hazār*]  
*hajūra*, nm. 65·2. 'the royal presence, Lord, God'. [Ar. *ḥazūr*]  
*hata*, nm. 60·2. 'love'. [Skt *hita*-, =*hita*]  
*hatā*, nm. 23·1. 'slayer, killer'. [13969 *hantr*]  
*hatai*, 71·2. (pres.ptc. of *ho*-). 'is'. [see *ho*-]  
*hanoja*, adv. 65·3. 'till now'. [Pers. *hanoz*]  
*har-*,<sup>1</sup> vt. (pp. *harāṃnām*, 26·3, *harī*, 82·3, pres.3s. *harai*,



32·2, imp.2s. *harahu*, 24·2). 'remove, take away, conquer'.  
 [13980 *harati*]  
*har-*,<sup>2</sup> vi. (pp. *harī*, 55·3, 56·3,). 'to lose, be defeated'.  
 [vi.< *hār-*!]  
*hara*, intj. 11·3, 11·3. 'ha! ha!'. [onom.]  
*haratā*, nm. 30·2. 'The Destroyer', in *karatā haratā soī*, 'He is the Creator and the Destroyer'. [Skt *hartṛ-*]  
*haranāchi*, nm. 91·10. 'Hiraṇyakaśipu, the father of Prahlāda'.  
 [Skt *hiraṇyakaśipu-*]  
*haras-*, vi. (abs. *haraṣi*, 29·0). 'to rejoice, to be full of joy'. [Skt *harṣate*]  
*hari*, nm. 4·4, 10·1, 10·1, 10·1, 10·1, 15·1, 15·3, 17·4, 19·0, 19·0, 19·1, 19·2, 29·1, 30·1, 33·2, 41·1, 42·0, 42·2, 49·0, 53·1, 53·1, 55·3, 56·1, 56·2, 59·1, 59·4, 60·1, 63·4, 64·3, 66·0, 67·0, 67·2, 70·0, 70·1, 73·1, 76·0, 78·0, 83·0, 84·3, 85·4, 86·1, 88·2, 88·5, 91·3, 93·3, 94·1, S1. 'Hari, God', *hari jana*, 15·3, 73·1, 'the people of Hari, the servants of Hari', *hari nāṃva*, 72·2, 'the Name of Hari', *hari pada*, 88·5, 'the feet of Hari, the abode of Hari'. [Skt]  
*halāla*, adj. 41·9. 'righteous, pure'. [Ar. *halāl*]  
*has-*, vi. (pres.ptc. *hasta hasta*, 91·2). 'laugh'. [14048  
 \**hasyate*]  
*hasta*, nf. 35·3. 'state', in *hasta ṣasta*, 'wounded state'.  
 [Pers. *hastal*]  
*hām̐k-*, vt. (abs. *hām̐ki*, 33·4, pres.3s. *hām̐kai*, 54·0). 'to shout out aloud, to urge on a chariot by spurring on the animal that draws it'. [14133 *hūm̐karoti-*]  
*hājarām*, adj. 41·8. *hājirām*, 65·2. 'present'. [Ar. *hāzīr*]  
*hāṣai*, nm. 87·2. 'market, shop'. [13944 *haṣṭa-*]  
*hātha*, nm. sl. *hāthi*, 41·6, 88·0, 88·1. 'hand'. [14024 *hasta-*]  
*hāthi*, nm. 41·6. 'elephant'. [14039 *hastin-*]  
*hār-*, vt. (abs. *hāri*, 56·3, 77·2, pres.1s. *hāryau*, 2·0, 88·4). 'to lose, to be defeated'. [14061 *hārayati*]  
*hārī*, adj. 'the one who dispels, abolishes, removes', as adj.suf. 83·0, *saṃtāpa-hārī*, 'the dispeller of suffering'. [Skt *hārin-*]  
*hālacāla*, nm. 2·0. 'present conditions, what is going on'. [Ar. *hāl* + Skt *cāla-*]  
*hāsī*, nf. 11·3, 67·3. 'laughter'. [14023 *hasita-*]  
*hāsya*, nf. 17·1. 'laughter'. [14022 *hasana-*]  
*hita*, nm. 44·0. 'love'. [Skt *hita-*,=*hata*]  
*hiradā*, nm. 91·6. 'heart', sl. *hiradai*, 28·1, 29·2, 32·2, 47·0, 56·2, 56·3, 64·1, 72·3, 85·4, 86·1. 'in the heart'. [Skt *hr̥daya-*]  
*hīṃna*, adj. suf. 94·2, *hīṃṃīṃ*, 69·1. 'without, lacking, losing'. [14124 *hīna-*]  
*hīrā*, nm. 78·3, S1. 'diamond'. [14130 *hīra-*]  
*hute*, 57·2, pp. mpd. of *ho-*, q.v.  
*hulas-*, (pp. *hulasyau*, 29·0). 'to rejoice, to be full of joy'. [2375 *ullasati*]  
*huvā*, 4·1, *hūvām*, 4·1, pp. of *ho-*, q.v.  
*husiyāra*, adj. 35·2. 'aware'. [Pers. *hushyār*]  
*hūṃ*, 12·1, 12·1, 20·1, 21·2, 70·5, 70·5, 91·1, 91·1, 91·5. pres.1s. of *hai*, q.v.

*heta*, ppn. 22·3, 50·2, 53·1, 53·2, 63·6. 'reason', as ppn.  
 'for the sake of'. [Skt *hetu*-]

*hesiyā*, nf. 35·2. 'state'. [Pers. (Ar.) *haisiya(t)*]

*haim*, vs. 3·4, 15·0, 27·5, 88·4, 91·9, 91·10, *hai*, 3·3, 4·2,  
 4·3, 5·7, 9·0, 9·4, 10·1, 10·1, 17·4, 18·3, 21·1, 26·1, 27·4,  
 30·0, 37·3, 38·4, 45·0, 52·1, 52·2, 54·2, 59·1, 59·3, 61·2,  
 64·2, 64·4, 64·4, 64·4, 74·2, 79·1, 91·4, 91·4, 91·8, 91·10,  
 91·11, S4. 'is'. [1031 *ākṣeti*]

*haipha*, nm. 36·2. 'regret'. [Ar. *haif*] or corruption of  
 \**ṣaupha*, cf. AG 3·1, *khauphu*. [Ar. *khauf*]

*ho-*, vi.vs. (pres.ptc. *hatai*, 71·2, mpd. *hute*, 57·2, *hota*,  
 5·7, 32·5, 41·2, 47·1, 79·1, *hotā*, 34·0, *hote*, 53·1, pp. ms  
*huvā*, 4·1, *hūvām*, 4·1, pres.3s. *hoi*, 7·0, 10·3, 13·2, 16·0,  
 16·0, 17·0, 18·3, 33·1, 33·4, 40·1, 41·4, 41·7, 46·0,  
 52·1, 57·4, 86·2, 93·2, S5, *hoī*, 1·0, 3·4, 4·5, 7·3, 9·1,  
 11·2, 12·1, 26·0, 27·5, 30·2, 45·2, 46·0, 48·0, *hovai*, 52·2,  
 92·0, ?? *hoīai*, 32·3, pres.1s. *hoūm*, 2·2, *haum*, 4·0, 28·2,  
 91·3, *hau*, 11·5, 51·0, 57·2, 72·3, 80·0, pres.2s. *hoha*, 50·1,  
*hauha*, 57·0, pres.3s. *hvai*, 14·1, 19·1, 28·0, 28·2, 42·0,  
 46·2, 62·2, 70·4, 91·6, 94·1, fut.3s. *hvaisī*, 29·0). 'become,  
 happen, be' [19416 *bhavati*]

*ho*, intj. 8·0, 8·2, 19·0, 19·0, 19·1, 19·2, 20·0, 24·0, 34·0,  
 38·0, 50·1, 66·3, 80·1, 82·0, 86·0, 86·0. 'Ho! O!'. [14157 *he*]

*hridau*, nm. 76·1, *hridai*, S3. 'heart'. [Skt *hr̥daya-*, cf *ridai*]

## 7-3 AG GLOSSARY

2

- aṃṭarajāmī*, nm. 1·2. 'inner guide'. [Skt *antaryāmin-*]  
*aṃṭari*, adv. 25·0. 'within'. [Skt *antare-*]  
*aṃṭaru*, nm. 1·1, 8·4, 24·2, 25·1. 'difference, the heart'. [Skt *antara-*]  
*aṃbarā-*, vt. (pres.3s. *aṃbarāvai*, 26·2). 'provide sustenance'. [ <572 *ambati* ]  
*aṃbhulā*, nm. 23·1. 'water'. [576 *ambhu-*]  
*aṃdohu*, nf. 3·1. 'grief, anxiety, trouble'. [Pers *andoh*]  
*aṃdhiārā*, nm. 26·3. 'darkness'. [386 \**andhikāra-*]  
*aṃṃṛta*, nm. 22·1, *aṃṛtu*, 13·2. 'the nectar of immortality'. [Skt *aṃṛta-*]  
*akatha*, adj. 28·3. 'untellable' in *akatha kathā*, 'an untellable tale'. [Skt *akathya-*]  
*akarama*, nm. 6·3. 'free from *karma*'. [Skt *akarma-*]  
*akhara*, nm. 17·2, 'syllable, letter, character'. [38 *akṣara-*]  
*agama*, adj. 14·1. 'unfathomable'. [Skt *agāmya-*]  
*acar-*, vi. (pp. *acarīata*, 16·3), 'act'. [Skt *ācāryati*]  
*aceta*, adj. 7·2, 35·0. 'unaware'. [Skt *acetas-*]  
*ach-*, vs. pres.ptc. *achata*, 14·2. 'present, existent'. [1031 *ākṣeti*, cf. *āch-*]  
*achara*, 34·2. 'syllable, letter, character'. [38 *akṣara-*]  
*ajāmālu*, nm. 35·3. 'Ajāmila the Brahman'. [Skt *ajāmila-*]  
*ajahu*, adv. 39·3, *ajahū*, 15·4, 24·5. 'even today'. [242 *adya-*]  
*ajātu*, adj. 35·2. 'outcaste'. [Skt *ajāti-*]  
*ajāna*, adj. 16·2. 'unknowingly'. [*a-* + *jāna*]  
*ajauṃ*, adv. 24·3. 'even today'. [ <242 *adya-* ]  
*aṭak-*, vt. (caus. pres.3s. *aṭakāvai*, 3·3). 'halt, stop, obstruct'. [182 \**aṭṭakk-*]  
*aṭhasaṭhe*, num. 23·4, *aṭhasaṭhi*, 31·1. 'sixty eight'. [943 *aṣṭāṣaṣṭi-*]  
*aṭhāraha*, num. 23·3. 'eighteen'. [946 *adṣṭādaśa-*]  
*adhāru*, nm. 32·3, so. *adhāra*, 6·1. 'support'. [Skt *ādhāra-*]  
*ana*, adj. 16·0, 16·3, 39·0. 'other, separate'. [399 *anya-*]  
*anaṃda*, nm. sl. *anaṃde*, 30·0. 'bliss'. [Skt *ānanda-*]  
*anantā*, adj. 1·0, *anantahi*, 8·4. 'infinite'. [Skt *ananta-*]  
*anabhai*, nm. 36·2. *anabhau*, 32·1. 'mystical experience, direct experience'. [Skt *anubhava-*]  
*anala*, nm. 14·1. 'wind'. [Skt *anīla-*]  
*anūpu*, adj. 13·0. 'incomparable, peerless'. [Skt *anupama-*]  
*aneka*, adj. 39·0, *anekai*, 14·4, *anika*, 6·8, 31·3. 'many, numerous, countless'. [Skt]  
*apa*, poss.pr. 37·2. 'own'. [1135 *ātman-*]  
*apanā*, poss. pr. 31·3, *apane*, 15·1. 'own'. [1135 *ātman-*]  
*apara*, adj. 16·3. 'uncrossable, shoreless'. [cntr.<Skt *apāra-*]  
*apavitra*, adj. 38·1, 38·2. 'impure, polluted'. [Skt]  
*apāra*, adj. 5·3. 'uncrossable, shoreless'. [Skt *apāra-*]  
*aba*, adv. 14·1, 14·3, 14·3, 15·0, 15·4, 21·1, 3·0, 30·4, 38·3. 'now'. [2527 *evam*]  
*abadha*, nm. 7·3. 'the unbound/liberated'. [Skt *abaddha-*]  
*abarana*, adj. 29·0. 'without colour, outcaste'. [Skt *avarṇa-*]  
*abibekai*, nm.sl. 16·1. 'lack of discernment'. [Skt *avikeka-*],

*abidiā*, nf. 7·0. 'ignorance, lack of wisdom'. [Skt *avidyā*-]  
*abola*, adv. 21·0. 'unspeaking, silent'. [a- + *bola*-]  
*abhākhai*, adv. 25·1. 'silently'. [Skt \**abhāṣya*-]  
*abhāga*, adj. 36·4. 'ill-fated, unlucky'. [Skt *abhāgya*-]  
*abhiās-*, vi. (pres.3s. *abhiāsu*, 36·3). 'practise, perform'.  
 [546 *abhyasyati*]  
*abhimānu*, nm. 6·3, 25·1. 'pride, conceit'. [Skt *abhimāna*-]  
*amar-*, vt. (pp. *amaro*, 35·0). 'reach'. [572 *ambati*, cf  
*ambarā*-]  
*aracā*, nf. 13·5. 'adoration, worship'. [Skt *arcā*-]  
*arap-*, vt. (pres.1s. *arapau*, 13·4, 23·3, pres.3s. *arapai*,  
 31·2). 'offer up in worship, sacrifice'. [Skt *arapayati*]  
*aru*, cj. 15·2, 29·1. 'and'. [434 *aparam*]  
*arabiṇḍa*, nm. 10·0. 'lotus'. [Skt *aravinda*-]  
*avaghaṭa*, adj. 4·1. 'hard to pass through, dangerous,  
 perilous'. [ava + 4414 *ghatta*-]  
*avatāra*, nm. 7·2. 'birth, incarnation'. [Skt]  
*avaru*, adj.pr. 13·0, 39·1, *avara*, 17/34·0, 18·3, 38·1, *avarā*,  
 25·1. 'other, another; someone else'. [434 *apara*-]  
*avilok-*, vt. (inf. *avilokano*, 22·1). 'behold'. [Skt *avalokate*]  
*asaṭadasā*, num. 17/34·1, 28·1, 'eighteen'. [Skt *aṣṭādaśa*-]  
*asamta*, adj. 8·3. 'impure', or nm. 'non-Sants'. [a + *santa*-]  
*asādha*, adv. 7·1. 'impossible, hard to bear'. [Skt *asādhya*-]  
*asoca*, adj. 16·2, 7·2. 'impure'. [a + 12511 *śucya*-]  
*ahaṅkāru*, nm. 37·3. 'pride, ego'. [Skt *ahaṅkāra*-]  
*ahē*, intj. 1·0. 'O!'. [Skt *ahō*]

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*ā-*, vi. (abs.pres.3s. *āī*, 12·3, pp. *āiā*, 11·2, 14·3, 25·3,  
 pres.3p. *āvahi*, 26·1, fut.3s. *āvaiḡī*, 40·1). 'come, arrive'.  
 [1200 *āpayati*]  
*ācāra*, nm. 39·3. 'conduct, right living'. [Skt *ācāra*-]  
*ācāraṇa*, nm. 8·2. 'conduct, right living'. [Skt *ācāra*-]  
*āch-*, vs. pres.2s. *āchahu*, 1·2. 'exists, is present'. [1031  
*ākṣeti*, cf. *ach*-]  
*āchopa*, adj. 39·1. 'untouchable'. [a + 5057 \**chupti*-]  
*ānaṃ*, adj. 38·1, *āna*, 16·3, 29·2, 39·0, 39·0, Sl. 'other,  
 distinct, separate'. [39 *anya*-]  
*āpana*, poss.pr. 15·3. 'own'. [1135 *ātman*-]  
*āpu*, poss.pr. 29·1. 'themselves'. [1135 *ātman*-]  
*ābādānu*, adj. 3·2 'inhabited, populated'. [Pers. *ābādān*]  
*ārā*, nf. 20·1. 'a cobbler's awl'. [1313 *ārā*-]  
*ārā*, nm. 5·1. 'near shore', in *ārā pārū*, 'near and far shore'.  
 [482 *apāra*-]  
*ārātī*, nf. 23·0, 23·4. 'the ceremonial waving of lights before  
 a sacred object, image or person'. [1315 *ārārtika*-]  
*ārādḥ-*, vt. (pres.3s. *ārādhai*, 1·3, 15·4, pres.3p./1a. *ārādhe*,  
 15·1). 'worship, adore'. [Skt *ārādhayati*]  
*āla patālu*, nm. 4·3. 'home and hell, any old nonsense'. [1366  
*ālaya*-]  
*ālaju*, either, adj. 28·2. 'without honour'. [Skt *ālajja*-],  
 or, nm. 'abode'. [Skt *ālaya*-]  
*āvāgavanu*, nm. 6·0. 'the cycle of reincarnation,  
 transmigration'. [1200 *āpayati* + 4027 *gamana*-]

*āsa*, nf. 7·1, 21·2, 38·3, 39·3, S1, *āsā*, 36·1. 'hope, desire, longing'. [1456 *āsas*-]  
*āsano*, nm. 23·1. *āsana*, 16·1, 'throne, dais'. [Skt *āsana*-]  
*āhi*, vs. 13·5, *āhī*, 3·2. 'is'. [1031 *ākṣeti*]

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*īndra*, nm. 16·1. 'Indra'. [Skt *indra*-]  
*īndrī*, nf. pl. *īndrīṇ*, 16·2. 'senses'. [1581 *indriya*-]  
*iau*, adv. 11·3. 'thus, so'. [2528 *evam eva*]  
*iānā*, nm. 26·0 'fool'. [Skt *ajñānin*-]  
*ikelā*, adj. 25·2. 'alone'. [2506 *\*ekalla*-]  
*iku*, num.sd. 4·1, 5·0, *ika*, nm.so.13·2, 15·4, 22·3, 4·1, 8·3. 'one'. [2462 *\*ekka*-, =*eku*]  
*ina*, pr. 24·2, 24·5, 32·0. 'they, those'. [2530 *eṣa*]  
*iraṃḍa*, nm. 9·1. 'the castor oil plant, *Ricinus communis*'. [2517 *eraṃḍa*-, =PV *araṃḍa*]  
*ihu*, pr. sd. 19·3, 21·2, 27·0, 4·4, so. *iha*, 15·4, 32·2, sl. *ihai*, 23·4. 'this, through this'. [2530 *eṣa*]

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*īdī*, nf. 39·2. 'Īd, the Islamic festival at the end of Ramadan'. [Ar. 'īd]  
*īsarū*, nm. 29·0. 'God'. [1619 *īśvara*-]

ṷ

*ujāgara*, adj. 11·1. 'renowned, famous'. [1665 *\*ujjāgrat*-]  
*ujiāro*, nm. 23·2. 'light, illumination'. [1673 *\*ujjvāḷaka*-]  
*uṭh*-, vi. (abs. *uṭhi*, 40·2). 'arise, depart'. [1900 *ut-sthāti*]  
*utāvalī*, adj. 37·0. 'hasty, impetuous'. [1788 *\*uttāpala*-]  
*udakaṃ*, nm. 6·4. 'water'. [Skt *udaka*-]  
*udāsa*, adj. nm. 16·3, 34·3, 6·8, 7·4. adj. 'dispassionate, unattached to worldly matters', nm. 'dispassionateness, one who maintains an attitude of dispassionateness towards the world'. [Skt *udāsa*-, *udāsin*]  
*unamana*, nm. 6·6 'non-mind, the state attained through yogic practices in which the *mana* is transcended'. [Skt *unamana*-]  
*upaj*-, vi. (pp.ms. *upajio*, 30·4, pres.3s. *upajai*, 36·1). 'be created, be born'. [1814 *utpadyate*-, =*ūpaj*-]  
*upakārī*, nm. 9·0. 'helper, the one gives aid'. [Skt *upakārin*-]  
*upakāru*, nm. 30·3. 'aid, help'. [Skt *upakāra*-]  
*upamā*, nf. 28·3. 'simile'. [Skt]  
*upāi*, nf. 7·3. 'means, technique'. [Skt *upāya*-]  
*upādhi*, nm. 17/34·3. 'limitation'. [Skt *upādhi*-]  
*umāpati*, nm. 24·4. 'the husband of Umā, Śiva'. [Skt]  
*ura*, nm. 27·3. 'heart, breast'. [Skt *uras*-]  
*uravāra*, nm. 4·3. 'near bank, shore'. [810 *avarapāra*-]  
*urasā*, nm. 23·1. 'a grind stone used to grind sandalwood'. [cf. H. *horasā*, Skt *gharṣa*-??]  
*usār*-, vt. (pres.2s. *usārahu*, 19·2). 'build'. [1881 *utsārayati*]  
*uha*, pr. 27·3. 'they'. [972 *asau*]

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ū

*ūca*, adj. 9·1, 28·2, 33·1, *ūce*, 19·4, 27·1. 'high, lofty'.

[1634 *ucca*-]

*ūpaj-*, vi. (pres.3s. *ūpajai*, 6·8, 22·2). 'be created, be born'.

[1814 *utpadyate*, =*upaj*-]

*ūpari*, adv.ppn. 26·1, 37·1, *ūpare*, 38·2. 'above; on, upon'.

[2333 \**uppari*-]

*ūbhi*, adv. 37·1. 'standing', in *ūbhi jāhi*, 'you stand up straight, become proud'.

[2426 *ūrdhva*-]

*ūhām*, adj. 3·0, 3·2. 'there'. [< 1605 *ihā*]

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e

*eku*, num.sd. 14·2, 14·4, 27·1, 30·3, so. *eka*, 3·2, 6·7, 7·1.

27·4, 39·0, 39·0. 'one'. [2462 \**ekka*-, =*iku*]

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ai

*aisā*, adj.adv.14·0, 27·0, 35·3, *aise*, 5·1, *aisī*, 15·0, 28·1,

33·0, 39·2. 'such, like this, in this way'. [1611 *Idṛśa*-]

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oi

*oi*, pr. 27·2, 29·3. 'they'. [972 *asau*]

*occhā*, adj. 19·5, *ochā*, 9·3, 9·3, 9·3. 'low, base, mean'.

[2540 \**occha*-]

*oṭa*, nf. 37·4. 'shelter'. [2544 \**oṭṭa*-]

*olhaga*, nm. 8·2. pl. *olhagaṇī*, 8·2. 'servant'. [Pkt *olaggi*-]

*ohu*, pr. 31·1, 31·1, 31·1, 31·2, 31·3. 'that, he, she it, those, '.

[972 *asau*]

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au

*auguna*, nm. 9·0. 'defect, fault'. [Skt *avagūṇa*-]

*auru*, cj. 18·4, 29·3, *aura*, 8·3. 'and'. [434 *aparam*]

*auhāra*, adj. 30·1. 'destroyed'. [< 881 *avaharate* 'brought down']

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ka

*kaṅkaru*, nm. 37·2. 'servant', *jama kaṅkaru*, 'the servant of death, the angel of death'. [Skt *kiṃkāra*-]

*kaṃcanu*, nm. 32·1. 'gold'. [Skt *kañcana*-]

*kaṃdha*, nf. 19·2. 'wall'. [2720 *kanthā*-, P. *kandh*]

*kachu*, pr. 5·1, 5·1, 7·3, 12·1, 14·3, 16·3, *kachū*, 37·1, emph.

