THE LIFE AND WORKS OF

GANT RAÎDĀŚ

by

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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 vāṇī 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 vāṇī. In this chapter it is argued that it is those portions of the vāṇī which are found in most, or all, the recensions of the vāṇī 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 padās 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 vāṇī and its prosody.
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4.5.3 The Destruction of Error, bhrama vighāṇa
4.5.4 Contemplation of the Name, nāma sumirana
4.5.5 Contemplation of the Word, suratiśabdayoga
4.6 The experience
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4.6.3 Direct experience, anabhāi
4.6.4 The concept of sahaja
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<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AG</td>
<td>Adi Granth.</td>
</tr>
<tr>
<td>CPJ</td>
<td>City Palace Jaipur</td>
</tr>
<tr>
<td>DMVJ</td>
<td>Dādū Mahāvidhyālaya Jaipur</td>
</tr>
<tr>
<td>EST</td>
<td>McLeod 1980.</td>
</tr>
<tr>
<td>FM</td>
<td>Fatehpur MS.</td>
</tr>
<tr>
<td>GB</td>
<td>Barthaival 1979.</td>
</tr>
<tr>
<td>GGS</td>
<td>Singh, Sāhib 1963.</td>
</tr>
<tr>
<td>GNDU</td>
<td>Gurū Nānak Dev University Amritsar</td>
</tr>
<tr>
<td>GNG</td>
<td>Shackle 1981.</td>
</tr>
<tr>
<td>GNSR</td>
<td>McLeod 1968.</td>
</tr>
<tr>
<td>HSS</td>
<td>Hindī Śabda Sāgār.</td>
</tr>
<tr>
<td>IOL</td>
<td>India Office Library, London.</td>
</tr>
<tr>
<td>KG</td>
<td>Sundardās 1976.</td>
</tr>
<tr>
<td>M.</td>
<td>Text of translations in TSR.</td>
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<td>MS</td>
<td>manuscript</td>
</tr>
<tr>
<td>MSS</td>
<td>manuscripts</td>
</tr>
<tr>
<td>NBS</td>
<td>Callewaert and Beeck (forthcoming).</td>
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<tr>
<td>NIA</td>
<td>New Indo-Aryan</td>
</tr>
<tr>
<td>PV</td>
<td>Pañcavāṇī.</td>
</tr>
<tr>
<td>Raj.</td>
<td>Rajasthāni</td>
</tr>
<tr>
<td>RORI</td>
<td>Rājasthānī Oriental Research Institute, Jodhpur.</td>
</tr>
<tr>
<td>RSK</td>
<td>Rājasthānī Sabda Kośa.</td>
</tr>
<tr>
<td>RV</td>
<td>Raidās/Ravidās vāṇī.</td>
</tr>
<tr>
<td>SAR</td>
<td>Sarvakān.</td>
</tr>
<tr>
<td>TPU</td>
<td>Radhakrishanan 1953.</td>
</tr>
<tr>
<td>TSR</td>
<td>Macauliffe 1909.</td>
</tr>
<tr>
<td>TYU</td>
<td>Ayyangar 1952.</td>
</tr>
<tr>
<td>VBJ</td>
<td>Vidyā Bhūṣan Collection Jaipur</td>
</tr>
<tr>
<td>VRI</td>
<td>Vrindaban Research Institute, Vrindaban.</td>
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Preface

I began work on the वार्ता of Raidās during the winter of 1987-8 when I went to India and collected copies of the वार्ता of Raidās in ten Rajasthani MSS, two dating from the 17th century 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 वार्ता of Raidās. However, everywhere I went in India I learnt that Dr. Callewaert had also been recently collecting MSS containing the वार्ता 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 वार्ता of Raidās and had already typed into his computer texts of the वार्ता 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 वार्ता 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 वार्ता of Raidās. 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 वार्ता of Raidās and with whom I spent several months of the winter of 1987-8 trying to understand the meaning of the वार्ता. Finally, I would like to thank my wife Christine for her help and patient support during the work on this thesis.

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 T was based use the candrabindu (Gurmukhi bindī) and all nasalisation is represented only by anusvāra (Gurmukhi Ḁippī). In the transliterations of the MSS the letter -η- has therefore been adopted to represent the anusvāra of the MSS. In Sanskrit etymologies the use of -η- 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, gobyamda etc. are all translated as Govinda.

In this thesis all common caste titles are spelt according to their standard English spellings, such as Khatriya 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**

<table>
<thead>
<tr>
<th>Devanagari</th>
<th>Pers.</th>
<th>Arabic</th>
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<tbody>
<tr>
<td>ए, ए</td>
<td>a, ā</td>
<td>ā</td>
</tr>
<tr>
<td>ऐ, ऐ</td>
<td>i, ī</td>
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</tr>
<tr>
<td>ऋ, ऋ</td>
<td>u, ū</td>
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</tr>
<tr>
<td>एँ, एँ</td>
<td>e, ē</td>
<td>ē</td>
</tr>
<tr>
<td>आँ, आँ</td>
<td>ai, āi</td>
<td>āi</td>
</tr>
<tr>
<td>औ, औ</td>
<td>au</td>
<td>au</td>
</tr>
<tr>
<td>एँ म/म</td>
<td>a, ā</td>
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**Consonants**

**Velar**

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**Palatal**

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**Dental**

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<td>न, न</td>
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**Labial**

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<td>bha, भा</td>
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**Semivowels**

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<td>व, व</td>
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**Fricatives**

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<td>ल, ल</td>
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**Aspirate**

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**Conjuncts**

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<td>ज्ञ, ज्ञ</td>
<td>jña, ज्ञा</td>
<td>ज्ञा</td>
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<td>क्ष, क्ष</td>
<td>kṣa, क्ष</td>
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**Retroflex flaps**

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<td>र, र</td>
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**Additional signs used in transliteration from Persian and Arabic**

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Page 9
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 vāñjīr itself. Second, references to Ravidās 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 vāñjīr

The term Raidās vāñjīr (RV) here refers to those utterances, in the forms of songs (padas) 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 vāñjīr 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.

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 Ádi Granth (AG)

The Sikh sacred scripture 'the AG,' (AD 1603-4) contains the following references to Ravidás.

I The vānp of Guru Rāmdās AD 1574-81

Ravidās Chamār 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.?

Nāmdev, Jaidev, Kabīr, Trilōcana,
and the outcaste Ravidās Chamār;
they all entered into the company of pure men,
and blessed Dhannā Jat and Sain gained Hari's mercy.

II The vānp of Guru Arjan AD 1581-1606

Kabīr contemplated love for the One,
Nāmdev abided together with Harijī,
Ravidās meditated on the incomparable God [prabhul],
Guru Nānak Dev is the embodiment of God [Govinda].

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.

1 For further details of the AG see 2.7.3.
2 mahāl 4, rāgu suhi, p.733.
   ravidāsu camāru usateti kare,
   hari kīrati nimikha ika gēi /
   pasita jāti utamu bhālā,
   cāri varanai pāi pāgi āi 11211
3 mahāl 4, rāgu bīlāvalu aṣṭapadi, p.835.
   nūmā jaidē kabīrītrilocanu,
   aujāti ravidāsu camāru camātā /
   jo jio milai sădhū jana sāngati,
   dhanu dhannā jaṭu sainu miliā hari datā 11711
4 mahāl 5, rāgu bāsaṃtu, aṣṭapadi 8·3, p.1192.
   kabīrī dhiāio eka raṃga /
   nāmdeva hari jī bu basahi sāngi /
   ravidāsu dhiāe prabhā anūpa /
   gūr nānaka deva govinda rūpa 111811
5 mahāl 5, rāgu saraṃga 18·1, p. 1207.
   bhālā kabīrī dāsu dāsana ko /
   utamu saīnu jenau nāt /1
   āca te āca nāmadeu samadarasī /
   ravidāsu āṭākura bāṇī āt /1
Ravidas who regularly carted cattle carcasses, renounced maya; he entered the company of the pure, and obtained a vision of Hari.

IV A savaiya of the bard Kal

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

The praises [of Guru Nānak] are sung by Ravidas the bhagata, Jaidev and Trilocan, Nāmdev the bhagata, and KabTr, forever sing [your praises with you] before their eyes.

1·1·3 Early ‘Panjabi’ sources

There are references to Ravidas in a number of sources which originated in the Panjab before AD 1700.

1 The works of Bhai Gurdas (AD 1551–1629)

Bhai Gurdas 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 Guru Arjan. For while it is in a section marked as a bhang a ta dh ane j kī, 'The utterances in the rāga of Dhannā the devotee', before the pada in which this reference to Ravidās is found there is written, maha la 5, 'the fifth Guru'. Normally there is no reason to doubt the accuracy of the editing of the AG and hence the inscription, maha la 5, should be taken literally and this pada must be regarded as a song by Guru Arjan about Dhannā and the other bhagatās rather than a pada by Dhannā.

2 Ravidās chumvatā chora nītī tihī tiṅgī māīśā ||
paragatu hoā sādhasangī hari darasanu pāīśā ||211

3 savaiya 8·1, p.1390.

gupa gāvai ravidāsu bhagatu jaideva trilocana /
nāmā bhagatu kabTru sadā gāvai 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.
Guru 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.

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 abhijīta began, then they saw a marvellous and divine happening. [Gangal] 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.

The servant Ravidās is a Chamar who has high renown amongst all four castes.

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.

By family Ravidās is a Chamar, and amongst the low castes Sain is a Barber.

2 vāra 10, purāṇ 17.
3 bhagatu bhagatu jagi vajiā cahuṃ cakām dai bici camiretiā pūhältī gaṇī咱们ī rāha vici kulī dharama ḍhoi ḍhora sameṭā / jiu kari mailai cīthārsī hīrā lāla amolu palleṭā / cahuṃ varanā upadesadā gīṇa dhīṅnu kari bhagati saheṭā / nhāvaṇī nīī sangū mili bānārasa kari gangā theṭā / kaḥhi kaśīrā seupī śādī śādī sahī gāmgā dī bheṭā / lagā purabu abhīca dā diṭhā čaliu acaraṇa ameṭā / lāiś kaśīrā hathi kaḥhi sūtu iku jiu tōṅā peṭā / bhagata janām hari māṁ pīu beṭā /
4 vāra 12 purāṇ 5.
5 janu ravidāsu camāru hoi cahu veranām vici kari vaḍiī / vāra 23 purāṇ 15.
6 bhagata kabīru vakhānītai jana ravidāsu bidura guru bhāe / jāti ajśī sanāti vici ‘guramukhi caraṇa kavalā citu lāe / vāra 25 purāṇ 5.

kuli ravidāsu camāru hai saiṇu sanāti amādārī nāī /
II The Miharbān jānā ma sākhī (c. AD 1600-1650).¹

There are a number of references to Ravidās in the jānā ma sākhī srī gurū nānaka devī ji composed by Soṅhī Manoharās 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 bhāgatas, including those of Ravidās to Nānak.² It also describes how on a visit to Ayodhya all the bhāgatas, including Ravidās, manifested themselves to Nānak and after a discourse ‘the bhāgatas hailed him and departed for heaven’.³

III The Pothīpremambodha (AD 1693).⁴

This important work contains the earliest known Panjabi hagiography of Ravidās. It contains accounts of the lives of sixteen saints, Kabīr, Dhannā, Trilocaṇ, Nāmdev, Jaidev, Ravidās, Mīrā, Karmābāī, Pīpa, Sain, Sadhanā, Bālmīk, Sukhdev, Bāmdhak, Dhrūva and Prahlāda.

The pāraca of Ravidās in it is in 28 stanzas of copā or caupa 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 sāilagraṁas, and fourth, a eulogy to the power of love as demonstrated by the life of Ravidās.

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.
There are four mentions of Raidās in the vāṇī of Dāḍū.

These references testify to the fact that Dāḍū held Raidās in high esteem and regarded him as one of the lineage of Sants who were his predecessors. It is notable that while Dāḍū 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.

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

Into what was Shukdev absorbed? into what were Raidās and Pīpā [absorbed]? Dāḍū: why should the truth be hidden? that illuminates all the world.

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

2 One of these references is in a pada which is also found attributed to Raidās in the AG, see 3·2·5, on p.91.

3 NBS Dāḍū pada 42.

4 NBS Dāḍū pada 49.

5 NBS Dāḍū sākhī 104.

In the vāṇī of Dāḍū and his disciples
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. There are also three references to Raidās in the vaṇī 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.

From Jaidev the foremost [by caste] to Raidās the last [by caste];
loving devotion cut the bonds of karma.

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?

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.

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.
3 See 1.4.10, on p.48.
III The vānī of Sundardās

AD 1596-1689/90

Sundardās was an outstanding disciple of Dādū and his vānī shows that he was an accomplished poet as well a devotee. The three references to Raidās in his vānī 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 Dhanā, struggled hard and were victorious.²

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.³

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 Dhanā through sahaja found the rasa, the servant Raidās was a servant of sahaja, and guru Dādū through sahaja found bliss.⁴

2 Harinārāyana
jana raidāsa sādhī sūrātana biprānī māra macāt re!
sojhā pīpā sena dhanā tina jītī bahuta lārāt re /

namadeva jabe sahaja pichāṁnāṁ,
śāmaraṁa sakala maṁ jānā..
dāsa kabīra sahaja sukha pāyā,
sabe maṁ pūraṇa brahma bataye,
sojhā pīpā sahaja samānā,
sena dhanā sahajāṁ rasa pānā,
and guru dādū sahajāṁ śnapā.
IV The vānī of Garībdās  

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

Śiva, Śukadeva, Śesa, Dhrūva, Gorakh, Nāmdev, Kabīr, Raidās, Garībdās, if one beholds the tree, then the suffering of transmigration is destroyed.

V The Dādū janma līlā paracī of Janagopāl  

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, Dhrūva and Prahlāda served Hari, as did Nāmdev, Kabīr, Raidās, Pittā, Sain, Dhanna and Haradās.

Janagopāl also mentions Raidās in a pada in praise of the power of devotion in the Rajab SAR. He mentions Raidās after Nāmadev and Kabīr, but before Pittā, Dhanna, and Sain.

Oppressed by the Brahmins 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.

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1 See McGregor p.138.
2 SAR 73-7-0, Iraqī p.365. saṃtau eka bīrāṣa hiya pāyāṃ.
3 SAR 73-7-3, Iraqī 1985, p.365. sība sukadeva sesa dhū gorakha, nāma kabīra raidāsa gārībdāsa je taravara pekhai. tau āvagavana dukha nāsā /
5 Dādū janma līlā paracī, antarā 3, Callewàert 1988, p.90. siyau sanakādika aru sukadeu dhu prahlāda karī hari seū nāma kabīra bhaye raidāsa pīpā saimma dhanā haradāsa 11311
6 SAR 40-3 Iraqī 1985 p.246. jana raidāsa bipra trāsa l gāṅgā taiṃ kāḍhe l bhagata bāchalatā birada jāṃni l phiri pravāha bāṣhe 117
VI The Bhaktamālas of Jagga, and Cain  c. AD 1600-1650

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

1 Pīpā, Sojha, Dhanna and Raidās, fixed their hopes \[by chanting\] Rām, Rām.2

2 Matisundar, Raidās, and Padmāvatī, served [God] and at the time of sun [rise] praised the God Hari.3

3 The descendents of Raidās were uplifted by [Dādu] Dayāl.4

VII The Bhaktamāla of Rāghavadās  (c. AD 1713)

This work, which was probably composed in AD 1713,5 contains accounts of the lives of around 1200 saints and was clearly modelled on Nābhādāsa's Bhaktamāla. It contains two references to Raidās, in the first he is numbered amongst the twelve disciples of Rāmānand,6 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 \[āgama nīgama\],

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 Dādu it is likely that their works date from the first half of the 17th century.


\[i\]ma rāṁmāṁnaṇḍa pratīpata taṁ,

\[i\]tenem diga dvādasa mahaṁta \[i\],

\[i\]anuṇṭāṇaṇḍa kabātra sukhnāṇḍa sukha maṁ jhūlai \[i\],

\[i\]sumari surasuraṇaṇḍa rāṁma raidāsa na bhūlai \[i\],

\[i\]dhanā sena padmāvati pīpā puni nāharadāsā \[i\],

\[i\]bhāvāṇaṇḍa surasuri kīyau hari ghara maṁ bāsa \[i\],

\[i\]paramārtha kaṁ atavare rāgho mili rāṁma rahamta \[i\]
he achieved liberation here,
He astonished the Brahmans and Kshatriyas,
he cut open [his breast] and showed a sacred thread,
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 śālagrama?'
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.

Rāghavadās's Bhaktamāla also contains references to female devotees called 'Raidāsani'2 and 'Jhālī'3 and describes a Sant called Bīthalādās as a 'Raidāsī'.

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2 cappaī 472, Nāhaṭā, A. 1965, p.222.
4 cappaī 186, Nāhaṭā, A. 1965, p.82.
1.1.5 Early ‘Hindi’ sources’

1 The vānp of Harirām Vyās of Orcha (flourit c. AD 1560)

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

These are all members of my family, Sain, Dhanmā, Nāmdev, Pīpā, Kabīr and Raidās the Chamar.

Rāmānanda 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.

He says that ‘Raidās became a devotee after he gave up meat’, This may perhaps be related to the reference in the Bhaktaranāvalī to Raidās being reborn as a Chamer 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.

In the remaining references to Raidās his name is simply included in lists of the names of devotees.

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1 The term ‘Hindi’ refers here to sources, written mostly in Devanagari script, which originated in Rajasthan and UP.
3 rāga dhanārū, pada 21, Gosvāmī 1952, p.196.
   itīnau hai saba kuṭuma, hamārau /
   sainau dhanā aru nāmā, pīpā aura kabīra raidāsa camārau //
4 rāga sārangga, pada 23, op.cit. p.196.
   sāce sādhau ju rāmānanda //
   jinā hari jū som hita kari jānyau, aura jāni dukha damda //
   jākau sevaka kabīra dhīra aṭi, sumati surasurānanda //
   taba raidāsa upāsaka hari ke, sūra su paramānanda //
5 rāga sārangga, pada 212, op.cit. p.245.
   māṁsa chāṅpi raidāsa bhakta bhaye, kṛpā turaṅga caṛhaṁ na //
   vyāsa bāṛī chāṅī kāi, hari caranana cita jori //
   eka bhakta raidāsa para, vārauṁ brāhmaṇa kori //
The Bhaktamāla of Nābhādās (c.AD 1600)

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.

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.

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

'Bīṭhaldās took the sweets (lāḍū), 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 saṁsāra as base.

He followed the practices of the Lord of Prabhutā, 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'.

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2 Nābhādās Bhaktamāla, chappaya 36, Rūpakalā, p.272.
3 Nābhādās Bhaktamāla, chappaya 155, Rūpakalā, p.470.
4 See note 3, p.36.
5 Nābhādās Bhaktamāla, chappaya 177, Rūpakalā, p.882.
III The Bhaktiratanavali of Anantadas (AD 1588)

This work was composed in around c. AD 15881 by a Sant called Anantadas who traced his guru parampara back to Ramanand and appears to have been a contemporary of Nabhadas. The earliest extant MS, which contains this work dates from AD 1650,2 and in this and the majority of later MSS sources the paracais of Namdev, Trilochan, Angad, Raidas, Kabir, and Pripa are included in the Bhaktaratanavali. Its account of the life of Raidas is in eight episodes: Raidas'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 sālagrama, the initiation of Queen Jhalī, the debate between Raidas and Kabir, the feast at Chittorgarh and the revelation of the golden sacred thread in his breast.

IV The Bhaktirasabodhinī of Priyadas (c. AD 1712)

This commentary on Nabhadas's Bhaktamala was composed in AD 17123 by Priyadas a disciple of Nabhadas. In his commentary in 9 stanzas of kavitta metre on the life of Raidas Priyadas describes seven episodes: Raidas's past life, his birth, childhood, the test of the philosopher's stone, the gift of the gold coins, the initiation of Queen Jhalī, the feast at Chittorgarh and the revelation of the golden sacred thread within his breast.4

1 See DTkṣit 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 1796.
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, Sāmar 1978, p. 1-3, Sābar 1984, p.203-205.
3 See McGregor p. 109.
4 For the text of the Bhaktirasabodhinī's account of Raidas's life see Rupakalā, pp. 470-9.
This work takes the form of a debate, a gośṭī or sambāda, between Raidās and KabIr over whether devotion to the sāguna 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.1

This work has been traditionally attributed to Sain, the disciple of Rāmānand2 and two versions referred to here contain the chāp of Sain.3 However, some versions do not include a chāp, 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 KabIr being questioned by Raidās. At first Raidās holds that God incarnated as the sāguna avatāra Kṛṣṇa, but KabIr 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 KabIr and then Raidās also concedes victory to KabIr. In the end Viṣṇu in the form of Gopāla appears riding on Garuḍa and declares that both Raidās and KabIr 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. (Sabar 1984, p.157-77) The second is based on an undated Devanagari MS, RORI Jaipur MS no.62. (Sabar 1984, p.261-5) The third is based on an unstated source but closely resembles RORI Jaipur MS no.62. (Sarmā 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 KabIrarājī aru Raidāsajī ko sambāda found on folios 222a to 227b of IOL MSS no.12/2 dated VS 1843/ AD 1786.

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

3 The IOL version and that published by Singh S.
VI The Bhaktanāmavali of Dhruvdās (floruit c.AD 1593-1561).

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.

Piṭā, Dhanna, Raidās and Kabīr
are renowned in the world.

VII Other Kṛṣṇaite sources

Passing references to Raidās can also be found in the Bhaktanāmavali of Bhagavatarasikajī (c. AD 1600?), the Jñānabodha of Malūkadās (c. AD 1574-1650), and the Padapresaṅgamalā of Nāgarīdās (AD 1649-1764/5).

VIII The vāñj of MĪrābāī

There are a number of padas attributed to MĪrābāī in which she refers to Raidās as her guru. 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. 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 Čaṭurvedī and others have regarded their attribution to MĪrābāī as doubtful.

1 See McGregor p.84 and p.91 and Rādhākrṣṇadās 1928.
2 jagata vidita pīpa dhanna aru raidāsa kabīra 119911
3 See McGregor pp.90-1, and Rādhākrṣṇadās 1928.
4 See McGregor p.139, and Rādhākrṣṇadās 1928.
5 See McGregor pp.158-9, and Rādhākrṣṇadās 1928.
6 For instance;
'I have met with [my] guru Raidāsa, who gave me a sip of wisdom'.
guru miliyā raidāsajī,
dīn Himal gyāna ki guṭakī.
pada 17, Čaṭurvedī 1954, p.244.
7 See forthcoming paper by Callewaert.
8 See Čaṭurvedī 1954, p.239.
IX The vānpī of Kabīr.

There are references to Raidās in pādās attributed to Kabīr in the edition of Kabīr vānpī compiled by Sen from oral sources in the late 19th century. However, there are no references to Raidās in the AG vānpī of Kabīr, the BIjak or any Rajasthani MSS. The references to Raidās in Sen's edition of the vānpī of Kabīr cannot therefore be regarded as authentic.

1 See Dwivedī 1985, p.194 passim. Dwivedī 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 vānpī 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.

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, 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', 'Redās', and 'Reipdās'. 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'.

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 egi.
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 vṛṛ of 'Ravidās'. 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.

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, and refers to himself as 'Raidās the liberated Chamar' in one instance. 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.

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...

My labour is hard, my life ill-fated...

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...

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1. raidāsa/ravidāsa camāra, 43(AG)9.3 and MS D 43.3, 78.5. raidīsā camāra, 95.3. 101.5.
2. kahai raidāsa galīsa camāra, 36.5.
3. nāgara janāmp merī jāti bikhāta camāraṁ, rida'rame gobindu guna sārām, 47(AG)38.0, cf.PV.
4. jāti ochā pāti ochā ochā janamu hamāraṁ, 43(AG)9.3. cf.PV jāti bhī vochā janama bhī vochā voyā karama hamāraṁ 43.3.
5. merī karamu kuṭilātā janamu kubbhāmpī 24(AG)2.1. cf. MSS AHM 'My labour is hard my jāti a bad jāti...'
7. hama apūji pūji bhaye hari thaiṁ... 67.0
8. hama aparēdhī niṃca ghari janamepi... 67.3.
In one AG pada (AG 39) there is a reference to kinsmen of Ravidās as members of the community known as ṛheṣha.

Even today all my kinsmen who are ṛheṣhas cart carcasses, as they roam around Benares.¹

In 19th century gazetteers and censuses of India the title ṛheṣha 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.² Macauliffe glossed ṛheṣha as Chamar and said that it referred to those who were leather cutters.³ While Sahib Singh says that it refers to the 'low people' of Ravidās's family who hauled away dead cattle around Benares.⁴

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

My jāti is kuṭa baṃḍhalā and I cart carcasses...⁵

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 kaṭus which may be related to the word kuṭa in this verse. The title baṃḍhalā is probably synonymous with that of a subdivision of the Chamars found in U.P. called 'Bandhelā'.⁶

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1 jākai kuṭumbe ke ṛheṣha sabha ḍhore ḍhovāṃta, phirahi ajahu baṃṇārasī ṣṣa pāsā II 111(AG)39·3. cf. jākī jāti ke ṛheṣha ḍhore ḍhovāta.111·3.
2 'Dheṣ or Dheṣh a term applied to any "low fellow"[in the Panjāb]'. 'The Dheṣ appears to be a separate caste in the Central Provinces, though closely allied with the Chamār. The Dheṣ is also a large tribe in Kachh and Sindh, also called Bhambi'. Ibbetson 1911, p.148.
3 TSR p. 342.
4 GGS Vol 9 p.353.
5 merT jāti kuṭa baṃḍhalā ḍhore ḍhovāṃta...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 camkaṭiyya which claims that Raidās was a member of their sub-jāti, see Crooke 1896 vol.II p.172-3.
There is also one instance \((pada 20.2)\) where Raidāś speaks of himself as a *bhāmbha*:

I am the sole *bhāmbha* in this land in this dark age.\(^1\)

The title *bhāmbha* 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 Raidāś also indicate that there was a general belief in the Panjab that he was a Chamar. Guru Rāmdās twice refers to Ravidāś and in both instances he speaks of him as 'Ravidāś Chamar'.\(^2\) 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.\(^3\)

In other early Panjabi sources there are also clear references to him as a Chamar. Bhai Gurdāś speaks of him as one whose family were Chamars.\(^4\) While in the *Pothīpremāmbodha* it describes him as a Chamar who practised mending shoes in the bazaar as his occupation.\(^5\)

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1 *ika bhāmbha desa kālī kāla.. 20·2.*
2 *mahālā 4, rāgu suhi, p. 733.*
   *mahālā 4, rāgu bilāvelu aśṭapadi, p. 835.*
3 *śrī bāṅti bhagata dhanneji 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 paniṣ jo gāmde, Pothīpremāmbodha, caupaṭ 7.* See Sābar p. 73.
The Rajasthani Sant sources refer to him as of low caste, but never specifically call him a Chamar. However, in the Bhaktamāla of Rāghavadas he is spoken of as a śūdra.

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. Priyādās refers to his birth into a low family, and how he practised the trade of mending shoes. Anantadas unambiguously refers to him as a Chamar and describes how he would buy leather and make shoes.

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, Nārāyāṇadās p.1076.
2 See section 1.1.4, pp.21-2.
3 barpāśrame abhimāna taţi, pada raja bāmpahe jāsu kī l
4 ghaṭi kula mēp utāṛī,
   Priyādās, kavitta, 259. loc.cit. p.471.
5 sāṣita ke gharā janmyau āti, jāti caṃa ra pitā ara māī lī
   Anantadas, Raidās jī kī paracaī, viṣrama 1 caupaī 2.
6 sīdhā cāma moli le āvai, tīna kī panahī adhīka banāvai lī
   op.cit. viṣrama 2 caupaī 4-5.
1.2.3 Raidaś's birthplace

It is generally agreed that Raidaś was born on the outskirts of Benares.¹

Whilst there is no mention of this in the Rajasthani vānp of Raidaś² in the AG in two instances Benares is mentioned as the place where Ravidāś lived.³

Later hagiographic sources from Anantadāś onwards also held that Benares was the birthplace of Raidaś:

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

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

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 Lahartara. Local traditions support this view and it is also mentioned as his birthplace in the early twentieth century Ravidāś Rāmāyaṇa, see Bhakhṣīdāś 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 Raidaś'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 banārasi uttama ṭhaṭām...
   tehāṁ raidaśa liya uvaṭṭaṁ. Anantadāś, Ravidāś paracāi.
⁵ saṁca loka sirai maḍhi kāśi. See p.21.
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 Pothīpremabodha and the Raidāsa Kabīra saṅgādā 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 vāypad of Raidās itself there are no mentions of anyone as his guru.

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, 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'. This would be in accord with the account in the Pothīpremabodha, which attributes Raidās's spiritual awakening to the direct experience of God.

1 Šarmā claimed one pada mentions Rāmānand, however, his reading does not match those found in MSS which all read paramāṇamanda. (Šarmā 1973, p.107, pada 92). Singh D, argues that there is a reference to a Sant called Paramāṇand 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 Ill, p.15.
1.2.5 Raidāś's descendants and disciples

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

First, there is a caraṇa in the Bhaktamāla of Cāina which says that 'The descendants of Raidāś were uplifted by [Dādū] Dayāl'.1 This indicates that there must have been an early 17th century Dādū Panthī tradition that Raidāś's descendants became followers of Dādū.

Second, in the Bhaktamālas of Rāghavadāś there is a reference to a female devotee called 'Raidāsani' in a verse which begins, 'These sisters in their female bodies, practised singing bhajenas and their sādhana was strong'.2 This might be a reference to the wife of Raidāś, or a female descendant of Raidāś.3 But, it is clearly a reference to a 'Raidāśī'.

Third, in the Bhaktamālas of Nābhādāś and Rāghavadāś there is a reference to how the Sant called Bāthaldāś was honoured even though it was known he was a 'Raidāśī'.4

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

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1 raidāśa vaṃśī dayāla sudhāre !
2 kīyo bhejana sādhana sabala, abalā tana ina bālīna i
......raidāsani, .....etc.
Rāghavadāś's Bhaktamāla, cappai, 472, Nāhaṭā A. p.222.
3 A modern Dādū Panthī commentary by Nārāyānādāś on this verse suggests that it 'might refer to the wife of Raidāś' or 'someone else, but certainly a female devotee of the same jātī as Raidāś'. Nārāyānādāś also says that the female devotee called 'Prabhutā' referred to in chappaya 397 was Raidāś's wife. Nārāyānādāś 1963, p.856, and p.597.
4 Nābhādāś's Bhaktamāla, chappaya 177, Rūpakālā p. 881-2.
mahat saabhī mēñ māane jagata jēnai raidāśī !
Rāghavadāś's Bhaktamāla, chappai, 186, Nāhaṭā A. p.82
jana paraṣata satakara karai raidāśī jāmneum !
5 Bhaktirāsabodhīnī chappaya, 281, Rūpakālā 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 Jhāli'. Anantādās¹ and Priyādās² describe how she was a Queen from Chittorgarh who came to Benares to seek initiation from Raidās and later invited Raidas to visit her at her home in Chittorgarh.

Rāghavadās does not refer to Jhāli 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.³

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

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 Anantādās, viśrama 7 passim.
³ Rāghavadās's Bhaktamāla, chappaya 314, Nāhaṭā A. p.164. ye triyā kaṭhina kalikāla mahi, bhakti kaṭṭa jāmni hai // sītā, jhāli.....etc.
⁴ PothiPremābodha, caupaṭ 16, Sābar p. 77. mīrābāī rāja kuśāī // bisana bhagata parama hitakārī // Likewise in the paramā mīrābāī jī kī in the PothiPremābodha it is said that she 'gained the company of Ravidās' mīrābāī...rivādās kī samgati pāi. See Central state library Patiala MS No.485 fo.105a.
by various modern authors for the birth and death of Raidās. 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. However, the historicity of this belief is open to question as the birth celebrations of a great many Indian Saints, such as KabTr, 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 KabTr the tradition that he was Rāmānand's disciple is unlikely to represent an historical reality, and if KabTr 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. Moreover, the earliest datable source that describes her as a disciple of Raidās dates from AD 1693. 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 Kurī 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.
5 In the Pothi premambōdha see 1.5.4, p.28-9.
basis of traditional beliefs his dates were AD 1414 to 1540. In 1956 Šastrī 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 sūkhī in a MS supposedly found by the author but lost during partition. These dates were also accepted by B.P. Šarmā in 1973, and Padam Guracaran Singh in 1977.

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 Dhanna; and fourth, he was the guru of Mīrābīyyī. On this basis he argued that Raidās must have been born around VS 1500/AD 1443.

In 1977 Darshan Singh argued that AD 1414 to 1527 were the most likely dates for Raidās. In 1981 Darshan Singh reckoned that Raidās must have lived sometime between AD 1393 to 1526 but considered it impossible to give precise dates. 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.

1 Kurīl 1950, p.2.
4 Šarmā, B.P. 1973, p.22 passim.
6 Singh, Y. 1972, p.15.
9 (The previous work cited is by a different Darshan Singh).
10 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 vāpi, and the earliest references by other Sants.

Raidās refers three times to Kabīr, and this suggests that Raidās's vāpi was composed after the death of Kabīr in c.AD 1450. Raidās also refers to Sadhanā and Sain, 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.

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.
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 Saints, 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 PothΠramambodha 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 BhūT Gurdās's vāras. A fuller version of it is also given in the PothΠramambodha.

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

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 Pothīpremāmbodha it is described how Mīrābāī came to Benares to take initiation from Ravidās. This enraged the Brahmins and caused them to challenge his rights to worship the āṣālagrāma.

1.3.4 The test of the āṣālagrāmas

Once the Brahmins of Benares went to the king to complain that Ravidās was worshipping a āṣālagrāma, 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 āṣālagrāma could float on the Ganges would have the right to worship God in that form. When the Brahmins threw their āṣālagrāma into the Ganges it sank, but when Ravidās threw his into the water it floated around like a duck on water. This shamed the Brahmins and Ravidās was allowed to worship his āṣālagrāma.

1.3.5 Ravidās and Nānak

In the Mīhrbān janama sākhī 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 Rāgḥavadās list Raidās as one of the twelve disciples of Rāmānand.¹

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.²

¹ See p. 18-19.
² See p. 20.
1.4.3 Childhood

Anantadās: As a child, Raiddās 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 Raiddās 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. Raiddās 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

Anantadās: God in the guise of a devotee visited Raiddās and gave him a philosopher’s stone. Raiddās 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 Raiddās 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 Raiddās and offered him the gift of a philosopher’s stone and to prove to him the worth of the stone the devotee touched Raiddās’s cobbler’s awl with it which instantly turned to gold. Raiddās 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 Raiddās 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 śālagrama 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 Brahmanas 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 Brahmanas of the town became enraged that Raidās was so popular and questioned his right to worship a śālagrama. There was a great gathering at which all the Brahmanas and the king attended and the Brahmanas denied the right of a ṣūdra to worship a śālagrama. Raidās defended his right to worship the śālagrama and it was suggested that to settle the issue a contest should be held in which whoever could cause the śālagrama to come to their side would be the victor. First, the Brahmanas implored God to bring the śālagrama 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 śālagrama moved into his lap. The
king and all the people rejoiced and proclaimed his victory and
the Brahmins left the assembly hiding their faces in shame.

Priyādāśa: The Brahmins 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 Brahmins 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

Anantādāśa: 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.

Priyādāśa: 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 nīrgupa form of God. However, this is not to the liking of Raidās who declares that the saṅgupa and nīrgupa forms of God are inseparable. They both then spend the night in meditation and attain a vision of the four armed form of God.¹

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 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.

¹ 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, 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.

Priyādāś: 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.¹

Rāghavadāś: He astonished Brahmins and Kshatriyas,

he cut open [his breast] and showed a sacred thread.²

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 Brahmins 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 Brahmins 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 Bhaktirasabodhīnī. 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 Pothīprenambodha 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.

With regards to the miraculous events in Ravidās’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. It is therefore possible that this episode may have formed part of a hypothetical original hagiography of Ravidās.

On the basis of the common elements in the sources dating from before c.AD 1700 the following conclusions may then be made: first, Ravidās 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.

1 Cf. the Miharbān jansma sākhī 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.
Table 2 Summary of the accounts of the life of Raidās

<table>
<thead>
<tr>
<th>Pothīpremaambodha</th>
<th>Bhaktiratanāvalī</th>
<th>Bhaktirasabodhinī</th>
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<td><strong>The Preface</strong></td>
<td>Raidās's past life ditto.</td>
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<td><strong>Ganga's gift</strong></td>
<td>Raidās builds ditto.</td>
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<td>Raidās.</td>
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<td>The revelation of</td>
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<td>the sacred thread.⁴</td>
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1 Also in Gopālās, see, p.18, and Bhāī Gurdās, see p.14.
2 Also in Rāghavadās, see p.19.
3 Also in Sain, see p.22.
4 Also in Rajab, see p.16.
CHAPTER 2

THE SOURCES FOR THE VĀNĪ

2.1 The Sources for the critical edition

The text of the critical edition of the vānī of Raïdās 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 vānī of Raïdās

<table>
<thead>
<tr>
<th>The non-sectarian tradition</th>
<th>date (AD)</th>
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<tr>
<td>FM = Fatehpur MS,</td>
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The Dādū Panthī pañcavānī (PV) tradition

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

Dādū Panthī non PV tradition

| U = VBJ, no.12              | 62 pads   | 1686     |

The Nāth Siddha tradition

| C = CPJ, no.3322;           | 65 pads   | 1660 and 1669 |
| J = CPJ, no.1853;           | 65 pads   | 1681     |

The Panjabi tradition

| AG = Thē Ādi Granth         | 41 pads   | 1603-4   |

1 Other MSS sources used include also,
SAR= Iraqi's edition of the sarvagīT of Rajjab.
Based on two MSS. 1, NFŚ: no. 1394, 1714
2, DMVJ, no. 3, 1760
MS 5 Jodhpur, RORI no.11648 80 pads 1762
IOL= London, MS Hindi A.12 Pīpī vānī 1766

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### 2.1.2 General concordance of the MSS

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**ja'itasarī**

| 81 | 66 | 54 | 64 | 71 | 64 | 56 | 55 | - | - | - | 58 | 21 |

**dhanāsarī**

| 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 |
| 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 | - | - | - | - | - | - |

Revidās paddas in AG not found in the Rajasthani Raids R V

| 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 sākhīs

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### 2.1.3 Ravidas verses in the Adi Granth

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<td>merī sāṃgati poche socha,</td>
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<td>begama purā sahara ko nāu,</td>
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<td>sata jugī satī tetā jagī,</td>
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<td>saṃtu tujhī tu nu....,</td>
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<td>tuma caṃdana huma ivaṃgīa...</td>
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<td>kahī bhai o ju tu nu...</td>
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<td>māīī ko putarā kaise .....</td>
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<td>dulabhā janamu puṃṇa......</td>
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<td>sukha sāgara suratara ....</td>
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<td>jau hama girivara taup</td>
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<td>jala kī bhīṭi pavana kā...</td>
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<td>camaraṭā gāṃthi na jañī</td>
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<td>cita simaranu karau....</td>
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<td>nāmu tero āratī majanu....</td>
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<td>jo dina śvahi so dina jāhī,</td>
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<td>Ṛṃc maṃḍara sāla rasoī,</td>
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<td>jiha kula sādhu vaisano hoi,</td>
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<td>je ohu aṭhāṣṭhī tīrthāda..</td>
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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

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</table>
Colophon The colophon of this MS states that it was written in VS 1639 (AD 1582) in Fatehpur for the use of Chhitarj Kunwar the son of Rājārī Narharidāsī. Narharidāsī was probably a ādākura 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 (mātraṇās) 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 Sūrīdās, 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 pada 33: fo. 190-192 rāga gaurī
d2 pada 34: fo. 146 rāga sārāṅga
d3 pada 51: fo. 157 rāga soraṭhā
d4 pada 66: fo. 146 rāga sārāṅga
d5 pada 86: fo. 152 rāga sārāṅga

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 Dadū Panthī Textual Traditions

Two textual traditions from the Dadū Panth are used in the critical edition. The paṇcavāṇī (PV) tradition, and a tradition of which the sole exemplar is MS U, both of which are written texts recording singing repertoires.1

2.3.1 The paṇcavāṇī tradition

The PV MSS (MSS ADHIMPV) almost always have a similar, but not identical, structure and contents. They generally start with the paṇcavāṇī itself, 'the utterances of the five', these are the vārīs of Dadū, Kabīr, Nāmdev, Raidās, and Hardās. They then give miscellaneous works attributed to the followers of Dadū, such as Rajab, Jangopāl, Sundardās and others; and lastly they give a selection of the vārīs of the Nāths. In these vārīs 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 original2 but must represent the texts of numerous parallel traditions that existed within the Dadū Panth. In this regard it is very noticeable that in the vārī of Nāmdev in the PV MSS two groups of MSS can be discerned. MS DAV form a group which begin the Nāmdev vārī with one pada while MSS HMP begin from a different pada.3 However, there is no clear distinction apparent in the Raidās vārī between MSS DAV and MSS HMP. This indicates that the vārīs 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.

1 A third tradition consists of two scribal compilations, the sarvāṇīs of Rajab and Gopālās. See Callewaert 1989, pp.84-7.
2 See Callewaert 1989, pp.4-5.
2.3.2 MS D DMVJ, no. 12, 71 padas  AD 1636

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

Contents  The vārīs of Dādū, Kabīr, Nāmdev, Rādās, Hārdās.

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.¹ This MS contains numerous examples of Sanskritisation in its language. For instance:

padas 85, 86, vadati/vadata vs. other MSS bhadara
pada 35.0 vaisanāgya, vs. other MSS baisana
pada 58.2 vasa vs. other MSS saba
pada 3.4 tatva vs. other MSS tata,
    satva vs. other MSS sata
pada 85.4 visvarūpa vs. other MSS bisarūpa.

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 sākhīs  AD 1675

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

Contents  The vārīs of Dādū, Kabīr, Nāmdev, Rādās, Hārdās.²

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

pada 32.0, AG/MS A mo sau, vs. other MSS paṃḍita
pada 32.3 AG/MSS AV hoibo, vs. MSS DIU hoīye MSS CJ hauhīge.
pada 32.4 AG/MSS AUV juge, vs. MSS DICJ maṭhī,
pada 32.5 AG/MS A jaṅma, vs. other MSS ḍīsi,
pada 39.4 AG/MS A kahi, vs. other MSS kahai,
pada 40.3 AG/MS A kahi, vs. other MSS kahai,
pada 43.3 AG/MS A kahi, vs. other MSS kahai,
pada 30/47/66 MS A ravidīsa vs. other MSS raidīsa

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 Śemadās the disciple of Chatradās.

Contents  The vārīs 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 vārīs 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 vārīs 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.¹

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 vārīs 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).

¹ See also section 3-1-6 on svāṅga on pp.83-4.
2.3.8 MS V VBJ, no.34, 70 pādas 2 sākhīs

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

Contents  The vāpīs of Dādū, Rajab, KabIr, Nāmdev, Raiddās, Hardās.

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

- pāda 1.0  MS V kampčana hotī  other MSS dubidha na hotī
- pāda 39.1  MS V achūṭau  other MSS anūpa
- pāda 38.2  MS V tayamasai  other MSS kautiga

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

2.3.9 MS U VBJ, no.12 62 pādas fo. 118-126 AD 1684

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

Contents  The vāpīs of Dādū, KabIr, Nāmdev, Raiddās.

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

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

2.4 The Nāth Siddha MSS

These MSS contain mainly Nāth Siddha vāpīs, but include the vāpīs of Nāmdev, KabIr and Raiddās. They do not contain the vāpī of Dādū and show little Dādū Panthī influence. Within the vāpī of Raiddās given in the two MSS the order of the rāgas and pādas is quite different from that in any other MS tradition.
used in this study. 1 Two factors suggest a high degree of contact between the Nath Siddha repertoires and the Panjabi repertoire; first, the occurrence of \textit{pada} 82 in only the MS C and the AG; 2 second, that in many instances readings in MSS CJ resemble AG readings more closely than the readings in Dadu Panthī MSS. The reason for this similarity between the Nath Siddha and Panjabi repertoires may have been that while the Naths 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 Nath repertoires. 4

2.4.1 MS C CPJ no. 3322, 65 \textit{padas} 6 \textit{sākhīs} AD 1660/AD 1669

\textbf{Colophon} This MS has three colophons the first was written by the scribe VenTrām in 1717 VS, the second by the same scribe in 1727 VS and a third, in another scribe's hand, in 1742 VS. 5

\textbf{Special features} \textit{Pada} 82, a \textit{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 \textit{padas} 6 \textit{sākhīs} AD 1681

\textbf{Colophon} This MS was written in 1738 VS/AD 1681.

\textbf{Special features} \textit{Pada} 46 is found only in MSS CJ. 2 The theme of this \textit{pada} is that one must practice \textit{sahaja} in order to attain liberation and this clearly indicates the emphasis upon \textit{sahaja} within the Nath Panth.

1 For full list of contents see Callewaert 1980, p.37.
2 However, this \textit{pada} is found in some later PV MSS.
3 For details of such readings see notes on \textit{padas} found in CJ and AG. i.e. \textit{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 \textit{padas} 36, 47, and 51, despite the inclusion of these \textit{padas} in all Dadū 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, 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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1 For details on the contents of the AG see 2.5.4 on p.68.
2:5.2 The Origins of the AG *bhagata bāṇī*

There is a possibility that the first texts containing the *bhagata bāṇī* may have collected by Guru Nānak himself, however, as there are no mentions of any of the *bhagatas* in the *vāṇī* of Guru 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 Guru Nānak. According to the *Janama sākhī* of Guru Nānak by Soḍhī Miharbān Guru Nānak's companion Mardana used to sing songs by the *bhagatas* Kabīr, Trilocal, Ravidās, Dhannā, and Beṅī, to Guru Nānak. 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 sākhī*, it is recorded that when Nānak invested Angad as Guru he handed onto him a *pothī* which is said to have been written by a scribe called Bhāṅī Manamukha under the supervision of Guru Nānak over a period of three years at Kartarpur. 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 sākhīs* should not be taken to refer to historical events.

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

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1 Sābar 1984, p.61.
2 Cole 1978, p.45.
3 EST, p.135-44.
5 See forthcoming publications by P. Singh.
2.5.3 The compilation of the AG

It is widely believed that Amardas compiled the AG bhagata bāṇī on the basis of the already existing Goidval pōthīs.\(^1\) 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 bāṅvalī 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'.\(^2\) The Mīnās then began to prepare their own Granth of the vārīs 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.\(^3\)

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 pādas of Raidās that did not accord with the teachings of the Sikh Gurus would have been rejected. The vārī of Raidās in the AG must thus be seen as representing a distinctive selection of pādas drawn from the oral traditions of the vārī of Raidās current in the 16th century in the Panjab. However, in that it is the oldest major source for the vārī of Ravidās the AG has a unique place amongst the sources for his vārī.

\(^1\) 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 Bhāt Gurdās as directed by Guru Arjan and it was completed in AD 1603-4. It includes the vāpīs 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 vāpīs of the first five Gurus and the bhagatas are given in sequence. It contains 40 padas and one sākhī with the chāpa of Raidās. However, as one pada (no. 100) is given twice under different rāgas it actually contains only 39 padas with the chāpa of Raidās.

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. The rāga classification of the padas of Raidās varies in many instances from that found in the Rajasthani MSS. 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.

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 Raidās 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 Rajasthani 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 vāyi 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 salīth whereas MS V gives salīla 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 vāṟṟḷ 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 vāṟṟḷ of Raidās found in the Rajasthani Dādū Panthī and Nath 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 vapTI 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 vapTI so must parallel oral traditions underly all the other recensions of the vapTI.

The hypothesis which best describes the relationship between the recensions of the vapTI is that all the MSS represent traditions which have branched off at different times and places from an original oral corpus of the vapTI. 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 MSS 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 Nath Siddha MSS do not contain the vapTI of Dādū or show many traces of Dādū...
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 Panthī, 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**

1700

The Dādū Panthī traditions

1600

The Nāth Siddha traditions

The Panjabi traditions

The non-sectarian traditions

1500

The Raidāsī oral traditions

Raidās
CHAPTER 3
THE ORIGINS OF THE RAIDĀS VĀNĪ

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.1 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’,2 and Anantadās describes how Raidās organised great festivals for the performance of bhajanas.3

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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 Patītā pāvana nāma kṛjīye prakāṭe āju, Bhakti rasabodhīnī, chappaya 266, Rūpakāla 1962 p.478, see also pada 8, p.179.
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 vāpi 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 analogous Qawwalt 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. 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.

There is a detailed description of how during the performance of a Qawwalt 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. 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.

1 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 by 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 Raidāś's *vāṇī* was orally transmitted.

Clearly the most direct method for the transmission of Raidāś's *vāṇī* would have been if he himself had taught one of his *padas* to one of his followers in a *guru āśīya paramparā*. Within a *guru āśīya 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 Raidāś 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 āśīya paramparā* cannot have been the only form of oral transmission of the *padas* of Raidāś. Singers from non-Raidāśī traditions may have learnt Raidāś's *padas* by listening to them being performed by Raidāś, or one of his disciples. People in non-literate societies sometimes have the ability 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 Raidāś's *padas* would soon have been being learnt at third hand, by singers who heard Raidāś's *padas* being performed by other singers who had learnt them by listening to Raidāś, or his disciples, performing Raidāś's *padas*. Indeed, even those singers who had heard Raidāś 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,1 while in other it simply led to the substitution of similar NIA terms for Perso-Arabic terms.2 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.3

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 vārī 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.

1 E.g. pada 36 (AG)3·1 vs. (PV)36·2.
2 E.g. pada 64·6; AG fenū-koṭhīna, ‘the place of destruction’.
   PV phapda-gāmpāṇ, ‘the place of the noose [of death]’.
3 E.g. pada 88·4 caraṇas cd.
3.1.4 Additions to the core texts of padas

Even a cursory comparison of the variant forms of the padas in the vāṃśī 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 commentorial 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 ātikās, 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 vāṃśī 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 commentorial material along with the early core text material in most of the padas.

The commentorial additions to the core texts of the padas take two forms. First, entire extra antaraś are sometimes included, and second, individual carapās of the core text are sometimes expanded into whole antaraś.1

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.

1 The term carapā refers to one of the four half lines which together make up an antara, 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. Likewise in pada 64 three antarās are clearly traditional sayings introduced in order to reinforce the message of the pada, and in pada 32 one antarā is also a proverbial statement added to the text.

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 KabTr collected from oral tradition in the 19th century, 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 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 teka and antarās 1, 5, 6 form the core text.

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 Guru Amardās upon some of the padas of KabTr in the AG text.

1. See pada 78 antarās 2, 3.
2. See pada 64 antarās 3, 4, 5.
5. AG rahṣu and antarās 1,2,4.
6. Cf. AG KabTr p.326 and 1160, marked as KabTr 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 commentorial 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 mâyā.
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,
Sukadeva, Närada, 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;
Raidāś says, how long must it be said?
without Raghunātha much suffering must be endured.

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

1 For the texts of the AG and Rajasthan 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 *vāpr* were actually composed by Raidās. However, the process by which *padas* were added to the corpus of the Raidās *vāpr* should not be seen as a random process. For within each singing tradition the entire contents of the *vāpr* 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. 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 Sants have become attributed or re-attributed to Raidās, due to the conflation of what was by Raidās and what concerned Raidās.²

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 Svāṃga dance dramas MS M

The largest number of unique padas in any Rajasthani MS is found in MS M, which contains seven unique padas.¹ 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 svāṃga 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 svāṃga dance dramas.

Svāṃga dance dramas were similar to the Kṛṣṇa and Rāma līlās 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 Rāma and Kṛṣṇa bhakti cults in Northern India. Both KabTr and Jāyasī mention svāṃga, and from this it is clear that some form of svāṃga dramas existed in the the 15th and 16th centuries.² The subject matter of these svāṃga dramas was probably similar to those of 19th century svāṃga dramas which included both religious tales, such as those of Prahlāda, Dhruva, Bhartṛhari, Hariścandra, Gopīcand and Gorakhnāth, and secular stories.³

There are four instances of the word svāṃga in the vāpi of Raidās:

I saw all the world as a play (svāṃga), I was dishonest, wandering around bound in the sense of self.⁴

Disguised in this drama (svāṃga) we know not the truth, through this people are led astray.⁵

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¹ See section 2.6.3, p.62.
² Vatuk 1967, pp.30-1.
⁴ See pada 5.4 (caranaś c & d), p.175.
⁵ See pada 5.5 (caranaś 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 svānga of svānga shall give pain.

If you wish to perform humble service, (dāsatana) then that is what devotion longs for; you must dance absorbed in pure svānga, having lost all reserve and shyness.

It 5.5 and 70.4 Raidās is clearly referring to the performance of svānga dance dramas, but in 5.4 and 29.2 the references could just be to deceitful behaviour, which is another meaning of svānga. However, the presence of pada 91 in MS M suggests that its repertoire was mediated through a singing tradition which performed svānga 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 saguṇa description of Śiva and would not be out of context at gatherings for svānga 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 svānga troupes shows that they included low castes and Chamars. 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 vārī 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 svānga dance drama attributed to Raidās.

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1 See pada 29.2, p.213.
2 See pada 70.4, p.301.
3 Vatuk op.cit.
This pada resembles a form of Bhaktanāmavalī. Its second antara 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. 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-saṃhitā, 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. This suggests that this pada may have been composed as a sort of Bhaktanāmavalī of the Guraḍa community which they appended to their performances of Raidās vāpī.

1 PV 84-1


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

Brahma 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 Brahmins. When Garga's son was to perform the marriage rites for Megha Rishi's son Brahma 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 Brahma 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.1 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 bhāpitās with the chāpas of Nāmdev, Raidās, and PtPā.2

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 Raidās (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 Raidās (AG) to Dādū (Raj.).

In padas 97, and 111, new antarās have been added and the old bhāpitā containing the chāpa of Raidās has become embedded within the overall structure and has been displaced by new bhāpitās containing the chāpas of later singers of the padas, respectively Hardās, and PtPā.

1 The six instances are:
I pada 55 (AG) Raidās (Raj.) Raidās, Nāmdev, PtPā
II pada 66 (AG) Nānak (Raj.) Raidās
III pada 97 (AG) Raidās (Raj.) Hardās
IV pada 106 (AG) Raidās (Raj.) Adhār
V pada 109 (AG) Raidās (Raj.) Dādū
VI pada 111 (AG) Raidās (Raj.) PtPā

2 A version attributed to MTrābbī, but with no source quoted, is also given on p.232 of Padmāvatī 1973.
3.2.1 Nāmdev, Ravidās, Pūpā

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 bhapitās. Probably the oldest extant version of this pada is that attributed to Nāmdev.

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, Nāmdev says, this is my only emotion.¹

An essentially similar pada is also found in the AG attributed to Ravidās. Of the seven metaphors in the Nāmdev 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 Madhava! 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 praises⁴ severs death’s snare, Ravidās sings due to his devotion.²

¹ Nāmdev vāpī pada 191, Callewaert 1989, p. 360.
² For text see pada 55, p. 267.
⁴ Oanda yaha keśava niyama hamārā 11 ṛeka 11
jāhām tūma girīvara tāhāṃ hama morā 11
jāhām tūma caṇḍā tāhāṃ hama caḳorā 11111
jāhām tūma taruvara tāhāṃ māiṁ paṇḍhī 11
jāhām tūma sarovara tāhāṃ māiṁ macchī 11211
jāhām tūma diṇā tāhāṃ māiṁ batti 11
jāhām tūma paṇḍhī tāhāṃ māiṁ sāthī 11311
jāhām tūma śīva tāhāṃ māiṁ bēla pūjā 11
nāṁmadeva kahe bhaṅga naṁṛ ḍuḥā 11411

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There is also a version attributed to PTpā 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 bhanītā.

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 PTpā bows to the inner guide,
   I am Your servant and You are my Lord.1

In this instance it would appear that to speak of the re-attribution of these padaś 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 bhanītās 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.

1 PTpā vāpī, pada 11 rāga soraṭa, IOL MS HindĪ A12. and Gopāldās SAR (forthcoming publication by Callewaert)
tuma merā taravāra maiṁ jana paśī 11
    ambarīkha dhū nārada sākhi 11 ḍeka 11
    jau tuma girivāra tau maiṁ morā 11
    jau tuma caṃḍā tau rāṃma maiṁ cakorā 11111
    jo tuma saravāra tau maiṁ maṃchā 11
    jo tuma surahī 11 tau rāṃ to ho bachā 11*
    jau tuma tīrathā tau maiṁ jāī 11
    jau tuma devā rāma tau maiṁ pātī 11211
    pīpā praṇavaī aṁtarajāṁī 11
    maiṁ terau sevāga tūṁ merau svāṁī 1131111
* extra antarā in SAR
3.2.2 Nānak and Rādās

Pada 66 is attributed to Nānak in the AG and to Rāvidās/Raidās in Raj. MSS. The Rāvidās 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 antara in the Rajasthani version and the change in the chāpa from Nānak (AG) to Rāvidās (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;
Rāvidās says, this alone is my thought,
how should I live, my love, unless you appear?1

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 vānp 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.

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 bhaṇītā, 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 Dhrūva 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 bhaṇītā added as comments on the main text of the pada. It is also apparent the the AG bhaṇītā 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.

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 Rajasthani Sant Adhār1 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,2 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,3 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.4

3 Of pandits, warriors, emperors and kings, there is no other that can equal a devotee;5 just like water-lily leaves remaining near the water, Say, O Ravidās!6 So is their life in the world.7

In this instance it again seems likely that the Rajasthani version graphically represents the adoption of a pada into a repertoire, in this case by the simple adoption 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.8 But, that subsequently the vairī of Adhār entered the repertoires of the Dādū Panthī traditions.

1 Adhār is mentioned in the Bhaktamāla of Rāghuvadās samsāra salita nisāturanaig, navākā ye jana jāgniyaug 11 tilocana harinābhā dītra ādhārūm sojhā / etc. chappai 238, Nāhaṭā 1965, p.120 see also the Bhaktamāla of Caina, op. cit. p.282.
2 AG vaisano,'Vaiṣṇavite'. SAR bhāgavata, 'a devotee'.
3 AG ġoma, 'Dom'. SAR nāri,'woman'.
4 AG antarā 2 caraṇes cd swap with SAR antarā 3 caraṇes ab.
5 AG bhagata,'devotee'. SAR dāsa,'servant'.
6 AG ravidāsā 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 Ravidas

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 caraṇas act as comments expanding on the themes set up in the older caraṇas.1 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 Ravidās are saved;
Dādū; quickly and without delay,
through Hari everything succeeds.2

It is of interest that the inclusion of this pada in the vāpi of Dādū himself, almost certainly shows that Dādū incorporated core padaś from the vāpi of Ravidās into his own repertoire.

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

1 The common elements are:
in antarā 1 caraṇas A & D resemble AG 33.1 C & D
in antarā 2 caraṇas A & B resemble AG 33.1 A & B
in antarā 3 caraṇas A & D resemble AG 33.2 A & D
2 For texts see pada 109, on pp.262-3.
3.2.6 PTpā and Ravidās

Pada 111 is attributed to Ravidās in the AG and to PTpā 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.¹

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 Bhagavāmā 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 ChTpa,
as is written in Vyāsa and seen in Sansaka,
the fame of your Name pervades the seven continents.

2 He who always sacrificed cows at Īd and Bakr Īd,
and believed in Shaikhs Shāhīdas and PTrs,
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 Brahmins prostrated themselves
before the servant Raidās when he manifested the sign.⁴

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 PTpā says, in this difficult dark age,
the devotees who praise Bhagavāmā attain liberation.²

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.³ It therefore seems likely that this is an expanded version of an earlier Raidās pada by either PTpā, or singers who performed his vāṇī.

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

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3.3 Conclusion

This chapter has examined the relationship between the original oral tradition of the *vāpī* of Raidās and the extant recensions of the *vāpī*. 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 *vāpī* as a whole which reflected different views on the significance of the *vāpī* 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 *vāpī*, it is the non-common parts of the *vāpī*, 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 vāpi 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 Mātyedranāth 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 Marathi speaking devotees of the Varkarī 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 Guru 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 Kālibīr, Nāmdev, and Raidās, as precursors of Guru Nānak and included their vāhpīs in their oral repertoires and in their sacred scripture, the AG.

The third great Northern Indian Sant was Dādu (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 Dādu Panth included the vāhpīs of Dādu, Kabīr, Nāmdev, Raidās and Hardās, as well as the works of other Sants, including Nānak, and of Nāths, such as Gorakhnāth.¹

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, Dādupanthīs and Nāths could have influenced the content of his vāhpī during its oral transmission before it was written down in the texts now extant.

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 *vāpi* of Raidās it is important to bear in mind his motivations for composing his *padas*. First it must be observed that nowhere in his *vāpi* 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.¹

The primary motivation for the composition of the *vāpi* 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 *vāpi* 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.

¹ For such a study of Kabīr see Chaturvedī 1985, p.83.
4.1.3 The methodology adopted in this analysis

The vāpī 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 Dādū1 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 ḅīmī2 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.
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 *vārt* 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. *padas* in 1 MS only; MS M, 7 *padas*, 26, 27, 28, 29, 68, 91, 94.
   MS I, 2 *padas*, 61, 80.
   AG 17 *padas*, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111.2

2. *padas* in 2 MSS only; 46 CJ
   60 IU
   70 DM

3. *padas* in 3 MSS only; 16 MCJ
   25 VIU
   59 DIU
   93 IMP

4. *padas* in 4 MSS only; 17 IUCJ
   71 VIMU

5. *padas* in 5 MSS only; 79 IMUCJ
   84 DAVIM
   92 AIMCJ

6. *padas* in 6 MSS only; 76 DAIUCJ

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1

2
4.1.5 Genres

It is evident that the *padas* in the *vāpa* 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.

1. *citāvan蒂/cigāvani*, '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 saṁsāra.

2. *vinaya/bīnati*, '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 vidhāpsaṅga*, 'The Destruction of Error'. This genre deals with the falsity of image worship and other orthodox external practices.

5. *bhajana/nāyapa pratāpa*, 'The Glory of Praise/ the Name'. In this genre the power of praising God is described and often previous Sants 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. *bhagati*, 'Devotion'. This genre deals with the nature of true devotion.

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

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

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1 These genres and their titles are drawn from the names of the chapters (*āṅgas*) in which *padas* of Raidās are found in the *svavāṅgas* of Rajab and Gopālīdās, 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 sagupa 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'.

4.2.1 Raidās's conception of God

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

1 GNSR.p.152.
2 eka anūppama, 7-0.
3 bimala eka rasa, 58-2.
4 anūppama, 58-3.
5 ādi agti susūpma aika rass, 30-1.
6 tumha sā deva avara nahiṁ dūjaś, 55-2.
7 averu na dūjaś, cf. GNSR p.164.
8 agama,58-3.
9 agocara, 58-3.
10 barana rūpe nahī jākei, 11-0.
He describes God as 'formless',1 and 'without modification'.2 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?'.3

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

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

Raidās also calls God nirañjana, 'The Stainless',15 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:

1 nīrākāra, 11·3, 58·3.
2 nīribikāra, 11·3, 58·4, 84·3.
3 jasa tūṇ tasa tūṇ tasa teṣṭaṁ, kasa upamāṇa ṭīṭai, 21·3.
4 aśīla, 58·4, 61·1, 85·5.
5 anāṁta, 34·1.
6 ajā, 58·3 (CJ).
7 ajīta, 58·3, (DIV).
8 byāpi rahyasu saba ṭhāura re, 61·1.
9 antaryāmī,34·2.
10 saba ghāṭa añMari temas ramaśi niranttaraśi, 12·2.
11 bahārī bhītarī gupṭa praṅgaṭa, ghāṭi ghāṭi peti aura na koī, 59·2.
12 thāvāra janaṁa kīṭa patangā pūri rahai hari ṭūṁ, 30·1.
13 tumha sebani maṅgi saba tume māṇṭhīṁ, 34·3.
14 11·3, 62·4, 63·0, 63·1, 84·3.
15 nīrabhīṣṭa, 11·3, 58·3.
O Rām nirāñjana is something apart from all of creation which is añjana.¹

God is also avigata, 'The Unconditioned', unlike everything in saṃsāra which exists within the bounds of conditioned existence, and Raidās addresses God as, 'The Unconditioned Master'.²

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

In the āśī of Raidās God is sometimes referred to as being, 'without attributes'.⁷ 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'.⁸

4.2.2 Forms of address for God

Raidās often speaks of God personified as the celestial king. God is called 'The Stainless King'⁹ 'The Sultan of Sultans'¹⁰ and 'King Rām'.¹¹ 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!".¹²

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1 rāmma nirāmpjana nyārā re, anjena sakala pasārā re ॥ ṭakall
KG PS pada 336,p.482.
2 abigata nātha, 63.0.
3 9:1, 9:4, 30.2, 32.1, 35.2, 57.4, 61.1, 61.2.
4 jo abināśi sabo kā karatā, byāpi rahau sabha ṭhaurā re /
pamca tate kīyā pasārā, 61.1.
5 karatā haratā soī, 30.2.
6 karatā eka bhai jagi bhugata, 57.4.
7 nirgups, 58.3, 84.3.
8 guna biguna kahiyaata nahīm jākei, 11.4.
9 nirāmpjena rāyā, 63.1, 79.0.
10 sulitāmpna sulitaṁśāṁ, 35.0.
11 rājā rāmā, 43.3, 50.0(CJ), 99.0.
12 devadeva darabari duvārai rāmma rāmma raidāsā pukārai,89.3.
God, as celestial king, is regarded as 'the universal protector in all four ages'.

God is also referred to by the name 'Kamalapati', 'the husband of Kamala'; an epithet of Viṣṇu in his celestial form as the king of heaven with His consort Kamala.

Raidās appeals on a number of occasions to Rām in his sovereign aspect by using such names as 'Raghunātha' which means master of the Raghū clan, and 'Rāghava', the Rāghu clansman, as well as 'king Rāmacandra'. 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. The reason for the appearance of these epithets of God must rather be understood in relation to their context in the vāyi, 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. He appeals to Kṛṣṇa to be compassionate and employs 'O compassionate one!' as a vocative form of address to God in one instance. Raidās also appeals to God to 'have mercy on living beings', clearly the quality of compassion or mercy is one which characterises God for Raidās.

1 pratamgya pratipala caham 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 daia, 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 Narasimha 'Narahari, merciful master of the meek'. The core of the story of Narasimha avatāra is that Prahlāda could only be saved from his afflictions when Viṣṇu felt compassion and manifesting as Narasimha killed Prahlāda's father. Thus the principal characteristic of Narasimha, 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 vāya 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 Vidura² may be related to this perception of Kṛṣṇa as the compassionate God. It is due to this that in the vāya of Raidās numerous Kṛṣṇaite names are found, such as Kṛṣṇa,³ Kāṇha,⁴ Keśava,⁵ Mādhava,⁶ Murārī,⁷ Banevārī,⁸ Śyām,⁹ Gospāla,¹⁰ and Govinda.¹²

1 dīnānātha dayāla narahari, 20.0.
2 See Nabhadas 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 Mādhu. 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,1

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.2 This group is characterised by common language rather than shared subject matter, and includes vinayas,3 cetāvanīs,4 and viraha5 padas; as well as the vision of bagampūra, the 'Sorrowless City'.6

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.7 In the special context of this group God is thus called not only 'the Merciful',8 but also 'the Sultan of Sultans',9 'the Bounteous Lord',10 'the Creator',11 'the Compassionate',12 or 'the Husband'.13

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1 kṛṣṇa karīma rāṁma hari rāghuva,

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

3 PV 35,

4 PV 41, 64,

5 PV 69,

6 PV 36,


8 rahīma. 4·4 (CJ).

9 tum sulītāṁsa sulītāṁnām, 35·1.

10 sahiba ganīm, 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'. ¹ 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'. ² 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'. ³

For Raidās too the *nāma* is of vital importance. However, it should be noted that two distinct usages of the word *nāma/nāṃa* in the vānī 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.⁴

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.⁵

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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.¹

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!²

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

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.⁴

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

1 *satajuga sata tretā maṣā, dvāpara pūjā ṛcāra,
tīnyūṁ juganī tīnyūṁ diṣṭī, kali kevala nāma adhāra, 32·4.*
2 *tumhārī nāma besās, chhāṇī maiṁ nāma kī ṛṣa,
saṁsārī dharmaṁ merau mana ne dhījai,
raidūsa dūsa kī sevā nāṁni ho devāchidevā,
patīta pāvana nāṁva pragāta kījai, 8·2.*
3 Vaudeville 1974, p.141.
4 *aneka adhama jīva nāṁva gūpṭi udhares, 47·3.*
5 *jau paī hema na pāpa karaṁtā, ahe anentā,
patīta pāvana nāmu kaise humtā, 34(AG)1·0.*
However, in the context of Raidāś'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 Raidāś says:

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

4·2·4 Rām

Rām is the most frequently used name of God in the vānap of Raidāś.² 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’.³ 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 bija-mantra, containing all ‘truth’ or ‘being’ (satya) in itself’.⁴ 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 interchangable’.⁵

The close relationship between the words ‘Rām’ and ‘Name’ is shown by the frequent occurrence in Raidāś’s vānap of the phrase rāma nāma, ‘the Name of Rām’, which occurs eleven times.⁶ For Raidāś, 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.

¹ hama apūji pūji bhaye hari thaipy,
nāmya anūmpama pāvaipy re, 67·0.
² See glossary.
³ Vaudeville 1974, p.135.
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 referring 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.¹

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’.² 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.³ From first to last in the end apart from Rām, there is no other who grants liberation, O Hari!.⁴

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'.⁵ 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'.⁶

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

Brahmā-Rāis, Nārada, Svayaṁbhū, Sanaka and his siblings, only those who revelled in repeating Rām passed over.⁷

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1 rāṁma kehata saba jagata bhulāṁnāṁ so yahu rāṁma na hoṭ 9·1.
2 jā rāṁmahi saba jage jāṁnaṁi, bhaṁmarī bhūle re bhāt, 9·2.
3 rāṁma bina saṁsaī gāṁthi na chūṭai, 13·0. But in 13(AG)32·0 this line is found as; ‘O God! the knot of doubt cannot be unravell’.
4 ādi ṣeṭṭi ausāṁṛa rāṁma bina, koṭ na karai niravārā ho hari 19·0.(MS A śyāma bina).
5 jabe mana milyau rāṁma sāgarā sauṭ, taba yahu miṭṭi pukārā, 3·2.
6 nāgara janamī merT jāṭi bikhāṭe camārap, ridei rāma goṁda guṇa sārap. 47(AG)38·0.
7 brahma riḍi nāradā syaṁbhā sanakādikā, rāṁma raṁmi ramaṭe bhae pātra teṭṭā, 23·3.
The power of the very syllable *raip* itself is often stressed by Raidās and he praises it saying:

Raidās says, I sing of the virtue of the sound ‘*raip*’, by which Sants and Sādhūs, easily (sahāji) pass over.¹

The significance of the syllables *raip* and *maip* in the sādhana of Raidās is clearly great. In one pada he explains that the power of the sound *raip* 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 *raip raip* is free from everything, you shall merge in union within.²

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.³

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’.⁴ 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 bhepata raiddāsa raamragkāra gupa gāvatām, saṃta sādhū bhaye sahāji pāra pāra, 47:3.
2 taba rāmga naṁga kahi gavaiga, raamragkāra rahita sabahina theiṁ, saṅtari meli milaivaiga, 14:0.
3 paracai rāmga ramaïn je koT, pārṣeṣa paraseṇ dubīdha na hoT, 1:0.
4 paracai rāmga ramaïn je koT, pārṣeṣa paraseṇ kaṃcana hoT, 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'. While the phrase 'soul, body and mana', is often employed to signify the whole of the person the phrase 'body, mana and Ātmā' is also found. 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 KabIr, Dādū, Sundardās and others had views similar to those found in advaita, in which the jīva, or jīvātāmā, is believed to be identical with Brahma or paramātma. 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 (āpāsa) 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. 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.

1 9·3, 16·0, 73·2.
2 jīva tana mana, 9·3.
3 tana mana Ātmā, 93·3.
4 Barthwal 1978, p.32 passim.
The relationship of the soul to God in the vāṃṭī 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 vāṃṭī of Raidās where the word amśa is found. This is the term used by followers of the bhedābheda school to describe the jīva as a portion, (amśa) of God:

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

The vinaya context provides the rationale for the usage of the term amśa, 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’² and the jīva ‘begins to yearn’.³ 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.

¹ caṣi bīḥūṣṇa kaṭāra caḷata hai,
tīṅhūṣṇa amśa bhūja dījai ¹
kahai raidāṣa bameka tata bina,
saba mili garaka parījai 74·0.
² bekaraṇa jīva merā, 65·0
³ lālaci jīva lāgā, 21·0
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].

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.

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'.

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1 tohī mohī mohī tohī aṃtara kaisā āśa
   kanaka kajīka jala tarangga jaisā āśa PV 34.1 (AG) 1.1.
2 Chāndogya Upaniṣad, VI.1.5. TPU.p.447.
3 'jala ke taranga jala māṁhīṁ sanmāṁhī, kahi kā kuśāyā dhariye,
   aīśai āi tāi maiṁ yēka rūpa hai,
   māṭhau Śeṇahī nīravariye āśa, 27.4.'
In one case in the vāpa 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: as with water and wave, stone and statue. so is the duality of the soul (jīva) and Brahma.

There are two types of simile here, the first demonstrates that one element manifests in saṁsāra 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 bhedabheda 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'. 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.

1 kanaka kuṭaka suta paṭa jūdāra, gaja raja bhujāṅga brahma jaisā ।
   jala taraṅga pāṇghaṇa pratiṁṛṣ jyūṇ, brahma jīva dūti 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.1

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 nirapatī eka seja susa sūtā, supinaṁ bhavā bhigārī, 
achita rāja bahuta duṣa pāyau, sā gati bhaī hamārī, 57·1.
2 jaba harma hute tabaiṁ tumma nāṁhīpīn, 
aṁa tumma hau maṁī nāṁhīpīpī, 
saiTa gavana kiyaū leharī mahodadhi, 
jala kevala jala māṁhīpī, 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'.

According to Sāṅkhya philosophy, the antahkarana, the inner mental organ, consists of the buddhi, intellect, ahāṅkāra, 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. Likewise in Vedanta the antahkarana is thought to be composed of the buddhi, intellect, the ahāṅkāra, ego, the citta, memory, and the manas, attention.

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'. 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'.

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1 GNSR p.180.
2 Atreya 1985, p.98.
4 GNSR, p.181.
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*.¹

My *mana* is greedy for craving and anger.²

Raidās also views the *mana* of the person engrossed in *saṁsāra*
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*.³

When the *mana* is erased, one no longer longs for a body.⁴

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.⁵
Through the *mana* alone there is worship,
through the *mana* alone incense [is offered],
through the *mana* alone I serve
the Quintessence of Spontaneity (*saḥajasvarūpa*).⁶

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¹ *ina pāpcana mero mana ju bigārio, 88(AG)24·2.*
² *kāmā kroḍha lāmpaṭa mana mūrā, 89·1.*
³ *so muni mana kī dubidha khaṭi, 1(AG)35·2.*
⁴ *jāba mana miṭya uṣa nahiṁ tana kī, 3·1.*
⁵ *manasa maṅḍira māhi dḥūpa dḥuṇītai,
prema prīti kau māli cāḍhātai, 93·1.*
⁶ *manahīṃ pūjā manahīṃ dḥūpa,
manahīṃ seṭh saḥa jasvarūpa, 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.¹

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.²

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)'.³ 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 KabIr, 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 adamantine doors are opened.⁴

1 mana thira hoī tau kāmpī na sūjhai, jāmnaīm jāmmanahārā, 10·3.
2 jaba mana mīlyau rāṃna sāgara saum, taba yahu mīṭi pukārā, 3·2.
3 je mana byaṇḍai soī byaṇḍa, 1·5.
4 paraṇa paraṇa guru bheṭṭai, pūrba likhata lilāṭa 11
unamana mana mana hī mile, chuṭakatī bajara kaśṭa, 11
32(AG)6·6.
4.4 Raidās's view on the nature of the world

In Sant ṛāṭī 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 vāṭī 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 [majīṭha],
say Raidās Chameś!

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.

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.

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 rangā kusāṇīha kā, taisā ihu saṃsāru,
mere rāmie rangā majīṭa kā, kahu raidāsa camāra, 78.5.
2 yekeiṁ aneke bigoṭīṁ, tākūṁ jaṅmai saba saṃsāra, 32.6.
3 bahuri ihi kali lāla māṃḥīṁ jīti bhāvai hāri, 77.2.
in the poisonous waves of the ocean of saṁsāra', and hence one of the most fundamental questions Raidās poses is 'How will I cross the threefold [ocean of] saṁsāra?' Indeed, for Raidās 'to cross the ocean of saṁsāra' 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.³

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

Every one wants to pass over [the ocean of saṁsāra] but neither far nor near shore [of the ocean] exists.⁴

He also believed in the universal Indian view that suffering is inherent in existence in saṁsāra 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.⁵

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

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

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1 *biṣama saṁsāra bhaulaheri byākulata vai, 23·2.*
2 *tribidhi saṁsāra kavarna bidhi tiribau, 49·2.*
3 *bibedhi jonīṁ bāsa, jagama kīt agama trāśa / tumhāra bhaṣaṇa bīna bhrāṃmata phiryaū / mamīta ahaṁ biśai mādi māteū / iṅhiṁ suṣi kābhūṇa na dūtara tiryau. 8·1.*
4 *pāra gayā cāhai saba koī, duṇṣum urāvāra pāra naḥīṁ hoī, 48·0*
5 *gobyaṇḍe bhojaia byāḍhi apāra, tāmāṇīṁ kachu sūjhata vāra na pārī, 22·0.*
6 *bhau būḍeta bhaibhīta bhageta jana, kera avalampāguna dījai, 19·4.*
For Raidāś the only remedy for the suffering of the soul in saṃsāra 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 (saṃsārī dharma).\(^1\)

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

In one instance Raidāś says that he is 'Distressed in the the delusion (prapañca) of saṃsāra, O Supreme Bliss!'.\(^2\) 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.

\(4\cdot4\cdot2\) The concept of māyā

The deception of māyā has led the world astray, so fever burns in the body,
Raidāś says, O tongue chant Rām!
māyā never remains the companion of anyone.\(^3\)

Evidently for Raidāś 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 Raidāś also refers to the force which leads one astray in some instances by the Śaivite term śakti rather than māyā\(^4\) 'In love with śakti one embraces the beloved, in each and every place one sports'.\(^5\) 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.

\(^1\) tumhārī nāmava besāse, chāḍī maiṁ āṁpa kī āśe, saṃsārī dharma merau mana na dhiJai, 8·2.
\(^2\) saṃsāra parapañca maiṁ byākula paramānāmā, 75·1.
\(^3\) jhūṭhī māyā jaga ḍhākāyē, tau tāni ṭūpa dahai re, kehai raidāsā rāṁma japi rasānām, māyā ḍhū ḍhū kaisemi na rahai re. 49·4.
\(^5\) sākati sāneha iṣṭa sēṃgi lāvai, asthali asthali ıelai, 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 conquers every realm of all the worlds in the universe,
in this way let her power be known.1

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 hands of māyā.2

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.3

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1 barajī ho barajī bīṭhuke, māyā jagu ṣāyā,
mahā prabhā sabāhī basī kīye,
sura nara muni bharāmāyā. 38·0.
bālaka bṛdhī tarunī atī suṁmadarai,
naṁnāṁ bhēśa baṁnāvai,
jogī jāti tapī sīnyāśī,
pamāṭita rahaṇa na pāvai, 38·1.
ṣeṇḍra brahmaṇḍa loka sava jīte,
īhīṇa bidhi teja janāvai, 38·3.
2 maṁ kā jīṁmāṇaṁ deva maṁ kā jīṁmāṇaṁ deva,
maṁ māyā kai hāthī bikāṁmāṇaṁ, 88·0.
3 bhae ati chīnā ṣede māyā base jasa,
tīne tāte para nagari hatai tasa. 71·2.
Raidās also depicts māyā as a venomous serpentess whose bite causes suffering in living beings:

O Kesava! 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.¹

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',² 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.³

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.⁴

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?⁵

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¹ kesave bikaṭa māyā tara tāthāi bikāla gati mati mora 37.0. subiṣa ḍasana karāla ahi, muṣa grāṣita suṇhīla subheṣa, niraṣi māṇi bakai byākula, lobha kāla na deṣa, 37.1.
² dunṭa phana khāṇe 64(AG) 26.3.
³ pāṇca saṃgpī mili pīḍiyau prāṃpiyaṃ, jāi na sakaṃ bairāga bāṅgā, putra baraga kulā baṃḍha te bhārīya bhaṣai, dasaṃ ṭiṃ siri kāla ṭāṅgā. 85.2.
⁴ jo dina śvahi so dina jāhī // karaṇa kūca rehanu thiru nāḥī // saṃgū calata hi hama bhī caḷanā // dūrī gavanu sira ṭparī marenā līlā //
⁵ kiṃ tu soīa jāgu lānā // tai jīvanu jagi sacu kari jānā || rāhau || 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 saṁsāra:

Infatuated with joy, one revels like a fool, but in the end the mind shall feel regret.¹

Say, O Raidās, realise, O foolish fellow, when the life breath has gone, you shall repent.²

In Raidās’s view liberation attained during life is superior to liberation attained after death:

Liberation after death is an abode in Vaikuṇṭha, [liberation] while living is finding the fame [of Hari].³

Liberation after death is limited, an abode in Vaikuṇṭha, 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’⁴ 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’⁵ 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 nirvāṇa.⁶

The simile of churning curds for ghee represents the process by which ‘the liberated while living’ are able to discard in saṁsāra the immanence of God and attain nirvāṇa.

¹ hoī rasa lūbadha rameṁ yaun mūriṣa, 
mana pachitāvai nyūṁpi re. 52·1.
² kahi raiddaṁ saṁjhi re mugadha nara, 
prāmpa gaye puchaitaihai re. 94·3.
³ mūvān mukutī baiikuṇṭhān bāsā, 
jīvata ihāṁ jasa pāvai re, 67·2.
⁴ aisai maraṁ jēisai bahuri na maranāṁ. 62·1.
⁵ Cf. ORC p. 252-5 regarding the concept of jīvanamukti.
⁶ kahai raiddaṁ yahu parama bairāga, 
rāmna nāṁma kina japaḥu sabhāga, 
ghrīta kārani dadhī mathai sayāṁna, 
jīvata mukti sadā nirabāṁna. 1·6
4.5 Pathways to liberation

For Raidās human life is above all a unique opportunity to attain liberation from existence in saṃsāra. 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.1 The guru is often referred to in Sant literature as the Satguru, the True Guru,2 however, Raidās makes little use of this term, preferring generally to refer to the guru simply as guru.3

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,'4 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.5

Through the wisdom of the Satguru
the Sants know the God of the gods.6

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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 sō gura karaṃ ju bahuri na karanāṃ, 62.1
5 mādhau satagura saba jaga celā,
   iba ke bichure milana duhelā, 80.2
6 sataguru giśna jāna sēpta 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 *sabda*, the word of God, is seen as the revelation of God within the soul, through which the truth is known and liberation attained.¹ 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.²

Raidās says, the *vacanas* of the guru, cut the snare of birth.³

Raidās says, O Raghunātha listen to my petition!
Through the grace of the guru have mercy on me.⁴

The guru is thus of paramount importance to Raidās.⁵ He believes that the experience of meeting the guru is greater than *japa*, chanting, or *tapa*, 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.⁶

Without the guru as the helmsman, one drifts and does not reach the shore.⁷

The supreme philosopher's stone is given by the guru.⁸

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¹ On the concept of *sabda* see GNSR, p.191-4.
² *kāhei raidāsā satī bacana gura ke*, 77·3.
³ *kāhei raidāsā vacana gura ke*, *kāhei jaṅma ke pāsī re*, MS A 67·3.
⁴ *bāṇḍata raidāsā rāghūnāṭha suṇi bṁnati, gura prasādi kripā kerau 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 karaṁpaṁdaṁ hāra ḍolai na lāγai tīra*, 83·3.
⁸ *parasama parasa guru bheǐai*, 32(AG)6·6.
Devotion, *bhagati* or *bhakti*, is a fundamental element in the teachings of Raïdâs 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,¹ and in *pada* 18 Raïdâs'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 Raïdâs 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.²

For Raïdâs 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. Raïdâs uses the example of the ant to show what true devotion is like, for the devotee must sift as carefully through *samsāra* 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 Raïdâs characterised by love. It is the mutual love of the devotee for God and God for the devotee.

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.¹

Raidās refers to prema bhagati ‘loving devotion’, or, ‘the devotion of love’ in two instances.² 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.³

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.⁴

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:

1 tum mohi deśai hama tohi deśaun,  
priti paraspara hoī,  
tum mohi deśai hama tohi na deśaun,  
ibhi mati saba budi goī, 12.1.  
2 See 32.7, 67.1.  
3 prema bhagati amṛtagati nāṁphīṃ,  
tāthāṁ dhyāṇa kanikā re, 67.1.  
4 taśq hama bāṇḍhe moḥa phāṣi maiṁ,  
hama tum prema jevariyaḥ bāṇḍhaya,  
apanai chūṭana ko jatanu karo,  
hama chūṭe tum ārādyaya, 51.2.  

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¹ 129
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 Raidāś says, through meeting with the servants of God,
the bonds of birth after birth are cut.

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. 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 vāyī of Raidāś
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.'

The 'ninefold ways of devotion' are first mentioned in the
Bhāgavata Purāṇa. This reference to 'Ninefold Devotion' in
Raidāś shows that at some time such a schema became accepted in
the traditions that transmitted the Raidāś vāyī. However, it is
questionable whether the earlier levels in the Raidāś tradition
also accepted this schema.

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 māṃṣaṁ prema prema rasa jāpyaṁ,
nāmbidhi bhagati karā, 5-4
4 Cf. Bhāgavata Purāṇa 7/5/23 āsravapaṁkTratanaṁvīṣpoṁ
smaraṇarpādasevamarcanapvandanapdāsyamsakhyamātmanivedanaṁ
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.

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 *sādhas*, 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.

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 pṛtī gopāla suṁ jini ghaṭai ho,
maiṁ śārī mahāṁ gī lāī tana saṭai ho. ṇeka.
hiradhīṁ sumirāmpa karūṁ, naiṁna śīlokanā,
śravaṇai hari kathā pūrī rāṣṭī,
mana madhukare karaum, caranāṁ cita dharaum,
rūṁna rasāṁgāna rasanāṁ caṣaum.
sādha sangati bināṁ bhāva nāhīṁ ūpajai,
bhāva bīna bhagati kyaum hoi terī,
baṁdata raidāsā raṁganātha sumi bīnatī,
gura prasaḍī kripā karaum merī.
4.5.3 The Destruction of Error, \textit{bhrama vidhāmsana}

In the \textit{vāṇī} of 

Raideś there is a clear rejection of the orthodox Hindu practice of image worship. In \textit{pāda} 49 speaking of those who worship images Raidēś says:

(They who! pluck leaves and perform \textit{pūja}, say He has crossed over and causes others to cross over, but if the supreme God dwells in the \textit{mūrti}, then it should float on the water!')

Here Raidēś employs the various levels of the meaning of the verb \textit{tiṛaṇī}, ‘to cross over, or to float across’. Thus, Raidēś sings, how can an image, an inanimate \textit{mūrti}, be the Liberator? For if it could cause men to float over the ocean of \textit{samsāra} they surely it itself should be able to float on water.\(^1\)

Moreover, for Raidēś it is also impossible to find anything in the external world fit to be offered to God:

\begin{itemize}
  \item refrain How can I offer worship to Rām?
  \item I cannot find any perfect fruits or flowers.
  \item 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.
  \item 2 The serpent has coiled around the sandal-wood, the poison and nectar both are mixed together.\(^3\)
\end{itemize}

For Raidēś, the only true way to worship God is through internalised devotion, with the mind itself as the offering to God. Hence, Raidēś continues in this \textit{pāda}:

3 Through the mind alone there is worship, through the mind alone the incense \textit{is} offered, through the mind alone I serve the Quintessence of Spontaneity \textit{(sahajasvarūpa)}.\(^4\)

\begin{flushleft}
1 \textit{pāti} \textit{toḍāi} \textit{pūjā} \textit{racāvai}, \textit{tāraṇa} \textit{tiraṇa} \textit{kaha} \textit{re},
\textit{mūrti} \textit{māṇḍhīm} \textit{basai} \textit{paramesvara},
\textit{tāu} \textit{pāṇḍhā} \textit{māṇḍhīm} \textit{tirai} \textit{re}. \hspace{1cm} 49.1.
2 This \textit{pāda} may also be related to the hagiographic episode of the contest of the \textit{sālagrāmas}, see p.42.
3 \textit{rāmānāṁ} \textit{pūjā} \textit{kaha} \textit{caḍāṁ} \textit{āṁ},
\textit{phala} \textit{aru} \textit{phūla} \textit{aṇḍā} \textit{na} \textit{pāṇḍhā}, \textit{ṭeka}.
\textit{thanahara} \textit{dūḍhā} \textit{ju} \textit{bacha} \textit{juṭhārya} \textit{u},
\textit{pahupa} \textit{bhūm} \textit{vāra} \textit{jala} \textit{mītā} \textit{biṭhārya} \textit{u}. 39.1.
\textit{māliyāgara} \textit{bhīdhiyā} \textit{bhuvangā},
\textit{biṣā} \textit{aṁptē} \textit{du} \textit{ekai} \textit{sangē}. \hspace{1cm} 39.2.
4 \textit{manah} \textit{āṁ} \textit{pūjā} \textit{manah} \textit{āṁ} \textit{dhi} \textit{āpa},
\textit{manah} \textit{āṁ} \textit{seṭā} \textit{sahaja} \textit{sarūpa}. \hspace{1cm} 39.3.
\end{flushleft}
4·5·3 The Contemplation of the Name, nāma sumirana

The main technique advocated in the vāpi of Raidās in order to attain union with God is nāma sumirana, 'the contemplation, rememberance, 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.¹

He more often refers to rāma 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.²

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!'.³ 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.

¹ nāgadavaṇī jaraṣarī rāma sumirampa barī, 23·4
² kehai raidāsā rāma japi bhai, saṁta saśī de bahuri na Ṛṣṇī, 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 suratiśābdayoga

A second technique for attaining salvation found in the vāpī of Raidās is that which has been called, suratiśābda 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 vāpīs as well as in Rajasthani and Eastern Sant vāpīs.

One pada in the vāpī of Raidās, contains a complete description of this form of sādanā.

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 (samyama),
let my eyes be overflowing,
I behold the orb of light (bimba),
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 Niraṁjana,
for if I enter into his abode,
I shall need no more to return again.'

1 For text see pada 62, pp.281-2.
The theme of this \textit{pada} is how to meditate upon Banavārī. The epithet \textit{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 \textit{pada} is firmly established in the refrain where it is said that one should meditate with the mind and breath fixed in the \textit{susumnā nāḍī}, the central subtle vein of the body.

The role of the subtle channels in the \textit{sādhanā} is also explicit in \textit{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 (\textit{saṁyama})'. Here the Ganges is a synonym for the \textit{iḍā}, and the Jamuna for the \textit{piṅgalā nāḍī}. The term \textit{saṁyama} is also employed here. This is a yogic term which refers to the last three stages in meditation, \textit{dharāpa}, fixed concentration, \textit{dhyāna}, absorption, and \textit{samādhi}, deep trance.

The \textit{sādhaka} is enjoined to gaze upon the \textit{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 \textit{sūnya maṇḍala} 'the sphere of emptiness', which is itself a synonym for \textit{samādhi}.

The presence of this \textit{pada}, and others containing references to yogic practices,\(^1\) in the Rajasthani corpus of the Raidās \textit{vāṇī} raises the important question of why such references to \textit{suretiśabda} yoga are found in the Rajasthani \textit{vāṇī} of Raidās, but not in the Panjabi tradition of Raidās's \textit{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.\(^2\)

\footnotesize
\begin{itemize}
\item \textit{1} Cf. 1·4/5, 2·3, 5·3, 45, etc.
\item \textit{2} See 5·1·3-4 pp.146-8.
\end{itemize}
4.6 The Experience

Rādāś 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 dūbidha, duality, which is the normal state in which the soul exists. For Rādāś 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 Rādāś 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 Rādāś 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 Rādāś 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;
Rādāś 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 Rādāś appeals for a vision of God using the word dīdīra, 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 Rādāś 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 Rādāś believes the illusion of duality can be dispelled:

1 tūp dāmānā śāmā śāhibā mērā,
gījamātigāra bēndā maip terā,
kahāi rādāśa āngdesā yēhī,
bina darśana kyeūm jīvai ho sanēhī. 66.3.
2 yahu tana hasta ṣasta ṣārāba ṣētēra āngdesā bīsiyēra,
raidāśa dēsahi dōlā śāhibā dehūa abā dīdīra. 35.3.
Mādhava! Why does delusion not disappear, so that the nature [bhāva] of duality may be seen.1

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 saṁsāra.

4-6-3 The supreme state paramapada

One of the terms that Raiddās uses to describe the ultimate state is parama pada, which literally means ‘The supreme step, footprint, dwelling place, or state’.2 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 saṁsāra:

Murāri is in the supreme state on the far shore, there the self revels in Banavārī.3

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, Raiddās says, that which you call other, is right now in itself the supreme reality.4

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.

1 mādhau bhrama kaisai na bilī, tāthaiṁ dutiṁ bhāva dasāi. 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 paramga pada maṁjhi murārī, tāmāṁ ēpa ramaṁ ē banavārī, 48·2.
4 chāgai ḫa sa irāśa parama pada, taba suṣa satya kari hoī, kahai raiddāsa jāsaum aurre kahata haīṁ parama tata ēba 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.¹ 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 amrīta, ‘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.²

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; KabTr uses this term three times in all the works attributed to him, and Nāmdev twice. Clearly then Raidās uses this term comparatively more often than the other Sants mentioned, which suggests it had special significance for him. See Nirgup bhakti sāgara, Callewaert & Beeck, forthcoming.

² gura parasādi bhāt anabhai meti, biṣa amrīta saṃmī dhyāvaigā, kahai raidāsa meṣṭi āpa para, taba vā ḍhaurahi pāvaigā. 14.2.
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 millennium. In the Dohākōga 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.¹

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.²

Kabīr also makes numerous references to *sahaja*. For Kabīr *sahaja* is the supreme state in *suratiṣabhdayoga*, 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 *bampkenāli*,
then there is neither coming nor going;
Kabir says, the waves of sound manifest,
through the *sahaja* you will meet with him.³

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!⁴

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¹ ORC p.82.
² kāyā gagha bhīṃteri deva dehurā kāśī, sahaja subhāt milai abīnātā 11211(GB p.116).
³ bampkenāli je sepmi kari rāṣai, tau āvāgemana na hoī / kahai kabīra suṇi lahari pragaṭi, sahajī milaigā soī!! KG gaṛī 175.
⁴ sahaja suṃi meṃ jini rasa caṣyā, satagura tahīṃ suḍhi pāṭī, dāsa kabīra ihi rasi mātā, kabahūm uchaki na jāt. 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.¹

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.²

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 transcendance and immanence, subject and object, the noumenal and the phenomenal indivisibly blend.³

A definition of sahaja directly relevant to Raidās is found in the earliest of the Ḍīkā on the BTjak of KabTr which probably provides the fullest definition of sahaja in the works of the Sants:

\[
\text{Sahaja bliss is freedom from duality, it is untouched by the five senses, in it sensuality and desire are effaced, attributes [gupa] are destroyed, and there is the sense of the One God in the heart; that is what is called sahaja.} \]

¹ ORC pp.361-2.
² GNSR p.227.
⁴ sahaja sukha duṇḍa rahita pāṅca iṃdri na pasaraī l
   bhīṣai basanāṁ miśi jāī l gupa kā nāśa l
   eka brahma bhāva hiradaī tākūṁ sahaja kahie l
   Quoted in; Tiwari 1978, pp.91-2.
4.6.5 Raidāś's conception of sahaja

Raidāś 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 Raidāś 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 is is absorbed, remaining hidden in the Spontaneous Void (sahaja śūnya). 1

The connection between sahaja śūnya and the yogic tradition is also suggested by Raidāś's reference to the abandonment of the duality of the Hindu God ‘Rām’ and the Muslim name for God ‘Khad’ 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. 2

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1 baṭaka bīja jaisē ākāra, pasaryau tini loka bīstāra, jahām kā upajyā tahām saṇāi, sahaja suni maiṁ rahyau luṅkāī. 1·3.
2 pahaṁi gyāṁna kā kīyā cāṃdiṁṇāṁ, pīchāṁ diyā bujhāī! suniṁ sahaja maiṁ dou tyāge, rāṁna kaheuṁ na ṣudāī. 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 īra 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.1

It is also of note here that MSS CJ substitute for sahaja śūnya the phrase bhavara guphā,2 which means ‘the cave of the bee’ and is a synonym for the sixth cakra, the trikuṭi samgrāma. 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 sādhanā 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.3

Clearly for Raidās the attainment of the state of sahaja śūnya is to find the true state of being and he equates it with jīvāṇa muktī, ‘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.4

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1 camda śūra duo sānmānaḥ hoī,
pīvai piyāḷā marai ne koī;
sahaja samāni maiṁ bhāṭhi sarvaiṁ,
pīvai raidāsā guru muṣi darvaiṁ. 45.0.
2 See pada 45 p.248.
3 toṇāur na pāṭī pūjāur na devā,
sahaja samādhi karaṇa hari sevā 1141 63.4.
4 kehai raidāsā sadā sahaja sunīm,
jīvāṇi mukati prakāśī. MS U: 58.4.

---
Another term which Raidās connects with saha is sarūpa. Here sarūpa is from Skt. svarūpa, and means 'quintessence, or inherent form'. The sense of saha 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.
Through the mind alone I serve the Quintessence of Spontaneity.

In at least one instance the notion of the saving grace of the Name of God and saha are also connected. In this context however, saha, seems to refer to the sādhana of nāmasumirana itself rather than suratiśabdadyoga.

This suggests that nāmasumirana may be referred to at times as saha. It is saha in the sense that it is 'easy, not the result of forced effort', which is another sense in which the word saha came to be used. In this sense saha for the practitioners of nāmasumirana must have had stronger connotations of 'easiness' than of 'non-dualness'.

However, for those who practiced suratiśabdadyoga, and knew saha as a technical term, the sense of 'easy' must have remained subordinated to 'non-duality'. Consequently in the following passage saha 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 raṁ, by which Sants and Šādhūs easily (sahaji) pass over.

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1 mana thirē hoī tau kāmp na sūjhai, jiṁnaṁ jīṁnaṁahārā, kahēi raidāsē bimale bameka suṣa, saha sarūpa sambhārā 1131/10.3.
2 manahīṁ pūjā manahīṁ dhūpa, manahīṁ seūṁ saha sarūpa 1131/39.3.
3 ēneka adhama ji've nāṁva gumpi udhare, petita pāṁvane bhaye parasi sāraṁ 11 bhāṇata raidāsē raṁraṁkāra guṇa gīvatēṁ, saṁta sādhū bhaye sahaji pūraṁ 1131/47.3.
Raidāś also refers to sahaja in a pada which, through an allegory about Banajārāś, 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 sādhnā 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).6

It is also of note that in this pada Raidāś 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 Raidāś 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,5 thus does Raidāś tell.

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1 hari kau ṯāṟṇḍau ḍedēṉ jēi re,
maiṉ baṉīṉrō ṯāṉma kē l
rāṉma nāṉma dhana pāiyau,
tātheṁ sahajī karauṁ byaupāra re. 78.0.
2 caḻa caḻa merau nija mana thākyau,
aba mopaiṉ caiyau na jāt l
sāṁī sahajī milyau soī sanamuga,
kahai raidāśa batāt l7 l7 l2.7.
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 Raïdās, 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 Raïdās and his teachings were assimilated into the Sikh, Dādū Pānthī and Nāth Siddha traditions.

5.1.1 Dādū Pānthīs, 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 Pānthīs, Nāth Siddhas, and Sikhs. It will be shown that Dādū Pānthī 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 Dadu Panthi attitudes to the Nath Siddhas

Dadu himself respected the Nath Siddhas and accepted the validity of many aspects of their teachings. In regard to the relationship between devotional and Nath Siddha teachings in the Dadu vapi Thiel-Horstmann says,

The latter influence [that of the Naths] is stronger in his didactic distichs than in his song compositions: this can be gathered from the profuse occurrence of typical Nath-Yogic symbols in the sakhis which are sometimes totally missing in the padas.¹

However, even in the pāda compositions of Dadu in a number of instances he clearly refers to the typically Nath Siddha suratiṣaṭḍayoga. This can be seen in the following pāda.

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, Dadu; when one has merged with the life of the world, then this cycle of reincarnation fades away.

¹ Thiel-Horstmann 1983, p.3.
² Dadu vāṭī, maṅgala dāsa, rāga bherūṃ pāda 405, p.674-5.

manā pavana le unamana rahai, agama nigama mūla so lahai /
panca bāī sahajī samāvai, saihara ke ghari śepem suṣra /
sīṭala saḍā mile sūkhaḍāi, anahada śabda bājāvai tūra ll
baṅka nāli saḍā rase pīvai, taba yahu manevā kahiṃ na jāi /
bigasai kṛṣṇaḷa prama jaba upajai brahma jīva kī karai sahāil /
baṭṭi gupha joti vicārai, taba tehīṃ sujhe tribhuvana rāi /
āṃtari āpa milai avināśī, para ānagda kāle naḥīṃ khāi il /
jamaṇa maraṇa jāi bhava bhājai, avaraṇa ke ghari varaṇa samāil /
dadu jāye milai jaga jīvana, taba yahu āvāgevana bilāi ll
Dādū Panthī attitudes towards the Nath Siddhas can be seen in the attitudes of Dādū's disciples towards Nath-Yogic teachings and the status of Nath Siddha vāpi in Dādū Panthī MSS. An instance of acceptance of the validity of Nath 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.¹

Thiel-Horstmann says that at the same time as they were adopting Vaishnavite 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'.²

Dādū Panthī reverence for the Nath Siddha vāpiTs can also be seen in the inclusion of Nath Siddha vāpiTs in the MSS compiled in the Dādū Panth. Clearly indicating that Nath Siddha vāpiTs 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 Nath Siddha vāpiTs.

Furthermore the reverence for the Nath Siddhas in the early Dādū Panth is shown by the long lists of Nath Siddha names in the Bhaktamālas of Jagga and Cain. Jagga also says in one caupaṬ that Siddhas, Ṛṣis, Muslims, Sants, and Yogīs have all practised devotion and are amongst those whom the True Rām has called his servants.³

From this it can be seen that the early Dādū Panthīs respected the Nath Siddhas and there must have been an amicable relationship between Dādū Panthīs and Nath Siddhas.

¹ V.N. Upādhyaya 1962, 257-8.
² Thiel-Horstmann 1983, p.3.

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5.1.3 Sikh attitudes towards the Nath Siddhas

The attitude of the early Sikhs towards the Nath Siddhas was the complete antithesis to that found amongst the Dādū Panthās. Nānak attacked the Nath Siddha yogīs in his vārī and rejected their teachings, which he did not accept as valid paths leading to salvation. The later Sikh gurus also faithfully followed Nānak's teaching on the Nath Siddhas, and in their turn attacked and criticised the Nath Siddhas' lifestyle and practices.

Three levels can be distinguished at which Nānak rejected the Nath Siddhas and their teachings. First, in regard to technique, he rejected suratīsābdhayoga. Second, he rejected the ideal of renouncing the world. Third, he criticised the Nath Siddhas' lifestyle and depicted it as a manifestation of social irresponsibility, in particular criticising their dependence upon begging. McLeod says of Nānak and the Nath Siddhas:

The importance of the Naths 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 Nath 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.

It is notable that Nānak rejected not just the Nath Siddhas themselves but also Nath meditation technique of suratīsābdhayoga, which is consequently not advocated in any of the vārīs in the AG.

It may therefore be suggested that the attitude of Nānak and the early Sikhs towards the Nath Siddhas was entirely unsympathetic and there cannot have been amicable relations between Sikhs and Nath Siddhas.

1 For a study of the details of Nānak's denunciation of the Nath Siddhas see Cole 1981.
2 McLeod 1984, p. 43.
5.1.4 Nath Siddha attitudes towards the Dadu Panthīs and Sikhs

Evidently the very fact that the Nath Siddha MSS include the vāpīs of Nāmdev, Kabīr and Raïdās shows that they were well disposed towards the Sants, and they considered that the vāpīs 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'.

Furthermore in the work called Sādha praṣṭe of Prithīnāth there are respectful mentions of Nāmdev and Kabīr as those in whom devotion to god dwelt and who have attained liberation.

This would concord well with the fact there are few differences in the texts of the vāpī in the Nath Siddha MSS and in the Dadū Panthī MSS. Moreover, the common inclusion of references to the Nath Siddhas' suratiśābdyoga in both Rajasthani recensions of the vāpī must have been because both traditions accepted the validity of this technique. Whereas the Sikhs' fundamental animosity towards the Nath Siddhas meant that they would have minimised or eliminated elements in the vāpī of Raïdās that advocated suratiśābdyoga.

There can be little doubt then that Sants and Nath Siddhas must have felt no animosity towards each other, and that Nath Siddhas must have sung Sant vāpīs amongst the vāpīs of the Nath Siddhas themselves.

1 kathamta goraganatha guru upadesī l
   milyam samta jana jalyem apdesi l
   GB, pada 53, p.149.
2 Prithīnāth is mentioned in the Bhaktamāla of Rāghavadās as a contemporary of Akbar. See Nārēyaṇadās 1969, p.470.
3 prithinātha namadeva kaṭu kathē....
   kyē prehilēda kabīrām ....
   ihai bhagati bhagavamte bari l purīṣa bhaye sāba pāra l
   Dvivedī 1957, p. 41.
5.2.1 The Dādū Panthī influence upon the vāpi

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 bhaqītā 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.¹

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'.² 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.³ 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 vāpi of Raidās suggest that it was either mediated through the Nāth Siddha tradition itself or RaidāsTs who were influenced by the Nāth Siddhas.

From this it may be concluded that the main Dādū Panthī influence upon the vāpi lies in a stress upon the power of the Name to grant salvation and the introduction of some Perso-Arabic and hagiographic elements.

¹ See pada 47, pp.250-3.
³ Padas 35, 49, 65, 74, 75.
5.2.2 The Nath Siddha influence upon the vārī

There is one pada which is common to the Nath Siddha MSS and the AG but which is not found in the Dādū Panthī MSS. This is pada 82,¹ but the text in both versions is very similar apart from what appears to be a degree of garbling in the Nath Siddha version, which tells us nothing about the ideological influence of the Nath Siddhas upon the vārī of Raidās.² The nature of the Nath Siddha influence on the vārī cannot therefore be established by the process of comparing the different recensions of the vārī. However, there is one pada which is unique to the Nath Siddha MSS (pada 46) and in this the greatness of practising sahaja is stressed which appears to be a typical feature of Nath Siddha teachings.³

Moreover, there are traces of Nath Siddha influence in both the AG and Dādū Panthī recensions of the vārī. In the AG there are two instances of possible Nath 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’.⁴ There is also an additional antarā in pada 32 in the AG which refers to the unmans state and the opening of the adamantine doors.⁵ Both of these references could have been the result of Nath Siddha influence upon the vārī. In the Rajasthani vārī there are several references to the Nath Siddhas’ suratiśabdāyoga.⁶

It may therefore be suggested that the presence of Nath Siddha influence in all but the core text material⁷ could best be understood as the result of Nath Siddha influence during the transmission of the vārī of Raidās in both the Panjab and Rajasthan.

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 vāgī
d
There is no absolute way of determining which of the
distinctive features of the AG recension of the vāgī were
aspects of the Panjabi Raidāsi tradition, and which were
purely Sikh. However, the inclusion of one pada twice in the
AG vāgī of Ravidās testifies to the fact that the Sikhs were
drawing on at least two sources for their vāgī of Ravidās.¹

There is one aspect of the AG recension of the vāgī of
Ravidās which is probably the result of Sikh influence. This
is the emphasis on the importance of the guru in the AG vāgī
of Ravidās which appears closer to the ideology of the Sikhs
than it is to the ideology of the vāgī 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.²
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 philospher’s
stone is granted.³ 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 vāgī of
Ravidās testifies to the fact that the devotees (bhagates) were
untouched by the world because they were pleasing to God
and not due to their inherited status.⁴

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 vāpī of Ravidās represent Panjabi influences. The great similarity between the bhaṭṭācārya in AG 38 and 39 and the pada attributed to Dhannā, but probably by Guru Arjan,¹ suggests the possibility that they all derive from some similar Panjabi tradition, rather than the core oral tradition of the vāpī. 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 vāpī. 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 vāpī of Raidās.² 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 vāpī of Raidās towards all men.³

From this it may be concluded that the nature of the Panjabi influence upon the vāpī 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 vāpī of Ravidās in which the tone is far removed from that normally found in the vāpī 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 vāpī of Ravidās rather than a representative anthology of the vāpī of Raidās.⁴

¹ See pada 47, pp.250-3, pada 111, p.366-9, 1·1·2, p.13.
³ See pada 108, pp.361.
⁴ See section 2·5·3, p.67.
5.3 The core of the Raidās vāqīf

There are seventeen *padas* with the *chāpa* of Raidās/Ravidās which are common to the Panjabi, Dādu Panthī, and Nāth Siddha traditions, and of these *padas* there are two that are also found in the non-sectarian tradition.1

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 vāqīf. 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 vāqīf of Raidās, and that the contents of this common core could have provided the basis for the larger recensions of the vāqīf. 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*.

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1 The *padas* common to the AG Dādu Panthī and Nāth MSS.

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In these *padas* Raidās clearly spoke of himself as a Chamar\(^1\) 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.\(^2\)

My caste is low, my lineage is low,
and my birth is low;
I have not served King Rām
Sey Raidās the Chamar!\(^3\)

That he shared the common Sant view on the illusory nature of the world can also be seen in a *cēśvanā* *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.\(^4\)

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?\(^5\)

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,
than apart from Rām who can conquer your pride.\(^6\)

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\(^1\) *kahu ravidāsa camāra, pada* 78, *AG* 4·4, p.310
\(^3\) See *pada* 24, *AG* 2·1, p.206.
\(^5\) See *pada* 64, *AG* 26·0-1, pp.284-7.
\(^6\) See *pada* 39·0 and 39·4 pp.235-6.

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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.¹

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.²

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).³

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.⁴

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.

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' 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; Raidās asks this one petition of You Hari, keep your promise to me, O my King Rām.2

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 padaś in the vāpa 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 antara are substantially the same in all versions and it is surely these four lines from the vāpa of Raidās which are the most likely of all to accurately record the core text of one of his original padaś.

refrain If I did not sin, O infinite one! how could Your Name be the uplifter of the fallen?3

These then must be teachings that lie at the heart of the vāpa 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.

1 See pada 32·7, pp.216-9.
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 Raidāśī tradition. His songs (padas) 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 vaṃī had developed in Rajasthan and the Panjab.

In Rajasthan oral recensions of his vaṃī were assimilated into at least three written traditions. A few of his padas 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 vaṃī of Raidās were incorporated into the repertoires of the Dādū Panth. The Rajasthani Nāth Siddhas also incorporated a recension of his vaṃī into the Sant vaṃīs in their own repertoires. Whilst in the Panjab a distinctive Panjabi recension of his vaṃī was incorporated by the early Sikh tradition into the vaṃīs of the devotees (bhagatas) in the AG.
From a comparison of the Nāth Siddha, Dādū Panthī, and Panjabi recensions of the vāpī of Raidās it is evident that each recension of the vāpī represents an augmented or edited version of an original Raidāsī core tradition. It is argued that in each tradition the manner in which the vāpī 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 vāpī 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 vāpī.

The Dādū Panthīs assimilated Raidās, his vāpī, and his followers into their tradition and augmented his vāpī in ways that depicted Raidās as a Sant amongst Sants, and retained much of the Nāth Siddha influences upon the vāpī.

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 vāpī, as the Nāth Siddhas and Dādū Panthīs did, they selected only such padas of Raidās which were in accordance with the teachings of the Sikh Gurus.

Finally, through a comparison of the recensions of the vāpī it is also possible to identify a group of seventeen padas which form the common core of the vāpī. 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 padas in this common core which are the most likely of all the padas in the vāpī to be original compositions by Raidās himself.
### Chapter 6

**THE VĀNĪ OF RAJDĀS**

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**rāgā gaurī**

| 31 | koī sumāra na deśaūṁ, |  |
| 32 | maramma kaisaiṁ pālbau re paṃḍīta, | AG 6 |

**rāgā jangalīgaurī**

| 33 | pahalai paharai raṇi dāi bāṇijāriyaṁ, | AG 1 |
| 34 | devā hama na pāpa karaṇṭā ho aṇaṃṭā, |  |
| 35 | yāra māṁ eka tūm dāmām, |  |
| 36 | aba hama śūba vatana ghara pāyā, | AG 3 |

161
raga ăşāvarī
37 kesa'v bīkaṭa māyā tora,
38 barāji ho bīṭula,
39 rāmānī ṁūjīr kaha caḍāmānum, AG 13
40 tujhā caramāra arabhāda bhavānāra mana, AG 10
41 bāṃde jāmnī sāhiba gānīm,
42 so kachū bīcāryau tāthaiṃ merau mana thirai ṛhayau,
43 mādhau sāngati saraṇi tumhārī, AG 9
44 mādhau abidya hita kīnha,
45 dehu kalāī ṭāka piyālā,
46 bhāī re sahāja bāṃdhau loī.

raga sorāthī
47 aisi merti jāti bhīṣyāta camaṛēm, AG 38
48 pāra gayā cāhāi sēba koī,
49 bāparaū satīya raidāsā kahāi re,
50 ihāi amādesa soca jīya mere,
51 rāṁma raī kā kahīye,
52 re mana māṃchālayaṃsāra samānde,
53 re cita cēti cēti acēta,
54 rathā kau catura cālaṃvaṇaḥārau,
55 jau tumā torau rāṁma māṁ naḥīṁ toraun,
56 kimhiṃ bīthī apasaraun re,
57 māḍhauve kā kahīye bhrāma aisiā,
58 māḍhau bhrama kaisai na bīši,
59 mana re soī sarūpa bīcārau,
60 jini thoḥṭarā pīchoraī koī,
61 pāṃḍe kaisī pūja racli re.

raga bhairu
62 aisi dhyāṇa dharaun banavairī,
63 abigati nāṭha niraṃjana devā,

raga bilāvala
64 kyā tu savai jāgi divāṁmaṇāṁ, AG 26
65 šalika sikastā maṁ terī,
66 jo mohī bedana kā sani ṛṣau, AG 41
67 tāthaiṃ patīta naḥīṁ ko pāṁvāna,
68 gobayaṃde tumhāre caramāraṇabayaṃde,
69 ko kā jāmmānī pīrā paraī,
70 pāṃḍe heři bicī amatra ṭhāḍhā,
71 naḥīṁ biśrāṃma lahaun dharaṇīṃ dhara,

raga todī
72 pāṁvāna jasa māḍhau torā,

raga guṇđe
73 āji nā dyauṣa nā iyau balihaṇa,

raga sūrāṇge
74 jage maṁ beda baida māṁśīm je,
रागा कनादा
75 मयः महिला कामन्हा मैं जना सेवगा तोरा,
76 जलि जलि मना हरि कातसाला पाघामुः﴾

रागा केदारा
77 रे मना रङ्गमा नाम्मा सांभरी, जना
78 हरि कौ त्यंधावूँ लावेंगी जाई रे, AG 4
79 प्रिति साधराने अवा,
80 दरासा दिताई रङ्गमा दरासा दिताई

रागा जातसारि
81 सबा कुचा कराता ना कहु कुचा कैसीमः,
82 कृरणी कृम्मा अबोलो हो नाथा, AG 21

रागा धनासारि
83 ज्योति रङ्गमा गोधाम्दा बिष्ठाला,
84 अहो देवा तरी अमिता महिमाभं महादेवा,
85 तुघा देवा कंम्बलस्थापः,
86 वर्त प्रिति गोपाला सुम्प जिन्ही ग्हातेहो, AG 22
87 कृम्मा भगति थाईं राहै पुरावूँ पांम्हुँष्मूं रे,
88 मायं कौ जंम्मूँ देवा मायं कौ जंम्मूँ,
89 त्राही त्राही त्राही त्राही थिभुवणा पाम्वणा,
90 जना कृम्मा तारी तारी तारी बरा राम्मा योः,
91 काही दारिया प्राहिदेस काही गुप्ता तू पाघायूः,
92 मारी कौ ले ले कारी जोवाई सेवगासा सांभाई होवाई,
93 सांगा उताराई मारी देवा सिरमाणिये,
94 जे तूम गोपालै नाही गाइहै

रविदास पादेस इन AG not found in the Rajasthani Raidūs वंगः
95 AG 5 कृपा बहरौ जाईं दाँदीरा, p.346.
96 AG 8 संग्तु तुजीर तानु संग्गति प्राने, p.486.
97 AG 11 हरी हरी हरी हरी हरी हरी हरी हरी हरी हरै, p.487.
98 AG 12 माति को पुताईं काईं नातु हैन, p.487.
99 AG 16 दुलबो जनानु गुप्ता थाईं थाईं, p.658.
100 AG 17/AG 34 सुक्ता सागरु सुरटारु सिंघायमाणी, p.658/1106.
101 AG 19 जाईं कौ भित्ती पवना कौ थांबफ़े, p.659.
102 AG 20 बरातां गृंथी ना जना, p.659.
103 AG 23 नामां तेरो अरति माजुनु मुरुर्म, p.694.
104 AG 27 उपन्च मांधारा सा ला रासो, p.793.
105 AG 28 दरिदु देखी साभा को हसै, p.858.
106 AG 29 जीहा कुला साधु साइसेनु हौ, p.858.
107 AG 30 मुकंदु मुकंदु जापहुं सामताऱः, p.875.
108 AG 31 जे ओहु अश्वात्शी थ्राथा नम्बाई, p.875.
109 AG 33 अईला तुज्हा बिनु कामु खार, p.1106.
110 AG 37 तुज्हाहि सुहंथमाँ कांचू नाही, p.1196.
111 AG 39 हरी जपूँ तेठ जानाह, p.1293.

The sūkhs of Raídūs
1 हरी सा हिरा चाघी कारी,
2 अम्टरागति रागै नाहिं,
3 राइदासा कहाई जैकै ह्रिदै,
4 जा देसहि ग्नहै उपाजै,
5 राइदासा तूम कौमे थाईह फहि,
6 राइदासा रावि ना सोईये,
PV 1 & AG 36

AG 36 rāgu bhairau p.1167

Text

binu dekhe upajai nahī āsē †
jo dīsai so hoi bināsē †
barana sehita jo jōpai nāmu †
so jōṭ kevala nihakāmu †††

paracai rāmu ravai jau koī †
pārasa parasai dubidā na hoī † raḥāu ††

so muni mana kī dubidāhā khāī †
binu duśre trai loka samē †
mana kā subhāu sabhu koī karai †
karatā hoi su anabhai rehā ††2†

phala kārana phūlī benarāi †
phala lāgā tāba phūlu bīlāī †
gīnai kārana karana abhīśu †
gīna bhaiā taha karamaha nāsu ††3†

ghrīta kārana dadhi mathai saīṇa †
jīvane muketa sadā nirabhāna †
kehī ravidēse parama bairāga †
rīdai rāmu kī na japasi abhāga ††4†
AG 36 Translation

1  No hopes arise for that which is unseen,¹
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,²
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 God³ 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 forest⁴ flowers for the sake of fruit,
when the fruits form the flowers fade;
karma⁵ 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?⁶

AG 36 Notes
1  M. 'without beholding God'. (TSR p.340).
M. 'If anyone employ himself in repeating God's name'.
² M. 'The without doors'. M.'s note:'God who is without
³ the organs of action'. Sāhib Singh 'The God who has no
⁵ M. 'vegetables'.
⁶ M. 'religious ceremonies'.
⁷ M. 'To make butter, knowing people churn coagulated milk;/
So those who strive for divine knowledge obtain
deliverance while alive, and are ever at rest.' Saith Rav
Dass, having embraced supreme contempt for the world, /
Why not heartily repeat God's name, O luckless man?'.

165
PV 1 rāga rāmāgari Text

paracai rāmna ramaṇa j e koI

phāra paraseṇ biṇaṇa na hoI tekaI

je dīsaI so sakala biṇaṇa

ampātiṁ nāṁhīṁ bīṃvaṇa

barana raheta kahai je2 rāmna

so bhagata kevala nīhakāṁma

phala kārani phūI baṃmarēīI

upājyau phala taba pahupa bilāI

gyāṁnaṁ kārāṇī kāraṇa karāI

upājyo gyāṁna taba karaṇa6 nasāI

baṭaka bīj a jaisāI skāra I

pasaryau tini loka bistāre

jahāṁ kā upājyā tahāṁ saṃmāI

sahaja sunī maiṁ rahyau lukāI

je mana byampāI soI byampāI

amavāṁa maiṁ iyaun1I dīsaI caṃde I

jala maiṁ jaisaṁ tumbeI tireI

paracai pyamda12 jīvai nāṁ13 marai I

so mana kauṇa ju mana kauṇ śāī I

biṇa ḍvārai triṇaṁa saṃāI I

mana kī mahimōṁ saba ko kahai I

pampīta so je anabhāi rahai

kahai raīdaI14 yau15 pāragma bairāga I

rāmna nāṁma kinaI16 jepau sabhāgaI17 I

ghīta kārani dadhī mathai saṃyāna I

18 jīvata muktī sadā nirbāṁna I

PV 1 Variants

1 V kāṁcaca hoI

2 A je ucamai

3 CJ jo dīsaI so sakala biṇaṇa, bīna deśaiṁ upajai nāṁhīṁ āśā
kāraṇa rahita je sumirē rāmna, te bhagata kahiye nīhakāṁma.

4 CJ phala lāgā taba pahupa nasāīI

5 CJ kāmāI/kamāve,

6 CJ pahupa,

7 CJ tanā/nanā, HM kā yauI, V kā e, A aikai, IDPU jaisai,

8 CJU bilāI,

9 CJ saṃāīI,

10 U niṃdai,

11 HVAM iyaun absent

12 U prāmna

13 HVAM ne jīvai

14 A rayadēsa

15 CJ yauI absent

16 I kyaun na jepau, H kyūṁ na jepau, A kīnI na jepau,

17 PU abhāga

18 CJ śtaba

166
refrain
Whoever has abided in the mystical experience of Rām, has been touched by the philosopher’s stone, and has no sense of duality.¹

1 Everything perishes which can be seen, and no-one believes in what cannot be seen, Those who say Rām is beyond description,² they are only devotees completely free from desire.³

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 sūnya).

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.⁴

5 What is the mind that has consumed the mind? God indwells in the three worlds.⁵ Though everyone speaks of the greatness of mind, he alone is wise who abides in the experience.⁶

6 Raidās says,⁷ this is the supreme renunciation, O lucky one⁸ 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 sādhanā 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 Rajasthani tradition interprets caraṇa b as the answer to the question posed in caraṇa a. For the interpretation of bipma dvāra, 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 rāge rāmagaṭi Text

aba maim hāryau re bhai
thakíta bhayau saba hālacāla thaim,
logani beda baḍāṭ 1 1ṭeka!1

thakíta bhayau gāmpa arau nācena,2
thākī sevā pūjā 1 1
kāmna krodha thaim deha thakíta bhai,
kahāṃ kahāṃ laum dūjā3 1 111

rāmna jana hoūṃ na bhagata kahāṃmuṃ,
cerana pāśi laum na devā 1 1
joī joī karūṃ5 ūlaṭi mohi bāṃchai,
tātheim nikaṭi na bhevā 1 1211

pahalī gāmna kā kīyā cāṃdiṇāṃ,6
pichaim dīyā bujhāī 1 1
suniṃ sahaja maim duṭ tyāge,
rāmna kahauṃ na śudāī 1 1311

dūra basaiṃ sāṭa kramaṃ sakala eru,
dūra baṅkheṇ saūm7 1 1
gāmna ḍhyāmna dou duri kīnhaīm,
dūra baṅche teū 8 1 1411

paṃcūṃ thakita bhaive jahāṃ tahāṃ,
jahāṃ tahāṃ thiti pāṭ 1 1
jā karenī maīṃ dauruṣau phiratau,9
so abā ghaṭa maīṃ pāṭ10 1 1511

paṃcauṃ merī saāṭ seheli,11
tini nidhi daī ḍiṣṭāī 1 11
aba mana phūṭī bhayau jega mahīyēṃ,
ūlaṭi śpa maīṃ saṃśīt 1 1611

celata calata merau nīja mana thākyau,
abā mopaiṃ calayau na jīt 1 1
sāṃī sahajī mīyau soī sanamaṣa,12
khaiś raidāśa bāṭī 1 1711

PV 2 Variente
1  CJ hālacāla thaim deha thakita bhai, lokana beda baḍāṭ 1 1
2  CJ nācena arau gāyaṇa thaim, A nācena aru gāmniṃpa
3  CJ abā deva na dēṣāuṃ dūjā A soī soī
5  CJ kathauṃ 6  CJ dīpeka,
7  CJ dūri basaiṃ sāṭa kramaṃ sakalau arī, dūra baṅkheṇ teu
8  C gāmna ḍhyāmna kīyā yeṃ dūri, dūra baṅche seu
J gāmna ḍhyāmna kī sāi aiṃ dūri, dūra baṅche seu
9  A tā kājaṃ maīṃ dauru dauru meraukau,
10  A so eva ghara mai pāṭ V so abā ghara mai pāṭ,
  CJ so ghaṭa bhīṃtari pāṭ 1 1 A tini nidhi daī vāṭī
c  12  C suṛyā samaṣhi bhai ghaṭa bhīṃtari,
J sujīha sujīha bhai ghaṭa bhīṃtari,
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?1

2 I am not a servant of Rām, nor am I called his devotee,2
and I shall not wash the feet of any deity;
whatever I do,3 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 (saheja 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.4

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 saheja) met the Master,
He is now before me,5 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’.

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PV rāge rāmaṇagāt; 3

Text

jaba laga hai yā tana kī āsā, 
taba laga kari̇ 2 pukārā 3 11
jaba mana mīłyau āsa nahi̇p tana kī, 
taba kau gāmvanahārā 11111

jaba laga mādi na saṃmādi saṃmāvai̇, 
taba laga baḍhāi ahaṅkārā 4 11
jaba mana mīłyau rāṃma sāgara 5 suņa, 6 
taba yahu mīṭi pukārā 7 11111

jaba laga bhagati mukati kī āsā, 
paraṃma tata 8 suņi 9 gāvai 11
jahāṁ jahāṁ āsa dharata hai yahu 10 mana, 11 
tahāṁ tahāṁ kachū na pāvai 11311

chāḍai āsa nirāsa paraṃpada, 
taba suṣa satya kari hoī; 
kaheī raidāsa jāsauṁ auro kahata haiṁ, 12 
paraṃma tata aba 13 soī 11411

PV 3 Variants

1 DIM + kaʊṁ
2 A pare
   V paraīṁ
   HM peḍhai
3 CJ jaba laga āsa hota yā tana kī, taba laga baḍhāi vikārā
4 C jaba laga mādi na hoī samadā saṭha, 
taba laga kari upārā
   J jaba laga mādi hoī na samadana saṭha, 
taba la kare upārā
5 AV pīva sāgara
6 H māiṁ
   M kaʊṁ
7 C jaba mana mīlyo pīva suṣa sāgara, 
taba kāśani kari̇ pukārā,
   J jaba mana mīlyo pīva suṣa sāgara, 
taba kāśani kare pukārā,
8 A tatva
9 A suṇi, HIM suṇi, DPU suṇi, CV suṇi, J suṇi
10 U yahu absent
11 CJ jahāṁ jahāṁ mana āsa dharata hai
12 V kahai raidāsa jāsūṁ auro kahai,
   C kahai raidāsa jāsyauṁ ora kahata hai
   J kahai raidāsa jasyo ora kahata,
   A kahai raidāsa jasyau auro kahata haiṁ,
13 C hai,
   J he

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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];¹
    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;²
    when the mind has merged into the ocean of Rām,³
    then this cry [for release] is erased.⁴

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.’

4  MSS CJ: ‘when the mind has merged
    with the ocean of bliss of the beloved,
    then to whom shall one call?’

¹ M ² M ³ M ⁴ M
PV 4 rağa rāmmagarī Text

raṁma jana haum na bhageta kahāṁūp, ¹
seva karaṁ na dāsā ²

ghūṁī joga jagī kachi na jāṁāṁ, ³
tāthāṁ rāhūṁ udāsā  līṭekā! ⁴

bhageta hūvāṁ tau cāḍai baḍāṁ,
 joga karaṁ jaga māṁmaim²  l l

guṁī huvā thai guṁī kahāi, ⁴

nāṁ maiṁ mamītā moha na mahīyā, ⁵
ei saba jāṁphi bilāṭ  l l

dojaga bhisti duṁ sami kari jāṁnaun, ⁶
duhumvāṁ thaim⁷ taraka hai bhāṭ! ²²²!

maiṁ teim mamītā āhī sakala jage, ¹¹
mai taiṅ mūla ghumāt ! !

jaba mana¹² māṁtā¹³ aika aika mana,
tabahīṁ aika hai¹⁴ bhāṭ! ²²²!

krṣna karīṁ rāṁma hari rāghava, ¹⁶

jaba laga aika aika nahīṁ peṣyā  l l

beda kateba kurīṁma purāṁnaṁi,
sahāi aika nahi deṣyā ²²²!

joī joī kari pūjīye soī soī kācī,
sahāi bhāī satī hoī ! !

kahai raidāsa maiṁ tāṁ kauṁ pūjauṁ,
jākai gāṁva na ṭhāṁva na nāṁva nahi koī ²²²!

PV 4 Variants
1 U V  raṁma kahūṁ na bhageta kahāṁūp,
2 I jīgīya, jīgīya
3 J bhageta hūṁbāṁne caḍhyo baḍāī, joga karu tom guṁna māṁno,
4 P guṁpīṁ hūṁvā thaim guṁṁī jana kahāṁ, ¹¹
 U guṁṁī hūṁvā thaim guṁṁī guṁṁī jana kahāi,
 HVA guṁpīṁ hūṁvā thaim guṁṁī guṁṁī kahāṁ,
 D guṁpīṁ hūṁvā thaim guṁṁī kahāṁūp,
5 D jāṁāṁ
6 CJA moha mada mahīyā, U māyā, ¹³
7 CJI pulāṁhi/pulāhi,
8 M rāṣauṁ, ²²² CJ A syaun,
9 CJA syaun,
10 U taraka dahum su bhāṭ
11 CJ maiṁ tai tai deṣyā sakala jage
 A maiṁ tai teim maiṁ mamītā āhī sakala jage
12 U yahu, ¹³ I samatā, CJ samitā, ¹⁴ CJ re,
13 CJ rāṁma rāhīma karīṁma kesau/kesova,
14 J soī soī saba kačī
15 IP sahaī bhāva satī hoī, DH sahaī bāī satya hoī
16 J kahi redāsa, A kahi raidāsa, D kahai rayadāsa,
17 CJ jākai gāṁva na ṭhāṁva na nāṁva sajoī
 A jākai gāṁva na ṭhāṁva na koī
I am not a servant of Rām nor am I called his devotee, I neither serve nor practise servitude; I know nothing of wisdom, yoga or sacrifice, and so I live in detachment (udāsā).

I became a devotee and thus my fame grew, I practised yoga and the world revered me; I became a wise man and thus was called wise, I considered myself to be wise.

There is nothing in ego or self, nor in delusion, all of these shall be destroyed; I realised that both heaven and hell are the same, through both there is error, O brother!

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, then one is at one, O brother!

For as long as I did not see as one, Kṛṣṇa, Karīma, Rām, Hari, Rāghava; I did not spontaneously (through sahaja) see as one, the Vedas, the scriptures, the Koran, and the Purāṇas.

Whatever is worshipped, is all unreal, in spontaneity (in sahaja) I became real; Raidās says, I worship Him, who has no village, no place and no name.
PV 5 \textit{Rāga Rāgamanḍari} Text

\begin{verbatim}
aba mērī būdī re bhāt\textsuperscript{1} līt haim caḍhī loka baḍāh\textsuperscript{1} \textit{Ulēkall}

ati ahaṇkāra Oramāṁ sata raje \textsuperscript{1}
tāmaṁ rāhyau urajhāt \textsuperscript{1}/
karama bāṣi paryau kachū na sūjhai /
svāṁtaṁ nāṁva buḷāt \textsuperscript{1} \textit{Ulēkall}

hāṁa māṁnaum guṇṁtaṁ joga sumpī jugatā \textsuperscript{1}
hāṁa maḥāpuriṣa\textsuperscript{2} re bhāt \textsuperscript{1}/
hāṁa māṁnaum sūra sakala bidhi tyāgī \textsuperscript{1}/
māṁtaṁ nāṁṁa miṣṭī \textsuperscript{1} \textit{Ulēkall}

māṁnaum aśīla sumpī mana sodhyau /
saba cetani sudhi pāt \textsuperscript{1}/
gyāṁna dhyāṁna sabahi ḫāṁna jāṁnyaṁ \textsuperscript{1}/
būjhaiṁ kaṁna saṁp jāt \textsuperscript{1} \textit{Ulēkall}

hāṁa māṁnaum prema prema rasa jāṁnyaum \textsuperscript{1}/
naumbidhi bhagati kārāt \textsuperscript{1}/
svāṁga deṣī sabahi jaga laṭkyaou /
phīri ḫēpanaue bhāṁdīt \textsuperscript{1} \textit{Ulēkall}

svāṁga pahari hāṁa sāce na jāṁnyaum \textsuperscript{1}/
logāi ḫhai bhāmāṁtī \textsuperscript{1}/
syāṁga ḫōpa meṣī jaba pahari\textsuperscript{3} \textsuperscript{1}/
bolt taba sudhi pāt\textsuperscript{4} \textit{Ulēkall}

aīsī bhagati hāṁmāṁtī saṁtaū \textsuperscript{1}/
prabhū tāṭ ḫhai baḍāī \textsuperscript{1}/
āṁna anīna aura nāṁṁa māṁnata /
tāthāṁ mūla āṁvāt \textsuperscript{1} \textit{Ulēkall}

bhāpāi raīdāsā udāsā tāṭī thaiṁ \textsuperscript{1}/
aba kachū mopaṁ kari na jēy \textsuperscript{1}/
āṁpa ḫoyāṁ bhagati hōta hai \textsuperscript{1}/
tāba raḥai aṁtāri urajhāt \textsuperscript{1} \textit{Ulēkall}

PV 5 Variants
1 CMU ati ahaṇkāra Oramāṁ sata raja tama,
2 CJ paramapuriṣa, A paramapurisa, 
3 C māṁnau hama premī prema bahu ḫīnha \textsuperscript{1} naudha bhakti kārīt \textsuperscript{1}/
   ihai jāṁni sabai jagu laṭkyaā \textsuperscript{1}/
4 CJ svāṁga pahari jīyā sāce na jāṁnyaum \textsuperscript{1}/
5 CJMPU pahari, ADHIV jaharĩ 
6 CJ bōlyā te sudhi pāt\textsuperscript{1} \textsuperscript{1}/
7 J kū
c 8 A ḫēpana ḫoyāṁ bhagati hōta hai \textsuperscript{1}/
P ḫēpana ḫoyāṁ bhagati hōta hai \textsuperscript{1}/
9 CJ ḫēpana meṇyaāṁ bhagati hōta hai \textsuperscript{1}/
d aṁtāri raḥyā uṣa urajhāt \textsuperscript{1} \textit{Ulēkall}
\end{verbatim}
PV 5 Translation

refrain

Brother! I am sinking now, and so the peoples' praise for me has grown.

1 My pride was so strong in the waves of sattva and rajas¹ that I remained engrossed in them, fallen under karma's sway I was not aware of anything; I called out the Lord's Name.

2 I believed in wise men, yoga, the Void, skillful means, I believed I was a great man,² O brother! I believed I was a warrior, in every way a renouncer; but still I did not destroy my sense of ego.

3 I believed my mind had searched the entire Void, and experienced all states of awareness;³ I came to know everything about wisdom and meditation; to whom could I go and ask for more?

4 I accepted love, and knew the joy of love, I performed the ninefold ways of devotion; I saw all the world as a play (svāṁga) I was dishonest,⁴ wandering around bound in the sense of self.

5 Disguised in this drama (svāṁga) we know not the truth,⁵ through this people are led astray; but when the goat wearing the form of a lion spoke, then the truth was realised.

6 Such is our devotion, O Sants! this is our praise of the Lord; believe no more in mine and yours, for through that one's life is wasted away.⁶

7 Raidās says, through this there is detachment (udāsa), and now there is nothing more that I should do; for devotion arises when the sense of self is lost, and then one abides in contemplation within.

PV 5 Notes

1 MSS CMU: 'in the waves of sattva, rajas, and tamas'.
2 MSS ACJ: 'I believed I was the supreme being'
3 MSS CJ: 'I believed I had searched all the infinite worlds, I found serenity in the Spontaneous Void (sahajasānyya)'.
4 MSS CJ: 'Through this I realised all the world is a lie'.
5 MSS CJ: 'The jīva playing in the drama does not know the truth'.
6 lit. 'through that one's capital is wasted away.'
bhājī re bharamma bhageti su jēmniṃ,
jau lauṃ nahiṃ sūca saun phahiṃniṃ 11ṭekal11

bharamma nācaṃ bharamma gāmīyaṃ,
bharamma jape tapa dāṃṇa 11
bharamma sevā bharamma pūjā,
bharamma sau phahiṃna 1111111

bharamma ṣaṭakrama sakalā1 sahitā,
bharamma nāṃva biniṃva2 11
bharamma kari kari karaṃa kiyē,
bharamma kī yahu bāṃni 112111

bharamma yanḍrī nigraha kīyā,
bharamma gupā hē māṃ bāṣa 11
bharamma tau lauṃ jēṃniyaiṃ,
suni kī karai āsa3 113111

bharamma sudha saṅṭrā jau lauṃ,
bharamma nāṃva biniṃva 11
bharamma bhaṇi4 raidāsa tau lau,
jau lauṃ cahai ṭhāṃva 114111

PV 6 Variants
1 ACJUV sakala absent
   A sahitaji
2 CJU bharamma ḍibha aru māṃni
   M bharamma tau lauṃ jēṃniṃ
   P bharamma griha bana jēṃniṃ
3 CJ karaṇ saṃninya kī āsa
   A saṃni kī jau lau āsa
4 I bhaṇai raidāsa
   J bhaṇi redāsa

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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 saṃhitās1 are delusion, The Name and the Nameless2 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 Raidāś3 you are deluded, as long as you yearn for a dwelling.

PV 6 Notes
1  The six sacred duties (ṣaṭa 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'. MSS M: 'know you are deluded in error so long'. MSS P: 'know you are deluded at home and in the forest'.
3  MSS I: 'Raidāś says,'.
Text

tyūṃ! tumha kārani kesave, emtari lyau lāgī II
eka anūppama anabhaī,2 kīme hoī bibhāgī IIṭekāll

ike abhimānīṃ cātrigā, bīcārata jaga māmīṃ II
jadopī jala pūrana mahī, kahīṃ vāṃ ruci māmīṃ IIIII

jaisaiṃ kāmīṃ desai kāmmanīṃ, hīradai3 sūla upāi II
koṭī baidā bīdhi ucaraī,4 vākī bīthā na jāī IIII2 II

jo jihi5 cāhai, so milai, ērāti gata hoī6 II
kahai raidāsa7 yahu gopi nehind, jāmnaīṃ saba koī IIIII

PV 7 Variants
1 CU yauṃ, J yu
2 CJ anubhavai
3 D hridai
4 D ucārai
5 U jīva
6 C ērāti gati hoī, J ērātī gai gati hoī
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?1

1 The proud cuckoo (cātaka),
wanders through the world;
and though everywhere is full of water,
there is nowhere that attracts it.2

2 As when a lecher beholds a woman,
pain arises in his heart,
a million physicians (vāidyas) may mutter incantations,
but still his pain will not go.

3 One receives according to the nature of one's desires,3
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'.
Text

śyau ho śyau! deva tumha saranāṁ,
jaṁna kī kījai āpanaṁ janāṁ 117ekalā

tribiṭhi2 jaṁna kī jajāna3 bīna bhrāhmaṭa phiryaU
mamitā ahā bīśai medi4 mātau,5
1uśī suśī kābetaṁ na ātara tīryaU 1111

tumhārī nāṁva bēsa,6 cāḍi maiṁ āṁpa kī āsa,
saṁśārī dharāma meraU mana na dhījai 11
raidāsa dāsa kī sēvā māṁni ho devādhidevā,
patīta pāṁvana nāṁva pragaṭa kījai 1121

PV 8 Variants
1 U śyau absent
2 CJV bibadhi
3 V nāṁva
4 CJV rasi
5 U māyā muha bīśai rasa māṁtau
6 D ke bēsa
I ke bīvāśai
C kai bīsavāśa
U bīvāśa
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,1
amidst these pleasures I never crossed the uncrossable.2

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 sāṁsara]’.
PV 9 rāga rāmmagerī

Text

bhāt re rāmma kahāṁ hai mohi batāvo ||
satirāṁma1 tākai nikaṁi na āvo ||tekall

rāṁma kahate saba jagata bhulāṁmaṁ,||
so yahu rāṁma na hoī ||
karama ekarama karaṇamaṁ2 kesu,||
karatā nāṁva su koī |||||

jā rāṁmahi saba jaga jāṁnaiṁ,3
bhṛmāṁ bhūlai re bhāt ||
āpa āpa theiṁ4 koī na jāṁnaiṁ,||
kahai kauṁna sauṁ jātī5 ||2|||

satita na lobha parasi6 jiya tana mana
guna7 parasena8 nahīṁ jāt ||
sīla nāṁva jākai theura na katabāṁ,||
kyauṁ na kauhā samejāt9 ||3|||

bhānaṁ raidāsā udāsā tāhī theiṁ,9
karatā ko hai bhāt ||
kevala karatā eka sa hī kari,||
satirāṁma tihi ṭhāṁ10 ||4|||

PV 9 Variants
1  A  rāṁmasati
2  H  karuṇāṁ
    M  karatā
3  A  jagī jagī jāṁnaiṁ
    CJ  jugī jugī jāṁnaiṁ
    U  jugī jugī jāṁnai
4  A  syaum
5  U  kahai kauṁna samjhāī1
6  CJ  parāśi
7  A  gumpahi
8  A  parasi
7  CJ  parasaṁga
9  A  yāhī theiṁ rahu udāsā1
10 A  kritmaṁ karatā eka sa hī kari, tehāṁ rāṁma sati ṭhāṁ1
    U  kritmā karatāṁ eka hi karihau, sati rāṁma satiṁ ṭhāṁ
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,¹ 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;²
whose Name is the Immutable,³ who has no place anywhere,
O why do you not teach about him?

4  Rādās says, through this there is detachment (udāsa),⁴
Brother, who is the Creator?
treat intuitive wisdom (kevala)⁵ and Creator as if one,
that is the abode of the True Rām.⁶

PV 9 Notes
1  kārya, nm. ‘the one [whose nature is] action’
akārya, nm. ‘the one [whose nature is] non-action’.
2  lit. ‘the guṇas’.
3  ‘The Immutable’ (aśīla), cf. 11·0.
4  Cf. the same line in 5·7.
   MS A: ‘Because of this I live in detachment (udāsa)’.
7  kevāla nm. ‘that intuitive wisdom which is free from error
and is attained in samādhi’.[Skt.]
8  MS A: ‘treat the created (kṛitra-) and Creator as if one,
and there is the true abode of Rām’.
   MS U: ‘treat the created (kṛitra-) and Creator as if one,
that is the true abode of the true Rām’.  