*kachūa*, 24·0. 'something', *kachu* + neg. 'nothing'. [3144

*kiṃcid*]

*kaṭ-*, vt. (pres.2s. for 3s. *kaṭahi*, 18·5). 'cut'. [2854

*kartati*']

*kaṭaka*, nm. 14·3, *kaṭika*, 1·1. 'bracelet'. [Skt *kaṭaka*-]

*kata*, adv. 25·0. 'how?'. [< 10405 *yatra*']

*kathanu*, nm. 5·3. 'speech, words'. [Skt *kathana*-]

*kathā*, nf. 8·0, 35·1. 'tale, description, account'. [Skt]

*kanaka*, nm. 1·1, 6·5, *kanika*, 14·3. 'gold'. [Skt *kanaka*-]

*kaparā*, nm. pl. *kapare*, 40·1. 'fabric, cloth'. [2871 *karpāṭa*-]

*kapāṭa*, nm. pl. 6·6. 'doors', *bajara kapāṭa*, 'the adamantine doors', a synonym for the seventh *cakra*. [Skt]

*kabahi*, adv. 32·2. 'ever', *kabahi na*, 'never'. [ <2527 *evam* ]  
*kabīru*, nm.sd. 33·2, so. *kabīra*, 11·1, *kabīrā*, 39·2. 'Kabīr'.  
 [Ar. *kabīr*]

*kamīnī*, adj. 19·5, 19·5. 'low, base, wretched'. [Pers. *kamīn*]  
*kar-*, vt. (abs. *kari*, 2·3, 15·2, 24·5, 26·0, 26·2, 27·3, 30·4, 38·2, 38·2, *kai*, S1, ger. *karanā*, 26·1, pres.ptc. *karamtā*, 1·0, *karatu*, 12·1, adv. pp. *karata*, 10·0, 38·1, 38·2, pp.ms. *kīna*, 7·0, *kīnhī*, 9·3, 25·2, *kīno*, 15·2, 40·3, *kīo*, 15·2, mp. *kīe*, 6·8, pp.ms. *krita*, 38·1, pp.f. *karī*, 6·7, 39·2, pres.1s. *karau*, 4·2, 22·1, 22·1, pres.2s. *karahi*, 3·3, 13·3, 37·3, 38·3, 39·2, 39·3, S1, pres.3s. *kare*, 31·2, 37·2, 37·2, *karai*, 30·2, 30·3, 30·3, 31·1, 31·2, 31·3, 33·0, 33·1, 36·2, pres.2p. *karahu*, 5·2, 7·4, 15·1, 16·3, 2·2, 31·4, caus. pres.3s. *karāvai*, 31·3, imp.2s. *karu*, 25·3, imp.3s. *kījai*, 21·1, 24·6, fut. 2p. *karahuge*, 15·0, pres.pass. *karījai*, 28·3). 'do, make, act', frequently used with nouns to form compound verbs. [2814 *karoti*]

*karatala*, nm. 17/34·1. 'the palm of the hand', sl. *karatalai*, 28·1, 'in the palm of (his) hand'. [Skt *kara-* + 5731 *tala-*]  
*karatā*, nm. 6·2, 36·2. 'The Creator'. [Skt *karṭṛ-*]  
*karamu*, nm.sd. 2·1, so. *karama*, 6·2, 6·3, 7·3, 35·1, 36·3, emph. *karamaha*, 36·3. 'karma, deed, action, ritual action, fate'. [Skt *karman-*]

*kala*, adv. 2·2. 'tomorrow'. [3104 *kalya-*<sup>3</sup>]  
*kalatra*, nf. 37·3. 'wife'. [Skt]  
*kali*, nm. 6·1, *kali juga*, 24·1. 'Kaliyuga, the fourth dark age of the world'. [Skt]  
*kavalāsapati*, nm. 39·0. 'Śiva, The Lord of Kailāsa', but better as in SAR 22·22, 'Viṣṇu, The Lord of Kamalā'. [Skt *kamalāpati-*, rather than *kailāsapati-*]  
*kavana*, pr. 6·2, 6·4, 10·3, 13·5, 18·0, 21·0, 40·0, sl.  
*kavanai*, 31·2. 'who? which? what?'. [2575 *kaḥ punar*]  
*kavī*, nm. 32·2. 'poet'. [Skt]  
*kasa*, nm. 12·2, 'astringent juice', in *rasa kasa hi*, 'sweet and sour, joys and sorrows'. [2974 *kaṣāya-*, GNG *kasu*]  
*kaḥ-*, vt. (inf. *kahanu*, 14·3, abs. *kahi*, 3·3, 9·3, 10·3, 12·3, 13·5, 14·4, 15·4, 16·3, 17/34·3, 19·5, 21·2, 24·6, 25·3, 26·3, 27·4, 27·4, 28·3, 33·2, 36·4, 37·4, pp.ms. *kaḥā*, 10·1, 13·0, 15·0, 24·6, 30·3, 31·4, 40·1, 40·1, pp.ms. *kaḥio*, 17/34·2, adv.pp. *kaḥate*, 14·3, pres.1s. *kaḥūṃ*, 12·2, pres.2s. *kaḥahu*, 16·1, pres.3s. *kaḥai*, 22·3, 23·4, 6·0, imp.2s. *kaḥu*, 2·3, 4·4, 40·3, 30·4, 31·4, 32·3, pass.pres.3s. *kaḥītai*, 14·0, 15·4, pass.pres.ptc. *kaḥītata*, 16·3, 24·1, 24·1). 'speak, say, tell'. [2703 *kathayati*]

*kā*,<sup>1</sup> ppn. 4·4, 4·4, 19·1, 19·1, 25·2, 30·1, 31·0, 31·4, 36·2, 37·1, 37·2, 37·3, 37·3, 'of'. [2814 *kr̥ta-*?, see *kī*, *ke*, *kai*, *ko*]  
*kā*,<sup>2</sup> pr. 15·4, 24·6, 'whom? which?'. [2574 *ka-*<sup>2</sup>]  
*kāim*, adv. 37·0. 'why?'. [3164 *kim*]  
*kāimu*, adj. 3·2. 'stable, firm'. [Ar. *qā'im*]  
*kāu*, nm. 37·1. 'crow'. [2993 *kāka-*]  
*kāgara*, nm. 11·1, *kāgarā*, 38·2. 'paper'. [Pers. *kāghaz*]  
*kāḥ-*, vt. (abs. *kāḥi*, 6·7, pp.ms. *kāḥio*, 15·2, pres.3s. *kāḥe*, 11·1). 'cut, destroy'. [2854 *kartati*]

*kāḍh-*, vt. (imp.2s. *kāḍhu*, 27·2). 'take away, remove'. [1660  
 \*kaḍḍhatil  
*kāma*, nf. 28·0, 'desire', in *pūrana kāma*, 'the fulfiller of  
 desires'. [Skt]  
*kāma*, nm. 32·0. 'desire, sexual love'. [Skt]  
*kāmachenu*, nf. 17·1, *kāmachaina*, 34·1. 'the wish fulfilling  
 cow'. [Skt]  
*kāmī*, nm. 24·1. 'lecher, one addicted to desire'. [Skt *kāmin-*]  
*kāmu*, nm. 37·4, *kāmā*, 20·3. 'work; concern', in *tisu...na joni*  
*kāmu*, 37·4, 'he has no concern for birth...'. *mohi jama siu*  
*nāhī kāmā*, 20·3, 'I am not concerned with death'. [2892  
*karman*]  
*kāraṇa*, nm. 21·0. *kāraṇī*, 15·4. 'reason', *kāraṇa*, as a ppn.  
 36·3, 36·3, 36·4. sl. *kai kāraṇai*, 5·3, *kārane*, 21·0, 'for the  
 sake of'. [3075 *kāraṇa-*]  
*kāla*, nm. 7·3. 'death', *kāla phāsa*, 'the noose of death'. [Skt  
*kāla-*]  
*kāhū*, pr. 33·1. 'anyone'. [ < 2574 *ka-2* ]  
*kāhe*, adv. 35·0. 'why?'. [ < *kiā* ]  
*kiā*, pr. 14·0, 19·0, 19·0, 21·1, 23·3, 28·3, 35·2, 'what',  
 adv. 26·0, 'what for? why?'. [3164 *kim*]  
*kiu*, adv. 35·3. 'why?'. [ < 3164 *kim* ]  
*kichu*, pr. 28·0. 'something', *kichu nahī*, 'nothing'. [3144  
*kimcid*]  
*kisa hi*, pr. 37·3. 'to whom'. [ < 2574 *ka-2* ]  
*kisī*, pr. 15·3. 'anyone'. [ < 2574 *ka-2* ]  
*kisu*, pr. 35·0. 'whom'. [ < 2574 *ka-2* ]  
*kiha*, adv. 16·1, 35·0. 'what'. [ < 3164 *kim* ]  
*kī*, ppn. 7·1, 9·3, 10·3, 19·1, 19·3, 23·2, 24·3, 24·6, 25·1,  
 27·0, 27·3, 30·4, 33·1, 36·2, 36·4, 37·4, 39·1, 39·1, S1.  
 'of'. [fsd. of *kā*, cf. *ke*, *kai*, *kol*]  
*kīṭa*, nf. 30·4, 'insect'. [Skt *kīṭa-*]  
*kīrā*, nf. 9·2. 'insect'. [3193 *kīṭa-1*]  
*kuṃcaru*, nm.sd. 35·3, so. *kuṃcara*, 6·4, 7·1. 'elephant'. [Skt  
*kuñjara-*]  
*kuṭamba*, nm. 27·2, 29·2, 39·3. family, household'. [Skt  
*kuṭamba-*]  
*kuṭabaṃḍhalā*, nm. 38·3. 'cutting and dressing', possibly the  
 name of a Chamar sub *jāti*'. [3241 *kuṭṭayati* 'cutting', + 9240  
*bandhayati* 'tying']  
*kuṭilatā*, adj. 2·1. 'of an ill sort, crooked'. [Skt *kuṭila-*]  
*kubhāṃtī*, nf. 2·1. 'bad type'. [ *ku* + *bhāṃtī* ]  
*kuraka*, nf. 37·2. 'a deer, a musk deer'. [Skt *kuraṅga-*]  
*kula*, nm. 29·0, 29·1, 35·1, 39·2. 'family'. [Skt *kula-*]  
*kulakheti*, nm. 31·2. 'Kurukshetra, the name of a sacred tank  
 which is a pilgrimage site, and in which it is auspicious to  
 bathe at solar eclipses'. [ < Skt *kurukṣetra-* ]  
*kulīna*, adj. 32·2. 'highborn'. [Skt *kulina-*]  
*kusumbha*, nm. 4·4. 'safflower, Carthamus tinctorius, or  
 saffron, Crocus sativus, the fugative dye made from safflowers  
 or saffron'. [Skt *kusumbha-*]  
*kūcu*, nm. 26·1, 'depart, decamp'. [Pers. *kūc*]  
*kūpu*, nm. 5·1, *kūpa*, 31·1. 'well'. [Skt *kūpa-*]



*ke*, ppn. 2·0, 4·3, 5·0, 7·3, 11·1, 11·1, 17/34·1, 23·0, 24·1, 30·0, 39·3. 'of'. [so./pd. of *kā*, cf. *kī*, *kai*, *kol*]  
*kesaro*, nm. 23·1. 'saffron'. [3474 *kesara-*]  
*ketaka*, adj. 7·1. 'how much?'. [<1589 *iyattaka-*]  
*kevala*, adj. 6·1, 14·1, 36·1. 'only, sole; complete'. [Skt]  
*kai*, ppn. 5·3, 24·0, 25·0, 28·3, 35·3, 39·1, 39·2, 39·3. 'of'. [sl. of *kā*, cf. *kī*, *ke*, *kol*]  
*kaisā*, adj. 1·1. 'what sort?', adv. *kaise*, 1·0, 6·0, 12·0, 13·3, 24·6, 31·0, 32·1, 'how?'. [3197 *kīdrśa-*]  
*ko*,<sup>1</sup> pr. 3·3, 'anyone'. [2967 *kaścid*]  
*ko*,<sup>2</sup> pr. 4·0, 'who?'. [2574 *ka-2*]  
*ko*,<sup>3</sup> ppn. 15·3, 28·1, 'to'. [14342 *kakṣa-1*]  
*ko*,<sup>4</sup> ppn. 3·1, 4·0, 4·2, 12·0, 15·1, 15·3, 16·0, 19·1, 'of'. [msd. of *kā*, cf. *kī*, *ke*, *kai*]  
*koi*, pr. 29·3, *koī*, 36·0, 36·2, *koī*, 1·3, 6·0, 39·0, 'anyone, everyone, someone', + *na*, 'no one'. [2967 *kaścid*]  
*koṭi*, nf. 37·4, 37·4. 'crore, ten million', *koṭi koṭi*, 'millions and millions'. [Skt]  
*kopa*, nm. 16·3. 'anger'. [Skt]  
*kau*, pr. 1·3, 21·1, 23·1, 30·0, 33·1. 'who?'. [2574 *ka-2*]  
*kaunu*, pr. 6·3, 33·0. 'who?'. [2575 *kaḥ punar*]  
*krama*, nm. 12·2. 'deed'. [Skt *karman-*]  
*krita*, 38·1, 'made into'. [Skt *kṛta*]  
*kripā*, nf. 5·2, 28·1, 30·4. 'mercy, compassion'. [Skt *kṛpā-*]  
*krisana*, nm. 35·2. 'Kṛṣṇa'. [Skt *kṛṣṇa-*]  
*krodha*, nm. 32·0. 'anger'. [Skt]

### *khā*

*khaṇḍa*, nm. 15·2, 15·2. 'piece'. *khaṇḍa khaṇḍa kari*, 'cut into pieces'. [Skt *khaṇḍa-*]  
*khaṭu*, num. 35·1. 'six'. [Skt *ṣaṭ*]  
*khatā*, nf. 3·1. 'failure, fault'. [Ar. *khatā*]  
*khatri*, nm. 29·1. 'Kṣatriya, the warrior caste'. [3649 *kṣatriya-*]  
*kharā*, adv. 20·2, *kharī*, 37·0. 'really, utterly, completely'. [3819 *khara-2*]  
*khalāsa*, adj. 3·3. 'liberated'. [Pers. *khālās*]  
*khalu*, nm. 24·5. 'mean person'. [3835 *khala-2*]  
*khā-*, vt. (abs. *khāi*, 36·2). 'devour, consume'. [3865 *khādati*]  
*khāṇī*, nf.pl. 23·4, 'all life, the four types of birth, *aṇḍaja*, 'egg born', birds etc., *jarāyuja*, 'placenta born', man etc., *udbhij*, 'water born', plants etc., *svedaja*, 'heat born', insects etc. [3873 *khāni-*]  
*khiāna*, nf. 17/34·2. 'story, tale'. [for Skt *ākhyāna-*]  
*khirāju*, nm. 3·1. 'tax, duty'. [Ar. *khārāj*]  
*khuāru*, adj. 37·2. 'disgraced, humiliated'. [Pers. *khwār*]  
*khūmba rāju*, nm. 37·0. 'royal mushroom'. [Skt \**kumbharājan-*]  
*khūba*, adv. 3·0. 'really'. [Pers. *khūb*]  
*khairi*, nf. 3·0. 'wellbeing'. [Pers. *khairi*]  
*kho-*, vt. (pp.f. *khoī*, 29·2). 'lose, get rid of'. [3651 *kṣapayatī*,  
*khauphu*, nm. 3·1. 'fear'. [Ar. *khauḥ*]

### ga

- gaṃṭh-*, vi. (abs. *gaṃṭhi*, 20·2, 20·2, caus. pres.3p. *gaṭhāvai*, 20·0). 'to be knotted together, mended'. [4353 *granthatayati*]  
*gaṃdha*, nm. 9·1. 'scent, fragrance'. [Skt *gandha-*]  
*gaūrā*, nf. pl. *gaūre*, 39·2. 'cattle'. [4093 *gava-*],  
*gati*, nf. 5·2, 6·5, 13·5, 14·2, 25·3, *gate*, 40·0. 'liberation, state, condition, rebirth'. [Skt]  
*ganī*, nm. 3·2. 'richmen, the wealthy'. [Ar. *ghanī*]  
*garabavatī*, nf. 37·1. 'proud woman'. [Skt \**garvavantī-*]  
*garadani*, nf. 37·1. 'neck'. [Pers. *gardan*]  
*garabu*, nm. 12·1, *garaba hi*, 37·0. 'pride'. [Skt *garva-*]  
*garība-nivaju*, nm. 33·0. 'Cherisher of the poor', an epithet of God. [Pers. *gharīb-navāz*]  
*gav-*, vi. (inf. *gavana*, 25·2, ger. *gavanu*, 26·). 'to depart, to go'. [4028 *gamayati-*]  
*gaha*, nm. 3·0. 'home'. [4240 *gr̥ha-*]  
*gāṃṭh-*, vt. (abs. *gāṃṭhi*, 20·0, 32·0, *gāṃṭhe*, 20·2). 'to join together, to mend shoes'. [4353 *granthatayati*]  
*gā-*, vt. (pres.3s. *gāvai*, 18·5). 'to sing'. [4135 *gāpayati*]  
*gāu*, nm. 29·2. 'village'. [4368 *grāma-*]  
*gārā*, nm. 19·1. 'mortar, plaster'. [4137 *gāra-*]  
*giānī*, nm. 32·2. 'wise man'. [Skt *jñānin-*]  
*giānu*, nm.sd. 30·4, so. *giāna*, 7·4, 8·1, 36·3, po. *giānana*, 36·3. 'wisdom, insight'. [Skt *jñāna-*]  
*girivara*, nm. 18·1. 'mountain'. [Skt]  
*guṇa*, nm. 5·3, *guna*, 6·7, 10·3, 38·0. 'quality, one of the three qualities from which the universe is constituted, *sattva, rajas, tamas*'. [Skt *guṇa-*]  
*gun-*, vt. (pres.3s. *gunai*, 31·2, la. *gunīai*, 32·1). 'to onder over, consider'. [4191 *guṇayati-*]  
*gunī*, nm. 32·2. 'a virtuous man'. [Skt *guṇin-*]  
*guru*, nm. 6·6, so. *gura*, 7·4, 11·3, 13·4, 24·1. 'guru, spiritual preceptor'. [Skt]  
*gusaīā*, nm. 2·0, 33·0. 'Master of the cattle, master of the earth', an epithet of Viṣṇu. [4342 *gosvāmin-*]  
*gobindu*, nm. 22·0, 33·1, *gobinda*, 13·0, 38·0. 'Govinda, the chief herdsman, God'. [Skt *govinda-*]  
*gautama*, nm. 24·4. 'Gautama, a sage, husband of Ahalya'. [Skt]  
*grahana*, nm. 31·2, 'eclipse', *grahana karai*, 'to bathe at a *tīrtha* during an eclipse'. [Skt *grahaṇa-*]  
*griha*, nm.pl. 16·1. 'homes, palaces'. [Skt *gr̥ha-*]

### gha

- ghaṭa*, nm. 4·1, 6·4, 14·4, 26·2, sl. *ghaṭai*, 22·0. 'body, pitcher, vessel'. [Skt *ghaṭa-*]  
*ghaṇā*, adj. 4·1. 'dense, thick, many'. [4424 *ghana-*]  
*ghara*, nm. 27·3. 'home'. [4428 *ghara-*]  
*gharī*, nf. 27·1. 'a unit of time equal to twenty four minutes, a moment, instant'. [4406 *ghaṭī-*]  
*ghas-*, vt. (abs. *ghasi*, 23·1). 'to grind'. [4450 *gharṣati*]  
*ghāsu*, nm. 27·0, so. *ghāsa*, 27·0. 'grass'. [Skt *ghāsa-*]  
*ghrita*, nm. 36·4. 'ghee, clarified butter'. [Skt *ghṛta-*]

## ca

*caṃḍano*, nm. 23·1, *caṃḍana*, 9·1. 'sandalwood'. [Skt *candana*-]  
*caṃḍāra*, nm. 29·1. 'an outcaste, untouchable'. [4740 *cāṇḍāla*-]  
*cakorā*, nm. 18·1. 'the red-legged partridge, *Perdix rufa*,  
fabled to subsist on moonbeams'. [Skt *cakora*-]  
*canda*, nm. 18·1. 'the moon'. [4661 *candra*-]  
*camāra*, nm. 4·4, 5·3, *camāraṃ*, 38·0, *camārā*, 3·3, 9·3, 19·5.  
'Chamar, the leatherworking caste', dim. *camaraṭā*, 20·0. 'a  
poor Chamar'. [Skt *carmakāra*-]  
*carapa*, nm.pl. 2·2, *carana*, 10·0, 22·1. 'feet'. [Skt *carapa*-]  
*caranārabimḍa*, nm. 35·1. 'lotus feet'. [Skt *caranaravinda*-]  
*carā-*, vt. (pres.1s. *carāvau*, 13·0, 13·4). 'to offer up in  
worship'. [v.c. < 4578 *caḍhatī*]  
*cal-*, vi. (ger. *calanā*, 26·1, pres.ptc. *calata*, 26·1, pres.3s.  
*calai*, 7·3, caus.pres.3s. *calāvai*, 26·2). 'go'. [4715 *calatī*  
*cavara*, nm. 23·3. 'fly whisk, made from the tail hairs of the  
yak *Bos grunniens*, or a horse tail'. [4677 *camara*-]  
*cār-*, vt. pres.1s. *cāre*, 23·1. 'to wave'. [4578 \**cāḍhayatī*]  
*cāre*, num. 23·4, *cāri*, 17/34·1. 'four'. [4655 *catvāri*-]  
*ciṃtāmaṇi*, 8·3, *ciṃtāmaṇi*, 17/34·1. 'a legendary gem said to  
have the power to fulfil wishes'. [Skt *cintāmaṇi*-]  
*cīta*, nm. 22·1, 35·0. 'thought, mind'. [4799 *citta*-]  
*cira*, nm. 21·2. 'a long time', adv. 'long since'. [4824 *cira*-]  
*cī*, poss.ppn. 8·0. 'of'. [fsd. of *co*, cf. *cī*]  
*cūk-*, vi. (pp.f. *cūkī*, 30·4, imp.2s. *cūkaī*, 5·2). 'dispel,  
remove, satisfy'. [4848 \**cukk-*]  
*cet-*, vi. (pres.2s. *cetasi*, 26·3, imp.2s. *ceti*, 35·0). 'to  
become aware, to realise'. [4908 *cettum*]  
*ceta*, adj. 35·0. 'aware'. [4908 *cettr-*]  
*co*, poss.ppn. 8·2. 'of'. [2814 *kṛta-*, cf. *cī*]  
*cautīsa*, num. 17/34·2. 'thirty-four', the number of  
consonants in a number of north Indian scripts including  
Devanagari. [4651 *catuśtriṃśat-*]

## cha

*chaḍh-*, vt. (imp.2s. *chaḍhi*, 34·0). 'abandon'. [4998 *chardatī*]  
*chatra*, nm.33·0, 'parasol, canopy'. [Skt *chattra*-]  
*chatrapati*, 29·3, 'king'. [Skt *chatrapati*-]  
*chārh-*, *chār-*, vt. (abs. *chāri*, 26·2, S1. pres.1s. *chāṛhu*,  
2·2). 'renounce, abandon'. [v.c. < *chaḍh-*]  
*chiṭākār-*, vt. (pres.3s. *chiṭākāre*, 23·1). 'sprinkle'. [5040  
\**chitr-*]  
*chinu*, nm. 5·0. 'instant, moment'. [3642 *kṣapa*-]  
*chinu chinu*, adj. 10·1. 'torn, cut to pieces'. [5047 *chinna*-]  
*chīpā*, nm. 39·1. 'calico printer, tailor'. [4994 \**chapp-*, Pkt.  
*chīmpaya*-]  
*chu-*, vi. (abs. *chue*, 6·5). 'be touched'. [50559 *chupatī*]  
*chuṭak-*, vi. (adv.pres.ptc. *chuṭakata*, 6·6). 'release, open'.  
[3707 \**kṣuṭyate*]  
*chūṭ-*, vi. (inf. *chūṭana*, 15·1, ger. *chūṭibo*, 10·3, pp.ms.  
*chūṭiā*, 27·4, pres.1p./1s. *chūṭe*, 15·1, pres.3s. *chūṭai*, 32·0,  
pres.pass.3s. *chūṭīai*, 6·2). 'be released, escape, find  
liberation'. [3707 \**kṣuṭyate*]  
*choti*, nf. 33·1. 'impurity, pollution'. [5057 \**chupti*-]

- jamjāla*, nm. 4·3. 'entanglement, the net of existence'. [5085  
*jañjāla*-]
- jamta*, nm.pl. 7·3. 'animals, creatures'. [Skt *jantu*-]
- jagatu*, nm. 15·3, so. *jagata*, 24·1, 33·1. 'world, people of  
the world'. [Skt *jagata*-]
- jagI*, nm. 32·1. 'sacrifice'. [10397 *yajña*-]
- jagu*, nm. 12·3, 27·4. 'world, people of the world', sl. *jagi*,  
26·0, 29·0, 29·3, *jaga*, 11·2, 'in the world'. [Skt *jagat*-]
- janI*, adv. 8·3, 'never'. [Skt *yathā na*-]
- jata*, adv. 24·3. 'wherever'. [10405 *yatra*]
- jatānu*, nm. 15·1, *jatana*, 6·8. 'effort, attempt'. [Skt *yatna*-]
- jathā*, adv. 6·5. 'just as, in the same way'. [Skt *yathā*]
- jan-*, vi. (pp.ms. *janāiā*, 14·3, pres.1s. *janaI*, 20·0). 'to  
know, understand'. [5193 *jān*-]
- janamu*, nm. 2·1, 16·1, 19·5, 21·2, 26·3, 37·4, so. *janama*,  
9·3, 11·2, 17/34·3, 21·2, 'birth, life existence', *janama*  
*janama*, 11·1, 'in life after life', sl. *janame*, 29·3, 'life'.  
[Skt *janman*-]
- janu*, sd. 1·2, 2·0, 10·1, 10·2, so. *jana*, 1·2, 2·2, 2·3, 7·4,  
10·3, 11·0, 11·3, 21·1, 38·1, pl. *janām*, 38·0, *janam*, 39·0,  
'servant, person, man'. [Skt *jana*-]
- jap-*, (abs. *jape*, 23·1, pres.ptc. *japata*, 39·0, pres.2s.  
*japahi*, 17·0, *japasi*, 34·0, 36·4, imp.2s. *japahu*, 30·1, *japi*,  
30·2, 30·4, pres.3s. *japai*, 20·3, 37·4). 'chant, repeat'. [Skt  
*japatil*]
- jaba*, adv. 12·1, 14·1, 40·3. 'when'. [Skt *ya + evam*]
- jahābu*, nm. 25·3. 'answer, response'. [Ar. *jawāb*]
- jama*, nm. 4·3, 18·5, 20·3, 37·2. 'Yama, death'. [Skt *yama*-]
- jalu*, nm. 13·1, so. *jala*, 1·1, 14·1, 14·1, 19·1, 29·3, 38·1,  
sl. *jali*, 27·0. 'water'. [Skt *jala*-]
- javālu*, nm. 3·1. 'failure, loss, injury'. [Ar. *zawāl*]
- jasa*, adj. 9·2. 'like, the same as'. [10458 *yādṛśa*-]
- jahā jahā*, adv. 7·3, 18·4. 'wherever'. [Skt *yā*, 1605 *iha*-]
- jā-*, vi. (pp.ms. *gaiā*, 12·2, *gaio*, 27·0, 27·0, pp.mp. *gae*,  
11·0, 35·3, fs. *gaI*, 12·1, 40·2. pres. ptc. *jātā*, 11·3, *jāta*,  
16·1, pres.1s. *jāu*, 21·0. pres. 2s. *jāhi*, 37·1, pres.3p. *jāhI*,  
16·0, 16·2, 26·1, pres.3s. *jāi*, 4·0, 5·2, 7·3, 10·1, 12·2,  
20·2, *jāI*, 2·2, *jāvai*, 31·1, fut.3p. *jāhige*). 'go, depart'.  
[10452 *yātil*]
- jā*, pr. 6·0, 7·1, 15·4, 25·0, 33·1, 39·1, 39·2 39·3, 'who,  
that, which', *jā kai*, 39·2, *jā ke*, 17/34·1, 'whose'. [10391  
*ya*-]
- jāu*, cj. 18·4, 'if'. [10401 *yataḥ*]
- jāg-*, vi. (imp.2s. *jāgu*, 26·0). 'wake up, awake'. [5175  
*jāgratil*]
- jāti*, nf. 19·5, 30·3, 35·0, 37·4, 38·0, 38·3, 39·1, *jātI*, 9·3.  
'jāti, hereditary community'. [Skt *jāti*-]
- jātI*, nm. 18·2. 'pilgrim'. [10457 *yātrika*-]
- jān-*, vt. (inf. *jānā*, 26·0, pres.ptc. *jānata*, 6·5, 15·0, 28·0,  
pres.1s. *jānu*, 24·0, pres.2s. *jānahu*, 25·3, 31·0, 1a.  
*jānIjai*, 1·2, *jānai*, 8·1, pres.3s. *jānai*, 8·4, *jānai*, 25·0,  
25·1, imp.2s. *jānu*, 8·4, pres.pass.3p. *jānīai*, 29·0). 'to

know, realise, comprehend, recognise', *jāni*, sl. as adj. 16·2.  
 'knowingly'. [5193 *jānātil*]  
*jāp-*, vt. (pres.3s. *jāpai*, 36·1). 'chant'. [5163 *jalpatil*]  
*jāsu*, nm. 29·0. 'fame, renown, glory'. [10443 *yaśas-*]  
*jiu*, nm.sd. 3·3, 25·3, 33·2, 'life, spirit, mind', pd. *jīa*,  
 2·0, 7·3, 16·3, 22·0, 28·0, 'living beings'. [5239 *jīva-*]  
*jini*, pr. 22·0, 25·2, 26·2, 29·2. 'whom, by whom'. [see *jo*]  
*jiha*, pr. 6·2, 16·0, 20·1, 29·0. 'who, which'. [see *jo*]  
*jī*, intj. 5·0, 24·2. 'sir', honorific suff. [5240 *jīva-*]  
*jīu*, int. 26·2, 37·3. 'sir', honorific suff. [5240 *jīva-*]  
*jīv-*, vi. (pres.ptc. *jīvata*, 30·0, pres.1s. *jīvau*, 21·2).  
 'live'. [5241 *jīvatil*]  
*jīvanu*, nm. 26·0, so. *jīvana*, 32·3, *jīvanā*, 2·0, 'life',  
*jīvana mukata*, 36·4, 'the state of being liberated while  
 living'. [Skt *jīvana-*]  
*ju*, pr. 1·2, 24·2. 'which'. [see *jo*]  
*juga*, nm. 6·1, 30·3. 'age' the present dark age (*kāliyuga*).  
 [Skt *yuga-*]  
*jugati*, nf. 6·7. 'means, technique'. [Skt *yukti-*]  
*je*, cj. 31·1, 31·1, 31·1, 31·2, 31·3. 'if, even if'. [10410  
*yadi-*]  
*jeverī*, nf. 10·3. 'rope'. [5227 *jīvā- + -ra-*]  
*jaisā*, adj. 1·1, 4·4, 5·1, 14·0, 28·3, *jaisī*, 15·0, 'like,  
 similar to', adv. *jaise*, 9·2, 14·1, 14·3, 14·3, 19·0, 27·0,  
 29·3, 32·3, 37·0, 37·2, 38·2, 'just as, in the same way'.  
 [10458 *yādṛśa-*]  
*jo*, pr. 3·3, 8·4, 26·1, 28·2, 36·1, 36·1, 37·2, 37·4. 'who,  
 which, whoever, whatever'. [10391 *ya-*, related forms include  
*jini*, *jiha*, *ju*, *jau*,<sup>1</sup>]  
*joī joī*, adv. 40·2, 40·3. 'whenever'. [10401 *yataḥ*]  
*joga*, nm. 30·3. 'yoga'. [Skt *yoga-*]  
*jogī*, nm. 32·2, 36·1. 'yogi'. [Skt *yogin-*]  
*jogīsara*, nm.pl. 5·3. 'great yogis'. [Skt *yogīśvara-*]  
*joti*, nf. 23·2. 'light'. [Skt *jyotis-*]  
*joni*, nf. 7·2, 31·3, 37·4. 'birth, existence'. [Skt *yonī-*]  
*jo-*, vt. (abs. *jori*, 18·3, pp.ms. *jorio*, 40·2, pp.fs. *joī*,  
 18·3, pres.1s. *joṛahi*, 18·0). 'join, unite, bring together'.  
 [10496 \**yoṣayatil*]  
*jau*,<sup>1</sup> pr. 36·0, 37·4. 'who, whoever'. [10391 *ya-* see *jo*]  
*jau*,<sup>2</sup> cj. 10, 10·1, 15·1, 18·1, 18·1, 18·2, 18·2, 32·1. 'when,  
 if'. [10401 *yataḥ*]

### *ja*

*jhūṭhā*, adj. pd. *jhūṭhe*, 23·0, 40·2. 'false, untrue'. [Skt  
*jhūṭṭha-*]

### *ṭa*

*ṭar-*, vi. (pres.3s. *ṭarai*, ). 'to pass by, be displaced', in  
 phrase *ṭārī na ṭarai*, 6·8, 'can neither be passed by nor  
 averted'. [5450 *ṭalatil*]

*ṭamḡā*, nm. 4·0. 'caravan, mule train'. [5668 *tandra-*]

*ṭāṭī*, nf. 27·0. 'woven bamboo screen, wall'. [5990 \**traṭṭa-*]

*ṭār-*, vt. pp. *ṭārī*, 6·8. 'avert, evade'. [Skt *ṭālayatil*]

### ṭhā

*ṭhāu*, nm. 3·1, 20·1, 29·2, 37·1. 'place, abode', in 20·1, 'patch'. [13760 *sthāman*-]  
*ṭhākaru*, nm. 18·4, 37·3. 'lord, master, God'. [Skt *ṭhakkura*-]

### ḍa

*ḍaṇḍu*, nm. 4·3. 'punishment'. [Skt *ḍaṇḍa*-]  
*ḍaṇḍauti*, nm. 38·3, 39·3. 'prostration'. [Skt *ḍaṇḍavat*-]  
*ḍar-*, vi. (pres.3s. *ḍarai*, 33·1). 'to fear, be afraid'. [6190 *darati*]  
*ḍarap-*, vi. (pres.1s. *ḍarapai*, 10·1). 'fear, be afraid'. [6190 *darati* + -pp-]  
*ḍār* vt. (abs. *ḍāre*, 29·2). 'to cast down'. [5445 \**ḍār*-]  
*ḍūgara*, nm.pl. 4·1. 'hills, mountains'. [5423 \**ḍuṅga*-]  
*ḍoma*, nm. 29·1. 'Dom, an untouchable caste whose traditional vocations include funerary matters, basket weaving and music making'. [5570 *ḍomba*-]

### ḍha

*ḍhar-*, vi. (pres.3s. *ḍharai*, 33·1). 'melt, for the heart to soften from compassion'. [5581 \**ḍhalati*]  
*ḍhūḍh-*, vt. (pres.3s. *ḍhūḍhai*, 37·2). 'to search'. [6839 \**ḍhūḍh*-]  
*ḍheḍha*, nm. 39·3. 'in Gujarat a specific untouchable caste, in UP and the Panjab a general term for an untouchable, in Rajasthan the title of a sub grouping of the Chamars who haul away dead cattle from public areas'. [<??]  
*ḍherī*, nf. 19·3. 'heap, pile'. [5599 \**ḍhera*-1]  
*ḍhora*, nm.pl. 38·3, 39·3. 'beast of burden, ox, cattle'. [6884 \**dhaura*-2]  
*ḍholār-*, vt. (pres.3p. *ḍholāre*, 23·3). 'to wave, fan'. [6585 \**dolāyatel*]  
*ḍhov-*, vt. (pres.ptc. *ḍhovaṃta*, 39·3, *ḍhovaṃtā*, 38·3). 'to carry, convey, transport'. [5610 *ḍhaukayati*]

### ṭa

*ta*, enclitic. 'that, then, at all', emphasising previous word, *dūḍha ta*, 13·1, 'even the milk', *na ta avara*, 38·1, 'none other at all'. [5753 *tāt*]  
*taū*, adv. 15·2. 'even then'. [5639 *tatas*]  
*taj-*, vt. (abs. *taji*, 25·1, pp. *tajīle*, 4·3, pres.3s. *taje*, 29·2, imp.2s. *taju*, 7·4). 'renounce, give up'. [Skt *tyajati*]  
*taṭā*, nm. 31·1. 'bank, bathing place'. [Skt *taṭa*-]  
*tata*, adv. 24·3. 'there', in *jata...tata..*, 'wherever.. there.....'. [5643 *tatra*-]  
*tanu*, nm. sd.8·1, 10·1, 13·4, 19·3, 25·1, 27·0, 30·1, so.  
*tana*, 27·3, 37·2, sl. *tani*, 37·2, *tanai*, 39·3. 'the physical body'. [5656 *tanū*-]  
*tapu*, nm. 7·4. 'austerity, ascetic practice', in *tapana tapu*, 7·4, 'the [supreme] ascetic practice amongst ascetic practices'. [Skt *tapas*-]

*taba*, adv. 12·1, 12·1, 14·1, 36·3. 'then'. [modelled on *aba*]  
*taratārī*, 38·2. 'the palmyra palm tree, *Corypha taliera*'. [Skt *tālataru*-]  
*tar-*, vi. (pres.3s. *tarai*, 31·0, 33·2, *tare*, 11·0, 28·2, pres.2s. *tarahi*, 35·3). 'to be saved, liberated'. [< *tār-*]  
*taraṅga*, nm. 1·1. 'wave'. [Skt *taraṅga*-]  
*tarasu*, nm. 3·1. 'fear, terror'. [Pers. *taras*]  
*taravara*, nm. 19·0. 'tree'. [Skt]  
*tasavīsa*, nf. 3·1. 'anxiety, apprehension'. [Ar. *tashvīsh*]  
*taha*, adv. 36·3, *tahā*, 18·4. 'there'. [modelled on 1605 *ihal*]  
*tā*, pr. 6·8, 7·1, 10·2, 17/34·1, 30·0, 33·1. 'that, which'. [5612 *ta-*]  
*tāgā*, nm. 23·3. 'thread, cord'. [6010 \**trāgga*-]  
*tābo*, nm. 6·5. 'copper'. [5779 *tāmra*-]  
*tār-*, vt. (abs. *tāri*, 29·1, pres.3s. *tārai*, 29·1). 'to save, liberate'. [5796 *tārayati*]  
*tāsa*, pr. 39·0, 39·1. 'his, him'. [<5612 *ta-*]  
*tāhū*, pr. 30·4. 'his'. [<5612 *ta-*]  
*tiāg-*, vi. (abs. *tiāgī*, 17·0). 'renounce, abandon'. [< Skt *tyāga-*, syn. *chād-* in AG 34]  
*tīu*, adv. 3·3, 3·3, 25·3. 'wherever'. [<5612 *ta-*]  
*tina*, pr. 28·2, 39·3. 'them'. [<5612 *ta-*]  
*tilocanu*, nm. 33·2. 'Trilocana, an epithet of Śiva, the name of a Maharashtrian Sant'. [for Skt *trilocana*-]  
*tisu*, pr. 37·2, 37·4, *tisa*, 37·0. 'that, him, her, it'. [<5612 *ta-*]  
*tiha*, pr. 38·2, sl. *tihi*, 3·1, 38·3. 'that, in that', adv.  
*tihī*, 7·2. 'even then'. [<5612 *ta-*]  
*tihūre*, num. 39·2. 'triple', *tihūre loka*, 'triple worlds'. [6027 \**tridhāra*-]  
*tīnau*, num. 6·1, 6·1, *tīni*, 19·2, 35·2. 'three'. [5994 *trīṇi*]  
*tīratha*, nm. 18·2, 31·1. 'sacred bathing site, place of pilgrimage'. [Skt *tīrtha*-]  
*tua*, pr. 5·3. 'your'. [5889 *tuvam*]  
*tujha*, pr. 33·0, *tujhahi*, 10·0, 23·1, 23·3, 37·1, *tujhī*, 8·1. 'you, to you, your'. [5889 *tuvam*]  
*tuma*, pr. 9·1, 9·2, 15·1, 15·1, 15·4, 18·0, 18·0, 18·1, 18·1, 18·2, 18·2, 18·3, 18·3, 18·4, 19·5, 21·1, 24·1, 28·2, *tumha*, 1·2, 9·0. 'you'. [10511 *yusmad* (with *t-* < 5889 *tuvam*)]  
*tumare*, poss.pr. 18·5, *tumāre*, 9·1, *tumhāri*, 21·2, *tumhārī*, 9·0, 28·1. 'your'. [< *tuma*]  
*tulī*, ppn. 35·1, 39·0. 'equal to'. [5884 *tulya*-]  
*tuhāre*, poss.pr. 23·4. 'your'. [< *tuma*]  
*tū*, pr. 14·1, 26·0, 28·0, 28·3, 35·3, 37·0, 37·0, emph. *tuhīm*, 33·1, *tuhī*, 14·1, 30·3, 8·3. 'you'. [5889 *tuvam*]  
*tūjhī*, pr. 23·3. 'to you'. [5889 *tuvam*]  
*te*,<sup>1</sup> pr. S1. emph. *teū*, 39·0. 'those'. [<5612 *ta-*]  
*te*,<sup>2</sup> ppn. 1·2, 1·2, 6·0, 6·2, 6·8, 9·1, 24·2, 28·2, 29·1, 33·1, 33·2, 35·0, 35·2, 37·0. 'from, through, due to'. [< 13760 *sthāman*-]  
*tetā*, nm. 6·1. 'the Tretā yuga'. [Skt *treta*-]  
*terā*, poss.pr. 19·0, 2·0, 23·1, 23·1, 23·3, *tere*, 23·2, 37·4, 38·3, *terī*, 2·3, 13·3, 18·4, 19·2, 22·2, 25·3, 28·2, 37·1,

tero, 5·2, 10·1, 10·2, 10·3, 23·0 23·1, 23·1, 23·1, 23·2,  
 23·2, 23·2, 23·3, 23·3, 23·4. 'your'. [5889 *tuvaṃ*]  
*telu*, nm. 23·2. 'oil'. [5958 *taila-*]  
*tai*, pr. 26·0, 40·0. 'you'. [5889 *tuvaṃ*]  
*taisā*, adj. 4·4, 14·0, 28·3, *taisī*, 15·0. 'likewise, just  
 like'. [5760 *tādṛśa-*]  
*top-*, vt. (pres.1s. *topau*, 20·1). 'sew, fix a patch onto a  
 shoe'. [6084 \**tropyatel*]  
*tor-*, vt. (abs. *tori*, 18·0, pp. *torī*, 18·3, pres.ip.for 1s.  
*torahi*, 18·0, pres.2s. *torahu*, 18·0). 'to break'. [6079  
*troṭayati*]  
*tora*, poss. pr. 21·1. *torī*, 13·5, 'yours'. [5889 *tuvaṃ*]  
*tohī*, pr. 1·1. 'you'. [5889 *tuvaṃ*]  
*tau*, adv. 10·1, 11·2, 18·0, 18·1, 18·1, 18·2, 18·2, 22·0,  
 27·3, 27·4. 'then, so'. [5639 *tatas*]  
*trai*, num. 36·2. 'three'. [5994 *trayaḥ*]  
*trigada*, nm. 7·0. 'the animal creation, an animal birth'. [  
 ?? cf. Skt *tiriyak-*]  
*trisanā*, nf. 30·4. 'thirst, longing'. [Skt *trṣṇā-*]

### ṭha

*thambhā*, nm. 19·1. 'pillar'. [13682 *stambha-*]  
*thana*, nm. sa. *thanahu*, 13·1. 'udder'. [13666 *stana-*]  
*thiru*, adj. 26·1. 'still, unmoving'. [13771 *sthira-*]  
*the*, vs. mp. 21·2. 'was'. [13768 *sthita-*]

### da

*daiā*, nf. 16·3. 'mercy, compassion'. [Skt *dayā-*]  
*daiālu*, adj. 21·1. 'merciful, compassionate'. [Skt *dayālu-*]  
*dadhi*, nm. 36·4. 'curds'. [Skt]  
*daradavaṃdu*, adj. 25·3. 'distressed'. [Pers. *dardmand*]  
*daradu*, 25·0. 'pain'. [Pers. *dard*]  
*darabāri*, nm. 30·3. 'courtier'. [Pers. *darbārī*]  
*daras-*, vt. (pres.3s. *darasai*, 32·1). 'to behold, to see'.  
 [Skt *darśayati*]  
*darasanu*, nm. 21·2. 'vision, a vision of God'. [Skt *darśana-*]  
*darasu*, nm. 5·0. 'vision'. [Skt *darśa-*]  
*dara*, nm.sl. *dari*, 25·3. 'at the door'. [Pers. *dar*]  
*dasāṭhā*, num. 23·4. 'eighteen'. [6227 *daśa-* + 941 *aṣṭā-*]  
*dasā*, nf. 28·1. 'state, condition'. [Skt *daśā-*]  
*dahaṃdisa*, adv. 26·3. 'in all ten directions, all around'.  
 [Skt *daśadiś-*]  
*dāimu*, adj. 3·2. 'firm, stable'. [Ar. *dā'im*]  
*dāte*, nm. 30·1, pl. *dāte*, 32·2. 'benefactor'. [Skt *dātṛ-*]  
*dānīā*, nm.pl. 4·3. 'wise men'. [Pers. *dānā*, pl. *dānāyān*]  
*dādirā*, nm. 5·1. 'frog'. [6198 *dardara-*]  
*dāridu*, nm. 28·1. 'poverty'. [6297 *dāridrya-*]  
*dāsa*, nm. 7·4, 16·3, 30·4, 34·3, [lengthened for metre to]  
*dāsā*, 38·3, 39·3, pl. *dāsā*, 13·3, *dāsana*, 39·3. 'servant'.  
 [Skt]  
*dikhā-*, vt. (imp.2s. *dikhāi*, 5·0). 'show'. [vc.<*dekh-*]  
*dirē*, adj. 6·1. 'established, fixed'. [6508 *dr̥gha-*]  
*dinu*, nm.sd. 2·1, pl.so. *dina*, 26·1, 26·1. 'day'. [Skt *dina-*]  
*divasa*, nm. 16·2. 'day'. [Skt]



*divāne*, adj. 26·3. 'mad, insane'. [Pers. *dīvāna*]  
*dīnu*, adj. 21·1. 'wretched, poor'. [Skt *dīna*-]  
*dīpa*, nm. 7·0, 13·3. 'lamp, light'. [Skt]  
*dīpā*, nm. 39·1. 'island, continent'. [Skt *dvīpa*-]  
*dīvarā*, nm. 18·2, *dīvā*, 23·2. 'a little lamp, small earthenware saucer for a lamp'. [6348 *dīpa*-]  
*dīs-*, vi. (pres.3s. *dīsai*, 6·2, 36·1). 'appear, be seen'. [6516 *drśyate*]  
*duādasa*, num. 31·1. 'twelve'. [Skt *dvādaśa*]  
*duāpara*, nm.sl. *duāpari*, 6·1. 'the Dvāpara yuga'. [Skt *dvāpara*-]  
*duāra*, nm. pl. *duāre*, 36·2. 'doors'. [Skt *dvāra*-]  
*dui*, num. 25·2. 'two'. [6648 *dva*-]  
*dukhu*, nm.sd. 14·2, 15·4, 37·3, so. *dukha*, nm. 24·3. 'suffering, pain'. [6375 *duḥkha*-]  
*dukhī*, adj. 25·2, *dukhīā*, 25·3. 'distressed'. [6380 *duḥkhita*-]  
*dunīā*, nf. 26·3. 'the world'. [Ar. *dunyā*]  
*dubidhā*, nf. 36·0, 36·2. 'duality'. [Skt *dvividha*-??]  
*durabala*, adj. 30·2. 'weak, powerless'. [Skt]  
*duramati*, nf. 35·3. 'foolishness, wrong mindedness'. [Skt]  
*dulabha*, adj. 7·2, 16·1. 'hard to attain'. [6447 \**durlambha*-]  
*duhāgani*, nf. 25·2. 'a woman separated from her husband'. [6600 *daurbhāgya*-]  
*duhelā*, adj. 25·2. 'painful, hard to attain'. [6375 *duḥkha*-]  
*dūkhu*, nm. 3·1. 'suffering, pain'. [= *dukhu*]  
*dūta*, nm. pl. *dūtana*, 24·5. 'messengers, heralds'. [Skt]  
*dūdhu*, nm.sd. 11·2, so. *dūdha*, 13·1. 'milk'. [6391 *dugdha*-]  
*dūri*, adj. 26·1. 'far'. [6495 *dūra*-]  
*de-*, vt. (abs. *dei*, 25·1, pp.ms. *dīā*, 26·2, imp.2s. *dehū*, 1·3, *dehu*, 5·2, pres.pass./imp.3s. *dījai*, 8·0, 21·1, 28·3). 'give, grant'. [6141 *dadāti*]  
*dekh-*, vt. (abs. *dekhi*, 25·1, 28·1, pp.ms. *dekhio*, 40·3, pp.mp. ?? *dekhe*, 21·2, 36·1, 37·1, pres.1s. *dekhau*, 24·3, pres.3s. *dekhai*, 12·0, 12·0, caus. pres.3s. *devāvai*, 31·1, imp.2s. *dekha*, 35·0). 'to look, see, behold'. [6507 \**dekṣate*]  
*desu*, nm. 5·1. 'country, land'. [6547 *deśa*-]  
*deva*, nm. 32·0, *devā*, 18·4, 'god', *devādeva*, 8·0, 8·1, 'God of the gods'. [Skt *deva*-]  
*doi*, num. 29·1. 'two'. [6648 *dva*-]  
*dokha*, nm. 7·1, 7·1. 'fault, failing'. [Skt *doṣa*-]  
*dojaka*, nm. Si. 'hell'. [Pers. *dozakh*]  
*doma*, adj. 3·2. 'second'. [Pers. *dom*]  
*daur-*, vi. (pp. *daurio*, 12·0). 'run'. [6624 *dravati*]