181
PV 10 rāga rāmmagārī
text

aīsau kechū anabhāi, kēhāta na āvai
dśhība meraū! miłai, tau ko bigerāvai Iīṭakāi

sāba maīṁ hari āi, hari maīṁ sāba āi,
hari ēpanēpē jīnī jaṁnamāī
ēpanī ēpē sāşi nahīṁ dūsāra,
jaṁnanāhāre samānāī

bājīgāra saum rahāi rahījāi,
bājī kā marama ība jaṁnamāī
bājī jhūṭhā sāca bājīgāra,
jaṁnamāī mana pātiyāmānāī

mana thīrā hōi tau kāmī na sūjhāi,
jaṁnāīṁ jaṁnanāhārā,
kehāi reidāsa bimēla bameka suṣa,
sahēja sarūpa saṁbhārā

PV 10 Variants
1 ACDJV merau
    HIMP merau absent
2 A  jānāṁ mana pātiyāmānāī
3 CJ  karanī karai τau kā nahīṁ sujhāi,
4 CJ  būjhāi būjhanaṁhārā
    A  vūjhāi vūjhanaṁhārā.
5 M  bibeka
6 AV  saheji

182
PV 10 Translation

refrain  This experience is such, that it defies description;
        I have met with the Lord,¹ 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.²

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,³
    Raidās says, in the bliss of pure discernment,
    I contemplated the quintessence of Spontaneity (sahaja).⁴

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 (sahajasvarūpa). [for Skt
    sahajasvarūpa-]
PV 11 रोग रामगारि

Text

asila silai nahīṁ, kā kahi pamoṭita,1
koī na kahai samajheT 11
abarana barana rūpe nahīṁ jākai,
so kahēṁ lyau ī ī samāṭ 11ṭekal1

camda sūra nahīṁ rātī divēsa nahīṁ,2
dharaṇi sēṣā3 na bhāT 11
karaṇma akaraṇma nahīṁ sūbha asūbha nahīṁ,
kā kahi dehu4 baḍāT 1111

sīta bāṁ usana nahīṁ saravata,5
kāṁma kuṭīla nahīṁ hoī 11
joga na bhoga roga nahīṁ jākai,
kahau nēṁva satī soī 11211

nīrāmjanā nirākāra niralepahi,
ṛcīkāra nirāī 11
kāṁma kuṭīla tāhī kahi gāvata,6
hare hare ēvai7 hāsī 11311

gagana dhuṛa8 dhūsere nahīṁ jākai
pavana pūra9 naḥīṁ pāṁṇīṁ 11
guna biguna kahiyyata nahīṁ jākai
kahau tuma bāṭa sayāṁṇīṁ 11411

yāhī saum tumma joga kaheta hau,
jabo lago īse kī pāsī 11
chūṭai tabahī10 jaba milai aikahī,
bhanāī11 raidēsa udāsī 11511

PV 11 Variants

| PV 11 | 1     | asyala silai nahīṁ kā kahiye pyamdata |
|       | C     | pamoṭita asala silai nahīṁ, kā kahi gāṁvup, |
|       | J     | pamoṭita aḷeṣa liṣai nahīṁ, kā kahi gāṁvup, |
| 2     | CJ    | jākai camda sūra nahīṁ, raini divēsa nahīṁ, |
| 3     | CJ    | ākāśa |
| 4     | DHIP  | dehu   | V | deṇhi |
|       | C     | daiva  | J | deṇup |
|       | A     | daṅghī | U | dei |
| 5     | CJ    | sīta usana bāṁ nahī saravamta, |
| 6     | CJ    | aṅ kuṭīli tāhī kahi gāvata, |
| 7     | U     | āvata, |
| 8     | A     | dhūri, |
|       | HI    | dhūpā |
| 9     | A     | pūrī, | D | pūreja, |
|       | U     | pura, |
| 10    | HIMNV | tabahī(ṃ) | ACDJ  | tabahī(ṃ), |
|       | U     | taba, |
| 11    | I     | bhaṇau, | J | bhaṇem remdēsa, |
Pandit, what can you tell of the imperishable that never perishes? 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, He is neither auspicious nor inauspicious. What can you say in praise of Him?

2 He is neither cold nor wind, heat or water, 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, 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. 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.

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 biguna', 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 Remdās Udāsī'.

185
narahari camcala mati morI,
kaisaim bhagati karau ramma1 torI ||tekal!

tūm mohi deṣai hūṃ tohi deṣaun,
pṛti parasapara hoI ||
tūm mohi deṣai hūṃ tohi na deṣaun,
ṣi mati saba budhi2 goI3 ||||
saba ghaṭe4 aṃṭari ramaśi5 nireṃtarai,
maim deṣata hīṃ nahīṃ6 jaṃṇām7 ||
guna saba tora mora saba auguna,
kāte upagāra na māṃṇām ||||

maim teim6 more tora9 asamajhiśi,
kaisaim kari nistārā ||
kahai10 raśidā se kṛṇa11 karūṇāmpaim,
jei jei jagata adhārā ||||

PV 12 Variants
1 P 
2 V 
A 
3 CJ 
U
4 MV 
5 HM 
P
6 P 
7 CJ 
8 ACJ 
9 I 
10 A
11 C
J
U

186
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,'
MS ADHMPV: 'In my dilemma of me, You, mine,'
5 MS A: 'Say, Raidās, O compassionate Kṛṣṇa'.
MS CJ: 'Raidās says, O compassionate unmanifest [God]'.
MS U: 'Raidās says, O compassionate Rām'.

187
The Name is read, pondered over, and heard by everyone, yet they do not see the nature of experience; 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.

'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.

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 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, Sahib Singh takes gunī to mean 'a virtuous man', (<Skt gunī-). (GGSD,vol.7,p.276)
PV 13 rāga rāmmagārī Text

rāmma bīna samṣai gāṛṭhi na chūṭai
kṛṣṇa kroḍha mohā māyā, 'ini pṛṣṇcāni mili lūṭai līṭekal!

hamā baḍa kavi1 kuḷāna hamā pāṃḍita,
hamā joga1 sīntyā1!

gyāṃṭi guṇīṃ sūre hamā dātā,
yahu matā kade na nāśī3 lī11!

paḍhēṃ guṇmēṃ kachū samajhi na paraī,4
jauaṃ anabhāi bhūva na darasai5 lī
lohā harana hoi dhau kaisāi,6
jau pāṛasa nāṛīṃ paraśai lī211!

kahai raidāsa aura7 asamajhīśī,
bhūli pari bhṛmūna bhoraī lī
eka adhāra nāṁva naraḥari kau,8
jīvānī pṛṃṇa dhana morā lī311!

PV 13 Variants
1 CJ trīsaṇā kṛṣṇa kroḍha mohā māyā,
2 CJ hamā
3 C gyāṃṭi guṇīṃ sūra kēbi dāṭā, yahu budhi kābahu na nāśī,
    J gyāṃṭi guṇīṃ dāṛīṇi hama dātā, yaha budhi kābahu na nāśī,
4 U samajhāi samajhāvai
5 CJ paḍhiya guṇmēṃ śravanaṃ suniyeṃ1
    anabhāi bhūva na darasai lī
6 C lohā harana hoi samī kaisāi, J lohā harana hoi joye keseṃ,
7 CJ ihāi
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;2
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,3
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 rāgagārī Text

taba rāgana nāgana kahi gāvaigā
raremkāra rahita sabahina thaim aṃtari meli milāvaigā'iltēkall

lohā sami kari kācana sami kari, 2
bheda abbeda samīvaigā'ii 3
je suṣa hvai pārāsa ke paraseṁ,
so suṣa kā kahi gāvaigā'iiii

gura parasādi bhāī anabhāi mati,
bīṣa ammrita semmi dhāvaigā'ii
kahai raidāsa meṭi āpā para, 5
taba vā ṣhaurahi pāvaigā'iiii

PV 14 Variants
1 HI raraṃkāra rahata sabahina taim/thaim,
   C raraṃkāra hima sabahīna taim,
   J raraṃkāra hīta sabahina te,
2 CJ lohā kāncana samikari deṣai,
3 D this line absent
4 C dhyāvaigā
5 CJ kahai raidāsa āpā para bisareṁ

PV 14 Translation

refrain When you will sing the Name of Rām,
then the sound ‘rām rām’ is free from everything,
you shall merge in union within.

1 Making iron equal, making gold equal,1
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,2
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 rūga rāmmagārī Text
sanṭau anīne bhagati yahu nāṁhīm,
jabā laga satra raja tama
pāṁcaum tata1 vyāpata hai yā2 māṁhīm ||ṭekā||
sōī āṁna aṁtara karai hari saum,
apamārēga kaum āṁnainī3 ||
kaṁna krodha mada4 lobha moha,
kī pala pala pūjā ṭāṁnainī ||||
sakati sanēha iṣṭa amgī lāvai, asthali asthali ṣeṣaī
je kachū milai āṁni aṣita,6 jyaum suta dārā siri melai6 ||211||

hari jana hari bina aura na jaṁnaī, tajai āṁna tana tyāgī7 ||
kahai raidāsa sōī jana8 nirmala, nisadina ni ja anurāgī ||311||

PV 15 Variants
1 A pāṇcuṁ tata, DIVP pāṇcuṁ gūṁṇa, CJ gūṁṇa pāṇcaum,
   HM tīṁyaum gūṁṇa,
2 U saba,
3 CJ sōī āṁna ju hari bici aṁtara, apamārēga ku tāṁnai
   D soī āṁna aṁtara karai hari bici, apamārēga kūṁ āṁnain
4 CJ eru,
5 I aṣata, D apṣyata, M āṣata
6 CJ jo kachū īṁhai su āṁni aṁchi jyaum satagura dārā melai
7 CJ ānai ṣa tana tyāgī,
8 J jana absent

PV 15 Translation
refrain Sants, This is not undivided devotion,
as long as sattva, rajas, tāmās,
and the five elements pervade within it.1

1 That which is separate2 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.3

3 The servants of Hari know nothing except Hari,
   renouncing the body and separation (from God),4
   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’.

191
bhagati' na hoi re na hoi,
jabe laga tana mana sudhe na hoi ||ṭekal||

bhagati nahīṁ nāyce aru gāmye,
bhagati ne bahu tapa kiṁhēm 2 ||
bhagati nahīṁ svāṁti aru sevaga,
jabe laga parama tata nahīṁ chiṁhēm || ||

bhagati na gāṁna jağa bairāgaṁ,
bhagati na kahe kahāṁye ||
bhagati na suṁni maṁḍala gha ra sodhyeṁ,
bhagati na kachū diṁśyeṁ || ||

jahāṁ jahāṁ jāi tahāṁ tahāṁ baṁḍhaṁvai, 3
tēthai kachū kahyō na jāī ||
kahai raṅgaṁ tabaṁ sa ce pāvai,
āpā ụlaṭi saṁāī || ||

PV 16 Variants
1  M saṁtau bhagati
2  M bahu guṃṇa kīṁhēm
3  M jahāṁ jahāṁ jīva āpe baṁḍhaṁvaiṁ

192
refrain There is no devotion, there is none,¹
   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;²
   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,³
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.⁴

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

eisī bhagati na hoi re bhāī ||
raṁma nāṁsa bināṃ jo kachū kariye so saba bhrama kahāī^2
||teka||
bhagati na rasāṁsma,
bhagati na kathai^3 gyāṁsa ||
bhagati na bena maiṁ guphā śudāī ||
bhagati na aisī hāśya,
bhagati na āśa pāśi ||
yaha bhagati nahīṁ saba kulakani gāī ||||
bhagati na ṯṛdri bāṁdai,
bhagati na joga sādhai ||
bhagati na ahaṁ ghaṭāyeṁ,
e saba karma kahāī ||
bhagati na nīdrā sādhai,
bhagati na bairāga sādhai ||
bhagati nahīṁ yahu saba beda baḍāī^4 ||211

bhagati na mūṁḍa muḍāyeṁ,
bhagati na mūlā diśāyeṁ ||
bhagati na carana dhūvāṁyeṁ,
ye saba gunī jana khaṁyēm ||
bhagati taulau na jāṁyēṁ
jaulauṁ āpa kauṁ āpa baṭāṁyē ||
joī joī karai soī soī karma baḍāī ||311

āpau gayau taba bhagati āī,
eisī hai bhagati bhāī ||
raṁma milyau āpau guna şoyo,
ridhi sidda tabai jau gāmvaī ||
kahai raidāsē chūṅtī āsa tabai hari tēhī ke pāsa ||
āṁśā asthira taba saba nīdhī pāī ||411

PV 17 Variants
1 I bhagati aisī sumnau re bhāī,
2 I bhagati āī taba gai baḍāī,
3 I brahma
4 J baṭāī
Devotion is not like this, O brother, whatever is done without the name of Rām, is all called delusion.¹

1 Devotion is not suppression of the senses, devotion is not speaking of wisdom,² 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.³

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'.
bhadagati aisi! sunahu re bhāt ||
āt bhagati taba gaT badāt ||tekal||

kahā bhayau nācain aru gāmyain,
kahā bhayau tapa2 kīnhaim ||
kahā bhayau je carana paśaile,
jau parama tata3 nahīṁ chīṁhaim 1111

kahā bhayau je mūnḍa mūnḍāmyem,4
bahu tīratha brata kīnhaim ||
vēmīṁ dāsa bhagata aru sevāga
je5 parama tata nahī cīnhaim 1121

kahai raidaśa teri6 bhagati dūri hai,
bhāga bāde so7 pāvai ||
tēji abhimāṇa meṭi āpā para,
pipelaka hoi cuṇi pāvai 113118

PV 18 Variants
1  CJ  aisi hai
2  AU  bahuta tape
3  CJMU  āpā para
4  CJ  kahāṁ bhayo je patibrata sādhyoṁ,
kahā bhayo mūnḍa mūnḍāmyem,
kahā bhayo je parama dhyāṁna pada,
jabe laga parama tata nahīṁ pāyo,
kahā bhayo șaṭa karama sakala aru,
bidhi naśeda sabe kīnhaim !

5  CJ  kāṁphūṁ
6  CJ  vo
7  CJ  jini
8  CJ  tēji abhimāṇa dūri kari mamitā,
pipelaka hoi șāi
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?1
   What is the point of washing feet?
   If one has not recognised the supreme reality2.

2  What is the point of shaving one's head,3
   and having performed many vows and pilgrimages?
   If the master, slave, devotee, and servant;
   have not recognised the supreme reality.4

3  Raidās says, devotion to you is hard to find,5
   only he whose fortune is great finds it;
   renouncing pride, effacing the sense of self and other,6
   becoming as an ant, he picks and eats.7

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 rāmakalT, 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.'
   heri bhaio khāṃghu retu mahi bikhario ||
   hesati cunio ne jāT ||
   kahi kabīra kula jāti pāṇti taji ||
   cITji hofi cunio khāT ||
PV 19 ਰੇਗ ਰੰਮੇਗਰੀ

Text

ਅੱਠ ਕੇਚੁ ਮੰਗਾ ਬਿਸ਼ਰਾ ਹੋ ਹਰੀ,
ਸੀ ਅੰਤੀ ਅਸੰਭਾ ਰੰਮ ਹੀ ਬਿਨ,
ਕੋਈ ਨਾ ਕੇਰੀ ਨਿਰਵੇਗਰਾ ਹੋ ਹਰੀ ! !ਤੇਕਾਈ

ਜਲਾ ਟਾਈਮ ਪਾਣਕਾ ਪਾਣਕਾ ਅਮਰਿਤਾ ਜਲਾ,
ਜਲਹੀ ਸੁੱਦੀ ਹਵੀ ਜਿਸਾਈਮ ! !
ਅਸੀਅਇਮ ਕੇਰਮਿਤ ਧਾਰਮਿਤ ਜੀਵ ਪ੍ਰੰਧਾਇਆ,
ਚੁਠਾਈ ਤੁਮਾਹਾ ਬੀਨਾ ਕਾਜੀਸੀ ਹੋ ਹਰੀ ॥ ॥ ॥

ਜਪਾ ਟਾਪਾ ਬਿਦੀ ਨਾਸੇਦਾ ਕਰਦੋਣ੍ਹਮਾਈਸਾਈ,
ਪੰਪਾ ਪੁਨੀ ਦੋਹੰਮਾਯਾ ! !
ਸਾ ਮਹੀਤਾ ਮੰਨਾ ਗੜਾ ਬਿਮਿਆ ਚਾਨਾ,
ਜਨਾਨੀਮ ਜਨਾਨੀਮ ਦਾਹਕਾਈਆ ਹੋ ਹਰੀ ! ! ! ॥

ਤੁਹਾਦਾ ਚੇਤਾਦਾ ਟਰਾਪਾ ਨਾ ਗੜਦਾਨ,
ਬਹੁ ਬਿਦੀ ਕਿਰੀ ਲੇ ਉਪਾਮੀ॥
ਲੰਗੇਸਾਰੀ ਸੰਮਜਗ ਬਿਨਾ ਜਿਸਾਈਮ,
ਕੋਨਕਾ ਕਾਲਮਕਾ ਨਾ ਜਾਂ ! ! ! ॥

ਬਹੰਪਾਈ ਰਾਇਦੇਸਾ ਕਸ਼ਿਨਾ ਕਲੀ ਕੇਵਾਲਾ,॥
ਕਾਹੀ ਉਪਾਮਾ ਇਕ ਕੀਜਾਈ ! !
ਬਹੁ ਬੁਗੰਤਾ ਬਹਾਈਤਾ ਬਹਗਾਤਾ ਜਾਨ,
ਕੱਰਾ ਸਵਾਲਮਬੰਗਮਾ ਦਿਜਾਈ ! ! ! ॥

PV 19 Variants

1. CJ ਅੰਤੀ ਅਸੰਭਾ ਬੀਨਾ ਬੀਨ,
   ਕ੍ਰੋਮ ਨਾ ਕੇਰੀ ਨਿਰਵਰਾਹ ਹੋ ਹਰੀ !
   A ਅੰਤੀ ਅਸੰਭਾ ਸੁ ਭੀ ਬੀਨ,
2. I ਅਸੀਅਇਮ ਬਹਾਰਮਾ ਕਾਰਮਾ ਜੀਵ ਬਾਮਧ ਹੀਆ,
   ਟੂਮ ਬੀਨਾ ਚੁਠਾਈ ਕਾਜੀਸੀ
   M ਅਸੀਅਇਮ ਬਹਾਰਮਮਿਮ ਕਾਰਮਪੀ ਜੀਵ ਬਾਮਧ ਹੀਆ,
   ਟੂਮ ਬੀਨਾ ਚੁਠਾਈ ਕਾਜੀਸੀ
   CJ ਅਸੀਅਇਮ ਬਹਾਰਮਾ ਕਾਰਮਾ ਜੀਵ ਬਾਮਧ ਹੀਆ,
   ਟੂਮ ਬੀਨਾ ਚੁਠਾਈ ਕਾਜੀਸੀ
3. CJ ਯਾਹੁ
4. CJ ਇਨਾ ਬੀਮੀਤਾ ਮੰਨਾ ਗੇਵ ਬਾਮੇਕਾ ਟਾਈਮ,
   ਤਹਤੀਅੀਮ ਜਨਾਨੀਮ ਜਨਾਨੀਮ ਦਾਹਕਾਈਆ ਹੋ ਹਰੀ,
5. CJ ਕਨਹਾਈ ਬਹੁਤਾ ਉਪਾਮੀ
6. I ਕਹਾਈ
   CJ ਕਸ਼ਾ
   HM ਬਹੰਪਾਈ ਰਾਇਦੇਸਾ ਉਦਾਸ ਤਹਿ ਟਾਈਮ ਕਾਹੀ ਉਪਾਮਾ ਅਬਾ ਕੀਜਾਈ,
7. AD ਕੇਸਾਵਾ
8. CJ ਕੇਹਾ ਕੌਮ ਬਿਦੀ ਕੀਜਾਈ
9. ADV ਬਹੁ ਬੁਗੰਤਾ ਬਹਾਈਤਾ ਬਹਗਾਤਾ,
   ਕ੍ਰੁਮ ਕਾਰੀ ਸਵਾਲਮਬੰਗਮਾ ਦਿਜਾਈ,
   CJ ਬਹੁ ਬੀਠੀਅਰੀ ਬਹਾਈਤਾ ਬਹਗਾਤਾ ਜਾਨ,
   ਕੱਰਾ ਸਵਾਲਮਬੰਗਮਾ ਦਿਜਾਈ ! !
refrain  Now I have contemplated some of your mystery, O Hari!
From first to last in the end apart from Rām,¹
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,²
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,³
in life after life I was lead astray, O Hari.

3  Chastising and piercing, offerings and prohibitions,
many ways I have practised;⁴
but just as impurities in gold cannot be removed,
unless it is united with salt.⁵

4  Raidās says, in this difficult dark age alone,⁶
what practice now can be done?⁷
To your frightened devotees sinking in the world ocean,⁸
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 bhanīta 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 rāmnagari

Text

namahari prageśi sām ho prageśi sām
dīnāngūṇātha dayāla namahari 111 eka

janamai tohi thaim bigarāmna
aho kachū būjhata hōṁ rasayāmna 11
parivāra bimūṣa mohi lāge
kachū samajhi parata nāhīṁ jāga 21111

ika bhambha 3 desa kali kāla
aho maiṁ āi paryau jaṃjāla 11
kabahūṁ kai tōra bharosa,
jaun maiṁ na kahūṁ tau morau dōsa 11211

asa kahiye teu na jāṁna,
aho prabhū tūma sarabangī syāṁna 11
suttau 4 sevaga sādā asoca,
ṭhākurahi pitahi saba soca 511311

raidāsa hinavai kara jori,
aho svāṁnīṁ tohi nāmhiṇa ḍorī 11
su τau pūribaś 6 akṛāṁma more,
bali jāṁūṁ karau jini aura 11411

PV 20 Variants
1 M kechāṁ sammajhi parata nāhīṁ jāga
2 M this line missing
3 U bhambha te
4 HIMP sutā, ACDV sutā, J sutā, U sūto,
5 HM saba poca
6 C pūrabalā
A pūrvalā
U pūravabho
PV 20 Translation

refrain Narahari! You do not manifest, do not manifest!!
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 outcaste² 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 Raidás 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. bhambha, <??]
MS U: 'I was an outcaste in this land in the dark age,
who had fallen into the snare of existence'.
PV 21  rāga rāmmagārī Text

tyūm¹ tuma² kāraṇi kesave,³ lālacī jīva laṅgā 
nikaṭi nātha prāpati nahīṃ, mana maṃda abhāgā āṭeka¡
sāira salila serodikā, jale thale adhikā! 
svāṃti būṛda kī śsa hai, pīva pyūsa na jāt 11111

jora senehī cāhīai, citavata hūm dūrī! 
pyāngula phala na pahūṃcaī, kachū sādha na pūrī 11211

kahai raidāsī a'akathē kathā, upanāṣadē sunējai! 
jasa tūṃ tasa tūṃ tasa tūṃhīṃ, kasa upāṃmē dījai 11311

PV 21 Variants
1  CJU  yūm
   MP  tyūm
2  APV  tumha
3  AHM  kesavā
4  CJU  yahu akathē kathā
5  AHMP  vopamā

PV 21 Translation

refrain It is because of You O Kesava! 
that my soul (jīva) begins to yearn, 
the master is immanent, but not obtainable, 
by a poor ill-fated mind.¹

1  In rivers, lakes and tanks, 
there is an abundance of waters throughout the land; 
the cuckoo² 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,³ 
told in the Upaniṣads,⁴ 
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 
nekṣatra.
3  Cf. AG 28 anterā 3 which is similar.
4  MSS CJ;'This is an untellable tale'.

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PV 22 rāga rāmnagarī Text

gobyamde bhojalī byādhi2 apērā /
tēmaim kachu sūjhata vāra na pārā IItēkell

agamā grēha3 dūrā4 dūrāyata5 /
boli bharosa na6 dehu7 II

terī bhagatī parohana sānta arohana /
mohi cėdēī na lehē8 IIII!

loha kī nēva paśāṅmāni bojhī9/
sukrita bhagatī10 bibāmām II

loha tārengen mohe bhaye gēlā11 II

mīṬma bhaye māna līṁmā12 II2 II

dīnānēthē kalaṅkī autārā II,13

kaunaim heta bilāmbe II14

raidēsā dāsa15 sānta carana /
mohi avalāṁbana dījai16 II3 II

PV 22 Variants

1 CJ bhavējala, 2 ACJ dhi, D sēha, V adhi, M adhika,

3 CU grēha, 4 ADIP duri, 5 A dūrāyata, 6 CJU no na,

7 CJ dīje, 8 CJ Iīje, 9 U bhojīlā, 10 HIP bhāva,

11 J gēyo CIU gēlau, 12 CJ mana mīna bhaye jala Iīṁma II

13 CJ tūmpa dīnānēmāthē dāyla damodara I

14 IP dīnānēthē sunshēm bīnātī I kaunaim heta bilāmbe II

U dīnānēthē kalaṅkī autārā I kāhāi na heta kījai II

15 H kāhāi raidēsā sānta carāmna I

I raidēsā sānta carana I 16 P mohi avalāṁbana deu II

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;1 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;2 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,3 why is your love delayed?4 Raidēs the servant at the feet of the Sants,5 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: ‘Raidēs says, at the feet of the Sants’.
PV 23 rāga rāmmeśa Text

kahā sute muḍadhā nara kāla ke mamjhi muṣa,
tajībā satirṇāma cyāṃtata aneka suṣa 1/ṭekal

asaha dhīraja lopā krīśana udharamta kopa, 3
madana bhuyanga nahīm mamitra jemtrā 11
biṣama pēvakā jhāla tāhi vūra na pāra,
lobha kī śrīpaṇīm gyāṃma hatā 111111

biṣama saṃśāra bhaulehāri byākulata vai,
mohā gumpa biṣi sañabāṃdhā bhūtā 11
ṭēri gura gāraḍīmāṃtra śrāvaṇāṃ diya,
jāgī re rāṃma kahi kāṃpī sūtā 112111

sakala sumṛata jītī samta mati kahaim titī,
pī111 nahi panaṃga mati pariṃnaṃbetā 11
brahma riṣi nāradē śyāṃba sañakādiṅkā,
rāṃma raṃḍī12 rameṭe bhae pāra teta 11311

jañana13 jāpāni jāpa, aṭapa14 tirathā dāṃṇa,
vоṣadī rasiṅka gada mūla detā 11
nēgaḍaṃṇi jaraḷaṅ16 rāṃma sumīṃṛpma barī,
bhaṇeta16 raidāsa cetani cetā 114111

PV 23 Variants

1  P  tejī sab
2  I  asahaja
3  CJ  abagata udharata kopa asaha dhīraja lopa
    D  krīṣa udharata kopa asaha dhīraja lopa
    U  bhagavaṃta udharata kopa asaha dhīraja lopa
4  HU  jhāra,  CJ  jhāra
5  CJ  haṃṭā,  P  hatyā
6  DIUV  bhaujalāhari
7  CJD  sarabāṃdhā, U  sarabadhā, V  rasabūṃdhā
8  CJ  gāraḍū
9  HI  kahā
10 J  kahi,  CU  kahī
11 CJU  laḥī
12 CJHM no raṃi
13 CDIJ  jañana, HMP jojampi, U  jejana, V  jemjana
14 CJU  aṭapa DHIMP raṭapi
15 C  jujārī, J  jujari, U  jujārī, DHIMPV jaraḷaṅ
16 CJ  bhaṇeta, DUV bhaṇeta, HIMP bhaṇai

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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 fury¹
   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 became bound in delusion,
   the gupas, 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-Rṣis, 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,³
   Raidās says, O consciousness, become conscious!

PV 23 Notes

1 In this instance 'unbearable' (asaṅga) 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: 'Bhagavamta liberates from the unbearable fury'.
2 MSS DHIMPV: 'Chanting vedic rituals, repeating chants'.
3 nāgadavanī, 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 guārē rī p.345

merī samgatī poca, soca dinu rātī /
merā karamu kuṭīletā, janamū kubhāntī / /

rāma gusesā, jīt ke jīvanā /
mohī na bisārahamu, mai janu tera / rahā /

merī harahu bipati, jana karahu subhāt /
caraṇa na chāṭhu, sarīra kala jāt / /

kahu ravidāsa parau tera sābhā /
begī milahu jana, kari na bilāmbā / /

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;
   I shall not let go of Your feet
   even if tomorrow my body passes away.2

3 Say, Ravidāsa 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'.

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PV 24 rāga rāmmagari Text

kāṃghāṁ ho jagajīvana morā,
 tū na bisārī rāma’ maīṁ jana torā  117ekall

saṃkuṭā3 soca poca dina rātī,
karmma kaṭhina merī jātī kubhātī4 1111

harahu bipati bhāvai dharahū5 kubhāva,6
carana ne chāḍaum7 jāi8 su jāva 11211

kahai raidāsa kechū dehu avalāmbana,
 begī milau9 jini kara10 bilāmbana 11311

PV 24 Variants
1 AI no rāmāna
2 CJ terā
3 CJU saṃkuṭa
4 AHM kujātī
5 ADIP karahu
6 CJ dhārāhu
7 UV bhāva
8 U jāhu
9 P milahu
10 ADIPU karahu

PV 24 Translation

refrain O Kanha! My life of the world,
 O Rām! Do not forget, I am your servant.¹

1 I worry night and day,
 about my base distress,
 for my labours are hard,
 and my birth is ill favoured.²

2 Take away my distress!
 It may please you to bear bad feeling for me,³
 but I shall not let go of Your feet,
 and if they go then I shall go too.⁴

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 carā is unclear. Probably jāi (MS U jāhu) is pres.3p. 'they go' and jāva pres.1s. 'I go'.

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PV 25 *rāga rāmmagarī* Text

teru jana kēhe kauṃ bolai,  
boli boli apanī bhagati şolai' !17eka"

bola bolati2 baçhai biyādhi,  
bola abolai jāt!  
bolai bola bola kauṃ pakaîai,  
bola bola kauṃ şāt 1111  
bolai gyātmna bolai chyātmna,3  
bolai beda baçt!  
uramişdhari4 dhari jabahîm bolai,  
tabahîm mūla gaŋvāt 11211  
boli boli aurai smajhēvai,  
taba laga smajhî nahiţm re bhāt!  
boli boli smajhî jaba būjhî,  
taba kāla sahitā saba şāt 11311  
bolai guru aru bolai celâ,  
bolai bola bolatém kī paramati6 jāt!  
kahai raîdēsē thakita bhēyau japa,  
tabahîm prama nîdhi pēt 11411

PV 25 Variants
1 I boli boli gati şolai 2 I +śāt desarēm,  
3 U bolai gyātmna mātmna pari  
4 U uramişdhari, I uramişdhara, 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.1

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 Upholder2 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,  
than death and all things are devoured.

4 The guru talks, the disciple talks,  
talking and talking the authority of talking is lost,  
Raidāś says, it was only when I tired [of talking],  
that then I found the supreme treasure.

PV 25 Notes
1 The sense of this antarś is very unclear.
2 'The Earth's Upholder' an epithet of serpent Šeṣa who  
supports the world on his hood, and is sometimes depicted  
as the King of the underworld (*pātāla*). [Skt urvīdhara–]
PV 26 rāga rāmnagarī Text

kā gānum kachū gāmi na hoī,
gānum rūpa sahajaih soī 11ṭekal1

nahīn ākāsa nahīn dhara charaṇīn,
pavane pura ghāṭa camdā 11
nahīn aba rāmma kriśna gūpna bhāī,
bolate hai suchachamā 1111

nahīn aba beda katebe kūrāṃpaniṁ,
sumniḥ sahaj re bhāī 11
nahīn aba mai tai mai nāṃhīn,
kā syeum khaum bātā ṭ1111

bhepani raidāsa kā kahi gānum,
gānum gāmi hāreṇūṇām 11
sāmṇajhi bicāri boli kāhaṁ dhaum,
āpahi āpa sāṃmāṛṇāṁ 11311

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,
within the Spontaneous Void (sahajaśunya), 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.
aba kā kahi kaunma bataṃśuṁ,
aba kahi devali deva saṃsāṃśuṁ iliśekall

kā saum rāmna kahauṁ, sumniṁ bhāt,
kā saum krāśna kariṃśuṁ ili
kā syauṁ beda kateba kahauṁ,
aba kā syauṁ kahūṁ lyauṁ ilīnā ili ili ili

kā syauṁ tapa tīrtha brata pūjā,
kā syauṁ nāṃśuṁ kahūṁ ili
kā syauṁ bhisti dojiga nāsati kari
kā syauṁ kahūṁ kahānī ili ili ili

kā syauṁ jīva śīva kahauṁ, mādhau,
sumniṁ saheji ghari bhāt ili
kā syauṁ gumniṁ nagunma kahūṁ,
mādhau, kā syauṁ kahauṁ batāt ili ili ili

jala ke taramga jala māṃśuṁ samāṃśuṁ,
kahi kā kau nāṃva dharīye ili
aisai tai maṃ āke rūpe hai,
mādhau ṣaṇahā niśravariye ili ili ili

bhaṇaī raidsa aba kā kahi gāṃśuṁ,
jau koī sura hī hoī ili
jā syauṁ gāihi gāi kahata haiṁ,
parma rūpe haṃma soī ili
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? Madhava!  
To whom of a home in the Spontaneous Void (saḥajasāṁya)?  
Brother! To whom of virtue, to whom of lack of virtue?  
Madhava! 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  
Madhava! 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.
Text

आगाईँ मांदू हवै रहायः,
परेक्त्रति ना जीः \|
कुकेरा कौकि चहाँपृिये,
पही वहै सुभाई लङेकाः

सुरासुरी माईः जु सूरा पर्याँ,
को कराई ना बिचारा \|
राम्मा नाम्मा हिरदाई बसाइ,
सबा सुसा निधिः सारा ॥ ॥ ॥

कहाई राइदासा सुमैिः केसावे,
अंतहकरणा बिचारा \|
तुम्महरीं भागति के चराईम,
पही वहाँ बुम कच्चाणा ॥ ॥ ॥

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 rāmmagarī Text

saṃtau kulapaśī bhagati vhaistā,
kali juge maiṃ nripaśā biraḷā nribahisī /
jīmniṃ pichāṃniṃ haraśī meha hulasayau,
bina pichāṃniṃ milatā surajhāsī //ṭekā//

apasvāratha paramodhi deṣyā dē,
paramārtha na diḍhāsī /
bina bīsavāsā bāṃjha rūti jeisaim,
hari kāraṇīṃ kyaum rāśi //111//

bhāva bhagati hiradai nahīṃ āsī,
bīṣai lāgi suṣa pāśī /
kahai raidāsā pūrā gura pāśai,
svānga keum svānga duśāsī //121//

PV 29 Translation

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?²

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?³

2 For as long as loving devotion does not enter the heart,
one is bound by pleasures and sensuality;
Raídās says, when I shall find the perfect guru,
then the mimicry of mimcicry 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 caraṇa d is unclear, perhaps,
bina pichāṃniṃ, '[If] without recognition'
mīlātā, '[you meet'
surajhāsī, '[how] shall [you] be disentangled'.

3 The meaning of caraṇa d is unclear, perhaps,
hari kāraṇīṃ, 'to the sake of Hari'
kyauṃ rāśī, 'why [will you not] be devoted?'.

4 The translation of caraṇa d is tentative.
PV 30 引言

Every spirit is inherently enlightened,' 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 sivinisī, sadhū 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, Raidāsī!

PV 30 Notes
1 MS A: ‘The atman is inherently enlightened universal truth’.
2 sivinisī, unidentified word, poss. nm. ‘sannyāsin’, renounce’.
3 MS A: ‘Ravidās!’
PV rāga gauṛī 31

Text

koī sumāra na deṣauṃ ai saba ūpīī ātobā,
jākauṃ jeta paraśāi ā tākauṃ tetās sobhā 1īṭekā1

hammahīṃ paim sīṣi sīṣi4 hammahīṃ saṃ māṃcīai,
thoraī hī itarāī cēlai pātīsāhī chaḍhāi 11111

stihīpā stura bahai kēcā hīṃ torai,
əumḍai jali pēisai nāṃhīṃ pāmpūrāi əolāi5 11211

thoraīp thoraīp musiyētā6 pasēyau dhanē,
kahāi raidāśa suṃnaum7 saṃta jānēm 11311

PV 31 Variants

1 CJ upaiī
   DV ūpīīī
   I upaiī
2 CJ jaiso sumirana
3 DIP +hī
4 CJ hamārī hī sīṣai sunai
5 HM borai
   D əolai
   ACJHIMP ēorai
6 CJ thoraī hī thoraī musiye
7 CJ sunahu

PV 31 Translation

refrain  I see nothing worthy of account,1
       in all that only outward display,
       you only have as much splendour,
       as you have enlightenment.2

1 He who studies only my teachings,3
   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,
   Raīdāś 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 bairāgani p.346

satajugi satu tetā jagī,
duāpari pūjácāra !/!
tīnau juga tīnau diṛe,
kali kevala nāma adhāra !/!/!

pāru kaise pāibo re !/
mo sau koū na kahai samejāi !/! jē te āvāgavanu bilāi
lirahūu !/

bahu bidhi dharama nirupīai,
karatā dīsai sabha loī !/
kavāna karama te chūṭīai,
jiha sādhe sabha sidhi hoi !/2/!

karama akarama bīcārīai,
saṃkē suni beda purāṇa !/
samsa sada hīradai basei,
keunu hirai abhimānu !/3/!

bāzhara udaki pakhārīai,
ghāta bhītarī bīvidhi bikāra !/
sudha kavāna para holbo,
suca kuṃcāre bidhi bhūhare !/4/!

revi prāgāi sajanī jathā,
gati jānata sabha saṃsāra !/
pāra sa mo tābo chue,
kenaka hote nahī bāra !/5/!

parama parasa guru bheṭīai,
pūraba likhata lilāṭa !/
unamana mana mana hi mile,
chuṭakata bajara kapśṭa !/6/!

bhagati jugarī mati satī karrī,
bhrama bāṃdhana kāṭi bikāra !/
sōī rasī basi mana mile,
guna niraguna eka bīcāra !/7/!

anika jatana nigraha kīte,
śārī na ṛaśi bhrama phāṣa !/
prema bhagati nahī úpaśajai,
tē te ravidāsa udāsī !/8/!

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AG 6 Translation

1 In the satya age there was truth, in treta age sacrifice, in the dvapara 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, due to doubt, you may listen to the Vedas and Purāṇas; 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.4

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; in the unmana state mind transforms mind, and the adamantine doors 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, realises the unity of the manifest and the immanent.

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 Ravidāś has detachment (udāśa).

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 Vedas and Purans, doubt shall result'. footnote; 'The Vedas 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'.
maraipma\(^1\) kaisai\(^1\) pāibau re paṃḍita\(^2\)
koI na kahai samajhā, tēthai\(^3\) merau āvāgave bangī \(\|\|\) ēkā\(!\)

*bahu vidi dharama nirupiyē, karatē dēsai sēbē loī!

*jēhi dharama bhrama chūṭiyē, tēhi na cīṃnhaī koi\(^4\) \(\|\|\|\|\)

akaraṃga karāṃ bīcāriye,
suni sāṃkē\(^5\) beda pūrīṇā \(!\)

saṃsaū sadā hiradaī rahai,
raṃa bīna kauṃga harai abhimāṇā\(^6\) \(\|\|\)

bāhāri aṅga paśāli\(\|\|\|\|

ghaṭe bhiṃtari bibadhī bikāre \(!

sucī kavana pari hoī\(\|\|\|\|

kumjara gāti byauhāra \(\|\|\|

satajūga sēta, treta maśū\(\|\|

dvāpara pūjā acāra \(!

tīnīyūṃ jugēni tīnīyūṃ dīchī,
kalī kevala nāma\(^10\) adhāra\(^11\) \(\|\|\)

rēvi prakāsa rējanī jathē,
gata dēsai saṃsāra\(^12\) \(!

pārāsa māṇīṃ tēmbau chīyeṃ,
kaṃnaka hōta nāhiṃ bēra \(\|\|\|

dhana jōbana prabhū na milai,
dūrana duṣa adhiṣka apāra\(^13\) \(!

yekaṃ aṃeka bigōtyē,
tīkūṃ jēṃmī sēba saṃsāra\(^14\) \(\|\|\|

aṃeka jētēna kari jēriye,
jaṛī ne jērai bhrama pēse \(!

prema bhagati nāhiṃ upajē,
tēthaiṃ jēna\(^15\) raīḍāsa udēsa \(\|\|\|\)
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.¹

2 You may ponder over karma and akarma,
due to doubt, you may listen to Vedas and Purāṇas;²
but when doubt constantly dwells in your heart,
then apart from Rām who can conquer your pride?³

3 You may wash the outside of your body,⁴
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,⁴ in tretā age sacrifice,
in the dvāraparā 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.⁵

5 Just as the sun illuminates the night,
the nature of samsāra is seen;⁶
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;⁷
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).⁸

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’.
MSS 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.’

6 MSS CJU: ‘When the night fades by the light of the sun,
then the nature of all samsāra is known’.

8 MSS DIU: ‘or actions in accordance with family honor’.
9 MSS CJDU: ‘that is why the servant Raidās has become udāsa’.
FM 5 rāgga gaurī, fo.190-193

pahalai paharai raini kai banī'jāra bai,
tai kyā kīyā byaupāra be banījāre be 1
hari na damo damodara dhya'iyyau vanijāre be, 2
be bālaka mati gāvāra bāī 11!
bālaka mati gāvāra na cetyā, bhūla māyā jāla be 11
kyā hoi pachitīyai, nīra pahalā bādhī na sakyā pāla be 11
[biṣa beresa kā bhayā ayāmpāṇām, thambhi na sakyā bhāra be ]3
jana raudāsa4 kahai banijāre, bālaka mati gāvāra be 1111!
dūjai paharai raini kai banijārā bai,
deṣata cālyā chāhā be 11
hari na damodara dhya'iyyā banijārā be, lei na sakyā nāmu be 11
hari nāu na līyā, jobanā kai tāna be 11
apanī parātī gigī na kai, madhe kāmā kāmāna be 11
hari legā leśī tūm bhari dest, kāma parai tujhū tāhā be 11
[legā leśī tūm bhari dest, kāma parai tujhū tāhā bel6
jana raudāsa kahai banijāre, deṣata cālyā chāhā be 1111!
tējai paharai raini kai banijārā be,
ghīlā bhayā parāna be 1
kīyā navanī kyā karaī banijārā be, atari basai kujāna be 11
aṣṭari basai kujāna be, aṣṭari basai kujāna be,
mārīga shilā jama gavyā be 11
aba kā velā kīyā na sukṛita, tu bahuri na yā gaḍhi pāyā be 11
thākī deha bhayā tana hīna, tau bhī lēgā pachitāna be 11
jana raudāsa kahai banijāre, ghīlā bhayā parāna be 11311
cauthai paharai raini kai banijārā be,
theraharī kampī deha be 11
leśā sāhiba māgaī banijāra be, chaḍī [pu]6 purānā nehe be 11
gaḍhe choḍī purānā ho sayānā, baslādi hāki savāra be 11
jama para māyā vaṁadhī calāya, tasakeru jamadvāri ve 11
pathu duhelā calai akelā, kā sau karai sanhe be 11
jana raudāsa kahai banijāra, therahari kampī deha be 11411

FM 5 Notes
1 kai banī, has been restored to the text to match the other stanzas which all read rainī kai banijāre bai.
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 Raudāsa, 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 mâyâ'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 Raudâs 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 Raudâs 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 Raudâs 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 mâyâ 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 Raudâs 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 vâpîs of the Sikh Gurûs Nânak, Râmâdâs, and Arjan (AG Siri râgu pp.74-8) and in the vâpî of Dâdû (Chaturvedi 1966, p.504)
PV 33 rāga jantavāgaurī Text

pahalai paharai raipāi dai1 baṇījiṛīyā,
taiṁ janema liyā sansāra ve /
sevā cūkau raṁṇa kī2 baṇījiṛīyā,
terī bālaka budhi gaṅgvaṇa ve /
bālaka budhi gaṅgvaṇa na cetyā, bhūla māyā jāla ve /
kāhā hoṁ pāchhai pachitṭāyē[2] jale pahalī na baṇđhi pāli ve / 1
bhīste[4] barase kā bhaya ayāṁṇāṁ, thambhi na sakyā bhāra ve /
jana raidāsa kahai baṇijārā,
taiṁ janema liyā sansāra ve$ / / / / /

dūjai paharai raipāi dai baṇījiṛīyā,
tūṁ niraṣata calāyā cāṁpha ve /
hari na damodara dhyāyī baṇījiṛīyā,
tūṁ le na sakyā nāṁva ve$ 11
sāhība leśā leśā tūṁ bheri desē, bhīḍa paṭaṇaṇa tujhā tāṁpa ve$ 10 /
jana raidāsa kahai baṇijārā,
tūṁ niraṣata calāyā cāṁpha ve 11211

tti jai paharai raipāi dai baṇījiṛīyā, tere ghilaḍai paḍai pariṁṇa ve /
kāyā ṛavāṁṇi kāyā karai baṇījiṛīyā,11
ghaṭā bhīṭṭaṇi basai kujaṁṇa ve /
ika basai kujaṁṇa12 kāyā gaṅha bhīṭṭaṇi,
ahaḷa jenema gaṅgvaṇa /
iba kītera na sukṛita kīyā, bahuri na yahu gaṅha pāiyē[13] 11
kampī deha kāyā gaṅha śīṁṇ, phiri lāgā pachitṭāyē ve /
jana raidāsa kahai baṇijārā, tere ghilaḍai paḍai pariṁṇa ve 11311

cauthāi paharai raipāi dai baṇījiṛīyā,
terī kampāṇa lāgī deha ve$ 14 /
sāhība leśā mnōṁiyī baṇījiṛīyā,15
tūṁ chāṇḍī purṇāṁṭāṁ neha16 ve /
chāṇḍī purṇāṁṭāṁ iyaṇḍa ayāṁṭāṁ,18 bāladi ṛaṅki19 sāverīyēn /
jama[20] ke ṛve bāṇḍhi caḷaye, bāṛī pūṭī21 teriyēn /
paṇṭhi calai akela hoṁ duhelā, kisa kaun dei sanēha22 ve /
jana raidāsa kahai baṇijārā, terī kampāṇa lāgī deha ve$ 24 11411
PV 33 Variants
1 CJA kai, 2 CJB bācā cūkau pahala kī, 3 CJ baṇjā ayāṁṇāṁ phiri pachitṭāyē, 4 A ikābhīsa, 5 DV terī bālaka budhi gaṅgvaṇa ve, 6 CJ raṁṇa damodara dhyāyā nāṁva, le na sakyā hari nāṁva vaī, 7 A ika nāṁṇ, 8 A bhāī, 9 CJ kaṛama, P āṁmala, 10 CJ sāhība tujha paṁṭī leśā leśā tūṁ bheri deghā māra paraīgī ṭāṁpha ve, 11 CJ gaṁḍī dehī kyā karai, 12 CJ basai kujaṁṇa, 13 CJ sūkṛata tao kachō kīyā, nāṁṭāṁ pāchhai ghaṭā kyūṁ paṁṭīyīn 14 CJ terī thahara/thahara kampī deha ve 15 CJ sāhība bēgī būलय, 16 HVM theha, D thehu, P thehi, 17 I tūṁ chaṇḍī, etc. 18 C cēti ayāṁṇā, A hoṁ saẏāṁṇāṁ, 19 U lāḍī, 20 D sāhība, 21 CJ pūṭī, 22 CJC caḷāyā akela śāra duhelā, kā syū karai sanēha ve 1 23 HMU sansēdhā, DV sansēda, 24 CJ terī thahara/thahara kampī deha ve 1

222
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  raγa gaurī fo.146
devā haṁma na pāpe karatā 11 aho anāṁtā
patīte pāvane tereu naṁva kyau hotā 11ṣeka1!

hama jui nīgama kahai asatrajśū, svāṁī te jana jāṁte jana te svāṁī 1111

tun̄ha hama an̄ta raį kaiśā 1
kanaka kūţaka jala taraŋga jaisā 1121

raudāsa udāsa biśraṁa nāhī dehi
bhagata jana kau eku tuhiṁ 1131

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.1

FM 2 Notes

1  It is notable that the bhanīta 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 Raidās vaṇī.
AG 1 rāgu sirī p.93

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?

You who are the Lord, are the inner guide, through the master the servant is known, through the servant the master.

Let me worship Your body! O grant me insight! Ravidāśa, few can explain how all parts are alike.?

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'.

225
PV 34 Text

1 deva hampa na pada karahto ho amantä
2 patita pavana tera nampya kyaum hota 11teka11

tohi mohi tohi4 aiptara aisä 1
kanaka kušaka jele teramge jaisä 11111

tumaha11 ma111 ke111 para aiptara jaynam11111
țhâkura7 thai11 ja111 na jâmpiyam jana ta11 spâmp11111

tumha sabani main11 saba tuma mân11111
raida111 de111 asamajhasi kahai kahâñ111111

PV 34 Translation

refrain O God, I were I not to sin, I infinite one,
how could Your Name2 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.3

3 You are in everything, and everything is within You,
your servant Raidâs says in confusion where are You?4

PV 34 Notes

1 MS V: 'O Râmdeva!'  
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 Raidâs Udâsa, Lord there is no rest; Let me behold You, this is your servant's desire.'  
   MS J: 'Your servant Redâs tells this tale of confusion'.

226
PV 35 rōga jamgalīgaurī

Text
yāra māṇ ekta tūṁ dānāṇm tera ādu1 baiśnaun, 2
tūṁ sulitāna sulitāṇm bāndā sakati3 rajāṁnēṁ liṭekallu

maim bediyāñmata badanajara de, jarabānda baraṣuradāra /
be-adabā badabastā birām, be-akali badakārā 1111

maim guṃnahagāra garība gāphila, kamadilēṁ karatāra /
tūmp darakādara dariyē4 jihāṃvana, maim hesiyē5 husiyēra 1121

yahu tana hasta āsta ārāba āstīra, amdesā bisiyēra /
raidaśa dāśhi gōla6 aśhiba, dehu aba dīdēra 1131

PV 35 Variants
1 M ādu,
2 A vaisanām, M baiśnau
3 I sakasatā, AU saktī
4 HMP dariyēva
5 I harasīyē,
6 DV dōla, A dōsta

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 Raiddās wanders astray,2
   O lord grant me Your vision now!

PV 35 Notes
   One of the ‘Persian style’ Raiddās 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 ādu baiśnaun | ādi kā bhagata | ‘original devotee’.
2 gōla aśhiba | maim phiryo bhaṭakya bahuta hōṃ |
   ‘I have wandered astray so much’. 
227
A G 3 p.345

begama purā sahara ko nāu //
dūkhu amdhu nañāi tihi ḫāu //
nām tæsavīsa khirāju na mālu //
kheuphu na khatā na tæasu jævu // //

aba mohi khūba vatana gaha pāī //
ūhāṃ khairi sädā mere bhaī // rahāu //

kāimu dāimu sādā pātisāhi //
doma na sema eka so sēhī //
ābādānu sādā mæshūra //
ūhāṃ genī basahi māmūra // //

tiu tiu saīla karaī fiu bhāvai //
maharama mahala na ko aʃakəvai //
kahi ravidəsə khelása camərə //
jo hama saharī so mītu hamərə // //

Translation

1 'Sorrowless city' 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; 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; say, Ravidas the liberated chamar, whoever is my fellow citizen, is my friend.

AG 3 Notes

1 begamspure. M. footnote; 'a city where there is no sorrow'. (TSR, p.322)
2 M. footnote; 'That is no Viṣṇu or Šiva'. Whether this refers to Viṣṇu or Šiva is not clear from the context. Sahib Singh interprets it as meaning 'second or third class [darajə]'. (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. maʃmûm], then 'private palaces' cf PV MS:U harama mahela; 'forbidden palaces'.

228
PV 36 ṛāga jamgālīgaurī Text

aba hama ḡūba batāna ghara pāyā,  
Ūṇāja ṣairā t sadā mere bhāyā iliṭekal

begamapurā sahara kā nāṁva,  
phiṅkerā andesā neṅtī ṃhāṅva ili ili ili ili ili 
neṅtī2 tahāṁ sīsa ṣalā tana māra,  
haiphe na3 ṣatā na4 tarasa jūvāla5 ili ili ili ili

движения праведна раджа махасура,6  
PV 37 rāga āsāvarī

Text

kesava bikaṭa māyā tora, tāthai bikaṭa gati mati more llṭekaśll

subiṣa āsana karāla ahi, muṣa grasita sudhilaś subheṣa ś
niraśi māṃśī bekai2 byśkula lobha kāla na deṣa ll111

yaṃdriyādi ḍika duṣa dārana, asaṃṇyādi ṭāpapā l
thōhi bhajata ragnunātha,Ś aṃṭari tāhi trāsa na tāpapāŚ 11211

pratāṃgyā pratipāla caḥam jugi, bhagatīŚ puravana kāṃpa l
āśa tora bharosa hai raidāsa jai jai rāṃmaŚ 11311

PV 37 Variants

1  C  suḍiṅha
    U  ḍiṅha
2  CJU  bhaṣate
3  U  bhajana bhagavamta
4  CJ  tana kī tāhi trāsa na tāpapA
    U  tana kT trāhi trāhi ṭāpap na jāta
5  CJU  bhaṣate
6  CJ  āśa mohi bharosa tora raidāsa jai jai rāṃma
    A1  āśa mohi bharosa hai raidāsa jai jai rāṃma
    U  aisaiṃ mohi bharosa hai kehai raidāsa jai jai rāṃma

230
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, 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, hope lies in faith in You, O Victory! Victory to Rām!

PV 37 Notes
1 MS U: ‘he who sings your praises (bhajanas) Bhagavamta’.
2 MS U: ‘Raidās says’.

231
Text
bara ji ho bara ji, bīṭhule, māyā jagū gāyā,
mahe prabala sabahi basi kīye,
sura nara muni bharamayā ḫīṭekal

bālaka bṛdhi tarunī ati suṇārī, nāmāṁ bhēsa bāṃśavai /
jogī jaiī tapī sinyāśī, paṃḍita rahāṇa na pāvai2 ḫīīī
bājīgara kī bājī kārani, saba ko kutīga āvai3 /
jo deṣai so bhūli rahai, vākau celā maramahī4 pāvai ḫīīī

śanḍa brahmaṇa5 loka saba jīte, ihīṁ bidhi teja janēvai /
syamāḥ kau cita cori ḫīyau, vākau pīchāṁ lāgā dhāvai ḫīīī
da bāṭani sukacānī6 mariyata hai, saba ko kahai tumhārī7 ḫī 
naiṅka aṭaki kina8 rāṣau9 kesau, meṭahu10 bīpāti hamārī ḫīīī
dahai raidās ā udāsa bhayau, mana bhāji kahāṁ saba jaīye ḫī 
itā uta tuma gobindā gusāṇī, tummahāṁ māṁhi saṁmaīye ḫīīī

PV 38 Variants
1  ACJUV kabahūṁ bēla
2  CJ  jogī paṃḍite tapī saṁnyāśi, kou bacana na pāvai
3  V   loga taṃmāsai āvai
4  HMP  maramahī
data nista
5  CJ  brahma
6  I  sukucana
7  I  ina bāṭani sukti na mariye,
tuhai sabako kai tumhārī
data
8  U  kyoṁ na
9  V  naiṅku aṭaki kina rāṣau
10 M  meṭai

HIPUV meṭau
PV 38 Translation

refrain Viṣṭhala, 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;¹
yogīs, renunciates, ascetics, sannyāsīs, wise men,
one 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.²

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.³

4 Due to these words he is shamefully slain,
everyone says they are Yours;⁴
why do you hold back your love, O Keśava,
remove my misfortune!

5 Rādāś 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’ (svayambhū), 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 Sītā.
4 The meaning of caranas 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.
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,\(^1\) and the nectar and poison are mixed together.\(^2\)

3 With incense, lamps, food offerings, scents,\(^3\) how can your servants perform your pūja?

4 I dedicate mind and body as offering in worship to You, through the Guru's grace let me find Mirañjana.

5 There is no adoration or worship [fit] for You,\(^4\) tell Ravidās what is to be my fate?\(^5\)

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 Sahib 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?'.

234
PV 39 rāga ṣaṅvarī Text

rāṇmahiṃ pūjā kahā caḍāṃghś,  
phala aru phāla anūpaḥ na pāṃṣu 1īṭekall

thanahara dūḍha ju bacha juṭhāryau,2  
pahupaḥ bhāṃvara jala mṛṇa biṭāryau 11111

maliyāgara bedhiyau buvaṅgā,  
bīḍa amṛtā dōṇ ekei samārī 11211

manahiṃ pūjā manahiṃ dhūpa,  
manahiṃ seṭīṃ sahaṇa sarūpa 11311

pūjā aracā5 na jāṃnauṃ rāṃma terī,  
kahai6 raidāsa kavāṇa gati merī 11411

PV 39 Variants
1 D anūpama  
   V aṣṭūṣati
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 perfect1 fruits or flowers.

1 For the milk is defiled by the calf at the udder,  
the flowers are polluted by the bee  
      and 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 worship2 you Rām,  
   'Raidās says, what is to be my fate?3

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

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235
PV 40 & AG 10

AG 10 rāgu āsā p.486

Text

kahā bhaiā jau tanu bhaiā chinu chinu
prema jāi tau gārapai tero janu

tuji hāi carana arābiṃda bhavene manu
pāna karate pālo rāmī dhanu lirahāu

sampati bipati pāţa māiā dhanu
tāmahi magana hota na tero janu

prema ki jeve ī bādhio tero jana
kahā ravidāsā chūṭibo kavene guna

AG 10 Translation

1. What would it matter if my body were cut into pieces? only if your love departs is your servant afraid.

restrain Your lotus feet are home for my mind,¹ drinking your nectar I found the treasure of Rām.

2. Veils of fortune and misfortune, māyā,² 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 bhawar is read for bhawan.’ (TSR. p.326)
2 M. ‘worldly love’.
PV 40 रागा आसवरी Text

tujha carana arabinda bhavaqra mana,
pāṁna karatā1 pāyau pāyau maï2 rāṁna3 dhaṁna 11ṭekall

sampati bipati pājala māyā̄ ghaṁna,
tāmaṁ magana hoi kaisaṁ4 terā jaṁna 11111

kahā bhayau je gata tana china china,
prema jāi5 tau darai tera ni ja jana 11211

prema rājā le rāṣaum̤ ridai dhari,6
kahā7 raidās̐̄ chūjibau kaṁvana pari8 11311

PV 40 Variants
1 CJ karatām
2 IU no maïm
3 CJ ramaiyaā
4 I kaisaṁ hoi
5 CJ ghāṭai
6 U prema (ra)jālai baṁdha tere jaṁna,
   CJ prema rajālai baṁdai tere jana
7 A kahi
8 CJU guna
   P pati

PV 40 Translation

refrain Your feet are the lotus, my mind is the bee,
   drinking your nectar I1 found the treasure of Rām.2

1 Fortune and misfortune are the veils and clouds of māyā,
   how could3 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,5
   Raidās says,6 in what way would I be released?7

PV 40 Notes
1 MSS IU: no maïm, however, ‘I’ is still implied.
2 MSS CJ: ‘Ramaiyaā’
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 आराम Text

बंदे जांग बहाद गाहि,  
समाज बने काठबा बोल, श्वाब माइ क्या मानि मैं लिखका।

ज्वृंग राम जमा सुरत,  
देशि धिरा नमुहि वे।

digests muksa hai 1 2

हरा दिना शाहमहू मैं जाहिम वे। 1 1 1 1

मानि मः गरा गापिला,  
बेमिहरा बेप्रा वे।

darṣाशां माइ पारता कोब, 3

होता नमुहि तकसी वे। 1 2 1 1 4

syāह अके रा रंग,  
सब रंगा बिसः रा वे।

dhap kī kachū गावर् नमुहि,  
अया अकली अंगासा वे। 1 1 1 1

sūṣी हौ दरो बोल,  
अंग कीया हिम मैरी वे।

सिसार साराज मुर्दाम,  
देशी जरा पे वे।

dhap kī kachū गारी नमुहि,  
अया अकली अंगासा वे। 1 1 1 1

कूच गंग्ह्ही गारी मिहारी तोसा,  
शारा गुप्त हाथी वे।

जिगार मैं जासै पादे पतांग,  
आसाँगाहि जरी जाहिम वे। 1 1 4 1 1

seśाह साराज ग्याम गुरुदाम,  
देशी जरा वे।

dhap kī kachū गारी नमुहि,  
अया अकली अंगासा वे। 1 1 1 1

kūchā गंग्ह्ही शारारी मिहारी तोसा,  
शारा गुप्त हाथी वे।

tājī bādājābā mēnājāri 4 kamadīla,  
kāri 5 गासामा kī कांपिम वे। 1 1 6 1 1

dhaṇī kā phuramāqqā अया,  
tābā kīyā cīlāi sāthinā वे।

mulaka mulaka saṃsārī राता,  
साहिबा सुरती नौ हौ वे। 1 1 7 1 1

ukālī पात दिशायी,  
tābā देखाकी द्याव रो वे।

dilā darīyā jīka kāsī,  
हाजारिः दराहाजा वे। 1 1 8 1 1

dśyāप मी दिला kī गाबारी पात,  
saṃsāरे देष्य जेजा वे।

raiddāse kī aradāsa suṣi, 7  
haka halāla pichāमप्पी वे। 1 1 9 1 1

PV 41 Variants

<table>
<thead>
<tr>
<th>No</th>
<th>Variant</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CJ</td>
<td>u kvāba 2 HP damma chaī sai sahamsa iktīsa hara dina</td>
</tr>
<tr>
<td>3</td>
<td>HIP</td>
<td>cobāṃ, 4 CDJU kujubāṃ kunajāri</td>
</tr>
<tr>
<td>5</td>
<td>DUV</td>
<td>kucha kārī 6 AH no taba</td>
</tr>
<tr>
<td>7</td>
<td>CJDU</td>
<td>bangde 8 AIFV +kucha haka, etc.</td>
</tr>
</tbody>
</table>
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 PTr;
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, PTrs, 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,
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 KāśT;
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'.

---

239
PV 42 रूगा आसारः

Text
so kachu bicāryau tāṭhaiṃ merau mana thira vhai rahyau' 1
hari ranga2 lāgau tāṭhaiṃ barana3 palaṭa bhayau4 11ṣekai!

jiṃni yahu paṃṭhi paṃṭha caḷāvā,6
agama gaṇaṇa mai gaṃma diṣalāvā 111111

abarana barana kathai jiṃniṃ koī,
ghai ḍhai6 byāpi rahyau hari soī7 11211

jiṃniṃ pada sura nara prema piyāsā,
so8 pada rami rahyau jana raidāsā 11311

PV 42 Variants
1 CJ jo kachu bicāryau tāṭai manāṃ thira hoi rahyo
2 CJ rāṃma rāṅga
3 DIV merau barana
4 CJ naḥṭīṃ koī uṃcā naḥṭīṃ koī nīṭcā,
jākā pyamḍa tāḥi kā sīṭcā
5 I dhaṃni so paṃṭhi jini yahu paṃṭha caḷāvā,
   CJ dhaṇi vo paṃṭhi jini paṃṭha bāṭyā,
6 A seva ḍhai
7 CJ abarana barana kathai matī koī,
   byāpaka brahma sakala maṅiṃ soī
8 CJM soī

240
refrain  I have contemplated that state,¹
whereby my mind has became stilled,
due to having been steeped in Hari's hue,
my colour (barana)² has been reversed.³

1 He who was a path-follower started this path,⁴
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.⁵

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'.

241
PV 43 & AG 9

AG 9 ṛāgu āsā p. 486

Text

tuma caṇḍana hama irāṃda bāpure, saṃgī tumāre bāsā //
nīca rūkha te uca bhae hai, gāṃḍha sugāṃḍha nīvāsā 1111

māḍhau satasaṃgati sarani tumhārī //
hama auguna tumha upakārī //rahāul //

tuma makhatūla supeda saṬṭala, hama bapure jasa kīrā //
satasaṃgati mili raṅgai māḍhau, jaise maṅhupa makṛīrā 112

jāṭī ochā pāṭī ochā, ochā janam haṃārā //
rājā rāma kī seva na kīnāt, kahi ravidāsa caṃārā 1131

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.

restrain Māḍhava! 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;?
   let me remain in your company, Māḍhava!
   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 Ravidāsa 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, kīrā 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 Ravidāsa object to the
   comparison made here between Ravidāsa and a worm
   (personal communication Shukdev Singh 1987) and this may
   be related to why Macauliffe was told that kīrā could also mean canvas.
PV 43 rāga ṣaṣvarī Text

mādhau saṃgati saraṇī tumhārī,
jaga jīvani kṛṣana1 murārī2 īṭekali

tumha maṇṭūla gulāla catrabhuja,3 maṅī bapuraṁ jase kīra /
pīvata gāla phūla resa, amṛṭa saṃgati bhaye mukTrā4 |||||

tumha campdana maṅī areṁda bāpura, nīkaṭi tumhārī bāsā6 /
nīca biraṣa thaiṁ ṛṁca bhai,6 terī bāsā subāsā ||2||

jāti bhī vociḥ, janama bhī vociḥ, vociḥ karama hamārā /
hama sarāṅgati rāṁma rāi kī, kahai raidāsā bicārā2 ||3||

PV 43 Variants
1 CJ rāṁma
2 U kriṭā sumhārī
3 CJ paramapada
4 I sahajye bhai mati hīrā P sahajye bhai mati hīrā
5 U pāsā
6 A maṅī nīṁca viraṣa thaiṁ ṛṁca kīyeu,
7 A terī bāsā suvāsā nīvāsā D as main text
IPV bāsā subāsā nīvāsā U bāsā nīvāsā
8 A kahī raidāsā vicārā D kahai raidāsā camāra

PV 43 Translation
refrain O Mādhava! [I take] refuge in your company,
O life of the world, Kṛṣṇa, Murārī!!

1 You are the silk, the red powder, the four armed,2
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.3

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.4

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.’
caturbhujā, ‘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 [who] embraces [me].’
3 MSS IP:‘through the sahaja my mind became diamond.’
4 MS D:‘says Raidās the Chamar.’ MS A:‘Say poor Raidās!’.

243
mrīga mīna bhṛiga patamga kumāra eka dokha bināsa ||
panca dokha asādha jā mahi tā kī kētaka ēsa |||||

mādho obidā hita kīna ||bibeka dīpa malīna ||rahāu||

trigada joni aceta sambhava, pumāna pāpa asoca ||
mānukhā avatāre dulabha, tīhī saṃgati poca ||22||

jiṭa jaṭṭa jahā jahā lagu, karaṇa ke bāsi jāi ||
kāla phāsa abadha lāge kachu na calai upāi ||33||

ravidāsa dāsa udāsa taju bhramu, tapana tapu gura giṇa ||
bhagata jana bhai harana, parāmānāma keraḥu nidāna ||44||
AG 7 Translation

1 The deer, the fish, the bee, the moth and the elephant, are all destroyed by one fault;¹ so for him who has the five incurable faults,² what hope can there be?

refrain O Mādhave! I was enamoured with ignorance, and the lamp of my discernment became dirty.

2 In an existence born as an animal³ 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 technique⁴ that can avail.

4 O Ravidās the servant, through detachment⁵ renounce delusion!⁶ 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'.

245
PV 44 rūga ṣāvai

Text

mādhau abidyā hita kīṁha,
tāthaṁ maṁ tare nāṁva na līṁha' 11ṣeka11

mrīga2 mīṁma bhringa patamga kuṁjara,
eka doḍa bināsa3 /
pāṇca byāḍhi asāḍhi,
iṁga tana kuṁma tākī āsa4 1111

jali thali5 jīva jaṁta jahāṁ tahāṁ laum,6
karaṁma pāsā jījī7 /
mohea pāsi abamṛha bapādhyau,
karīye kuṁma upā8 11211

trijuga joni aceta saṁbhrammi,
pāpa punyaṁ na soca9 /
māṁṇiū autāre dulambha,
ṭiḥūṁ saṁkuṭha poṣa 11311

raudāsa dāsa10 udāsa bana bhava,11
ejpe na tapa gura12 gyāṁna /
bhagata13 jana bhu harana kahiya,
aisī14 parama nidhāṁna 11411

PV 44 Variants

1 CJ mādhau jī torā nāva na līna,
   kachū kachū abidyā hita kīna
2 CJ ye mrīga etc.
3 CJ doḍa eka bināsa
4 HIMPU as above,
   A Iti paṇca byāḍhi asāḍhi Thi taṁṇi kuṁma tākī āsa
   D isā paṇca asāḍha dehī kuṁma tākī āsa
   V itā paṇca asāḍha dehī kuṁma tākī āsa
   CJ aisī paṇca byāḍhi asāḍhiyā tani kuṁma tākī āsa
5 AV no thali
6 CJ jīva jaṁta jahā tahā laum
7 HIMPV as above,
   A krama vasi jīya jī 
   D karaṁma basi vhai jāT
   U karma bāsā jāT
   CJ krama basi saba āhi
8 I abadha bapādṛau kariye kuṁma upāi mohea pāsa
   CJ moha baṁṛda abapādha bāṇḍhe, calai na kou upāya
9 CJ nāṁhi maṁ jīya soca
10 IU no dāsa
11 I anabhava HVM baṁṇabhava, CJ anabhai
12 CJ gupma 13 CJ tuma bhagata etc.
14 CJ parama karaṇa nidhāṁna A parama karaṇa nidhāṁna

246
refrain O Mādheva! I was enamoured with ignorance, and so I did not take Your Name.¹

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 affictions, what hope can there be for this body?

2 In water and on land,² wherever creatures and beasts are, they are in the snare of karma;³ [when] the unbound is bound in the snare of delusion, [then] what technique may to done [to grant it release]?⁴

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.

4⁵ O Raidāsa the servant,⁶ [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.⁷

PV 44 Notes
1 MSS CJ: 'Mādheva ji! 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 Śāvārī Text

dehu kalāḷī yeka pīyālā, aīśā' avadhū hai mativāḷā ||ṭekal||

ai re kalāḷī² taiṁ kyā kīyā, sīra kai sāṭaiṁ pīyā diyā /I|I/||

kahai kalāḷī pīyālā dehu, pīvānāhāre kā sīra leūm /II|II/²

sīra kai sāṭai nāmābhāṁ bhrāṁ, pīvaṁgā aparā sīra gūř /III|III/⁵

cαṁda sūra doṁ nāmāmuṇa hoṭ, pīvaṁ pīyālā marai na koṭ /IV|IV/¹

sahaja sūmnī' maṁ bāṭhi sarvaiṁ, pīvaṁ raidera guru muśi darvaiṁ /V|V/

PV 45 Variants
1 CJ +merā
2 CJ aĩ rī kalāḷanī
3 only in MSS IM
4 M saumphagā, P saugā
5 only in MSS IMP
6 I marahī na soī
7 CJ bhavara guphā
8 M kahai

PV 45 Translation
refrain 'O Kalāḷī!' Give me a cup of wine!'  
Such as will get an avadhūta drunk.²

1 'Hey O Kalāḷī! What have you done?  
In exchange for my head you have given the cup'.

2 The Kalāḷī 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 sūnya)³ the still drips,  
Raidās drinks the drops which fall from the Guru's lips.

PV 45 Notes
1 kalāḷī, 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'.

248
PV 46 rāga āśāvarī

Text

bhāt re sahaja! bandeau loī, bina sahaja sīdha na hoi l
lyo līna mana taba jāniye, jāba kriṣa bhāmgaī hoī līṭekalI

āpā3 para cīnhaīṁ nahīṁ re, aurana kauṁ upadesa l
kahaīṁ taisi tuma āiye re, bhūpdū jāhūge kīsa desa līlīlI

kahiye tāu kahiye kāhi kahiye, kahīṁ kona petyāI l
raidāśa dāsa ajāṇma vhai kari, rahyo sahāji samāmpī4 līl2I

PV 46 Variante

1  J sahaji
2  J bhāmgaī
3  J āsā
4  J samāmpī

PV 46 Translation1

refrain Hey Brother! Practise Spontaneity (sahaja) O people!
without Spontaneity (sahaja) there is no perfection;2
know that the mind is absorbed in trance,
when it is as the black bee and the worm.3

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 Raidāśa 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 (bhāmpī) has such
mesmeric power over certain insects that it causes them
to metamorphose into black bees like itself.
nāgara janāṁ merī jāti bikhāta camāraṁ∥
ridai rāma gobinda guna sāraṁ∥ rahāu∥

surasarī salala krita bārunī re,
samta jana karata nahiṁ pānaṁ∥
surā apavitra na ta avara jala re,
surasarī milata nahi hoi ānaṁ∥∥∥

tara tārī apavitra kari māṁśai re,
jaise kāgarā karata bīcāraṁ∥
bhagati bhageatu likhīai tihe ṭpare,
pūjai kari namaskāraṁ∥∥∥

merī jāti kuṭa bāṅghalā ḍhore ḍhowaṁtā,
nitahi bāṁśrasī āśa pāsā∥∥
sba bipra paradhāna tihi karahī ḍaṁḍauti,
tere nāma sarāṇāi ravidāsu dāsā∥∥∥
AG 38 Translation

refrain

O men of the town!
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 is regarded as impure,
but when it is thought of as paper;
and words of devotion to God are written on it,
then it is worshipped and honoured.

3 My caste is kūṭa bāṇḍhalī and I cart carcasses,
constantly around Benares;
now Brahmans and headmen prostrate themselves before me,
for Ravidās the servant has taken refuge in Your Name.

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 kūṭabāṇḍhalī 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 soraṭhi

Text

eaīśī merī jāti bijyātaḥ camāram,
hiradaiś ṛṣiṣṇa gobyanḍa guṇa sāraṁ īṭekaṁ

surasurī jala līyā krita bārūṇī,
jīsaṁ samta jana karata naḥīṁ pāṁma ī
surā apavītra nīta gangajalā māṁniyaiṁ, 3
surasurī milata naḥīṁ hote ṣnām īīīīī
tata kārā apavītra kari māṁniyaiṁ,
jīsaṁ kāgadā karata bicāraṁ ī ī
bhagata bhagavānta jaba ūparaiṁ līśiyaiṁ,
taba pūjiye kari nambakāṛaṁ īīīīī
eke adhama jīva nāṁva guṃpi udhere,
pātita pāṃvana bhaye pāraśi sāraṁ īīī
bhāpataś raidāsa raṅgaṅkāre guṇa gāvatāṁ, 4
samta sādhūṁ bhaye sahaji pāraṁ īīīīī

PV 47 Variants
1 HIMV as above,
   A viṣyāti, D biṣyādi, U biṣṭyādi, P biṣyāta,
2 AV rīdaśi, D hridai
3 AV surā apavītra nīte aura jala māṁniyaiṁ,
4 A aneka padava jini pāvīyāre, jini seviyā śrī raṁgerāva
   V aneka padavī so pāvāṁ, jīṁniṁ seviyā śrī raṁgerāva
5 U bhāpai
6 A ajāmela gaja ganikā udhāṛī,
    aṁsaṁ raṁdāsa bhagati kari bhāva īīīīī
   V ajāmela gaja ganikā udhāṛī,
    aṁsaṁ raṁdāsa bhagati kari bhāva īīīīī
7 HM raṅga rāja

252
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,¹
until it flows back into the Ganges again
and loses its separate identity.

2 Though the palmyra palm-tree² 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,
Raidāś³ says, I sing of the virtue of the sound rāmp,³
by which Sants and Sādhūs,⁴ easily (sahāji) pass over.⁵

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 (taratīrT). 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: 'Ravidāś'.
   MS V: 'Redāś'.
4 MSS HM: 'by which paupers and kings'.
5 MSS AV: 'Countless have found that state,
   who have served Šrī Rāmgarāva,
   Ajūmil the elephant and the prostitute were saved.
   just so Ravidāś practices loving devotion. '

'The Lord who is king of love' (śrī rāmgarāva) is an epithet of God not found in any other Raidāś pada.
PV 48 rōga soraṭhi

Text

पारा गया काही साबे कोई, 2
duḥhum3 uravāra pāra nahiṁ hoī līṭekal

पारा कहाईं उरवारा सावं pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī
doḥhum3 uravāra saum4 pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī

पारा परममपदा मांजि मुरारि,
tāmaṁ apa ramaṁ banavārī līlīlī
doḥhum3 uravāra saum4 pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī

पुराण brahma basai sabe ṭhānpī, 6
duḥhum3 uravāra saum4 pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī
doḥhum3 uravāra saum4 pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī

PV 48 Variants
1 HMP pāri
2 HM loī
doḥhum3 uravāra saum4 pāra,
bina pade paracai bharamahiṁ gaṇvārā līlīlī

254
refrain

Every one wants to pass over,¹
[the ocean of existence].
[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 [supreme] state
the foolish are deluded.²

2  Murāri is in the supreme state on the far shore,
there the self reveals in Banavārī.

3  The omnipresent Brahma abides in all places,³
Raidāś 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 soraṭi Text

bāpara sati¹ raidāsa kahai re,
gyāṁma bicāri nāṁ² cita rāsai, hari kai saraṇi rahai ॥५॥

pāti toḍai pūja racāvai,
tāraṇa tiraṇa kahai re³ ॥
mūraṇi māṁhiṁ basai paramesvara,
tau pāṁptaṁ māṁhiṁ tirai re ॥६॥

tribidhi saṁsāra kavana bidhi tiribau,
je diḍha nāṁva gahai re ॥
nāva chaḍi je ṭūṁḍai baiṭhai,
tau ṭūṁtaṁ duṣṭa sahai re ॥७॥

gura kau sabada aru surati kudāli,
śodata koī lahai re ॥
rāṁma kāhū kai bhāṇṭai na āyau,⁶
so naiṁ kū la ba hai re ॥८॥

jhūṭhī māyā jaga ḍahakāyā,  
tau tani tāpa dhaɪ re ॥
kaheī raidāsa rāṁma japi rasāṁ,  
māyā kāhū kai saṁgī na⁶ rahai re ॥४॥

PV 49 Variants
1 D satya,  
2 U nāma,  
3 V raidāsa,  
4 M je diḍha nāva na gahī re,  
5 U śodata koī na lahai re,  
   HM je gojai su lahai re,  
   A gojata soī lahai re,  
6 V rāṁma nāma kāha ke bāṁṭai,  
7 A kṛṇa kāhū kai vāṭai nāya, so naṁ re ta ve hai re,  
8 I māyā kāhū kai saṁgī rahai re.
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,1 but if the supreme God dwells in the mūrti, then it should float in the water.2

2 How will I cross the threefold ocean of samsāra? If one shall resolutely cling to the ship [of the Name].3 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;4 Nevertheless has not come to the path of Rām,5 

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.7

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 salagrāma 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’. 
5 MS A: ‘Whoever seeks shall find him’. 
6 MS S HM: ‘Whoever seeks shall find him’. 
7 MS A: ‘Whoever has not come to the path of Kṛṣṇa’. 
8 MS V: ‘Whoever has not come to the path of Rām’s Name’. 
9 MS S I: ‘The meaning of carṣpa is unclear’. 
10 MS I: ‘does māyā ever remain the companion of anyone?’.
PV 50 _rāga soraṭhī_ Text

ihai apdesa soca jiya mere,¹
nisa bāsuri gugna gāmpū ṛghana² tere liṭekail

tuma ciṃtata merī ciṃtā ho na jāī,
tumā ciṃtāṃnapniṃ hohe ki nāhītī 11111

bhagatī hetā kā kā nāhiṃ kīṁhāṃ,
hāmārī bera bhaye balahīṁnāp 11211³

kahai raṅgāsa dāsa aparādhī,
jiṁhīm tumā daravaup so maṅ bhagatī na⁴ sādhī 11311⁵

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**PV 50 Variants**

1. **CJ** yahai apdeso rāma rāi raṁnī dina mere
2. **V** no ṛgam
3. **CJ** bhagatī kai hetā tumā kahā na kīṅha
   
   
   hāmārī bera kahā balahīṁnāp 11211
4. **J** no ne
5. **C** jo tumā daravaup so bhagatī na sādhī 11311
refrain
I worry about this doubt, O my soul,¹
[though] night and day I sing of Your virtues O Rām:²

1 Considering You, my cares do not go away,
are You my 'wish-fulfilling jewel'³ 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, ciptāta, 'considering';
ciptā, 'cares'; and ciptāmani, 'wish-fulfilling jewel'.
4 MS J: 'if You soften [your heart]
I shall practise devotion'.
PV 51, FM 4, & AG 15

FM 4 rāga soraṭī Text

mādhva jāṇatā hau jaisī taisī || kahā keraigau kaisī || ||

jaupī hema bāṇḍhyau moha pāsi
(kari pema bāṇḍhyau maha pāsi)'
kari pema bāṇḍhana tumha bāṇḍhai ||
apunai chūṭana kau jatanu karau,
hama chūṭe tumha ārādhau ||

miṃma pekari kāṭyā āru phāṇḍhyā,
vāṭī kīyo bahu bānī ||
śaṇḍa śaṇḍa bhojana kīyau,
taū na bisaryo pānī ||

kehāi raidāsa bhagati ike bāḍhī,
a kā syau yā kāhīyau ||
jē kārana hama tumha kau sevata,
sō duṣa ajahu sahīyau ||

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,'
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.
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, I
I have freed myself through worshipping You.

refrain O Madhava! You know the way I am,
how now can You act this way?

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.

Hari the king of love, is not found
through any one’s own father;
the veil of delusion covers the world,
the devotee is not afflicted by it.

Say, Ravidās, my only devotion has grown,
who now can I tell this too?
the reason why I worship You,
is the distress that even today I suffer.
PV 51 rāṇa soraṭhi Text

raṁma rāi kā kahiye yahu aisi,
jaṇa kī jāmnata hau jaisi taisī " "ekal
mīṁma pakari kātyau aru phāṁtyau,
bāṁṭī kītyau bahu bāṁṭī ṭ ṭ
khaṁḍa khaṁḍa kari bhojanu kṁhaum,
taũ na bisaryau pāṁṇī " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " “
PV 52 rāga soraṭhi Text

re mana māṃchālaṃ saṃsāra samanḍe,
tūṃ citra bicitra bicāri' re /
jīhi gālai gilī2 yāṃhīṃ mariye,
so saṅga dūri nivūri re]}!ekal/}

jama hai3 ḍīgarīṃ dori4 hai5 kaṃkaṇa,
parātriya6 gālau jāṃniṃ re /
hoi7 rasa lubedha ramaṅg yaṃm mūrīga,
mana pachitāvai nyāmpī re }!1111

pāpe gulyau hai8 dharma nibolīṃ,
tūṃ deśi deśi phala caṣi re /
parātriya saṅga bhala jē hovai,
tau rāṃgāṃ9 rāṃvaṇa deśi10 re }]!211

kaheī raidāsā ratana phala kāraṇi,
gobinda ke gumna gāi re /
kācau kumbha bharyau jala jaīsaṅī,
dina dina ghāṭatau] jī re }]!311

PV 52 Variants
1 CJHIMP bicāri, V saṃbhali bicāri, 2 I gāli, HM gali, P gilīṃhīṃ no yāṃhīṃ, 3 IPV chai, 4 C jori, I mori, 5 IPV chai, J ke, 6 V sabha triyē, 7 HM vhai, 8 IPV chai, 9 CJ no rāṅgāṃ, 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,1
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,2
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 (ṭhapḍaka).
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.
AG 35 rāgu kedārā p.1124

Text

khātu karama kula saṃjugatā hai, hari bhagāti hirādai nāhi //
caranārabdpda na kathā bhāvai, supaca tuli samāni ///

recita ceti ceta aceta //
kāhe na bālamēkahā dekha //
kisu jātī te kiha pedahī amario,
rāma bhagāti bisekha llrahaul//

suāna satru ajātū sabha te, krīsana lāvai hetu //
logu bapurā kiš sarāhai, tīni loka praveśa ///

ajamāla pīnggulā lubhatu kumcaru, gae hari kei pāsa //
aise duramati nisatāre, tū kiu na tarāhi ravidāsa ///

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,¹
Why do you not look at Vālmīki?
He reached such a high state from such a low caste,
through his special devotion to Rūm.

2 The enemy of dogs,² 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,³
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 '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 soraṭhī Text

re cita ceti ceti¹ aceta kāhe, bālaṃṭīka kau deṣa !
jāti thain koī padi na pahucyā² rāṃma bhagati bāseṣa !¡ekal!

śaṭa krama sahitā ju bipra hote,
hari bhagati cita diḍha nāṃhi re³/!
hari kathā sauv heta nāṃhiṣ, supaca tulai tāhi re !¡111!

svāṃga strea ajāṭi saba thain, aṭtarī ṭāvai heta re⁴ !
loge vākt kahā jāṃفاق, tīni loka pavita re !¡211

ajāmela gaja ganikā tārī,⁵ kāṭi kumjara kī pāsi re !
aise dumātī mukati kīye, kūṃh na tirai raidāsa re !¡311

PV 53 Variants
1 MV re cita ceti aceta kāhe,
2 U jāṭi sauv koī pāra na pahucyeu
3 U śaṭa karma sahata bipra tu hote,
bhagati cita diḍha nāhi re !
4 CHJMU hari sauvā lāvai heta re /
5 DUV ajāmela pyāṅgulā lubudhī,
A pyāṅgulā lubudhī ajāmela,
CJ aghama jTē 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,¹ 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;² 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,³ and the elephant's snare was cut; when such ill-mind 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: 'Piṅgala, the hunter and Ajāmila'.
MSS CJ: 'how many sinful creatures have been saved?'.
MSS DUV: 'Ajāmila, Piṅgala and the hunter'.
4 AG: 'were saved' PV: 'have been liberated'.

265
**PV 54  raṇa soraṭhi**

**Text**

raṭha kau catura caḷāṇvaṇahārau II
śīṇa hākai śīṇa ubhau raṣai1 nahīna2 kau sārau IIṣekai II

jabha raṭha rahai sārahi3 thākai, taba ko raṭahi caḷavai II
nāda binoda sabaiṭī thāke,4 mana maṅgala nahīna gāvai IIIII

pāṃca tata kau yahu raṭha sājyau, aradhai uredha nivāsā5 II
caramṇa kāmpala iyau lāi rahyau hai, gumṇa gāvai raidāsā IIII

**PV 54 Variants**

1  P  raṣau
2  A  kahūn
3  JU  sārahitī, P  sārīhitī,  I  sārahitī
4  CJ  nāda byaṅda ye doū 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.1

1 When the chariot stops
and the charioteer tires,
then who shall drive the chariot?
[when] One tires of all music and entertainment,2
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;3
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  MS A: ‘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’.

266
PV 55 & AG 18

AG 18 rāgu soraṭhi p.658 Text
jau tuma girivara tau hama morā //
jau tuma canda tau hama bhae hai cakorā // //
mādhave tuma na torahu tau hama nahin torahi //
tuma siu tori kevau siu torahi līrahau //

jau tuma dtervas tau hama bātī //
jau tama tīratha tau hama jātī // //

śacī prīti hama tuma siu jorī //
tuma siu jorī avara sangī torī // //

jaha jaha jau tahā terī sevā //
tuma so ḍhākaru auru na devā // //

tumare bhajana kaṭahi jama phāmsā //
bhagāti heti gūvai ravidāsā // //

AG 18 Translation
1 If You are a hill then I am a peacock,¹
   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, ²
   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, ³
   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 praises⁴ severs death's snare,
   Ravidās sings due to his devotion.⁵

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 sōrāthī* Text

**jaun tumā raun rānma1 maṁ nāṁu tumā raunu II**
**tumā saum tori kavaṇa saum joraun IIṣeka II**

*tīratha barata kā na karūṇ anūdesā, 2*
*tumhārāre carana kavala kā3 bharosā 11111*

jahūṁ jahūṁ jāgūṁ tahā tumhārī pūjā,
tumha sā deva avara nāṁu4 dujā 11211

maṁ apanaṁ maṁma hari saum joryau,
hari saum jori sabāniṁ saum toryau5 11311

*sēba prakāra4 tumhārī āsā,*
*maṁma baca kṛṣṇa kahai raidāsā 11411*

PV 55 Variants

1 ACJMV rāmmarāi
2 CJ tīratha barata kā maṁ karūṇ na ānūdesā,
3 AD + mohi
4 H nāṁ koī CJ tuma sīrī aura nāṁ koī devānā
5 C carapes a & b missing.
   J maṁ apanaṁ mana sava sava tōdyau,
   sava sava tōdi ramaṁ tuma sava tōdyau
   IP maṁ hari prīti sabāni saum torī,
   sava sau torī tumha sava jore
4 ACJ parahāri mohi, P parahāri maṁ
5 MV maṁma baca kṛṣṇa

PV 55 Translation

refrain Though You may break with me Rām,1
   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,2
   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.3

4 In every way my hope is in You,4
   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’.

268
PV 56 rāga soraṭhī Text

kihīṁ bidhi aṇarasauṁ re,
atī dulambha dīna dayāla,
amīṁ mahā bijāṁ adhika ātura,
kāṁmenāṁ kī jhāla! iļe kal"

kahā ḍimbla bāhari kīyem,
hari kanaka kasaṭṭhāre /
bāhari bhīṁtari sāgi tūm,₂
maṁ kīyā susā añdhīyāra !/1/1/

kahā bhayau bahuta pāṣanḍe kīyem,
hari hiradaī supinaśī na jāṁna /
īyō dārā bhīcaṭānī,
muṣī petibrātā jīya āṁna !/2/1/

maṁ hiradaī hāri baiṭhau hari,₄
mopaṁ saryau na eko kāja /
bhāva bhagatī raidāsa de,
pratipāla kari mohi āja$ !/3/1/

PV 56 Variants
1 V carepas C & D absent
2 I carepas B & C absent
3 HM kahā bahu pāṣanḍa kīyem
4 CJ maṁ hiradaī hari pada hāri baiṭhyau
5 CJ kari pratipālaḥi āja

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;¹
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 adulteress,
to your face a faithful wife, in her soul another's.

3 I have lost in my heart,¹ 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'.

269
Text

jabandhama hote taba tu nahi,
eba tuhi mai nahi //
ana la agama jaise lahara mai dadhi,
jala kevala jala maphi ///

mehave kia kahai bhramu aisai //
jaisi mhdai hoi na taisai //irahaul//

nerapat eku singhasani soi,
supanne bhai bhikhari //
achatra raja bichurata dukhu pai,
sot bhai hamari ///

raja buiajga prasa jaise,
hahi aba kachu maramu jansii //
kanika kaata jaise bhuli pare,
aba kahate kahanu na ei ///

sarebai eku anekai suumii,
sabha ghaaja bhogavai soi //
kahi ravidasa hatha pai nera,
sahej hoi su hoit ///
AG 14 Translation

1. When there was ego, then there was no You, now only You exist and I do not; like waves raised by wind in an unfathomable ocean, only water in water.

refrain Madhava! What can be said? Such is this delusion, whatever is believed is not what things are like.

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, I had fallen into error over gold and bracelets; but I no longer say what I once said.

4. In all the One, in the many the Lord, it is He who experiences in all bodies; Say Ravidas! He is as near as the hands and feet, 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 neraī 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 soraṭhī

Text

mādhava kā kahiye bhrama aīsā
 tumha kahita hauha na jaisāī 11ṭekāī

nirapati eka seja sūga sūtā,
supinaīp bhayā bhīgāṛī /
achita rāja bahute duṣa pāyau, 2
sā gati bhaī hamāṛī 11111

jāba haṁma hute tabaiṁ tumma nāṁhīṁ, 3
aba tumma hau maiṁ nāṁhīṁ /
salīlā gavana kīyaṁ lāhari6 mahodadhī,
jēla5 kevela jala māṇhīṁ 11211

raja bhujemgā rajanīṁ prakāsā,
aba kachū marama janāvē7 /
saṁmaṁhi pari mohi kanaka ālaṁkrama,
jyuīp aba kachū kahata na śvā 11311

karatā eka bhāī jaiṁ bhugatā,
saba āhaṭi saba bīdhi soī /
kahai raidāśa bhagati eka upaiṁ,
sahajaiṁ hoi sa hoī 11411

PV 57 Variants

1 CJ tuma jāṁnata hau jaisā taisā
2 C sahaiyā
3 CJ jāba maiṁ hōtī taba tumma nāhi
4 CJ āisai
5 DU no lāhari
   HM ju
6 CJ jyuīp
7 CJ raja bhujemgā jaisaiṁ bhaye prasannāṭā,
    aba kachū marama laśāvā
    kanaka kuṭaka kachū/jēمش em laṣyaṁ na paraṁ,
    kahatāṁ pāra na pāvā 11311

āpa na eka niraguna guna rahitā,
saba āhaṭi saba bīdhi soī 11
kahai raidāśa bhagati parasadai,
enabhai hoi su hoī 11411

272
refrain  Mādhava! What can be said? Such is this delusion,  
that however I say You are, You are not so.¹

1  A certain king slept comfortably on his bed,  
and dreamt he was a beggar,  
he still had a kingdom but he found² 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,³ 
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 (sahāja).⁴

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, nirgupa, or devoid of gupas,  
he is the only one in every body, in every way,  
Raidās says, through the grace of devotion,  
whatever exists exists through experience (anabhāi).
PV 58 rāgā soraṇī

Text

madhau bhraṃṇa kaśiṣaṁ na biliṣi,  
tāthaiṁ dutī bhāva darassāī āśekān!

kanaka kuṭaka suta peṣa dāra,  
gējā raja bhujaṁga bhraṃṇa jaisā ā ś
jala taramṇa pāṇphaṇe prátiṁśa jyūm,  
brāhma jīva duti aiss ā śekān!

bimala aikā rasa upajai na binasai,  
udai aste dou nāṁhitā ā ś
bigata bigata ghaiṭai nahi karbhum,  
basta basai sabā māṁhitā ā śekān!

niha ca niṛkāra ejīṭaṇa anūppama,  
nrihitai gumi govyāmpā ā ś
agama agocares aṣira aṁṭarakas,  
niha gūpma aṣti āṇāṇā ā śekān!

saḍā aṭṭā gūpma dhana sansbrajita,  
nrihitāra ā śekān!

kahai raiddāsa sahaṣa sanya seti,  
jīvanī mukati nihi kāśī ā śekān!

PV 58 Variants

1 C tāthaiṁ moḥi dutiyā bhāva darassāī
tāthaiṁ duti yā bhāva darassāī ā śekān!

2 DV kana ca kuṭaka paṭa sutra dāra  
A kana ca kuṭaka paṭa sutra tāra ā ś
I kana ca kuṭaka paṭa sutra dāra ā ś

3 A jala taraṁga pragatī jalaṁti maṁ  
U jala taraṁga pāṇphaṇa prabhyāmpye ā ś

4 DIV bigatā bigata gaṭa gata nāṁhitā ā ś
A vigatā vigatī gaṭa gati nāṁhitā ā ś
U bigasata bigasata ghaiṭai nahi karbhum ā ś

5 DI śiṁāmbi basai sabā māṁhitā ā ś
V śiṁāmbi basai sabā māṁhitā ā ś
A śiṁāmbi vasai sava māṁhitā ā ś

6 DIV niha ca niṛkāra ejīṭe anūppama ā ś
CJ niha ca niṛkāra aje anūppama ā ś
U niha ca niṛkāra aja aja anūppama ā ś

7 DJ aṁṭarakas, I ataraka, V aṁṭaraṇa, CU atiraka, ā ś
A aṁṭaraṇa ā ś

8 IV nīta, A nīti, 9 U dhyāṇma ā ś
10 U bābrijite, D bābrijite ā ś

11 ACIU nīrabikāra ā ś
12 U kahaei raiddāsa saḍā sahaṣa sanya ā ś
D kahaei raiddāsa sahaṣa sanya ā ś
A kahaei raiddāsa sahaṣa sanya ā ś
PV 58 Translation

refrain Mādhava! Why does delusion not disappear? so that the nature of duality may be seen.¹

1 As with gold and bracelets, thread yarns and cloth, so is the delusion of the elephant, rope and snake:² as with water and wave, stone and statue.³ 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,⁴ it never decreases,⁵ it is the substance which dwells within everything.⁶

3 It is motionless, formless, tongueless,⁷ incomparable, it is attained in freedom from fear, O Govinda it is, unfathomable, imperceptible, indestructible, indwelling, without qualities (nīrgupa), utter bliss.

4 It is eternal, transcendent, free from wisdom and wealth,⁹ it is unalterable, imperishable; Raidās says, the Spontaneous Void (saḥaja śūnya) is truth, the treasure of Benares (kāśī),¹⁰ it is liberation while living.¹¹

PV 58 Notes

1 MS C: “So that I may see the the nature of duality’.
2 MSS A/DIV: ‘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 bigataḥ bigataḥ...nahi, poss. ‘neither manifested nor manifesting’. [Skt vyakta-]
5 MSS A/DIV: ‘neither perceived nor perceivable, past or present’.
   MS U: ‘it grows and grows and never decreases’.
6 MSS A/DIV: ‘the gīmāṃ [??] 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 (saḥaja śūnya), is illumination and liberation while living’. 
mana reś sarūpa bičārau,  
ādi ra aṃti aṇāṃta paraṃme pada,  
saipsai sabaiś nivārau ||tēkall

jasā hari kahiye tasa tau nāṃhīṃ hai,  
asā jasa kachū taisē ||  
jāṃnata jāṃnata jāṃni rahi,  
manaś tākau maramaś khahe nipa kaisē ||

kahiyata āṃna anabhuta āṃna,  
rasa milyām na bairāgara hoī ||  
bāhari bhītari gupata pragaśa,  
ghaṭi ghaṭi patiś aura na koī ||

ādi hi eka aṃti so ekai,  
madhya upādhi su kaisaiṃ ||  
hai so eka bhrama teiṃ dūjā,  
kanaka alaṅkṛta jaisaṃ ||

kahai raiderśa prakasā paraṃme pada,  
kyūṃ japa tapa brata puji ||  
yeka aṃka aṃka yeka hari,  
karaṃ paunpa bidhi puji ||

PV 59 Variants
1 D mere  
2 I saṃbhūrā  
3 ID sakala  
4 U kahiyata  
5 U aba  
6 I bhrama  
7 I anabhavata  
8 D1 begara  
9 U prīti, I prati,  
10 D bidhi  
11 IU dūjā

276
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?

2 While one thing is said, experiencing another, immersed in the senses there is no freedom from passion; 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? 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?

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’. 277
PV 60 rāga sorathi

Text

jini thotharā pichorai koī,\(^1\)
sōī pichaurā tā mai\(^2\) kampā hoī liṭekai!

jhūṭhau re yahu tane jhūṭhī māyā,  
jhūṭhā hari bina jaṁnama gāmāyā\(^3\) lii11

jhūṭhā re maṇḍīrā\(^4\) bhoga bilāsā,  
bhagati hata gāva raidāsā lii211

PV 60 Variants

<table>
<thead>
<tr>
<th>No.</th>
<th>H</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>H</td>
<td>jora</td>
</tr>
<tr>
<td>2</td>
<td>H</td>
<td>jihīṃ</td>
</tr>
<tr>
<td>3</td>
<td>H</td>
<td>gevāyā</td>
</tr>
<tr>
<td>4</td>
<td>H</td>
<td>maṇḍara</td>
</tr>
<tr>
<td>5</td>
<td>H</td>
<td>kahi samajhāvai jana raidāsā</td>
</tr>
</tbody>
</table>

PV 60 Translation

refrain Does anyone thresh  
that in which there is\(^1\) only chaff?  
thresh only that in which there are\(^2\) 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!'\(^3\)

PV 60 Notes

<table>
<thead>
<tr>
<th>No.</th>
<th></th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>thotharā, adj.'that which has no essence in it, hollow'. Hence 'those grains in which no essence is, chaff'.</td>
</tr>
<tr>
<td>2</td>
<td>MS H: jihīṃ, pr.'which'. Hence,'which has grains'.</td>
</tr>
</tbody>
</table>
| 3   | gevā, vi.imp.2s.'sing'.[cf. H. gāpol]  
   MS H:'speaks and explains, the servant Raidās!' |
PV 61  rūga soraṭhi Text

pāṃţe kaist pūja recṛ re,
sati bolaı soį satarvedFT, jhūţhī bāta bacṛ re 11ʃekal

jo abinâpaı saba kā karatā,
byāpī rahyau saba ȑhaura re 1
pemcTa teta kīyā pasārā,
sa yauhī kimpdhaum sura re 1111

tūm ja kahata hai yauhī karatā,
yp kaura māṇeṣa karai re 1
tāraṇa sakati sahī  jë yāmaṁ,
tau āpaṁ kaūṁ na tirai re 1121

ahīṁ bharosai saba jaga ȑhūḍa,
sūmpī paṁḍita kī bāta re 1
yākī derasaı kaurpa gupa chūṭai,
saba jaga āvā kuvrāṣṭa re 1131

yākī seva sūla nahī bhājai,
kaļai na saṁsai pāsa re 1
sicī bicāri deşi yā mūrati,
yauṁ chāḍī raidāsa re 1141

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 gupas through his darśana?
     The whole world is full of evil vagrants.'

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  kuvrāṣṭa, nm. 'evil-vrātyas, vagrants'. [Skt #kuvrāṭya-]
aisā chhyāma dharau banevārit,
mana pavana diḍha suṣamana nāri ilīke kal

so japa japaṃ ju bahuri na japataṁ,
so tapa tapaṃ ju bahuri na tapatāṁ ll
so gura karaṃ ju bahuri na karaṇāṁ,
aisai maraujaisai bahuri na meraṇāṁ

ulaṭi gaṅga jamuna maiṃ lāyāṁ,
binaṃṭi jala saṃjana hvaī āṃśaṁ ll
locaṇa bhari bhari1 byambha nihāru,
joti bícāri na aurā bicārīm ll2ll

pyamda pareṃ jiya jiya gheri jāṭā,2
sabada atīta anahāda rāṭā ll
jī pari kripa soī bhala jāmnaṁ,3
guṇgauṃ sakara kahā boñnaṁ ll3ll

suni maṇḍala maiṃ merā bāsā,4
thaṭaṅṅi jiya maiṃ rahaṃ udāśā ll5
kehāi raidāṣa niraṇjana chhyāṇaṁ,
jiya gheri jāṃśa ju bahuri na āṃśaṁ ll6ll

PV 62 Variants

1 CJ samikari
2 CJ mūvāṇ pīṇchāṅ jiya gheri jāṭā ll
3 CJ jihi yāha lahi soī bhala jāṃnaṁ,
4 CJ prāgane puriṣa pāṭhaṁ kāṣāṁ,
5 A jiya rai rahāṁ udāśā ll
D jiya maiṃ rahū dāsā ll
V juge maiṃ rahaṃ udāśā ll
HIMU jiya maiṃ rahūṁ udāśā ll
CJ tāṣāṁ chūṭāṁ jāṭi bhrama pāśā ll

280
PV 62 Translation

refrain I meditate thus upon Banavārī,1
I fix my mind and breath in the sugumna nāḍī.2

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 (saṇyama),3
let my eyes be overflowing,4,
I behold the orb of light (biṃba),5
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;6
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),7
that is why, O soul, I abide in detachment (udāsa),8
Raidās says, I meditate on Niraśijana,
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 sugumna nāḍī, 'the central subtle vein of the body'.
3 saṇyama, 'a technical term in yoga, the practise of dharāṇa, fixed concentration, dhyāna, absorption, and samādhi, deep trance'. [Skt saṇyama-]
4 MSS CJ: 'making the eyes equal behold the orb (biṃba)'.
5 biṃba, mn.'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 cakra], so that the snares of delusion are dispelled'.

281
Text

abigatā1 nātha niraṇjana deva,
maim kyā jāṅnaum tumhāri sevā 11ṭeka11

bāṃdauṃ na bāṃdhana chāṇḍaṃ na chāyā,
tumhārin seūṃ niraṇjana rāyā 11111

careṇa patēli stīsa asamāṁnām,
so ṭhākura kyaun saṃpaṭi saṃmāṁnām 11211

siva sanakādīka aṃta2 na pāyē,
ṣojata brahmāṅ janama gaṃnāyē 113114

toḍauṃ na pāṭī pūjaun na deva,
sahajā5 samādhi karaun hari sevā 11411

neaṣa praseda jākai6 surasuri dhāra,
romāvalī aṭhārī bhārī 11511

cāri beda jākai sumṛta sārā,
bhagatī heta gāvai raidāsā 11611

PV 63 Variants
1 MSS CJMV abigatā
2 MSS I pāra
3 MSS ADV this line not present
4 MSS CI sahajī
5 MSS CJ no jākai

282
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?!

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,
and Your body hair is all plant life.

6 Your breath is the four Vedas, and sacred lore (smṛti)
Raṇḍās sings for the sake of his love for You.

PV 63 Notes
1 saippupa, nm. 'a casket or reliquary in which is kept a
    śālagrama 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 (romāvali)
    [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.
Text

jo dina śvahi so dina jāhī  //
kareṇā kuču rahanu thiru nāhī  //
saṅgu caḷata hai hama bhī caḷanā  //
dūri gavanu sira āpara maranā  // //

kiś tu soīś jāgu iśnā  //
tai jīvanu jagī sacu kari jānā  // rahau  //

jini jītu dīś su rījaku anābāvai  //
sabha ghaṭa bhītari hāṭu caḷāvai  //
kari bāṃdīgī chārī maṃī merā  //
hirādāī nāμu samāhāri saverā  // //

janamu sirāño paṃṭhau na savārā  //
saṅjha parī dahkanī aṃdhīrā  //
kahī raviśā naḍānī divāṇe  //
cetaśi nāhī dūntā phana khāne  // //
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 Ravidas! In the end O madman! If you do not awake this world is a transitory abode.

AG 26 Notes

1 *nīdana*, adv. ‘at the end’, however from Macauliffe’s translation it appears he read it as *nīdānī* meaning an innocent or fool. Sāhib Singh also notes that generally it is interpreted in this way, but that it is incorrect and that *nīdana* is the correct reading. (TSR p.335, GGSD Vol.V. p.263).
PV 64 rāga bilāvale

Text
kyā tū! so vai jāgī divāmnām,  
jhūtha2 jīvanām 3saca kari jāmnām II ōaka II

4jini jīva dhyā so riṣka amṛtāvai,5  
ghaṭa ghaṭa bhīṃtari rahaṭa caḷāvai II  
kari6 bāṇḍagī chāri maiṃ mērā,  
hiradai kariśa sambhāli sevērā II111

jo dinā śvai so duṣā7 maiṃ jēī,  
kījai8 kūca rahyāṃ saca nāṃhīṃ II  
saṃga caḷāy hai haṃa bhī caḷaṇām,9  
dūrī gavane śīra ūpāripe marāṇām II13

10je bovai lomḥiyenggā soī,  
tāmāi pheraphāra kachū na hoī II  
chāri amṛkūpīra bhajau hari caḷaṇām,  
tākā miṭāi janaṃma aru marāṇām II13

āgai pāṃṭha gārāa1 hāi jīpāṃ,  
śāṃḍā dhāra jīśa hai paṃṭāmā II  
tisa ūpāripe hai māraṇa teṛā,  
pāṃṭhī pāṃṭha saṃvārī sevērā II1411

kyā taim gārcyā kyā taim gāyā,  
calī darahāla dīvāṃīni bulāyā II  
sāhība to paṃ12 legā lest13  
bhīḍa paḍā14 tūṁ bhāri bhāri deś15 II15

16janama sīṁāṅīṃ kachū pāṃṭha na saṃvārā,17  
saṃjha parī caḥum disī amṛṇīyārā II  
kahā18 raidāśa aṃgīṃna19 dīvāṅīṃ,  
aḥahūṃ na cetai duniyaṇm phaṇḍa śāṅgāṇm20 II16

PV 64 Variants
1 A tū kyā U āba kyā  2 IV CJ jhūṭhāsā  
3 CJ +taṁte,  4 C this antara not present
5 V āmṛgāvai, 6 D uṭhi kari, 7 HM biṣa, 8 CJ kari naṁna  
U rāṃma bina rahyā kucha sāmcapā nāḥīṃ  
9 CJ saṃgī  calī gāye hama kau bhī caḷaṇām  
U saṃgā ke calī gāye haṃma bhī jāṃṭānām  
10 C this antara not present 11 CJ rāha gārī  
12 CJ tuja pai  13 CJU legā  
14 J paregī, U paḍeigī, DI + baṇde  
15 CJU degā  16 C this line not present  
17 DIU kachū pāṃṭha na saṃvārā. AV pāṃṭha na saṃvārā,  
J kachū pāṃṭha na saṃvāṛyā reṇṇī parī  
18 A kahi,  19 IV nāṃḍāṇa,  
20 J kahe raidāśa aṃgīṃna divānē, ajaḥūṃ na cetyo re  
duniyaṇm phaṇḍi śāṅgāṇm.

(in MS J followed by antara 3 then antara 1)  
(MS C lacks the bhānītā 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 KarTma 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 रोग हिलावला

Text

शालिका सिकसता माईं तेरा
देदीश्व उमेदगारा, बेकरार जीवा बरी । अका ।

अवली आंशिर इलेला अदाप्ता, माउजा ज्यादा बंधा ।
जयेकी पानहा पुरा पाकांबरा, माईं गरीबा क्या गाम्दा ||||

तुम हैजिरा हज़ुरा जोगा खा, ज अवर नाइम दुजा ।
ज्याकाइ इसका आसिरा निम्मिंचा, क्या निवाजा ज्या पौजा |||1||

नालिडोजा हैनोजा बेबास्ता, कामी शिजमातिगरा तुम्हारा ।
देगा माद्गा दरी ज्याबा ना पावै, कहाई राइदासा किरणा |||3||

PV 65 Variants

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>HM  ilama ādaṁma</td>
</tr>
<tr>
<td>2</td>
<td>ADHM mauja</td>
</tr>
<tr>
<td>3</td>
<td>M  संही</td>
</tr>
<tr>
<td>4</td>
<td>H  निम्पसंप्ता, DHM निम्पजा</td>
</tr>
<tr>
<td>5</td>
<td>U  हाँप्मा</td>
</tr>
</tbody>
</table>

288
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,¹
You manifest as angel and man,²
[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,³
there is no other like You.
[From Him] in whose love there is no effect,
what is prayer (namaz) and worship (pūjā)?⁴

3 Up to now I have been an unhonoured shoemaker,
a wretched servant of yours;⁵
for he can get no answer at your door,
says wretched Raidās.

PV 65 Variants
1 The meaning here is unclear perhaps, īlā, perhaps
‘God’, cf. the formula lā ilāha illa’illāh, ‘there is no God
but God’; ādāmna, ‘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, āsīrā, ‘effect’. [Ar āgar]??
5 MS U: ‘I am a servant of yours’.

289
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?
Text

jo mujhu bedena kahi kaai āgaau //
hari vinu jīu na rehai kyaun rāgaun līṭakal //

manu tarasai cita dăngga baserā //
karahe sābhārana sirajana mērā //
biraha tape tana vujhāvai nīde gaī //
bhojanu nahi bāvai // //

sāmgga saheīI garabha gaheīI //
pīya kai sāmgama gaII suheīI //
mai ju duhāgini gaI rājanI //
gayau ju jobanu sahda na mānI // //

tūm dānī sura sahiba mērā //
karahe gajamatī bāmdī terē //
kahai ravidāsa biṃryaun hi //
bīnu darisana kyau jĪvahī sanheī // //

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 bilāvāla

Text
jo mohi bedana kāsāni āśauṁ 1
hari bina jīva na rahai kaisaṁ kari raśauṁ 117eka11

jīya tarasai Ike damgi2 baseṛā !
karaṇa3 saṁbhālana surijana merā 11
biraṇa tapai4 tani adhika jaraṇai !
nāpdaṇī na āvai bhojana nahīṁ bhāvai 1111!

saṁī sahelī garabagahelī !
pīva ki bātana5 sumahumo sahelī 11
maiṁ ra duhāgani adhika rajāṁnīṁ 1
geyā sa jobana sādha na māṁnīṁ 11211

tūṁ dōṁnīṁ sāṁī sāhiba merā 1
ṣijamatigāre bāṅdā maiṁ terē 11
kahaī6 raidsā saṁdesā yehī !
bina darasana kyauṁ jīvai ho sanēṁ 11311

PV 66 Variants
1  A  jo mohi vedana so kisa āśauṁ
2  U  eka dūri,
3  AHM  karesu,
4  V  abī,
5  V  na na,
6  A  kahi,
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;
Raidāś says, 'this alone is my worry,
how should I live, my love, unless You appear?'

PV 66 Notes
1 MS A: 'O say Raidāś, this alone is my worry'.
PV 67 rāge bilāvala Text

tātheiṁ paṭita naḥīṁ kau pāvane, 1
hari taji śūnmaiṁ dhyāvai re l
hama apūji pūji bhaye hari thaiṁ,
naṁvaṁ anūpama pāvaiṁ re 2 l l l

aṣṭā desa vyākaraṇa baśūmāiṁ,
tiṁ kaśa ṣaṭa jīṁ re l
prema bhogati āmṛtāgarati nāṁhīṁ, 3
tātheiṁ dhyāṁna 4 kaṅka re 5 l l l l l

tātheiṁ bhalau svāṁna kau satra,
hari caranāṁ cita lāvai re l
māvāṁ mukutil baisvāṁ bāsā,
jīvantā ihāṁ jasa pāvai re 6 l l l l l

haṁma aparādhiṁ nīṁca ghari janameṁ,
kutāṁba loma karai hāṣī re 7 l
kahai rādāśa rāṁma japi rasanāṁ, 8
kāṭai janma kiṁ pāsī re 9 l l l l l

PV 67 Variants

1 J māchau
2 J hama apūji pūji bhaye pāṁvāna nāṁma anūpama gāyā re
   DP hama apūji pūji bhaye hari thaiṁ nāṁva anūpama gāvai re
3 J rāṁma bhagati āmṛtāgarati nāṁhīṁ
   D prema prīṁma āmṛtāgarati nāṁhīṁ
4 M dhyāṁna all other MSS dhāṁma
5 J tātheiṁ hari hita dhāṁma kaṅka re
6 D pāṁvāṁhip re, UV gāvai re
7 H loka kaṭāṁba karai hāṣī re, M loma kaṭāṁba karai hāṣī re
   J hama asoca nīṁca ghari janemāṁ, sajana loma kare hāṣī re
8 A kahai rādāśa vacana gura ke
9 J tū redāśa rāṁma raji rasanāṁ, kāṭe janama kiṁ pāsī re l l

294
PV 67 Translation

refrain [Thus, there is neither the fallen nor the uplifter, he forsakes Hari and meditates on others].
I was unhonoured but due to Hari I became honoured.
I have found the incomparable Name.

1 One may recount the grammars of all eighteen [sciences], in three ages be victorious in the six [philosophies]; but if there is no loving devotion in the heart, that's why concentration becomes scattered.

2 Therefore, the enemy of dogs [Vālmīki] was blessed; [when] he brought his mind to the feet of Hari, liberation after death is an abode in Vaikunṭha, liberation while living is finding the fame [of Hari].

3 I am an offender born in a lowly home, my kinsfolk laugh at me; O Raidās say, let my tongue chant 'Rām!' it cuts the snare of death.

PV 67 Notes
1 The sense of this line, and how it relates to the second line of the pūsa 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 tīṁ 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'.

295
Text

gobyaṁde pūrṇahāre caraṇāṁpraṇyaṁde syau saṃśādhi lāṁ /
ura bhujāṁga bhāṣama anga saṃśīte bairāṁ / līṭekall

jākai tīṇi nayana, amṛata beṁna śīsa jaṭāṭhaṁ /
akala brahma nīla ciṇha, kaṁṭhi rūpaṁ mālā / lII

koḷi kalpa dhyāṁna alapa madanāṁ amṭakāṁ /
rahitā bhagatī prema magna saṁgī saśā bāla / lII

aṁśai maheṣa bikaṭa bheṣa ajaḥṁ darasa śāśā /
kaisaiṁ rāgaṁ mileṁ pūrṇaṁ, gāvai raiḍāśā / lII

296
PV 68 Translation

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,
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;
who abides absorbed in devotion and love,
whose companions are maidens and children.

3 Today I long to behold, such a terrifying form of Mahēśa.
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 sagupa 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 jānei //
taṅī abhimānu sukha raīrī mānei //
tanu manu dei na aṃtaru rākheii //
surā dekhi na sunai abhākhai // // //
so kata jānei pīra parāī //
jā kai aṃtari daradu na pāī // rahāu //
dukhī duhāgani duī pakha hīnī //
jīnī nāha niraṃtari bhageti na kīnī //
purasālāta kā pāṃtha duhelē //
saṅgi na sāthī gavanu ikelē // // //
dukhīēa daradavādē darī śīś //
bahuta piśa jabābu na pāś //
kahi ravidāsa saranī prabhu terī //
jiu jānahu tiu karu gati merī // // //

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,¹
   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,²
   who has not been constantly devoted to her husband;
   the path is perilous upon the bridge over hell,³
   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, Ravidāsa 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 parloka).
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 jāmnaṁ pīra parāṁ,
jaṅkī dila maṁ darada na bhūṁ ||tekall

duṣṭi duḥṣāganiṁ doi paśa hīṁśaṁ,
neha nirati syaṁ seva na kīṁṁaṁ ||
prema prīti kā paṁtha duhelā,
saṁga na sūthī gavāmma akelā ||||

suṣe kā sāra suḥṣāganiṁ jāmnaṁ,
taṅi abhimāṁsa pīva rali jāmnaṁ ||
tana maṁna de aṁtara nahiṁ rāgaṁ,
dīṁna suṁnaṁi aura nahiṁ bhāṣai ||||

gālike dvāri bandā calī āyā,
bahuta umeda jaṅga na pāya ||
kaṅaī raiddāsa panahe maṁ terī,
jaṁp jāṁpaṁ tyāṁ karau mati merī ||||

PV 69 Translation

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.

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.
Text

पांडे हरि बिच अंतरा ठाठहा,
mūnḍa नुन्दवै सेवा पूजा भ्राम्णा का बन्धना गाधा ।षेकाएँ

माला तिलका मनोहरा बंप्रीः,
तागू जैम्बा की पाषाइः।
जाई हरि सेटी जौराय काहाईः
ताह जाग श्यूम राहाय उदाशः।।

भूषा नाभाजै त्रिनाम ना जाईः
कहावै काम्वना गुप्ता होइः।
जाई दाढिम माईः काम्वीः कौ जाग्वनाः
ताह गृंटा ना काण्हिन कोइः।।

काथाण्यिम काथाण्यिम ग्याण्यामा स्याराः
भागाती इनाहू साउँम नयारीः।
दोि ग्होक्षाम काडी कौम्वाम पाहुम्ताऊः
सतागुरा काहै पुकारीः।।

जाई दासातेन कियावै काहै रैः
असा भागाती की होइः।
न्रिमाला स्वेद्याग मागना वहै नांचाउः
लाजा सरामा साबा गोिः।।

कोई दाढहू कोई सिद्धैः
सौंि ज्हुठहै निदि मर्याईः।
काहै राइदासा हूम ना काहता,‌
हूम आकासा पुकारया।।

PV 70 Variants

1 M जाउ न हरा सेटी तोर्याकाहाई
2 M काहै राइदासा याहेमाइः ना काहता
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 (svāngā), having lost all reserve and shyness.

5 Some are cremated, some are straight,1 whether true or false everyone is always slain; Raidās says, I do not say this, I cry it out aloud on ēkādaśī.2

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 Brahmins debated on ēkādaśī, the eleventh day of the lunar fortnight on which it is traditional to fast.
PV 71 ōga bīśaōa Text
nahīṃ bīśaōa lāhaṃ dharēṇīniḍhēra
jākaṃ sura nara septa sarana abhiṃtēre ilēkāll
jahāṃ jaḥāṃ gayαaṃ tahāṃ janma dala kēchāi,
tribidhi tāpā tribhūmVNena pati pāchāi llīll
bhēe atī chēna gēdu mēyā bēse jasa,
tīna tēta para nagari hatai tasa 112ll
dvāraina ē dasē bīkαa biṃa kērana,
bhūli paryau mēyēsa ē biṃyē bēmna 113ll
kahāi raidēsα sumirau bēde rējā,
kāri ē dīyeṃ jana sāhīna lējā 114ll
PV 71 Variants
1 HMU atī, V ānī
tīda H dvēra
3 HV mana yē
tīda U harina dasē bīkαa biṃa kērana,
bhūli paryau mana mēyē biṃyē bēmna
5 MV kāḍhi

PV 71 Translation
refrain 1 I can get no rest, O support of the world!
   Within whose refuge are gods, men, and Sants.
   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 mēyē,
   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. 2

4 Raidēs 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 mēyē of the forest of sensuality.’
PV 72 ragò tòdī Text

pāṃvājasa mādhau torā,
tūṃ dīrānā aghamocana moṛā ||ṭeka||

kṛtī terī pāpā bīnasai,
lōka beda yauṁ gāvai /
jau hama pāpa karāte nahī būdhara,1
tau tū kahā nasēvai |||||

jabā2 laga apga pānka nahīm parāsaī,
tau jala kahā pāšālai /
mama malīna bīṣiyā rasa laṃpaṭa,
tau hari3 nāmva saṃbhālai ||2||

jau hama bīmala hirādai cita aṃtāri,4
dosa kāvanā pari dharīhau /
kahai rādāsā prabhū tumha deyāla hau,
abāda5 mukati kā karihau6 ||3||

PV 72 Variants
1 C bhūpara JU bhūparī
g 2 ADV jau
c 3 CJU guṁṇa
c 4 CJ jau hama hirādai sudha bīmala cita
MU jau hama sudha bīmala cita aṃtāri/a
5 HP abāmchā, U abādhi
6 U + mādhau

PV 72 Translation
refrain Mādhava, 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!1
Then how would You destroy [sin]?2

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.2

3 If we are pure in our hearts, and within our minds,3
then upon whom will You place fault?
Raidās says, Prabhu You are merciful,
but how can You liberate the liberated?4

PV 72 Notes
1 MSS CJ: ‘O guardian of the world!’
2 MSS CJ: ‘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 (abāmchā)?’
MSS U: ‘how can you liberate the liberated, O Mādhava!’
PV 73  rāga gaumāda Text

āji nām dyauṣa nā! lyau balihārā,
mere graha āyī rājā rāṃmājī kā2 pyārā 117ekā11

āṅgāpa bagaḍā bhavana bhayau pāṇvana,
harijona baiḍhe hari jasa gāvanā 111111

karau ḍampdauṭau ra carana paśāraum,
tana mana dhana bhagatana3 pari vāraum 112111

kathā kehaiṁ4 eru aratha bicāraim,
āpa tiraiṁ aurana kaum tārai 113111

kehai raidāsa milai5 nije dāsa,
janama janama ke kāṭe pāsa6 114111

PV 73 Variants
1 J kā
2 HM nāṁ
3 CIJU saṁtana
   H sādhagīna
   P unehu D unau
4 CJ kehaiṁ kathā U kariṁ kathā
5 CJ āye H āe
6 CJH kāṭi calaiṅge bhau kT pāsa

PV 73 Translation

restrain On this day I offer myself to You,1
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.2

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.3

PV 73 Notes
1 Cf. Gujarati style poss.ppn. nā/naṁ, vs. MS J kā.
2 MS M: ‘to the bhagatās’.
   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’.

304
PV 74 rāga sārangga Text

jaga maiṁ beda baida' māṁnījai,
inai maiṁ aura agada2 kucha aurai,
kahau kevēna pari kījai 11ṭeka11

bhaujala byāḍhi asāḍhi aprabale2 ati,
parēṁma paṁthā na gahījai 11
peḍhēm guṇmēm kachū samejhi na para1,
āṁnabhai pada na lahījai 1111

cāṣi biḥūṁma katāra caḷata hai,
tinhūṁ aṁsa bhūja dījai4 11
kahai raidēsa bameka tata bina,
sabā mili garaka pari1 1121

PV 74 Variants

1 U bidhi
2 U agadha
P agama
HM voṣada
3 ADIV prabala
U aprabala

4 U cāṣi buhuna keraṭāre caḷata hai,
tinahu asubha karījai 1

PV 74 Translation

refrain The Vedas are regarded in the world as physicians,¹
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.²

2 Without eyes they are walking in single file,
let your arm be given to those souls (aṁsa);³
Raidēs 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 aṁsa, nm. ‘elements, parts (of God)’. [Skt aṁśa-]

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305
PV 75 rāga kenaṇa
d

Text

māya mohilā kāṁnha mēi jana sevaga torā |ṭekal|

saṁsāra parapatā coun byākula paramāṁnandā,
trāhi trāhi anātha nātha gobyaṁdā |l11|

raidaśe ' binavaiṁ kara jorī,
abigata nātha kavana gati morī |l12|

PV 75 Variants
1  D  +dāsa

PV 75 Translation

refrain  Kāṅgha! I have been entranced by māya,
       I am your man and servant.

1  Distressed in the delusion of saṁsāra, O supreme bliss!
   Save me, save me, master of the masterless, Govinda!

2  Raidāśe entreats with hands joined [in supplication],
   O unconditioned master! What is to be my fate?

PV 75 Notes
1  MS D: 'The servant Raidāś'
PV 76 rāga kannada

Text

cali calī mana hari caṭasāla paḍhānūṃ,
gura kī sūṭa gyāṃma kai aşira,
visārai¹ τau sahajī² samādhi lagāṃūṃ //ṣeka!!

prema peṭā śrutī leṣani kariūṁ,
rarau mamauṃ liṣi aṅka digāṃūṃ //
ihi bidhi mukati bhaye sanakādika,
hraidau bidāre prakāśa batāṃūṃ //////

kāgada kavala mati masi kari nrimala,
bina rasanā nisadina guna gāṃūṃ //
kahai raidāṣa rāṃma japi bhaT,³
saṣṭa sūṭi de bahuri na bāṃūṃ //2///

PV 76 Variants

1  C  bicarai,
   J  bicaṭe
   I  baratau
2  CDJU  sahaja
3  A  kahi raidāṣa rāṃma bhaṇi bhaT
   U  kahai raidāṣa rāṃma 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 forget¹ then I shall show you
       Spontaneous Absorption (sahaja samādhi).

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 siblings 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!²
   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 rāgā kedāre

Text

re¹ mana rāpna nāṁma saṁbhāri,
māyā kai bhrami kahā bhūlau,² jāmphigau³ kara jhāri 11ţeka!!

dēşi dhaum ihāṅga kauṅma terau,
sagā suta nahīṁ nāri⁴ !!
tori tanga sabha dūri karihaun,⁵
dāmphigge tana jāri 111!!

prāṁna gayeṁ kahu kauṁna terau,⁶
dēşi soci bicāri⁷ !!
bahūri ihī kali kāla māphhaṅ,⁸
jīti bhāvai hāri 112!!

yahu māyā saba thotharī re,
deha citāṁ bisāri⁹ !!
kaheī raidāsa¹⁰ sati bencena gura ke,
so jīya thāiṁ na bīsārī¹¹ 113!!

PV 77 Variants

1 CJU re, ADHMV bhāji, P kahi
2 ADV āṭī kachū na saṁgi teraiṁ
3 CJ calaigau, IU calaigau,
4 ADV jīva māphhaṁ bicāri
5 D karaṁge
6 CJU pṛtīma
7 AD pyamţa paraṁ śravāṇam nahīṁ suṁpiṁyaṁ,
sagau suta na nāri
8 IP hari bhagati disi pratipāla
HM bhagati kauṁ pratipāla
9 P kahi raidāsa
10 CJU raidāsa kahai satya bacana gura ke,
so na jīya thāiṁ jāri 11
ADV kahai raidāsa bacana gura ke,
hridā thāiṁ na bīsārī 11
H kahai raidāsa satya sabada gura ke,
so na jīya thāiṁ jāri 11
PV 77 Translation

refrain  O mind! recall the Name of Rām!
        You have been misled so long in the error of māyā,
        [but in the end] you will leave empty handed.

1  See, thus, who is yours here,
    neither relative, son, nor wife;
    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];
    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;
    Rādas says, the utterances of the guru are true,
    do not let that be forgotten by the soul.

PV 77 Notes

1  MSS ADMV: 'O Praise [the Names]'.
    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 Rādaśs..'.

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 evaghaṭa ḍūgara ghaṇā,
iki niraṅgupu baiḷu haṁāre ||
ramṭe siu ika benatī,
merī pūṁjī rākhu muraṛī || ||
ko banajāro rāma ko,
merā ḍāṇḍā lāḍiā jāi re || rahaṛu ||
haṇ banajāro rāma ko,
saḥaja karau byāpāru ||
maiṁ rāma ṇama dhana lāḍiẏā,
bikhu lāḍī saṁsārī || ||
uravāra pāra ke dānāīa,
likhi lehu āla petṣlu ||
mohi jama ḍaṁḍu na lāṛī,
tajīle saba jaṁjāle || ||
jaísā rāngu kusumṛbha kā,
taisā ihu saṁsāru ||
mere ramṭe rāngu majīṭhe kā,
kaṇu ravidāsa camāra || ||
AG 4 Translation

1 The pass through the steep mountains is perilous, and the only ox that I have is useless;¹
   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);²
   I have loaded the fortune of Rām's name, the world has loaded poison.

3 The wise men³ of this world and the next, may write whatever nonsense they like;⁴
   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 dānīṣ. 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 write whatever they like (about) home and hell.' āla patālu, 'home and hell, any old nonsense'.
PV 78 rōga kedāra Text

'hari² kau ṭaṃḍāu läḍem jëi³ re,
maĩ maghijaṛā raṃma kā ṭāthaiṇ saheji karaum byaupāra re 11ṭeka11

Aughaṭa ghāṭa ghanāṃ ghanāṃ re,⁵
nirguna bāila hamārā ṭāthaiṇ biṣa lāḍyau saṃsāra re 1111

anaṃṭaṭi dharati dhana dharyau re,
anaṃṭaṭi ḍhūṃḍhane jāi /
anaṃṭa kau dharyau na?pāiye,
ṭāthaiṇ cālīyau mūla gāṃvāī re??21

raṃppa gāṃvāī soi kari,
dyaumṣa gāṃvāyau gāi10 1 1hīrā yahu taṇa pāi kari,
kaudī kai badalai jāi re121131

sādhva saṃgati pūṃji bhai,
basta lai13 niramola /
saheja balādiyā lādi kari,
cahūṃḍisi ṭaṃḍāu melai⁴ re 1141

jaisē raṃppa patamga15 kā,
taisē yahu saṃsāra /
raṃppaṭīya raṃppa majṭha kā,
ṭāthaiṇ bhaṇṭi⁴rađāsēa bicāra17 re 1151

PV 78 Variants
1 ACJU maĩ maghijaṛā raṃma kā, hari kau ṭaṃḍāu läḍem jëi re
2 J jāu, C, jēṃva, M jāu, U jēhu
3 CJU hariji
4 IP only this line
5 CJ aughaṭa paṃṭha duheliyā
6 U hari kau nāṃva
7 DV naṭīm
8 MU gāṃvāī
9 CJU anatahī ḍhanīyāṃ dhana dharyo re, anatahī ḍhūṃḍhane jēṭ anata kau ḍhūṃḍhyau na pāiye, tāṭaiṇ cālīyau mūla gavāi
10 I cāhūṃ disim meli re
   CJU rāti gavāṭ soi kari, divasa gavāyaum gāya
11 I this line and next antara not found.
12 U hīrā dai sē janaṃna thā koḍī badalai jāi
   CJU hīrā je hau janaṃna hau, kaudī kai badalai jāi rai
13 CJU bhaṇṭi
14 ACJV meli
15 H kosaumṭha, MP kasūṭha, ACDIJU patamga,
16 U bhaṇṭai
17 HV caṃṭṭāra, D caṃṭṭa, A vicāra, I bicāri, CJMPU bicāra.
PV 78 Translation

refrain O load up the caravan of Hari!
     I am a trader in Rām;
     I have found the fortune of the name of Rām,
     thus I trade in Spontaneity (saheja).  

1 O the passes through the mountains are so many, many,
   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!

3 O I wasted the night in sleeping,
   and the day I wasted eating.
   O having gained this diamond body,
   It goes in exchange for a cowrie!

4 O the company of the pure has become my capital,
   I have gained the priceless cloth,
   O the herdsman has loaded up Spontaneity (saheja),
   and wherever the caravan is there is a fair!

5 This world (samsāra) is just as impermanent.
   as the colour of a moth,
   O RemaTṛyā's colour is permanent madder dye (majṭha),
   O thus say wretched Raidās!

PV 78 Notes
1 lādeip ja/jāva/jāu/jāmbhu, 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 gaurī bairāgāpi, 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' (kasaumbhā, kasaubbha), cf. AG:kusumbha, other MSS: 'moth' (patanga).
9 DHV:'O thus say Raidās Chamar!'. cf. AG
PV 79 rāga kedāra Text

prīti sadhārana1 āva,2
teja sarūpī sakala siromani akala niraṇjana rāva3 līḍekāl!

pīya sąmpī prema kabaḥū nahi pāyo,
kārana kavana biṣūrī l! caka kau dhyaṁma dedhi sutā sūṁ hota hai,
tyūṁ tujha thaṁ maṁ nyārī līlīlī!

bhore gayau mohi ika ṣaga jovata,
talaphata rajanīṁ jāī l! pīya bina sejhai kyūṁ suṣi souṁ,
biraha bithā tana māṁhī līlīlī!

duhāgani suhāgani kījai,
ēpanaṁ amgi lagī l! kehai raidāsa svāṁmīṁ̄ tūmāraṁ birahaim,
yeka pala juga samāī līlīlī!

PV 79 Variants
1 CJ sudhārana
2 I āu
3 J rāṁma
4 I prabhū
5 M eka palaka saṁmi juga jāī I eka pala juga bhari jāī

PV 79 Translation

refrain O come bearing love!1
crest-jewel of the quintessence of brilliance,
the sole and stainless king.2

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;3
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.4

PV 79 Notes
1 MSS CJ: ‘Come, and uplift me with Your love!’.
2 MS J: ‘Rāṁ’
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 rōga kedāra 80

Text

darasana dījai rāma darasana dījai
darasana dījahau bilambo na kījai 11ṭekāll

darasana torā jīvana mūrā,
bina darasana kyūm jīvai ho cakorā 1111

mādhau satagura saba jage celā,
iba ke bichure milana duhelā 11211

tana dhama jobana jhūṭhī āsā,
sati sati bhaṣai jaṁna raidāsā 11311

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 jaitasatī

Text

saba kuchā karata na kahu kachu kaisaim,
guna bidhi bahata' rahata sasi jaissim 11ṭekali

darapana gagana anīla alepa jasa,
gamdhē jaladhe3 pratibimba dešī tase 11111

saba ērāmbha akāṃga anehā,
bidhi naṣeda kīyau anakehā 11211

ighighī4 padi kahata sunata nahīṃ ēvai,
kahai raidēsa sukratā5 ko pāvai re 11311

PV 81 Variants

<table>
<thead>
<tr>
<th></th>
<th>HIP</th>
<th>bahuta</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>A</td>
<td>jeaisim darapana</td>
</tr>
<tr>
<td>2</td>
<td>D</td>
<td>jalada</td>
</tr>
<tr>
<td>3</td>
<td>V</td>
<td>yahu</td>
</tr>
<tr>
<td>4</td>
<td>V</td>
<td>mukata</td>
</tr>
</tbody>
</table>
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.  

1 Just as mirror, sky, and wind, are untouched, by the scents, clouds, and reflections seen in them.  

2 Everything begins without desire, without love, but unspoken rules and restrictions have been made.  

3 This state, cannot be spoken of or heard of, Raidās says, O then one finds auspiciousness (sukrata).

PV 81 Notes

1 Or perhaps ‘Everything I do is for You’.
3 alepa, adj.'untouched, lit. un-smeread'. [Skt. alepaka]  
4 These are three metaphors (nyāya) which describe the nature of the jīvātmā 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'.  

317
AG 21 Translation

1  There is none as wretched as I
   and none as merciful as You,
   now what should be believed in?¹
   let my mind believe in Your promise,²
   let your servant be fulfilled.

   refrain
   Over and over I offer myself to You Ramaïyē,
   so what is the reason why You will not not speak?

2  I was separated from You for many births, Mādhava!⁴
   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  ‘Ramaiya’ a diminutive of Rām. (cf. H. bhaiyē < bhāyē)
PV 82 rāga jaitasart

Text

kārani kāmaṁ avolo ho nātha,
mahī mai kūḍā lagaṁubhī līṭekall

hama se dīnā dayāla prabhū tumā se,
yomē praharī kyoṁ jīye i
main jana tora mora tumā sāhiba,
boli ra poro dīje !!!!!!

sarenā abhiasmāri keso,
pīṁna pāṁna caḥūṁte i
guna sabā tora mora sabā auguna,
karihaṃ sāca ka jhūḍhe !!!!!!

bahautaka dina bichure bhaye mādhau,
yauṁ hatī janama gavīyo jolaiṃ
kahi raidāse āsa lāgaū jīve,
aba na rahau bina boḷaiṃ mere rājā !!!!!!

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;¹
all virtue is Yours, all vices are mine,
tell me, is this true or false?²

3  We have been separated for many days, Mādhava,
thus I have lost, and wasted my life away in error;³
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, pīṁna,
'spirit', pāṁna, 'sets out' caḥūṁte, a type of small bird, a
snipe'.
2  For karihaṃ read kahihaṃ ??.
3  jolai, nm.sl. 'error, deception, trickery'. [cf. H. jula]
PV 83 rāga dhanāsāri

Text
jayau rāgma gobyandna bīṭhala bāsadeva,
harī biśna baikūṭhī madhukīṭha bhārī ||
krāna kesau rāṣṭīkasa kamvalīkaṇṭha bhaigavānta,  ’
trividhi tāp saṃtāpahārī || ||

atio deva saṃsāra sāgara gahera gambhīrē,
bhūmītī bhrāmata disi didi bi disi kachū na sūjhai ||
bikalē byākula geda praṇavaṇa paraṇa heta,
prasata maṭī moḥi mārīga na sūjhai ||
deva ihi ausari āṁna kauṁga seṅkā samāṅna,
deva dīna udharaṇa ca rāṇa sarāṇa terī ||
nahīṁ āṁna gati bipati kauṁ harana aura,
ārīpata sunosi sīṭa saṃbhāla prabhū karahu merī || ||
hau deva kāṁga kesari kāla bhujangga bhāṁmanīṁ bhāla,
lobha sūkera krodha bārābhāraṇaum ||
garava gaimda maḥī mohe ṭaṭaṇīṁ,
bikāṅga nīkāṅga shaṅkārē sṛṣṭi ||
jala manoraṭha uraṇīṁ tarāla triṣaṇāṇī makara,
imḍrī ḍīva jamta māṇīḥīṁ ||
saṃmukha byākula nātha sata biṣādika paṃtha,
deva deva biśrāṅgāma nāṁḥīṁ ||

deva sabai asaṅgati mera māḍī phūṭā,
bhara nāḍīva navakā baḍai bhāṣā pārī ||
bina gura karaṇgaḍhāra çolai na lāgai tīrē,
bigāi pravāha augāha jātī ||
deva kīṁgī kauṁ puṅkārē kāṁḥī jāṅgūṁ kāsyau kahūṁ,
ka karūṁ anugraha dāsā kī tràśāhāri ||
īṁhi brata māṁni aura avelāmbāṁmī nāṁḥīṁ to,
bina tribidi niṅke ṭīrārī ||

deva jete kahiyaṁ aceta tūṁ śrāmangī,"
maṁ na jāṁnōṁ gyāṁma dhvāṁma terāu ||
satyā satya mrida parapena manasā mamālē,
mana kṛṣṇa bacana evarā avelāmbāṇa nāṁḥīṁ mere ||
kaṁhīna kali kāla jāmējīla juga jamanikā,
gyāṁma bairāka ḍīṅkā bhagati nāṁ ||
malina maṭi raṁḍāsa niṣāla sevā abhyāsa,
prema bina prīṭī sakala saṃsaśi nāṁḥīṁ jāṁhīṁ ||
PV 83 Variants

1 CJ rāgma rāghave raṣṭīkasa prabhū praṁnapati,
deva ihi ausari aura kaune kā kauṁ seraniṁ,
dīna udharaṇa hūṁ sarana toṛī 1
2 CJ šramata
3 CJ deva bina
4 CJ triḍesa nāśika
5 CJ deva sati maṭi sati prati sati manasā mamālē,
mana baca krama nāṁḥīṁ āṁna moraiṁ 1
6 CJ malina maṭi raṁḍāsa kaṁhīna sevā bhyāsa,
prema bina sakala saṃsaśi na jāṁhīṁ 1
PV 83 Translation

refrain Victory to Rām, Govinda, Viṣṭhala, Vāsudeva, Hari, Viṣṇu, Vaikuṇṭha laden with honey bees! Kṛṣṇa, Keśava, Rṣikeśa, Kamalākanta, Bhagavān, Dispeller of the fever of the threefold afflictions!

1 O God! The ocean of sāyāra, 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?² 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,³ 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,⁴ 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, 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! Rṣikeśa! 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'.

321
ahau deva terë amita mahimā mahādeva,
māyā mana jōbana dahana kali kaliṣa rāṭem
sekala seipau samāmnaṁ nirbāmpapada bhuvana,
nāma bighanodha agha pavana pātaṁ 117ekal

ahau deva garga gotama bāṁmadeva bīśvāmitra byāsa,
jamadagni sīṁśī cūdāśū mārkaṇḍeṣa vēlaṁka bhṛigī aṁgarāī
kapila begedālima suṣumati nyāsā atra āṣybakera,
gura gajānāṇi agasti pulasti pārāṣvara sīva vidhātā
subha rīṣi civanī bāsīṣṭi,
jihini jagibāli kite vai dhyāṇaṁ rātā 1111

ahau deva dhū ambarīṣṭa prahilādu nāradu,
bidu dūvāna akūra pāṁḍave sudāṁmaṁ bhīṣama
udhava bhabhīṣana cāṃdrahāṣī,
bāli kali bhagata jugati
jaideva nāmā ēkaṁra garaḍa,
hampavaṁta grīṣumā ērī paracetā
rakamāṅgada amgada basadeva devakī,
aura agranīta bhagata kahau ketā 1121

ahau deva seṣa sanakādika surati bhāgavamta,
bhārathī sabrata abrata guṇa draba gāhaṁ
tū akala aprachane byāpaka brahmanekarasa,
sudha cetani pūraṁma mahīyam
tyū śraguṇa nṛiguṇa nīrūmāi nribikāra,
hari anjana niraṅjane bimala aprameva
tū praṁmāṁ tū praṅdrati abigati mama bigatī
cucitaṁnāṁda guṇa gyāṇa gṛhaṁ 11311

ahau deva pavana pāvaka avanī jālādhī jālādhārī
tuṃ raṅgī kāla jaṁma mṛiti gṛaha byāḍhi bāḍhā,
gaja bhujaṁga bhūpāla sasi sakṛādhi digepālal
āgyā ananta na mucate mṛajādā abhai vara
pratāṣṭyā duṣṭā tāraṇa caraṇa saraṇa tere
dāsa raiddāsa yahu kāla byākūla bhayau,
trahi trāhi avara ālaṁbane naṁṁ mere 11411
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.

countless are those who dwell in absorption [in Viṣṇu].

2 O God! Dhruva, Aśāmṛtā, Prahlāda, Nārada, Vidūra, Drona, Akrūra, the Pāṇḍavas, Sudāma, Bhiṣma, Uddhava, Vibhiṣaṇa, Candrabhāsa, Bali, in this dark age I knew the means of devotion.
Jaidev, Nāmdev, Kabīr, Gauḍa, Hanuman, Gṛtvamada, Śri Parascaṭē, Rukmangada, Aṅgada, Vasudeva, Devakī, how many more countless devotees shall I tell of?

3 O God! Śeṣa, Sanaka and his siblings, remembered Bhāgavanta, Bhartṛihari, 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 saṃgupta and nirgupta, 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 Rājadās 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 rūga dhanēsari

Text

tujhā deva kavalāpatī! sarapi āyā,
manjēhā2 janama samdeha bhrama2 chedi māyā llṭekall

atira4 saṃśāra epāre bāhu sāgerā,
tā maip jāgama marapga samdeha bhārtī ll
kōṛma bhṛagma krodha bhṛagma lobha bhṛagma mohā bhṛagma,
aneṇa6 bhṛagma chedi mama karisi pārī ili ili

peṃpa sangī mili pūdiyau prāṇāyaṃ,
jaī na sakauṃ bairāga bhāgā ll
putra barega kulā bāmdha te bhārajā bhaṣāi,
desaṃ disśa sītī kūla lāgā ili ili

bhagati cyaṃṭauṃ7 tau moha duṣa bāyai,
mohā cyaṃṭauṃ7 tau terī bhagati jāi ili
ubhai samdeha8 mohi raśāmīṃ dīna bāyai,
dīna dātā karuṃ kauṃga upāt ili ili

capala cetyau nahīṃ bāhuta duṣa dēsiyau,
kōṛma bāsi mohiṇyau kārama phāṃḍhā ili
sakati sanabāṃḍha kīrṇya gūṛaṃ pada hari iliyau,
hiradai biṣārāpa9 tāji bhayaṃ anḍhā ili ili

parama11 prakāsa abināsa aghamocanāṃ,
nirāṛati nijarūpa biśrāma pāyā ili
badāṛati12 raśās bairāga pada cīṃtātāṃ,
jayau jagadīsa gobiṇḍa13 rāyā ili ili

PV 85 Variants
1 CJ tribhuvanapatī jana
2 CJ mujhā
3 CJ bhṛiti/bhṛTrati, APV bhrama, DāM brata
4 CJ deva atirā 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 visvaṛūpa,
10 C caraṇas b and c absent.
11 C this antarā absent, J tuma prama etc. IMP prama
12 A vedoti
13 AD baikumṭha
14 J bhayo jagadīsa triloka rāyā
refrain I have come into your refuge, O God Kamalāpati!
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 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 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 ākṣṭi, and lost my state of wisdom, in 
my heart I forgot God's universal form and became blind.

5 You are the supreme illumination, the imperishable 
liberator from sin, beholding your innate form I found 
rest.
Raidās says, contemplating the state of renunciation, 
O victory to the Lord of the world, King Govinda!

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 ākṣṭi, used here as a synonym for māyā.
5 MSS J: 'you [are]'; also implied in all variants.
6 MSS AD: 'King of Vaikuṇṭha!'