### dha

*dhaṇni*, intj. 29·2, 29·2, 29·2. 'blessed'. [Skt *dhanya*-]  
*dhanu*, nm. 10·0, 10·2, 30·2, *dhana*, 4·2, 32·3. 'wealth, fortune, riches'. [Skt *dhana*-]  
*dhar-*, vt. (abs. *dhari*, 17·3, pres.1s. *dharau*, 22·1, pres.2s. *dharai*, 33·0). 'place, position, put'. [6747 *dharati*],  
*dharama*, nm. 6·2. 'dharma, religious practice, righteousness'. [Skt *dharma*-]  
*dhūpa*, nm. 13·3. 'incense'. [Skt *dhūpa*-]  
*dho-*, vt. (pres.1s. *dhovau*, 40·1). 'wash'. [6886 \**dhauvati*],

- na*, adv. 1·0, 2·0, 2·2, 2·3, 3·1, 3·1, 3·1, 3·2, 3·3, 4·3, 5·1, 5·1, 5·2, 7·3, 9·3, 10·2, 13·0, 13·0, 13·5, 14·0, 14·3, 15·2, 16·0, 16·3, 17/34·0, 18·0, 18·4, 20·0, 21·1, 24·0, 24·3, 24·5, 25·0, 25·1, 25·1, 25·2, 25·2, 25·3, 26·3, 27·1, 29·3, 32·0, 32·1, 32·1, 32·2, 33·1, 35·0, 35·1, 35·3, 36·0, 36·4, 37·4, 37·4, 38·1. 'no, not'. [6906 *na*]
- naibedahi*, nm.pl. 13·3. 'food offerings'. [Skt *naivedya-*]
- nac-*, vi. (pres.ptc. *nacatu*, 12·0). 'dance'. [7583 *nṛtyati*]
- namasakāraṃ*, nm. 38·2. 'salutation, honouring'. [Skt *namaskāra-*]
- nara*, nm. S1. 'men'. [Skt]
- naraka*, nm. 11·3, 31·0, nm.sl. *naraki*, 31·4. 'hell'. [Skt]
- narapati*, nm. 14·2. 'lord of men, king'. [Skt]
- nava*, num. 17/34·1. 'nine'. [6894 *nava-2*]
- nahi*, neg adv. 38·1, *nahīṃ*, 3·1, 6·5, 6·8, 11·2, 11·3, 15·3, 16·2, 18·0, 20·1, 20·1, 22·2, 28·0, 29·0, 31·2, 37·2, 38·1, 39·0, *nahī*, 5·3, 8·4, 22·2, 32·3, 36·1, 37·2, 39·1. 'no, not'. [7035 *nahī*]
- nām*, neg adv. 3·1. 'no'. [=na]
- nāika*, nm. 1·2, *nāikā*, 5·0. 'lord'. [Skt *nāyaka-*]
- nāu*, nm.sd. 3·1. 'name'. [=nāmu]
- nāgara*, nm.po. 38·0. 'citizens'; adj. 'urbane, clever'. [Skt]
- nārī*, nf.pl. 19·1. 'veins'. [7047 *nāḍi-*]
- nāthu*, nm.sd. 40·0, so. *nātha*, 24·0. 'master, lord, God'. [Skt *nātha-*]
- nānā*, adj. 17/34·2. 'diverse, of varied kinds'. [Skt]
- nāmu*, nm.sd. 1·0, 23·0 23·1, 23·1, 23·1, 23·2, 23·2, 23·2, 23·3, 23·3, 23·3, 23·4, 26·2, 32·1, 32·3, 36·1, 37·4, *nāma*, nm. so.pd. 4·2, 6·1, 11·1, 17/34·2, 19·4, 20·3, 22·1, 23·0, 23·1, 23·1, 23·1, 23·2, 38·3, 39·1. 'name, the divine name, the Name of God'. [7067 *nāman-*]
- nāmadeu*, nm. 11·2, *nāmadeva*, 33·2. 'Nāmdev'. [Skt \**nāmadeva-*]
- nāmanā*, nf. 39·1. 'fame, renown'. [cf.H. *nāmnā*, 'to praise', <*nāmu*]
- nārāina*, nm. 32·3. 'Nārāyaṇa, an epithet of Viṣṇu'. [Skt *nārāyaṇa-*]
- nārī*, nf. 19·4, 24·4, 27·3, 31·2. 'woman'. [Skt]
- nās-*, vt. (pres.3p. *nāsī*, 32·2). 'destroy'. [7087 *nāśayati*]
- nāsu*, nm. 36·3. 'destruction'. [7084 *nāśa-*]
- nāha*, nm. 25·2. 'master, husband, lord'. [7051 *nātha-*]
- nāhi*, neg. adv. 35·1, 37·1, *nāhī*, 8·4, 14·1, 14·1, 15·3, 17/34·2, 20·3, 26·1, 26·3, 28·2, 37·1. 'no, not'. [=nahi]
- nīṃda*, nf. 31·1, 31·2, 31·3, *nīṃdā*, 31·4. 'slander, criticism'. [Skt *nīṃdā-*]
- nīṃdaku*, nm. sd. 31·0, 31·4, so. *nīṃdaka*, 31·4. 'slanderer, critic, cynic'. [Skt *nīṃdaka-*]
- nigama*, nm. 24·3. 'sacred scripture, Vedic lore'. [Skt]
- nigraha*, nm. 6·8. 'restraint'. [Skt]
- nītahi*, adv. 38·3. 'daily, regularly'. [7190 *nītya-*]
- nīdāna*, adv. 7·4, *nīdāni*, 26·3. 'in the end'. [Skt]
- nīdhi*, nm. 17/34·1. 'treasure'. [Skt]
- nibala*, adj. 16·2. 'weak, strengthless'. [7356 *nirbala-*]
- nimata*, nm. 11·2. 'bound by order, duty bound'. [7250 *niyama-*]

*niraṃjanu*, adj. 13·4. 'without defilement'. [Skt *nirañjana-*]  
*niraṃtari*, adv. 25·2. 'constantly'. [Skt *nirantara-*]  
*niraguṇu*, adj. 4·1, *niraguṇa*, 6·7. 'without qualities', in the  
 phrase *niraguṇu baila*, 4·1, 'an ox without qualities, a weak  
 ox'. [Skt *nirguṇa-*]  
*nirabāna*, nm. 36·4. 'nirvana, the state of quiescence in which  
 the fire of the self has been extinguished'. [Skt *nirvāna-*]  
*nirup-*, vt. (pres.pass. *nirupīai*, 6·2). 'to perform,  
 practise'. [Skt *nirūpayate*]  
*nilāju*, adj. 24·5. 'without shame'. [7835 *nirlajja-*]  
*nivāsā*, nm. 9·1. 'dwelling, abode'. [Skt *nivāsa-*]  
*nisatar-*, vi. (abs. *nisatari*, 11·0, pres.3p. *nisatare*, 35·3).  
 'to be saved, liberated'. [Skt *nistarati*]  
*nihakāmu*, adj. 36·1. 'free from desire'. [Skt *niṣkāma-*]  
*nīṃda*, nf. 40·1. 'sleep'. [7200 *nidra-*]  
*nīca*, adj. 9·1, 28·2, *nīca hu*, 33·1. 'low'. [7450 *nīca-*]  
*nīva*, nf. pl. *nīvaṃ*, 19·2. 'foundation'. [7592 *nemi-*]  
*nīśānaṃ*, nm. 30·2. 'sign, mark'. [Pers. *nīshān*]  
*nerai*, adj. 14·4. 'near'. [7136 *nikaṭe*]  
*naina*, nm.pl. 22·1. 'eyes'. [6968 *nayana-2*]  
*nhā-*, vi. (pres.3s. *nhāvai*, 31·1). 'to bathe'. [13791  
*snāpayati*]

### pa

*paṃkhi*, nm. 19·0, *paṃkhī*, 19·1. 'bird'. [7636 *paṃsin-*]  
*paṃca*, num. 7·1, *paṃca hu*, 32·0, pl. *paṃcana*, 24·2. 'five',  
 generally 'the five [senses]'. [Skt *pañca*]  
*paṃḍita*, nm. 29·3, 32·2. 'pandit, a wise man, a learned  
 Brahman'. [Skt *paṇḍita-*]  
*paṃthu*, nm. 26·3, so. *paṃtha*, 25·2. 'path'. [Skt *panthā-*]  
*pakar-*, vt. (abs. *pakari*, 15·2). 'to seize, grasp, catch'.  
 [7619 \**pakkaḍ-1*,  
*pakha*, nm. 25·2. 'side'. [7627 *pakṣa-*]  
*pakhār-*, vt. (pres.pass. *pakhārīai*, 6·4). 'to wash, bathe,  
 clean'. [8456 *prakṣālayati*]  
*paṭala*, nm. 10·2, 15·3. 'veil'. [7700 \**paṭṭa-2 + -11-*]  
*paḍh-*, vt. (1a. *paḍhīai*, 32·1). 'to read'. [7712 *paṭhati*]  
*paṭaṅga*, nm. 7·1. 'moth, flying insect'. [7721 \**paṭṭaṅga-*]  
*patīā-*, vi. (pres.2s. *patyāi*, 24·3). 'to believe, accept as  
 true'. [8640 *pratyāyayati*]  
*patīāru*, nm. 21·1. 'trust'. [Skt *patīā-*]  
*patita*, adj. 1·0. 'fallen', in *patita pāvana*, 'the uplifter of  
 the fallen'. [Skt]  
*pada*, nm. 35·0. 'state, condition, status'. [Skt]  
*padama*, nm. 39·0. 'lotus', in *padama kavalāsapati*, 'at the  
 lotus [feet] of the Lord of Lakṣmī'. [Skt *padma-*]  
*padāratha*, nm. 17/34·1. 'substance, treasure'. [Skt *padārtha-*]  
*panahī*, nf. 20·0. 'shoes'. [2302 *upānah-*]  
*par-*, vi. (pp.ms. *pare*, 14·3, 32·3, pp.f. *parī*, 26·3, pres.1s.  
*parau*, 2·3, pres.3s. *parai*, 16·3, 31·0). 'to fall', as aux, in  
*samajha na parai*, 16·3, 'cannot be understand'. [7722 *patati*]  
*para*, ppn. 6·4, 33·1. 'way'. [8435 *prakāra-1*]  
*paragaṭi*, adj. 31·4. 'manifest, apparent, known'. [for Skt  
*prakaṭa-*]

*paracai*, nm. 36·0. 'mystical experience, the mystical experience of meeting with supreme'. [Skt *paricaya*-]  
*paradhāna*, nm. 38·3. 'chief, headman'. [Skt *pradhāna*-]  
*parahar-*, vt. (imp.2s. *parahari*, 16·3). 'to abandon, renounce'. [7899 *pariharati*]  
*parama*, pref. 'supreme, highest', *parama guru*, 6·6, 'the supreme guru', *parama bairāga*, 36·4, 'the supreme renunciation', *parama gate*, 40·0, 'the supreme state', *paramānaṃda*, 7·4, 'supreme bliss', *paramāratha*, 16·2, *paramārathu*, 17/34·2, 'supreme truth/reality'. [Skt]  
*parasāda*, nm. sl. *parasādi*, 11·3, 13·4. 'grace', as sl. 'through the grace of....'. [Skt *prasāda*-]  
*paras-*, vi. (pres.3s. *parasai*, 32·1, 36·0). 'to be touched'. [13811 *sparsāyate*]  
*parasidha*, adj. 39·2. 'renowned, famed'. [Skt *prasiddha*-]  
*paravesa*, nm. 16·2. 'entry, (understanding)'. [Skt *praveśa*-]  
*parāī*, adj. 25·0. 'pertaining to someone else, of another'. [7793 *para*-]  
*palu*, nm. 24·2, 24·2. 'moment, unit of time of about 24 seconds', *palu palu*, 'moment by moment'. [7952 *pala*-1]  
*pavana*, nm. 19·1. 'wind, breath'. [7978 *pavana*-2]  
*pasār-*, vt. (pres.3s. *pasāre*, 23·2). 'to spread out'. [8838 *prasārayati*-]  
*pahārā*, nm. 31·4. 'a goldsmith's shop'. [8835 *prasāra*-]  
*pahirāvā*, nm. 37·1. '[fine] clothes'. [87835 *paridhāpayati*]  
*pahūc-*, vi. (pp.ms. *pahūcā*, 20·2). 'to arrive'. [8716 *prabhūta*-]  
*pāṃti*, nf. 19·5. 'community, those members of a community who eat together'. [7646 *paṅkti*-]  
*pā-*, (pp.ms. *pāio*, 10·0, 16·1, 37·2, *pāiā*, 14·2, 25·3, pp. *pāī*, 3·0, 25·0, 40·0. pres.1s. *pāvau*, 13·0, 13·4, pres.3s. *pāvai*, 12·1, 31·3, pres.3p. *pāvahi*, 5·3, fut.1s. *pāibo*, 6·0). 'to find, get, obtain, attain'. [8943 *prāpayati*]  
*pāga*, nm. 19·3. 'turban'. [7644 \**paggā*-]  
*pāchai*, adv. 37·3. 'afterwards'. [7990 \**paśca*-]  
*pāta*, nm. 29·3. 'leaf'. [7733 *pattra*-]  
*pātisāhī*, nf. 3·2. 'sovereignty, rule'. [Pers. *pādshāhī*]  
*pātī*, nf. 9·3. 'community'. [see *pāṃti*]  
*pāna*, nm. 10·0, *pānaṃ*, 38·1. 'drinking', + aux. *kar-*, 'to drink'. [8081 *pāna*-1]  
*pānī*, nm. 15·2. 'water'. [8082 *pānīya*-]  
*pāpa*, nm. 1·0, 7·2, 37·4. 'sin'. [Skt]  
*pāpī*, nm. 8·3, 31·4. 'sinner'. [Skt *pāpin*-]  
*pāru*, nm.sd. 5·1, 6·0, *pāra*, so. 4·3. 'the far shore, the other side of the ocean of *saṃsāra*'. [8100 *pāra*-]  
*pārasa*, nm. 6·5, 6·6, 36·0, *pārasa hi*, 32·1. 'the philosophers' stone'. [13809 *spārśa*-?]  
*pār-*, (pp.ms. *pārio*, 24·2). 'place, put down'. [8053 *pātayati*]  
*pāsa*, ppn. 35·3. 'near, close to', *āsa pāsā*, 38·3, 39·3, 'nearby, around'. [8118 *pārśve*]  
*pāsāre*, nm. 'expanse, the material world'. [8835 *prasāra*-]  
*pāvana*, adv. 1·0. 'sanctifying, uplifting', in the phrase *patita pāvana*, 'the uplifter of the fallen'. [Skt]

*piṅgulā*, nf. 35·3. 'Piṅgalā, the name of a courtesan from Videha who became a renunciate and attained salvation through her devotion'. [Skt *piṅgalā*-]  
*piṅjaru*, nm. 19·1. 'skeleton, birdcage'. [7685 *piṅjara*-<sup>2</sup>]  
*piāro*, adj. 40·0. 'beloved, dear'. [8975 *priyakāra*-]  
*piāsa*, adj. 25·3. 'thirsty'. [8200 \**pipāsaka*-]  
*pita*, nm. 30·1. 'father'. [9179 *pitṛ*-]  
*pī-*, vt. (pp.ms. *pīā*, 29·2). 'drink'. [8209 *pibatī*]  
*pīā-*, vc. (caus.pp. *pīāiā*, 11·2). 'cause to drink'. [vc.<*pī*-]  
*pīu*, adj. 37·3, 37·3. 'beloved'. [8974 *priya*, cf. *piāro*]  
*pīra*,<sup>1</sup> nf. 25·0. 'pain'. [8227 *pīḍā*-]  
*pīra*,<sup>2</sup> nm. pl. *pīrā*, 39·2. 'Pīr, a Sufi saint, preceptor'. [Pers. *pīr*]  
*puṃna*, nm. 7·2, 16·1. 'virtue, merit'. [8261 *puṅya*-]  
*pukār-*, vt. (pres.2s. *pukārahi*, 37·3). 'to call out, cry out aloud'. [8246 \**pukkār*-]  
*putarā*, nm. 12·0. 'puppet, doll'. [8269 \**putrala*-]  
*putra*, nm. 37·3. 'son'. [Skt]  
*punīta*, adj. 29·1, 29·2. 'holy, sacred'. [ < *puṃna* ]  
*purasaḷāta*, nf. 25·2. 'the bridge over hell which the soul must cross after death'. [Pers. *pu* + Ar. *širāṭ*]  
*purā*, nm. 3·1. 'town, city'. [Skt]  
*purāna*, nm.pl.6·3, 17/34·2. 'the Purāṇas, Hindu sacred texts'. [Skt *purāṇa*-]  
*puraina*, nf. 29·3. 'the lotus plant, water-lily'. [8254  
*puṭakinī*-]  
*pūṃjī*, nf. 4·1. 'capital, wealth'. [8251 *puṅja*-]  
*pūj-*, vt. (caus.pres.3s. *pūjāvai*, 31·1, pres.pass. *pūjītai*, 38·2). 'to worship, adore'. [Skt *pūjayati*]  
*pūjā*, nf. 13·0, 13·5, *pūja*, 13·3, 13·4. 'worship, ceremonial adoration', *pūjācāra*, 6·1, 'adoration and devotion'. [Skt]  
*pūta*, nm. 39·2. 'son'. [8265 *putra*-<sup>1</sup>, =*putra*]  
*pūranu*, adj. 'filled, fulfilled', in *jana kau pūranu dījai*, 21·1, 'let your servant be fulfilled', *prabha pūrana kāma*, 28·0, 'the Lord who is the fulfiller of desires'. [for Skt *pūrṇa*-]  
*pūraba*, adv. 6·6. 'formerly, previously', *pūraba likhata lilāṣa*, lit. 'formerly written on the forehead', that is, 'predestined, fated'. [8343 \**pūruva*-]  
*pūri*, adj. 22·1). 'full, filled', *pūri rākhau*, 22·1, 'be filled'. [8330 *pūra*-<sup>1</sup>]  
*pekh-*, vt. (pres.pass. *pekhītai*, 39·1, 39·1). 'see, behold'. [8994 *prekṣate*]  
*pai*,<sup>1</sup> ppn. 1·0. 'on' giving emphasis to previous word in the phrase, *jau pai*, 'if indeed'. [weak form of \**parī*]  
*pai*,<sup>2</sup> nm.pl. 14·4. 'feet'. [7747 *pada*-<sup>1</sup>]  
*paija*, nf. 22·3. 'promise'. [8563 *pratijñā*-]  
*poca*, adj. 2·1, 7·2. 'low, base'. [Pers. *pūc*]  
*pragāsu*, nm. 17·3, *pragāsa*, 6·5, 30·4. 'light, illumination'. [8437 *prakāśa*-]  
*pradesu*, nm. 37·2. 'abroad'. [for Skt *paradeśa*-]  
*prabhu*, nm. 25·3, *prabha*, 1·2, 28·0. 'lord, God'. [Skt]  
*pravesa*, adj. 35·2. 'enters'. [Skt *praveśa*-]  
*prasanga*, nm. 14·3. 'example, context'. [Skt *prasaṅga*-]

*prasāda*, nm. pl. 31·3. 'sacred food offerings'. [Skt]  
*prāna*, 8·1, 32·3, 40·0, *prānaṃ*, 30·2. 'life breath, breath'.  
 [Skt *prāna*-]  
*prānī*, nm. 19·0. 'living being, soul'. [Skt *prāṇin*-]  
*prīti*, nf. 12·3, 18·3, 22·0. 'love, rapture'. [Skt]  
*prema*, nm. 5·3, 6·8, 8·0, 10·1, 10·3, 15·1. 'love'. [Skt  
*preman*-]

### pha

*phana-khane*, nm. 26·3. 'a transitory abode'. [Pers. *fanā-khāna*]  
*phala*, nm. 16·1, 36·3, 36·3. 'fruit'. [Skt]  
*phāṅk-*, vt. (pp.ms. *phāṅkio*, 15·2). 'to cut open, split, fillet'. [9036 \**phakk*-<sup>3</sup>]  
*phāṃsā*, nm. 18·5, *phāsa*, 6·8, 7·3, 15·1. 'noose, snare'.  
 [13813 *spāsa*-]  
*phāt-*, vi. (pp. *phāṭio*, 40·2). 'to be split, be torn'. [13825  
 \**sphāṭyatel*,  
*phir-*, vi. (pres.3p. *phirahi*, 39·3, pres.ptc. *phiratu*, 12·0).  
 'to wander around'. [9078 \**phirati*]  
*phuni*, adv. 17·3, 27·1. 'again, then'. [8273 *punar*]  
*phūl-*, vi. (pres.3s. *phūlī*, 36·3). 'to flower, blossom'. [9093  
*phullati*]  
*phūlu*, nm. 13·0, 13·1, 36·3, so. *phūla*, 23·3. 'flower'. [Skt]  
*phera*, nf. *phera*, 37·3. 'evil, wrong doing'. [cf. GNG *phera*- <  
 13838 *sphēṭayati*]

### ba

*baṅkā*, adj. *baṅke*, 19·3. 'curved, braided'. [11191 *vaṅka*-<sup>1</sup>]  
*baṅdigī*, nf. 26·2. 'service, worship'. [Pers. *bandagī*]  
*baṅdha*, nm. 27·2. 'companions, kinsmen'. [Skt *bandhu*-]  
*baṅdhana*, nm.pl. 6·7. 'bonds'. [Skt *bandhana*-, cf. *badhani*]  
*baṅnārasī*, nm.sl. 39·3. 'Benares'. [Skt *vārāṇasī*-, =*bānārasī*]  
*bakarīdī*, nf. 39·2. 'Bakr'Id', the muslim festival on which it  
 is customary to sacrifice an animal'. [Ar. *baqar 'Id*]  
*baça*, nm. 12·2. 'word'. [= *baçana*]  
*baçana*, nm. 17/34·0, *baçanī*, 21·1. 'utterance, promise'. [for  
 Skt *vacana*-]  
*bacharai*, nm. 13·1. 'calf'. [11239 *vatsa*-]  
*bajara*, adj. 6·6. 'adamantine'. [Skt *vajra*-]  
*baça*, adj. 32·2, *baço*, 24·5, *baçai*, 17/34·3. 'great'. [11225  
*vaçra*-]  
*badh-*, vt. (pp. *badhu*, 24·5, 39·2). 'to bind, tie up'. [9139  
*bandhati*, = *bādht*-]  
*badhani*, nm.pl. 15·1. 'bonds, ties'. [9136 *bandha*-]  
*ban-*, vi. (abs. *bani*, 12·3). 'become, succeed', *bani āī*,  
 'succeeded'. [11260 *vanati*]  
*banajāro*, nm. 4·0, 4·2. 'Banjara, nomadic tradesman, gypsy,  
 tinker, pedlar, tradesman'. [11234 \**vaṇijyākāra*-]  
*banaji*, nm. 40·2. 'trade, business'. [11233 *vaṇijyā*-]  
*banarāi*, nf. 36·3. 'trees, forest'. [11265 *vanarājī*-]  
*bapurā*, adj. 35·2, *bapure*, 9·2. 'poor, wretched'. [9147  
 \**bappuḍa*-, = *bāpure*]