325
PV 86, FM 2 & AG 22

AG 22 rāgu dhānāsārī p.694

AG 22 Text

cita simaranu karau naina avilokanō
sravāna bānī sujasu pūrī rākhau //
manu su maḍhukaru karau cērāng hiradē dharau
rasana amṛita rāma nāma bhākhau ///

merī prīti gobinddu siu jini ghaṭai //
maī tau moli mahaŋgī laī jīn saṭai // rāhu //

sādha saṅgati binā bhāru nehiṃ ḫopājai
bhāva binu bhagati nehiṃ hoī terī //
kahai ravidāsu ika benati hari siu
paija rākhau rājā rāma merī ///2///

AG 22 Translation

1 I remember [You] in mind, I see [You] with my eyes,1
   I fill my ears with your utterances and praises;2
   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.3

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'.

326
refrain  Let my love for Gopāla not decrease!
[Holy caran o dika, aru tula tilaka gopīcāmpdana
mālā mahaga lei tana sabai ho /]&ekal/

bacana susirana karau naina a v alo kīta,
śravane guṇa hari kathā pūrī rāgo
kṛṣṇa caranānāja manu karaum madhukara
rāma sudhā reṣana caṣau /&/]

sāmta bina bhagāti bhuvānī nā āpaiai,
bhaīa bina bhagāti nāhu hoi terī /&/
ka i a r avidāsa jagadīsa syauum benatī,
gura kai bacana kripā karau merī /&/]

FM 2 Translation

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 Rāma.

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'. tulaśil,'Tulsi, sacred basil'. tilaka,
nm.'forehead marking'. gopīcāmpdana,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 dhanāsařī
text

merī prīti gopālaśūṃ jini ghaṭai ho
maim śarī mahāṅgī laī tana saṭai ho 11ṭekall

hiradai sumirampā karūṃ naṅma ślokanā, śravāṇai hari guṇa kathā pūrī rāṣūḥ II
mana madhukara karaun, caranāṃ cita dharaun,4
rāṃma rasāmpīṃma rasanāṃ cāṣūṃ5 1111

sādha saṃgati bināṃ bhāva nahīṃ6 ūparai, bhāva bina bhagati kyaun hoi terī II
bapdata raidāṣa raghunāthā6 suṇi bīnai, gura parasādi kripā karaun merī 11211

PV 86 Variants
1 CJ gopālaśī
   I gobyāṇda
2 ADV as above
   IP moli
   HM mola
3 DV as above
   AHIMP śravāṇai hari kathā pūrī rāṣūṃ
   CJ śravāṇai hari guṇa kathā suṃṇi pūrī rāṣūṃ,
4 DV rāṃma caranāṃ bhajau
   mana madhukara karaun caranāṃ cita dharaun,
   CJ rāṃma caranāṃ bhajauṃ mana kerūṃ madhukara,
5 CJ rāṃma rasa sadā rasana cāṣūṃ 1111
   DV kṛṣana sadā rasa rasaṇa cāṣūṃ
6 HMP as above
   A kyaun
   C kyoṃ
   DIJV kyūṃ
7 I gobyāṇda
   H bīśa
   ADPV raghunāthā
   M rāṃma
   CJ rāja rāṃma
PV 86 Translation

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 [lotus] feet in my heart,
    I relish 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.

PV 86 Notes

1  MSS CJ:  'Gopāla jT'.
        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 Jagadise!'
        MS CJ:  'O King Rām!'
        MSS ADPV: 'O Raghunāth!'  
        MS I:  'O Govinda!'
        MS H:  'O Viṣṇu!'
        MS M:  'O Rām!'
Text

milata pīro prāna nāthu kavana bhagati tai II
sādha saṃgati pari parama gate II rahāu II

maile kapare kahā lau dhovau II
śvaigī nīmda kahā lagu sovau IIIIII

jiT jiT jorio soI soI phāṭio II
jhūṭhe banaji uṭhi hi gāI hāṭio II2II

kahu ravidāsa bhaio jabe lekho II
jiT jiT kI no soI soI dekhi o II3II

AG 40 Translation

refrain Through which [form of] devotion
shall I meet my beloved Lord of life?
Through the company of the pure1
the supreme state is obtained.

1 How long can I keep on washing these soiled clothes?
How long shall I slumber in the sleep to come?

2 As soon as I sewed [the cloth] I tore it again,2
and the market in false goods3 has closed down.

3 Say Ravidās! When my account is closed,
whatever I have done shall all be seen.4

AG 40 Notes
1 sādha, nm.‘the pure’. [Skt sādhu- cf.H. sādhul
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’.

330
PV 87 rāga dhanāsarī

Text

keaṁṇa bhagati thaīṁ' raṁśī pyārau pāṁhūṁnaṁ re l
ghei ghei deṣyau maṁ ajāka2 abhāṁvaneum re //ṛekall

mailā mailā kāpāqā2 kahāṁ laum dhoun l4
āvai āvai nīdaṭī kahāṁ laum soōm //1111

jyōm jyōm joḍaum tyōm tyōm phāṭhai l
jhūṭhai sai banīja ēṭhi gayau hāṭhai //1211

kahai raidāsa paryau jabe leṣau l
joT joT kīyaus re soī soī5 deṣau //1311

PV 87 Variants
1  D  syōm
2  IP  adhike
3  I  basatara
4  CJIP  kitā ike dhou
      D  ketā eka dhou
5  DV  phiri

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.1

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'.
Text

नाथा काचू ना जानू \\
मनु माति कै हथि भिकंनू रहूँ \\
तुमा कहैता हाउ जगता गुरा सुमि \\
हमा कहैता कालिजुगा के खामि \\
इन पाचेना में मनु जु बिगरियो \\
पलु पलु हरी जी ते अंतरु परियो \\
जाता देखाउ तता दुखा की रासि \\
आजुम ना पत्यूि निगमा ब्हाई सक़ि \\
गौतमा नारी उमापति सवमि \\
स्तु धरानि सहासा ब्हागा ग्यापिय \\
इन दुताना क्षालु बादू कैरी मौरियो \\
बाजो निलाजु आजहू नहीं हॉरियो \\
काही रविदासा काही काईसे कीजाई \\
बिनु रघुनाथा सरानि कह की तजाई
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.

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 anterō. 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 sītu dharani,'the head bearer'.  
(O'Flaherty, 1976, pp.277-286.)
Text

maiṃ kā jāmnaun deva maiṃ kā jāmnaun deva,
mana māyā kei hāthī bikāṃnaun 11ṭekai11

cemcala manavā caham diśi dhyāvai,
pāṃcāṃ yāpndrī hāthī na āvai2 11
tuma tau śhi jagata gura svāṁīm,
hama kahiyate kalijuga ke2 kāṃśīm 1111

loka beda mere sukrite baḍāi,
loka līka mo paim tajī na jāī 11
ina mili merau mana ju bigāryau,
dina dina hari4 thaṁ aṁṭera pāṛyau5 11211

sanaka sanāmduana mahāmuni gāṛṇīm,
suka nārada byūsa ihai ju baṣṭāṁīm6 1
gāvate nīgama uṃāṅpati svāṁīm,
sesa sehase muṣī kīṭāī gāṛṇīm7 11311

jahāṃ jahāṃ jāṃve tahāṃ duṣa KT ho rāśī,
jo ne patyēī nigama hai sāgī 1
jamadutani hūm bahu bidhi māryau,
tāū nilaja ejahāṃ nahi hāryau 11411

hari pada bimūṣa āsa nahīm chūṭai,
tātaṁ trisnūṁ dina dina lūṭai 1
bahu bidhi karema kīye bhāṭakāvai
tumahī dosa hari kaṃṇa laṅgāvai 11511

kevāla rāṃma nāṃma nahi 1īyā,
saṃṭati bīṣai svāḍī9 cita dīyā,
kahā10 raidēsa kāhē laga kahīye,
bina raghunāṭha11 bahuta duṣa sahiye 11611

PV 88 Variants

1 HF tukma saba jāṁnaun deva tukma saba jāṁnaun deva,
mana māyā kei hāthī bikāṃnaun 11ṭekai11
2 DIV thira na rahāī/rahaśvai
   CJ tūṭai janami janami duṣa pāvai
3 J meṁ
4 IMP harijī
t5 CJ kahā kahau meṛī sukrite baḍāi,
   līka līka mopaim tajī hū na jāī 11
   ina pāṃcāuṃ na merī mana ju bigāryau,
pala pala harijī syaum aṁṭera pāṛyo 11211
6 J āṁī
t7 D grāṃṇīm
8 CJ patyēhu
9 ACJ kājī
t10 A kahi
11 HF jaganētha

334
refrain  O God! What do I know? O God! What do I know?¹
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;²
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,³
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.⁴

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.⁵

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;⁶
Raidās says,⁷ how long must it be said?
without Raghunātha⁸ 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 caraṇas 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 dhanāsari

Text

trāhi trāhi trāhi trāhi tribhuvana! pāṃvana,
atissai sūla sakala balī jāṃvana2 117ek11

kāṃma krodha lampaṭa mana morā,3
kaisaiṃ bhajana4 karau maiṃ5 torā 1111

bīṣama bīṣyādhi bīhāṃṭansakārī,6
asarana sarana sarana bhauhārī 11211

devadeva darabāri duvārai,
rāṃma rāṃma7 raidāsa pukārai 11311

PV 89 Variants
1  HIP +pati
2  CV bēvana
   D bāṃvana
   AJ vāvana
   HIMP jāṃvana
3  J mohana
4  M bhaḍati
5  A hari
6  ADV bīṣaṃṭansakārī
7  CJ rāṃma nāṃma

PV 89 Translation

refrain  Save me! Save me! Save me! Save me!
       Saviour of the three worlds!!
       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?2

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!'3

PV 89 Notes
1  MSS HIP: 'O liberating Lord of 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'.

336
PV 90 ōṇa dhanāsari

Text
jaṁna kaṁ tāri tāri tāri tāri bāpa raṅmaīyā,¹
kaṭhina phaṁdha paryau pannya jampīyā ||ëkal||
tuma bina sakała deva² munmī chhāmgaiha,
kahūṃ na pāya jama pāsi chuḍāīyā³ ||11||
haṁma se dīṁma dayāla na tumma se,⁴
caranā sarana raidāsa saṁmaīyā ||21||

PV 90 Variants
1   CJ    aba mohi tāri tāri more bāpa raṅmaīyā
2   CJ    āṁma deva
3   CJ    kou na kāśai jama pāsi phaṁdāyā
4   CJ    guna saba tora mora saba suguna

PV 90 Translation
refrain  O Save! O Save! O Save! O Save! O Save your servant
        O Father Ramāyā!¹
        From the harsh noose of the five wretched deaths.²

1    Without You all the gods and sages search,³
        none has found how release from the noose of death.⁴

2    There is none as wretched as I, none as merciful as You,⁵
        Raidās is absorbed in refuge at your feet.

PV 90 Notes
1   MSS CJ:'Now save me! Save me! My father Ramāyā!'
2   jaṁmpīyā '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 dhanāsari Text

kahī dhau re prahlāda kahā gumga tō paḍhiyau,
hūṃ paḍhiyau rāṃga kau nāṃga, aura hūṃ kachū na jāṃga,
rāṃga nāṃga nahi chāḍi, aura dūjau nahiṃ māṃnaṃ ||
kahā paḍhiyau re bāvare,
aura sakala jagmajaḷa bhausāgara,
jaṃga loka maiṃ moḥi kaṃga utārae pāra ||||

[Raidās] ‘O tell me then Prahlāda
what was the virtue you studied?’

[Prahlāda] ‘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?’

[Prahlāda] ‘(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 prahlāda tabaǐ caṭasāra padhāre,
acaramṇa raraṃkāra sakala sambhā te nyāre ||
nāṃga leta paracau bhayau, magṇa upajyau bīsāvāsa,
sakala sabhā āṃgaṇḍa maiṃ, rājā bhayau udāsa ||2||

[Raidās] There was laughter,
when Prahlāda entered the school,
his uttering, ’Rām Rām’,
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.

jabā rājā parajalyau, rosā mans maiṃ ati kīṃhaṃ,
mero bairī rāṃga sutaau, taǐṃ cita dhari līṃhaṃ ||
yahu paṭhībāu tūṃ chāḍi dai, kahyau haṃmārau māṃniṃ,
ṭūka ṭūka kari ṇāri haṃ, jabā ra suṃnauṃ hari kāṃna ||3||

[Raidās] Then the King became enraged,
and in his mind became greatly angered,

[Hiranyakaśipul]’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.’

jabā bāre jau bāre kahyau terau nahiṃ māṃnaṃ,
tajauṃ savyaṅga kau saraṇa gīṭha kai gaṃṃhaṃṇiṃ lāgū ||
pūraṇa brahma sakala hai jākau yahu bisatāra,
jaṅgi rāṃga sahāi hai tāhi sake ko māri ||4||
Prahlāda: '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?'

Raidās: He was brought and summoned to the court, Hiranyakasipū: '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.

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.'

Raidās: The minds of the asuras became blind, Prahlāda: 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.
In tormenting him, they cut him up,
like some conjurors performing their dramas,1
the asuras minds were foolish,
they took him and cast him down a well,
he was protected by all the pure (sādha),
as Dhrūva and Nārada have testified,
how can he be conquered and destroyed,
who has the aid of Rām?

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?]

Prahlāda comments

Do not be so proud!
Ram is the destroyer of pride,
Have you any strength O Hiranyakaśipu!
In the beginning he was Vārāha the destroyer2
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; jātī mai, 'in tormenting [him]' chāmpau āri, '[they] drew him away'.
2  The meaning of this carana is unclear, perhaps; ādi, 'in the beginning', bārā, '[the was] Vārāha'. [Skt. vārahā], saṃghārīt, 'the destroyer'.
kara gahi līyau ṣaṛagā, kopi saṃmanumā bhayau ṭhāḍhau,

dusamana karata caṭaṇṇaṭī, kahau dhaum rāṇa keha thau ||
bāra bāra to saum kahau, yeha aṃdesau mohi,
je yahu ṣapbhā rāṇa hai, tau kyaum na chuḍāvai tohi |||||

[Raiddās] Seizing his sword in his hand,
he angrily stood before him.

[Hiranyakaśipul] '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 bhāṃga, udau rajant jaba kīmhaum,
adhara ṣaṃbha kī chāṛhā uṭhāī, jāṃga sthala pīṭra līnhaum ||
naṣa keri udara bidāriyau, tilaka dīyau prahilāda,
sapatā dīpe naṃ ṣaṃḍa maṃ tīnīṃ ioka bhayau sāḍa |||2||

[Raiddās] When the sun had set,
and the moon rose,
the shadow lifted from the supporting pillar
then Narasimha was revealed and
he drew [Hiranyakaśipul] onto1 his lap,
and tore his stomach apart with his talons
he marked a [coronation] tilak on Prahlāda.2
and there was delight,
in all the seven continents,
of all the nine lands,
in all the three worlds.

jahāṃ jahāṃ bhīḍa paṭī bhagatana kī, tahāṃ tahāṃ kāṛija sāre,
haṃṣa se ahāna uḍhāṛī kīye, nrakana tāṃ nīrāe ||
sura nara gaṇa gaṃdhraṇa, raḍhai sāḥiba caraṇa nīvāsā,
manasē bācā kraṃmanāṃ, guṃṭa gāvai raidāsā |||3||

[Raiddās] 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.4
in thought, word and deed,
Raiddās sings of virtue.

PV 91 Notes
This is the longest of all the works attributed to Raiddās
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 svānga in
Chapter 3. Shorter works on the Prahlāda myth are also found
in the vāṇās of other Sants cf.AG Kabīr rāgu basāntu 4,
1 for, pīṭra, read, parī, ppn.'on, onto'.
2 i.e. upon the death of his father Prahlāda became the king.
3 for raḍhai read rahai, 'abide'.

341
PV 92 _rāga dhanēsārī_

**Text**

ārati kā! le kari jovai, sevagā dēsa2 acāmbhā hovai liṭekal!

bāmvana kaṁcana3 dīpa ghaḍāvai,
jaḍī bairāga driṣṭi na āvai 1111!

koṭi bhāna jākt sobhā rūpmāṇa,
kaḥā4 ārati agani ru dhūrṇmaṇa 11211

paṃca5 tata6 aru trigunāṇa māyā,
jo dīsa so sakala upāyā 11311

kahai7 raidāsa main8 deṣyā māṇīṁ, 
sakalai9 jotī roma saṁmi nāṁhitā 11411

**PV 92 Variants**

1 H kyā
2 M sadā
3 H aṣyana
4 H ṭalai
5 AH pāṃca
6 J tatva
7 A kahi
8 H main not present
9 HM sakala

**PV 92 Translation**

refrain What have you brought for ārati, what do you see? It astonishes your servant and slave!!

1 You have made fifty two golden lamps,2 Fool! You have not even glimpsed renunciation!

2 The brilliance of His hair is ten million suns; how can you perform His ārati 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 H: 'it forever astonishes your servant'
2 MS H: 'pure lamps'.
PV 93 rāga dhanāśart

Text

saṃta utāraim ārati deva siromaṇḍai
ura āṃtari tehāṃ paisi biṇa rasaṇāṃ bhaṇiye 11ṭekai

manasā maṃḍira māhi dhūpa dhupāTai,
prema prīti kau māli rāṃma caḍhāTai 1111

cahu disi dīveś bāli jīgimīgi hoi rahyauai,
joti joti sami joti joti mili rahyauai 11211

tana mans āṭma vāri sadā hari gāiye,
bhaṇāta jana raidāśa' tumma sarapāṃpiai 11311

PV 93 Variants
1 I bhaṇau raidāśa

V 93 Translation

refrain

The Sants perform ārati 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 Raidāś says,' let me take refuge in You.

PV 93 Notes

1 MS I: 'say Raidāś!'
Text

jai tūm gopālai nehi gaihai,
tau tūm kūm duṣa mai duṣa dvaihai,
suṣa kahēm taiṁ peihai 11ṭekai/1

bāṃnaun phahari sabai jaga ḍahakyaau,
jhuṭhe hī bheṣa banainghai /
jhuṭhe taiṁ saćau vhai jaihai,
hari kai sarani jaba aihai 11111

kanarasa sabda sunata nisa bāsura,
jhuṭhe hīṃ mūṅga durehai re /
jaissiṃ hīṃma teḷa bhīṃma bāṅt dīpaka,
jyūṃ bujhi jaihai re 11211

je jana rāṃma nāṃma rangi rāṭe,
sura na rangsa ranggaihai re /
kahi raidās saṃjhi re mūgadhā nara,
prāṃmah gaye puchaitaihai re 11311

PV 94 Translation

refrain  If you will not sing to Gopāla,
then you shall be burnt in suffering in suffering,1
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. kūm in this line is unclear
and the translation is therefore tentative.
pada 95 AG 5 রাগু গৌরী পুরাত p.345

Text

কুপু ভারিয়া জাইশ দাদিরা, কচু দেসু বিদেসু না বৃহ্ম আ

cise মেরাম মানুষ বিভিন্ন বিভিন্ন, কচু পারু না সুভাষ আ আ

সাগালা ভীবানে কে নীকাঁ, ইকু চিনু দারাসু দিকাঁ জত আ

মলিনা ভাবণি মাধবাঃ তর্ক গতি লক্ষ না জ্ঞ আ

কাহারু ক্রিপা ভ্রমণু কুঠা, মাই সমতি দেহু সামাজিক আ

জোটসারা পুষ্টি নাহি, তুমু গুপা কাথানু পারা আ

প্রেম ভাগতি কাই কার্পাই, কাহু রা঵িদাসা কমাই আ

AG 5 Translation

1 Just as frogs in a full well,
   have no awareness of the land about or abroad;¹
   so too my mind is entranced by sensual enjoyments,
   and I have no consciousness of this shore or the other.²

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.³

AG 5 Notes

1 M.'s footnote. "'Frog in a well', is applied in
   Hindustani to an ignorant person". (TSR. p.323).

2 পারু, 'this shore/the far shore; existence in সাম্পারা
   and liberation from সাম্পারা'.

3 M. 'The tanner Rav Das prayeth for Thy love and service'.
Text
sāmtu tujhī tanu sāmgatī prāna
sātigura gīūna jīnai sāṃta devādeva

sāṃta cī sāmgati sāṃta kathā rasu
sāṃta prema mājhai dījai devādeva

sāṃta acaraṇa sāṃta co māragu,
sāṃta ca olhaga olhagaṇī

āura ika māgau bhagati cīṃtāmaṇi
jaṅī lakhāvahu sāṃta pāpī saṃti

ravidāsu bhanai jo jāpī so jānu
sāṃta aṃajtahi aṃtaru nāhī
The Sants are your body,¹
their fellowship your life breath;²
through the wisdom of the Satguru
the Sants know the God of the gods!³

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.⁴

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.

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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 olhagapI; olhaga, nm. servant, retainer, (GNG),
olhagap v.i. fig.‘to betake oneself for shelter’
(Sirmokadan, 1970).+pres.1s. hence, perhaps, ‘(let me)
take the shelter of the servants of the Sants.’ However,
according to the SGGK the meaning of the phrase samta ca
olhaga olhagapI, is ‘(let me be) the servant of the
servants of the Sants’. The latter translation has been
accepted.
pada 97 AG 11 (=PV [Hardas] rūga āśevarī 9 )

AG 11 rūgu āśā p. 487.

Text

hari hari hari hari hari hari hare //
hari simarata jama gae nisatarī tare //rahāu//

hari ke nāma kabāra ujāgara //
janama janama ke kāte kāgara //111//

nimata nāmadeva dūdhu piśā //
tau jaga janama sāṁkaśa nahīṁ āśā //121//

jana ravidāsa rāma rangī rātī //
iau gura parasādi narakā nahīṁ jaṭā //131//

AG 11 Translation

refrain Recall Hari, Hari, Hari, Hari, Hari, Hari!
Contemplating Hari the servants are saved.

1 Through the name of Hari Kabāra became renowned,
the papers on his sins in all his births were cleared.

2 Nāmaddev was dutiful and gave milk to God to drink,
he did not return to the affliction of worldly existence.

3 The servant Ravidāsa 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; nisatarī, vt.’to deliver, save’ [Skt nistārayati]; cf. Sshib Singh who glosses the phrase nisatarī tare as meaning caṃṭī tarhāṃ tara ke, ’very well saved.’(GGSD vol. III p.775)

2 M. derived nimata from Skt niyāmīta, ordained, ruled, regulated by convention. The story referred to is that when Nāmaddev 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. Nāmaddev, 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 [Hardāś] 9 rāga asāvari

MSS D Text

hari hari hari hari hari hari hari hari
hari suṣumnigrata jana gaye nisatar tari ॥॥

hari jī ḫā-nil nāmī kabīra ujaṅgara,
janame maraṁma ke kāṭe kāgara ॥॥

nimati nāṁdeva ghari paɪyāyā,³
bahrī na jone saṃkuti ṣyā ॥॥

dhūś sumpī saṣi amara ṭada,
hari praṣādi nra ki⁴ nahiṁ jatā ॥।

maṁmiṁ pratīti⁸ prema lāṅgī,
reṭi haridāsa raseṣe amṣarāgī ॥॥

MS A Variants

1 hari,
2 cheke,
3 paɪyāyā,
4 nra ki,
5 dhruīp,
6 amara, 7 pahlāda, 8 paratīti, 9 anarāgī.

PV 9 (Hardāś) Translation

refrain Hari Hari, Hari Hari, Hari Hari, Hari Hari, Hari Hari,
contemplating Hari the servants have been saved.

1 Through the Name of Hari Kabīra became renowned,
the papers on his births and deaths were cleared.

2 Namdev 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.
Prahlāda’s supporters who destroyed all their enemies.

5 I have faith in my heart and am absorbed in Your love;
O Hardāś, Let your tongue be devoted to chanting!

PV [Hardāś] 9
This pada is found in the Rajab SAR in the chapter
entitled, bhajana pratīpaka kau amga, ‘the power of praise’. See
also section 3·2·3, p.89.

349
pada 98 AG 12 rāgu āsā p.487

Text

māṭī ko putarā, kaise nacatu hai ||
dekhai dekhai sunai bolai, dauria phiratu hai || rahāu ||

jsa kachu pāvai, taba garabu karatu hai ||
māiā gaI, taba rovanu lagatu hai ||||

mana baca krama, resa kasahi lubhānā ||
biasi gaiā, jāi kahūṃ samānā ||||

kahi ravidāsa, bājī jagu bhāī ||
bājīgara sau mohu, prīti bani āī ||||

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.¹

3  Ravidāsa says, Brother! This world is a play,
    through attachment to the puppeteer love succeeds.²

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 sorathī p.658

dulabha jananu pūṣṇa phale pāio,
biṭarā jāta abibekai //
rāja ipdṛa samasari griha āśana,
binu hari bhagati kahāhu kīha lekheiro //

na bičārio rājā rāmā ko rasu //
jiha rasa ana rasa bhāsari jāhī // rahāu //

jāni ajāna bhae hama bāvāra,
soca asoca divasa jāhī //
imdṛiṃ sabala nibala bibeka,
budhi paramārtha paravesa nahīṃ //

kahīta ana acerīta ana,
kachu samajha na parai apara māīī //
kahi ravidāsa udāsa daśa mati,
pareshari kopa karahe jīta daśi //

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 rasa1 of King Rāma,
the rasa due to which all other rasas are forgotten.

2  Knowingly or unknowingly we have become mad,
in anxiety and impurity,2 the days pass by;
our senses3 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 māya;4
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 sāgāru¹ surataru² cīqtāmanī,
kāmadhenu³ bāsi jāke⁴ //
cāri padaratha asaṭe dasā⁵ sīchī,
nava nīdhi karatala tāke⁶ // //

hari hari hari na japahi⁷ rasanā //
avara sābha tiāgī⁸ bacana rachen // rahāu //

nānā khisna purāṇa beda bidhi, cautīsa akhara⁹ māphī⁰ //
biśa bicāri kahlo paramārthu, rāma nāma sāri nāhī 1121 //

saheja samādhi upādhi rahata phuni,¹¹
baṇa¹² bhāgi līvā lāgī //
kahī raividāsā pragāsu ridhai dhari,¹³
janama marana bheī bhāgī 113 //

AG 34 Variants
1 sāgara 2 surataru 3 kāmadhaina 4+ re 5 māhā 6 tākai 7 japasi
8 chādi 9 achara 10 māhī 11 hoī 12 baṇe 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 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;²
   Vyāsa, having considered, spoke the supreme truth,
   there is nothing to equal the Name of Rām.

3 In Spontaneous Absorption (saheja samādhipi)
   there is freedom from limitation,³
   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.⁴

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.2671]
2 The number of consonants in the Nagari and some other
   alphabets.
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 soraṭhi p.659.

Text
jala kī bhīti pavana kā thampbhā, rakata bū الهند kā gīrī II
hāga māsa nārī ko piņjaru, pāṁkhī básai bicīrā II III

prāṇī kī merā kī terā II
jaise taravara pāṁkhī baserā II rahāu II

rākhahu kagdha usārahu nīvām II
sārhe tīnī hātha terī sīvām II II

bamke bāle pāge sira āterī II
ihu tanu holīgo hhasama kī qīhe qī II III I

Ūce māṃdara suṁdara nārī II
rāma nāma binu bājī hārī II IV I

merī jēti kamīni pāṅti kamīni, occhā janamū hamārā II
tuma sarāṅgati rūjā rāmacanda, kahi ravidāśa camārā II V I

AG 19 Translation

1 A wall of water, a pillar of air,
mortar of blood and semen,' a skeleton of bones, flesh and veins,
there the wretched bird dwells.

restrain 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.?

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, Ravidāś the Chāmar!

AG 19 Notes
1 rakata būnda, 'blood (=menstrual blood) and drop
(=sperm).'

3 'Three and a half cubits' the traditional measure for a body and hence for a grave.
Text

camaraṭā gamṭhi no janaī II
logu gaṭhāvai panahī II rahāu II

āra nahīm jiha topau II
nahīm rāmbī ḥāu ropau II II II

loga gamṭhi gamṭhi kharā bigūcā II
hau binu gamṭhe jāi pahūcā II II II

revidāsu japai rāma nāma II
mohi jama siu nāhī kāmā II II II

AG 20 Translation

refrain

I am a poor Chamar¹ and do not know how to do repairs,²
yet people make me mend their shoes.

1 I have no awl to pierce the holes,
or knife to make a patch.

2 People have been utterly ruined by getting fixed,³
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 gamṭhi, vt.abs. 'to knot together', in the context of
cobbling, to fashion or mend shoes.
3 M. 'People have been thoroughly ruined by mending shoes'.
M. footnote, 'the expression ganthi ganthi also means to
be attached to worldly things.' (TSR.p.332.)
Your Name is my ārati and my ablutions,
Without the Name of Hari all affectation is false.

1 Your Name is the dais, 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 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 khāpiśas,
these are the ordinary life of all of the world,
Ravidās says, Your Name is my ārati,
and the true Name is Your food offering, O Hari.

AG 23 Notes
1 M. ‘prayer-mat’ (TSR p.333).
2 aṣṭhāraha 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 khāpiśas are creatures born from
water, from air, from eggs, and from heat.
Lofty houses, halls and kitchens,
Even for an instant you cannot stay [there] anymore.

This body is just like a grass screen;
when the grass has burnt it is merged with the dust.

Brothers, kinsmen, family and companions,
they too begin to say, 'carry him quickly away!'!

The woman of the house held your body to her breast,
but [now] cries out 'Ghost! Ghost!' and flees from you.

Say Ravidāsa! All the world has been looted,
and I alone on the one Rām2 and was set free.

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)

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 dekhī sabha ko hasai, aśī dasā hamāri //
asatā dasā siddhi karatalai, sabha kripā tumāri // // //

tū jānetā maiṁ kichu nahiṁ, bhavakhaṁḍana rāma //
sagala jīṁ saranāgati, prabha pūrana kāme // rahāu //

jo terī saranāgati, tīna nāhī bhāru //
ūca nica tuma te tare, ēlajū saṁśāru ii2ii

kahi ravidāsa skatha kathā, bahu kāi kartijai //
jaśaṁ tū taisā tuhī, kiā upamā dījai ii3ii

AG 28 Translation

1 Everyone laughs on seeing my poverty,
that is my state,
the eighteen perfections 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 burden2,
through You high and low are saved,
from mundane life3 in the world.

3 Say Ravidāsa! It is an untellable tale,
why should much be said?4
Only You are as You are,
so what comparison can be given?5

AG 28 notes

1 aśī dasā siddhi, 'the eighteen supernatural powers'.
   Cf. pada 100 note 1, p.352.
2 I.e.no burden of sin.
3 ēlajū, the meaning of this word is not clear.
   perhaps, ēlajū, 'without shame' [?] However, according
to Sāhīb Singh the word nirlajū is used in the AG for
'without shame'. (GGSD Vol.VI. p. 343)
   perhaps, ēlajū, 'home, or the household stage of
   life'. hence, ēlajū, 'mundane life'.[?].
4 M. 'Saith Ravi Das, why say more regarding the
   Ineffable?'. (TSR. p.336).
5 Cf. antarā 3 in PV 21 which resembles this antarā.
Text

jiha kula sādhū vaisano hoi //
barana abaranā raṁku nahīṁ Isaru //
bimāla jāsun jānTai jagi soi // rahnū //

brahmanā vaisa sūda aru khatri //
ḍoma camḍāra malecha mana soi //
hoi punīta bhagavatā bhañjana te,
āpu tārī tārai kula doi //i//i

dhaṛāni su gāu dhaṛāni so ṭhāū,
dhaṛāni punīta kuṭamba sabha loi //
jīnī pīrā sāra raśu taje āna raśa,
hoi raśa magana gāre bikhu khoī //ii//ii

pajāṭā sūra chatrapati rājā,
bhagata barābāri euru na koi //
jaise puraina pāta rahtai jala samīpa,
bhāni ravidāsa jename jagi oii //iii//i

AG 29 Translation

refrain That family in which there is a pure Vaishavite,
be it caste or outcaste,1 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;2
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,3
blessed are all the virtuous people of his family;4
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,5
Say, O Ravidās! So is their life in the world.

AG 29 Notes

1 barana abaranā,'with colour, without colour; caste and non-caste'.[Skt. verna]
2 Dorn (ḍoma), 'an untouchable caste'.
Candala (camḍāla), '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’.
Text

ja kuli sadha bhagavata hoI //
giniye na abarana barana rampa dhana //
bimela bapsa maniyambe soI //tekell

brahmane katri balse sudra lau //
nari campala malemche hoI //
ho punita bhaij bhangamptahi //
ape tari tarei kula doI ///

ganve thampva desa soI paqwana //
hohi punita sangga ke loI //
sura paqita niya' patisaha kabi //
dasa barabari sura na koI //2//

lohi sara rasa bhangata jhana phara //
tajai sansara jagni jyup choI //
parabanana yampa samamna rahai nita //2
kahi adhaera jagam maip jena soI //3//

Conjectural readings
1 read, nripa
2 read, parayanana pampa samamna 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 (dasa).

3 Absorbed in the essential essence,
the bhagatas wisdom blossoms,
they renounce sansara which they know to be like dross;¹
[just like] water lily-leaves remaining near the water,²
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' sansara, 'samsāra' 
jagni, vi. abs. 'knowing [it]', jyup, '[to be] like', 
choI, nf. 'dross'. [cf. H. choJ].
2 Translation based on conjectured reading, see variant 2.
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.

Living for Mukanda, dying for Mukanda,
his servant is forever blissful.

O Mukanda! Mukanda! You are my life!
O chant Mukanda! if this is your fate, he who serves Mukanda practises renunciation,
I am powerless but I have obtained Mukanda as my fortune.

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.

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!
Even if one bathes at the sixty eight pilgrimage sites,
even if one worships the twelve stones,"' even if one makes grants of wells and bathing places;" still if one practises slander then it all goes in vain.

O how can he who slanders a holy man be saved? know that one certainly falls into hell.

Even if one observes the eclipses at Kurukshetra, and donates a woman together with her decorations; even if with one's ears one hears every sacred scripture, still if one practises slander then it is of no account. 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.

O people of the world! Why do you practise slander? the deceit of the slanderer is well known; I have carefully considered the slanderer, Say Ravidās! The sinner has set off for hell.

‘the twelve [sacred] stones, i.e. the 12 Śiva lingas.
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)
It is believed to be auspicious to bathe in the tank at Kurukshetra during solar eclipses.
Perhaps a reference to the dedication of Devadāsis.
M.‘The slanderer's character is well known.’ (loc.cit.) Sēhib Singh. ‘the cheats shop of the slanderer will be exposed’. (GGSD Vol.VI.p.441)
Text

aisī lāla tujha binu kaunu karai  
garība nivēju gusaṭā merā, māthai chatra dharaī  
rahāu  

ja kī choti jagata kau lāgai,  
tā para tuhīm dharaī  
nīcahu ūcā karai merā gobīndu,  
kāhū te na ḍharai  

nāmadeva kabīru tilocanu,  
sadhanā sainu taraī  
kehi ravidāsu sunahu re saṃtahu,  
hari jiu te sahabai sarai  

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.¹  

1 For he whose touch pollutes the world,  
You alone feel compassion;²  
He whom my Govinda raises from low on high,  
has no fear of anyone.  

2 Nāmdev, Kabīr, Trilocan,  
Sadhanā, Sain, are liberated;³  
Ravidās says,⁴ listen O Sants!  
Through Hari, O soul, everything succeeds!  

AG 33 Notes

1 I.e. as a symbol of his protecting grace.  
2 dharaī, vi.pres.2s.'melt'. The sense of this usage of  
dharaī is that God's heart melts with compassion on  
seeing the state of his humble devotees.  
M.'Thou relentest'.(TSR p.339)  
3 taraī,vi.pres.3p.'are liberated'  
4 In this bhaṇītā the name Ravidās in is the sd. and  
therefore the word kahi has been translated as pres.3s.
Text

tuma vine aiseṣ kauna karai

garīva nīvāja gusāmpī merau, māthai mukaṭa dharai 11ṭekai1

nīca ṛpića le karai gusāmpī, ṭaryau hū na ṭarai 11

haste kavāmpī kī chāyā rāṣai, kāhū te na ṭarai 1111

jākī choti jagata kaum lāga, tā pari tūṃṭhī gharai 1

amara āpa le karai gusāmpī, māryau hū na mera 11121

nāmadeva kavīra jūṣhā, jana raidāsa tirai 1

dādū vēgi vāra nāṁṭhī lāga, hari saum savai sarai 11311

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  Nāmadeva, Kabīra the weaver,
and the servant Raidās are saved;
Dādū; quickly and without delay,
through Hari everything succeeds.

Notes

This _pada_ from the Dādū vēṭī 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 caraṇas_ A & D resemble AG 33·1 C & D
_in antarā 2 caraṇas_ A & B resemble AG 33·1 A & B
_in antarā 3 caraṇas_ A & D resemble AG 33·2 A & D

The remaining _caraṇas_ are additions by Dādū, see 3·2·5, p. 91.
**Text**

tujhahi sujhaṃtā kachū nāhi ∥
phirīvā dekhe ubhi jāhi ∥
garabavātī kā nāhi ṭhāu ∥
terī garadani ūpari lavai kāu ∥∥∥

tū kāṁ garabahi bāvalī ∥
jaise bhādau khūṁbarāju, tū tisa te kharī utāvalī ∥ rahāu ∥

jaise kuraka nāṁ pāio bhedu ∥
tenī sugaṁda ṇhūṁẖhai pradesu ∥
apa tana kā jo kare bīcāru,
tisu nāṁ jama kaṁkaru kare khūṛu∥∥∥

putra kalatā kā karahi ahaṁkāru ∥
ṭhākuru lekhā māṅgaṅahāru ∥
pheṛe kā dukhu sahai jīu ∥
pāchāi kisāi pukāṛaḥi pīru pīru ∥∥∥

sādhū kī jau lehi oṭa ∥
tere miṭhāi pāpa sabha koṭi koṭi ∥
khāi ravidāśa jo japaī nāmu,
tisu jāti na jenaṁu na joni kāmu ∥∥∥

---

364
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,¹
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,²

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 Ravidás! 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 rūgu mālārā p.1293 & SAR 22:22

AG 39 Text
hari jepata teū janaṃ padama kavalāsapati,
tāsa samatuli nahiṃ āna koū //
eka hi eka aneka hoi bisathario,
āna re āna bharapūri soū // rahāu //

jākai bhāgavatu lekhāi avaru nahi pekhāi,
tāsa ki jūti āchopā chīpā //
bīṣa māhi lekhāi sanaka māhi pekhāi,
nāma ki nāmanā sapata dīpa //11//11

jākai Ṭdi bakarīdi kula gaūre badhu karahi,
mānīahi seka sahīda pīrāi//
jākai bāpa vaisī karī, pūta aisi sarī,
tihūre loka parasidha kaṭaṛā //2//11

jākai kuṭaṃba ke ḍheṛha sabha ḍhora ḍhovaṃta,
phirahi ajahu baṃnāraśī āsa pāśā //
ācāra sahitā vipra karahi ḍamḍauti,
tīna tanai ravidāsa dāsana dāsā //13//11
AG 39 Translation

Neither the Lord of Lakṣmī or of Kailasa, nor any one else is the equal of those who chant Hari.¹
He is the One who is manifest in the many, O in each and every body, He is omnipresent!²

1 He who saw God and looked at nothing else,³
by his caste was an untouchable calico-printer (chīpā),⁴
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 PIrs.
was the son of such a father, yet he so succeeded,⁵
that he is renowned throughout the three worlds as Kabīr.

3 Even today all of hiskinsmen who are Dhedhas⁶ cart carcasses as they roam around Benares;
Yet orthodox Brahmans prostrate before their offspring,⁷
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, Sahib 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 Raidās 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.

367
Text

मानो भजाई हरि चारणा,
परम पुनिति त्राति हरणा।
युध जंग्ला साह सजसी लोई।
वेद पुराणा जे कोषि सूत्र शंकल, बिना भगवान्त साहि मुक्ति होई लिथकै।

जिन भजाई हरि चारणा जीते कारूण चारणा,
जाति जति आचोपा चिपा।
ब्यास माईं लेश्ये साङका माईं पैश्ये,
नायण कि नायणमैं सपता दिपा।

जाकाई तदा महाका माता गा हारा बड़हा कराई,
मायनीयें शेखा संहिडा पिरा।
बापी वाइये बारी पूति अये दहरी,
नायवा शांधे प्रसिद्धि कबीरा।

जाकर जति के जेह चोरा जोरहा विदरा फिरायः,
अहरू मायनी असा पासा।
षा क्रामा सहिता बिप्रा चंद्रावता कराई,
प्रागता निस्मला राइदा सासा।

जेपता जे नरण सारणा कावलापती,
तासा समुस्ति नायणं अग्नि कोई।
अपा हाँ एक ईनका वहाँ हिस्टर्यां कौ,
आष्टि ही एक वहाँ रहे सोई।

दसावृद्धि दिसा चाई जसा रहे सहरकुपूरी करी,
कौना मरागा गच जोया पुष्मण।
दसा पिपा कहाँ काँता कल होला माइं,
भगाता भगवान्ता भजिये पुरा पुष्मण।

Notes

1 रूपा राममारिण्य जा ई.एल.एचसी नो.ए.12/1(२) फोलियो 358।
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 lands¹ as Kabīr.

3 Even today the Dhedhas of his jāti cart carcasses  
as they roam around Benares;  
Yet orthodox Brahmans² prostrated themselves  
before the servant Raidās when he manifested the sign.³

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: tihure loka, 'the three worlds'  
SAR: nāmva gaiptfa, 'the nine lands',

2 AG: ścara sahita, cf. AG 39·3.  
SAR: saja krama sahita, 'attached to the six sacred duties'.

3 pragaṭa nīṣāpna raidāsa dāsa, 'the servant Raidās made  
manifest the sign'; a reference related to the  
ahagiographic 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 Raïdās

Text

sākhī 1

AG sālokū kabiīra 241 p.1377

hari so hīrā chāḍī kai, karai śma kī āsa |

te nara dojaka jāhīge, sati bhākhāi raivāsa ||

Rajasthani MSS

hari sā hīrā chāḍī kai, karai śma kī āsa |

te nara jamapuri jāhīge, sati bhāṣāi raivāsa ||

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| AM | jāisi | V | jāise

sākhī 2

antaragāti rācai nāhīm, bāhēri kathai udāsa' |

te nara narakahi jāhīge, sati bhāṣāi raivāsa ||

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<tbody>
<tr>
<td>1</td>
<td>I</td>
<td>bāhēri karaṁ ujāsa</td>
<td></td>
</tr>
</tbody>
</table>

sākhī 3

raivāsa kahai jākai hridai rahai raṅgni dina rāma |

so bhagatā bhagavāṁta sami kodha na byāpaī kāṁma ||

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<tbody>
<tr>
<td>1</td>
<td>C</td>
<td>bhagavāṁti</td>
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<tr>
<td>AM</td>
<td>bhagavāṁna</td>
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</tbody>
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sākhī 4

jā deśāi ghina upajai naraṁ kūṁḍā hai bāsa |

prema bhagatī thaṁ udharai, pragaṭe jana raivāsa ||

sākhī 5

raivāsa tūṁ kāṁvachī phalī, tujhai na chīvai koï |

taṁ nija nāṁve na jāṁniyāṁ, bhalā kevāna vidhi hoi ||

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<td>1</td>
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<td>kyūṁ rascalāī hoi</td>
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<tr>
<td>V</td>
<td>kyū ra bhalē rā hoi</td>
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<tr>
<td>M</td>
<td>bhalē kahā taṁ hoi</td>
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</tr>
</tbody>
</table>

sākhī 6

raivāsa rāti na soīye, divasa na kariye svāda |

ahi nisī hari jī suṃmariye, chāḍī sakala pratīvāda ||

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</tr>
<tr>
<td>A</td>
<td>suumariye</td>
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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,¹
and pin their hopes on others;
shall go to death's city,²
Ravidās truly tells.

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,
Ravidās truly tells.

sākhī 3
Ravidās 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 though loving devotion,
Ravidās the servant has made clear.

sākhī 5
O Ravidās, you are like the Cowage fruit,¹
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 Ravidās, 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

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**General**

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<tr>
<th>Abbreviation</th>
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<td>abs.</td>
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<td>caus.</td>
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<td>cf.</td>
<td>confer, compare</td>
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<td>cj.</td>
<td>conjunction</td>
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<td>cntr.</td>
<td>contraction</td>
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<td>fut.</td>
<td>future</td>
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<td>gerund</td>
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<td>ind.</td>
<td>indeclinable</td>
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<td>intj.</td>
<td>interjection</td>
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<td>imp.</td>
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<td>la.</td>
<td>locative absolute</td>
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<td>nf.</td>
<td>noun feminine</td>
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<tr>
<td>nm.</td>
<td>noun masculine</td>
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<td>num.</td>
<td>number</td>
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<td>pass.</td>
<td>passive</td>
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<td>pd.</td>
<td>plural direct</td>
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<td>pl.</td>
<td>plural locative</td>
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<td>po.</td>
<td>plural oblique</td>
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<td>poss.</td>
<td>possibly</td>
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<td>pp.</td>
<td>past participle</td>
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<tr>
<td>ppn.</td>
<td>postposition</td>
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<td>pr.</td>
<td>pronoun</td>
</tr>
<tr>
<td>pre.</td>
<td>prefix</td>
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</tbody>
</table>
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 vāyū.

Numerals in the etymologies refer to head words in CDIAL

Principal sources
amka, nm. 76.1. 'character'. [Skt aṅka-]
amkura, nm. 64.3. 'sprout, seedling, the arising of thoughts in the mind'. [112 aṅkūra-]
amga, nm. sd. aṃga, 32.3, 66.0, 72.2 sl. aṃgi, 15.2, 79.3, 91.7. 'body'. [114 aṅga-]
amgirā, nm. 84.1. 'Kṛṣṇa, King of Vṛṣṇi'. [Skt aṅgira-]
amjana, nm. 84.3. 'collyrium, kohl'. [170 aṅjana-]
amjirai, nm. 84.1. 'Karna, King of Ayga'. [Skt aṅgirai-]
amgirai, nm. 84.3. 'collyrium, kohl'. [170 aṅjana-]
amgita, nm. sd. aṅga, 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-]
amgikā, nm. 68.2. 'destroyer'. [Skt antakārin-]
amgura, nm. 15.1, 34.1, 69.2, 70.0, 88.2. 'difference, the inside, the heart'. [Skt anta-]
amgo, adj. 58.3. 'incomprehensible'. [Skt astakya-]
amgogati, nf. 67.1, 92. 'emotion, feeling, sentiment'. [Skt antaragati-]
amgogatayāmin, pr. 34.2. 'inner guide'. [Skt antaryāmin-]
amgogari, adv. 12.2, 14.0, 37.2, 5.7, 72.3, 7.0, 93.0. 'inside, within'. [Skt anta-]
amgogaryaka, nm. 28.2. 'heart'. [Skt antakara-]
amgogaranda, nm. 84.2. 'Ambarīṣa, a great Vaishnava king of the solar dynasty of Ayodhya'. [Skt ambarīṣa-]
amgogara, adj. 68.1. 'nectarlike', nm. amgogarā, 14.2, 39.2, 43.1. 'the liquor of immortality, nectar'. [Skt amgogarā-]
amgogera, nm. 74.2. 'share, part of God'. [2 amgogera-]
amgogera, adv. 19.7. amgogera, 85.4, 'blind'. [385 amgogera-]
amgogera, adj. 56.1. amgogera, 64.4. 'blindness, darkness'. [386 amgogera-]
amgogera, nm. 84.2. 'Ambarīṣa, a great Vaishnava king of the solar dynasty of Ayodhya'. [Skt ambarīṣa-]
amgogera, adj. 68.1. 'nectarlike', nm. amgogera, 14.2, 39.2, 43.1. 'the liquor of immortality, nectar'. [Skt amgogera-]
amgogera, nm. 74.2. 'share, part of God'. [2 amgogera-]
akatha, adj. 21.3. 'untellable, indescribable', in phrase akatha kathā 'a description of the indescribable, an untellable tale'. [Skt akathya-]
akatha, adj. 68.1, 79.0, 84.3. 'total, sole, without any separation into constituent elements'. [Skt]
akali, nf. 41.5. 'mind, awareness'. [Ar. 'aq]nakli, adj. 81.2. 'without passion'. [Skt akāma-]
akāsa, nm. 11.1. 'sky, heaven'. [Skt ākāsa-, = ākāsa]
akūra, nm. 84.2. 'Akrūra, prince of the Yādavas and uncle of Kṛṣṇa'. [Skt akrūra-]
akālā, adj. 33.4, 69.1. 'alone, sole'. [2506 aekālā-]
agandha, nm. 84.2. 'Angada, 1, A monkey in Rāma's army 2, one of Lakṣmana's sons'. [Skt aṅganda-]
agandha, adj. 22.1, agama, 42.1, 58.3, 8.1. 'that which is hard to pass through, unpassable, dreadful'. [Skt aṃgandha-]
aganda, nm. 74.0. 'medicine, antidote'. [Skt]
aguni, nf. 92.2. 'fire'. [Skt aṅgini-]
agasti, nm. 84.1. 'Agastya, the name of sage'. [Skt aṅgasti-]
agānita, adv. 84·2. 'uncountable, countless'. [Skt]
agocara, adj. 58·3. 'imperceptible'. [Skt agocara-]
agṣṭyama, adj. 64·6. 'ignorant, foolish'. [Skt ajñanin-
agha, nm. 84·0, 85·5. 'sin'. [Skt agha-
aghāmocana, nm. 72·0. 'liberator from sin'. [Skt aghāmocana-
acambhai, nm. 92·0. 'wonder'. [1079 acchambha-
acar-, vi. (inf acarama, 91·2). 'to utter', in acarama
araṇprṣṇkāra. [< ucār-
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 ākṣetil
ajaka, nf. 87·0. 'disease, an eye disease'. [Skt ajaka-
ajahūṃ, adv. 51·3, 64·6, 66·3, 68·4. 'even today'. [242
adya+emph. hūṃ
aśāma, nm. 46·2. 'unknowing, ignorant'. [= aṣṭyama]
ajāti, adj. 53·2. 'outcaste'. [Skt ajāti-
ajāmila, 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-
ajīṭha, adv. 58·3. 'without tongue'. [Skt ajīva-
akā-, vt. (pres.ās, atakāva, 36·4). 'to obstruct, prevent
from entering'. [182 aṭṭakk-
akāṭi, adv. 38·4. 'unmoving'. [179 aṭṭ-
āṭhārā, num. 63·5. 'eighteen'. [946 aṭṭādaśa-
apasāra-, vi. 56·0. (pres.ās. aṇapasāraṁ, 56·0). 'to follow'.
[Skt anusarāti-
ati, adv.& adj. 38·1, 56·0, 58·3, 5·1, 74·1, 91·3. 'very,
much, extremely'. [Skt
atiṣṭha, adj. 85·1. 'shoreless'. [a + tīra
atiṣṭa, adj. 89·0. 'many, great, extreme'. [Skt atiṣṭayin-
atiḥāṃ, adv. 31·2. 'extremely, completely'. [ati + hīṃ
atiṭa, adj. 58·4. 'passed beyond (the world); wholly detached
from the world)'; also nm. 'yogi, sannyāsi'. [Skt atiṭa-
atra, nm. 84·1. 'Atri, one of the seven rīṣis, a son of
Brahma, the father of Dattātreya, Durāvasā, and Soma'. [Skt
atī-
adṛśīṭi, adj. 30·3. 'invisible'. [Skt adṛśīta-
or nf. 'the
invisible, the unseen'. [Skt adṛṣṭi-
adhama, adj. 47·3, 91·13. 'sinful, base'. [Skt
adhāra, nm. 91·12. 'shelter, cover'. [Skt
adharma, nm. 30·3. 'opposite of dharma, unrighteousness,
immorality, etc. [Skt adharma-
adhāra, nm. 13·3, 32·4, adhārā, 12·3. 'support, mainstay'.
[Skt adhāra-
adhika, adj. 32·6, 56·0, 66·1, 66·2. 'additional, increased,
much, great'. [Skt adhīka-
adhiṭkārt, nf. 21·1. 'abundance'. [< Skt adhīka-
anamṛta, adj. 59·0, 84·4, 85·1., anamṛtaḥ, 78·2, sv. anamṛtā,
34·0. 'endless, infinite', nm. 'the Infinite One, Viṣṇu'.
[Skt ananta-
anakēha, adv. 81·2. 'unspoken'. [ana + keha < kah-
anata, adv. 78·2. 'elsewhere'. [401 anayatra-
anabhai, nm. 10·0, 13·2, 14·2, anabhaī, 7·0. 'direct

376 Rajasthani glossary
experience, mystical experience, mystical knowledge', anabhā-
pada, nm. 74·1. 'the state of mystical experience'. [Skt anubhava-]
anāgāt, 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. 'untried'. [Skt anāhata-]
anāîr, nm. 15·3. 'lover (of God)'. [Skt anurāga-
anārak, adj. 75·1. 'without a master; omnipotent (of God);
having no protector, helpless'. [Skt anāraka-]
anābhi,

anātha, adj. 75·1. 'without a master; omnipotent (of God);
having no protector, helpless'. [Skt anātha-
anāhada, adj. 62·3. 'untried'. [Skt anāhata-]
anī, adj. 15·0. 'unique, not devoted to anyone else', in
the phrase anī bhagātī, 'undivided devotion'. [Skt anīya-
anī, adj. 5·6. 'pertaining to others', in the phrase āpana
anī, 'concerning self and other'. [399 anīya-
anīla, nm. 81·1. 'wind'. [Skt anīla-
anīr, nm. 81·1. 'wind'. [Skt anīr-
anīsh, adj. 67·0. 'without love'. [Skt anīsh-
apāna, pr. ms. apānaṁ, 55·3, mp. apāna, 51·2, 79·3, aparāṁ,
f. aparātm, 33·2, aparātm, 25·0, aparātm, 10·1. 'own'. [= āpana]
apamīśa, nm. 15·1. 'bad path, bad way (of living)'. [Skt
apamīśa-
apātika, adj. 50·3, 67·0. 'offender'. [Skt aparāthi-
apaśītra, adj. 47·1, 47·2. 'unclean, impure'. [Skt apaśītra-
apaśvārtha, nm. 29·1. 'selfishness'. [H. apa + Skt svārtha-
apāra, adj. 22·0, ms. aparā, 32·6, 85·1, aparā, 22·0.
'shoreless, without a further shore'. [Skt aparā-
apūjī, adj. 67·0. 'unworshipped, unhonoured'. [Skt apūjya-
apraśana, adj. 84·3. 'unconcealed'. [Skt apraśana-
apradhā, adj. 74·1. 'powerless'. [Skt apradha-
apremava, adj. 84·3. 'limitless, boundless'. [Skt aprameya-
abandyha, adj. 44·2. 'unbreakable'. [a + bandha-
aha, adv. (23). 'now'. [2527 evam]
abadha, nm. 72·3. 'the unbound/liberated'. [Skt abadhā-
abaranā, nm. 11·0. 'indescribable'. [a- + barana2]
abata, adj. 75·2, abatati, 63·0, 83·4. 'imperceptible,
unconditioned, invisible (of God)'. [Skt avyatka-
abidaya, nf. 44·0. 'ignorance'. [Skt avidya-
abintiśa, adj. 85·5, abinīśatīśa, 61·1, abinīśatī, 58·4.
'indestructible, imperishable'. [Skt avinaśi-
abolai, adv. 25·1. 'unspeaking?'. [a- + bolo]
abratā, adj. 84·3. 'without vrata, without rules (of God)'.
[Skt avrata-
abhāṣamvauṣṇavī, nf. 87·0. 'lack of discernment, lack of religious
observances'. [Skt abhāṣam-
abhāga, adj. 21·0. 'ill-fated, unlucky'. [Skt abhāga-
abhāmātarta, adj. 71·0 abhimātari, 82·2. 'within' [Skt
abhyantara-
abhimāna, nm. 18·3, 32·2, 69·2. 'pride'. [Skt abhimāna-
abhimānīmīnī, adj. 7·1. 'proud'. [Skt abhimānī-
abhedā, adj. 14·1. 'undifferentiated'. [Skt
abhā, adj. 84·4. 'without fear'. [Skt abhya-]
abhyāsa, nm. 83·4. ‘practice’. [Skt abhyāsa-]
amaṭa-, vt. (pres.3s. amaṭāvai, 64·1). ‘to provide for’. [vt. < 572 amatī]
āmavasa, nf. 1·4. ‘night of the new moon’. [565 amāvasyā-]
amita, adj. 84·0. ‘ineffaceable’. [Skt]
amrita, nm. 19·1. ‘nectar’. [Skt amṛta-]
ayāmāṇaḥ, adj. 33·4. ayāmāṇaḥ, 33·1. ‘fool’. [157 ajānanta-]
arcā, nf. 39·4. ‘adoration, worship’. [Skt arcā-]
arāṇḍa, nm. 43·2. ‘the castor oil plant, Ricinus communis’. [2517 erāṇḍa-]
artha, nm. 73·3. ‘meaning, purpose’. [Skt artha-]
arūpa, adj. 84·9. ‘entreaty’. [Pers. ‘arā-dāśī]
arudhāi, adj. 54·2. ‘below’. [Skt adha-, cf. uradha]
arubhāja, nm. 40·0. ‘lotus’. [Skt arubhāja-]
aruvī, 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 aparā]
aruvī, 2 nm. 2·4, ‘enemy, the six passions, kāma, krodha, lobha, mohā, meda, mātraya’. [Skt ari-]
arohana, adv. 22·1. ‘journeying, riding’. [1334 ārohana-]
alakṣrīta, nf. 59·3, alaṃkrata, 57·3. ‘ornaments, jewellery’. [Skt alakṣrīti-]
alīpa, adj. 68·2. ‘little’. [Skt alīpa-]
alāpa, adj. 81·1. ‘untouched, unattached’. [Skt alāpa-]
avchūḥ, nm. 45·0. ‘renunciate, yogī’. [Skt avchūta-]
aveni, nf. 84·4. ‘earth’. [Skt]
avara, adj. 55·2, 65·2, 83·4, 84·4. ‘other, another’, pr. ‘someone else’, cj. ‘and’. [434 aparā]
avalambamna, nm. 19·4, 83·3, avalambana, 22·3, 24·3, 83·4. ‘support’. [Skt avalambana-]
avalī, adv. 65·1. ‘first’. [Ar. alvāl]
avolo, adv. 82·0. ‘unspeaking’. [a + bōla]
avo, vl. (pres.ptc. aśita, 15·2). ‘to speak’. [1041 aśītyī]
aśīra, nm. 76·0. ‘character, syllable’. [Skt aśīra-]
aśīla, adj. 5·3, 9·3, 11·0, aśīra, 58·3. ‘indestructible, immutable, imperishable’. [38 aśīra-]
aśīḍāda, nm. 67·1. ‘18’. [Skt aśīḍāda-]
asamāgati, nf. 83·3. ‘bad-company’. [Skt asamāgati-]
asamāyaśāka, adv. 37·2. ‘innumerable’. [Skt asaṃkhyādaika-]
asā, adv. 19·2, 20·3, 57·3, 59·1. ‘thus’. [Skt tīrṇa-]
asāta, adv. 91·12, asa, 58·2. ‘setting’. [Skt asa-]
asamajhisi, nm. 12·3, 13·3, 34·3. ‘confusion, dilemma’. [a + samajh + isī?] 
asamāṃśān, nm. 63·2. ‘sky, heaven’. [Pers. āsmān]
asarana, adj. 89·2. ‘without refuge’. [Skt aṣaraṇa-]
asaha, adv. 23·1. ‘unbearable’. [Skt asahya-]
asācchā, adv. 44·1, 74·1. ‘impossible, hard to do’. [Skt asācchā]
asubha, adj. 11·1. ‘ineuspicious’. [Skt asubha-]
asura, nm. 91·8, asvera, 91·7. ‘Asura, demon’. [Skt]
asoca, adj. 20·3. ‘impure’. [a + soca]
aviśāvaraka, nm. 84·1. ‘Aṣṭāvaraka, a sage’. [Skt aṣṭāvakarke-]
avahāla, nm. 15·2. ‘place’. [Skt sthāla-]
avahāra, adv. 17·4. ‘fixed, permanent’. [Skt sthāra-]
ahaṃ, nm. 8·1. ‘ego’. [Skt ahaṃ]
ahamkāra, nm. 5·1, 83·2, ahamkārā, 3·2. 'ego, pride, egotism, the sense of I'. [Skt ahamkāra-]
ahāla, adj. 33·3. 'entire'. [< Skt akhila-]
ahāra, nm. 17·2. 'food'. [1544 śāhāra-]
ahi, pr. 37·1, ahī, 61·3. 'this'. [230 atha-1
ahinisi, adv. 86. 'day and night'. [ahirnīṣam]
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 aho]

ahāla, adj. 33·3. 'entire'. [< Skt akhila-]
ahāra, nm. 17·2. 'food'. [1544 śāhāra-]
ahinisi, adv. 86. 'day and night'. [ahirnīṣam]
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 aho]
āpahā, adv. 26.3. 'spontaneously or by one's own accord'; (in phrase āpahā āpaha). 26.3 see āpaha.

ārambha, nm. 81.2. 'beginning, start'. [Skt ārambha-]

āraṇyā, nm. 83.2. 'forest, jungle'. [Skt āraṇyā-]

āraṭi, nf. 7.3. 'pain, suffering'. [Skt]

āraṭi, nf. 92.0, 92.2, 93.0. 'the ceremony of waving lights before a sacred object, image, or person', āraṭi utār-, 'to perform āraṭi'. [1315 āraṇṭika-]

āraṇḍha-, vt. (pres. Is. 51.2. āraṇḍhyau). 'to worship, adore'. [Skt āraṇḍhayati]

āśā, nm. 84.4. 'support'. [Skt āśā-]

āloka-, vi. (pres. Is. 86.1. ālokanām). 'to behold'. [Skt āloke]

āśā, n. f. 83.2. 'senses, sense organs'. [Skt āśā-]

iṣṭa, adj. 15.2. 'desired, beloved'. [Skt]

iṣ, pr. 33.2. 'this'. [Skt iṣa-]

iṣaka, nm. 65.2. 'love'. [Ar. išq]

uṣṭi, adv. 41.8. 'unravelling, tearing'. [1716 *uṣṭiye]
uṭh-, vi. (abs. uṭhī, 87.2). ‘to arise’. [1900 *uṭ-sthātil]

uṭhā-, vt. (abs. uṭhāi, 91.12). ‘to lift up’. [1903 *uṭ-sthāpayati]

uta, pr. 38.5. ‘there’. [see ita]

utār-, vt. (pres.3s. utāraiṁ, 93.0, utārai, 91.1). ‘to raise up’, in phrase āraiṁ utārai, 93.0. [1770 utārayati]

udara, nm. 91.12. ‘stomach, belly’. [Skt udara-]

udava, nm. 84.2. ‘Uddhava, a companion of Kṛṣṇa’. [Skt uḍdhave-]

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-]

udārā, nm. 11.5, 70.1, udāsā, 82.4. ‘one who maintains an attitude of dispassionateness towards the world’. [Skt udārān-]

udāi, nm. 58.2. udāu, 91.2. ‘arising’. [Skt udāya-]

udhara-, vi. (pres.3s. udhare, 47.3, udhara, 54, pp. udharaṇa, 23.2). ‘to be saved, liberated, uplifted’. [2009 uḍdharasita]

udhār, vt. (abs. udhārī, 91.13. ‘to liberate’. [2009 uḍḍhārayati]

upāgāra, nm. 12.2. ‘aid, help’. [2141 upakāra-

upāj-, 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 upadāyate]

upadēsa, nm. 46.1. ‘teaching’. [Skt upadēsa-]

upanayana, nm. 21.3. ‘Upaniṣad’. [Skt upaniṣad-]

upamāṇī, nf. 21.3. ‘simile, comparison’. [Skt upamāṇa-]

upā-, vt. (pp. upāya). ‘produce, create’. [1814 upadāyati]

upātī, nm. 44.2, upāṭī, 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 Urdhva-]

umāyati, nm. 88.3. ‘Śiva, the lord of Umā’. [Skt umā-]

uṁedā, nf. 69.3. ‘hope, expectation’. [Pers. uṁmed] uṁmedagaṇa, nm. 65.0. ‘one who waits in hope’. [Pers. uṁmed-gān]

urā, nm. 58.0, 93.1. ‘heart’. [Skt uras-]

urājha-, vi. (abs. urājhaī, 5.1, 5.7). ‘be entangled’. [2221 uparadhyate]

urudha, adv. 54.2. ‘upwards, above’. [Skt Uṛḍhayam-, cf. aradhā]

urama, nf. pl. uramaṁ, 83.2. ‘wave’. [Skt Uṛmā-]

urmāḍhāri, nm. 25.2. ‘The Earth’s Upholder’ an epithet of the serpent Śeṣa who supports the world on his hood’. [Skt urvīṭhāra-]

uravāra, nm. 48.0, 48.1. ‘near bank, shore’. [810 avarapāra-]

ulāt-, vi. (abs. uḷaṭī, 2.2, 2.6, 16.3, pp.fsd. uḷaṭī, 62.3). ‘to invert, reverse’. [2368 uḷaṭayate]

usaha, pr. 36.5. ‘that, him’. [1972 asau]

uṣāṇa, nm. 11.2. ‘heat’. [Skt uṣa-]
kamvana, pr. 70·2. (kavaṇa, {9}). 'who? which?'. [2575 khaṇ punaṇ]
kamvala, nm. 83·0. 'lotus, Kamalā, name of the goddess as consort of Viṣṇu'. [Skt kamalā]
kamvalapati, nm. 85·0. 'Lord of Kamalā, an epithet of Viṣṇu'. [Skt kamalāpati-]
ka, adv. 82·2. 'or' in phrase sāca ke jhūta, true or false?'. (< khaṇ)
kachu, pr. 57·3, 81·0. (kachū, {26}). 'something, kachū nāhi, nothing'. [3144 khīcīd, =kāṭ]
kaj, adj. 41·9. 'crooked'. [Pers. kāj]
kal, vi. (pres. 3s. kathāi, 61·4). 'to be cut'. [vi. < kāṭ-]
kathina, adv. 19·4, 24·1, 83·4, 90·0. 'hard, difficult'. [Skt kāṭina-1
katahūm, adv. 9·3. 'anywhere, kathūm na, nowhere'. [< 10405 yatra]!
kathūra, nf. 74·2. 'line, a single file'. [Ar. qaṭār]
kateba, nf. 4·4, 25·2, 27·1, 41·0. 'book, sacred text, semitic sacred scripture'. [Ar. kīṭāb]
kath-, vt. (pres.3s. kathai, 17·1, 42·2, S2). 'to say, tell, speak of'. [Skt kathayati]
kathaṁ, nf. 70·3. 'description'. [2702 kathama-]
kathā, nf. 21·3, 53·1, 73·3, 86·1. 'tale, description'. [Skt]
kade, adv. 13·1. 'ever, kade na, never'. [< 10405 yatra]!
konorasa, nm. 94·2. 'delightful sound'. [<Skt karparasa-]
kanikā, 67·1. nf. 'fragment', poss. as adv. in phrase tāthaiṁ
dhyānma kanikā re, 'O through that concentration becomes scattered'. [Skt kāṇikā-]
kapadā, nm. 87·1. 'clot'. [2871 karpēta-]
kapila, nm. 84·1. 'an ancient sage'. [Skt]
kabahūm, adv. 8·1, 20·2, 58·2, (kabahū, 79·1). 'sometime,
kabahū na, never'. [< abā]
kabāra, nm. 84·2. 'Kabār'. [Ar. kabār]
kamādana, adj. 41·6. (kamādilām, 35·2). 'base hearted, mean,
miserly'. [Pers. kamb-dil]
kamāṇa, nf. 33·2. 'bou'. [Pers. kamān]
kami, adj. 65·3. 'wretched'. [Pers. kamān]
kar-, vt. (abs./pres.1s. kari, 3·4, 4·2, 4·5, 6·2, 9·4, 14·1, 14·1, 19·3, 27·2, 38·7, 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,
Sl. ger. karanām, 62·1. pres. ptc. ms. karaṇa,40·0, 41·3, 47·1, 47·2, 72·1, 81·0, 91·11, pres. ptc. mp.karaṇatām, 34·0.
pp. ms. kīya, 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. kīyam, 56·1, 56·2. pp. mp. kīyai, 6·2, 38·0, 53·3, 91·13.
pp. ms. kīnha, 44·0. pp. ms. kīnham,16·1, 50·2. pp. mp.
kīnhaṃ,2·4. pp. mp. kīnhaṃ, 2·4, 18·1, 18·2. pp. ms.
kīnhaṃ,91·3, 91·7, 91·12.pp. ms.kīnhaṃ,51·1, 91·8. pp. fs.
kīnham, 69·1. pres.1s./imp.2s. karap, 85·3, karaṇa, 2·2, 55·1, 83·3, 83·3, 86·1. karṣaṇa, 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. karayīm, 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, Sl. imp.2s.
karaṇa,66·1, 83·1. imp.2s. karihaṃ, 76·1. imp.2s.karihaṃ,

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82.2. imp.2s. kari, 12.3, 41.6, 56.3?, fut.2s. karihaigm, 77.1.
fut.2p. (for 2s.?) dūri karihaum, 'shall be dispelled', 72.3, 
kari, 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.? kari, 5.7. mo 
pai kari na jāt. 'to do, act, perform, accomplish, engage in; 
make, fashion, create', frequently used as aux. verb. [2814 
karotī]
karamadhāra, nm. 83.3. 'helmsman'. [Skt karpadhāra-]
karamo, nm. 1.2, 1.2, 11.1, 24.1, 32.2, 44.2, karama, 5.1, 
'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. kartr-]
kārāla, adj. 37.1. 'fearful, dreadful'. [Skt]
kārtyama, nm. 4.4, kārtymāna, 27.1, kārtma, 64.1. 'The 
Merciful'. [Ar. kartīm]
kurupāqmaigm, nm. 9.1, 19.2, kurunāqmaigm, 12.3. 'The Merciful, 
The one full of Compassion'. [Skt kurupemaya-]
kalāqika, nm. 19.3. 'blemish, stain'. [Skt kalaṅka-]
kalāqītī, adj. 22.3. 'blemished, imperfect'. [Skt kalaṅka-]
kalap-, vi. (pres.ptc. kalapata, 30.0). 'to grieve, lament'. 
[2918 kalayati-]
kālaqī, nf. 45.0, 45.1. 'wine serving woman'. [2951 kalyepāla-]
kāli, nf. 19.4, 20.2, 32.4, 84.2, 84.0, 84.0. 'Kaliyuga, the 
fourth dark age of the world', kāli kāla, 77.2, 83.4. 'the 
dark age'. kāli jūga, 99.0, 88.1. 'Kaliyuga'. [2933 kali-]
kaliṣa, adj. 84.0. 'impure, dark'. [Skt kulaṣa-]
kalpa, nm. 68.2. 'eon'. [Skt kāla-]
kāvana, pr. S5. 'who'. [=kona]
kava, nm. 76.2. 'lotus'. [Skt kama-]
kavaḷapati, nm. 85.0. 'The husband of Kamalā', an epithet of 
Viṣṇu. [Skt kamaḷapati-]
kavi, nm. 13.1. 'poet'. [Skt]
kasa, pr. 21.3. 'what? how?' [< kaisa]
kasaunī, nf. 'a stone on which gold is rubbed to assay whether 
it is real or not, a touch-stone'. [2973 kasaḍāṭīkā-]
kaha-, vt.(abs. kahi, (15), pres. ptc. kahata, 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. kahā, (22), kahyāā, 46.2, kahyāā, 16.3, 
kahyau, 91.3, 91.4. pres.1s. kahauṃ, 191, kahau, (8), kahauṃ, 
27.2, kahauṃ, 4.0. pres.3s. kaha, 16.2, kahiṃ, 23.3, 
48.1, 73.3, kahi, (66), S3. imp.2s. kahu, 77.2, 81.0, kahūṃ, 
(8). pres.pas. kahye, (8), kahiāṃ, 83.4, kahāṃyaṃ, 16.2, 
17.3. ?? kahāṃT, 27.2, ?? kahāT, 17.0, 17.2). 'to speak, say, 
utter'. [2703 kathayati]
kahāṃ, adv. (91. 'where?', also as adv. kahā, 72.1, 72.2, 
'how?', and as adv. kahāṃ, 11.0. 'how?', kahāṃ-лага, 87.1, 
88.6. 'how long?'. [< 1605 iha-]
kahāṃhiṃ, nf. 34.3. 'utterance, tale'. [< 2705 kathānaka-]
kahūṃvāṃ, adv. 7.1. 'anywhere', kahūṃvāṃ nāṃhiṃ, 'nowhere'. 
[< 10405 yatra]-
kāmi, adv. 10.3, 23.2. 'what for? why? how?'. [3164 kim]
kāmī, nm. 70.2. 'souring agent for milk'. [Skt kāmī-]
kāmni, n. 41*6. 'awe, fear'. [??: cf. GNG kāni]
kāma, nm. 91*3. 'ear'. [2830 kārṇa-]
kāmnha, nm. 75*0, (sv. kāṁnha, 24*0). 'Krṣṇa'. [Skt krṣṇa-,
Pkt. kāṁha-]
kāma, 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-]
kāmnanī, nm. 56*0. 'desire, longing'. [Skt kāminī-]
kāminī, nm. 7*2. 'desirable woman, wife'. [Skt kāmīni-]
kāmnī, nm. 7*2, 88*1. 'lecher, one devoted to sensuality'.
[Skt kāmin-]
kāmvachipāli, nm. 55. 'the cowhage plant, Mucuna puriens',
contact with the shiny hairs of this plant causes swelling and
itching. [2748 kāπkacchū-, cf. H. kaunca]
kā, p. ms. kā, (38), kaun, (12), kau, (17), mp. ke, (10),
f. kī, (38), S1, sl. kai, (12), S4. 'of'. [2814 kṛta-]
kā, adv. 69*0. 'what?'. [kyā]
kā, pr. 'whom', kā kau, 51*3, kā sani, 66*0, kā saum, 27*1,
27*1, kā saum, (18), ka cyau, 83*3. 'to whom?'. [kisal
kā, adv. 72*3. 'how?'. [kyā]
kā, pr. 33*2. 'something, kāt na, nothing at all'. [3144
kiścid, =kachu]
kāgada, nm. 76*2, kāgadā, 47*2. 'paper'. [Pers. kāghā]
kācā, adj. 31*2, sf. kācī, 4*5, sm. kācāu, 52*3. 'unripe,
uncooked, not yet ready'. [2613 kacca-]
kācchāi, adj. 71*1. 'neer close by'. [Skt kakṣa-]
kāja, nm. 56*3, kārija, 91*13. 'work'. [3076 kārya-]
kāṭhi-, vt. (abs. kāṭhi, 71*4, pp.ms. kāṭhyau, 51*1, pp.fs.
kāṭhi, 53*3, pres.3s. kāṭhe, 73*4, kāṭhai, 87*3). 'cut off,
cut through, destroy'. [2854 kārtati]
kār-, vt. (abs. kārī, 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
kacchatī]
kāpīṃ, nf. 41*6. 'awe, fear, respect'. [H. kāni, < ??]
kāyā, nm. 33*3, 33*3, 33*3. 'body'. [Skt kārya-]
kāraṇa, nm. 71*3, 79*1, sl. kārapī, 1*2, kāraṇī, 29*1,
kāraṇī, 21*0, 52*3, kārani, 1*2, 1*6, 7*0, 36*2, 82*0,
kāraṇin, 28*2. 'reason, cause', sl. as pnm. 'because of, for
the sake of'. [3057 kāraṇa-]
kālā, nm. {10}. 'death'. [3084 kāla-]
kāṣṭi, nf. 41*8, 58*4. 'Kāśi, the city of Benares'. [Skt kāśī-]
kāhi, adv. 46*2. 'what?'. [= kyā]
kāhū, pr. 49*3, 49*4. 'some one, anyone'. [2967 kacchā]
kāhe, adv. 53*0. (kāhe-kau, 25*0). 'why?'. [kyā]
kiṃḍhaṃ, adv. 61*1. 'how?'. [kyā]
kiṃḍhī, adv. 83*3. (kiṃḍhī, 56*0). in phrase kiṃḍhī bīḍhī, 'in
what way? how?'. [kyā]
ki, cj. 50*1, 70*4. 'or'. [3164 kīm]
kīte, adj. 84*1. 'how many?'. [3167 kīyēta-]
kina, adv. 1*6, 38*4. 'why not'. [kūm na]
kiṃ, adv. 7*0. 'how? in which way?'. [Skt kīm cf. Guj. kema]
kiṣa, adv. 33*4, 46*1. 'which, who?'. [2575 kah punar]
kīḍa, nm. 30*1. 'crawling insect, worm'. [Skt]
kīrati, nf. 28*0, 72*1, 88*3. 'fame, renown'. [Skt kīr̥ti-]
kīrā, nf. 43·1. 'crawling insect, worm'. [3193 kīṭa- = kīṭa
kumja, mm. 54·1. 'pit'. [Skt kumda-]
kunjara, mm. 32·3, 44·1, 53·3. 'elephant'. [Skt kuṇjara-]
kumpha, mm. 52·3. 'pitcher, water pot'. [3308 kumpha-]
kuḷa, pr. 41·6, 74·0, 81·0. 'some'. [= kachul]
kuḷāṅga, mm. 33·3, 33·3. 'evil-knowledge'. [ku + jāna]
kuṭamba, mm. 67·3. 'family'. [Skt kuṭamba-]
kuṭaka, mm. 34·1, 58·1. 'bracelet'. [Skt kaṭaka-]
kūṭila, adj. 11·2, 11·3. 'crooked, perverse, wilful; as an
epithet of Kṛṣṇa it refers to his 'crooked' tribhāgi posture
and his wilful character as a child and youth'. [Skt kuṭila-]
kudālī, nf. 49·3. 'a small kind of spade'. [3286 kuddālī-]
kubbhāti, nf. 24·1. 'a bad variety, type', in phrase merī jotī
kubbhāti, 'my jotī is bad'. [k + 9338 bhāti-]
kubbhāva, mm. 24·0. 'bad existence, bad life'. [ku + bhāva-]
kurūṇa, mm. 4·4, (p. kurūṇamī, 26·2). 'Koran'. [Ar. qūr 'ārān]
kula, mm. 29·0, (kula, 85·2). 'family'. [3330 kula-]
kulakoni, nf. 17·1. 'family honour'. [Skt kula + kuṇīp]
kulapāpi-bhagati, mm. 29·0. 'family devotion, the devotional
practices of family and supporters?'. [Skt kula + H. paṣī ??]
kulīna, adj. 13·1. 'of a noble family'. [Skt kulīna-]
kuvrūṭa, mm. 61·3. 'evil outcastes'. [k + Skt vrāṭya-]
kūyg, ppn. (6). 'to'. [14342 kakṣa-]
kūkara, mm. 28·0. 'dog'. [Skt kūkkura-]
kūca, mm. 54·2. 'setting off, departure'. [Pers. kūc]
kūja, adj. 82·0. 'false'. [3395 kūja-]
kūpa, mm. sl. kūpai, 91·8. 'well'. [Skt]
kṛṣna, mm. 12·3, 83·0, (kṛṣna, 4·4, kṛṣṇa, 27·1, kṛṣṇa,
26·1, kṛṣṇa, 23·1, 43·0). 'Kṛṣṇa'. [Skt kṛṣṇa-]
keś, pr. 34·2. 'some'. [ko]
ketā, adv. 84·2. 'how many'. [3167 *kyațata-]
kevala, adj. 1·1, 9·4, 19·4, 32·4, 57·2, 88·6. 'only, sole,
poss. complete'. [Skt kevāla-]
kesari, mm. 83·2. 'lion'. [3475 kesarīn-]
kēsav, mm. sv. kesāv, 7·0, 21·0, 28·2, 37·0, kēso, 82·2,
kesau, 9·1, 38·4, 83·0. 'Kēśava, Viṣṇu'. [Skt kesāva-]
kāśī, adj. sm. 59·1. (sf. kāśī, 61·0). 'of what sort'. adv.
kāśīm, (12), 'how?'. [3197 kTṛśā-]
ko,1 ppn. (111), (kauṃ, 12), kau, (17). 'to'. [14342 kakṣa-]
ko,2 pr. 9·4. 'who?'. [2575 kāḥ punar]
ko,3 ppn. 'of'. [kō]
ko,4 pr. 69·0. 'someone'. [kō]
koj, pr. adj. 32·1, 85, koI, (20). 'someone', + neg. 'no one'.
[2574 ka- = 2967 kaścić]
koji, nf. 7·2, 68·2, 92·2. 'croe, ten million'. [Skt]
kona, pr. 46·2, (kauṇa, 17), kauṃa, (10), kauṇa, 1·5,
kauṇam, 22·3). 'who?'. [2575 kāḥ punar]
kopa, mm. 23·1, sl. kopl, 91·11. 'anger, fury'. [Skt]
kauṭa, nf. 78·3. 'cowrie, the smallest unit of currency'.
[2740 kapyālī-]
kauṭiga, mm. 38·2. 'show, spectacle'. [Skt kautuka- = kauṭa,
syn. taṃmūṣai, [Ar. taṃmūṣ] used in MSS V]
kripā, nf. 8·0, 62·3, 86·2. 'mercy, grace'. [Skt kṛpā-
kriṭa, mm. 46·0. 'insect'. [3193 kīṭa- = kīṭ]
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<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>gā-, vi.</td>
<td>(abs. gāṁ, 26.0, 26.3, inf. gāṁyāma, 26.1, gāṁa, 21, gāṁyana, 6.1, ger. gāvana, 73.1, pres.ptc. gāvata, 11.3, 88.3, pp.mp. gāṁyen, 16.1, gāṁyām, 18.1, pp.f. gāi, 3.0, 3.0, 27.5, 52.3, ār, 17.1, imp.2s. gāva, 60.2, pres.is. gāya, 26.0, 26.0, 26.3, 27.5, 50.0, gāyāmp, 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. gāvaigā, 14.0, 14.1, fut.2s. gāhai, 94.0, pres.pasv. gāye, 93.3. ‘to sing’, va. gāvanahārā, 3.1, gāvanahārem, 3.0. ‘singer’.</td>
</tr>
<tr>
<td>gādhā, vt.</td>
<td>pp. 70.0. ‘firmly fix, drive down’.</td>
</tr>
<tr>
<td>gāphila, adj.</td>
<td>35.2, 41.2. ‘heedless, unaware’.</td>
</tr>
<tr>
<td>gāraṇḍ, nm.</td>
<td>23.2. ‘charm against snake poison’.</td>
</tr>
<tr>
<td>gāl, vt. (pres.3s. gālai, pp.ms. gālau, 52.1). ‘to melt, destroy’.</td>
<td>[4144 gālayati]</td>
</tr>
<tr>
<td>gāhām, adj.</td>
<td>84.3. ‘possessing’.</td>
</tr>
<tr>
<td>gāi, vi.</td>
<td>33.2. ‘count, reckon, consider’.</td>
</tr>
<tr>
<td>gāriva, nm.</td>
<td>91.5. ‘mountain, best of mountains’.[4161 giri- +vāra-]</td>
</tr>
<tr>
<td>gīl-, vt.</td>
<td>(abs. gili, 52.0). ‘to swallow’.</td>
</tr>
<tr>
<td>gīṭha, nm.</td>
<td>91.4. ‘vulture’.</td>
</tr>
<tr>
<td>gūmp-, vt.</td>
<td>(la. gumne, 74.1, gunem, 13.2). ‘to ponder over, study’.</td>
</tr>
<tr>
<td>gumgaum, adj.</td>
<td>62.3. ‘dumb’.</td>
</tr>
<tr>
<td>gumna, nm.</td>
<td>17.0. ‘moon-stone’.</td>
</tr>
<tr>
<td>gumna, nm.</td>
<td>91.4. ‘a type of red powder used in the Holi festival’.</td>
</tr>
<tr>
<td>gulyau, nm.</td>
<td>52.2. ‘jaggery, raw molasses’.</td>
</tr>
<tr>
<td>gusāṁ, nm.</td>
<td>38.5. ‘chief herdsman’.</td>
</tr>
<tr>
<td>gūya, adj.</td>
<td>62.3. ‘dumb’.</td>
</tr>
<tr>
<td>geva, adv.</td>
<td>30.3. ‘knowable, perceived, seen’.</td>
</tr>
<tr>
<td>gauṇḍā, nm.</td>
<td>83.2. ‘rhinoceros’.</td>
</tr>
<tr>
<td>gaihai, vi.</td>
<td>94.0. ‘shall sing’.</td>
</tr>
<tr>
<td>gōtaṇṇa, nm.</td>
<td>84.1. ‘Guatama, a classical sage’.</td>
</tr>
<tr>
<td>gopāla, nm.</td>
<td>86.0, (94.0 so. gopālai). ‘cowherd, master of the cattle, or the world’.</td>
</tr>
<tr>
<td>gopi, nf.</td>
<td>7.3. ‘cattle herdsman’.</td>
</tr>
<tr>
<td>gobīṇḍa, nm.</td>
<td>38.5, 52.3, (85-5 gobīṇḍa-rīṇḍa, 47.0, 83.0, gobīṇḍa, sv.50.3, 75.1, gobīṇḍā, sv. 22.0, 68.0, gobīṇḍe). ‘Lord of the world, Lord of cattle’.[Skt govinda-]</td>
</tr>
<tr>
<td>gaumhaṇṇa, nm.</td>
<td>sl. gaumhadmim, 91.4. ‘track, path’.</td>
</tr>
</tbody>
</table>
gras-, vt. (pp. 83*1, grasata, 37*1, grasita). 'to be swallowed, devoured'. [4380 gräsayati]
grah-, vt. (pres 2s. 84*3, graham). 'to hold, to grasp'. [4236 grahamat]
graha, nm. 73*0, 84*4. (22*1 grēha). 'home, abode'. [Skt grha-]
grisutā, nm. 84*2. 'a classical sage'. [Skt gṛṣapaṭra-1]
gyāma, nm. 1*2, 2*3, 2*4, 5*3, 17*1, 23*1, 25*2, 44*4, 49*0, 58*4, 70*3, 76*0, 83*4, 83*4, 84*3. so. gyāmni, 1*2. 'wisdom, gnosis'. gyāma-pāda, 85*4. 'the state of having attained wisdom'. [Skt jñāna-]
gyāmni, adj. or nm. 13*1, 88*3 gyāmni. adj. 'wise' or, nm. 'one who is wise'. [Skt jñānin-]

gha
ghaṁa, adj. (ghanā, 58*4. ghana, 78*1, 78*1). 'dense, thick, many'. [4424 ghaṁa-2]
ghaṭ-, vt. (ghaṭatāu, pres.p. 52*3. ghaṭai, 58*2, 86*0. ghaṭayem, 17*2). 'to decrease, drain away'. [4415 #ghaṭatāti]
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-]
ghaṭbhā, vt. (ghaṭbhāvai, pres.3s. 92*1). 'fashion, form, make'. [4407 ghaṭayati]
ghara, nm. 16*2, 36*0. (ghari, sl. 6). 'home, house'. [4428 ghaṁa-]
ghaṭa, nm. 78*1. 'a mountain pass, the ascent or descent of a mountain'. [4414 ghaṭa-1]
ghina, nf. 54. 'disgust, sickness'. [4500 ghina-]
ghoḍaṁ, nm. 70*3. 'horse'. [4516 ghopa]-
ghrita, nm. 1*6, 70*2. 'ghee, clarified butter'. [Skt ghṛte-]

camcalā, adj. 12*0, 88*1. 'fickle, wavering'. [Skt caṁcalā-]
camḍa, nm. 1*4. (camḍā, 26*1). 'the moon'. [4661 camḍa-]
camḍa-sūra, nm.+nm. 11*1, 45*2. 'the moon and sun'. [4661 camḍa-], +13574 sūra-]
camḍana, nm. 43*2. 'sandalwood'. [Skt camḍana-]
camḍrāhāsi, nm. 84*2. 'a renowned devotee'. [Skt camḍrāhāsi-]
camṛūra, nm. 28*2, (camṛap, 47*0. camṛa, 78*5, 95*3, 101*5, camṛa, 36*5). 'Chamar, a caste whose traditional occupations were working with leather and agricultural labouring'. [Skt camṛā-]
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-]
catapati, nf. 91*11. 'fear, quaking'. [< 4576 #catyate]
catasaṛa, nf. 91*2. (catasaḷa, 76*0) 'a primary school'. [?? cf. Pkt caṭṭasāla-]
cāgh-, vi. (abs. cāghi, 70*3, pp.fs. cāghi, 5*0, pres.3s. cāghēi, 4*1). 'to rise, be raised up, increase'. [4578 #cāghati]

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caḍhā-, vt. (abs. caḍhāti, 22·1, 91·5. pres.1s. caḍhāṇāṁ, 39·0, pres. pass. caḍhāte, 93·1). 'to cause to rise, to offer up'. [vt.< caḍh-

catura, adj. 54·0. 'clever, cunning'. [Skt catura-]
catrabhūja, adj. 43·1. 'four-armed', an epithet of Viṣṇu. [Skt caturbhūja-

capala, adj. 85·4. 'fickle', poss. capalā, nf. an epithet of Lakṣmī, 'the fickle goddess'. [Skt capala-
caranāṇa-kamvala, nm. 54·2, < carana-kamvala, 55·1). 'lotus feet'. [Skt caranakamala-
carana, 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, caranāṃ, pl. 64·3, 67·2, 86·1). 'feet'. [Skt caraṇa-
caranāṇa-rāmaṇḍa, nm. 68·0. 'lotus feet'. [Skt caraṇāṇaravinda-
cali, vi. (ger. calāṇaṁh, 64·2, pres. ptc. calata, 2·7, 2·7, 74·2. pp.ms. calāṇaḥ, 33·2, 33·2, 64·2. calāṇa, 2·7, pres. 3s. cala, 91·5, calai, 33·4). 'to go, to move'. [4715 calati]
calā-, vt. (abs. calā, 64·5, 69·3, 76·0, 78·0, pp.ms. calāvā, 42·1. pp.mp. calāve, 33·4. pres. 3s. calāvai, 54·1, 64·1). 'to cause to go, to set in motion', adv. nm. calāmvaṇahārau, 54·0. 'the one who causes one to go'. [v.c.< calati]
cați, nm. 74·2. 'eye'. [Skt. caḳṣu-
caluhūm, num. 37·3, 'four'. [4635 caturhūm]
caluhūmpādisi, adv. 64·6, 88·1, (caḥūmpādisi, 93·2, caḥūmpādisi, 78·4). 'in all four directions, all around'. [4609 caturdhīsam]
caluhūmga, nm. 82·2. 'a small bird, snipe'. [4773 caṣa-+ dim. ṣel cahaur-, vt. (pres. pass. cahaurīye, 28·0). 'to cause to mount up, make sit down?'. [v.c. (< 4578 caḥhati]
caṇḍaṇaup, nm. 2·3. 'lamp'. [4745 caṇḍrape-?] cāṭrīga, nm. 7·1. 'the Chatak, the Pied Cuckoo, cucus melanoleucus, fabled to live only on the raindrops which fall during the svātī nakṣtra, the 15th lunar asterism'. [Skt cāṭaka-
cārī, num. 63·6, 'four, all four'. [4655 caṭvārī-
cārī-, vt. (caḷeī, 31·1, 41·7. caḷyaya, 78·2.) 'go, move, depart'. [4721 caḷyati]
cārī-, vt. (abs. cārī, 52·2, pres. 1s. cārīya, 86·1). 'to taste, enjoy'. [4557 caḳṣatī]
cārī-, vi. (caḥhīai, 21·2, cahe, 70·4, cāhīai, 6·4, 7·3, 48·0. cāhau, 70·1). 'to want'. [4775 cāh-
ciṃṭ-, vt. (pres. ptc. ciṃṭata, 50·1). 'to think, to worry'. [4799 ciṭṭa-
ciṃṭāṅgaṇāṁṣi, nm. 50·1. 'wish-fulfilling stone'. [Skt ciṃṭāṅgaṇ-
ciṃṭā, nf. 50·1. 'doubt, worry'. [Skt ciṃṭā-
ciṃṭha, nm. 68·1. 'mark, sign'. [Skt ciṁṭha-
ciṭ-, vt. (pres. ptc. ciṭvāta, 21·2). 'to gaze, to watch'. [Skt ciṭa-
ciṭa, 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 ciṭa-
ciṭa-, nm. 52·0. 'picture, scene'. [Skt ciṭa-
ciṇvāni, nm. 84·1. 'Cyavana, a sage of the Bhargava lineage'. [Skt cyavana-]
...
jamjāla, nm. 83·4, 91·1, jammajāla, 20·2. 'entanglement, the net of existence'. [5085 jañjāla-]
jamna, nm. 8·2. jamna, 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, 84. pl. janāṁ, 8·0, 31·3. 'man, person, servant, devotee'. [Skt janā-]
jamta, nm. 44·2, 83·2. 'animals'. [Skt jantu-]
jamtra, nm. 23·1. 'yantra, magical talisman'. [Skt yantra-]
jamnama, nm. 60·1. jamnama, 64·3, janama, 33·0, 33·1, 33·3, 63·3, 64·6, 82·3, 85·0, janama-janama, 73·4, sl. janamīṁ-janamīṁ, 19·2, sa. janamēṁ, 67·3, janamāṁ, 20·1. 'birth, existence, life'. [Skt janman-]
jamna, nm. 8·1, 67·3, 70·1, 71·1, 84·4, jama, 33·4, 52·1, 90·1. 'Yama, the god of death, death', jamma-loka, nm. 91·1. 'the abode of death, the world of the dead', jamma-dūṭani, nm. 88·4. 'the angel/herald of death'. [Skt yama-]
jamnātya, nm. 90·0. 'wretched death'. [jama,+ dim.suf. aTyā, cf ragmātya]
ja, pr. 61·2. 'who'. [see jol]
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]
jagadīśa, nm. 85·5, 91·10. 'Lord of the world, God'. [Skt jagadīśa-]
jagi, nm. 2·0. 'sacrificial rites'. [10367 yajña-]
jagibali, nm. 84·1. 'poss. Yājñavalkya, a renowned sage'. [Skt yājñavalkya-]
jajanā, nm. 23·4. 'performing vedic rituals'. [Skt yajan-]
jaṭādharīṁ, adj. 68·1. 'bearing dreadlocks, matted hair'. [Skt jaṭādharin-]
jaṭi, nm. sv. 92·1. 'O unaware one!, O fool!!'. [Skt jaga-]
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 yadyapī]
janā, vi. (janāvā, 57·3, pres.3s. janāvai, 38·3). 'to be known, to be recognised, understood'. [pass. < jān-]
jap-, vt. (abs./imp. japi, 49·4, 67·3, 76·2, inf. japānāṁ, 62·1, imp. japehu, 1·6, japa, 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-]
jabha, adv. {17}, 'when', jaba-laga, {9}, 'as long as, until when', jaba-hīṁ, {1}, 'when alone, then alone'. [see abal]
jabūḥ, nm. 69·3. 'answer'. [Ar. javāb]
jamadagni, nm. 84·1. 'Jamadagni, the father of Parasurāma, a renowned sage'. [Skt jamadagni-]
jamanikā, nf. 83·4. 'stage-set, a wall or screen of cloth surrounding a tent, a curtain'. [Skt javani-kā-]
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 jvalatī]


jara, nm. 85.1. ‘birth, life’. [Skt janman-]

jamvana, nm. 70.2. ‘curdled milk used to coagulate fresh milk in order to make curds’. [10428 yamana-]

jē-, vi. (abs. jēi, 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, 91.8, jēi, 2.7, 5.3, 5.7, 7.2, 9.2, 9.3, 16.3, 19.3, 21.1, 25.1, 25.4, 50.1, 50.2, 64.2, 70.2, 83.3, 85.3, 88.2, pres.ptc. jēi, 62.3, pp.ms. gayā, 48.0, 66.0, gayau, 17.4, 71.1, 79.2, 87.2, pp.mp. gayem, 77.2, 91.5, 94.3, pp.fx. gāt, 18.0, pres.Is. jēṇum, 20.4, 55.2, 62.4, 83.3, 88.4, pres.3s.?] jēva, 24.2, pres.3p. jēṇum, 41.1, jēṇhi, 42.2, jēṇhi, 83.4, fut.2s. jēṇhi, 77.0, fut.2s. jēṇhi, 46.1, fut.3s. jēṇhi, S1, S2, fut.3s. jaihā, 94.1, 94.2. pres.pass. jaiyē, 38.5). ‘to go, depart, set out, become’. [10452 yātī, pp. 4008 gata-]


jāg-, vi. (abs. jāgi, 20.1, imp.2s. jāgi, 23.2, 64.0). ‘to be awake, to awaken’. [5175 jāgratī]

jāṭ-, vt. (abs. jāṭi, 91.8). ‘torment’. [Skt yātayati-]

jāṭi, nf. 24.1, 43.3, 47.0, 53.0. ‘jāṭi, sub-caste’. [Skt jāṭi-]

jān-, vt. (abs. jānnum, 29.0, 52.1, jānum, 6.0, 8.0, jānum, 41.0, 59.1, inf. jānvena, 89.0, pp.ms. jānum, 5.3, jānum, 5.4, pres. ptc. jānuma, 51.0, 59.1, jānum, 69.3, jānuma, 42.2, 39.4, 63.0, 88.0, jānau, 91.1, jānum, 4.0, 83.4, jānau, 5.5, pres.Is./2s. jānum, 10.1, 10.2, 10.2, 12.2, 64.0, pres.3s. jānum, 30.6, jānum, 7.3,
jāpa, nm. 23•4. 'an incantation, prayer, the repetition of a mantra. [5162 jaipa-1]
jār-, vt. (abs, jārī, 77•1). 'burn'. [5306 jvalati1]
jāśa, nm. 33•1. 'net, anare, trap'. [5213 jāla-1]
jāwa, vi. pres.3s. ?? 24•2. in the phrase jāi su jāva, 'if it goes, it goes'. [cf. jār-]
jāmnīmq, pr. 42•2. (jini, 10•1, 24•3, 42•1, 60•0, 64•1). 'whom, by whom'. [see jō]
jiq̱ẖim, pr. 42•3, 50•3, (jihi, 7•3, 52•0). 'whom, by whom'. [see jō]
jikara, nm. 41•8. 'zikra, repeating God's name'. [Ar gīkr]
jigori, nm. 41•4. 'heart'. [Pers. jīgar]
jigimigi, adj. 93•2. 'glittering, sparkling'. [<5318 #jhak-2]
jītt, adj. 23•3. 'as much as'. [modelled on kite < 3167 #kiyatta-1]

jini,2 pr. 'by whom'. [see jīmnīmq]

jini,2 adv. 20•4, 86•0. 'not'. [??]

jīsa, pr. 62•3, 62•4. 'whom, which , to whom, that'. [see jō]

jisakT, 65•1, (jisakai, 65•2). 'whose'. [see jō]

jīsā, 64•4. 'which'. [see jō]

jīsai, 47•1. 'of which'. [see jō]

jīhāyvana, nm. 35•2. 'the world'. [for Pers. jahān]

jihini, nm. 84•1. 'an unidentified ancient sage'. [??]

jīta-, vt. (abs. jīta, 77•2, pres.ptc./pp.??. jīta, 67•1, pres.3s. jīte, 38•3, jītai, 91•9). 'to win, conquer'. [< 5224 jīta-1]

jīt, vi. (ger. jīnām, 64•4). 'to live'. [5241 jīvatī1]

jīya, nm. 9•3, 50•0, 56•2, 62•4, 66•1, 77•3. 'soul, vital breath, spirit'. [5239 jīva-1]

jīv-, vi. (pres.ptc. jīvata, 1•6, 67•2, pres.is.?? jījai, 82•1, pres.3s. jīvai, 1•4, 66•3, 80•1). 'to live'. [5241 jīvatī1]

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-1]

jīvana, nm. 13•3, 66•0, 80•1, (p. jīvānīṃ, 64•0, sl. jīvani, 58•4). 'life'. [5243 jīvana-1]

jūl, pr. 1•5, 17•4, 28•1, 39•1, 53•1, 62•1, 62•2, 64•1, 88•2, 88•3. pr. 'who, that', cj. 'if'. [see jō]

jū2, adv. 58•1. 'as if, thus'. [10401 yataḥ, = jō, jyūṃ1]

jūga, nm. 79•3, 83•4, (p. jūgani, 32•4, sl. jūghi, 37•3). 'age'. [Skt yūga-1]

jūgata, nf. 5•2, jūgati, 84•2, 'means, technique'. [Skt yuṭki-1]

jūṭhār-, vt. (pp.ms. jūṭhāravau, 39•1). 'to defile, to pollute'. [< 5255 jūṭa-1]

jūrā, nf. 30•3. 'old age'. [5151 jāda-1]

jūvāla, nm. 36•2. 'failure, injury, loss'. [Ar. sawāil]

joe,1 1•0, 1•1, 1•1, 1•4, 1•5, 15•1, 15•2, 18•2, 64•3, 94•3.

(joe, 70•1, 70•4, 94•0). pr. 'who, that'. [see jō]
'if'. [<i>yadi</i>]

<i>jete</i>, pr. 31·0. (jete, 83·4). 'as much as, as many as'.

[modeled on <i>ketä</i> < 3167 #kiyatta-]

<i>jeveriyä, </i>nf. 51·2. 'rope'. [5227 jīvā-]

<i>jaijai</i>, intj. 12·3, 37·3. 'Victory! Hail!'. [5141 jaya-]

<i>jayadeva</i>, nm. 84·2. 'Jayadeva'. [Skt <i>jeyadeva</i>-]

<i>jaisā, </i>adj. 1·3, 34·1, 57·0, 58·1, 78·5, <i>jaisT</i>, 51·0, <i>jaisaṁ</i>, 1·4, 7·2, 19·1, 19·3, 29·1, 47·2, 52·3, 62·1, 81·0, 94·2, 41·4, <i>jisesaṁ</i>, 59·3. 'of which kind, like which', as

ppn. 'like', as adv. 'as, just as, however'. [10458 yādṛṣṭā-]

<i>jog</i>-, vt. (pres.ptc. jovāta, 79·2, pres.1s. jovāi, 92·0). 'see, look at, behold'. [Skt <i>yoyatetel</i>]

<i>jot</i>, pr. 7·3, 17·0, 17·3, 21·2, 36·5, 38·2, 61·1, 64·2, 66·0, 82·3, 92·3, <i>jot</i>, 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 yata£;]

<i>jopa</i>, nm. 30·6, 33·2, 66·2, 80·3, ( jovāna, 84·0). 'youth'. [10537 yauvāna-]

<i>jor</i>-, vt. (abs. <i>jori</i>, 75·2, pres.1s. joraṁ, 55·0, pp.f. <i>jorī</i>, 55·3, pp.m.s. jovānt, 87·2, jovām, 70·1). 'join, unite, link together'. [10469 yōyateti]

<i>jota</i>, nf. 62·2, 92·4, 93·2, 93·2. 'light, flame'. [Skt <i>yotis</i>-]

<i>jodha</i>, nm. 91·9. 'battle, war'. [Skt <i>yodha</i>-]

<i>jon</i>, nf. 44·3, (pl. <i>jonīnp</i>, 8·1). 'birth, existence'. [10535 yoni-]

<i>jobana</i>, nm. 30·6, 33·2, 66·2, 80·3, ( jovāna, 84·0). 'youth'. [10537 yauvāna-]

<i>jora</i>-, vt. (abs. <i>jori</i>, 75·2, pres.1s. joraṁ, 55·0, pp.m.s. jovānt, 87·2, jovām, 70·1). 'join, unite, link together'. [10469 yōyateti]

<i>jora</i>, nm. 21·3. 'mate'. [10496 yōta-]

<i>jolaṁ</i>, nm.sl. 82·3. 'error, trickery, deceit'. [H. <i>jula</i>, ????]

<i>jau</i>, 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',

<i>jau lau</i>, cj. 13·2, 'so long as'. [10391 ya- 10401 yataḥ]

<i>jyamda</i>, nm. 33·4. 'life'. [Pers. <i>yinda</i>]

<i>jyōn</i>, adv. 57·3, 58·1, 87·2, 87·2, 94·2, ( <i>jyo</i>, 56·2, <i>jyauṁ</i>, 1·4, 15·2, 69·3). 'as, just as, however', ppn. 'like', pr

'who, which, whoever, whatever'. [10401 yataḥ = <i>jy</i>, <i>jväh</i>]

<i>jvānīnt</i>, nf.41·1. 'youth, adolescence'. [Pers. <i>javanīt</i>]

<i>jvāba</i>, nm. 65·3. 'answer, reply'. [Ar. <i>jwēbi</i>]

<i>jvāla</i>, nm. 91·7, 91·9. 'fire, flame'. [Skt <i>jwālā</i>-]

<i>jhe</i>

<i>jhāri</i>, vt. (abs. <i>jhāri</i>, 77·0). 'to brush, sweep clean', in

phrase jāṁhigau kasa jhāri, 'you will leave empty handed'. [5328 #jhāyateti]

<i>jhāla</i>, nf. 23·1, 56·0. 'fire, wave; the fever spasms of venom

coursing through the blood'. [5379 <i>jhāla</i>-]

<i>jhānīm</i>, adj. 64·4. 'very thin, narrow'. [5395 #jhīna-]

<i>jhūtha</i>, adj.nm.10·2, 70·5, <i>jhūthā</i>, 60·1, 60·2, 64·0, <i>jhūthī</i>, 49·4, 60·1, 61·0, 80·3, <i>jhūthem-hī</i>, 94·1, <i>jhūthe</i>, 62·2, 94·1,
jhūthe-hīm, 94·2, jhūthai, 87·2, jhūthau, 60·1. adj. 'false, lying', nm. 'falsehood, lie, sham'. [5407 #jhūthe-]

ţa, nf. 79·2. 'an unblinking gaze', in phrase  ike ţa
govata, 'fixedly watching'. [Skt ţaka-]
ţaţonīm, nf. 'lizard'. [Skt ţaţtan]-
ţar-, vi. (pres.3s. ţarai, 32·7). 'be averted'. [5450 ţalati-]
ţāmdau, nm. 'caravan, mule train'. [5688 tandro-]
ţār, vt. (abs. ţāri, 32·7, pres.pass. ţāriye, 32·7). 'save, liberate, remove, avert'. [5450 ţālayati]
ţūka, nf. 91·3, 91·3. 'piece', in phrase ţūka ţūka kari, 'cut into pieces'. [5466 ţükka-]
ţer-, vi. (abs. ţerī, 23·2). 'to call out'. [5473 #ţer-]

tha
thāT, nf. 9·4, 48·3, thāmpva, 4·5, 6·4, 36·1. 'abode, place, state, existence'. [13762 sthāya- x 13760 sthāman-]
thakura, nm. 20·3, 34·2, 63·2. 'lord, master'. [Skt thakkura-]
ţhādh-, vt. (pp.ms. ţhādhā, 70·0, pres.is. ţhādha, 91·11). 'to fix, create, make'. [13742 sthārati-]
ţhām-, vi. (pres.3s. ţhāmnaīm, 15·1). 'to resolve, fix upon'. [13753 *sthānya-]
ţhūdā, adj. 61·3. 'hollow, stupid'. [5506 #thōṭha-]
ţhaura, nm. 9·3, 91·6, ţhaura-hi, 14·2, ţhora, 61·1. 'abode, fixed residence, certainty'. [13767 sthāvara-]

de
dāndavaṃpta, nm. 73·2. 'prostration'. [Skt dāndavat-]
ḍar-, vi. (pres.ls.?? ḍarai, 40·2, pres.pass. ḍariye, 51·3). 'fear, be afraid'. [6190 darati]
ḍara, nm. 51·3, 51·3. 'fear'. [6186 dāra-]
ḍas-, vt. (inf. ḍasana, 37·1). 'bite (of snakes)'. [6230 ḍasatil]
ḍahak-, vi. (abs. ḍahaki, 41·8, pp.ms. ḍahakyaū, 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. ḍārī, 91·3, 91·8, ls.?? ḍārau, 91·5). 'throw, throw down or away'. [5545 ḍār-]
ḍālā, nm. 43·1. 'branch'. [5546 ḍālā-]
ḍīmbha, nm. 56·1. 'pride, deceit'. [Skt ḍambha-]
ḍīgāṇīm, nm. 52·1. 'rogue, trickster'. [5524 ḍiṅgara-]
ḍīgha, adv. 83·4. 'firm, stable'. [Skt ḍṛgha-]
ḍūṃdai, nm. 49·2. 'small boat, dugout canoe, dinghy'. [5568 doṅga-]
ḍōrī, nm. 52·1. 'rope'. [6225 davara-]
ḍoḷ-, vi. (abs. ḍoḷa, 35·3, pres.3s. ḍoḷai, 83·3). 'to sway, drift'. [6585 doḷāyate]

dhe
dharakā-, vt. (abs. ḍharakā, 91·5). 'to cast down'. [5581 ḍhalati]

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dhiladā, adj. dhilade, 33·3, 33·3. 'slack, weak'. [5590 *dhilla-]
dhūṃḍh-, vt. (inf. dhūṃḍhana, 78·2, pres.3s. dhūṃḍhe, 90·1). 'to search'. [6839 *dhūṃḍh-]

tantga, nf. 77·1. 'difficulty'. [Pers. tang]
tanya, 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 dhamna, 80·3, 'body and wealth', tana mana, 9·3, 16·0, 'body and mind', tana mana dhana, 73·2, 'body, mind and wealth'. [5656 tanu-]
tamba, adv. 30·1, 'when'. [see taba]
taū, adv. 51·1, 88·4. 'then, so'. [5639 tatas]
takasītra, nf. 41·2. 'offence, fault, defect'. [Ar. taqāṣīr]
taj-, vt. (abs. taji, 18·3, 23·0, 41·6, 67·0, 69·2, 85·4, pp.fs. tajī, 88·2, pres.Is. tajāum, 91·4, pres.3s. 15·3). 'to renounce, give up'. [Skt tajasī]
tata, nm. 74·2. 'element, reality, truth'. [5642 tattva-]
tatākarā, 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 tāḷatāru-]
tap-, vi. (inf. tapaṇām, 62·1, pp.fs. tapī, 38·1, pres.Is. tapaum, pres.3s. tapai, 66·1). 'to practise asceticism'. [Skt tapyate]
tapa, 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]
tana, nm. 15·0. 'darkness, one of the three gunas'. [Skt tamas-]
taraṅga, nm. 22·2, 27·4, 34·1, 58·1. 'wave'. [Skt taraṅga-]
tarasaka, 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 tṛṣyati]
tarasa, nf. 36·2, 'fear, affliction'. [Pers. tars]
taruni, nf. 38·1. 'a young woman'. [Skt tarupā-]
talaph-ː vi. (pres.ptc. talaphata, 79·2). 'become agitated, writhe'. [5634 tadappā-]
tasa, adv.adj. 21·3, 21·3, 59·1, 71·2, 81·1. 'thus, such'. [5760 tāḍra-]
tahāṃ, adv. (15). 'there'. [modelled on yahāṃ]
tāṃpa, nf. 33·2. 'expans', in phrase jōbanā dai tāṃpa, 'in the flowering of youth'. [5761 tāna-]
tāṃ-, vt. (pres.3s. tāṃmai, 4·1). 'to fix upon', in phrase guṇī āga kūṃ tāṃmai, 'and consider yourself wise'. [5762 tāṇeyati]
tāṃbāu, nm. 32·5. 'copper'. [5779 tāṃra-]
tāṃha, adv. 33·2. 'there'. [modelled on 1605 iha]
tā, pr. 'that, him, which', tākā, pr.+ms.ppn. 64·3, fs. tāktī, 44·1, sl. tākai, 9·0, ms. tākaum, 31·0, tākau, 59·1, 'whose',

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tamaim, pr.+ppn. 5·1, 22·0, 40·1, 48·2, 64·3, 85·1, 'in that, in which', so. tākūmp, 32·6, 'of that', tāthaim, pr.+ppn. {21}, 'through that, through which, due to which'. [5612 ta-]

tāgau, nm. 70·1. 'thread, cord'. [6010 tṛāgga-]

tāg-, vt. (inf. tāḍaṇa, 19·3). 'chastising, beating, rebuking'. [5752 tāgayati]

tāṭa, nm. 71·2. 'father, respected person, Guru, lord'. [Skt]

tāpā, 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, pp.fs. tāṛī, 53·3, pres.3s. tārai, 73·3). 'to save, liberate, help across (the ocean of samsāra)'. [5796 tārayati]

tārātāmba, adj. 30·1. 'differentiation'. [Skt tārātamaṇya-]

tāhi, pr. 23·1, 32·1, 37·2, 53·1, 91·4, 91·8. (tāḥī, 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 #ātti <1589 iyattaka-]

tīna, pr. 71·2. 'whose'. [5612 ta-]

tiṇohūṁ, pr. 74·2. 'those'. [5612 ta-]

tīni, pr. 2·6. 'by them'. [5612 ta-]

tīr-, vi. (inf. tirāṇa, 49·1, pp.ms. tīrṇaṇa, 8·1, pres.3s. tīrāṇa, 73·3, tīrṇa, 1·4, 49·1, 53·3, 61·2, fut.ļs. tīrībua, 49·2). 'to be saved, liberated, to have passed over'. [for Skt tātaras]

tilaka, nm. 70·1, 91·12. 'Tilak, forehead marking'. [Skt tilaka-]

tīsa, pr. 64·4. 'that'. [5612 ta- related forms include te, taṁ, ]

tīṭhī, pr. 36·1, (tihti, 9·4). 'that'. [5612 ta-]

tīṭhīṁ, adv. 44·3, (AG 7·2, tihti). 'then'. [emph. of te]

tīṭjai, adj. 33·3. 'third'. [5912 tṛīṭjai-]

tīṇa, num. tīṇi, 67·1, 68·1, emph. tīṇyūṁ, 32·4, 32·4. 'three', tīṇa-loka, 1·3, tīṇī loka, 91·6, 91·12, tīṇī loka, 53·2, 'the three worlds'. [5994 trīṇī-]

tīṛa, nm. 83·3. 'shore, river bank'. [5842 tīṛa-]

tīṛtha, nm. 18·2, 23·4, 55·1, tīṛthe, 27·2. 'sacred bathing site, place of pilgrimage'. [Skt tīṛtha-]

tīp, pr. 84·4. 'you'. [5889 tūvam]

tīgnā, pr. 11·5, 50·1, 55·0, 57·2, 57·2, 88·1, 93·3, tūna, 11·4, 20·3, 21·0, 34·3, 38·5, 46·1, 50·1, 50·3, 82·1, 82·1, 90·1, tūṁha, 7·0, 8·0, 19·1, 34·3, 43·1, 43·2, 51·3, 57·0, 72·3, emph. tīganā hiṁ, 68·3, tīgna hiṁ, 38·5, tūniḥ, 88·5, tūmāṁ, 34·2, 63·1, 'you', tūṁha sā, 55·2. 'like you', tīgna se, 90·2. 'to you'. [10511 yuṣmād (with ṭ- < 5889 tūvam)]

tūṁhā, poss.pr. ms. 65·3, mp. tūṁhāre, 68·0, tūṁhāre, 8·1, 8·1, 55·1, tūṁhāri, 79·3. f. tūṁhārī, 28·5, 63·0, tūṁhārī, 38·4, 43·0, 55·2, 55·4, 'your, yours'. [poss. of tīgna]

tūṭha, pr. 33·2, 79·1, tūṭhā, 40·0, 85·0, tūṭhai, 55·5. 'you, to you, your'. [5889 tūvam]

tūrā, nm. 41·3. poss., 'orange, tangerine colour'. [Pers. turānšīl, poss. 'crest, turban ornament'. [Ar. tūrra], or 'horse'. [5877 tūraga-]

tūm, 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, 91.1, 85.0, amp. tūhīṁ, 21.3. 'you'. [5889 tuvaḥṁ tūmbaḥ, 1.4. 'the gourd Lagenaria vulgaris, which when dried is used to make vessels'. [Skt tumbaka-]

tīlai, ppn. 53.1, (<AG 35.1, tuli). 'equal to, comparable with'. [5884 tulya-]
te,1 ppn. 85.2, 91.2. 'from'. [<13760 sthāman-]
te,2 pr. Si, S2. 'they, those'. [pd. of tisā]
teu, adv. 20.3, (te, 2.4). 'thus'. [5639 tatas]
tējā, nm. 38.3, 79.0. 'splendour, power'. [Skt tejas-]
tētā, adj. 23.3, 31.0. 'so much, so many'. [modelled on sitī]

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. terē, 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, teriṣāṁ, 33.4. 'your'. [poss. of tūm, =toral]
tela, nm. 94.2. 'oil'. [5958 tai/a-]
taim,2 ppn. 19.1, 46.1, 51.2. 'from'. [<13760 sthāman-]
taisā, adj. 59.1, 78.5, taisī, 51.0. 'likewise, just like'. [8760 tādṛśas-]
to, adv. 83.3, 91.10, 91.10, 91.11. 'then, so', topeśāṁ, 64.5. 'even so'. [Skt tatas?]
toṭ/-tor-, vt. (abs. tori, 55.0, pp.ms. toryau, pres.1s. toṭau, 63.4, 55.0, 40.1, 64.4, 65.0, 66.3, 75.0, toṭau, 25.0, 40.2, 77.1, 77.2, 83.4, 91.4, mp. toṭau, 33.3, 33.3, 50.0, 84.4, f. toṭī, 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, toṭiyāṁ, 33.4. 'your'. [poss. of tūm, =toral]
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 tuvaḥā]
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 tyāğa-]
tyāgī, nm. 5.2, 'a renouncer, an ascetic'. [Skt tyāgin-]
tyāgī, adj. adv. 7.0, 21.0, 79.1, 87.2, 87.2, tyē, 84.3, tyeṁ, 69.3. 'thus, so'. [either 5639 tatas, or modelled on yōmā]
trapaṇa, nm. 19.3. 'offerings to ancestors'. [Skt tarpaṇa-]
trāsā, nm. 8.1, 37.2, trāsāl, 91.6. 'fear, terror, dread', trāsahāri, 83.3, 'the dispeller of dread, an epithet of God'. [Skt]
trāhī, ind. 75.1, 75.1, 84.4, 84.4, 89.0, 89.0, 89.0. 'O save me!'. [Skt trāyate]
trigumāṇīṁ, adj. 92.3, 'constituted from the three guṇas'. [Skt trigumāṇa-]
trijuga, nſ. 44.3, 'the animal creation, an animal birth'. [Skt tīryak-]

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tribadhi, adj. 83-3, tribidhi, 8-1, 49-2, 71-1, trividhi, 83-0. 'threefold, esp. threefold births and threefold sufferings'. [Skt trividha-]
tribhuvanana, 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-]
triśnām, nf. 83-2, trisnām, 70-2, 88-5. 'thirst, longing, craving'. [Skt trṣṇā-]
tretā, nm. 32-4. 'the Tretā yuga, the second (silver) age of the world'. [Skt tretā-]

tha

thāmbh-, vi. (abs. thāmbhī, 33-1). 'to support'. [13683 stambhe-]
thak-, vi. (pres.ptc. thakite, 2-0, 2-1, 2-1, 2-5, 25-4, pp.ms. thākyau, 2-7, pp.fs. thākt, 2-1, pres.3s. thāke, 54-1, thākai, 54-1). 'to tire, grow weary'. [13737 *sthakk-]
thanahara, nm. 39-1. 'udder'. [13666 stana- + hara- (dhara-??)]
tharahari, nf. (33/FM 5-4). 'trembling'. [6092 *ther-]
thalā, nm. sl. thali, 44-2. 'the earth's surface'. [13744 sthala-]
thāvara, nm. 30-1. 'immobile living things, flora'. [13767 sthāvara-]

thiti, nf. 2-5. 'tranquillity, resting place'. [Skt sthiti-]
sthira, adj. 10-3, 41-1, 42-0. 'still, unmoving'. [13771 sthīra-]

thaśīm, pppn. 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, thai, 41-1, 41-3. 'from, through'. [< 13760 sthāmen-]

thotharō, adj. 60-0, thotharī, 77-3. 'empty, hollow'. [6108 *thotha-]
thoraśīm, adj. 31-3, 31-3, thorasī hī, 31-1. 'little', as adv. 'little by little'. [13720 stoket-ã-]

thau, adv. 91-11. 'thus, so, then, yet'. [5639 tatas]

da

damgma, nm. 41-1. 'breath'. [Pers. dam]
dārī, nf. 2-6. 'destiny'. [6574 daivyā-]
dadhī, nm. 1-6, 70-2, 79-1. 'curds'. [Skt]
dadhīsuta, nm. 79-1. 'the son of the curds' an epithet of the moon'. [Skt]
damodara, nm. 33-2. 'Dāmodara, "with a rope around the stomach", an epithet of Kṛṣṇa'. [Skt dāmodara-]
dayāla, adj. 20-0, 72-3. 'merciful, compassionate'. [Skt dāyālu-]
daramādā, adj. 65-3. 'distressed'. [Pers. dar-mānda]
darakadara, adj. 35-2. 'powerful'. [Pers. dar-qādir]
daradā, nm. 69-0. 'pain, suffering'. [Pers. dard]
darabārī, nm. 89-3. 'royal court'. [Pers. darbār]
darav-, vi. (pres.2s. daravaum, 50-3, pres.3s. daravaum,
45.3). 'to flow, drip, to melt, for the heart to soften from compassion'. [6264 draštī]

daras-, vi. (abs. darasi, 13.2, pres.3s. darasai, 13.2). 'to behold, to see'. [vi.< 6210 darśayati]

daras, nm. 68.3. 'vision, sight'. [Skt darśa-]

darasana, nm. 66.3, 80.0, 80.0, 80.0, 80.0, darasaniṁ, 91.6. 'vision, esp. a vision of God'. [Skt darśane-]

darasī-, vc. (pres.pass darasāĩ, 58.0). 'to be made to see, to be shown'. [6210 darśayati]

darahaja, adj. 41.8. 'blissfully'. [Pers. dar-haja??]

darahūla, adj. 64.5. 'straightaway'. [Pers. dar-hūl]

dari, nm. sl. 65.3. 'at [your] door'. [Pers. dar]

daryā, nf. 35.2, 41.8. 'river, ocean'. [Pers daryā]

darīṣṭāmaṁ, nm. 41.2. 'house of many doors, mansion'. [Pers. dārī-kaṁ]

daroğa, nm. 41.4. 'lie, falsehood'. [Pers. darogh]

darpana, nm. 81.1. 'mirror'. [6201 darpaṇa-]

dela, nm. 71.1. 'army', in phrase jayma dela, 'the army of death'. [6215 dela-]

dasyā, nf. 29.1. 'initiation ceremony, initiation'. [Skt dāṣī-]

dasā, nf. 71.3. 'state, condition'. [Skt dāṣa-]

dasavat, num. 85.2. 'ten', dasavat disē, 'the ten directions, all around, everywhere'. [6227 dasā-]

deh-, vt. (pres.3s. dehai, 49.4). 'to burn, blaze'. [6245 dahati]

dahana, nm. 84.0. 'burning fever'. [Skt]

dāṁga, nm. 6.1, 23.4. 'alms, benefaction'. [6265 dāna-]

dāṁgaṁ, adj. 35.0, 66.0. 'wise'. [Pers. dāngā]

dātā, nm. 13.1, 85.3. 'benefactor'. [Skt datr-]

dāṭhau, adj. 70.5. 'burnt'. [Skt dāṭha-]

dārana, adj. 32.6, 37.2, 72.0. 'terrible'. [6299 dāṛuṇa-]

dārā, 1 nf. 56.2. 'wife'. [Skt dāra-]

dārā, 2 nm. 15.2, 58.1, dāra. 'thread, yarn'. [6225 davara-]

dāsā, 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 dāṣya-]

dāṣāṭapa, nm. 70.4. 'the sentiment of humility, servitude, service'. [6319 dāṣṭava-]

digopāla, nm. 84.4. 'the guardians of the ten cardinal directions'. [Skt dīkṣā-]

dīgh-, vt. (pp.fs. dīghī, 38.4, pres.3s. dīghastī, 29.1). 'make firm, establish'. [6508 dṛgha-]

dīgha, adj. 49.2, 53.1, 62.0, 91.7. 'firm, stable, fixed'. [6508 dṛgha-]

dīna, nm. 24.1, 41.1, 64.2, 82.3, 85.3. 'day', dīna dīna, 52.3, 88.2, 88.5, 83.3. 'day by day'. [6328 dīn-]

dīla, nm. 41.8, 41.9, 69.0. 'heart'. [Pers. dil]

dīvasa, nm. 11.1, 56. 'day'. [6333 divasa-]

dīvāṃgaṁ, adj. 'mad, insane'. [Pers. divāna]

dīṣālī, vt. (pp.ms. dīṣālāvā, 42.1). 'to cause to be seen, to show'. [v.c.< des-]
diṣā, vt. (pp.mp. diṣāyem, 16.2, diṣāyām, 17.3, pp.f. diṣā, 2.6, pres.ls. diṣāṃ, 76.1, pres. pass. diṣāyā, 41.8). 'to show, to reveal'. [v.c.< des-]
dis, nf. 64.6, 78.8, 83.1, 83.1, 88.1, 93.2. 'direction'. [6339 diṣā-]
dīṃna, adj. 69.2, 91.6, dīna, 83.1, 85.3. 'poor, humble',
dīṃna dayāla, 90.2, dīṃnadayāla, 56.0, 82.1, 'the merciful upon the meek, God'.
dīṃnā nātha, 20.0, dīnā nātha, 'the master of the meek, God'. [Skt dTna-]
dīdāra, nm. 35.3, 65.0. 'vision'. [Pers. dīdār]
dīp, nm. 92.1. 'lamp, light'. [Skt dīpa-

dīpakā, nm. 94.2. 'lamp, light'. [Skt dīpaka-]
dīvalā, nm. 93.2. 'lamp, light'. [6348 dīpa-
dīvīṃna, nm. 41.9. sl. dīvāṁnī, 64.5. 'royal court'. [Pers. dīvān]
dīs-, vi. (pres.3s. dīsa, 1.1, 1.4, 32.1, 32.5, 92.3). 'to be seen, to be visible, to appear'. [6516 dṛṣyate]
dūṃhum, adj. 48.0. 'both'. [6648 dva-
dūti, nf. 58.1, dūti, 58.0. 'duality'. [6402 dūtīya-
dūniyām, nf. 64.6, dūniyā, 41.1. 'the world'. [Ar. duniyā]
dūbāsā, nm. 84.1. 'Durvāsa, a renowned sage'. [Skt dūrvāsa-
dūbudha, nf. 1.0. 'duality'. [Skt dvīdha-??]
dumati, nm. 53.3. 'evil minded ones'. [Skt dūmati-
dūrā, vc. (vut.3s. dūrēhāi, 94.2). 'to dispel'. [v.c.< dūr-
dūlambhā, adj. 44.3, 56.0. 'hard to obtain'. [6466 dūlabhā-
dūvanā, nm. 84.2. 'Droṇa?? the tutor of the Kauravas and Pāṇḍavas'. [Skt dṛṣṭa-]
dūvārā, nm. sl. dūvārai, 89.3. 'at the door'. [Skt dvāra-
dūg, 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 dūkha-
dūṣ, vt. (pres.3s. dūṣāsī, 29.2). 'to cause suffering'. [6376 dūṣkha
dūṣ, adj. 69.1. 'suffers'. [6380 dūṣkita-
dūṣṭa, nm. 84.4. 'sinner, evil-doer'. [Skt
dūṣamana, nm. 91.11. 'enemy'. [Pers. dūshman]
dūhāgāni, nf. 60.1, dūhāgāni, 79.3. 'a woman separated from her husband'. [6600 daurbhāgya-
dūha, nm. 4.2. 'both'. [6648 dva-
dūhelā, adj. 33.4, 69.1, 80.2. adj. 'painful', adv. 'hard to attain'. [6375 dūkha-
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 dūtīya-
dūpañ, adj. 49.2. 'twofold, double'. [6390 dūgupa-
dūtara, adj. 8.1. 'hard to cross', here nm. 'the hard to cross [ocean of existence'. [6475 dūstara-
dūdhā, nm. 39.1. 'milk'. [6391 dūgha-
dūrēpātā, nm. 22.1. 'a long distance, a long time, infinite'.
[Skt dūrātā-
dūr-, vt. (abs. dūrī, 2.4, ger. dūrība, 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 *dviṣara-]
dev, ind. 35-1, 'at'. [??]
dev-, vt. (abs. de, 29-1, 59-2, 76-2, pres.ptc. detā, 23-4, pp.ms. dhīnaṃ, 91-7, dhīnauṃ, 91-8, dīnā, 2-3, 41-8, 45-1, 64-1, 88-6, dīṇa, 23-2, 91-5, 91-12, pp.mp. dhīṇa, 71-4, pres.2s. de, 33-4, fut.2s. devī, 33-2, 64-5, imp.2s. dīṇa, 80-0, dīṇe, 82-1, dījai, 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, 83-2, 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, 80-1, 91-7, 93-0, sv. devā, 2-2, 34-0, 63-4. 'god', devadhideva, 'God of the gods'. [Skt3]
devakT, nm. 84-2. 'DevakT, the mother of Kṛṣṇa'. [Skt3]
devaka, nm. si. 27-0, 'temple'. [6524 devakula-]
dev, nm. 20-2, 46-1, 'country, land'. [Skt dēsa-]
deha, nm. 2-1, 33-3, 33-4, 33-4, 77-3, 'body'. [Skt]
daimh-, vt. (fut.3p. daimhīge, 77-1). 'to burn'. [6324 dāhaya-]
dai, poss. ppn. 33-0, 33-2, 33-2, 33-3, 33-4. 'of'. [so./sl. of dāi, = kā, prob. <13127 santaka-]
doi, nm. 69-1, 70-3, dou, 2-4, 56-2, dōu, 2-3, 4-2, 19-8, 39-2, 45-2. 'two, both'. [6648 dva-]
dojaga, nm. 4-2, dojigu, 27-2. 'hell'. [Pers. dozakh]
doṣa, nm. 44-1, dōsa, 20-2, 72-3, 88-5. 'fault, blame'. [Skt and 6587 doṣa-]
daur-, vi. (pp.ms. dauryau, 2-5). 'to run'. [6624 dravatil]
dabra, nm. 84-3. 'elementary substance, essence'. [Skt dravya-]
driṣti, nf. 30-3, 92-1, 'the visible'. [Skt]
dyamsa, nm. 78-3, 'day'. [6333 divasa-]
dvā, vi. (fut.2s. dvāhai, 94-0). 'to be burnt'. [6671dvālayati]
dvāpara, nm. 32-4. 'The Dvāpara yuga, the third age, lasting 2400 years'. [Skt]
dvāra, nm. sl. dvāri, 69-3, dvārāi, 1-5. 'door'. [Skt]
dvārājina, nm. 71-3. 'kindling, dried wood'. [6670 dvālana-]

**dha**

dhāma, nm. 40-0, chana, 13-3, 19-2, 30-6, 78-0, 78-2, dhāmāṃ, 31-3. 'treasure, fortune, wealth'. [Skt dhana-]
dhāpiṃ, nm. 41-7, chapī, 41-5. 'lord, God'. [6722 dhanin-]
dhāramma, nm. 32-1, dhārama, 8-2, 32-1, dhārami, 19-1, dharam, 30-3, 52-2. 'dharma, righteousness, religious practices'. [Skt dharya-]
dhāra, vt. (abs. dhāra, 40-3, 91-3, pres.ptc. dhārata, 3-3, pp.ms. dhāryau, 78-2, 78-2, pres.1s. dhāraṃ, 62-0, 86-1,
pres.2s. dharahū, 24·2, pres.3s. dharihau, 72·3, pres.pass. dharīye, 27·4. 'to place'. [6747 dharati]
dhara, nm. 26·1, sl. dhari, 25·2. 'mountain'. [Skt dha-

dharenīdhara, 70·1. 'the support of the world, an epithet

of Viṣṇu and Kṛṣṇa'. [Skt dharenīdhāra-
dharatī, nf. 78·2. 'the earth'. [6750 charītī-
dharaniṁ, nf. 91·9, dharaṇi, 11·1. 'the earth'. [Skt dha-
dhāra, nf. 64·4. 'blade'. [6793 dhārā-
dhārā, nf. 62·5. 'flow, stream'. [6788 dhārā-
dhīj-, vi. (pres.2s. dhīhāi, 38·3). 'to run'. [6802 dhāvati]
dhī-, vi. (pres.pass. dhīhāi, 8·2). 'to be fixed upon'. [6891 dhriyate]
dhīrya, 23·1. nm. 'endurance, steadfastness'. [Skt dhīrya-
dhupā-, vt. (pres.pass. dhupālīye, 93·1). 'to burn incense'.
[Skt dhupāyate]
dhūma, nm. 92·2. 'smoke'. [6849 dhūma-
dhū, nm. 91·8, dhṛ, 84·2. 'Dhūva, 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 #dhūdi-
dhūvā-, vt. (pres.pass. dhūvāmyeṣ, 17·3). 'to wash'. [6833

na, neg.adv. (175+). 'no, not'. [6906 na]
nagara, nm. sl. nagari, 71·2. 'town'. [Skt nagara-
nagumna, adj. 27·3. 'without virtue or merit, virtueless'.
[7307 nirguna-, =nirguna, niragumna, nirgupal
naya, nm. 91·8. 'an acrobat, dancer'. [6977 nartaka-
nadī, nf. 3·2. 'river'. [Skt
namaskāraṁ, nm. 47·2. 'salutation, honouring'. [Skt

nayana, nm. 68·1. 'eye'. [Skt nayana-, =naiṁna
nara, nm. 23·0, 34·2, 94·3, S1, S2. 'man'. [Skt
narakha, 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'. [= nāmvā-
naṣa, nm. 63·5, 91·12. 'finger or toe nails'. [Skt nakha-
nāṣedha, nm. 19·2, p. nāṣedana, 19·3, nāṣedha, 81·2.
'prohibition, prohibitions'. [Skt nīṣedha-
nāṣa-, vi. (v.c. pres.2s. nāṣhāi, 72·1, pres.pass. nāṣā, 1·2. 'to be destroyed, to perish'. [7027 nāṣyati]

Rajasthani glossary
nahim, nahi, nahim, nahi, neg. adv. (70+), 'not'. [7035 nahi]
näm, neg. adv. 'no, not'. [nā]
näm, (nā) poss. ppn. 73, 0, 'of' in āji nām dyusa nā lyeu balihārā. [Cf. Gujarati poss. ppn. nā]
nāmī, nm. 49.0, nāmā, nm. 27.2. 'name, the divine Name'. [7067 nāmā-, =nāmva-1, nāma]
nām-, vi. (pres. 3s. nāmc, 16.1). 'to dance'. [7583 nṛtyati, =nāc-]
nāmnāy, adj. 38.1, 'diverse, varied, of diverse kinds, numerous'. [7053 nānā-]
nāmnā, nm. 84.2, 'Nāmdev'. [Skt nāmadeva-]
nāmav, 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, 33.4, 34.0, 36.1, 44.0, 47.3, 83.3, 91.1, 91.2, 85, nāmvam, 67.0. 'name, the divine Name, the Name of God'. [7067 nāman-]
nāmav, 2, nm. 49.2, 'ship'. [7081 nāv-, =nāva]
nāmph, nm. 53.1, nāmphīna, 20.4, nāmpīhī, {15}, nāmphī, 41.5. neg. adv. 'not'. [=nāumph]
nānila, nm. 83.3, 'lord, leader'. [Skt nāyaka-]
nāgadavani, nm. 23.4, '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. nāgadaman-]
nāc, vi. (inf. nācana, 2.1, 6.1, pres. 3s. nācaim, 18.1, imp. 2s. nācau, 70.4). 'to dance'. [7583 nṛtyati, =nāc-]
nācika, 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 nāṭha-]
nāda, nm. 54.1, 'sound'. [Skt nāda-]
nāpeda, adj. 41.3, 'unborn'. [Pers. nā-paid(ā)]
nāma, nm. 32.4, nāmma, 84.0, 'name'. [Skt nāman-, =nāmva-1]
nārada, nm. 88.3, 91.8, nāradā, 23.3, nāradu, 84.2, 'Nārada, the messenger of the gods'. [Skt nārada-]
nāri, nf. 77.1, 'woman'. [7078 nāri-]
nārī, nf. 62.0, 'subtle vein within the body'. [7047 nāgi-]
nālīdoja, nm. 65.3, 'cobbler'. [Pers. nāl-dōz]
nāva, nm. 22.2, 49.2, 'ship'. [7081 nāv-, =nāva-2]
nāṣ-, vi. (abs. nāṣi, 91.8, pres. 3p. nāṣi). 'be destroyed'. [7027 nṛṣyati, =nāṣ-]
nāṣeti-, vt. (abs. nāṣeti, 27.2), 'to deny, disprove, decry', in nāṣeti kari, 'I deny'. [Skt nāṣṭi]
nāṣā, nm. 30.3, 'destruction'. [7084 nāṣā-]
nāathī, neg. adv. 65.2, nāthī, 83.4, 'not'. [=nāthī]
nāṉvāṣa, nm. 91.13, 'dwelling place'. [7421 nivāṣa-, =nivāṣa]nīkaṭa, adj./nf. 83.2, nīkaṭi, 2.2, 3.0, 9.0, 21.0, 43.2, adj. 'near, immanent', nf. 'immanence, nearness'. [Skt nīkaṭam]
nīgama, nm. 88.3, 88.4, 'sacred scriptures'. [Skt nīgama-]
nīgrha, nm. 6.3, 'restraint'. [Skt]
nīja, pref./nm. 2.7, 15.3, 40.2, 59.1, 73.4, 55, 'own', nījarūpa, 85.5, 'own form, innate form (of God)', nm. 'God'. [Skt]
nīta, adv. 47.1, nīti, 70.5, 'perpetually, constantly, daily'. [Skt nītya]
nīdrī, nf. 17.2, 'sleep'. [Skt nīḍrī, =nāṭḍāṭa, nīḍāṭa]nīdhāṇa, nm. 44.0, 'treasure'. [Skt nīdhāna-]

Rajasthani glossary

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nidhi, nm. 2·6, 17·4, 28·1, 58·4. ‘treasure’. [Skt]
niboliṁ, nf. 52·2. ‘Neem, Melia asadirachta’. [7245 nibma-]
nirāmijana, adj. 11·3, 62·4, 84·3. ‘without defilement, untouched by maya’, nm. nirāmijana devā, 63·0, ‘O stainless God’, nirāmijana rājā, 63·1, nirāmijana rāva, 79·0, ‘O stainless king’. [Skt nirāmijana-]
nirāntari, adv. 12·2. ‘constantly’. [Skt nirāntari-]
nirāgumna, adj. 58·3. ‘without attributes, unmanifest’, an epithet of God. [Skt nirāgumna-]
niramola, adj. 78·4. ‘priceless’. [Skt niramola-]
niralepabi, adj. 11·3. ‘dispassionate, unattached’. [Skt]
niralepa, adj. 11·3. ‘dispassionate, unattached’. [Skt niralepa-]
niravariye, vi. (pres. pass. niravaraiye, 27·4). ‘to be extinguished, to find liberation’. [Skt niravarati]
nirvara, nf. 19·0. ‘liberation’. [Skt nirvar-]
nirvarati, adj. 78·4. ‘priceless’. [Skt nirvarati-]
nirvara, adj. 58·3. ‘without attributes, unmanifest’, an epithet of God. [Skt nirvara-]
nirvānā, adj. 11·3. ‘blissful attachment’. [Skt nirvānā-]
<table>
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<tr>
<th>Word</th>
<th>Meaning</th>
<th>Origin</th>
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<tr>
<td>nrbikara, adj.</td>
<td>'without distortion, free from all forms of modification, unmanifest'</td>
<td>Skt</td>
</tr>
<tr>
<td>neha, nm.</td>
<td>'love, attachment'</td>
<td>Skt, nekki</td>
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<tr>
<td>naimka, nf.</td>
<td>'love, attachment'</td>
<td>Skt</td>
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<tr>
<td>naimki, nm.</td>
<td>'goodness, virtue'</td>
<td>Pers</td>
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<tr>
<td>nainma, nm.</td>
<td>'eye'</td>
<td>6968</td>
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<tr>
<td>nauni, num.</td>
<td>'the nine fold ways of devotion, the nine realms, all the world'</td>
<td>6894</td>
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<tr>
<td>nyampi, adv.</td>
<td>'in the end'</td>
<td>7196</td>
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<tr>
<td>nyari, 79-1, nyärī, 70-3, nyāre, 91-2, 91-13.</td>
<td>'of different forms, separate, distinct'</td>
<td>404</td>
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<tr>
<td>nyāśā, nm.</td>
<td>'the name of an unidentified sage'</td>
<td>??</td>
</tr>
<tr>
<td>narakana, nm.</td>
<td>'hell'</td>
<td>Skt</td>
</tr>
<tr>
<td>nirguna, adj.</td>
<td>As an epithet of God, 'without attributes, unmanifest'</td>
<td>Skt</td>
</tr>
<tr>
<td>nribāiga pada,</td>
<td>'the state of having attained liberation'</td>
<td>Skt</td>
</tr>
<tr>
<td>nribikara, adj.</td>
<td>'without distortion, free from modifications, unmanifest'</td>
<td>Skt</td>
</tr>
<tr>
<td>nribhai, adj.</td>
<td>'fearless'</td>
<td>Skt</td>
</tr>
<tr>
<td>nirimala, adj.</td>
<td>'without defilement, pure'</td>
<td>Skt</td>
</tr>
<tr>
<td>nhāi, vi.</td>
<td>'to bathe'</td>
<td>13791</td>
</tr>
<tr>
<td>pañka, nm.</td>
<td>'mud'</td>
<td>Skt</td>
</tr>
<tr>
<td>pañca, num.</td>
<td>'the five elements'</td>
<td>Skt</td>
</tr>
<tr>
<td>pañçana,</td>
<td>'five', frequently standing for 'the five senses, passions, pañca tata, 61-1, 92-3, 'the five elements'</td>
<td>Skt</td>
</tr>
<tr>
<td>pañjita, nm.</td>
<td>'pandit, a wise man, a learned brahman'</td>
<td>Skt</td>
</tr>
<tr>
<td>pañthā, nm.</td>
<td>'path, a pathway to liberation'</td>
<td>7785</td>
</tr>
<tr>
<td>pañthī, nm.</td>
<td>'traveller, one who follows a particular path to liberation'</td>
<td>7786</td>
</tr>
<tr>
<td>pañṣa, nm.</td>
<td>'a bird'</td>
<td>7636</td>
</tr>
<tr>
<td>pakaḍ, vt.</td>
<td>'to seize, grasp, catch'</td>
<td>7619</td>
</tr>
<tr>
<td>pachita, vi.</td>
<td>'to repent, regret'</td>
<td>8010</td>
</tr>
<tr>
<td>paṭa, nm.</td>
<td>'cloth'</td>
<td>7700</td>
</tr>
<tr>
<td>paṭala, nm.</td>
<td>'veil'</td>
<td>7704</td>
</tr>
<tr>
<td>paṭ, nf.</td>
<td>'board for writing on'</td>
<td>7699</td>
</tr>
<tr>
<td>paṭh, vt.</td>
<td>'to send'</td>
<td>8607</td>
</tr>
<tr>
<td>paḍ, vi.</td>
<td>'to fire'</td>
<td>20-1</td>
</tr>
</tbody>
</table>