*barana*,<sup>1</sup> nm. 29·0. 'colour, caste'. [Skt *varṇa*-]  
*barana*,<sup>2</sup> nf. 36·1. 'praise, description'. [11340 *varṇana*-]  
*barābarī*, ppn. 29·3. 'equal to, like'. [Pers. *barābar*]  
*balī*, nf. 21·0, 21·0. 'sacrifice', *balī jā-*, 'to be sacrificed'. [9171 *balī*-]  
*bas-*, vi. (pres.3s. *basai*, 6·3, 19·1, pres.3p. *basahi*, 3·2, 13·2). 'live, dwell, abide'. [11435 *vasati*]  
*basi*, adv. 6·7, 7·3, 17/34·1. 'to be under the sway, or power, of someone or something'. [11433 *vaśya*-]  
*baserā*, nm. 19·0. 'temporary resting place, roost'. [11594 \**vāsakara*-]  
*bahu*, adj. 6·2, 15·2, 28·3, 31·3. 'much, great, many'. [9187 *bahu*-]  
*bahuta*, adj. 21·2, 25·3. 'many, much'. [9191 *bahutva*-]  
*bāṃdh-*, vt. (pp.mp. *bāṃdhe*, 15·1). 'bind, tie up'. [9139 *bandhati*, =*bādh-*]  
*bājī*, nf. 12·3, 19·4. 'game, show, magic show'. [Pers. *bāzī*]  
*bājīgara*, nm. 12·3. 'magician, conjuror'. [Pers. *bāzī-gar*]  
*bātī*, nf. 18·2, 23·2. 'wick'. [11359 *vārtta*-]  
*bād-*, vi. (pp.f. *bādī*, 15·4). 'to increase, grown'. [11376 *vardhatel*]  
*bādh-*, vt. (pp.ms. *bādhio*, 10·3, pp.mp. *bādhe*, 15·1). 'bind, tied up'. [9139 *bandhati*, =*bāṃdh-* *badh-*]  
*bānārasī*, nm. 38·3. 'Benares'. [Skt *vārāṇasī*-, =*baṃnārasī*]  
*bānī*,<sup>1</sup> nf.pl. 15·2. 'forms, appearances'. [11338 *varṇa*-]  
*bānī*,<sup>2</sup> nf.pl. 22·1. 'words, utterances, sayings'. [11490 *vāṇī*-]  
*bāpa*, nm. 39·2, sl. *bāpai*, 15·3. 'father'. [9209 \**bāppa*-]  
*bāpure*, adj. 9·1. 'poor, wretched'. [9147 \**bappuḍḍa*-, =*bapurā*]  
*bāra*, nf. 6·5. 'delay, time'. [11547 *vāra*-<sup>2</sup>]  
*bārunī*, nm. 38·1. 'wine, liquor'. [Skt *vāruṇī*-]  
*bāla*, nm. 19·3. 'hair'. [11572 *vāla*-]  
*bālamīka*, nm. 35·0. 'Vālmīki, the composer of the Rāmāyaṇa'. [Skt *vālmīki*-]  
*bāvāra*, adj. 16·2, *bāvalī*, 37·0. 'mad, crazy'. [11564 *vāyura*-]  
*bāsā*, nm. 9·1, 13·3. 'scent, fragrance'. [11592 *vāsa*-<sup>3</sup>]  
*bāhara*, adj. 6·4. 'outside'. [9226 \**bāhira*-]  
*biāp-*, vi. (pp.ms. *biāpio*, 15·3). 'pervade, fill'. [11835 \**viyāpnotil*]  
*biāsa*, nm. 17/34·2, 39·1. 'Vyāsa, the legendary composer of the Vedas and other sacred Hindu works'. [Skt *vyāsa*-]  
*biuhāra*, nm. 6·4. 'behaviour'. [12174 *vyavahāra*-]  
*bikā-*, vi. (pp. *bikānau*, 24·0). 'to be sold'. [11639 *vikrāpayati*]  
*bikāra*, nm. 6·4, 6·7. 'corruption, distortion'. [Skt *vikāra*-]  
*bikhāta*, adj. 38·0. 'renowned, famous'. [Skt *vikhyāta*-]  
*bikhiā*, nf. 5·1. 'sensuality'. [Skt *viśaya*-]  
*bikhu*, nm. 4·2, 13·2, 29·2. 'poison'. [Skt *viṣa*-]  
*bigār-*, vt. (pp.f. *bigāri*, 31·3, pp.ms. *bigārio*, 13·1, 24·2). 'spoil, pollute by touching'. [11637 \**vighāṭayati*]  
*bigū-*, vi. (pp. *bigūcā*, 20·2). 'misled, destroyed'. [11671 \**vigrucyatel*]  
*bicār-*, vt. (abs. *bicāri*, 17·2). 'consider, reflect, ponder, think'. [Skt *vicārayati*, =*bīcār-*]

*bicāra*, nm. 6·7. 'idea, thought, notion, conception, insight'.  
 [Skt *vicāra-*, =*bīcāru*]  
*bicārā*, adj. 19·1. 'wretched, helpless'. [Pers. *be-cāra*]  
*bichur-*, vi. (pres.ptc. *bichurata*, 14·2, pp.mp. *bichure*,  
 21·2). 'to be separated'. [11651 \**vikṣuṣṭi*]  
*biṭār-*, vt. (pp.ms. *biṭārio*, 13·1). 'to spoil, pollute by  
 touching'. [11712 \**viṭāla-*,  
*bidesu*, nm. 5·1. 'abroad, foreign country'. [Skt *videśa-*]  
*bidhi*, nf. 6·2, 6·4, 17/34·2. 'way, manner'. [Skt *vidhi-*]  
*binas-*, vi. (abs. *binasi*, 12·2). 'be destroyed, perish'.  
 [11770 *vinaśayati*]  
*bināsā*, nm. 36·1, *bināsa*, 7·1, 'destruction'. [11777 *vināśa-*]  
*binu*, ppn.prepn. 16·1, 19·4, 20·2, 22·2, 23·0, 24·6, 30·1,  
 33·0, 36·1, 36·2, *binā*, 22·2. 'without'. [11772 *vinā-*]  
*bipati*, nf. 2·2, 10·2. 'misfortune, disaster'. [Skt *vipatti-*]  
*bipra*, nm. 38·3, 'brahman'. [Skt *vipra-*]  
*bibeka*, nm. 7·0, 16·2. 'discernment'. [Skt *viveka-*]  
*bimala*, adj. 29·0. 'pure, undefiled'. [Skt *vimala-*]  
*bimoh-*, vt. (pp. *bimohiā*, 5·1). 'fascinate, enchant,  
 bewilder'. [Skt *vimohayati*]  
*birāṃnā*, adj. 31·3. 'pertaining to others'. [Pers. *begāna* ??]  
*birathā*, adv. 16·1, 31·1. 'in vain'. [Skt *vr̥thā-*]  
*bilāmbā*, nm. 2·3. 'delay'. [11890 *vilamba-*]  
*bilā-*, vi. (abs. *bilāi*, 6·0, 36·3). 'disappear, be destroyed'.  
 [Skt *vilāyati*]  
*bividha*, adj. 6·4. 'various, diverse'. [Skt *vividha-*]  
*bisathar-*, vt. (pp.ms. *bisathario*, 39·0). 'spread out,  
 expanded, manifested'. [for Skt *vistārayati*]  
*bisar-*, vi. (pp.ms. *bisario*, 15·2). 'to be forgotten'. [12021  
*vismarati*]  
*bisār-*, vt. (pres.2s.imp. *bisārahu*, 2·0). 'forget'. [12023  
*vismārayati*]  
*bisekha*, adj. 35·0. 'particular, special'. [Skt *viśeṣa-*]  
*bīcār-*, (abs. *bīcāri*, 34·2, pp.ms. *bīcāriā*, 31·4, *bīcārio*,  
 16·0, pres.pass. *bīcārīai*, 6·3, 'consider, reflect, ponder,  
 think'. [Skt *vicārayati*, =*bīcār-*]  
*bīcāru*, nm. 1·3, 37·2. 'idea, thought, notion', *karata*  
*bīcāraṃ*, 38·2, 'is considered'. [Skt *vicāra-*, =*bīcāra*]  
*bīsar-*, vi. (abs. *bīsari*, 16·0). 'to be forgotten'. [= *bisar-*]  
*budhi*, nf. 16·2, 32·2. 'intelligence, understanding,  
 intellect'. [Skt *buddhi-*]  
*būṃda*, nf. 19·1. 'drop', a synonym for *semen*. [9240 \**bundu-*]  
*būjha*, nf. 5·1. 'awareness, consciousness'. [9279 *budhyate*]  
*begama*, adj. 3·1, 'sorrowless'. [Pers. *be-gham*]  
*begi*, adv. 2·3. 'quickly'. [Skt *vega-*]  
*beda*, nm. 6·3, 17/34·2. 'the Vedas'. [Skt *veda-*]  
*benatī*, nf. 4·1, 22·3. 'entreaty, plea'. [11706 *vijñapti-*]  
*berh-*, vt. (pp.mp. *berhe*, 13·2). 'to wrap around, coil  
 around'. [12132 *veṣṭayati*]  
*bairāga*, nm. 36·4, *bairāgī*, 30·2. 'renunciation, ascetic  
 practice'. [12144 *vairāgya-*]  
*bailu*, nm. 4·1. 'ox'. [9175 \**balilla-*]  
*bol-*, vi. (pres.3s. *bolai*, 12·0). 'speak, talk'. [9321 \**bol-*]  
*baure*, adj. 32·3. 'mad, crazy'. [= *bāvara*]



*byāpāru*, nm. 4·2. 'trade, business'. [Skt *vyāpāra*-]  
*brahmana*, mn. 29·1. 'brahman'. [Skt *brahman*-]

### *bha*

*bhagata*, nm. 7·4, 15·3, 29·3. 'devotee'. [for Skt *bhakta*-]  
*bhagati*, nf. 5·3, 6·7, 6·8, 8·3, 15·4, 16·1, 18·5, 22·2, 25·2, 35·0, 35·1, 38·2, 40·0. 'devotion, love, mutual love'. [for Skt *bhakti*-]  
*bhagautu*, nm. 38·2, *bhagavaṃta*, 29·1. 'Bhagavat, the Lord'. [for Skt *bhagavat*-]  
*bhajana*, nm. 18·5, 29·1. 'bhajan, a song of praise'. [Skt]  
*bhan-*, vt. (imp.2s. *bhani*, 29·3, pres.3s. *bhanai*, 8·4). 'speak, utter, say'. [9383 *bhanati*]  
*bhar-*, vt. (pp.ms. *bharo*, 5·1). 'fill'. [9379 *bharati*]  
*bharapūri*, adj. 39·0. 'filled, omnipresent (of God)'. [<*bhar-* + *pūri*]  
*bhavakhaṇḍana*, nm. 28·0. 'destroyer of fear'. [for Skt \**bhayakhaṇḍana*-]  
*bhavana*, nm.pl. 5·0, 23·2. 'abode', in 10·0, possibly scribal error for \**bhavara*, 'bee'. [Skt]  
*bhavari*, nm. 13·1. 'bee'. [9651 *bhramara*-2]  
*bhasama*, nm. 19·3. 'ashes'. [Skt *bhasman*-]  
*bhāi*, nm. 3·0, 12·3, 27·2. 'brother'. [9660 *bhrātr*-]  
*bhāu*, nm. 22·2, 32·1. 'emotion, love, sentiment'. [9475 *bhāva*-]  
*bhākh-*,<sup>1</sup> vt. (pres.1s. *bhākhau*, 22·1). 'consume, drink'. [< 9342 *bhakṣyati*]  
*bhākh-*,<sup>2</sup> vt. (pres.2s. *bhākhai*, S1). 'speak, say'. [Skt *bhāsatel*]  
*bhāg-*, vi. (pp.fs. *bhāgī*, 17/34·3, 27·3). 'flee'. [<9361 *bhagna*-]  
*bhāgavatu*, nm. 39·1. 'God'. [Skt *bhāgavat*-]  
*bhāgi*, nm. 17/34·3. 'fortune, fate'. [9431 *bhāgya*-]  
*bhādau*, nm. 37·0. 'the 5th month of the Hindu calendar which falls during August-September'. [9446 *bhādra*-]  
*bhāru*, nm. 28·2. 'burden', *bhāra aṭhāraha*, 23·3. 'the eighteen units of weight (*bhāra*), the combined weight made up by a leaf of every type of plant'. [9459 *bhāra*-]  
*bhāv-*, vi. (inf. *bhāvana*, 15·3, pres.3s. *bhāvai*, 3·3, 35·1). 'be pleased, be pleasing to'. [9445 *bhāpayate*]  
*bhāva*, nm. 22·2. = *bhāu*.  
*bhikhārī*, nm. 14·2. 'beggar'. [9486 *bhikṣacārin*-]  
*bhī*, emph.ecl. 26·1, 27·2. 'also, too'. [485 *api*]  
*bhītari*, adv. 6·4, 26·2. 'within'. [9504 \**bhiyantara*-]  
*bhīti*, nf. 19·1. 'wall'. [9494 *bhitti*-]  
*bhuiṅgā*, nm. 13·2, *bhuiṅga*, 14·3. 'snake, serpent'. [Skt *bhujāṅga*-]  
*bhūtu*, nm. 27·3. 'ghost'. [Skt *bhūta*-]  
*bhūmidāna*, nm. 31·3. 'a donation of landed property'. [Skt]  
*bhūl-*, vi. (abs. *bhūli*, 14·3, 32·3). 'be deceived, deluded, lost'. [9538 \**bhull*-]  
*bheṭ-*, vi. (pres.pass. *bheṭīai*, 6·6). 'to be given, granted'. [9490 \**bheṭṭ*-]

*bhedu*, nm. 37·2. 'secret'. [Skt *bheda*-]  
*bhai*, nm. 17/34·3. 'fear', *bhaiharana*, 7·4, 'dispeller of fear'. [9390 *bhaya*-]  
*bhoga*, nm. 23·4. 'food given as an offering'. [9627 *bhogya*-]  
*bhogav-*, vt. (pres.3s. *bhogavai*, 14·4). 'to consume, eat, enjoy, experience'. [ < *bhogal* ]  
*bhojanu*, nm. 15·2. 'food'. [Skt *bhojana*-]  
*bhramu*, nm. 5·2, 7·4, 14·0, so. *bhrama*, 6·7, 6·8. 'delusion, error'. [Skt *bhrama*-]  
*bhrīṅga*, nm. 7·1. 'the black bee'. [Skt *bhrīṅga*-]

**मा**

*maṅg-*, vt. (va. *maṅganahāru*, 37·3). 'to ask, demand'. [10074 *mārgati*, =*māg*-]  
*maṅḍapi*, nf. 31·3. 'pavilion, temple'. [Skt *maṅḍapī*-]  
*maṅḍara*, nm. 19·4, 27·1. 'house, home'. [9852 *maṅḍira*-]  
*makhṭūla*, nm. 9·2. 'yellow and white shot silk'. [trad. < Ar. *maftūl*]  
*makhīrā*, nm. 9·2. 'honey bee'. [9990 \**mākṣikakara*-]  
*magana*, adj. 10·2, 29·2. 'immersed in'. [Skt *magna*-]  
*majanu*, nm. 23·0. 'ritual bathing'. [Skt *majjana*-]  
*majīṭha*, nm. 4·4. 'Indian madder, *Rubia cordifolia*, which yields a highly permanent red dye'. [9718 *mañjiṣṭhā*-]  
*matasara*, nm. 32·0. 'envy, jealousy'. [Skt *matsara*-]  
*matī*, nf. 5·2, 6·7, 16·3, 34·3. 'mind, intelligence, teachings'. [Skt]  
*math-*, vt. (pres.3p. *mathai*, 36·4). 'churn'. [9771 *mathnāti*]  
*mada*, nm. 32·0. 'intoxication, passion'. [Skt]  
*madhukaru*, nm. 22·1. 'honey bee'. [Skt *madhukara*-]  
*madhupa*, nm. 9·2. 'honey bee'. [Skt]  
*manu*, nm.sd. 5·1, 10·0, 13·4, 21·1, 22·1, 24·0, 24·2, 25·1, so. *mana*, 6·6, 6·6, 6·7, 12·2, 29·1, 36·2, 36·2. 'mind, intelligence, the sixth sense'. [9822 *manas*-]  
*maramu*, nm. 14·3. 'secret, mystery'. [Skt *marman*-]  
*mar-*, vi. (inf. *marana*, 17/34·3, ger. *maranā*, 26·1, pres.ptc. *marata*, 30·0). 'die'. [9871 *maratel*]  
*malina*, adj. 5·2, *malīna*, 7·0. 'dirty, defiled'. [Skt]  
*malecha*, nm. 29·1. 'foreigner, non-Aryan'. [Skt *mleccha*-]  
*masataka*, nm.sl. *masataki*, 30·2. 'forehead'. [Skt *mastaka*-]  
*masahūra*, adj. 3·2. 'famous, renowned'. [Ar. *mashhūr*]  
*mahaṅgā*, adj. f. *mahaṅgī*, 22·0. 'expensive, costly'. [9954 *mahārgha*-]  
*maharama-mahala*, nm. 3·3. 'private apartments, mansions, harems'. [Ar. *mahram-mahall*]  
*mahā*, pref. 34·1. 'great', *asaṭa mahāsidhi*, 'the eight great perfections'. [Skt]  
*mahī*, ppn. 7·1, 10·2, 39·1, 39·1. 'in, within'. [9804 *madhya*-]  
*māī*, nf. sv. 13·0. 'mother'. [10016 *mātr-*, =*mātā*]  
*māiā*, nf. 10·2, 12·1, 16·3, 24·0, 32·0. 'maya, illusion, the phenomenal illusory world, delusion'. [10060 *māyā*-]  
*māṅhī*, ppn. 14·1, 17/34·2. 'in'. [= *mahī*]  
*māg-*, vt. (pres.1s. *māgau*, 8·3). 'to ask, demand'. [10074 *mārgati*, =*māg*-]

*mājhai*, pr. 8·0. 'to me'. [<9691 *ma-*]  
*māṭī*, nf. 12·0, 27·0. 'clay'. [10286 *mṛttikā-*]  
*mātā*, nf. 30·1. 'mother'. [10016 *mātr-*, =*māī*]  
*māthā*, nm.sl. *māthai*, 33·0. 'head, forehead'. [9926 *mastka-*]  
*mādhau*, nm. 9·0, 9·2, 21·2, *mādho*, 7·0, *mādhavā*, 5·2, *mādhava*, 14·0, 15·0, 18·0. 'Mādhava, "the sweet one", an epithet of Kṛṣṇa'. [Skt *mādhava-*]  
*mānukhā*, nm. 7·2. 'human'. [Skt *mānuṣa-*]  
*mān-*, vt. (pres.3s. *mānai*, 21·1, 25·1, pres.3p.?? *mānīahi*, 39·2, pres.pass. *mānīai*, 14·0, 38·2). 'believe, accept as true, revere', as ppn. *māno*, 6·5. 'like, as if'. (cf.H.*mānoṃ*). [9857 *mānyate*],  
*māmūra*, nm. 3·2. 'dwelling, town'. [Ar. *ma'mūra*]  
*mār-*, vt. (pp.ms. *mārio*, 24·5). 'beat, strike'. [10066 *mārayati*!]  
*māragu*, nm. 8·2. 'road, pathway'. [Skt *mārga-*]  
*mālā*, nf. 23·3. 'rosary, garland'. [Skt]  
*mālu*, nm. 3·1. 'property, possessions, goods'. [Ar. *māl*]  
*māsa*, nm. 19·1. 'flesh'. [9982 *māṃsa-*]  
*māhi*, ppn. 23·2. 'in, within'. [= *maṃhi*]  
*miṭ-*, vi. (pres.2s. *miṭahi*, 37·4). 'to be remove, erased'. [<10299 *mṛṣṭa-*]  
*mil-*, vi. (abs. *mili*, 9·2, 32·0, abs.?? *mile*, 6·6, 6·7, pres.ptc. *milata*, 38·1, 40·0, imp.2s. *milahu*, 2·3). 'meet, merge, come together'. [10133 *milati*]  
*mītu*, nm. 3·3. 'friend'. [10124 *mitra-*]  
*mīnu*, nm. 15·2, so. *mīna*, 7·1, sl. *mīni*, 13·1. 'fish'. [Skt *mīna-*]  
*mukaṃdu*, nm. 30·1, 30·1, 30·2, 30·3, so. *mukaṃda*, 30·1, 30·1, 30·1, 30·2, 30·2, 30·2, 30·2, 30·3, 30·4, sv. *mukaṃde*, 30·0, 30·0. 'Mukunda, an epithet of Viṣṇu'. [Skt *mukunda-*]  
*mukati*, nf. 30·1. 'liberation'. [Skt *mukti-*]  
*muni*, nm. 36·2. 'sage'. [Skt]  
*murāri*, nm. 4·1, sv. *murāre*, 23·0. 'Murārī, the enemy of (the demon) Mura, an epithet of Viṣṇu'. [Skt]  
*meṭ-*, vt. (pp.f. *meṭī*, 30·3). 'remove, destroy'. [<*miṭ-*]  
*merā*, poss.pr. ms. 2·1, 4·0, 5·1, 19·0, 26·2, 33·0, 33·1, *mero*, 24·2, mp. *mere*, 3·0, 4·4, f. *merī*, 2·1, 2·2, 4·1, 19·5, 22·0, 22·3, 25·3, 38·0, 38·3. 'my, mine'. [poss. of *maiṃ*]  
*maiṃ*, pr. 4·2, 5·2, 14·1, 26·2, 28·0. 'me, to me'. [9691 *ma-*, related forms include, *merā*, *mo*, *mohī*, *morā*]  
*mai*, pr. 2·0, 22·0. =*maiṃ*  
*maidadhi*, nm. 14·1. 'ocean, sea'. [Skt *mahodadhi-*]  
*mailāgara*, nm. 13·2. 'the Malayagiri hills, sandal wood from the Malayagiri hills'. [Skt *malayagiri-*]  
*maile*, adj. 40·1. 'dirty'. [9904 \**malin-*]  
*mo*, pr. 1·3, 6·0. 'to me'. [see *maiṃ*]  
*morā*, poss.pr. ms. 18·1, *mora*, 21·1, mp. *more*, f.32·3, *morī*, 13·5. 'my, mine'. [poss. of *mol*]  
*mol-*, vt. (abs. *molī*, 22·0). 'buy, purchase'. [10373 *maulya-*]  
*mohī*, pr. 1·1, 2·0, 3·0, 4·3, 20·3, 32·3. 'me, to me'. [see *maiṃ*]  
*mohu*, nm.12·3, so. *moha*, 15·1, 15·3. 'delusion, folly, enchantment'. [Skt *moha-*]

*mṛiga*, nm. 7.1. 'deer'. [Skt *mṛga*-]