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to fall, sink', often as aux. as in bhīḍa padāṃ, 'disaster befalls'. [7722 padati, =pār-

paḍh-, vt. (inf. paḍhībau, 91·3, pres.1s. paḍhāṃyum, 76·0, pres.2s. paḍhau, 91·1, paḍhyau, 91·1, 91·1, loc.abs. paḍhēṃ, 13·2, 74·1). 'to read, read out'. [7712 paṭhati]

patangga, nm. 44·1, 78·5, patangā, 30·1, 41·4. 'flying insect, moth'. [7721 paṭṭaṅga-

patāla, nm. sl. paṭāli, 63·2. 'underworld'. [Skt pāṭāla-]

pati, nm. 59·2, 71·1. 'lord, master'. [Skt]

putita, adj. 67·0. 'fallen', putita pāvāna, 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 pativrata-

patiyā-, vi. (inf. patiyāṃmāṃ, 10·2, pres.2s. patiyāī, 86·4, patiyāī, 46·2). 'to believe, accept as true'. [8640 pratyāyayati]

pāda, nm. 42·3, 42·3, 48·1, sl. pādi, 53·0, 81·3. 'footstep, state, abode'. [Skt pade-

pādhā-, vt. (pres.3s. pādhāre, 91·2). 'to set foot in, to sit down'. [7768 paddhārayati]

panangga, nm. 23·3. 'snake', in pānangga mati, 'snake [charming] art'. [Skt pannga-

panaha, nf. 65·1, 69·3. 'refuge, shelter'. [Pers.panaḥ] pāyaṃna, nm. 82·2. 'departure, death'. [8732 prayāna-]

parama, pref. 'supreme, highest', parama tata, 2·4, 3·3, 3·4, 16·1, 18·1, 18·2, 'supreme reality', parama nichāṃna, 44·0, paramma nichī, 25·4, 'supreme treasure', parama pāṭha, 74·1, 'supreme path', paramma pāṭha, 3·4, 48·2, 59·0, 59·4, 'supreme state', parama prakāṣa, 85·5, 'supreme illumination', paramma baiṛāga, 1·6, 'supreme renunciation', parama rūpa, 27·5, 'supreme nature', parama hetā, 83·1, 'supreme love', parammaṁṛdhā, 75·1, 'supreme bliss', paramaṛtha, 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. pere, 13·3, pres.3s. parem, 62·3, pres.pass. parījai, 74·2). 'to fall', as aux. in phrase saṃmaṣjhi parī, 57·3, 'I have understood'. [=pağ-

para, adj. 14·2, 18·3, 46·1. 'other', in phrase  āpā para, 'self and other', paranagari, 71·2, 'a foreign city'. [7793 para-

parā, adj. 13·2, 74·1, parāī, 33·2, 69·0, parāya, 31·3. 'pertaining to some one else'. [7793 para-

parakāṣa, nm. (sl. parakāśai, 31·0). 'illumination'. [Skt prakāśa-

parakīrati, nf. 28·0. 'nature, character'. [Skt prakṛti, =prakṛtrati]

paraceta, nm. 84·2. 'Pracetā, an ancient sage, an ancestor of Vālmīki'. [Skt]

paracoi, nm. 1·0, 1·4, 48·1. 'mystical experience'. [Skt paricaya-]
paracau, nm. 91·2. 'introduction'. [Skt paricaya-]
parajai-, vt. (pp.ms. parajalyau, 91·3, pp.fp. parajalī, 91·7). 'to become enraged, for fire to rage'. [14675 *parijālayati]
paratriya, nf. 52·1, 52·2. 'another man's wife'. [Skt parastṛ-]
parapapaca, nm. 75·1. 'illusory creation, manifestation, delusion'. [Skt prapacca-]
parapana, nm. 83·4. 'capital, wealth'. [Skt paripapa-]
paramititvi, nf. 25·4. 'limit, boundary, correct notion, authority'. [Skt pramiti-]
paramodhi-, vt. (abs. paramodhi, 29·1). 'teach, instruct'. [Skt prabodhati-]
paras-, vt. (inf. parasana, 9·3, abs. parasi, 9·3, 47·3, pres.2s. parasem, 1·0, 14·1, pres.3s. parasai, 13·2, 72·2). 'to touch'. [13811 sparśayate]
parasapara, adv. 12·1. 'mutual, between'. [Skt paraśpara-]
parassadvic, nm. (sī. parassādi, 14·2). 'grace'. [Skt prasāda-]
parāma, nm. 33·3, 33·3. 'spirit, life, vitality'. [Skt prāṇa-]
pari,1 pmn. 32·3, 40·3, 72·3, 74·0. 'way', in phrase kavana pari, 'through which way? in which way?'. [8435 prakāra-1]
pari,2 pmn. 73·2. 'on'. [2333 *uppari]
parivāra, nm. 20·1. 'family'. [Skt]
parohana, nm. 22·1. 'a ship, a vessel, a carriage'. [8793 pravahana]
pala, mm. 15·1, 15·1, 79·3. 'moment, 24 seconds'. [Skt]
palati, vi. (abs. palaśa, 42·0). 'overturn, be inverted'. [7966 *palaśa-]
pavana, nm. 11·4, 26·1, 62·0, 84·0, 84·4. 'wind'. [7978 pavana-2]
pavita, adj. 53·2. 'holy'. [Skt pavitra-]
pāṣa, nm. 69·1. 'side', in phrase do pāṣa, 69·1, 'both sides [this world and the next'. [7627 pākṣa-]
pāṣāma, nm. (po. pāṣāṃṇa, 22·2). 'stone, rock'. [Skt pāṣāma-]
pāṣā-, vt. (pres.is. pāṣāraum, 73·2). 'to bathe, wash'. [8456 prakṣālayati]
pāṣā-, vt. (pres.is. pāṣālaum, 2·2, pres.3s. pāṣālai, 18·2, 72·2, pres.pass. pāṣālai, 32·3). 'to bathe, wash'. [8456 prakṣālayati]
pāsā-, vt. (pp.ms. pasaryau, 1·3). 'to spread out, to expand'. [8838 prasārayati]
pāsāra, mm. 61·1. 'expans, spread'. [8835 prasāra-]
pahar-, vt. (abs. pahari, 5·5, 94·1). 'to wear'. [7835 paridadhāti]
pahara, mm. (sī. paharei, 33·0, 33·2, 33·3, 33·4). 'watch, one of the four three-hour divisions of the day or night'. [8900 prahara-]
pahalī, adj. pahalī, 2·3, 33·1, pahalai, 33·0. 'first'. [8652 *prathilla-]
pahicāmna, nf. 6·0. pahicāmna, 6·0. 'recognition, realization'. [8638 pratyabhijñāna-]
pahumc-, vi. (pres.ptc. pahumcatau, 70-3, pp.ms. pahumcya, 53-0, pres.pas. pahumcac, 21-2). 'to reach, arrive'. [8716 prabhuta-]
pahupa, nm. 1-2. 'flower'. [Skt puṣpa-, =puhupa]
pāṃc, num. 'five', pāṃcata, 54-2, pāṃcaṃta, 15-0, 'the five elements', pāṃceraṃya, 88-1, pāṃcaṃ, 30-0, 'the five senses'. [7655 pānca-, =pātca]
pāṇḍava, nm. 84-2. 'the Pāṇḍavas'. [Skt pāṇḍava-]
pāṃḍūl, adj. sl. pāṃḍūlai, 31-2. 'clear, white'. [Skt pāṇḍūl-]
pāṃc, num. 'five', pāṃcata, 54-2, pāṃcaṃta, 15-0, 'the five elements', pāṃceraṃya, 88-1, pāṃcaṃ, 30-0, 'the five senses'. [7655 pānca-, =pātca]
pāṇḍūl, adj. sl. pāṃḍūlai, 31-2. 'clear, white'. [Skt pāṇḍūl-]

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pichāmni, nf. 29·0, 29·0, pichāmi, 41·9. 'recognition, realization'. [8638 pratyabhijñāne, =pahicāmna]
pichor-, vt. (pres.3s. pichorai, imp.2s. pichorau, 60·0). 'to beat, thresh'. [8460 *prakṣoṭayati]
pīta, nm. emph. pītahi, 20·3. 'father'. [Skt pitā-]
pipalaka, nm. 18·3. 'ant'. [Skt pipīla-]
piyālā, nm. 45·0, 45·2. 'cup'. [Pers. piyājal]
piyāśā, adj. 42·3. 'thirsty'. [8200 *pipāsaka-]
pīchaila, adv. and ppn. 2·3, 36·3, pīchail, 33·1. 'after, afterwards, later'. [7990 *pāśca-, = pācail]
pīṭ-, vt. (pres.3p. pīṭiyau). 'to give pain'. [8226 pīṭayati]
pīṭa, nm. 79·1, 79·2. 'beloved'. [8974 prīya-, =pīval]
pītra, 1 nm. 65·1, 69·0, 91·12. 'pain'. [8227 pīṭā-]
pītra, 2 nm. pl. pīṭrāṃ, 4·1. 'Pītra, a Sufi saint, preceptor'. [Pers. pīr]
pīr-, vt. (pres.ptc. pīrata, 43·1, pres.3s. pīrval, 45·2, 45·3). 'to drink'. [8209 pītati]
pīrva, nm. 21·1, 66·2, 69·2. 'beloved'. [8974 prīya-, =pīval]
pukār-, vt. (abs. pukārī, 70·3, 89·3, pp.ms. pukāryā, 70·5, pres.3s. pukārāi). 'to call out (for help), to cry out aloud'. [8246 *pukār-
pukāra, nm. 83·3, pukārā, 3·1, 3·2. 'cry, a call for help'. [8246 *pukār-
puchenā-, vi. (fut.2s. puchentshaih, 94·3). 'to repent'. [8010 pascottāpa-, =pachitā-]
putra, nm. 85·2. 'son'. [Skt]
puni, adv. 19·2. 'then'. [8273 pūnar, =phuni] punyaṃ, nm. 44·3. 'merit'. [Skt pūṇya-]
pura, nm. 26·1. 'fire'. [8329 pūr-, =pūra]
purāvāna, nm. 37·3. 'fulfiller'. [< 8335 pūrayatīl]
purāṇam, adj. 33·4, 33·4. 'old, worn out'. [8283 pūrāṇa-
pūrāṇama, nm. 32·2, pl. purānani, 4·4. 'the Purāṇas, Hindu sacred texts'. [Skt pūrāṇa-
pulastī, nm. 84·1. 'Pulastya, one of the Prajāpatis, a son of Brahmā'. [Skt pulastia-
puhupa, nm. 39·1. 'flower'. [Skt pūṣpa-, =pahupal]
pūṣṭi, nf. 78·4. 'capital'. [8251 pūṣṭa-]
pūṣ-, vi. (abs. pūṣṭa, 33·4), 'to approach, to draw near, come, arrive, to complete'. [8342 pūṣṭetāl]
pūṣ-, vt. (abs. pūṣaṇi, 67·0, pres.1s. pūṣaṇa, 4·5, 63·4, pres.pass. pūṣaṇa, 4·5, 47·2). 'worship, honour, adore'. [Skt pūṣṭayati]
pūṣa, nf. 49·1, 61·0, pūṣa, 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 pūṣa-
pūr-, vt. (abs. pūrī, 30·1, 86·1, 91·10, pp.fs. pūrī, 21·2). 'to be filled, to be omnipresent'. [8335 pūrayatīl]
pūrajanma, adj. 84·3, pūrajaṇa, 7·1. 'filling, omnipresent', pūrajan brahma, 91·4, 91·10, 'omnipresent God'. [Skt pūraṇa-
pūra, nm. 11·4. 'fire'. [8329 pūr-, =pura]
pūraḥ, adj. 29·2. 'complete, perfect', in phrase pūraḥ gura, 'the perfect guru'. [8330 pūr-
pūrvala, nm. 20·4. 'actions done in past lives'. [Skt pūrvavela-]
peś-, vt. (pp.ms. peśyā, 4.4). 'to see'. [8994 prekṣate]
paiq, ppn. 31·1. 'on'. [weak form of pari]
paiṇmāy, adj. 64·4. 'sharp'. [8622 πρατίκ्ष-]
pai-, vt. (fut.2s. paihāi, 94·0). future stem of pā-, q.v. paikambara, 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. pais, 31·2). 'to enter'. [8803 praviśati]
poca, adj. 24·1, 44·3. 'low, base'. [Pers.  pūc]
poro, nm. 82·1. 'strength, power'. [9021 prauḍha-]
pyangula, nm. 21·3. 'a cripple'. [7649 paṅgula-]
pyaṅqā, nm. 1·4, 62·3. 'body'. [Skt piṇḍa-]
pyārā, adj. 73·0, pyārāu, 87·0. 'lovely, beloved'. [8975 piyākāraka-]
piyālā, nm. 45·1. 'cup'. [Pers. pīyālā, =piyālā]
pyāṣa, adj. 21·1. 'thirsty'. [8200 pipāṣaka-, =piyāṣa]
prakāra, nm. 55·4. 'type, variety'. [Skt prakāra-]
prakāsa, nm. 32·5, 59·4, 76·1, 85·5, prakāsa, 57·3. 'light, illumination'. [Skt prakāsa-]
prakīrati, nf. 84·3. 'nature, character'. [Skt prakīrti-]
pragāt-, vi. (pres.2s. pragātisī, 20·0). 'manifest, become present'. [Skt prakāyatī]
pragāta, adj. 8·2, 59·2, 84·0. 'manifest'. [Skt prakāta-]
prāṇav-, vi. (pres.ptc. prāṇavata, 83·1). 'to bow down'. [8524 prānamatī]
pratīkṣya, nf. 37·3, 84·4. 'promise, vow'. [Skt pratīkṣya-]
pratīpāla, nm. 37·3, 56·3. 'nourisher, supporter'. [Skt pratīpālaka-]
pratibimbā, nf. 81·1. 'reflection'. [Skt pratibimba-]
pratimām, nf. 58·1. 'statue, image, likeness'. [Skt pratimā-]
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]
prabhuṣa, nf. 5·6. 'greatness, power'. [Skt]
pramāṇam, nm. 84·3. 'supreme spirit'. [Skt pramāṇam-]
pravāha, nm. 83·3. 'stream, current'. [Skt]
prasāda, nm. (si. prasādi, 86·2). 'grace, as si. 'through the grace'. [Skt, =parasāda]
prasāda, nm. 63·5. 'stream, flow, sweat'. [for Skt prasveda-]
prāhar-, vt. (abs. prāhari, 82·1). 'to attack'. [Skt prāharati]
prāhāṛī, adv. 91·10. 'destroyer'. [Skt prāhārī-]
prāhilāda, nm. 91·1, 91·2, 91·12, prāhilādu, 84·2. 'Prahlāda, the legendary devotee'. [Skt prāhilāda-]
prāmaṇa, nm. 94·3, prāmaṇa, 13·3, 77·2, 82·2. 'life breath'. [Skt prāpa-]
prāṇī, nm. (pl. prāṇīyaum, 85·2). 'living being'. [Skt prāpin-]
praṇati, nf. 21·0. 'obtaining'. [Skt praṇta-]
prithamī, nf. 91·6. 'the earth'. [Skt prthivī-]
prīti, nf. 12·1, 69·1, 79·0, 83·4, 86·0, 93·1. 'love, affection'. [Skt prītī-]
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, 54. 'love', prema rasa, 5·4, 'the essence of love'. [Skt prema-

phānda, 64·6. 'noose, snare'. [13813 spāśa-, =pāsa²]
phāṇḍha, 90·0, phāṇḍhā, 85·4. 'noose, snare'. [=phāṃḍha]
phoresātī, 65·1. 'angel'. [Pers. firīshā]
phala, nm. 1·2, 1·2, 21·2, 39·0, 52·2, 52·3. 'fruit, result, reward'. [Skt]
phēṃ-put-, vt. (pp.ms. phēṃṭyaau, 51·1, pres.3s. phēṃṭai, 87·2). 'cut, split, fillet'. [13825 #phēṃṭyaate]
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. phiryaau, 8·1). 'to wander around'. [9078 #phirati]
phuramāṇa, nm. 41·7. 'order, command'. [Pers. fārmān]
phūṭ-, vi. (pp.ms. phūṭā, 83·3). 'break, burst'. [13845 #phūṭyati]
phūl-, vi. (abs. phūli, 2·6, pres.3s. phūlī, 1·2). 'to blossom, flower'. [9093 phūlate]
phūla, nm. 39·0, 43·1. 'flower'. [9092 phūlā-]
pheraṇḍhāra, nm. 64·3. 'change, alteration'. [H. pheraṇḍhāra <9078 #phirati]

Bānijāryā, nm. 33·3. 'Banjara, a member of a community of nomadic traders, gypsy, tinker, pedlar, tradesman'. [11234 #vaṇijeśāra-, =bāṇijāryā]
baṇḍ-, (pres.ptc. baṇḍatala, 85·5, 86·2, pres.3s. baṇḍau, 46·0, pres.?? baṇḍde, 41·0). 'to honour, worship'. [Skt vanate]
baṇḍatāl, nf. 64·1. 'service, worship'. [Pers. baṇḍatār]
baṇḍā, nm. 35·0, 65·1, 66·3, 69·3. 'servant, slave, worshipper'. [Pers. bandā]
baṇḍha, nm. 85·2. 'companions, kinsmen'. [Skt bandhu-]
baṇḍhāna, 'nm.pl. 30·3, 70·0. 'bonds, fetters'. 63·1. 'enclosure, compound wall'. [Skt bandhāna-]
baṇḍh-, vi. (pp.ms. baṇḍhyau, 44·2, pp.f. baṇḍhī, 33·1). 'to be bound'. [9139 bandhati]
baṇḍhā-, vt. (abs. baṇḍhārī, 5·4, baṇḍhāvai, 16·3). 'to cause to be bound'. [v.c. < baṇḍh-]
baṇṇa, nm. 71·3. 'forest'. [11258 vane-!, =banā]
baṇṇarāś, nf. 1·2. 'trees, forest'. [11265 vanarāśi-]
baṇṇā-, vt. (pres.3s. baṇṇāvai, 38·1). 'to make'. [v.c. < baṇ-]
baṇni, nm. 87·2. 'trade, business'. [11223 vaniya-]
baṅ-, vi. (pres.3s. baṅai, 37·1). 'to babble, for a moth to make buzzing sounds'. [9117 #baṅka-]
baṇḍa, nm. 73·1. 'compound, yard, collection of dwellings in a compound'. [12215 #vyāskara-]
baṇḍālima, nm. 84·1. 'poss. Vakadāblhya, a sage who attended the court of King Yudhiṣṭhīra'. [Skt vakadāblhya-]
bacană, nm. 55·4, 77·3, 83·4. 'word, promise'. [for Skt vacana= vacanā]
bac-, vt. (pres.2s. bacī, 61·0). 'to speak'. [Skt #vacātī]
bachā, nm. 39·1. 'calf'. [11239 vatsa=]
bāṭaka, nm. 1·3. 'Banyan tree, Ficus indica'. [Skt vāṭa- + ka, cf. GB.pado 3, bīja bāṭaka samāyā]
bāḍa, adj. 13·1, 71·4, bāḍe, 18·3, bāḍai, 83·3. 'great'. [11225 vāḍa=]
bāḍā, nt. 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 vāḍa=]
bāḍh-, vi. (pres.3s. bādhai, 3·2, 25·1). 'to increase, to grow'. [11375 vārdhrte=]
banijārā, nm. 33·3, 78·0, banijārā, 33·1, 33·2, 33·4, 'trader'. [banijārīyā]
banijārīyā, nm. 33·0, 33·0, 33·3, 33·3, 33·3, 33·4, 'trader'. [banijārīyā]
bataṇa, nt. 36·0. 'homeland, abode'. [Ar. waṭan]
batā, vt. (pp.ms. batāv, 9·0, pp/fs. batātī, 2·7, 26·2, 27·3, pres.is. batāni, 27·0, 76·1, batānī, 3·0). 'to make someone speak, to ask to be told something'. [v.c.<11564 vṛtta=]
badakārā, 35·1. adj. 'wicked, sinful', nm. 'wrong doer'. [Pers. bad-kār]
badojābānī, 41·6. adj. 'foul-mouthed, abusive', nm. 'abuse'. [Pers. bad-zabānī]
badana, 35-1. nf. 'evil eye'. [Pers. bad-nāzār]
badana, 35-1. adj. 'ill-fated'. [Pers. bad-bakht]
badulai, ppm. 78·3. 'in exchange for'. [Ar. <badal]
bana, nt. 17·1. 'forest'. [11258 vanā=, =banmāl]
bānōvuṭ, nm. 48·2, 62·0. 'weaving a garland of forest flowers', an epithet of Kṛṣṇa. [Skt vanamālīn-]
bān-, vt. (Braj. fut.2p. bānāi, 94·1), 'become, assume'. [11260 vanāti]
bapuraum, adj. 43·1. 'poor, wretched, insignificant'. [9147 bapprudā, =bīpuraul]
bameka, nm. 10·3, 74·2. 'discrimination, intellect'. [for Skt viveka-]
baraja, nm. 'class, kin grouping'. [Skt varga-]
baraj-, vt. (imp.2s. barajī, 38·0, 38·0, pres.2s. barajai, 91·4). 'to stop, cease'. [Skt varjayaṭī]
barana,1 nm. 1·1, 11·0, 42·0. 'colour, hue, the division of society into four castes'. [Skt varṇa-]
barana,2 nm. 1·1. 'praise, description'. [11340 varṇa-]
baraṣurādārā, adj. 35·1. 'wealthy, fortunate', an epithet of God, 'the wealthy one'. [Pers. bar-khurdār]
barasa, nm. 33·1. 'year'. [Skt varṣa-]
bardī, nt. 23·4. 'small cake, pill'. [11213 vaṭī-3]
bala, nm. 91·10. 'strength'. adj. balaṭīmmṛṣ, 50·2, 'without strength, strength-less'. [9161 bala-]
baladiyā, nm. 78·4. 'herdsman'. [9177 balīvardān-, =bālādī]
bali, nm. 84·2. 'Bali, the grandson of Prahlāda from whom Viṣṇu, in the form of the avatāra, Vaman, 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.is. balihārā, 73-0). 'sacrifice, devote, dedicate'. [§ balihāra-]

bāṣāṃ-, vt. (bāṣāṃmī, 88-3, bāṣāṃnī, 17-3, bāṣāṃnaṁ, 62-3, 67-1). 'to relate, to tell, to explain'. [12188 vyākhyāna-]

basa-, vi. (pres.3s. basai, 28-1, 33-3, 36-3, 48-3, 49-1, 58-2). 'live, dwell, abide'. [11435 vasatī]

basa, adv. 71-2, basi, 5-1, 38-0, 85-4. 'to be under of the sway, or power of someone or thing'. [11433 vāśya-]

bāsadeva, nm. 84-2. 'Vasudeva, the father of Kṛṣṇa'. [Skt vasudeva-]

bāsērū, nm. 66-1. 'temporary resting place, abode'. [11594 vāsakara-]

bāseṣa, adj. 53-0. 'particular, special'. [Skt viśeṣa-]

bāstā, nf. 58-2, 78-4. 'substance, goods'. [Skt vāstu-]

bāhr-, vi. (pres.ptc. bāhata, 81-0). 'to flow, to drip'. [11453 vāhatī]

bāhu, adj. 16-1, 18-1, 19-3, 51-1, 88-4, 88-5. 'many, much, great', bāhu viḍhi, 32-1, 'in many ways'. [9187 bāhu-]

bāhuṭa, adj. 56-2, 57-1, 69-3, 85-4, 88-6, bāhuṭaka, 82-3. 'much, many', adv. 'a lot, very'. [9191 bāhuṭa-]

bāhuri, adv. 33-3, 62-1, 62-4, 76-3, 77-2. 'again, once more'. [12192 vyāघुṭatī]

bāhāl, vi.pp. 31-2, 49-3. 'having become'. [cf. ho- = bāhail]

bāṃjha, adj. 29-1. 'barren, infertile'. [11275 vandhya-]

bāṃṭ-, (abs. bāṃṭi, 51-1). 'to divide up'. [11388 vaṭatī]

bāṃṭa, nm. s1. bāṃṭai, 49-3. 'path, road'. [11366 vārtman-]

bāṃṭa, nm. 91-9. 'arrow'. [9203 bāṭa-]

bāṃṭi, nf. 70-1, bāṃṭi, 6-2. 'utterance, speech, words'. [11490 vāṁṭ-, = vāṇṭī]

bāṃḍhra-, vt. (pp.ms. bāṃḍhyau, 51-2, pp.mp. bāṃdhe, 51-2, pres.is. bāṃḍhauṁ, 63-1, pres.3s. bāṃḍhai, 2-2, 17-2). 'to bind, tie, join, make'. [9139 bandhatī]

bāṃḍhi, nm. 33-4. 'prisoner'. [9142 bandhita-]

bāṃṭi, nf. 51-1. bāṃṭauṁ, (nm.?), 94-1. 'form, appearance, guise'. [11338 vāṁṭa-]

bāṃṭmadeva, nm. 84-1. 'Vāṃṭadeva, a sage who was a friend of Vasiṣṭha'. [Skt vāṁṭadeva-]

bāṃṭvana, num. 92-1. '52'. [6661 dvāpaṇcāśaṭ-]

bāśī, nf. 11-2. 'wind'. [11544 vau-1]

bāśī, nf. 10-2, 10-2, 36-2. 'game, show, magic show'. [Pers. bāṣī]

bāṣīgar, nm. 10-2, 10-2, 38-2. 'magician, one who performs a show'. [Pers. bāṣīgar]

bāṣī-, vi. (pp.fs. bāṣīrī, 51-3). 'to increase, grow'. [11376 vārdhate]

bāṭa, nf. 11-4, 61-0, 61-3, 66-2, pl. batani, 38-4. 'speech, utterance, word, thing, matter'. [11564 vāṛṭa-1]

bāṭī, nf. 94-2. 'wick'. [11359 vāṛṭi-1]

bāḍhā, nf. 84-4. 'obstacle'. [Skt]

bāḍpa, nm. 90-0. 'father'. [9209 bāḍpa-]

bāḍpura, adj. 49-0, bāḍpura, 43-2. 'poor, indigent, insignificant'. [9147 bāḍpura, = bāḍparaṁ]

bāṛa, nf. 32-5, 41-3, bāṛī, 33-4. 'delay, time', bāṛa bāṛa, adv. 91-11. 'again and again'. [11547 vāṛa-2]
bāra, 2. nf. 91-4. 'promise, boon'. [11308 vara-1]
bārābāranuṃ, nm. 93-2. 'the "water elephant", a kind of aquatic monster'. [Skt vārivāraṇa-1].
bārā, nm. 91-10. 'obstacle'. [11550 vāraka-1]
bāruṇī, nf. 47-1. 'wine, liquor'. [Skt vāraka-1]
bāl-, vt. (abs. bālī, 93-2). 'burn'. [6671 advālayati]
bālāyakī, 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 belivardin-, =baladiya]
bālā, nm. 68-2. 'boy, youth'. [9216 bāla(ka)-]
bāvarā, adj. (sv. bāvare, 91-1). 'mad, crazy'. [11564 vāyura-1]
bāsā,1 nm. 6-3, 8-1, bāsā, nm. 43-2, 62-4, 67-2, 84. 'dwelling, abode'. [11591 vāsa-2]
bāsā, 2 nm. 43-2. 'scent'. [11592 vāsa-3]
bāsadeva, nm. 83-0. 'Kṛṣṇa, son of Vasudeva'. [Skt vāsudeva-1]
bāsīṣṭi, nm. 84-1. 'Vasiṣṭha, the renowned ancient sage'. [Skt vasiṣṭha-]
bāsura, nm. 94-2, sl. bāṣurī, 50-0. 'day'. [11602 vāsara-1]
bāshari, adj. 32-3, 56-1, 56-1, 59-2, 92. 'outside', as adv. 'outwardly'. [9226 bāhirā-1]
bīgna, ppn. prep.n. 29-0, 29-1, 94-2. 'without, lacking, except'. [11772 vinā-1]
bīgānasa, nm. 1-1, binaṣa, 44-1. 'destruction'. [Skt vināśa-1]
bīkaṭa, adj. 37-0, 68-3, 71-3, 83-2. 'monstrous, dreadful, frightful'. [Skt vīkaṭa-]
bīkā, vt. (pp.ms. bīkāṃmau, 88-0). 'to be sold'. [11639 vikrāpayati]
bīkala, adj. 37-0, 83-1. 'helpless, distressed'. [Skt vikala-]
bīkāra, nm. 32-3. 'distortion, corruption, disease'. [Skt vikāra-]
bīgati, adj. 84-3. 'manifested', also in obscure phrase bigatā...nahī, 58-2. poss. 'neither manifested nor manifesting'. [Skt vyakta-1]
bīgarāvī, vt. (inf. bigarāṃma, 20-1, pres.3s. bigarāvai, 10-1). 'cause to be spoiled, ruin or harm'. [vc.< bigar-1]
bīgarī, vt. (pp.ms. bigāryau, 88-2). 'spoil, pollute'. [11673 vighālayati]biguna, adj. 11-4. 'without virtue, free from attributes, unmanifest'. [Skt viguna-1]
bīgo-, vi. (pp.mp. bigoīyā, 32-6). 'to be misled, destroyed'. [11671 vigrucyaite]
bīghanogha, adj. 84-0. 'the liberator from obstacles', poss. an epithet of Ganeśa. (???)

bīcātra, adj. 52-0. 'diverse, strange'. [Skt vicātra-]
bīcar-, vi. (pres.ptc. bīcarata, 7-1). 'to wander about'. [Skt vicarati]
bīcārī, vt. (abs. bīcārī, 26-3, 49-0, 61-4, 62-2, 77-2, pp.ms. 59-0, 91-5, bīcāryau, 42-0, pres.1s. bīcārā, pres.3s. bīcārīma, 73-3, 19-0, imp.2s. bīcārīm, 62-2, pres.pass. bīcārīye, 32-2). 'to contemplate, ponder, consider, think'. [Skt vicārayati]
bīcāra, nm. 28-1, 28-2, bīcāraṃ, 47-2. 'thought, conception, insight'. [Skt vicāra-]
bicī, adv. 70-0. ‘between’. [12042 *vīcya-]  
bichur-, vi. (pp.mp. bichure, 80-2, 82-3). ‘to be separated’. [11651 *vικςυφατί]  
bichohā, nm. sl. bichohaim, 79-3. ‘separation’. [11660 vικςοβόν]  
biṭār-, vt. (pp.ms. biṭāryau, 39-1). ‘to spoil, to pollute by tasting’. [11712 *viṭṭālā-]  
bipa, 93-1. ‘without’, [= bimpa]  
bithā, nf. 7-2, 79-2. ‘pain, anguish’. [Skt vyāṣṭā-]  
bidār-, vt. (pp.ms. bidāriyau, 91-12, imp.2s. bidāre, 76-1). ‘to tear asunder, to tear open’. [Skt vidārayati]  
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 vidērayati]  
bir-, vi. (pres.3s. binavai, 75-2, binavai, 20-4). ‘to entreat, implore’. [11766 vinamatī]  
bina, ppn. prep.n. (23), bina hīṁ, 62-2, binaṁ, 17-0, 86-2, bina, 19-3. ‘without, lacking, except’. [11772 vinā-, =bim(m)al]  
binas-, vi. (abs. binasi, 30-2, pres.3s. binesai, 58-2). ‘be destroyed, perish’. [11770 vinārayati]  
binās-, vt. (pres.2s. bināsai, 72-1). ‘destroy’. [11779 vināsāyati]  
bināṃga, adj. 6-2, 6-4. ‘without name’, in nāṃga bināṃga, ‘the Name and that without name’. [be + nāṃga]  
binoda, nm. ‘sport, spectacle, entertainment, pleasure’. [Skt vinoda-]  
bipati, 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-]  
bibhacarīṇī, nf. 56-2. ‘adultress’. [Skt vyabhicarīṇ-]  
bibhājī, adv. 7-0. ‘separation, division’. [Skt vibhājīya-]  
bimala, adj. 10-3, 58-2, 72-3, 84-3. ‘without stain, pure’. [Skt vimala-]  
binūṣa, adj. 19-2, 20-1, 88-5. lit. ‘turning the face away, having no concern for something’. [Skt vimukha-]  
biyāḍhi, nf. 25-1. ‘disease, affliction’. [Skt vyāḍhi-]  
birāla, adj. 29-0. ‘few’. [11847 virala-]  
birṣa, nm. 43-2. ‘tree’. [Skt vṛṣa-]  
biraha, nm. 66-1, 79-2. ‘separation, the anguish of love in separation from the beloved’. [11851 viraha-]  
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 vilāyati]  
bilāṇā, nm. 60-2. ‘wantonness, licentiousness’. [Skt vilāṇe-]  
biśna, nm. 83-0. ‘Viśnu, God’. [Skt viśnu-]
bistrāma, 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-]
biṣai, nm. 56.0. 'one addicted to sensuality'. [Skt viṣayin-]
biṣamā, adj. 23.1, 23.2, 89.2. 'difficult, dangerous,'
venomous'. [Skt viṣama-]
biṣādika, adj. 83.2. 'poisonous'. [Skt viṣādika-]
biṣīyā, nf. 71.3, biṣai, 8.1, 23.2, 29.2, 83.3, 88.6.
'sensuality, sensual pleasures', biṣīyā rasa, 72.2, 'sensual joy'.
[Skt viṣya-]
biṣyāta, adj. 47.0. 'renowned, famed, notorious'.
[Skt vikhyāta-]
biṣyādhī, adj. 89.2. 'poisonous'. [Skt *viṣūdhi-]
begasapura, nm. 36·1. 'sorrowless city'. [Pers. be-gham + Skt pura-]
bediyānāta, 35·1. adj. 'unjust, dishonest'. [Pers. be-diyanāt]
benajari, adj. 41·6. 'being evil-eyed' used in the sense of a noun 'the evil-eye'. [Pers. #be-nāṣar]
beprā, adj. 41·2. 'without a PTr, lacking a spiritual preceptor'. [Pers. be-prī]
bebāsata, adj. 65·3. 'unhonoured'. [Pers. be-vaq'at]
bemihara, adj. 41·2. 'unloved, without love'. [Pers. be-mihār]
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 vedana-]
bedhiyā, adj. 41·2. 'without a PTr, lacking a spiritual preceptor'. [Pers. be-prī]
bebasata, adj. 65·3. 'unhonoured'. [Pers. be-vaq'at]
bemihara, adj. 41·2. 'unloved, without love'. [Pers. be-mihār]
begi, adv. 24·3. 'quickly'. [Skt vega-]
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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 vedana-]
bedhiyā, adj. 41·2. 'without a PTr, lacking a spiritual preceptor'. [Pers. be-prī]
bebasata, adj. 65·3. 'unhonoured'. [Pers. be-vaq'at]
bemihara, adj. 41·2. 'unloved, without love'. [Pers. be-mihār]

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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-]
byāupara, nm. 78·0. 'business, trade'. [Skt vyāpara-]
byāuhara, nm. 32·3. 'behaviour'. [Skt vyāvahara-]
brajita, adj. 58·4. 'free from, devoid of'. [Skt viivajitta-]
braj, nm. 18·2, 27·2, 55·1, 59·4, 83·3, 85·0. 'vow, religious duty, observance, fast'. [Skt vrat-]
brahmamda, nm. 38·3. 'the universe, world'. [Skt brahmanda-]
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]
brahmarṣi, nm. 23·3. 'The Brahma Rṣis; a title sometimes applied to the seven Rṣis, great ascetics of the ancient period'. [Skt brahmarṣi-]
brāhma, nm. 63·3, 91·9. 'Brahmā, the creator god'. [Skt brahma-]

bhagbhāma, nm. 20·2. 'outcaste'. [cf. Guj. bhagbhāma, 'outcaste, untouchable']
bhagvora, nm. 39·1. 'bee'. [9651 bharamara=², =bhagvora]
bha-, vs. (pp.ms. bheya, 33·1, 57·1, bhayaum, 91·12, bhayau, 2·0, 2·1, 2·6, 16·1, 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, bhaie, 2·5, 43·3, 47·3, 47·3, 50·2, 67·0, 76·1, 82·3, pp.f. bhai, 2·1, 14·2, 57·1, 78·4). 'was, were, became', pp. of hor- 'to be'. [9416 bhavati]
bhagagāmin, nm. 83·3. 'fornicator'. [Skt bhagagāmin-]
bhagata, nm. 2·2, 4·0, 4·1, 18·2, 19·4, 44·4, 47·2, 84·2, 84·2, 91·6, bhagata, 1·1, S3, pl. bhagatana, 73·2, 91·13. 'devotee'. [Skt bhakte-]
bhagati, nf. 3·3, 5·4, 5·6, 5·7, 6·0, 12·0, 15·0, 16·0, 16·1, 16·1, 16·2, 16·2, 16·2, 17·0, 17·1, 17·1, 17·1, 17·1, 17·1, 17·2, 17·2, 17·2, 17·2, 17·2, 17·3, 17·3, 17·3, 17·4, 17·4, 18·0, 18·3, 22·1, 25·0, 28·2, 29·0, 29·2, 32·7, 37·3, 30·2, 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, 84. 'devotion, love, mutual love, adoration'. [Skt bhakti-]
bhagavatya, 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-]
bhāṭaḍ-, vt. (pres.3s. bhāṭakāvai, 88·5). 'to be led astray, to wander astray'. [9365 bhāṭ-]
bhā-, vi. (pres.ptc. bhaṇṭa, 93, 3, bhaṇṭa, 23, 4, 47, 3, pres.3s. bhaṇṭa, 9, 4, bhaṇṭā, 5, 7, 11, 5, 19, 4, 26, 3, 27, 5, imp.2s. bhaṇṭi, 6, 4, 78, 5, imp.3p./pres.pass. bhaṇṭaye, 93, 0) 'to utter, to say'. [9383 bhanati]
bhaṁīṣaṇa, nm. 84, 2. 'Vibhiṣaṇa, the third brother of Rāvana'. [Skt vibhiṣaṇa-
bhār-, vt. (abs bhāri, 33, 2, bhāri bhāri, 62, 2, 64, 5, pp.ms. bhāreyu, 52, 3) 'to fill'. [9397 bharati
bhārampna, nm. 6, 0, 70, 0. 'delusion, error'. [Skt bhrama-
bhāramū, vt. (pp.f. bhāramūt, 5, 5, pp.ms. bhāramūyā, 38, 0). 'to lead into delusion, error'. [Skt bhrama-
bhārosa, 20, 2, 22, 1, 37, 3, bharosā, 55, 1, bharosai, 61, 3.
bhārma, 6, 1, 6, 1, 6, 1, 6, 1, 6, 2, 6, 1, 6, 2, 6, 2, 6, 3, 6, 3, 6, 4, 6, 4, 6, 4, 6, bhārma hiṃ, 48, 1. 'delusion, error'. [Skt bhrama-
bhālā, nm. 62, 3, bhālau, 52, 2, 67, 2, bhālā, 85. 'good, auspicious, goodness' [9408 bhālla-
bhāva, nm. 30, 3. 'existence, birth'. [Skt bhava-
bhāvamra, nm. 40, 0. 'bee'. [9651 bhāramara-, =bhāmvara
bhāvana, nm. 73, 1. 'home, abode, dwelling'. [Skt bhāvana-
bhāṣ-, vt. (pres.3s. bhaṣai, 85, 2). 'to devour, consume'. [9342 bhakṣayati
bhāsana, nm. 68, 0. 'ashes'. [Skt bhāsman-
bhāsya, nm. 91, 12. 'sun'. [9453 bhānu-, =bhāna]
bhāśmanīga, nf. 83, 2. 'an angry woman, a woman'. [Skt bhāmīnī]
bhāī, nm. 4, 5, 57, 4. 'existence, experience'. [9475 bhāva-
bhāṭī, 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 bhāṭr-, =bhāyā]
bhāga, nm. 18, 3, 83, 3. 'fortune, fate'. [9431 bhāgya-
bhāgavamta, nm. 84, 3. 'the fortunate One, God'. [Skt bhāgyavān-
bhāgā-, vc. (pres.3s. bhāgā, 85, 2). 'to drive out'. [9361 bhagnā-
bhājī, vt. (abs. bhājī, 36, 5, pres.pass. bhājēi, 61, 4, 70, 2), 'break, rout, cause to flee, abate'. [9361 bhajyati
bhāṭhī, nf. 45, 3. 'oven, still for distilling liquor'. [9656 bhāṣṭra-
bhānā, nm. 92, 2. 'sun'. [Skt bhānu-, =bhānapa
bhāyā, nm. 36, 0. 'brother'. [9660 bhātṛ-, =bhāṭī]
bhāra, nm. 33, 1. bhāra, 63, 5. 'burden, weight'. [9459 bhāra-
bhāraya, nf. 85, 2. 'wife' [Skt bhāryā-
bhāraithī, nm. 84, 3. poss. 'Bhartṛhārī, the renowned sage and author'. [Skt bhārtrhārī-
bhārī, ppn. 85, 1. 'laden with, burdened with'. [9459 bhāra-
bhāla, nm. 83, 2. 'bear'. [9415 bhālukā-
bhāv-, vt. (pres.3s. bhāv, 24, 2, 36, 4, 66, 1, 77, 2). 'please, be pleasing to'. [9445 bhāpayate
bhāvā, 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

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bhīṣārī, nm. 57-1. 'beggar'. [9486 bhīṣacārīn-]
bhistī, 4-2, 27-2. 'heaven, paradise'. [Pers. bhīsht]
bhīṣmārī, adv. ppn. 32-3, 33-3, 33-3, 55-1, 64-1, 83-1, bhīṣmārī, 59-2. 'within'. [9504 bhīsyantara-]
bhi, emph. 43-3, 43-3, laying stress on jānana, and jāti, as encl. 64-2, 'also, too'. [485 api]
bhīḍa, nf. 33-2, 64-5, 91-13. 'disaster, misfortune'. [485]
bhīṣama, nm. 84-2. 'Bhisma the son of Santanu, one of the heroes in the Mahābhārata'. [Skt]
bhugata, nm. 57-4. 'the experiencer, consumer, God as the consumer of what he also creates' [Skt]
bhūjanā, nm. 57-3, 58-1, 68-0, 83-2, 84-4, bhuyanā, 23-1, bhūmabhīṣakā, 39-2. 'snake, serpent'. [Skt]
bhūja, nm. 74-2. 'arm'. [Skt]
bhulā, vt. (inf. bhulāyām, 9-1). 'to be led into error'. [v.c.9538 bhulī-]
bhuvana, nm. 84-0. 'abode'. [Skt bhuvana-]
bhūdū, nm. 46-1. 'fool, idiot'. [9530 bhūṭa-]
bhūṭā, vi. 23-2. 'become'. [Sanskritic pp. < 9552 bhūta-]
bhūdharā, 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-]
bhūlī, vi. (abs. bhūli, 13-3, 38-2, 71-3, pp.m. bhūlā, 33-1, bhūlau, 77-0, pres.3s. bhūlai, 9-2). 'be deceived, deluded, lost'. [9538 bhulī-]
bhūga, nf. 70-2. 'hunger'. [9286 bhuhukṣā-]
bhūrga, nm. 44-1. 'black bee'. [Skt bhūrga- = bhṛgamT]
bheda, nm. 14-1 'differentiated', in bheda abheda, 'the differentiated and the undifferentiated'. [Skt bheda-]
bhēra, nm. 83-3. 'ship, raft'. [9308 bhelaka-]
bhvā, nm. 2-2. 'mystery, secret'. [9610 bheda-]
bhesa, nm. 38-1, 94-1, bhesa, 68-3. 'appearance, dress, guise' [12129 veṣa-]
bhīṣhita, adj. 19-4. 'frightened, fearful'. [Skt bhavabhīṣita-]
bhoga, 11-2, 60-2. 'enjoyment, sensuality, luxury, indulgence'. [Skt bhoga-]
bhōjana, nm. 51-1, 66-1. 'food'. [Skt bhōjana-]
bhora, nm. 79-2. 'morning, dawn, daybreak'. [9634 bhora-]
bhorā, adj. sl. bhori, 13-3. 'mad, foolish'. [9539 bhola-]
bhau, nm. 19-4, 23-1, 'the world, the world ocean', bhaujala, 22-0, 74-1, 'the water (ocean) of the world', bhauśagāra, 91-1, bhauśagarā, 85-1, 'the world ocean'. [Skt bhova-]
bhauharana, nm. 44-4, bhauhārī, 89-2. 'the defeater of fear, or, the destroyer of existence in saṃsāra'. [9390 bhaya- or Skt bhava-]
bhṛgamT, nm. 46-0. 'black bee'. [Skt bhṛgga- = bhṛgga-

bhṛgamma, nm. 13-3, 58-0, 58-1, 85-1, 85-1, 85-1. 'delusion, error'. [Skt bhrama- = bhṛgamma etc.]
bhrāma, vi. (abs. bhṛmmy, 9-2, bhrami, 91-1, pres. ptc. bhṛmynata, 8-1, bhṛmanta, 83-1, 'wander astray'. [Skt bhramati]
bhrama, nm. 17-0, 32-1, 32-7, 57-0, 59-3. 'delusion, error'. [Skt bhrama- = bhṛgamga, bhrama, bhṛgamga, bhṛgamna]

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**bhṛigī**, nm. 84·1. 'black bee'. [Skt *bhṛiga-, =bhṛiga, bhṛangT*]

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<tr>
<th>Word</th>
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<tr>
<td><strong>ma</strong></td>
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<tr>
<td>maṃgala, adj. 54·1. 'auspicious, festive'. [Skt *maṅgala-]</td>
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<td>maṃjhī, prep. 85·0, maṃjhi, 23·0, 48·2. 'within, in'. [9804 madhya-, =madhi, maḥiyāṃ, maṃphīṃ, māhī]</td>
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<td>maṃgala, 16·2, 62·4. 'mandailla', in both instances, śūnya maṃgala, 'the circle/sphere/space of emptiness'. [Skt]</td>
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<td>maṃṭra, nm. 23·1, 23·2. 'magic formula, incantation, chant, spell'. [Skt mantra-]</td>
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<td>maṇḍa, adj. 21·0, 'dull, slow witted, ailing, poor', as adv. maṇḍem kāṃna, 33·2, 'disreputable deeds, low actions'. [9754 manda-]</td>
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<td>maṇḍā, adj. 28·0. 'tired, weary, ailing, poor'. [Pers. mānda]</td>
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<td>maṇḍīra, nm. 60·2, 93·1. 'house, palace, mansion, temple'. [Skt mandāra-]</td>
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<td>maṇḍa, nm. 55·3, 69·2, 91·2, 93·3. 'mīnd'. [9822 maṇas- = maṇa]</td>
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<td>maṇṇasā, nf. 71·3. 'desires, longing'. [Skt maṇas- = maṇṇasā]</td>
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<td>maṇṇī, nf. 32·5. 'stone', in pārṣa maṇṇī, 'the philosophers' stone or jewel'. [9731 maṇi-]</td>
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<td>maṅkara, nm. 83·2, 91·7. 'crocodile, mythical aquatic creature'. [Skt maṅkara-]</td>
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<td>maṅga, adj. 40·1, 70·4. maṅga, 68·2. 'immersed, sunk in'. [Skt maṅga-]</td>
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<td>maṭṭiṣṭha, nm. 78·5. 'Indian madder, Rubia cordifolia, which yields a permanent crimson dye'. [9718 maṭṭiṣṭha-]</td>
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<td>maṭṭi, 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]</td>
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<td>maṭṭivala, adj. 45·0. 'drunken'. [9751 maṭṭiṭṭa-]</td>
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<td>maṭṭh-, vt. (pres.3p. maṭṭhī, 1·6). 'to churn'. [9771 maṭṭhāti]</td>
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<td>maḍa, nm. 13·0, 15·1, maḍī, 8·1. 'pride'. [Skt mada-]</td>
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<td>maḍana, 23·1, maḍenāṃ, 68·2. 'Madana, the god of love'. [Skt maḍena-]</td>
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<td>maḍhī, prep. 83·3. 'within'. [9804 madhya-, =maṇḍhī, maḥiyāṃ, maṃphīṃ, māhī]</td>
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<td>maḍhū, nm. 83·0. 'honey'. [Skt]</td>
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<td>maḍhukāra, nm. 86·1. 'honey bee'. [Skt maḍhukṛṣa-]</td>
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<td>maḍhya, nm. 59·3. 'middle'. [Skt]</td>
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<td>maṇ-, vi. (pp.fs. maṇīṃ, 41·0, pres. pass. maṇīyaṃ, 84·3). 'to believe in, to accept as true'. [9857 manyate = maṇ-]</td>
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<td>maṇa, 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', maṇavāṃ, 88·1. 'O mind!', maṇa-hīṃ, 39·3, 39·3, 39·3, 'the mind alone', maṇīṃ māre, 41·2, 'smitten by the mind/pride'. [9822 maṇas- = maṅga]</td>
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<td>maṇḍega, nm. 61·2. 'human, man'. [Skt maṇḍuga-, cf. maṇṇiṣṭā]</td>
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<td>maṇṇasā, nf. 83·4. 'desire, longing'. [maṇṇasā]</td>
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<td>maṇṇasā,2 nm. 91·13, 93·1. 'mind, thought'. [Skt maṇas-]</td>
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<tr>
<td>maṇoratha, nm. 83·2. 'desire, wish, longing'. [Skt]</td>
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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. *memolā]
mamitā, nf. 4·2, 4·3, 4·3, 5·2, 8·1. ‘egoism, false sense of self, attachment to worldly goods’. [Skt *mamatā-]
mamaum, nm. 76·1. ‘the letter m’.
mar-, vi. (inf. maranāṁ, 62·1, 64·2, 64·3, pres.ptc. mariyata, 38·4, pp.ms. mūvāṁ, 67·2, pres. 3s. marai, 1·4, 45·2, imp. maraum, 62·1, 91·9, pres.pass. mariye, 52·0, ). ‘to die’. [9871 marate, cf. mūvāṁ]
maraṇṇa, nm. 85·1. ‘death’. [Skt maraṇa-]
maraṇṇa, nm. 32·0, maram, 10·2, 19·0, 57·3, 59·1, marama hi, 38·2. ‘secret, truth, mystery’. [Skt marman-]
malina, adj. 83·4. ‘defiled, dirty’. [Skt]
malīyāgarā, nm. ‘the Malayagiri hills, sandal wood from the Malayagiri hills’. [Skt malayarā-]
malina, adj. 72·2. ‘defiled, dirty’. [9905 malina-="malina"
maṣatūla, nm. 43·1. ‘white and yellow twisted silk’. [\* Ar. maftūl, ‘twisted’]
mağā, nm. 32·4. ‘sacrifice, sacrificial ritual’. [Skt maḥā-]
masataka, nm. (si. masatāki, 91·6). ‘forehead, brow’. [Skt masta-]
mari, pr. 76·2. ‘ink’. [9920 mağ-]
maharaṁga, adj. 86·0. ‘expensive, highly priced’. [9954 mahārga-]
maharaṇṇa-mahalā, nm. 36·4. ‘private apartments, mansions, palaces, harems’. [Ar. mahram-mahāl]
mahāṣūra, adj. 36·3. ‘renowned, famous’. [cf. AG masahūra, Ar. mahshūr]
mahā, pref. ‘great, very’, mahā prabala, 38·0, ‘great power’, mahādeva, 84·0, ‘the great god, Śiva’, mahāpuriṣa, 5·2, ‘great man’, mahā biṣai, 56·0, ‘great sensualist’, mahā muni, 88·3, ‘great sage’, mahā moha, 83·2, ‘great delusion’. [Skt]
mahīṁṇa, nf. 1·5, 84·0. ‘greatness, glory’. [Skt mahīṁ-]
mahīyāṁ, pnp. 2·6, mahīyā, 4·2. ‘within, in’. [9804 medhya-="maṁjha, maḥdi, maṁhīṅ, maḥīḥ"
mahī, nm. 7·1. ‘the surface of the earth’. [9947 mahītāla-]
mahesa, nm. 68·3. ‘the great god, Śiva’. [Skt mahēśa]
mahodadhi, nm. 57·2. ‘great water, ocean’. [Skt]
mūna, pr. 35·0. ‘my’. [Skt]
mūna-, vt. (pp.ms. mūnija, 33·4). ‘to call for, request, demand’. [10074 mārgati]
mūnicchala, nm. (sv. mūnija, 52·0). ‘fish’. [9758 māṣya-]
mūnda-, vi. (pres.3s. mūndai, 31·1). ‘to write, to be adorned’.
[9741 māṇḍayati]
mūnd-, vt. (pres.ptc. mūndaṭa, 5·6, pp.ms. mūndaṁ, 12·2, pp.ms. mūndam, 5·2, 5·2, 5·3, 5·4. pres.1s. mūndam, 91·1, 91·4, pres.3s. mūndaim, 4·1, imp.2s. mūndim, 91·3, mūndim, 8·2, 83·2, pres. pass. mūndimayaṁ, 47·1, 47·2, mūndimayai, 74·0). ‘to believe’. [9857 manyate, =maṇ-]
mūnd-, vi. (pp.f. mūndīṁ, 66·2). ‘to enjoy, fulfill’. [10047 mūnyate]
मानसा, nm. 44-3. 'human'. [Skt मानस: - cf. मनोग्न]
मानसायु, prepn. 91-7. 'as if'. [मान-1, cf. हिंदी मना-1, मनोग्न]
मानिसा, nf. 37-1. 'honey'. [9989 मक्षिका-1]
मानिष्य, 24-4, 36-4, 56-3, मान्निष्य, 7-1, 15-0, 34-3, 56-3, 58-2, 59-4, मान्निष्य, 77-2. ppn. 'in, within'. [9804 मध्य-1 = मानिज्य, मधिनि, मातियां, मिदिट]
मानल, adj. 8-1. 'drunk, intoxicated'. [9750 मत्सा-1]
माद्विन, nm. (स्व माद्विन, माद्वान, 27-3, 27-2, 27-4, 32-0, 34-0, 58-0, 72-0, 82-2, 82-3. 'Mādhava, "the honey like one", an epithet of Viṣṇu; an epithet of Kṛṣṇa as one of his ancestors was the Yādava king Mahādeva'. [Skt माद्विन-1]
माइरा, nm. 36-3. nm. 'God, He who is worshipped'. [Ar. ma'bud]
माया, nf. 13-0, 19-2, 33-1, 37-0, 60-0, 72-0, 73-2, 84-0, 85-0, 88-0, 91-9, 92-3. 'māyā, illusion, the illusory phenomenal world, the delusive force which leads to separation from God, the Goddess of delusion'. [स्कृतमाया]
मार्ग, vt. (abs. मारका, 41-4, 91-4, pp.ms. मारह, 70-5, मार्या, 88-4, pres.3s. मार, 41-2). 'to kill, sly, attack, beat'. [10066 मारयाति-1]
मार, nm. 36-3. 'property, goods, possessions, wealth'. [स्कृतमार-1]
माराक्षेत्र, प्रभु, 84-1. 'Markāṇḍeya, an ancient sage, composer of the Markāṇḍeya Purāṇa'. [स्कृतमाराक्षेत्र-1]
मारागा, nm. 64-4, 83-1. 'road, path'. [स्कृतमारागा-1]
माली, nf. 17-3, 70-1, माली, 93-1. 'garland, rosary'. [स्कृतमाली-1]
माल, ppn. 93-1. 'in, within'. [9804 मध्य-1 = मानिज्य, मधिनि, मातियां, मिदिट]
मत, vi. (pp.ms. मत्यान, 3-1, pp.f. मति, pres.3s मति, 64-3). 'to be erased, effaced, removed, destroyed'. [10299 मत्याति-1]
मति, vt (पप. मत्यान, 3-1, pp.f. मति, pres.3s मति, 64-3). 'to meet, merge, come together'. [10133 मत्याति-1]
मित्र, nm. 80-2. 'coming together, meeting, union'. [स्कृतमित्र-1]
मित्र, nf. 41-6. 'love, loving kindness'. [पers. mīhī]
मित्र, nm. 36-5. 'friend, companion'. [10124 मित्र-1]
मित्र, nm. 22-2, 30-1, 44-1, 51-1, 91-7. 'fish'. [स्कृतमित्र-1]
मित्र, vt. (.pres.3s. मित्राय, 70-0, pres.pass. मित्रायन्य, 18-2, मित्रायिन, 17-3). 'to have the head shaved'. [10194 मित्रायन्यति-1]
मित्र, nm. 90-1, 58-0. 'sage'. [स्कृतमित्र-1]
मित्री, nf. 3-1, 53-1, 58-3, 67-2, 72-3, 76-1, मक्ति, 1-6. 'liberation, freedom'. [स्कृतमित्र-1]
मिल, nm. 43-1. 'honey bee'. [9990 मक्षिकाकारा-1]
मिलाहु, adj. 23-0, 94-3. 'enchanted, foolish'. [स्कृतमिलाहु-1]
मिलायति, vi. (pres.ptc. मिलायति, 84-4). 'to escape, be free from'. [10181 मिलायति-1]
murārī, nm. 43·0, 48·2, 83·3. 'Murārī, "the enemy of (the
demon) Mura", an epithet of Viṣṇu'. [Skt]
murīdā, nm. 4·1·5. 'disciple'. [Ar. murīd]
mulaka, nm. 41·7, sl. mulaki, 41·7. 'land, country, realm'.
[Ar. mulk]
muṣa, nm. 23·0, 37·1, 88·3, muṣī, 45·3, 56·2. 'mouth'. [Skt
mukha-]
murdo, nm. 41·5. 'disciple'. [Ar. murīd]
mulaka, nm. 41·7, sl. mulaki, 41·7. 'land, country, realm'.
[mulakā]
murati, nf. 49·1, 61·4. 'image, statue, idol'. [Skt mūrti-]
mūra, 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, 56·0, 56·1, 56·3, 57·2, 63·0, 64·1,
65·0, 69·3, 83·1, 86·0, 86·2. 'my, mine'. [poss. of
maim]
mel-, vt. (abs. meli, 14·0, pres.3s. melai, 15·2). 'to unite,
weave, to cause union to come about', melā, 78·4. 'brings
everyone together' in the phrase cahūmdisi āndau melā re, 'O
the caravan brings (everyone) together everywhere'. [10332
melayati]
meṣī, nf. 5·5. 'girdle, sacred thread'. [Skt mekhalā-?] 
maim, 1 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, 56·0, 56·1, 56·3, 57·2, 63·0, 64·1,
65·0, 69·3, 83·1, 86·0, 86·2. 'my, mine'. [poss. of
maim]
maim, 2 pf. 4·2. 'ego, pride'. [perh. 9773 mada-]
maim, 3 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 maddhe-]
mai, pr. 4·3, 4·3, 26·2, 41·4, 60·0, 69·3, 79·1, 82·0, 91·8,
94·0. '1, me, to me, my, etc.'. [=maim]
mailā, adj. 87·1. 'dirty'. [9904 #malin-]
mo, pr. 91·10. 'to me', mo paim, 2·7, 5·7, 56·3, 88·2, 'by
me'. [maim]
mocanām, 85·5. 'liberator', in aghamocanām, 'the liberator from
sin'. [Skt mocana-]
mochi, nm. 30·3. 'liberation, release'. [10345 mokṣa-]
morā, pr. 24·0, 71·0, 72·0, 72·0, 80·1, 89·1, morāi, 13·3, mura, 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 maim]

426 Rajasthani glossary
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 mohayatil]
mohī, 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.'
[<maim']
mohī, pr. 34·1, 34·1, 83·1. 'me, my'. [<maim']
maujūda, adj. 65·1. 'present, existent'. [Ar. maujūd] mrejjādā, nm. 84·4. 'limit limitation'. [Skt maryādā-] mṛiti, nm. 84·4, 91·9. 'death'. [Skt mṛtyu-] mṛida, adj. 83·4. 'soft'. [Skt mṛdu-] mudā, nm. 35·0. 'friend'. [Pers. yār]
ye, pr. 17·3, ye hī, 66·3. 'these, these alone'. [2530 esa-] yeka, num. 27·4, 45·0, 59·4, 59·4, 79·3. 'one', yekai aneka, 32·6, 'each and everyone'. [2462 ekka=, yeka, aika] yeha, pr. 91·11. 'this'. [2530 esa-] yon hī, adv. 82·1. yau, 52·1, 61·4, 72·1, 82·3, yau hī, 61·1, 61·2. 'thus, in this way alone'. [2528 evam eva-]

ra, vi. (abs. rangi, 94·3, fut.2s. rangaihai, 94·3). 'to be dyed'. [10570 raṁgayatil]
raṅga, nm. 41·3, 42·0, 78·5, 78·5, 94·3. 'colour, hue; love'.
[Skt raṅga-] raṅgī, adj. 41·3. ' coloured'. [10560 raṅgīta-] raṅgi, nm. 84·4. 'war'. [Skt raṅga-] raṅmāiyā, 78·5, 90·0. diminutive of 'Rām', an affectionate form of address for Rāma. [cf. H. bhaiyā < bhai, & jagmāiyā] raṁui, abs. of raṁ-. [Skt raṁkāra, 47·3, raṁkāra, 47·3] raṁkāra, nm. 47·3, raṁkāra, 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']
ragniṇiṁtha, 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]
racaś-, vt. (pres.3s. racāsvai, 41·9). 'to cause to be performed'. [v.c. < rac-]

Rajasthani glossary
raça, nm. 91·7. 'protection, guarding', +kar-, 'to protect'. [Skt rakṣa- = racya]
raja, nm. 5·1, 15·0, 57·3, 58·1. 'one of the three guṇas, the quality of passion'. [Skt rajas-]
rajanī, nf. 57·3, 79·2, rajaṇī, 32·5, 91·12. 'night'. [Skt rajaṇī-
rajanīyā, adj. 35·0, rājanīyā, 66·2. 'afflicted, grieving'. [Pers. ranj]
raja, nf. 40·3. 'rope'. [10582 rajja-
raṣ-, vi. (imp.2s. raṭaṇi, 23·4). 'to chant, repeat'. [10590 #raṣati]
raḍh-, vi. (pres.3s. raḍhai, 91·13). 'to chant, repeat'. [11590 #raṣati]
raṭana, nm. 52·3. 'jewel, gem, diamond'. [Skt ratna-]
ratha, nm. 54·0, 54·1, 54·2, ratha hi, 54·1. 'chariot'. [Skt rama-, (abs. ragni, 23·3, rami, 42·3, pres.ptc. ramata, 23·3, pres.2s. ramari, 12·2, pres.3s. rameti, 1·0, 48·2, 52·1). 'to enjoy, revel, to roam, to delight in experiencing'. [10627 #ramayate]
raṣau, nm. 76·1. the syllable 'ra'.
raḷ-, vi. (abs. raḷi, 69·2). 'to mingle, mix, merge'. [10640 #raḷ-]
ravāṅī, nf. 33·3. 'departing, going'. [Pers. ravāṇī]
ravi, nm. 32·5. 'sun'. [Skt ravī-]
raśikesa, nm. 83·0. 'the lustre of the sages', an epithet of God'. [Skt raśikesa-]
racya, nm. 91·8. 'protection, guarding', +kar-, 'to protect'. [Skt rakṣa-, = racya]
rasa, nm. 21·2, 43·1, 52·1, 58·2, 59·2. 'juice, essence, liquor, joy'. [Skt]
rasadāyama, nm. 17·1. 'asceticism, the suppression of the senses'. [Skt rasādamana-]
rasanā, nf. 49·4, 67·3, 86·1, 93·1, rasanā, 76·2. 'tongue'. [Skt resanā-
rasayāyama, nm. 20·1. 'libertine, lover of the senses'. [cf. H. rasiyā]
rasāyāyama, nm. 86·1. 'essential essence, elixir'. [Skt rasāyana-]
rasiṇa, nm. 23·4. 'one who delights in rasa, one addicted to pleasure, a libertine, a lecher'. [Skt rasika-]
raḥ-, vi. (inf. rahana, 38·1, rahani, 10·2, pres.ptc. rahata, 81·0, 91·9, pp.ms. rahyaṁ, 64·2, rahya, 28·0, 42·2, 42·3, rahya, 46·2, rahyu, 1·3, 5·1, 42·0, 54·2, 59·1, 61·1, 91·10, 93·2, rahyaun, 93·2, pres.1s. rahym, 4·0, rahaun, 62·4, raha, 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, 83, pres. pass. rahījai, 10·2). 'to live, abide, remain, stay, endure', also as aux. verb to give the sense of continuity of action. [10666 #rāhata]
rahaṭa, n 64·1. 'the Persian wheel, a device for lifting water'. [596 araghaṭa-]
rahaṭa, 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]

ras-, vi. (fut.2s. rasī, 29·1). 'devote, love'. [cf H. rasnā]

rāmgya, 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, 9·2, 10·0, 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, 89·9, 91·3, 91·4, 91·8, 91·10, 91·11, 91·11, 93·1. 'Rām, an epithet of Viṣṇu, God', rāmga nāma, 1·6, 14·0, 17·0, 28·1, 77·0, 78·0, 78·1, 88·6, 91·1, 94·3, 'the Name of Rām', rāmga

rāi, 43·3, 51·0, 'king Rām'. [Skt]

rāmveṇa, nm. 52·2. 'Rāvaṇa, the king of Lanka'. [Skt rāvaṇa-]

rāj, nm. 30·1. 'king'. [10679 rājan-]

rāgahaṇa, nm. 4·4. 'of the Rāghuva lineage', an epithet of Rām. [Skt rāghahuṇa-]

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-]

rājya, nf. 84·0. 'night'. [10702 rājtrī-]

rāj, adj. 41·7, 52·3, 84·1, rāte, 94·3. 'steeped in, absorbed in, emersed in'. [10539 rakta-]

rāti, nf. 11·1, 56, rātí, 24·1. 'night'. [10702 rājtrī-]

rāma, nm. S3. 'Rām'. [Skt]

rās-, vt. (pp.ms. rāsaum, 40·3, rāsa, 36·4, pres.1s. rāṣū, 86·1, rāṣau, 86·0, pres.3s. rāṣai, 49·0, 54·0, 69·2). to keep, fix, preserve, protect'. [10547 rakṣati]

rāṣī, nf. 88·4. 'heap, mass, store'. [10720 rāṣi-]

rījaka, nm. 64·1. 'sustenance'. [Ar. rīq]

rīḍai, nm. 40·3. 'in the heart'. [for Skt hṛdya-]

rīḍhi, nf. 17·4. 'psychic power', in phrase rīḍhi sīḍhi, 'psychic powers'. [Skt rddhi-]

rīghi, nm. 84·1. 'sage'. [Skt rṣi-]

rūkmaṇgada, nm. 84·2. 'Rukmaṅgada, a legendary king of Ayodhya'. [Skt rukmaṅgada-]

ruci, nf. 7·1. 'attraction, appeal'. [Skt]

rūṇḍamālā, nm. 68·1. 'a garland of torsos, headless bodies'. [Skt rūṇḍamālā-]

rūpamāg, 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-]

raimpi, nf. 33·2, 85·3, raimpl, 33·0, 33·3, 33·4, 78·3, raimpli, S3. 'night'. [10579 rājanī-]

raidās, nm. {92}, sv. raidās, 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 rodari-]

roga, nm. 11·2. 'sickness, disease'. [Skt roga-]

roma, nm. 92·4. 'body hair'. [Skt roman-]

romavali, nf. 63·5. 'a line of body hairs above the navel'. [Skt romavali-]

roṣa, nm. 91·3. 'anger'. [10856 roṣa-]
lampaṭa, adj. 72·2, 89·1. 'greedy'. [Skt lampaṭa-]
lagamub, nf. 82·0. 'attachments'. [10894 *lagin-]
laga, ppn. 3·1, 3·2, 25·3. 'until', in taba laga, 'till then'. [10893 lagna-, cf. laum]
lagī, vt. (pres.1s. lagūm, 76·0, pres.3s. lagāvai, 88·5, imp.2s. lagī, 79·3). 'apply, fix'. [v.c. < 10895 lagati]
latak-, vi. (pp.ms. latakyaav, 5·4). 'to make exaggerated mannerisms suggestive of dishonesty, to speak deceptively or act dishonestly'. [10895 laṭṭa-]
lagis-, vt. (pres.Is. lagavap, 76·0, pres.3s. lagavaa, 88·5, imp.2s. lagai, 83·3, imp.2s. lagī, 91·4). 'be attached to, follow, befall, happen, be felt', as aux. 'to begin'. [10895 lagati]
lagja, nf. 71·4. 'honour', lāja, 70·4. 'shame, propriety'. [10910 lajja-]
lādā, vt. (abs. lādi, 78·4, pp.ms. lādiyau, 78·1, lādya, 78·1, imp.2s. lādem 78·0). 'load, load up'. [10966 lardayati]
lālacī, adj. 21·0. 'greedy, covetous, lustful'. [11029 lālityā-]
līs-, vt. (imp.2s. līṣi, 76·1, pres.pass. līṣyāim, 47·2). 'to write'. [līkhyati cf. GNG]
līka, nf. 88·2. 'line, track, rut, path', in phrase loka līka, 'the way of the world'. [11070 līkkā-2]
lumā, vt. (fut.2s. lumniyemgū, 64·3). 'reap'. [11082 lunāṭīl]
lūkāi, vi. (abs. lūkāi, 1·3). 'be hidden'. [11083 lupta-3]
lubadhā, adj. 52·1. 'covetous, infatuated'. [Skt lubda-] lūgments, nm. 19·3. 'a kind of salt'. [Skt lavapa-+khaḍa-?] lūpt-, vt. (pres.3s. lūṭai, 13·0, 88·5). 'rob, plunder, loot'. [11078 lūṭatīl]
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. lēta, 91·2, pp.ms. līṭnām, 22·2, līṭnām, 27·1, līṭnha, 44·0, līṭnhaum, 91·12, līṭnhaum, 91·3, līṭyā, 33·0, 33·1, 33·2, 47·1, 88·6, līṭya, 38·3, 85·4, 91·6, 91·11, lēt, 78·4, 86·0, pp.mp. līṭyam, 88·5, pp.f. līṭnīṁ̄, 91·5, pres.is. lehū, 22·1, fut. iest/, 33·2, 64·5, caus. imp.2s. īyātim, 62·2). 'to take, get, bring'. [11048 labhatē]
leṣaṇī, nf. 76·1. 'pen'. [Skt lekhani-]
leṣā, nm. 33·2, 33·4, 64·5, leṣau, 87·3. 'account'. [11108 lekhya-]
loi, nm. 32·1, loi, 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. 57·3, mp. logani, 2·0, 5·5. 'people'. [Skt loka- (Pkt -g-)]
locana, nm. 62·2. 'eyes'. [Skt locana-]
līopa, 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-]

laum, pnpn. 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 laum, 'till then'. [10893

lagna-, cf. laga]

lyo, nf. 46-0, lyaug, 27-1. nm. 'concentration, contemplation, absorption into deep meditation, devotion', lyo līna, 46-0, 'absorbed in concentration', lyau �髻, 11-0, 54-2, 'having become absorbed in concentration', lyau laVT, 7-0, 'began to be absorbed'. [10962 laya-]

va

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 keu, 38-2, 'his, vā kai, 38-3, 'her'. [972 asul]

vār-, vt. (abs. vārī, 93-3). 'to sacrifice'. [11554 vārsate-]

vāra, 22-0, 23-1. 'near shore', in vāra pāra, 'near shore and far shore'. [482 apāra-, Skt avāra- =uṛuvāra]

vālmīka, nm. 84-1. 'Vālmīki'. [Skt vālmīki- =uṛuvāmika]

vidhātā, nm. 84-1. 'The Creator, God'. [Skt vidhātr-]

vidhi, nf. 55. 'way, manner'. [Skt =bidi]

visar-, vi. (pres.2s./3s. visarai, 76-0). 'be forgotten'. [12021 vismarati]


vai, 84-1. =vahai q.v.

vochā, adj. 43-3, 43-3, vochī, 43-3. 'empty, worthless, low, base'. [2540 *occha-]

vopadi, nm. 23-4. 'medicinal herb, remedy'. [Skt oṣadhi-]

vyākarana, nm. 67-1. 'grammatical analysis', in aṣṭa dasa vyākarana baṣaṁpīpa, 'one may describe the grammar of all eighteen (sciences or Purānas)'. [Skt vyākaraṇa-]

vyāp-, vi. (pres.ptc. vyāpita, 15-0). 'to pervade, fill'. [Skt vyāpyaṭe- =byāp-]

śrā

śrāguṇa, adj. 84-3. 'possessing attributes'. [Skt sāguṇa-]

śrāpanī, nf. 23-1. 'serpentless, female cobra'. [Skt sēpni-]

śrābāgi, adj. 83-4. 'universal'. [Skt sarvaṅgi-]

śrāvāṇa, nm. 23-2, sl. śravaṇai, 86-1. 'ears'. [Skt śravāṇa-]

śrī, nm. 84-2. 'lord', in śrī paraceta, 'lord Paraceta'. [Skt]

śrītati, nm. 83-1. 'The Lord of Śrī (Lakṣmī)', an epithet of Viṣṇu, God. [Skt]