## ra

- raṅku*, nm. 29.0. 'pauper, beggar'. [Skt *raṅka*-]  
*raṅgu*, nm. 4.4, 4.4, sl. *raṅgi*, 11.3. 'colour'. [Skt *raṅga*-]  
*rakata*, nf. 19.1. 'blood', *rakata būmda*, 'menstrual blood and semen'. [Skt *rakta*-]  
*raghunātha*, nm. 24.6. 'Master of the Raghu clan', an epithet of Rāmacandra. [Skt]  
*racanā*, nf. 17/34.0. 'creation'. [Skt]  
*rajanī*, nf. 6.5. 'night'. [Skt]  
*ramaiā*, nm. 21.0, *ramīe*, 4.1, 4.4. diminutive of 'Rām', an affectionate form of address for Rām. [ < *rām* ]  
*raI-*, vi. (abs. *rāli*, 27.0). 'to mix with, be mingled, merge'. [10640 \**raI-*]  
*rālī*, nf. pl. *rālīā*, 25.1. 'delights, sports, pleasures, joys'. [??, cf. H. & P. *raṅg-rālīām*]  
*rav-*, vi. (pres.3s. *ravai*, 36.0). 'to dwell in, abide in', vt. 'delight in; to utter, repeat'. [10628 *ramate* x 10644 *ravati*?]  
*ravi*, nm. 6.5 'the sun'. [Skt]  
*ravidāsu*, nm. 8.4, 17/34.3, 20.3, 22.3, 23.4, 33.2, 38.3, sv. *ravidāsa*, 1.3, 3.3, 4.4, 5.3, 6.8, 7.4, 9.3, 10.3, 11.3, 12.3, 13.5, 14.4, 15.4, 16.3, 19.5, 2.3, 21.2, 24.6, 25.3, 26.3, 27.4, 28.3, 29.3, 30.4, 31.4, 32.3, 35.3, 36.4, 37.4, 39.3, 40.3, S1, *ravidāsā*, 18.5. 'Ravidās'. [Skt 'servant of the Sun']  
*rasanā*, nf. 17/34.0. *rasana*, 22.1. 'tongue'. [Skt]  
*rasu*, nm.sd. 8.0, 16.0, 29.2, *rasa*, so.pd. 12.2, 16.0, 16.0, 29.2, 29.2, sl. *rasi*, 6.7. 'essence, joy'. [Skt]  
*rasoī*, nf. 27.1. 'kitchen'. [10656 *rasavatī*-]  
*rah-*, vi. (pres.ptc. *rahata*, 17/34.3, ger. *rahanu*, 26.1, 27.1, pres.3s. *rahai*, 29.3, 36.2, pres.pass *rahīai*, 9.2). 'to live, abide, dwell, remain, stay, endure', also as aux. to give the sense of continuity of action. [10666 \**rahatī*]  
*rāṃdh-*, vt. (abs. *rāṃdhi*, 15.2). 'cook'. [10616 *randhayatī*]  
*rāṃbī*, nf. 20.1. 'leather cutting tool, cobbler's knife'. [10629 \**rampa-*, cf. P. *rambā*, H. *rāṃpī*]  
*rākḥ-*, vt. (pres.1s. *rākḥau*, 22.1, 22.3, pres.2s. *rākḥahu*, 19.2, pres.3s. *rākḥai*, 25.1, imp.2s. *rākḥu*, 4.1). 'keep, fix, place, preserve, protect, safeguard'. [10547 *rakṣatī*]  
*rāja*, nm. 9.3, 14.2, 14.3, 15.3, 16.0, 19.5, 22.3, 29.3, so. *rāje*, 16.1. 'king'. [Skt *rājan*-]  
*rātā*, adj. 11.3. 'dyed, steeped'. [10539 *rakta*-]  
*rātī*, nf. 2.1. 'night'. [10702 *rātrī*-]  
*rāmacanda*, nm. 19.5. 'Rāmacandra', the name of an *avatāra* of Viṣṇu, God'. [Skt *rāmacandra*-]  
*rāmīā*, nm. 10.0. 'Rām'. [= *ramaiā*]  
*rāmu*, nm. 36.0, 36.4, so. *rāma*, 2.0, 4.0, 4.2, 4.2, 9.3, 11.3, 16.0, 17/34.2, 19.4, 20.3, 22.1, 22.3, 27.4, 28.0, 35.0, 38.0. 'Rām, an epithet of Viṣṇu, God'. [Skt]  
*rāsī*, nf. 24.3. 'heap, store, mass'. [10720 *rāsī*-]  
*rijaku*, nm. 26.2. 'sustenance'. [Ar. *rizq*]  
*ridai*, nm. 36.4, 38.0, *ridhai*, 17.3. 'heart'. [for Skt *hṛdya*-]  
*rūkha*, nm. 9.1. 'tree'. [10757 \**rukṣa*-]

re, intj. 4·0, 6·0, 23·3, 33·2, 35·0, 38·1, 38·1, 38·2, 39·0.  
 'O! Hey!'. [10808 rel]  
 ro-, vi. (inf. rovanu, 12·1). 'weep, cry'. [10840 rodatil]  
 rop-, vt. (pres.1s. ropau, 20·1). 'sew, fix'. [vt.< 10783  
 \*rupyati<sup>2</sup>]

### La

*lakh-*, vt. (abs. *lakhī*, 5·2). 'see, percieve', in the phrase  
*lakhī na jāi*, 'cannot be perceived'. [10883 *lakṣatil*  
*lakhā-*, vt. (imp.2s. *lakhāvahu*, 8·3). 'show'. [vc.< *lakh-*]  
*lag-*, vi. (abs. *lagi*, 21·2, pres.ptc. *lagatu*, 12·1). 'be felt,  
 begin', *āsa lagi jīvau*, 21·2, 'I live in hope', *rovanu lagatu  
 hai*, 12·1, 'begins to weep'. [10895 *lagyati*, =*lāg-*]  
*lagā-*, vt. (pres.1s. *lagāī*, 23·2). 'to apply, to light', in  
 the phrase *joti lagāī*, 'the flame that I light'. [vc.< *lag-*]  
*lagu*, ppn, *jahā lagu*, 7·3, 'wherever', as pr. *kahā lagu*, 40·1,  
 'how long?'. [10893 *lagna-*, cf. *lau*]  
*lav-*, vi. (pres.3s. *lavai*, 37·1). 'sing, caw'. [10935 *lapatil*  
*lahara*, nf. 14·1, 'wave'. [10999 *laharī-*]  
*lā-*, vt. (pres.3s. *lāvai*, 35·2). 'to apply, fix the  
 attention'. [11004 *lāgayatil*  
*lāg-*, vi. (pp.ms. *lāgā*, 36·3, pp.mp. *lāge*, 7·3, 27·2, pp.f.  
*lāgī*, 4·3, 17/34·3, 27·3, pres.3s. *lāgai*, 33·1). 'be attached  
 to, touch; begin to', *phalu lāgā*, 36·3, 'when the fruit  
 forms'. [= *lag-*]  
*lād-*, vt. (pp.ms. *lādiyā*, 4·2, pp.f. *lādī*, 4·2). 'load, load  
 up with', also prob. pp. in phrase *merā tāmḍā lādīā jāi re*,  
 4·0, 'My caravan is loaded up and ready to go'. [10966  
*lardayatil*  
*lāla*, nm. 33·0. 'beloved'. [10030 *lālya-*]  
*lāh-*, vt. (pp. *lādhī*, 30·2). 'obtain'. [10948 *labhatel*  
*likh-*, vt. (abs. *likhi*, 4·3, pres.ptc. *likhata*, 6·6,  
 pres.pass. *likhīai*, 38·2). 'write'. [\**likhyati*, cf. GNG]  
*lilāṭa*, nm. 6·6. 'forehead'. [for Skt *lalāṭa-*]  
*liva*, nm. 17/34·3. 'concentration, fixed attention in  
 meditation'. [10962 *laya-*]  
*lubhatu*, nm. 35·3, 'the hunter', evidently a reference to the  
 hunter who committed the sin of shooting Kṛṣṇa but even so was  
 saved. [<Skt *lubdha-*]  
*lubbā-*, vt. (pp. *lubbānā*, 12·2). 'to desire, be infatuated  
 with'. [vc.< 11086 *lubhyati*]  
*lūṭ-*, vt. (pp.ms. *lūṭīā*, 27·4, pp.mp. *lūṭai*, 32·0). 'loot,  
 plunder, rob', [11078 \**luṭṭatil*  
*le-*, vt. (abs. *le*, 23·1, 23·1, 23·2, pp. mp. *līne*, 30·4, pp.f.  
*laī*, 22·0, pres.3p. *lehu*, 4·3, *lehi*, 37·4. pres.pass.3s.  
*lījai*, 24·6). 'take, get', *lai*, 13·0, (for *le āi*) 'bring',  
 also as aux. *likhi lehu*, 4·3, 'they may write', *moli mahagī  
 laī*, 22·0, 'taken/bought at a high price', *jau lehi oṭa*, 37·4,  
 'they who take refuge'. [10948 *labhatel*  
*lekh-*, vt. (pres.pass. *lekhīai*, 39·1, 39·1). 'write, record,  
 recount'. [ < *lekhā*]  
*lekhā*, nm. 37·3, *lekho*, 40·3. 'accounts'. [11108 *lekhya-*]  
*lekhai*, ppn. 16·1, 21·2. 'for the sake of '. [sl. of *lekhā*]  
*loi*, nm. 6·2, *loi*, 29·2, 'people'. [11119 *loka-*]

*loka*, 35·2, 36·2, 39·2, 'world, people of the world'. [Skt]  
*loga*, 20·2, 35·2, 'people'. [Skt *loka-* (Pkt -g-)]  
*lohā*, nm. 32·1. 'iron'. [Skt *loha-*]  
*lau*, ppn. 40·1. 'until', as pr. *kahā lau*, 'how long?'. [10893  
*lagna-*, cf. *lagu*]

### va

*vatana*, nm. 3·0. 'homeland, abode'. [Ar. *watan*]  
*varata*, nm.pl. *varatapi*, 23·4. 'religious practices,  
observances'. [Skt *vrata-*]  
*vipra*, nm. 39·3. 'brahman'. [Skt, =*bipra*]  
*vaisa*, nm. 29·1. 'Vaiśya, the merchant caste'. [Skt *vaiśya-*]  
*vaisano*, nm. 29·0. 'Vaiṣṇavite, a true devotee, worshipper of  
Viṣṇu'. [Skt *vaiṣṇava-*]  
*vaisī*, adv. 39·2. 'in the same way'. [ < *aisā*]

### sa

*saṅkā*, nf. 6·3. 'doubt, fear'. [Skt *śaṅka-*]  
*saṅkaṣa*, nm. 11·2. 'disaster, misfortune'. [Skt *saṅkata-*]  
*saṅgati*, nf. 2·1, 7·2, 8·0, 8·1, 22·2, 40·0. 'company,  
association'. [Skt *saṅgati-*]  
*saṅgu*, nm. 26·1, *saṅgā*, 13·2, sl. *saṅgi*, 9·1, 18·3, 25·2.  
'company'. [Skt *saṅga-*]  
*saṅjugatu*, adj. 35·1. 'endowed with'. [for Skt *saṅyukta-*]  
*saṅtu*, nm. 8·1, so. *saṅta* 8·0, 8·0, 8·0, 8·1, 8·2, 8·2, 8·2,  
8·4, 33·2, 38·1. 'Sant, devotee'. [Skt *sata-*]  
*saṅtāpā*, nm. 15·3. 'suffering, fever'. [Skt *saṅtāpa-*]  
*saṅniāsī*, nm. 32·2. 'renunciate, ascetic'. [Skt *saṅnyāsin-*]  
*saṅpati*, nf. 10·2. 'wealth, fortune'. [Skt *saṅpatti-*]  
*saṅbhava*, nm. 7·2. 'existence'. [Skt *saṅbhava-*]  
*saṅsa*, nm. 6·3, sl. *saṅsai*, 32·0. 'doubt'. [13030 *saṅśaya-*]  
*saṅsāru*, nm. 4·4, 28·2, 30·3, so. *saṅsāra*, 6·5, 30·1, 31·4,  
sl. *saṅsāri*, 4·2, *saṅsārai*, 23·4. 'the phenomenal world, the  
cycle of transmigration'. [Skt *saṅsāra-*]  
*saiāna*, nm. 36·4. 'the wise'. [13088 *sajānin-*]  
*sagala*, adj. 5·0, 23·0, 23·3, 23·4, 28·0, *sagalāre*, 23·2,  
*sagalī*, 31·2. 'all, every'. [Skt *sakala* (Pkt -g-)]  
*sacu*, adj. 26·0. 'true'. [13112 *satya-*]  
*saṣa*, nm. sl. *saṣai*, 22·0. 'in exchange for'. [13101 \**saṣa-*]  
*saṇi*, ppn. 8·3. 'together with'. [13173 *samena-*? cf. P. *saṇel*]  
*satajugi*, nm. 6·1. 'the Satyayuga, the first age of the  
world'. [Skt *satyayuga-*]  
*satasaṅgati*, nf. 9·0, 9·2. 'right company, the companionship  
of Sants'. [Skt *satasāṅgati-*]  
*sati*, adj. 6·7. 'true, real', as adv. Sl, 'truly', *satigura*,  
8·1. 'True Preceptor, God'. *satināmu*, 23·4. 'the True Name (of  
God)'. [Skt *satya-*]  
*saṭu*, nm. 6·1. 'truth, one of the three guṇas, the quality of  
truth'. [13111 *sattva-*]  
*satru*, nm. 35·2. 'enemy'. [Skt *śatru-*]  
*sadā*, adv. 3·0, 3·2, 3·2, 30·0, 36·4, *sada*, 6·3. 'forever,  
always, constantly, perpetually'. [Skt]  
*sadhanā*, nm. 33·2. 'Sadhanā, a renowned devotee'. This name is  
also found elsewhere as *Sadanā*. [Skt *sadhana-*]

*sanaka*, nm. 39·1. 'Sanaka, an ancient sage'. [Skt]  
*sapatadīpa*, nm. 39·1. 'the seven islands', the seven island continents envisaged in Purāṇic geography'. [Skt *saptadvīpa*-]  
*sapīṭala*, adj. 9·2. 'yellow'. [*sa-* + *-pīṭalā* < 8233 *pīṭala*-]  
*saba*, adj. 4·3. 'all, every'. [13276 *sarva*-]  
*sabala*, adj. 16·2. 'strong'. [Skt]  
*sabhu*, adj. 15·3, 32·1, 36·2, so. *sabha*, 6·2, 6·2, 6·5, 14·4, 17/34·0, 26·2, 28·1, 28·1, 29·2, 31·1, 35·2, 37·4, 39·3. 'all, every'. as pr. 'everyone, everything', as adv. *sabhai*, 27·4, 32·3, 33·2. 'everywhere'. [13276 *sarva*-]  
*samajh-*, vi. (pres.2s. *samajhasi*, 32·3). 'understand, realise'. [12959 *saṁbudhyate*]  
*samajha*, nf. 16·3. 'understanding'. [ < *samajh-*]  
*samajhā*, vt. (abs. *samajhāi*, 5·2, 6·0, pres.3s. *samajhāvai*, 1·3). 'cause to understand, explain'. [vc.<*samajh-*]  
*samatuli*, ppn. 39·0. 'equal to'. [Skt *samatulya*-]  
*samadala*, nm. 1·3, 'equal in all parts', the concept that all things are constituted from the same essence. [Skt \**samadala*-]  
*samasari*, ppn. 16·1. 'equal to'. [Skt *sama-* + *sari*]  
*samā-*, vt. (abs. *samāi*, 36·2, pp.ms. *samānā*, 12·2, pp.f. *samāni*, 35·1). 'absorb, enter into, pervade'. [12975 *saṁmātil*]  
*samādhi*, nf. 17/34·3. 'a deep meditative state, total absorption'. [Skt]  
*samīpa*, adj. 29·3. 'near'. [Skt]  
*sameti*, ppn. 31·2. 'together with'. [Skt *sameta*-]  
*samhār-*, vt. (imp.2s. *samhāri*, 26·2). 'recall, contemplate, meditate upon'. [13059 *saṁsmārayatil*]  
*sar-*, vi. (pp. *sarī*, 39·2, pres.3s. *sarai*, 33·2). 'succeed'. [13250 *saratil*]  
*saraba*, pr. sl. *sarabai*, 14·4. 'in all things, everywhere'. [13276 *sarva*-]  
*sarāh-*, vt. (pres.3p. *sarāhai*, 35·2). 'praise, glorify'. [12734 *ślāghate*]  
*saraṇā*, nf. sl. *saraṇāi*, 38·3, *sarani*, 9·0, 24·6, 25·3. 'refuge, shelter'. [12326 *śarapa*-2]  
*saraṇāgatā*, nm. 28·2. 'a refugee'. [Skt *śaraṇāgata*-]  
*saraṇāgati*, nm. 19·5, 28·0. 'come for refuge'. [Skt]  
*sarapara*, adv. 31·0. 'certainly, surely'. [ < *para*?]  
*sari*, ppn. 17/34·2, 21·1, 21·1, 'equal to'. [12118 *sadrk-*]  
*sarīru*, sd. 1·3, so. *sarīra*, 2·2. 'body'. [12335 *śarīra*-]  
*salala*, nm. 38·1. 'water, sea'. [13288 *salīla*-]  
*savār-*, vt. (pp.ms. *savārā*, 26·3). 'set right, regulate'. [13021 *saṁvārayatil*]  
*saverā*, adv. 26·2, 27·2. 'early, quickly'. [13291 \**savela*-]  
*sah-*, vt. (pres.3s. *sahai*, 37·3, pres.pass. *sahīai*, 15·4). 'to suffer, bear'. [13304 *sahate*]  
*saha*, nm. 25·1. 'lord, master, husband'. [Pers. *shah*]  
*sahaja*, nm. 4·2, 17/34·3, sl. *sahaje*, 14·4. 'born-together, co-emergence, spontaneous, natural, the supreme state, the ultimate reality'. [Skt]  
*sahara*, nm. 3·1. 'city, town'. [Pers. *shahr*]  
*saharī*, nm. 3·3. 'citizen'. [Pers. *shahrī*]  
*sahasa-bhaga-gāmī*, nm. 24·4. 'thousand-fold-fornicator', an

epithet of Indra, said to be because he was cursed with a thousand vaginas, or vagina-like marks, all over his body'.

[Skt \**sahasrabhagagāmin-*]

*sahīta*, ppn. 36.1, 39.3. 'together with'. [Skt]

*sahīda*, nm. 39.2. 'muslim martyr'. [Ar. *shahīd*]

*saherā*, nm. 27.2. 'friends, companions'. [13074 *sakhā-*]

*sāṃjha*, nf. 26.3. 'evening'. [12918 *sāṃdhyā-*]

*sāṃdh-*, vt. (pres.3s. *sāṃḍhai*, 31.3). 'look after, set in order'. [12907 *sāṃdhṛta-*]

*sākhī*, nm. 24.3. 'witness'. [13321 *sākṣin-*]

*sāgaru*, nm. 17/34.1. 'ocean, sea'. [Skt *sāgara-*]

*sārhe*, num. 19.2. 'plus a half'. [13369 *sārdha-*]

*sācī*, adj. 18.3. 'true'. [13112 *satya-*]

*sāthī*, nm. 25.2. 'companion'. [13336 *sārthika-*]

*sādh-*, vi. (abs. *sādhi*, 31.4, 1a. *sādhe*, 6.2). 'practise'. [13339 *sādhnoti*]

*sādhu*, nm.sd. *sādha*, adj. 22.2, 31.0, 40.0, pl. *sādhū*, 37.4,. 'pure', also nm. 'holy man, sadhu'. [Skt *sādhu-*]

*sābhā*, nf. 2.3. 'court, assembly, shelter'. [for Skt *sabhā-*]

*sār-*, vt. (pres.1s. *sāraṃ*, 38.0). 'remember, meditate upon'. [13865 *smārayati*]

*sāra*, nm. 25.1, 29.2. 'essence'. [13355 *sāra-*2],

*sāla*, nf. 27.1 'hall, house'. [12414 *sālā-*]

*sīu*, ppn. 4.1, 15.4, 18.0, 18.0, 18.3, 18.3, 20.3, 22.0, 22.3. 'with, from'. [13173 *sama-*]

*siṃghāsani*, nm. 14.2. 'lion-throne, royal throne'. [Skt *siṃhāsana-*]

*siṃmrīti*, nf. 31.2. 'smṛti secondary traditional Hindu teachings which are remembered, versus primary teachings which are heard (śruti)'. [Skt *smṛti-*]

*sidhār-*, vi. (pp.ms. *sidhāriā*, 31.4). 'set off, depart'. [13407 *siddha-*1]

*sidhi*, nf. 6.2, 17/34.1, 28.1. 'perfection, supernatural power, the eight supernatural powers'. [Skt *siddhi-*]

*simar-*, vt. (pres.ptc. *simarata*, 11.0). 'to contemplate, remember'. [Skt *smarati*]

*simaranu*, nm. 22.1. 'contemplation, recollection'. [for Skt *smaraṇa-*]

*silā*, nf. 31.1. 'stone', *duādasa silā*, 'the twelve Śiva liṅgas'. [Skt *śilā-*]

*sira*, nm. 19.3, 26.1. 'head'. [12452 *śiras-*]

*sirā-*, vi. (pp. *sirāno*, 26.3). 'waste away, pass by, be over'. [13420 \**sirati*]

*sīgāra*, nm. 31.2. 'adornment, jewelry etc.'. [12592 *śṛṅgāra-*]

*sīvāṃ*, 19.2. 'boundary, limit, measure'. [13435 *sīman-*]

*sīsudharani*, nm. 24.4. 'the bearer of the head/skull', an epithet of Śiva as a *kapālika*'. [Skt \**śīrṣodharin-*]

*suṃdara*, adj. 19.4. 'beautiful'. [Skt]

*su*, pr. 14.4, 22.1, 26.2, 29.2, 36.2. 'that, him, her'. [12815 *sa'*]

*suāna*, nm. 35.2. 'dog'. [Skt *śvāna-*]

*suāmī*, nm. 1.2, 14.4, 24.1. 'master, lord'. [Skt *svāmin-*, =*svāmī*]



*sukha*, nm. 17/34·1, 25·1. 'bliss, joy', *sukha sāgara*, 17/34·1, 'the ocean of bliss'. [Skt]  
*sugandha*, nm. 9·1, 37·2. 'scent, fragrance'. [Skt *sugandha*-]  
*suca*, adj. 6·4. 'clean, pure'. [125111 *śucya*-]  
*sujasu*, nm. 22·1. 'glorious fame, renown'. [Skt *suyāśas*-]  
*sujh-*, vi. (pres.ptc. *sujhantā*, 37·1). 'understand, realise'. [12527 *śudhyate*]  
*sudha*, adj. 6·4. 'pure, undefiled'. [12523 *śuddha*-]  
*sun-*, vt. (abs. *sunī*, 6·3, imp. 2s. *sunahu*, 33·2, pres.3s. *sunai*, 12·0, 25·1, 31·2, pres.pass. *sunītai*, 32·1). 'hear, listen to'. [12598 *śṛṇoti*]  
*supaca*, nm. 35·1. 'outcaste, Doma, Candala'. [Skt *śvapaca*-]  
*supanā*, nm. sl. *supane*, 14·2. 'dream'. [Skt *svapna*-]  
*supeda*, nm. 9·2. 'white'. [Pers. *supaid*]  
*subhāu*, nm.sd. 36·2, 'nature, character', sl. *subhāī*, 2·2, as adv. 'easily, simply'. [Skt *svabhāva*-]  
*sumati*, nf. 5·2. 'right thought, wisdom'. [Skt]  
*surataru*, nm. 17·1, *suritaru*, 34·1. 'the tree of the gods, the *kalpataru*, the wish-fulfilling tree of Indra's heaven'. [Skt]  
*surasarī*, nf. 38·1, 38·1. 'the river of the gods, the Ganges'. [Skt *surasarit*-]  
*surā*, nf. 38·1. 'liquor, wine'. [13503 *surā*-]  
*suhāgani*, nf. 25·1. 'a happily married woman, a wife who is not separated from her husband'. [13617 *saubhāgya*-]  
*sūjha*, nf. 5·1. 'awareness, consciousness'. [12527 *śudhyate*]  
*sūda*, nm. 29·1. 'Shudra, a member of the labourer caste'. [12564 *śudra*-]  
*sūra*, nm. 29·3, 32·2. 'warrior'. [12569 *śūra*-]  
*sekha*, nm. 39·2. 'Shaikh, muslim leader'. [Ar. *shaikh*]  
*sema*, num. 3·2. 'third'. [Pers. *siyum*]  
*sevaka*, nm. 30·0. 'servant, worshipper'. [Skt]  
*sevā*, nf. 18·4, 30·4, *seva*, 9·3, 30·2. 'service'. [Skt]  
*sainu*, nm. 33·2. 'Sain, a renowned devotee'. [??]  
*sāila*, nf. 3·3. 'stroll, walk', + *kār-*, 'to stroll about, wander'. [Ar. *sair*]  
*so-*, vi. (pp.ms. *soiā*, 14·2, 26·0, pres.1s. *sovau*, 40·1). 'sleep'. [13902 *svapati*]  
*so,*<sup>1</sup> pr. 3·2, 3·3, 8·4, 14·2, 15·4, 18·4, 25·0, 26·1, 29·2, 36·1, 36·1, 36·2, emph. *soi*, 29·0, 29·1, *soī*, 6·7, 14·4, 30·1, 30·1, 30·2, 40·2, 40·2, 40·3, 40·3, emph. *soū*, 39·0. 'that, him, her'. [12815 *sa*<sup>1</sup>, cf. *su*]  
*so,*<sup>2</sup> adj. Sl. 'like'. [13173 *sama*-]  
*soca*, nm. 2·1, 16·2. 'anxiety, worry'. [12621 *śocyate*]  
*sodh-*, vt. (abs. *sodhi*, 31·4). 'search, seek'. [12626 *śodham*]  
*sobha*, nf. 31·3. 'splendour'. [Skt *śobhā*-]  
*sau*, ppn. 6·0, 12·3. 'to, with'. [13173 *sama*-]  
*sravana*, nm.pl. 22·1, sl. *sravanī*, 31·2. 'ears'. [Skt *śravaṇa*-]  
*svāmī*, nm. 24·4. 'master, lord'. [Skt *svāmin-*, =*suāmī*]

### ha

*hama*, pr. 1·0, 3·3, 9·0, 9·1, 9·2, 14·1, 15·1, 15·1, 15·1, 15·4, 16·2, 18·0, 18·1, 18·1, 18·2, 18·2, 18·3, 21·1, 24·1, 26·1, 27·4, 32·2, 32·2, 32·2, 32·2. 'we, us', also 'I, me'. [986 *asmad*-]

*hamārā*, poss.pr. 3·3, 4·1, 9·3, 19·5, *hamarā*, 30·1, 30·3, *hamāre*, 30·2, *hamārī*, 14·2, 28·1. 'our, ours', also, 'my, mine'. [988 *asmāka-* + *kāra-*]  
*har-*, vt. (imp.2s. *harahu*, 2·2). 'remove, destroy'. [13980 *harati*]  
*hari*, nm. 11·0, 11·0, 11·1, 15·3, 16·1, 17/34·0, 17/34·0, 17/34·0, 22·3, 23·0, 23·4, 24·2, 33·2, 35·1, 35·3, 39·0, S1, *hare*, 11·0. 'Hari, God'. [Skt]  
*has-*, vi. (pres.3s. *hasai*, 28·1). 'laugh'. [14048 \**hasyate*]  
*hahi*, vs. pres.2s. 14·3. 'are'. [cf. *hai*]  
*hahu*, vs. pres.2s. 15·0. in *jānata hahu*, 'you know'. [cf. *hai*]  
*hāṇḍh-*, vt. (pres.3s. *hāṇḍhai*, 31·3). 'wander'. [13943 \**haṇḍ-*]  
*hāṭu*, nm. 26·2, dim. *hāṭio*, 40·2. 'market, shop'. [13944 *haṭṭa-*]  
*hāḍa*, nm.pl. 19·1. 'bones'. [13952 *haḍḍa-*]  
*hātha*, nm. 14·4, 19·2, sl. *hāthi*, 24·0. 'hand'. [14024 *hasta-*]  
*hār-*, vt. (pp.ms. *hārio*, 24·5, f. *hārī*, 19·4). 'lose, be defeated'. [14061 *hārayati*]  
*hita*, nm. 7·0. 'love, infatuation'. [Skt]  
*hir-*, vt. (pres.3s. *hirai*, 6·3). 'defeat, conquer'. [vc.< *hār-*]  
*hiradai*, nm. 6·3, 26·2, 35·1, *hirade*, 22·1. 'heart'. [for Skt *hr̥daya-*]  
*hirana*, nm. 32·1. 'deer'. [13982 *hariṇa-*]  
*hī*, emph. 6·6, 31·0, 39·0, 40·2. 'only, indeed, sole'. [Skt]  
*hīnī*, adj. ppn. 25·2. 'without, lacking'. [14124 *hīna-*]  
*hīrā*, nm. S1. 'diamond'. [Skt]  
*hetu*, nm. 35·2. 'love'. sl. as ppn. *heti*, 18·5, 'for the sake of'. [Skt *heta-*]  
*hai*, vs. pres.3s. 9·1, 12·0, 12·0, 12·1, 12·1, 13·2, 18·1, 23·4, 23·4, 26·1, 35·1. 'is'. [1031 *ākṣeti*]  
*ho-*, vi. vs. (pp.ms. *bhaiā*, 14·2, 36·3, *bhaio*, 10·1, 10·1, 21·2, 23·2, 40·3, pp.mp. *hae*, 9·1, 16·2, 18·1, 24·3, pp.f. *bhai*, 5·2, 14·2, pres.ptc. *hota*, 6·5, 10·2, *hote*, 14·1, *humtā*, 1·0, pp.ms. *hūā*, 30·4, pp.mp. *hūe*, 30·3, pres.1s. *hau*, 4·2, 4·2, 20·2, 21·0, 24·1, pres.3s. *hoi*, 6·2, 14·0, 14·4, 22·2, 29·0, 29·1, 29·2, 30·1, 32·1, 36·1, 36·2, 38·1, 39·0. *hoī*, 14·4, 27·1, 36·0, fut.1s. *hoibo*, 6·4, *hoigo*, 19·3). 'become, occur, happen', also as vs. 'be'. [19416 *bhavati*]



## CHAPTER 8

### GRAMMAR AND PROSODY

#### 8.1 Introduction

The grammar of the Rajasthani and Panjabi versions of the *vāṇī* can be characterised as broadly conforming to two normative standards. In the common fashion of most early NIA literary idioms these standards incorporate a variety of different local elements, with Khariboli forms typically extended by Panjabi variants in the AG and by Braj in the Rajasthani MSS.

In order to illustrate this paradigms for both the AG and the Rajasthani MSS are given below. The structure of the summary of the grammar of the RV conforms to the analysis of the language of the AG in Shackle 1983. It will be observed that there is much less differentiation in declensions of nouns, and adjectives and the conjugation of verbs in the Rajasthani MSS than is found in the language of the AG RV.

### 8.1.1 Declensions of Masculine Nouns

<u>AG I msd. in -u</u>		<u>RAJ. I msd. in -a</u>	
sd. -u,	e.g. <i>manu</i>	sd. -a,	e.g. <i>loga</i> ,
-o,	e.g. <i>āsano</i> ,		
so. -a,	e.g. <i>mana</i> ,	so. -a,	e.g. <i>loga</i> ,
sl. -i,	e.g. <i>hāthi</i> ,	sl. -i,	e.g. <i>ghari</i> ,
-ai,	e.g. <i>kāranai</i>	-ai,	e.g. <i>kāranaiṃ</i>
sv. -o,	e.g. <i>mādhō</i> ,	sv. -au,	e.g. <i>mādhau</i>
-ā,	e.g. <i>mādhavā</i> ,	-e,	e.g. <i>mādhave</i> ,
-e,	e.g. <i>mādhave</i>		
pd. -a,	e.g. <i>saṃta</i> ,	pd. -a,	e.g. <i>saṃta</i>
-ani,	e.g. <i>badhani</i> ,	-ani,	e.g. <i>logani</i>
-ana,	e.g. <i>dāsana</i> ,	-ana,	e.g. <i>bhagatana</i> ,
po. -ā,		po. -āṃ,	e.g. <i>janāṃ</i> ,
pv. -āṃ	e.g. <i>janāṃ</i>	pv. -au,	e.g. <i>saṃtau</i> ,

The majority of masculine nouns belong to this declension. The infrequent instances of msd. in -au, and -o, can also be regarded as variants of this declension. The Rajasthani MSS in general do not distinguish direct and oblique cases of nouns, although there are rare instances of msd. in -u.

<u>AG II msd. in -ā</u>		<u>RAJ. II msd. in -ā</u>	
sd. -ā,	e.g. <i>baserā</i> ,	sd. -ā,	e.g. <i>baserā</i> ,
so. -e,	e.g. <i>kapare</i> ,		
sl. -ai,	e.g. <i>māthai</i> ,	sl. -ai,	e.g. <i>duvārai</i> ,
-e,	e.g. <i>supane</i> ,		
		sv. -e	e.g. <i>bāvare</i> ,
pd. -e,		pd. -e,	
po. -iāṃ,		po. -e,	
pv.			

<u>AG III other endings</u>		<u>RAJ. III other endings</u>	
sd. -ī,	e.g. <i>giānī</i> ,	-i,	e.g. <i>pati</i> ,
-i,	e.g. <i>kulakheti</i> ,	-ū,	e.g. <i>avadhū</i> ,
-ū,		-ai,	e.g. <i>ridai</i> ,
-ai/e,	<i>hiradai/e</i>		

There are few instances of nouns of this declension and in general distinctive plural/oblique/locative forms are not found for this declension.

8·1·2 Declensions of feminine nouns;

Direct and oblique forms are not normally distinguishable.

<u>AG IV nf. in -a</u>	<u>RAJ. IV nf. in -a</u>
sd. -a, e.g. <i>kalatra</i> ,	sd. -a, e.g. <i>bāta</i> ,
so. -e, e.g. <i>phere</i> ,	
pd. -āṃ e.g. <i>nīvāṃ</i> ,	pd. -ani, e.g. <i>bātani</i> ,

<u>AG V nf. in -i</u>	<u>RAJ. V nf. in -i</u>
sd. -i, e.g. <i>khairi</i> ,	sd. -i, e.g. <i>nāri</i> ,
pd. -īṃ, e.g. <i>iṃdrīṃ</i> ,	pd. -īṃ, e.g. <i>jonīṃ</i> ,

<u>AG VI nf. in u</u>	<u>RAJ. VI nf. in -u</u>
sd. -u, e.g. <i>aṃdohu</i> ,	sd. -u,

<u>AG VII nf. in -ī</u>	<u>RAJ. VII nf. in -ī</u>
sd. -ī e.g. <i>rajanī</i> ,	sd. -ī, e.g. <i>rajanī</i> ,
pd. -īā, e.g. <i>ralīā</i> ,	

<u>AG VIII nf. in -ā</u>	<u>RAJ. VIII nf. in -ā</u>
sd. -ā, e.g. <i>mamitā</i> ,	sd. -ā, e.g. <i>biṣiyā</i> ,
	sd. -ai, e.g. <i>saṃsai</i> ,
pd. -e, e.g. <i>gaūre</i> ,	
sl. -āi, e.g. <i>saranāi</i> ,	
sl. -i, e.g. <i>sarani</i> ,	

These are generally abstract nouns and normally have no plurals.

## 8.2 Adjectives

Adjectival declensions are similar to those of nouns.

They may be divided into three declensions. In the RAJ. MSS all adjectives are invariable apart from those with msd.  $-ā$ .

<u>AG A I msd. in -u</u>		<u>RAJ. A I msd. ending in -a</u>	
AG		RAJ.	
msd. -u,	e.g. <i>kūpu</i> ,	all normally in -a,	e.g. <i>magana</i> ,
-o,	e.g. <i>baḍo</i> ,	-au,	e.g. <i>sācau</i> ,
			e.g. <i>parāyau</i> ,
-ai,	e.g. <i>barai</i> ,		
others, -a,	e.g. <i>kūpa</i> ,		
f.		-ī,	e.g. <i>parāī</i> ,
abl. -hu,	e.g. <i>nīcahu</i> ,		

<u>AG A II msd. in -ā</u>		<u>RAJ. II msd. ending in -ā</u>	
AG		RAJ.	
msd. -ā,	e.g. <i>ikelā</i> ,	-ā,	e.g. <i>vochā</i> ,
mso./pd. -e,	e.g. <i>jhūṭhe</i> ,	-e,	e.g. <i>sāre</i> ,
f. in -ī	e.g. <i>mahaṅgī</i> ,	f. in -ī,	e.g. <i>vochī</i> ,

<u>AG A III msd. in -i, -ī, etc.</u>		<u>RAJ. A III msd. in -i, -ī, etc.</u>	
AG		RAJ.	
all in -i,	e.g. <i>durī</i> ,	-i,	e.g. <i>sacī</i> ,
all in -ī,	e.g. <i>sācī</i> ,	-ī,	e.g.
all in -ai,	e.g. <i>nerai</i> ,	-ai,	e.g. <i>nribhai</i> ,
Adjectives in this declension are invariable			

### 8·3·1 Pronouns

	AG	RAJ.
1s.	<i>maiṃ,</i> <i>mohi,</i> <i>mājhāi,</i>	<i>maiṃ,</i> <i>mohi,</i>
1p.	<i>hama,</i>	<i>hama, haṃma,</i>
2s.(direct)	<i>tū,</i>	<i>tūṃ, tuṃ,</i>
2s.(oblique)	<i>te, teū, tai,</i>	<i>tai, taiṃ,</i>
2s.(emphatic)	<i>tūhīṃ, tūhi,</i> <i>tūjhī,</i>	
2p.	<i>tuma,</i> <i>tumha,</i> <i>tohi,</i>	<i>tuma, tuṃma</i> <i>tumha,</i> <i>tohi,</i>

In both the AG and the RAJ. in the Raidās vāṇī there are numerous instances of the Eastern Hindi usage of the first person plural pronoun for the first person singular. There is no true third person, distinct from the demonstrative pronouns in the RV.

### 8·3·2 Possessive pronouns

	AG	RAJ.
1s.ms. 'my'	<i>mero, merā,</i>	<i>mera, merā, mero, merau,</i>
1s.mp.	<i>mere,</i>	<i>mere,</i>
1s.f.	<i>merī,</i>	<i>merī,</i>
2s.	<i>terā, tero,</i>	<i>terā, terau, teriyāṃ,</i>
2s.mp.	<i>tere,</i>	<i>tere,</i>
2s.f.	<i>terī,</i>	<i>terī,</i>
1s.ms. 'my'	<i>mora, morā,</i>	<i>mora, morā, morau,</i>
1s.mp.	<i>more,</i>	
1s.f.	<i>morī,</i>	<i>morī,</i>
2s.ms.		<i>tora, torā,</i>
2s.f.	<i>torī,</i>	<i>torī,</i>
1p.ms. 'our'	<i>hamārā,</i> <i>hamarā,</i>	<i>haṃmāra, haṃmārā, haṃmarau,</i>
1p.mp.	<i>hamāre,</i>	
1p.f.	<i>hamārī,</i>	<i>haṃmārī,</i>
2s.ms.		<i>tuṃmhārā,</i>
2s.mp.		<i>tuṃmhāre,</i>
	<i>tumāre, tumare,</i> <i>tumhāri,</i>	
2s.f.	<i>tumhārī,</i>	<i>tuṃmhārī,</i> <i>tuṃmhārai,</i>
	<i>tua,</i> <i>tujha, tujhahi, tujhī,</i> <i>tujhai, tuhāre,</i>	

The 1p. poss.pr. is also used for the 1s. poss.pr. in the same way as the 1p. pr. is used for the 1s.



### 8.3.3 Demonstrative pronouns

The demonstrative pronouns refer to both 'this, that' and as third person pronouns 'he, she' etc.

#### I so 'that; he, she, it'

	AG	RAJ.
sd.m.	<i>so, su, soi, soū,</i>	<i>so, su, sa, soi, soī,</i>
sd.f.		<i>sā,</i>
so.	<i>tisu, tisa, tā, tāsa, tāhū,</i>	<i>tisa, tā, tāhi,</i>
pd.		<i>se,</i>
po.		<i>tina, tini,</i>
pl.abl.		<i>tinahūṃ,</i>
sl.	<i>tihi, tihī, tiha,</i>	<i>tihīṃ, tihi,</i>

#### II ihu 'this'

sd.	<i>ihu,</i>	<i>e, ai,</i>
so.	<i>iha,</i>	<i>isa,</i>
sl.	<i>ihai,</i>	<i>ihe, ihai,</i>
pl.	<i>uha,</i>	<i>ihīṃ,</i>
po.	<i>ina,</i>	<i>ina,</i>
abl.pl		<i>inahu, ini,</i>

#### III ohu 'that; he, she, it'

sd.	<i>ohu,</i>	
so.		<i>usa,</i>
pd.	<i>oi,</i>	
pl.	<i>uha,</i>	

### 8.4 Interrogatives

	AG	RAJ.
'what?'	<i>kiā, kiha,</i>	<i>kyā,</i>
'where?'		<i>kahāṃ,</i>
'who? which?'	<i>ko, kau, kaunu kavana,</i>	<i>ko, kaṃvana kōṇa, kauṇa, kaṃṇa, kaunaiṃ, kisa,</i>
'whom?'	<i>kā,</i>	
'why?'	<i>kiu, kaiṃ, kahe,</i>	<i>kyūṃ, kyōṃ, kyaṃṃ, kāhe, kina,</i>
'why not?'		
'how?'	<i>kata, kaisai,</i>	<i>kaisaiṃ, kāhi, kiṃhi, kima, kiṃdhaṃṃ,</i>
'where?'		
'how many?'	<i>kite,</i>	
'how much?'	<i>ketaka,</i>	
'what sort?'	<i>kaisā, kaisī,</i>	<i>kaisā, kaisī</i>

### 8·5·1 Indefinite pronouns

	AG	RAJ.
'something'	<i>kachu,</i> <i>kichu,</i>	<i>kachu,</i> <i>kucha,</i>
'someone,'	<i>kāhu,</i> <i>kisī,</i> <i>kisu,</i> <i>ko,</i> <i>koi, koī, koū,</i>	<i>kāhu,</i> <i>keī, koi, koī,</i>

### 8·5·2 Reflexive Pronouns

reflexive	<i>apanā, apane,</i>  <i>āpana,</i>	<i>apana, apantau, apane, apanaīm,</i> <i>apaṇīm, apaṇī, apanī,</i> <i>āpaṇa, āpana, āpanauṃ</i>
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### 8·5·3 Relative pronouns

	AG	RAJ.
'which, who'	<i>jā,</i> <i>ju, jo, jau,</i> <i>jini,</i>	<i>ju, jo, jau, je,</i> <i>jini, jīmniṃ, jihi, jīmhiṃ,</i> <i>jisa, jisā, jisai,</i> <i>jitī,</i>

### 8·5·4 Relative correlative

	AG	RAJ.
'where..there'		<i>jata... tata,</i>
'when..then'	<i>jaba... taba,</i>	<i>jaba.... taba,</i>
'as many as....so many as'		<i>jetā.... tetā,</i>

### 8·5·5 Adverbs

'somewhere'	<i>katahūṃ,</i>	<i>kahūṃvāṃ,</i>
'sometime'	<i>kabahi,</i>	<i>kade,</i> <i>kabahūṃ,</i> <i>kasa,</i>
'other'		<i>avara,</i>
'all, every'	<i>saba,</i>  <i>sabhu,</i> <i>sabha,</i> <i>sabhai,</i>	<i>saba,</i> <i>sabahi,</i> <i>sabahina,</i> <i>sabanani,</i> <i>sabaniṃ,</i>

### 8.6 Postpositions and prepositions

	AG	RAJ.
poss. ppn.	<i>kā, ko,</i> <i>ke, kai, kī,</i> <i>co, cī,</i>	<i>kā, kauṃ, kau, ke, kī, kai,</i> <i>nām,</i>
'to'	<i>ko,</i>	<i>kūṃ,</i>
'from'	<i>sau,</i>	<i>saṃ,</i>
'through'	<i>te,</i>	<i>te, taiṃ, thaiṃ,</i>
place		
'on, above'	<i>ūpare, ūparī,</i>	<i>ūpari, ūparaiṃ,</i>
'on'	<i>para, pai,</i>	<i>pari,</i>
'within, in'	<i>mahi,</i> <i>māṃhī, māhi,</i>	<i>madhi, maṃjhā, mahiyāṃ, māṃhiṃ,</i> <i>māhi,</i>
'here..there'		<i>ita...uta,</i>
'there'	<i>ūhāṃ,</i>	
'around'	<i>āsa pāsa,</i>	
time		
'until'	<i>lau, lagu,</i>	<i>lauṃ, laga,</i>
'then, so'	<i>tau,</i>	<i>tau,</i>
'with'	<i>sameti,</i> <i>sahita,</i>	<i>sahita,</i>
'equal to'	<i>samatuli,</i> <i>samasari,</i> <i>tuli, sari,</i>	<i>tūlai,</i>
'just as'		<i>jyūṃ, jyo, jyaṃ,</i>
'like'	<i>aisā, aisī,</i> <i>taisā, taisī,</i>	<i>aisā, aisau, aise, aisai, aisī</i>
'way, manner'	<i>para,</i>	<i>pari,</i>
'as if'	<i>māno,</i>	<i>māṃnaṃ,</i>

### 8.7 Conjunctions

	AG	RAJ.
'and'	<i>aru, aura,</i>	<i>aru, aura, avara,</i>
'if'	<i>jo, jāu, jau,</i>	<i>je, jo,</i>
'or'		<i>kā, kī,</i>

## 8·8 Verbs

All verbs in the *vāṇī* of Raidās can be analysed into two elements, a stem and a final element.

### 8·8·1 Stems

The stems of all verbs end either in a consonant or a long vowel.

In some instances verb stems ending in a long vowel may be modified in one of two ways;

I By the addition of *-v-*, eg. *ā-* > *āv-*, *ro-* > *rov-*, *so-* > *sov-*.

II By being raised before the future ending *-hai*, e.g. in *pada* 94 *ā-* > *ai-*, *pā-* > *pai-*, *gā-* > *gai-*, etc.

### 8·8·2 Stems ending in consonants

	AG	RAJ.
<u><i>dekh-/deṣ-</i></u>		
abs.	<i>dekhi,</i>	<i>deṣi, deṣa,</i>
pres.ptc.ms.		<i>deṣata</i>
pp.ms.	<i>dekho,</i>	<i>deṣiyau, deṣyā, deṣyau,</i>
mp.	<i>dekhe,</i>	
imp.2s.	<i>dekha,</i>	<i>deṣi, deṣa,</i>
pres.1s.	<i>dekhau,</i>	<i>deṣauṃ, deṣau,</i>
pres.2s.		<i>deṣai</i>
pres.3s.	<i>dekhai,</i>	<i>deṣai</i>
pres.pass.		<i>deṣiye,</i>
<u><i>kah-</i></u>		
inf.	<i>kahanu,</i>	
abs.	<i>kahi,</i>	<i>kahi,</i>
pres.ptc.ms.		<i>kahata,</i>
pres.pass.ptc.	<i>kahīata,</i>	<i>kahiyata,</i>
pp.ms.	<i>kahā,</i>	<i>kahā, kahyām, kahyā,</i>
	<i>kahio,</i>	<i>kahyau,</i>
adv.pp.	<i>kahate,</i>	
imp.2s.	<i>kahu, kahi,</i>	<i>kahu, kahūṃ, kahi,</i>
pres.1s.	<i>kahūṃ,</i>	<i>kahaūṃ, kahau,</i>
		<i>kahāṃuṃ, kahāṃūṃ,</i>
pres.2s.	<i>kahahu,</i>	
pres.3s.	<i>kahai,</i>	<i>kahe, kahaiṃ, kahai,</i>
pres.pass.	<i>kahīai,</i>	<i>kahiye, kahiaiṃ, kahāṃyem,</i>
??		<i>kahāṃī, kahāī,</i>
<u><i>jap-</i></u>		
inf.		<i>japanām,</i>
abs.	<i>jape,</i>	<i>japi,</i>
pres.ptc.	<i>japata,</i>	
imp.2s.	<i>japahu,</i>	<i>japahu,</i>
	<i>japi,</i>	<i>japi,</i>
pres.1s.	<i>japau,</i>	
pres.2s.	<i>japahi,</i>	
	<i>japasi,</i>	
pres.3s.	<i>japai,</i>	

8.8.3 Stems ending in -ā-

	AG	RAJ.
<u>pā-</u>		
abs.		<i>pāi</i>
pp.	ms.	<i>pāiyā,</i> <i>pāiyau,</i> <i>pāyā,</i> <i>pāyo,</i> <i>pāyau,</i>
	f.	<i>pāī,</i>
pres.	1s.	<i>pāvau,</i>
pres.	2s.	<i>pāṃṃ.</i>
pres.	3s.	<i>pāvai (ṃ)</i>
pres.	3p.	<i>pāvai (ṃ)</i>
pres.pass.		<i>pāīye,</i>
fut.	2s.	<i>pāvaiḡā,</i> <i>pāībau,</i> <i>paihai,</i>
		<i>pāibo,</i>
<u>gā-</u>		
inf.		<i>gāṃṃṃṃ, gāṃṃṃ, gāṃṃṃṃ,</i>
abs.		<i>gāṃṃ,</i>
ger.		<i>gāvana,</i>
pres.ptc.ms.		<i>gāvata,</i> <i>gāvataṃ,</i> <i>gāṃṃṃṃ,</i> <i>gāṃṃṃṃṃ,</i> <i>gāṃṃṃṃṃ,</i>
pp.	mp.	<i>gāi, gāī,</i>
	f.	<i>gāva,</i>
imp.	2s.	<i>gāṃṃṃ, gāṃṃṃṃ,</i>
pres.	1s.	<i>gāvaiṃ</i>
pres.	3s.	<i>gāiye,</i>
pres.pass.		<i>gāvaiḡā</i>
fut.	2s.	
<u>jā-</u>		
abs.		<i>jāi, jāī,</i>
pres.ptc.ms.	<i>jātā, jāta,</i>	<i>jātā,</i>
pp.ms.	<i>gaiā,</i>	<i>gayā,</i>
	<i>gaio,</i>	<i>gayau,</i>
	mp.	<i>gae,</i>
	f.	<i>gaī,</i>
pres.	1s.	<i>jāu,</i>
pres.	2s.	<i>jāhi,</i>
pres.	3p.	<i>jāhī,</i>
		<i>jāi, jāī,</i>
		<i>jāvai,</i>
pres.pass.		<i>jāiye,</i>
fut.2s.		<i>jāṃṃṃṃṃ,</i>
fut.3s.		<i>jāiḡā,</i>
fut.2p.		<i>jāhuge,</i>
fut.3p.	<i>jāhige</i>	<i>jāṃṃṃṃṃ,</i>

	AG	RAJ.
<u>samā-</u>		
abs.	<i>samāi,</i>	<i>saṃmāi, samāi,</i>
pp.ms.	<i>samānā,</i>	<i>saṃmāṇṇāṇṇā, saṃmāṇṇāṇṇā,</i>
		<i>saṃmaīyā,</i>
pp.mp.		<i>saṃmaīye,</i>
pp.f.	<i>samāni,</i>	
pres.3s.		<i>saṃmāṇṇī, samāī,</i>
pres.3s.		<i>samāṇṇvaiṇṇā,</i>
fut.3s.		<i>samāvaigā,</i>

8·8·4 Stems ending in -e-

	AG	RAJ.
<u>de-</u>		
abs.	<i>dei,</i>	<i>de,</i>
pres.ptc.ms.		<i>detā,</i>
pp. ms.		<i>dīṇṇhaṃ,</i>
	<i>dīā,</i>	<i>dīyā,</i>
		<i>dīyau,</i>
	mp.	<i>dīyeṇ,</i>
imp. 2s.		<i>dījahau,</i>
		<i>dīje,</i>
		<i>dījai,</i>
	<i>dehu,</i>	<i>de,</i>
	<i>dehū,</i>	<i>dehu,</i>
		<i>dehū,</i>
pres. 2s.		<i>dai,</i>
pres.pass.	<i>dījai,</i>	<i>dei,</i>
fut. 2s.		<i>desī,</i>

8·8·5 Stems ending in -o-

	AG	RAJ.
<u>ro-</u>		
inf.	<i>rovanu,</i>	
abs.		<i>roi,</i>
<u>so-</u>		
pp.ms.	<i>soiā,</i>	
pres.ptc.		<i>sūtā, sūtai,</i>
pres.1s.	<i>sovau,</i>	<i>souṃ,</i>
pres.3s.		<i>sovai,</i>

8·8·6 The irregular verb kar-

	AG	RAJ.
abs.	<i>kari,</i>	<i>kari,</i>
ger.	<i>karanā,</i>	<i>karanām,</i>
pres.ptc.ms.	<i>karata, karatu,</i>	<i>karata,</i>
pres.ptc.mp.	<i>karaṃtā,</i>	<i>karaṃtā,</i>
pp. ms.	<i>kīyo,</i>	<i>kīyā,</i>
	<i>kīna,</i>	<i>kīyau,</i>
	<i>kīno,</i>	<i>kīnha, kīnhām,</i>
	<i>krita,</i>	<i>kīṃnhaṃ, kīnhaṃ,</i>
pp. mp.		<i>kīyeṃ,</i>
	<i>kīe,</i>	<i>kīyai,</i>
		<i>kīnheṃ, kīnhaiṃ,</i>
pp. f.	<i>kīnhī,</i>	<i>kīṃnhīṃ,</i>
	<i>karī,</i>	
imp.2s.		<i>kari,</i>
	<i>karu,</i>	<i>karahu,</i>
		<i>karihūṃ, karihaṃ, karihau,</i>
		<i>karau,</i>
imp.3s.	<i>kījai,</i>	
pres. 1s.		<i>kari,</i>
		<i>karuṃ, karūṃ, karaṃ,</i>
	<i>karau,</i>	<i>karau,</i>
pres. 2s.		<i>karaṃ,</i>
		<i>karai,</i>
	<i>karahi,</i>	
pres. 3s.		<i>karaṃ,</i>
	<i>karai, kare,</i>	<i>karai,</i>
pres. 2p.	<i>karahu,</i>	
pres.pass.		<i>kījai, kariye, karī,</i>
	<i>karījai,</i>	
fut. 2s.		<i>karihaim,</i>
fut. 3s.		<i>karisi,</i>
fut. 2p.	<i>karahuge,</i>	

8·8·7 The substantive verb ho- (pp. in ho- and bh-)

pres.ptc.ms.	<i>hota, huṃtā,</i>	<i>hatai, hota, hotā,</i>
mp.	<i>hote,</i>	<i>hute, hote,</i>
f.		
pp.msd.	<i>bhaiā, bhāio,</i>	<i>bhayā, bhayaṃ, bhayau,</i>
	<i>hūā,</i>	<i>huvā, hūvām,</i>
mso.		<i>vhai,??</i>
mp.	<i>bhae,</i>	<i>bhae, bhāai, bhaye</i>
	<i>hūe,</i>	
f.	<i>bhāī,</i>	<i>bhāī,</i>
pres.1s.	<i>hau,</i>	<i>haṃ, hau, hoūṃ,</i>
pres.2s.		<i>hauha, hoha,</i>
pres.3s.	<i>hoi, hoī,</i>	<i>hoi, hoī, hovai,</i>
	<i>hai,</i>	<i>haiṃ, hai,</i>
pres.pass.		<i>hoīai,??</i>
fut.1s.	<i>hoibo, hoigo,</i>	
fut.3s.		<i>vhaisī,</i>

## 8-9 Prosody

In order to understand the metrical structures of the *padas* of *Raidās*, which were originally all performed as songs, it is necessary to examine both the metrical structures of Hindi verse and how such metrical structures were influenced by their performance as songs.

In classical Hindi prosody there are two basic types of poetic metre, *mātrāvṛtta*, and *varṇavṛtta*. In *mātrāvṛtta* all metres are measured by *mātrās*, metric instants defined by the lengths of vowels. All the *padas* in this collection appear to be *mātrāvṛtta*, and almost all of them approximate to various verse forms such as *sāra*, *caupāī*, *rolā*, etc. In *varṇavṛtta* metres are based upon a count of syllables in each line, however, none of the *padas* attributed to *Raidās* appear to be in this type of metre.

The theoretical basis of *mātrāvṛtta* verses is the length of the vowels; a short vowel counts as one *mātrā*, and a long vowel as two. Two complications of these basic rules are that in the case of double consonants, this makes a preceding short vowel long, and that the vowels *e*, *ai*, *o*, *au*, can sometimes be scanned short, or regarded as having a length between long and short.

However, when *padas* are sung the distinction between long and short vowels is totally blurred and the singer may lengthen short vowels and vice versa. Grierson observed upon the folk songs he heard in country districts, that they:

By no means follow the strict and complicated metric laws....Any number of syllables, long or short, can be crowded into a line, so long as the need of a musical ictus [rhythmical or metrical stress] is satisfied.<sup>1</sup>

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1 Grierson 1884, pp.198-9.



### 8.9.1 The Elements of the *padas*

A *Raidās pada* contains three elements. First the refrain, (AG *rahāu* 'the rest, or pause', Rajasthani *ḥeka* 'the support, stay, or prop'). Second, one or more verses (*antarās*), and third a final stanza containing the name of the person to whom the *pada* is attributed, the *bhaṇitā*, 'that which is said, the uttering'.<sup>1</sup>

### 8.9.2 Types of *padas*

As mentioned above the metres in the MS versions of these *padas* do not appear to follow exactly the rules of Hindi prosody. Scholars of Hindi prosody categorise *pada* types according to the number of *mātrās* in a line, the position of the caesura, and the pattern of long and short instants at the end of lines.<sup>2</sup> However, in the *vāṇī* of *Raidās* hardly any of the *padas* consistently scan as having exactly the 'right' number of *mātrās* that characterises a particular verse form. Indeed the general pattern is for there to be a variation of a few *mātrās* in the length of every line. This is evidently because the extant forms of the *padas* do not represent pure metric forms of *padas*, but rather forms of *padas* as they were performed to music.

Despite this the majority of the *padas* do appear to resemble certain common types of Hindi verse forms. The most common verse forms are *caupāī* (8+8 ending --) 44 instances and *sāra* (16+12 ending --) 35 instances. All other verse forms are found in only five or less instances and indeed in twelve instances the verse forms are either so irregular that it is not possible to say what type of verse form they resemble, or they do not conform to any of the standard verse forms of Hindi prosody. Table 8.9.3 lists the verse forms which each *pada* most resembles.

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1 See Callewaert 1989, p.55-58.

2 See Sinha 1953. and Miśra 1975 for such studies of the prosody of medieval Indian Saints.

8.9.3 Table of pada types

1	<i>caupāī</i>	29 <i>sāra</i>	57 <i>sāra</i>	85 ? <i>caupāī</i>
2	<i>sāra</i>	30 <i>sāra</i>	58 <i>sāra</i>	86 <i>caupāī</i> ?
3	<i>sāra</i>	31 ?	59 <i>sāra</i>	87 <i>caupāī</i>
4	<i>sāra</i>	32 ? 13+13-u	60 <i>caupāī</i>	88 <i>caupāī</i>
5	<i>caupāī</i>	33 <i>sāra</i>	61 <i>nāga</i> 14+10-u	89 <i>caupāī</i>
6	<i>rolā</i>	34 <i>caupāī</i>	62 <i>caupāī</i>	90 <i>caupāī</i>
7	<i>rolā</i>	35 <i>caupāī</i>	63 <i>caupāī</i>	91 <i>caupāī</i>
8	?	36 <i>caupāī</i>	64 <i>caupāī</i>	92 <i>caupāī</i>
9	<i>sāra</i>	37 ? 14+4+10-u	65 <i>caupāī</i>	93 <i>hamsagati</i>
10	<i>sāra</i>	38 <i>sāra</i>	66 <i>caupāī</i>	94 <i>sāra</i>
11	<i>sāra</i>	39 <i>caupāī</i>	67 <i>caupāī</i>	95 <i>dohā</i>
12	<i>sāra</i>	40 <i>caupāī</i>	68 <i>rolā</i>	96 ?
13	<i>sāra</i>	41 <i>sāra</i>	69 <i>caupāī</i>	97 <i>caupāī</i>
14	<i>tāṭaṅka</i>	42 <i>caupāī</i>	70 <i>sāra</i>	98 <i>caupāī</i>
15	<i>sāra</i>	43 <i>sāra</i>	71 ?	99 <i>caupāī/sāra</i>
16	<i>sāra</i>	44 <i>sarasī</i>	72 <i>sāra</i>	100 <i>sāra</i>
17	?	45 <i>caupāī</i>	73 <i>caupāī</i>	101 <i>caupāī/sāra</i>
18	<i>sāra</i>	46 <i>sarasī</i>	74 <i>sāra</i>	102 ? 14+12/ <i>caupāī</i>
19	<i>sāra</i>	47 <i>caupāī</i>	75 <i>caupāī</i>	103 ?
20	? 14+14	48 <i>caupāī</i>	76 <i>caupāī</i>	104 <i>caupāī</i>
21	<i>rolā</i>	49 <i>sāra</i>	77 <i>sarasī</i>	105 <i>upamāna</i>
22	<i>sāra</i>	50 <i>caupāī</i>	78 <i>dohā</i>	106 <i>caupāī</i>
23	? 20+25	51 <i>sāra</i>	79 <i>sarasī/sāra</i>	107 <i>caupāī</i>
24	<i>caupāī</i> ?	52 <i>sarasī</i>	80 <i>caupāī</i>	108 <i>caupāī</i>
25	<i>sāra</i>	53 <i>gītā</i>	81 <i>caupāī</i>	109 <i>viṣṇupada</i>
26	<i>sāra</i>	54 <i>sāra</i>	82 <i>tāṭaṅka</i>	110 ?
27	<i>sāra</i>	55 <i>caupāī</i>	83 <i>hamsāla</i>	111 <i>hamsāla</i>
28	<i>gītā</i>	56 ? 13+13-u	84 22+22 ?	

8.9.4 Examples of the main pada types in the Raidās vānī

pada type 1: caupāī 16+16 ending --

˘ ˘ ˘ ˘ - - [- - - - ]'

so kachu bicāryau [tāthaiṃ merau]

˘ ˘ ˘ ˘ ˘ ˘ - 16

mana thira vhai rahyau ||

˘ ˘ ˘ ˘ - - [- - ]

hari raṃga lāgau [tāthaiṃ]

˘ ˘ ˘ ˘ ˘ ˘ - 16

barana palaṭa bhayau ||ṭekall

˘ ˘ ˘ ˘ - - - ˘ ˘ - - 16

jini yahu paṃthī paṃtha calāvā,

˘ ˘ ˘ ˘ ˘ ˘ - ˘ ˘ ˘ ˘ - - 16

agama gavana mai gaṃma diṣalāvā ||1111

˘ ˘ ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - - 16

abarana barana kathai jīṃniṃ koī,

˘ ˘ ˘ ˘ - ˘ ˘ - ˘ ˘ - - 16

ghaṭi ghaṭi byāpi rahyau hari soī ||211

˘ ˘ ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - - 16

jīṃhiṃ pada sura nara prema piyāsā,

- ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - - 16

so pada rami rahyau jana raidāsā ||311 PV 42 ||

Notes

1 The text placed within square brackets is metrically superfluous, and is an example of the accretion of addition of explanatory text to the core text of the pada.

pada type 2: hamsagati 10+10=20 --

mixed with 'kuṇḍalī' 11+10=21 --

& kuṇḍala 12+10=22 --

PV 93

˘ ˘ ˘ - - - ˘ - 12 - ˘ ˘ ˘ ˘ - - - 10

saṃta utāraiṃ āratī, deva siromaṇīe |

˘ ˘ - ˘ ˘ ˘ - - - ˘ 12 ˘ ˘ ˘ ˘ - ˘ ˘ - 10

ura aṃtari tahāṃ paisi, biṇa rasanāṃ bhaṇiye ||

˘ ˘ - - - ˘ ˘ - ˘ 11 - ˘ ˘ - - - 10

mana sā maṇḍira māhi, dhūpa dhupātai,

- ˘ - ˘ - - - ˘ 11 - ˘ ˘ - - - 10

prema prīti kau māli, rāṃma caḍhātai ||||

˘ ˘ ˘ ˘ - ˘ - - - ˘ 12 ˘ ˘ ˘ ˘ [˘ ˘] - - - 10

cahu disi dīvalā bāli, jigimigi [hoi] rahyaue,

- ˘ - ˘ ˘ ˘ ˘ ˘ 10 ˘ ˘ ˘ ˘ - - - 10

joti joti sami joti, joti mili rahyaue ||2||

˘ ˘ ˘ ˘ - ˘ - ˘ 10 ˘ - ˘ ˘ - ˘ - 10

tana mana ātma vāri, sadā hari gāiye,

˘ ˘ ˘ ˘ ˘ - - - ˘ 10 - ˘ ˘ ˘ - ˘ - 10

bhaṇata jana raidāsa, tuṃma saraṇāṇiai ||3||



pada type 4: dohā 13+11 (24) ending -

PV 78 Text

hari [kau] ṭāṃḍau lādeṃ jāi [re], maiṃ baṇijārā rāṃma kā |  
rāṃma nāṃma dhana pāiyau, [tāthaiṃ] sahaji karaṃ byaupāra [re] ||  
aughāṭa ghāṭa ghanāṃ ghanāṃ [re], nirguṇa baila hamārā |  
rāṃma nāṃma haṃma lādiyau, [tāthaiṃ] biṣa lādyau saṃsāra ||||  
anaṃta[hi] dharatī dhana dharyau [re], anaṃta[hi] ḍhūṃḍhana jāi |  
anaṃta kau dharyau na pāiye, [tāthaiṃ] cālyau mūla gaṃvāi [re] ||2||  
raiṃṇi gaṃvāi soi kari, dyaṃsa gaṃvāyau ṣāi |  
hīrā yahu taṇa pāi kari, kauḍī kai badalai jāi [re] ||3||  
sādha saṃgati pūṃjī bhaī, basta laī niramola |  
sahaja baladiyā lādi kari, cahūṃdisi ṭāṃḍau mela [re] ||4||  
jaisā raṃga pataṃga kā, taisā yah saṃsāra |  
raṃmaīyā raṃga majīṭha kā, [tāthaiṃ] bhaṇi raidāsa camāra ||5||

pada type 5 rolā 14+10 ending --

PV 7

- - - - 14	- - - - 10
tyūṃ tumha kārani kesave,	aṃtari lyau lāgī //
- - - - 14	- - - - 10
eka anūṃpama aṃnabhaī,	kima hoi bibhāgī //ṭekalī
- - - - 14	- - - - 10
ika abhimāṃnīṃ cātrigā,	bicarata jaga māṃhīṃ //
- - - - 14	- - - - 10
jadapi jala pūraṃna mahī,	kahūṃ vāṃ ruci nāṃhīṃ //1111
[ ] - - - - 12	- - - - 12
[jaisaiṃ] kāṃmīṃ deṣai kāṃmanīṃ,	hiradai sūla upāī //
- - - - 12	- - - - 12
koṭi baida bidhi ucarai,	vākī bithā na jāī //1211
- - - - 14	- - - - 10
jo jīṃhi cāhai, so milai,	ārati gata hoī //
- - - - 14	- - - - 10
kahai raidāsa yahu gopī nahīṃ,	jāṃnaiṃ saba koī //1311

note: antarā 2 is in a metre 12+12 (--)

pada type 6: nāga 14+11=25 ---

PV 61

- - - - - ~ ~ - [- ] 14  
pāṃḍe kaisī pūja racī [re],

~ ~ - - - ~ ~ ≈ - 16 - - - ~ ~ - [- ] 10  
sati bolai soī satavadī, jhūṭhī bāta bacī [re] ||ṭekall

- ~ ~ - - ~ ~ - ~ ~ - 16 - ~ ~ - ~ ~ - ~ ~ [- ] 11  
jo abināmsī saba kā karatā, byāpi rahyau saba ṭhaura [re] |

- ~ ~ ~ - - ~ - - 14 - - - - - ~ ~ [- ] 13  
paṃca tata kīyā pasārā, so yauhī kiṃdhaṃ aura [re] ||||

note; antarā 2 ends ~-

- ~ ~ ~ ~ ~ - - - ~ ~ - 16 - - ~ ~ ~ - [- ] 11  
tūṃ ja kahata hai yauhī karatā, yā kauṃ manaṣa karai [re] |

- ~ ~ ~ ~ ~ ~ - - - - 16 - - ~ ~ - ~ ~ - [- ] 11  
tāraṇa sakati sahī je yāmaiṃ, tau āpaṇa kyūṃ na tirai [re] ||2||

~ ~ ~ - - ~ ~ ~ ~ - ≈ 16 ≈ ~ ~ - ~ ~ - ~ ~ [- ] 11  
ahīṃ bharosai saba jaga ṭhūḍa, sumṇi paṃḍita kī bāta [re] |

- - ~ ~ - ≈ ~ ~ ~ - - 16 ~ ~ ~ ~ ≈ - ~ ~ ~ [- ] 11  
yākai darasai kauṃṇa guṇa chūṭai, saba jaga āvā kuvrāta [re] ||3||

- - - ~ ~ - ~ ~ ~ - - 16 ~ ~ - ~ ~ - ~ ~ [- ] 11  
yākī seva sūla nahī bhājai, kaṭai na saṃsai pāsa [re] |

- ~ ~ - ~ ~ - ~ ~ ~ 16 - - - - - ~ ~ [- ] 11  
soci bicāri deṣi yā mūrati, yaṃ chāḍī raidāsa [re] ||4||



pada type 7: s̄ara 16+12=28 --

PV 10

≈ ≈ ~ ≈ ~ - ~ ~ ~ - - 16  
aisau kachū anabhai kahata na āvai //

- ~ ~ ≈ ≈ ~ ≈ ≈ ~ ~ - - 16  
sāhiba merau' milai tau ko bigarāvai //ṭekall

~ ~ - ~ ~ - ~ ~ - ~ ~ - 16[~ ~ ] - ~ ~ - ~ ~ - - 12  
saba maiṃ hari hai, hari maiṃ saba hai, [hari] āpanapau jini jāṃṃnāṃ //

- ~ - - ~ - ~ ~ - - ~ ~ 18 - ~ ~ - ~ ~ - - 12  
āpanīṃ āpa s̄aṣi nahīṃ dūsara, jāṃṃnanahāra samānāṃ<sup>2</sup> //111

- - ~ ~ - ~ ~ ~ - - 16 - - ≈ ~ ~ ~ [~ ~ ] - - 12  
bājīgara sauṃ rahani rahījai, bājī kā marama [iba] jāṃṃnāṃ //

- - - ~ - ~ - - ~ ~ 16 - - ~ ~ ~ ~ - - 12  
bājī jhūṭha s̄aca bājīgara, jāṃṃnāṃ mana patiyāṃṃnāṃ //211

~ ~ ~ ~ - - [- ] - ~ ~ - - 16 - - - ~ ~ - - 12  
mana thira hoī [tau] kāṃi na sūjhai,<sup>3</sup> jāṃṃnaiṃ jāṃṃnanahārā,<sup>4</sup> //

~ ≈ - - ~ ~ ~ ~ - ~ ~ ~ ~ 16 ~ ~ ~ ~ ≈ ~ - - - 12  
kahai raidāsa himala bameka<sup>5</sup> suṣa, sahaja<sup>6</sup> sarūpa saṃbhārā //311

pada type 8: tātaṅka 16+14 (---)

PV 14

~ ~ - ~ ~ ~ - - - 16  
taba rāṃṃna nāṃṃna kahi gāvaigā //

- - - ~ ~ ~ ~ ~ ~ ~ ~ - 16 - ~ ~ - ~ ~ ~ - - - 14  
raṃṃraṃkāra rahita saba hina thaiṃ, aṃtari meli milāvaigā //ṭekall

- - ~ ~ ~ ~ ~ ~ ~ ~ ~ 16 - ~ ~ ~ ~ ~ ~ - - - 14  
lohā sami kari kaṃcana sami kari, bheda abheda samāvaigā //

- ~ ~ - - ~ ~ - ~ ~ - 16 - ~ ~ - ~ ~ ~ - - - 14  
je suṣa hvai pārasa ke paraseṃ, so suṣa kā kahi gāvaigā //111

~ ~ ~ ~ ~ ~ ~ ~ ~ 16 ~ ~ - ~ ~ ~ ≈ ~ - - - 14  
gura parasādi bhaī anabhai mati, biṣa aṃṃrita saṃmi dhāvaigā //

~ ≈ - - ~ ~ ~ ~ ~ ~ 16 ~ ~ - - ~ ~ ~ ~ - - - 14  
kahai raidāsa meṭi āpā para, taba vā ṭhaurahi pāvaigā //211

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