śruti, nf. 76-1. 'listening, the faculty of hearing'. [Skt]

sā

śaṅḍa, nm. 38-3. 'continent', śaṅḍa, śaṅḍa kari, 51-1, 'cut into pieces'. [Skt khaḍa-]
śambha, nm. 91·10, 91·12, śambhā, 91·11. 'pillar, post'. [1369 skambha-]
śajāṃś, nm. 91. śajāṃśaiṃ, 91·1. 'treasury'. [Ar. khīzāna]
śaṭa, num. 53·1, 67·1. 'six', śaṭa krama, 2·4, śaṭa krama, 6·2. 'the six sacred duties', according to Manusmṛti; veda
pañhāna saṃkarṣaṇa, hovana karanā saṃkarṣaṇa, dāna denā
saṃkarṣaṇa. [Skt śaṭ + karman]
śaraṇa, nm. 91·9, 91·10, 91·11. 'sword'. [3793 #khaṇḍaka-1
śaṭa, mf. 91·2. 'failure, fault'. [Ar. khaṭā]
śabari, nf. 41·9. 'awareness, news'. [Ar. khabar]
śara-, vt. (pp.ms. śarasya, 64·5, pp.f. śaraT, 41·6). 'to
spend, use'. [Pers. kharē]
śarū, adj. 64·4. 'hard', śarī, adj. 86·0. 'really, very', śarī mahāṇgi, 'at a very high price'. [3819 khara-2]
śārūba, adj. 35·3. 'bad'. [Ar. kharībī]
śalā, nm. 36·2. prob. corruption from khirāju, 'tax, poll
tax'. cf. AG 3·1. [Ar. kharīj] (RPP 'shoes' see p.227).
śalāna, adj. 36·5. 'liberated'. [Ar. khalīq]
śavari, 41·5. śabari, q.v.
śasama, nm. 41·6. 'lord, master, God'. [Ar. khasam]
śasta, adj. 35·3. 'broken, wounded'. [Pers. khasa]
śūdgā, nm. 64·4. 'sword'. [3793 #khaṇḍaka-1
śānḫm, nm. 64·6. 'home, abode'. [Pers. kṣhīla]
śū-, vt. (pp.f. śāī, 1·5, 78·3, śāī, 25·1, 25·3, pp.ms. śāyā, 38·0, 64·5 pres.3s. śāvai, 18·3). 'to eat, consume'. [3865 khaḍati]
śātira, nf. 35·3. 'heart, mind, soul'. [Ar. khatīr]
śūlikā, nm. 65·0, 69·3. 'The Creator, God'. [Ar. khasilīq
śijamagāra, nm. 65·3, 66·3. 'servant'. [Ar. khasmat-
śāp, adj. 54·0, 54·0. 'wasted, worn out'. [3690 kṣīna-
śīl-, vi. (pres.3s. śīlāi, 11·0). 'perish, decay'. [3663 kṣarati]
śīnām, adj. 33·3. 'wasted, worn out'. [3690 kṣīna-
śūdā, nm. 17·1, śūdā, 2·3. 'God'. [Pers. khusī]
śuṣṭ, nf. 41·4. 'happy'. [Pers. khusht]
śūba, adv. 36·0. 'really'. [Pers. khusī]
śūbī, nf. 41·6. 'beauty, well-being, merit'. [Pers. khusī]
śeda, nm. 71·2, 83·1. 'sorrow, pain, regret'. [Skt keda-
śe-, vi. (pres.3s. śelai, 15·2). 'play, sport'. [3918 khel-1
śera, nm. 36·0, 41·6. 'wellbeing'. [Ar. khair]
śo-, vt. (pp.f. śōī, 12·1, 70·4, pp.ms. śoṃ, 5·7, śoyo,
17·4). 'to lose, get rid of'. [3651 kṣapayati]
śoī, vt. (pres.ptc. śoīta, 63·3). 'to seek, search for'.
[3929 kṣojjati-1
śod-, vt. (pres.ptc. śodata, 49·3). 'to dig, to search'. [3934
śōri, nf. 20·4. 'fault, vice'. [3931 khoṭi-
śuī-, vt. (pres.3s. śulai, 25·0). 'to open, reveal'. [3945
śula, nm. (sl. śulai, 31·2). 'stream'. [3943 khoī-1
śvāba, nm. 41·0. 'dream, vision'. [Pers. khyāb]
\( \text{sāmūka, nm. 83*1, sāmpyā, 32*2. 'fear, doubt'. [Skt sānka-] } \)

\( \text{sāmkūṭa, nm. 24*1, 44*3. 'disaster, misfortune'. [Skt sānkāta-] } \)

\( \text{sānga, nm. 52*0, 52*2, 64*2, 69*1, sāngā, 39*2, sl. sāngi, 49*4, 68*2, 79*1. 'company, association'. [Skt sāṅga-] } \)

\( \text{sāṃgīr, nm. 85*2. 'companion'. [13084 sāṅgin-] } \)

\( \text{sāṃgūti, nf. 43*0, 78*4, 86*2. 'company, association'. [Skt. sāṃgūti-] } \)

\( \text{sāṃghāru, nm. 91*10. 'the destroyer, an epithet of God'. [Skt sāṃghar-] } \)

\( \text{sāṃjama, adj. 62*2. 'a technical term in yoga referring to the practice of fixed concentration (dhyāna), meditation (chhāna), and deep trance (samādhi)'. [Skt sāmyama-] } \)

\( \text{sāṃjoga, nm. 19*3. 'union, meeting, contact'. [Skt sāmyoga-] } \)

\( \text{sāṃjha, nf. 64*6. 'evening'. [12918 sāṃchhā-] } \)

\( \text{sāṃta, nm. 22*1, 22*3, 31*3, 47*1, 47*3, 71*0, 76*2, 93*0, sv. sāṃtau, 5*0, 15*0, 29*0. 'Sant'. [Skt sāta-] } \)

\( \text{sāṃtāti, adv. 88*6, sāṃtīte, 68*0. 'forever, always'. [Skt sāttate- cf sāttita] } \)

\( \text{sāṃtāpa, nm. 83*0. 'suffering, fever'. [Skt sāhēpā-] } \)

\( \text{sāṃdeha, nm. 85*0, 85*1, 85*3. 'doubt, worry'. [Skt sāṃdeha-] } \)

\( \text{sāṃnamūga, adj. 45*2, 91*11. 'face to face, in conjunction'. [for Skt sāṃmukha- = sāṃmuṣa] } \)

\( \text{sāṃpatī, nf. sl. 63*2. 'small casket, often of brass, used to keep śaṅkiraṁ in'. [Skt sāmpuṭa-] } \)

\( \text{sāṃpati, nf. 40*0. 'wealth'. [Skt sāmpatti-] } \)

\( \text{sāṃbhāṛa, vt. (ger. sāṃbhāṛa, 10*3, imp. sāṃbhāṛi, 77*0.). 'contemplate, remember, recall, meditate upon'. [13059 sāṃsmṛayati] } \)

\( \text{sāṃbhāṛi, vt. (abs. sāṃbhāṛi, 52*0, 64*1, inf. sāṃbhāḷana, 66*1. ger. sāṃbhāḷa, 83*1, pres.3s. sāṃbhāḷai, 72*2.)'look after, care for'. [12961 sāṃbhāṛayati] } \)

\( \text{sāṃbhāṛaṇī, adj. 44*3. 'distressed, deluded, revolving'. [Skt sāṃbhāṛana-] } \)

\( \text{sāṃsvara, nm. 23*2, 30*6, 32*5, 33*0, 33*1, 41*9, 49*2, 52*0, 75*1, 78*1, 78*5, 83*1, 85*1, sl. sāṃsāri, 41*7. sāṃsvṛ, 8*2. 'existence, the circle of transmigration in the phenomenal world'. [Skt sāṃsv̄ra-] } \)

\( \text{sāṃsāra, nm. sāṃsāri, 13*0, 59*0, 61*4, 83*4, 32*3. sāṃsau, 32*2, 84*0. 'doubt, anxiety, fear, danger'. [13030 sāṃṣaya-] } \)

\( \text{sā, pr. 57*4, 66*2. 'that'. [12815 sa', other forms include, sā, su, suṃ, se, so, soī, soī] } \)

\( \text{sā, adj. 9*4. 'like' in the phrase eka sā hī 'as if one'. [13173 sāma-1] } \)

\( \text{sāīda, nm. pl. sāīdām, 41*5. 'martyr'. [Ar. shehīd] } \)

\( \text{sak-, vi. (abs. saka, 91*4, pp.ms. sakyā, 33*1, 33*2, pres.3p. sakuṃ, 85*2). aux. 'be able to, can'. [12252 sāknotī] } \)

\( \text{sakatī, nf. 15*2, 85*4. 'Śakti, the goddess, synonym for māyā, tāraṇa sakatī, 61*2, 'the power to liberate'. [Skt sāktī-] } \)

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sakati, adv. 35-0. 'very'. [Pers. sakht]
sakara, nf. 62-3. 'sugar'. [12338 šarkā-]
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, 91-4, 91-5, 91-7, 91-8, 91-10, 92-3, S6, sakala hi, 92-4. 'all, every'. [Skt sakala-1
sakrādi, nm. 84-4. 'Venus and the planets'. [Skt śukra-tāḍhi-]
sagā, nm. 77-1. 'relative, kinsman'. [13896b śvagya-1
saca, adj. 16-3, 64-0, 64-2. 'true'. [13112 satya-1
satā, nm. (SI satāi, 86-0). 'in exchange for'. [13101 śaṭṭa-1
sata, nm. 5-1, 15-0. 'one of the three guṇas, the quality of purity and goodness'. [Skt sativa-1
sata, ??. (only MS V 83-2). prob. scribal error for tasa (MSS AD 83-2), q.v. tasa.
satagura, nm. 70-3, 80-2. 'True Preceptor, God'. [Skt sadguru-]
satayuga, nm. 32-4. 'the Satayuga, the first age of the world'. [Skt satayuga-]
satavadā, nm. 61-0. 'speaker of the truth'. [Skt śatyavadin-]
sati, adj. 4-5, 9-3, 11-2, 49-0, 58-4, 61-0, 77-3, 80-3, 80-3. 'true, real', as adv. SI, S2, 'truly'. [Skt satya-1
satita, adv. 9-3. 'ever, always', na 'never'. [Skt saṁtata- cf. saṁtati]
satirāṇa, nm. 9-0, 9-4. 'the True Rām, the Real God'. [satyarāna-1
satra, nm. 53-2, 67-2. 'enemy', in phrase svāmna (kau) satra, 'the enemy of dogs', an epithet of Vālmīki, who dogs all barked at and chased because he was an outcaste'. [Skt śatrā-1
satya, adj. 3-4, 83-4, 83-4. 'true, real'. [Skt]
sadā, adv. 1-6, 20-3, 32-2, 36-0, 58-4, 93-3. 'forever, always, constantly, perpetually'. [Skt]
sadhāraṇa, adj. 79-0. 'bearing'. [sa + 5789 dharāna-1, but in MSS CJ suchāra, vt. inf. 'purify, renew'. [12521 śuddhākāra-1
sanandana, nm. 88-3. 'Sanandana', an ancient sage, one of the four mentally produced offspring of Brahmā, said to have been a teacher of sāṃkhya school. [Skt sanandana-1
sanaka, nm. 88-3. 'Sanaka, an ancient sage, one of the four mentally produced offspring of Brahmā, a great devotee of Viṣṇu'. [Skt]
sanakādika, nm. 63-3, 76-1, 84-3, sanakādikā, 23-3. 'Sanaka and the other three mentally produced offspring of Brahmā, Sanandana, Sanātana, and Sanatkumāra'. [Skt]
sanabandha, nm. 23-2, 85-4. 'relationship, connection'. [Skt sanabandha-]
sanamuga, adj. 2-7. 'face to face, in conjunction, conjunct'. [for Skt sanmukha- = sanamugya-1
sanēha, nm. 15-2, 33-4. 'love, affection'. [Skt sneha-1
sanēhī, nm. 21-2, 66-3. 'beloved, lover'. [Skt snehin-]
sapata-dīpa, nm. 91-12. 'the seven islands', the seven island continents envisaged in Purāṇic geography. [Skt sapatadīpa-1
sapatādīpa, nf. 41-3. 'whiteness'. [Pers. supādir]
saba, 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 sava-1

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sabrata, adj. 84·3. 'with vow', in phrase *sabrata abrata*, 'with and without vow'. [Skt *savrata-]
sabda, 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 *sabhē-]
sabhāga, nm. 1·6. 'fortunate one'. [Skt *sabāgya-
*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 *sabhē-]
sabhāga, nm. 1·6. 'fortunate one'. [Skt *sabāgya-
*sabha*, nf. 91·2, 91·2, 91·5, 91·2 *sambha*, 'assembly, royal court'. [Skt *sabhī-]
sabhagya, nm. 1·6. 'fortunate one'. [Skt *sambhāgya-]
samamda, nm. (si *samamde*, 52·0), *samamda*, 'ocean, sea'. [Skt *samamda-]
sammadi
*samajh-*, vt. vi. (abs. *samajhi*, 25·3, 26·3, 57·3, 74·1, 94·3, *samajhi*, 13·2, 20·0, 25·3, 41·0). 'understand, realise'. [Skt *samajhi-]
samajhi, nm. 11·4. 'one who is wise'. [Skt *samajhi-]
sar-, vi. (press.pass. *saryau*, 6·3). 'be performed, succeed'. [Skt *saryau-]
saraṇa, nf. 71·0, 89·2, 89·2, 90·2, *saraṇa*, 83·1, 84·4, 91·4, sl. *saraṇa*, 82·2, *saraṇa*, 83·1, 84·4, 91·4, 43·0, 49·0, *saraṇaṁ*, 8·0. 'refuge, shelter'. [Skt *saraṇa-2] *saraṇaṅgati*, nm. 43·3. 'a refugee, one who has taken refuge'. [Skt *saraṇaṅgati-]
sarabagaṇi, adj. 20·3, 30·2. 'universal, omnipresent'. [Skt *sarabagaṇi-]
sarabagaṇi, nf. 30·2. 'the refuge of all'. [Skt *sarabagaṇi-]
saraṇesura, nm. 30·2. 'the Lord of all'. [Skt *saraṇesura-]
sarama, nf. 70·4. 'shame, modesty'. [Pers. *sharm*] *sarav-, vi. (press.3s. *saravaiṁ*, 45·3). 'to drip, ooze, flow'. [Skt *saravaiṁ-]
savrata, nm. 11·2. 'water, sea, river'. [Skt *savrata-]
savrīra, nm. 6·4. 'body'. [Skt *savrīra-]
savrūpa, nm. 79·0. 'in the form of, quintessence', *teja savrūpa*, 'quintessence of splendour'. [Skt *savrūpa-]
savrūpa, nm. 59·0. 'quintessence', *sahaja savrūpa*, 10·3, 39·3, 'the quintessence of *sahaja*'. [Skt *savrūpa-]
sarodikā, nf. 21·1. 'lake waters, lake'. [Skt *sarodikā-]
saśālī, nf. 21·1, 57·2. 'water, sea'. [Skt *saśālī-]
saśālī, adv. 64·1, 64·4, sl. *saśālīyām*, 33·4. 'in time, early'. [Skt *saśālī-]
saśā, nm. 68·2. 'friend, companion'. [Skt *sakha-]
saśrī, nf. 2·6, 66·2. 'girl friend, companion'. [Skt *sakha-]

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sasi, nm. 81·0, 84·4. 'the moon'. [12363 šaśī-]
sah-, vt. (pres.pass. sahie, 51·3, sahīye, 88·6, pres.3. sahāi, 49·2). 'to suffer, endure'. [13304 sahate]
sahapsa, num. 88·3. 'thousand'. [13307 sahasra-]
sahaja, nm. 1·3, 2·3, 10·3, 26·2, 39·3, 45·3, 46·0, 46·0, 56·4, 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, sahajin, 26·0, 57·4. 'naturally, easily, spontaneously'. [Skt]
sahara, nm. 36·1. 'town, city'. nm. sahari, 36·5. 'citizen'. [Pers. shahrJ]
sahāi, nm. sahāi, 91·4, 91·7, 91·8. 'helper'. [13309 sahāya-]
sahita, ppp. 25·3, 53·1, sahitā, 6·2. 'together with'. [Skt]
sahī, adv. 9·4, 61·2. 'truly'. [Ar. sahiḥ]
saheli, nf. 2·6, 66·2, 66·2. 'female companion'. [13074 sakhī-]
sāmī, nm. 2·7, 48·3, 66·3. 'Lord, Master'. [13930 svāmin-]
sā, pr. 57·1. 'that'. [12815 sa]
sū, adj. 55·2, Sl. 'like'. [13173 sana-]
sāira, nm. 21·1. 'ocean, sea'. [Skt sāgarā]
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, sāceu, 30·0, 94·1. 'true'. [13112 sāte-]
sāj-, vt. (pp. sājyau, 54·2). 'to fashion, make'. [13091 sājajayati]
sāla, nf. 76·0. 'cane, stick'. [12622 saṭṭha-]
sātaim, nm. 45·1. 'in exchange for'. [13101 satta-]
sāthi, adv. 41·7. 'together with'. [13364 sārthena-]
sāthī, nm. 69·1. 'companion'. [13336 sārthike-]
sūda, nm. 91·12. 'delight, joy'. [Skt svāda-, =svāda]
sādhi, vt. (pres. 3s. sādhī, 50·3, pres.3s. sādhai, 17·2, 17·2, 17·2. 'to practise'. [13339 sāchnoti-]
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.is. sāraṃ, 47·0, 47·3, sārau, 54·0). 'meditate upon, to have awareness'. [13865 smārayati]
sāra, nm. 28·1, 69·2. 'essence'. [13335 sāra-]
sāgahī, nm. 54·1. 'charioteer'. [< Skt sārathi-]
sāra, adj. 91·13. 'all'. [13335 sāra-]
sāgi, nm. 10·1, 56·1, 76·2, 91·8, sāgī, 88·4. 'witness'. [13321 sāgīn-]
sāgā, nm. 63·6. 'breath'. [12769 svāsā-]
sāhanā, nm. 10·0, 33·2, 33·4, 35·3, 41·0, 41·7, 64·5, 66·3, 71·4, 82·1, 91·3. 'Master, Lord'. [Ar. sahibi]
sikastā, adj. 65·0. 'distressed'. [Pers. shikasta, cf. sakati2]
sidhī, nf. 17·4, sidha, 45·0. 'perfection, supernatural powers'. [3405 sidhī-]
sinīsār, nm. 13·1, 38·1. 'renunciate, ascetic'. [Skt sālayāsin-]
sirā, nm. 45·1, 64·2. 'head', sl. siri, 85·2, 'over the head'. [12452 sīras-]
siri, nm. 15·2. 'Creator, God'. [Skt śrātī-]
sirā-, vi. (inf. sirāgyama, 64·6). 'to pass by'. [13420
sirātī-]
siromani, nf. siromani, 79·0. 'crest jewel'. [Skt śiromāṇi-]
siva, nm. 63·3, 84·1. 'Siva'. [Skt śiva-, =śīva]
sivīni sivinasī, nf. nm. 30·2. poss, 'serving maiden and
servant'. [Skt sevanī + ??]
sūngīt, nm. 84·1. 'Śūngīt, a great sage'. [Skt śūngīt-]
sīta, adj. 11·2, 91·7. 'cold'. [Skt śīta-]
sīthau, adj. 70·5. 'straight'. [13401 siddha-2]
sīva, nm. 27·3. 'Śiva'. [12472 śīva-, =śīva]
sīgā, nm. 83·1. 'disciple'. [12433 śīkṣya-]
sīpī, vi. (abs. sīpi, 31·1, 31·1). 'to learn'. [12430 śīkṣate]
sīṣa,1 nm. 36·2, 63·2, 68·1. 'head'. [12452 śīras-]
sīṣa,2 36·2. poss. part of tahāṃṣīsa, for AG tasevīsa,
'anxiety'. or reinterpretation as sīsa? sū-, sūn-, vi. (abs, sūni, 32·2, pres.ptc. sunata, 81·3,
94·2, imp.2s. sumpi, 41·9, 61·3, suni, 86·2, imp.2s. sunasi,
83·1, imp.2p. suṃmaṃ, 31·3, 91·3. pres.3p. suṃmaṃahum, 66·2,
sunshu, 18·0, pres.pass. suṃjai, 21·3). 'hear'. [12598 śṛpoti]
sunḍara, adj.. sunḍarī, 38·1. 'beautiful'. [Skt sundara-]
sunmi, nm. 2·3, 26·2, 27·1, 27·3, 28·2, sumpi, 1·3, 5·2, 5·3,
16·2, 45·3, suni, 6·3, 62·4, supī, 3·3, sunya, 58·4.
'emptiness, nothingness, the void'. [Skt śūnya-]
sunmara, vt. (imp.2s. supmireya, 56). 'recall, remember'.
[=sunmir-]
su, pr. 6·0, 9·1, 20·4, 24·2, 59·3, 69·2. 'that, him, her'. [<
12815 sa'1]
sukacana, nm. (sl. sukacani, 38·4). 'shame'. [Skt saṅkucana-]
sukṛata, nm. 81·3, sukṛita, 2·2, 33·3, 88·2. 'right conduct'.
[Skt sukṛta-]
suci, nf. 32·3. 'purity'. [Skt śuci-]
sucitanāmaṇḍa, nm. 84.3. 'existence-consciousness-bliss'.
[Skt saccīdaṇḍa-]
suchachanda, 26·1. adv. 'independently, spontaneously'. [Skt
tsvačanda-]
suḍhila, adv. 37·1. 'firmly'. [??]
suta,1 nm. 20·3, 58·1, 77·1, 79·1, suteu, 91·3. 'son'. [Skt]
suta,2 nm. 15·2, 58·1. 'thread, yarn'. [13561 sūtra-]
sudāṃśmaṇ, nm. 84·2. 'Śūdāṃśa, the devotee of Kṛṣṇa'. [Skt
suḍāṃśa-]
sudha, adj. 6·4, 16·0, 19·1, 84·3. 'pure'. [12520 suḍhda-]
sudhi, nf. 5·3, 5·5. 'awareness'. [12523 suḍhī-]
supaca, nm. 53·1. 'outcaste, Doma, Caṇḍāla'. [Skt śvapaca-]
supina, nm.s1. supināṁ, 56·2, 57·1. 'dream'. [13904 svapna-]
subhāsā, nm. 43·2. 'fragrance'. [Skt svuṣa-1
subhīga, adj. 37·1. 'venomous, poisonous'. [Skt svuṣiga-]
subhā, adj. 11·1, 84·1. ‘auspicious’. [12532 subhā-]
subhāni, nm. 28·0. 'nature, character'. [Skt svabhāva-]
subhēga, adj. 37·1. 'beautifully adorned'. [Skt subhēga-]
suṃśra, nm. 31·0. 'counting, reckoning, worthy of note', in
kośa suṃśra na deṣau, '1 see none worthy of account'. [Pers.
shumār]
sumiramga, nm. 23·4, 86·1. 'recollection, remembering, contemplation'. [for Skt smanra-]

sumir-, vt. (imp.2s. sumirau, 71·4). 'recall, remember'. [Skt smarati, =summar-

sumita, nf. 23·3, 63·6. 'memory', secondary traditional teachings which are remembered, versus primary teachings which are heard (śrutī). [Skt śmṛti-

surajhā-, vt. fut.2s.? surajhāst, 29·0. 'to disentangle, set to rights', in unclear phrase, bīna pichāṃmi milatā surajhāt?. [?? cf. H. suljhānā]
surati, nf. 41·7, 49·3, 84·3. 'remembrance, contemplation'. [Skt śruti- or smṛti-]
suranara, mp. 36·0, 42·3, 71·0, 91·13. 'gods and men'. [Skt suranara-

surasuri, nf. 26·1, 47·1, 47·1, 63·5. 'river of the gods, the Ganges'. [Skt surasarat-

surā, nf. 28·1, 47·1. 'liquor, wine'. [13503 sara-

surījana, nm. 66·1. 'beloved'. [??]
sulitāmna sulitāmna, nm.s./p. 35·0. 'King of kings, sultan of suṣamana, nf. 62·0. 'the suṣumpā nādi, the central subtle vein of the body'. [Skt suṣumṇa-

susā, nm. 56·1. 'a type of alligator'. [12426 śīhūka-

suḥāganīṃ, nf. 69·8, suhāgani, 79·3. 'a happily married woman'. [< 13617 saubhāgya-]
sū, pr. 79·1, 86·0. 'that'. [< 12815 sa]
sūkara, nm. 83·2. 'pig'. [Skt]
sūjī, vi. (pres.ptc. sūjhata, 22·0, pres.3s. sūjhāi, 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-]
sūtra, nm. 5·2. 'warrior, hero'. [12569 śūra-

sūrati, nf. 41·1. 'beauty'. [Ar.>Pers. šorat]
sūla, nm. 7·2, 61·4, 89·0. 'pain, suffering'. [12575 sūla-

se, pr. 82·1, 82·1, 91·8. 'as'. [12118 sadr- cf.AG sari]
seja, nf. 57·1, sejahi, 79·2. 'bed'. [12609 wēyyā-

sev-, vt. (pres.1s. seum, 2·4, 39·3, 63·1, pres.3s. sevelm, 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, sēsa, 88·3. 'Seṣa, the celestial serpent on which Viṣṇu sleeps'. [Skt ṣeṣa-]

seṣām, mp. 41·5. 'Shaikh, muslim leader'. [Ar. shaikh]
sai1, num. pd. 41·1. 'one hundred'. [12278 ṣata-

sai2, adv. after adj. 87·2. 'quite, -ish'. [13173 same-]
saila1, nf. 36·4. 'stroll, wander at leisure'. [Pers. sair]
saila, 2 nm. s1. saili, 91·5. 'mountain, crag'. [Skt āśaila-]
sō-, vi. (pres.ptc. sūtā, 23·2, 57·1, sūtai, 23·0, pres.1s. sōum, 79·2, 87·1, pres.3s. sōval, 64·0, imp.3s. sōyē, S6)'to sleep'. [13902 svapati]
sō, pr. {30}. 'that, him, her'. [< 12815 sa1]
sōi, sōī, emph.pr. {23}. 'that very, etc.'. [< 12815 sa1]
soc-, vt. (abs. soci, 61·4, 77·2, pres.ptc. socata, 91·9, 'to think, ponder, consider, worry'. [12621 socyeta]
soca, 1 nm. 24·1, 50·0. 'anxiety, worry, thought, awareness'. [12621 socyeta]

soca, 2 nm. 20·3. 'purity'. [Skt sāca-
sodh-, vt. (pp.ms. sodhau, 5·3, pres.3s. sodhyem, 16·2).'to search for; purify'. [12626 soddham]
sobhā, nf. 31·0, 92·2. 'splendour, beauty'. [Skt sobhā-]
sau, sau, ppn. 121. 'from, with'. [13173 same-1, =syūm,
syum, syau
sthāla, nf. 91·12. 'place', in jānga sthāla, 'the place (over) the legs, lap'. [Skt]
syantha, nm. 5·5, 91·4. 'lion'. [< Skt sīthā-]
syambha, nm. 23·3, syambhū, 38·3. 'the self manifest, an
epithet of God, Śiva, Viṣṇu'. [Skt svayambhu-1
syātī, nf. 38·3. 'blackness'. [Pers. siyātī]
syām, ppn. 70·1, syum, 26·2, 27·2, 27·5, 69·1, syau, 68·0.
from, with'. [< 13173 same-1, =saum, sau
svayam prakāśa, nm. 30·0. 'self-luminous, self-manifesting'.
[Skt svayamprakāśa-
svāngga, nf. 5·4, 5·5, 29·2, 29·2, 70·4. 'a kind of dance drama
in which secular and spiritual ballards and songs were
performed; mimicry, mime, false guise, disguise'.[Skt svāngga-
svānti, nf. 21·1. 'the fourteenth lunar asterism'.[Skt svāti-
svāma, nm. 53·2. 67·2. 'dog'. [Skt svāna-
svāminī, nm. 5·1, 20·4, 34·2, 79·3, 88·1, 88·3, svāminī, 16·1,
18·2. 'lord, master, God'. [Skt svāmin-, cf. svāntī]
svādā, nm. 6. sl. svādī, 88·6. 'taste, delight'. [Skt svāda-
sāda]

haṃmaṃya, nm. 84·2. 'Hanuman'. [Skt hanumat-
haṃmā, 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 asmād-
haṃmāra, poss.pr. 36·5, haṃmāra, 5·6, 50·2, haṃmārāu, 91·3,
hamāra, 78·1, hamāra, 43·3, hamāra, 38·4, 57·1. 'our, ours',
also 'my, mine'. [986 asma+pāra-
hāka, nm. 41·9. 'truth, right, power'. [Ar. ḥaqq
hājāra, num. 41·1. 'thousand'. [Pers. ḥazār]
hājūra, nm. 65·2. 'the royal presence, Lord, God'. [Ar. ḥażūr
hāta, nm. 60·2. 'love'. [Skt hita-, =hita
hātā, nm. 23·1. 'slayer, killer'. [13969 hantā
hātai, 71·2. (pres.ptc. of ho-). 'is'. [see ho-
hanojā, adv. 65·3. 'till now'. [Pers. hanoz
har-, 1 vt. (pp. hārāṃdhā, 26·3, harī, 82·3, pres.3s. harei,
32-2, imp.2s. harahu, 24-2). 'remove, take away, conquer'.

[13980 harati]

har-, vi. (pp. harT, 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 soT, 'He is the Creator and the Destroyer'. [Skt harTr-]

haranāchi, nm. 91-10. 'Hiranyakasipu, the father of Prahlāda'. [Skt hiranyakasipu-]

haras-, vi. (abs. haraśi, 29-0). 'to rejoice, to be full of joy'. [Skt hāraste]

hāri, 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, 75-6, 78-0, 83-0, 84-3, 85-4, 86-1, 88-2, 88-5, 91-3, 93-3, 94-1, Sl. 'Hari, God',

hāri jana, 15-3, 73-1, 'the people of Hari, the servants of Hari', hari nāmva, 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. ḥalāla]

has-, vi. (pres.ptc. hasta hasta, 91-2). 'laugh'. [14048 hāsaste]

hasta, nf. 35-3. 'state', in hasta ṣasta, 'wounded state'.

[Pers. hastal]

hāmk-, vt. (abs. hāmkai, 33-4, pres.3s. hāmkai, 54-0). 'to shout out aloud, to urge on a chariot by spurring on the animal that draws it'. [14133 humkarotī-]

hājarām, adj. 41-8. hājirām, 65-2. 'present'. [Ar. ḥāzir]

hātai, nm. 87-2. 'market, shop'. [13944 haṭṭa-]

hāthi, 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.is. hāryau, 2-0, 88-4).

'to lose, to be defeated'. [14061 hārayastil]

hārī, adj. 'the one who dispels, abolishes, removes', as adj.suf. 83-0, samāpā-hārī, 'the dispeller of suffering'.

[Skt hārin-]

hālocāla, nm. 2-0. 'present conditions, what is going on'.

[Ar. ḥāl + Skt cāla-]

hāsī, nf. 11-3, 67-3. 'laughter'. [14023 hasīta-]

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 hrdaya-]

hīmya, adj. suf. 94-2, hīmīmya, 69-1. 'without, lacking, losing'. [14124 hīma-]

hīrā, nm. 78-3, Sl. 'diamond'. [14130 hīra-]

hute, 57-2, pp. mpd. of hote, q.v.

hulas-, (pp. hulasveda, 29-0). 'to rejoice, to be full of joy'. [2375 ulasastil]

huvā, 4-1, huvām, 4-1, pp. of hote, q.v.

husiyāra, adj. 35-2. 'aware'. [Pers. hushyār]

hum, 12-1, 12-1, 20-1, 21-2, 70-5, 70-5, 91-1, 91-1, 91-5.

pres.is. of hai, q.v.
hetu, ppn. 22-3, 50-2, 53-1, 53-2, 63-6. 'reason', as ppn. 'for the sake of'. [Skt hetu-]
hesiya, nf. 35-2. 'state'. [Pers. (Ar.) haisiya(t)]
haīm, 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, 74-2, 79-1, 91-4, 91-4, 91-8, 91-10, 91-11, S4. 'is'. [1031 ḫṣetī]
haipha, nm. 36-2. 'regret'. [Ar. heif] or corruption of *śaupha, cf. AG 3-1, khauphu. [Ar. khaufl]
ho-, vi.vs. (pres.ptc. hatai, 71-2, mdp. hute, 57-2, hota, 5-7, 32-5, 41-2, 47-1, 79-1, hotē, 34-0, hote, 53-1, pp. ms huvā, 4-1, huvām, 4-1, pres.3s. hoī, 7-0, 10-3, 13-2, 16-0, 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, hoīai, 52-2, 92-0, ?? hoīai, 32-3, pres.1s. hoī, 2-2, haum, 4-0, 28-2, 91-3, hau, 11-5, 51-0, 57-2, 72-3, 80-0, pres.2s. hoīa, 50-1, hauha, 57-0, pres.3s. hveī, 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' [9416 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. 75-1, hridai, S3. 'heart'. [Skt hṛda-, cf ridai]
7.3 AG Glossary

ambarajāmi, nm. 1.2. 'inner guide'. [Skt antāryāmin-]
ambari, adv. 25.0. 'within'. [Skt antare-]
ambaru, nm. 1.1, 8.4, 24.2, 25.1. 'difference, the heart'. [Skt antara-]
ambarā-, vt. (pres.3s. ambarāvai, 26.2). 'provide sustenance'. [<572 ambati]
ambhula, nm. 23.1. 'water'. [576 ambhu-]
amdhohu, nf. 3.1. 'grief, anxiety, trouble'. [Pers andohl]
amdhīrā, nm. 26.3. 'darkness'. [386 aṃdhīkā-]
amṛta, nm. 22.1, amṛtu, 13.2. 'the nectar of immortality'. [Skt amṛta-]
akathā, adj. 28.3. 'untellable' in akathā kathā, 'an untellable tale'. [Skt akathyā-]
akarama, nm. 6.3. 'free from karma'. [Skt akarma-]
akchara, nm. 17.2, 'syllable, letter, character'. [38 akgara-]
agama, adj. 14.1. 'unfathomable'. [Skt agamya-]
acar-, vi. (pp. acarīta, 16.3), 'act'. [Skt ācāryatī]
acetā, adj. 7.2, 35.0. 'unaware'. [Skt acetās-]
ach-, vs. pres.ptc. achata, 14.2. 'present, existent'. [1031 ācheta, cf. āch-]
achara, 34.2. 'syllable, letter, character'. [38 akgara-]
ajamālī, 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]
ajaun, adv. 24.3. 'even today'. [<242 adya-]
āṭak-, vt. (caus. pres.3s. āṭakāvai, 3.3). 'halt, stop, obstruct'. [182 āṭakā-]
āṭhasaṭhe, num. 23.4, āṭhasaṭhi, 31.1. 'sixty eight'. [943 āṭaśaṭhi-]
āṭhāra, nm. 23.3. 'eighteen'. [946 adṣṭādesa-]
adāhāru, nm. 32.3, so. adāhāra, 6.1. 'support'. [Skt ādāhāra-]
anā, adj. 16.0, 16.3, 39.0. 'other, separate'. [399 anya-]
ananda, nm. si. anandde, 30.0. 'bliss'. [Skt ānanda-],
anantu, adj. 1.0, anantuhi, 8.4. 'infinite'. [Skt ananto-]
anabhaī, nm. 36.2. anabhau, 32.1. 'mystical experience, direct experience'. [Skt anubhava-]
anāla, nm. 14.1. 'wind'. [Skt anīla-]
anūpū, 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 ātm-]
apaṇā, poss. pr. 31.3, apaṇe, 15.1. 'own'. [1135 ātm-]
apaṛa, adj. 16.3. 'uncrossable, shoreless'. [cntr.<Skt aparā-]
apāvitra, adj. 38.1, 38.2. 'impure, polluted'. [Skt]
apāra, adj. 5.3. 'uncrossable, shoreless'. [Skt aparā-]
abha, 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 avarpa-]
abibekai, nm.sl. 16.1. 'lack of discernment'. [Skt avikeka-],
abidi, nf. 7·0. ‘ignorance, lack of wisdom’. [Skt avidyā-]
abola, adv. 21·0. ‘unspeaking, silent’. [a + bola-]
abhākhai, adv. 25·1. ‘silently’. [Skt abhāgya-]
abhāga, adj. 36·4. ‘ill-fated, unlucky’. [Skt abhāga-]
abhīṣa-, vi. (pres.3s. abhiṣu, 36·3). ‘practise, perform’. [546 abhyasati]
abhīṣānu, nm. 6·3, 25·1. ‘pride, conceit’. [Skt abhīṣāna-]
amar-, vt. (pp. amario, 35·0). ‘reach’. [572 abhata, cf ambarā-]
ara, adv. 13·5. ‘adoration, worship’. [Skt arā-]
arap-, vt. (pres.1s. arapau, 13·4, 23·3, pres.3s. arapiai, 31·2). ‘offer up in worship, sacrifice’. [Skt arapayati]
aru, c. j. 15·2, 29·1. ‘and’. [434 aparā]
arāma, nm. 10·0. ‘lotus’. [Skt aravinda-]
avagaha, adj. 4·1. ‘hard to pass through, dangerous, perilous’. [ava + 444 ghatta-]
avatāra, nm. 7·2. ‘birth, incarnation’. [Skt]
averu, adj.pr. 13·0, 39·1, avara, 17/34·0, 18·3, 38·1, avera, 25·1. ‘other, another; someone else’. [434 aparā]
avilok-, vt. (inf. avilokana, 22·1). ‘behold’. [Skt avalokatī]
asaññasā, num. 17/34·1, 28·1, ‘eighteen’. [Skt aṣṭādaśa-]
asūpta, adj. 8·3. ‘impure’, or nm. ‘non-Śanta’. [a + santa-]
asūṭha, adv. 7·1. ‘impossible, hard to bear’. [Skt asūṭha-]
asoca, adj. 16·2, 7·2. ‘impure’. [a + 12511 sucya-]
aha, in ij. 1·0. ‘O!’. [Skt sho]
abarā, nm. 39·3. ‘conduct, right living’. [Skt ācāra-]
ācāra, nm. 8·2. ‘conduct, right living’. [Skt ācāra-]
ācha, vs. pres.2s. āchahu, 1·2. ‘exists, is present’. [1031 akṣetī, cf. ach-]
āchopā, adj. 39·1. ‘untouchable’. [a + 5057 chupti-]
ānan, adj. 38·1, āna, 16·3, 29·2, 39·0, Sl. ‘other, distinct, separate’. [39 anya-]
āparā, poss.pr. 15·3. ‘own’. [1135 ātman-]
āpu, poss.pr. 29·1. ‘themselves’. [1135 ātman-]
ābaddana, adj. 3·2 ‘inhabited, populated’. [Pers. ābādān]
āra, nm. 20·1. ‘a cobbler’s awl’. [1313 ārā-]
ārā, nm. 5·1. ‘near shore’, in ārā pūru, ‘near and far shore’. [1482 āpāra-]
ārati, nf. 23·0, 23·4. ‘the ceremonial waving of lights before a sacred object, image or person’. [1315 ārārtika-]
ārādha-, vt. (pres.3s. ārādhai, 1·3, 15·4, pres.3p./la. ārādhe, 15·1). ‘worship, adore’. [Skt ārādheyaati]
āla petālu, nm. 4·3. ‘home and hell, any old nonsense’. [1366 ālaya-]
ālajju, either, adj. 28·2. ‘without honour’. [Skt ālajja-]
ālāyavānu, nm. 6·0. ‘the cycle of reincarnation, transmigration’. [1200 āpayati + 4027 gamana-]
Asa, nf. 7·1, 21·2, 38·3, 39·3, 31, Āśā, 36·1. 'hope, desire, longing'. [1456 Āśas-]

Āśana, nm. 23·1. Āśana, 16·1, 'throne, dais'. [Skt Āśana-]

Āṣi, vs. 13·5, Āṣi, 3·2. 'is'. [1031 Śkṣetī]

Imādra, nm. 16·1. 'Indra'. [Skt Īndrā-]

Imāndri, nf. pl. Īndrīm, 16·2. 'senses'. [1581 Īndriya-]

Iau, adv. 11·3. 'thus, so'. [2528 evam eva]

Iśnā, nm. 26·0 'fool'. [Skt ajñānīn-]

Ikēlā, adj. 25·2. 'alone'. [2506 ēkkāla-]

Iku, num. sd. 4·1, 5·0, İka, nm. so. 13·2, 15·4, 22·3, 4·1, 8·3. 'one'. [2452 ēkka- = eku]

İna, pr. 24·2, 24·5, 32·0. 'they, those'. [2530 ēṣa]

İrāṇḍa, nm. 9·1. 'the castor oil plant, Ricinus communis'.

[2517 ēraṇḍa- = PV araṇḍa-

İhu, pr. sd. 19·3, 21·2, 27·0, 4·4, so. İha, 15·4, 32·2, sl. İhā, 23·4. 'this, through this'. [2530 ēṣa]

Īdi, nf. 39·2. 'Īd, the Islamic festival at the end of Ramadan'. [Ar. 'Id]

Īśara, nm. 29·0. 'God'. [1619 Īśvara-]

Ujağara, adj. 11·1. 'renowned, famous'. [1665 ūjāgrat-]

Ujjaśro, nm. 23·2. 'light, illumination'. [1673 ūjjaślaka-]

Uṭh-, vi. (abs. uṭhi, 40·2). 'arise, depart'. [1900 ut-sthāti]

Utāvalī, adj. 37·0. 'hasty, impetuous'. [1788 uttāpalā-]

Udakaṃ, nm. 6·4. 'water'. [Skt udaka-]

Uduṣāsa, 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 udūṣa- udūsin]

Udana, nm. 6·6 'non-mind, the state attained through yogic practices in which the mana is transcended'. [Skt unamaṇa-]

Upāj-, vi. (pp. ma. upaaji, 30·4, pres. 3. upaaji, 36·1). 'be created, be born'. [1814 utpadyate, = uṣṭa-]

Upākarī, nm. 9·0. 'helper, the one gives aid'. [Skt upākarīn-]

Upākaru, nm. 30·3. 'aid, help'. [Skt upākara-]

Upamarī, nf. 28·3. 'simile'. [Skt]

Upāśi, nf. 7·3. 'means, technique'. [Skt upāṣa-

Upādhi, nm. 17/34·3. 'limitation'. [Skt upādhi-]

Umaḍī, nm. 24·4. 'the husband of Uma, Śiva'. [Skt]

Ura, nm. 27·3. 'heart, breast'. [Skt ura-]

Urvāra, nm. 4·3. 'near bank, shore'. [810 avarapara-]

Usarasī, nm. 23·1. 'a grind stone used to grind sandalwood'.

[cf. H. horasā, Skt gharṣa-??]

Uṣṭārayati

Uha, pr. 27·3. 'they'. [972 aṣa]
uca, adj. 9-1, 28-2, 33-1, őce, 19-4. 27-1. 'high, lofty'. [1634 ucca-1]

ūpaj-, vi. (pres.3s. āpajai, 6-8, 22-2). 'be created, be born'. [1814 upadāye, = āpaj-1

ūpari, adv. pnn. 26-1, 37-1. ūpare, 38-2. 'above; on, upon'. [2333 = uppari-1]

ūbhi, adv. 37-1. 'standing', in ūbhi jāhī, 'you stand up straight, become proud'. [2426 ūrdhva-1

ūbd̤̄hp, adj. 3-0, 3-2. 'there'. [< 1605 iha]

eku, num. sd. 14-2, 14-4, 217-1, 30-3, so. eka, 3-2, 6-7, 7-1. 27-4, 39-0, 39-0. 'one'. [2462 = ekka-, = iku]

aīsā, adj. adv. 14-0, 27-0, 35-3, aise, 5-1, aīst, 15-0, 28-1, 33-0, 39-2. 'such, like this, in this way'. [1611 ṭdṛśa-1

oī, pr. 27-2, 29-3. 'they'. [972 asaul

occhā, adj. 19-5, ochā, 9-3, 9-3, 9-3. 'low, base, mean'. [2540 = ocche-1

oṭa, nf. 37-4. 'shelter'. [2544 = ottā-1

olhaga, nm. 8-2. pl. olhagāpi, 8-2. 'servant'. [Pkt olaggi-1

ohan, pr. 31-1, 31-1, 31-1, 31-2, 31-3. 'that, he, she it, those, '. [972 asaul

auguna, nm. 9-0. 'defect, fault'. [Skt avaguna-1

auru, cj. 18-4, 29-3. aura, 8-3. 'and'. [434 aparam

aubhāra, adj. 30-1. 'destroyed'. [< 881 avaharate 'brought down'

kapkaru, nm. 37-2. 'servant', jama kapkaru, 'the servant of death, the angel of death'. [Skt kiṃkara-1

kapcanu, nm. 32-1. 'gold'. [Skt kaścana-1

kapḍha, nf. 19-2. 'wall'. [2720 kantā-1, 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'. [1314 kipcida

kaṭ-, vt. (pres.2s. for 3s. kaṭahi, 18-5). 'cut'. [2854 kartati-1

kaṭaka, nm. 14-3, kaṭika, 1-1. 'bracelet'. [Skt kaṭaka-1

kata, adv. 25-0. 'how?'. [< 1045 yaṭra-1

kathanu, nm. 5-3. 'speech, words'. [Skt kathana-1

kathā, nf. 8-0, 35-1. 'tale, description, account'. [Skt]

kanaka, nm. 1-1, 6-5, kenika, 14-3. 'gold'. [Skt kanaka-1

kaparā, nm. pl. kapare, 40-1. 'fabric, cloth'. [2871 karpatsa-1

kapāṭa, nm. pl. 6-6. 'doors', bajara kapāṭa, 'the adamantine doors', a synonym for the seventh cakra. [Skt]
kabahī, adv. 32·2. 'ever', kabahī 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]
kār-, vt. (abs. kāri, 2·3, 15·2, 24·5, 26·0, 27·3, 30·4, 36·2, 38·2, kāi, S1, ger. karanā, 26·1, pres.ptc. karaṃtā, 1·0, karaṭu, 12·1, adv. pp. karaṭa, 10·0, 38·1, 38·2, pp.ms. kīna, 7·0, kīṁṛī, 9·3, 25·2, kīna, 15·2, 40·3, kīto, 15·2, mp. kīte, 6-8, pp.ms. kītra, 38·1, pp.f. kītra, 8·7, 39·2, pres.1s. karaṇa, 4·2, 22·1, 22·1, pres.2s. karaṇi, 3·3, 13·3, 37·3, 38·3, 39·2, 39·3, S1, pres.3s. karaṇa, 31·2, 37·2, 37·2, karaṇi, 30·2, 30·3, 30·3, 31·1, 31·2, 31·3, 33·0, 33·1, 36·2, pres.2p. karaṇa, 5·2, 7·4, 15·1, 16·3, 2·2, 31·4, caus. pres.3s. karaṇvai, 31·3, imp.2s. karaṇa, 25·3, imp.3s. kījai, 21·1, 24-6, fut. 2p. karaṇvai, 15·0, pres.pass. karaṇvai, 28·3). 'do, make, act', frequently used with nouns to form compound verbs. [2814 karotī]
karaṇa, nm. 17/34·1. 'the palm of the hand', sl. karaṇailai, 28·1, 'in the palm of (his) hand'. [Skt kara- + 5731 tala-]
karaṇā, nm. 6·2, 36·2. 'The Creator'. [Skt kart̥-]
karaṇamu, nm.sd. 2·1, so. karaṇa, 6·2, 6·3, 7·3, 35·1, 36·3, emph. karaṇama, 36·3. 'karma, deed, action, ritual action, fate'. [Skt karman-]
kala, adv. 2·2. 'tomorrow'. [3104 kalya-]
kalatra, nf. 37·3. 'wife'. [Skt]
kali, nm. 6·1, kāli juga, 24·1. 'Kaliyuga, the fourth dark age of the world'. [Skt]
kavaṅgasapatī, nm. 39·0. Śiva, The Lord of Kaḷīsa', but better as in SAR 22·22, 'Viṣṇu, The Lord of Kaḷā'. [Skt kamaḷāpati-; rather than kailāsapatī-]
kavana, pr. 6·2, 6·4, 10·3, 13·5, 18·0, 21·0, 40·0, sl. kavai, 31·2. 'who? which? what?'. [2575 kaḥ punar]
kavi, nm. 32·2. 'poet'. [Skt]
kusa, nm. 12·2. 'astringent juice', in rasa kusa hi, 'sweet and sour, joys and sorrows'. [2974 kaśāya-; GNG kaṣu]
kau, 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. khaṛ, 10·1, 13·0, 15·0, 24-6, 30·3, 31·4, 40·1, 40·1, pp.ms. khaṛ, 17·34/2, adv.pp. kahaṇe, 14·3, pres.1s. khaṛa, 12·2, pres.2s. kahaṇa, 16·1, pres.3s. khaṛa, 22·3, 23·4, 6·0, imp.2s. kahaṇa, 2·3, 4·4, 40·3, 30·4, 32·3, pass.pres.3s. khaṛa, 14·0, 15·4, pass.pres.ptc. kahaṇa, 16·3, 24·1, 24·1). 'speak, say, tell'. [2703 kaṭhavatī]
kā, 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 kṛta-?, see kī, ka, kai, kol]
kā, pr. 15·4, 24·6, 'whom? which?'. [2574 ke-2]
kāim, adv. 37·0. 'why?'. [3164 kim]
kōi, adj. 3·2. 'stable, firm'. [Ar. qū'im]
kōi, nm. 37·1. 'crow'. [2993 kāka-]
kāgarā, nm. 11·1, kāgarū, 36·2. 'paper'. [Pers. kāghār]
kāṭ-, vt. (abs. kāṭa, 6·7, pp.ms. kāṭio, 15·2, pres.3s. kāṭe, 11·1). 'cut, destroy'. [2834 karto]
kādh-, vt. (imp.2s. kāghu, 27·2). 'take away, remove'. [1660
#kaḍḍhat]kāma, nf. 28·0, 'desire', in pūrana kāma, 'the fulfiller of desires'. [Skt]
kāma, nm. 32-0. 'desire, sexual love'. [Skt]kāmadhenu, nf. 17-1, kāmadhaina, 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
nāhi kāmā, 20-3, 'I am not concerned with death'. [2892
karma1]kārana, nm. 21-0. kārani, 15-4. 'reason', kārana, as a ppn.
36-3, 36-3, 36-4. sl. kai kāraṇai, 5-3, kārana, 21-0, 'for the
sake of'. [3075 kārana-]kāla, nm. 7-3. 'death', kāla phāsa, 'the noose of death'. [Skt
kāle-
kāhū, pr. 33-1. 'anyone'. [< 2574 ka-2]
kāhe, adv. 35-0. 'why?'. <kīā
kīā, pr. 14-0, 19-0, 19-0, 21-1, 23-3, 26-3, 35-2, 'what',
adv. 26-0, 'what for? why?'. [3164 kim]
kīu, adv. 35-3. 'why?'. <3164 kim
kīchu, pr. 28-0. 'something', kīchu nāhi, 'nothing'. [3144
kīcchī]kīsā hi, pr. 37-3. 'to whom'. [< 2574 ka-2]
kītī, pr. 15-3. 'anyone'. [< 2574 ka-2]
kītu, pr. 35-0. 'whom'. [< 2574 ka-2]
kīha, adv. 16-1, 35-0. 'what'. [<3164 kim]
kīt, 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, Sl.
'of'. [fimd. of kā, cf. ke, kai, kol
kīṭa, nf. 30-4, 'insect'. [Skt kīṭa-]
kītī, nf. 9-2. 'insect'. [3193 kīṭa-1]kumcara, nm.ad. 35-3, so. kumcara, 6-4, 7-1. 'elephant'. [Skt
kujara-]kutamba, nm. 27-2, 29-2, 39-3. family, household'. [Skt
kujuma-]kutabamghalā, nm. 38-3. 'cutting and dressing', possibly the
name of a Chamar sub jāti'. [3241 kuṭṭhayati 'cutting', + 9240
bandhayati 'tying']kuṭilaṭā, adj. 2-1. 'of an ill sort, crooked'. [Skt kuṭila-]
kubhīṁti, nf. 2-1. 'bad type'. [ku + bhāṁti]
kuraka, nf. 37-2. 'a deer, a musk deer'. [Skt kuraṅga-]
kura, 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 kulīna-]
kusumghbha, nm. 4-4. 'safflower, Carthamus tinctorius, or
saffron, Crocus sativus, the fugitive 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 kūpe-]
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'. [Iso./pd. of kā, cf. kT, kai, kol
kesaro, nm. 23·1. 'saffron'. [3474 kesarā-1
ketaka, adj. 7·1. 'how much?'. [1589 iyattaka-1
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. kT, ke, ko
kaisā, adj. 1·1. 'what sort?'; adv. kaise, 1·0, 6·0, 12·0, 13·3, 24·6, 31·0, 32·1, 'how?'. [3197 kTrśa-1
ko,1 pr. 3·3, 'anyone'. [2967 kaścid]
ko,2 pr. 4·0, 'who?'. [2574 ka-2]
ko,3 ppn. 15·3, 28·1, 'to'. [14342 kāga-1]
ko,4 ppn. 3·1, 4·0, 4·2, 12·0, 15·1, 15·3, 16·0, 19·1, 'of'. [msd. of kā, cf. kT, ke, kai
kol, pr. 29·3, koI, 36·0, 36·2, koD, 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
krāma, nm. 12·2. 'deed'. [Skt karman-1
kriṭa, 38·1, 'made into'. [Skt kṛta
kṛṣipā, nf. 5·2, 28·1, 30·4. 'mercy, compassion'. [Skt kṛpā-1
kṛṣaṇa, nm. 35·2. 'Krṣṇa'. [Skt kṛṣṇa-1
krodha, nm. 32·0. 'anger'. [Skt
kha, n. 35·2, 15·2. 'piece'. khaṇḍa khaṇḍa kari, 'cut into pieces'. [Skt khaṇḍa-1
khāṭu, nm. 35·1. 'six'. [Skt ṣaṭ]
khāṭi, nf. 3·1. 'failure, fault'. [Ar. khatā
khāṭri, nm. 29·1. 'Kṣatriya, the warrior caste'. [3649 kṣaṭriya-1
khara, adv. 20·2, kharī, 37·0. 'really, utterly, completely'. [3819 khara-2]
khālāsa, adj. 3·3. 'liberated'. [Pers. khalaš]
khalu, nm. 24·5. 'mean person'. [3835 khal-1
khā-, vt. (abs. khāi, 36·2). 'devour, consume'. [3865 khādatīl
khāṬa, nf.pl. 23·4, 'all life, the four types of birth, aṅga, 'egg born', birds etc., jarāyuja, 'placenta born', man etc., udbhīj, 'water born', plants etc., sveda, 'heat born', insects etc. [3873 khāṇī-1
khīṇa, nf. 17/34·2. 'story, tale'. [for Skt śakyāna-1
khīrāju, nm. 3·1. 'tax, duty'. [Ar. kharāj],
khuṭru, adj. 37·2. 'disgraced, humiliated'. [Pers. khwār
khūṛa rāju, nm. 37·0. 'royal mushroom'. [Skt kumbharajan-1
khūṭā, adv. 3·0. 'really'. [Pers. khūb]
khiro, nf. 3·0. 'wellbeing'. [Pers. khairī]
khō-, vt. (pp.f. khoi, 29·2). 'lose, get rid of'. [3851 kṣapayati]
khauphu, nm. 3·1. 'fear'. [Ar. khauf

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ganṭh-, vi. (abs. ganṭhi, 20·2, 20·2, caus. pres.3p. gaṭhāvai, 20·0). 'to be knotted together, mended'. [4353 granthayati]
gamdhā, nm. 9·1. 'scent, fragrance'. [Skt gandha-]
gaurī, nf. pl. gare, 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]
gani, nm. 3·2. 'richmen, the wealthy'. [Ar. ghani] 
garabavati, nf. 37·1. 'proud woman'. [Skt #garvavanti-]
garendāni, nf. 37·1. 'neck'. [Pers. garden] 
garabu, nm. 12·1, garaba hi, 37·0. 'pride'. [Skt garva-]
garbhā-nivāju, nm. 33·0. 'Cherisher of the poor', an epithet of God. [Pers. ghariṃ-bavāz]
gava-, vi. (inf. gavaṇa, 25·2, ger. gavaṇu, 26·). 'to depart, to go'. [4028 gavyati-]
gaha, nm. 3·0. 'home'. [4240 ghā-] 
gamṭh-, vt. (abs. gamṭhi, 20·0, 32·0, gamṭhe, 20·2). 'to join together, to mend shoes'. [4353 granthayati]
gā-, vt. (pres.3s. gāvai, 18·5). 'to sing'. [4135 gāpayati]
gāu, nm. 29·2. 'village'. [4368 grāma-] 
gārū, nm. 19·1. 'mortar, plaster'. [4137 gāra-]
giānī, nm. 32·2. 'wise man'. [Skt jīnīn-] 
giānu, nm.sd. 30·4, so. giāna, 7·4, 8·1, 36·3, po. giānaha, 36·3. 'wisdom, insight'. [Skt jīnā-]
girīvara, nm. 16·1. 'mountain'. [Skt] 
gupa, 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-] 
gur-, vt. (pres.3s. gunai, 31·2, la. gunjai, 32·1). 'toonder over, consider'. [4191 gunayati]
guni, 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] 
gunata, nm. 2·0, 33·0. 'Master of the cattle, master of the earth', an epithet of Visnu. [4342 gosvin-] 
gobindu, nm. 22·0, 33·1, gobinda, 13·0, 38·0. 'Govinda, the chief herdsmen, God'. [Skt gobinda-] 
gautama, nm. 24·4. 'Gautama, a sage, husband of Ahalya'. [Skt] 
grahana, nm. 31·2, 'eclipse', grahana karaś, 'to bathe at a tirtha during an eclipse'. [Skt grahamā] 
grīha, nm.pl. 16·1. 'homes, palaces'. [Skt grha-] 

ghaṭa, nm. 4·1, 6·4, 14·4, 26·2, sl. ghaṭai, 22·0. 'body, pitcher, vessel'. [Skt ghaṭa-] 
ghana, adj. 4·1. 'dense, thick, many'. [4424 ghana-] 
ghara, nm. 27·3. 'home'. [4428 ghara-] 
ghari, nf. 27·1. 'a unit of time equal to twenty four minutes, a moment, instant'. [4406 ghāṭi-] 
ghaś, vt. (abs. ghasi, 23·1). 'to grind'. [4450 gharṣati] 
ghāṣu, nm. 27·0, so. ghāsa, 27·0. 'grass'. [Skt ghāṣa-] 
ghrita, nm. 36·4. 'ghee, clarified butter'. [Skt ghṛta-]
camdano, nm. 23·1, camdana, 9·1, 'sandalwood'. [Skt candana-]
camđāra, nm. 29·1, 'an outcaste, untouchable'. [4740 cāngāla-]
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-]
camina, nm. 4·4, 5·3, cemāra, 38·0, camārā, 3·3, 9·3, 19·5, 'Chamar, the leatherworking caste', dim. camaraṭa, 20·0, 'a poor Chamar'. [Skt caramkāra-]
carapā, nm.pl. 2·2, carara, 10·0, 22·1, 'feet'. [Skt carana-]
carana, nm.pl. 2·2, carana, 10·0, 22·1, 'feet'. [Skt carana-]
carana, nm. 35·1, 'lotus feet'. [Skt caranarabimda-]
car-ā, vt. (pres.Is. carava, 23·1, 'to wave'. [4715 carā-]
cavara, nm. 23·3, 'fly whisk, made from the tail hairs of the yak, Bos grunniens, or a horse tail'. [4677 carara-]
cāra, vt. pres.Is. carā, 23·1, 'to wave'. [4578 cārā-]
cāra, nm. 23·4, cāri, 17/34·1, 'four'. [4655 cārā-]
cītā, poss.ppn. 8·0, 'of'. [2814 krta-]
cītā, poss.ppn. 8·2, 'of'. [2814 kṛta-, cf. cītā-]
cītā, poss.ppn. 8·0, 'of'. [4799 cītā-]
cītā, adj. 35·0, 'aware'. [4908 cītā-]
cītā, num. 17/34·2, 'thirty-four', the number of consonants in a number of north Indian scripts including Devanagari. [4651 cātustńska-]

cha
chaḥ, vt. (imp.2s. chaḥi, 34·0), 'abandon'. [4998 chaḥ-]
chatra, nm. 33·0, 'parasol, canopy'. [Skt chattra-]
chatrapati, 29·3, 'king'. [Skt chatrapati-]
chāh-, chāṛ-, vt. (abs. chāṛi, 26·2, S1. pres.Is. chāṛhu, 2·2), 'renounce, abandon'. [vc. < chaḥ-]
chāṭykār-, vt. (pres.3s. chāṭykāre, 23·1), 'sprinkle'. [5040 chāṭyr-]
chinha, nm. 5·0, 'instant, moment'. [3642 kšaṇa-]
chinha, adj. 10·1, 'torn, cut to pieces'. [5047 chīnna-]
chīpa, nm. 39·1, 'calico printer, tailor'. [4994 chīppa-, Pkt. chīnpaya-]
chur-, vi. (abs. chue, 6·5), 'be touched'. [50559 chupati-]
chūṭak-, vi. (adv.pres.ptc. chūṭakata, 6·6), 'release, open'. [3707 kṣuṭyate]
chūṭ-, vi. (inf. chūṭana, 15·1, ger. chūṭibo, 10·3, pp.ms. chūṭī, 27·4, pres.1p./1s. chūṭe, 15·1, pres.3s. chūṭai, 32·0, pres.pss.3s. chūṭai, 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
jañjañja
jamta, nm.pl. 7·3. 'animals, creatures'. [Skt jantu-]
jagata, nm. 15·3, so. jagata, 24·1, 33·1. 'world, people of
the world'. [Skt jagata-]
jagā, nm. 32·1. 'sacrifice'. [10397 yejās-]
jagū, nm. 12·3, 27·4. 'world, people of the world', sl. jagi,
26·0, 29·0, 29·3, jag, 11·2, 'in the world'. [Skt jagat-]
jañ, adv. 8·3, 'never'. [Skt yatha na-]
jata, adv. 24·3, 'wherever'. [10405 yatra-]
jatana, nm. 15·1, jatana, 6·8. 'effort, attempt'. [Skt yatana-
jañtu, adv. 6·5. 'just as, in the same way'. [Skt yatha]
jan-, vi. (pp.ms. janālā, 14·3, pres.is. jana, 20·0). 'to
know, understand'. ((5193 jān-)
janama, 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
janame, 11·1, 'in life after life', sl. janame, 29·3, 'life'.
[Skt janman-]
jana, 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, janām, 39·0,
'servant, person, man'. [Skt jana-]
jap-, (abs. jape, 23·1, pres.ptc. japa, 39·0, pres.2s.
japahi, 17·0, japesi, 34·0, 36·4, imp.2s. japahū, 30·1, japi,
30·2, 30·4, pres.3s. japaī, 20·3, 37·4). 'chant, repeat'. [Skt
japati]
jabā, adv. 12·1, 14·1, 40·3. 'when'. [Skt ya + evam]
jabābu, 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. jāla, 1·1, 14·1, 14·1, 19·1, 29·3, 38·1,
sl. jāla, 27·0. 'water'. [Skt jāla-]
javālu, nm. 3·1. 'failure, loss, injury'. [Ar. zawād]
sa, 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. gālā, 12·2, gaiō, 27·0, 27·0, pp.mp. gae,
11·0, 35·3, fs. gaē, 12·1, 40·2. pres. ptc. jētā, 11·3, jēta,
16·1, pres.1s. jēu, 21·0. pres. 2s. jēhi, 37·1, pres.3p. jēhi,
16·0, 16·2, 28·1, pres.3s. jēi, 4·0, 5·2, 7·3, 10·1, 12·2,
20·2, jēt, 2·2, jēvai, 31·1, fut.3p. jēhige). 'go, depart'.
[10452 yēti]
ja, 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
ja-]
jāu, cj. 18·4, 'if'. [10401 yataḥ]
jāg-, vi. (imp.2s. jāgu, 26·0). 'wake up, awake'. [5175
jāgratī]
jāti, nf. 19·5, 30·3, 35·0, 37·4, 38·0, 38·3, 39·1, jātī, 9·3.
'jāti, hereditary community'. [Skt jāti-]
jātī, nm. 18·2. 'pilgrim'. [10457 yātri-ka-]
jañ-, vt. (inf. jañā, 26·0, pres.ptc. jañeta, 6·5, 15·0, 28·0,
pres.1s. jañau, 24·0, pres.2s. jañahu, 25·3, 31·0, la.
jañta, 1·2, jańai, 8·1, pres.3s. jañai, 8·4, jańai, 25·0,
25·1, imp.2s. jañu, 8·4, pres.pass.3p. jañtai, 29·0). 'to
know, realise, comprehend, recognise', \( \text{jānī} \), sl. as adj. 16·2. ‘knowingly’. [5193 \( \text{jānātī} \)]

\( \text{jāp} \), vt. (pres.3s. \( \text{jāpai} \), 36·1). ‘chant’. [5163 \( \text{jalpatī} \)]

\( \text{jāsu} \), nm. 29·0. ‘fame, renown, glory’. [10443 \( \text{yaśas-} \)]

\( \text{jiu} \), nm. sd. 3·3, 25·3, 33·2, ‘life, spirit, mind’, pd. \( \text{jiT} \), 2·0, 7·3, 16·3, 22·0, 28·0, ‘living beings’. [5239 \( \text{jiwa-} \)]

\( \text{jinī} \), pr. 22·0, 25·2, 26·2, 29·2. ‘whom, by whom’. [see \( \text{jol} \)]

\( \text{jiha} \), pr. 6·2, 16·0, 20·1, 29·0. ‘who, which’. [see \( \text{jol} \)]

\( \text{jit} \), intj. 5·0, 24·2. ‘sir’, honorific suff. [5240 \( \text{jiwa-} \)]

\( \text{jit} \), vt. (pres.ptc. \( \text{jiwata} \), 30·0, pres.Is. \( \text{jiwau} \), 21·2). ‘live’. [5241 \( \text{jiwati} \)]

\( \text{jīvānu} \), nm. 26·0, so. \( \text{jīvana} \), 32·3, \( \text{jīvanā} \), 2·0, ‘life’, \( \text{jīvana mukata} \), 36·4. ‘the state of being liberated while living’. [Skt \( \text{jīvana-} \)]

\( \text{ju} \), pr. 1·2, 24·2. ‘which’. [see \( \text{jol} \)]

\( \text{jugā} \), nm. 6·1, 30·3. ‘age’ the present dark age (kāliyuga). [Skt \( \text{yuga-} \)]

\( \text{jugāti} \), nf. 6·7. ‘means, technique’. [Skt \( \text{yukti-} \)]

\( \text{je} \), cj. 31·1, 31·1, 31·2, 31·3. ‘if, even if’. [10410 \( \text{yadi-} \)]

\( \text{jeverī} \), nf. 10·3. ‘rope’. [5227 \( \text{jīvā-} + -\text{ra-} \)]

\( \text{jaisā} \), adj. 1·1, 4·4, 5·1, 14·0, 28·3, \( \text{jaistī} \), 15·0. ‘like, similar to’, adv. \( \text{jaise} \), 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 \( \text{yādṛśa-} \)]

\( \text{jo} \), pr. 3·3, 8·4, 26·1, 28·2, 36·1, 36·1, 37·2, 37·4. ‘who, which, whoever, whatever’. [10391 \( \text{ya-} \), related forms include \( \text{jini} \), \( \text{jiha} \), \( \text{ju} \), \( \text{jau} \), 1 1 1 1 \( \text{joT joT} \), adv. 40·2, 40·3. ‘whenever’. [10401 \( \text{yataḥ} \)]

\( \text{joga} \), nm. 30·3. ‘yoga’. [Skt \( \text{yoga-} \)]

\( \text{jogī} \), nm. 36·2, 36·1. ‘yogi’. [Skt \( \text{yogīn-} \)]

\( \text{jogTara} \), nm.pl. 5·3. ‘great yogis’. [Skt \( \text{yogīvara-} \)]

\( \text{jotī} \), nf. 23·2. ‘light’. [Skt \( \text{jotīs-} \)]

\( \text{jonī} \), nf. 7·2, 31·3, 37·4. ‘birth, existence’. [Skt \( \text{yoni-} \)]

\( \text{jor} \), vt. (abs. \( \text{jori} \), 18·3, pp.ms. \( \text{jorio} \), 40·2, pp.fs. \( \text{jorī} \), 18·3, pres.Is. \( \text{jorahī} \), 18·0). ‘join, unite, bring together’. [10496 \( \text{yoṣayaṭi} \)]

\( \text{jau} \), 1 pr. 36·0, 37·4. ‘who, whoever’. [10391 \( \text{ya-} \); see \( \text{jol} \)]

\( \text{jau} \), 2 cj. 10, 10·1, 15·1, 18·1, 18·1, 18·2, 18·2, 32·1. ‘when, if’. [10401 \( \text{yataḥ} \)]

\( \text{jīna} \)

\( \text{jhūṭha} \), adj. pd. \( \text{jhūṭhe} \), 23·0, 40·2. ‘false, untrue’. [Skt \( \text{jhūṭha-} \)]

\( \text{jhūṭha} \)

\( \text{tar} \), vi. (pres.3s. \( \text{tarai} \), ). ‘to pass by, be displaced’, in phrase \( \text{ṭārī na tarai} \), 6·8. ‘can neither be passed by nor averted’. [5450 \( \text{ṭalati} \)]

\( \text{ṭāṅḍa} \), nm. 4·0. ‘caravan, mule train’. [5668 \( \text{tandra-} \)]

\( \text{ṭāṭi} \), nf. 27·0. ‘woven bamboo screen, wall’. [5990 \( \text{ṭraṭṭa-} \)]

\( \text{ṭār} \), vt. pp. \( \text{ṭārī} \), 6·8. ‘avert, evade’. [Skt \( \text{ṭālayati} \)]
ðhau, nm. 3·1, 20·1, 29·2, 37·1. 'place, abode', in 20·1, 'patch'. [13760 thāman-]

ðhākaru, nm. 18·4, 37·3. 'lord, master, God'. [Skt ðhakkura-]

danu, nm. 4·3. 'punishment'. [Skt ḍanda-]

danṣauti, nm. 38·3, 39·3. 'prostration'. [Skt ḍapṣavat-]

dar-, vi. (pres.3s. ḍarai, 33·1). 'to fear, be afraid'. [6190 darati]

darap-, vi. (pres.1s. ḍarapai, 10·1). 'fear, be afraid'. [6190 darati + -pp-]

dār- vt. (abs. ḍāre, 29·2). 'to cast down'. [5445 ḍār-]

dūṣara, nm.pl. 4·1. 'hills, mountains'. [5423 ḍulga-]

doma, nm. 29·1. 'Dom, an untouchable caste whose traditional vocations include funerary matters, basket weaving and music making'. [5570 ḍomba-]

dhar-, vi. (pres.3s. ḍharai, 33·1). 'melt, for the heart to soften from compassion'. [5581 ḍhalatil]

dhīḍh-, vt. (pres.3s. ḍhūḍhái, 37·2). 'to search'. [6839 *ḍhūḍh-]

dhēgā, 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'. [<??]

dheriT, nf. 19·3. 'heap, pile'. [5599 *ḍheri-]

dhīna, nm. 38·3, 39·3. 'beast of burden, ox, cattle'. [6884 *ḍhūra-]

dholār-, vt. (pres.3p. ḍholāre, 23·3). 'to wave, fan'. [6586 *ḍolīṣatel]

dhov-, vt. (pres.ptc. ḍhovāṃta, 39·3, ḍhovāṃtā, 38·3). 'to carry, convey, transport'. [5610 ḍhaukayatil]

ta, enclitic. 'that, then, at all', emphasising previous word, ḍūṭha ṭa, 13·1, 'even the milk', na ṭa avara, 38·1, 'none other at all'. [5753 ṭāti]

taṭu, adv. 15·2. 'even then'. [5639 tattas]

taj-, vt. (abs. ṭaji, 25·1, pp. ṭajīle, 4·3, pres.3s. ṭaje, 29·2, imp.2s. ṭaju, 7·4). 'renounce, give up'. [Skt ṭyajati]

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]
tarâta, 38·2. 'the palmry palm tree, Corypha taliera'. [Skt tâlataru-]
tar-, vi. (pres.3s. tarai, 31·0, 33·2, tare, 11·0, 28·2, pres.8s. tarahi, 35·3). 'to be saved, liberated'. [Sk tarâga-]
tarasu, nm. 3·1. 'fear, terror'. [Pers. taras]
taravara, nm. 19·0. 'tree'. [Skt]
tasavTsa, nf. 3·1. 'anxiety, apprehension'. [Ar. tashvîsh]
toha, adv. 36·3, tabh, 18·4. 'there'. [modelled on 1605 tab]
tâ, pr. 6·8, 7·1, 10·2, 17/34·1, 30·0, 33·1. 'that, which'. [5612 ta-]
tâgâ, nm. 23·3. 'thread, cord'. [6010 #trâgga-]
tâbo, nm. 6·5. 'copper'. [5779 tâmra-]
târ-, vt. (abs. târi, 29·1, pres.3s. târai, 29·1). 'to save, liberate'. [5796 târayati]
tâsa, pr. 39·0, 39·1, 'his, him'. [<5612 ta-]
tâsh, pr. 30·4. 'his'. [5612 ta-]
tâg-, vi. (abs. tâgT, 17·0). 'renounce, abandon'. [Sk tâga-]
tâ, pr. 37·2, 37·4, tisa, 37·0. 'that, him, her, it'. [5612 ta-]
ti, 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, tua, 37·0. 'that, him, her, it'. [5612 ta-]
tiha, pr. 38·2, sl. tihi, 3·1, 38·3. 'that, in that', adv. tihi, 7·2. 'even then'. [5612 ta-]
tihûre, num. 39·2. 'triple', tihûre loka, 'triple worlds'. [6027 #trihûra-]
tinau, num. 6·1, 6·1, tihi, 19·2, 35·2. 'three'. [5994 triTh]
tîratha, nm. 18·2, 31·1. 'sacred bathing site, place of pilgrimage'. [Skt tirTha-]
tuo, pr. 5·3. 'your'. [5889 tuvam]
tujhâ, pr. 33·0, tujhahi, 10·0, 23·1, 23·3, 37·1, tujhT, 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 yugmad (with t- < 5889 tuvam)]
tumare, poss.pr. 18·5, tumhâre, 9·1, tumhâri, 21·2, tumhârT, 9·0, 28·1. 'your'. [< tuma]
tuli, ppn. 35·1, 39·0. 'equal to'. [5884 tulya-]
tuhûre, poss.pr. 23·4. 'your'. [< tuma]
tu, pr. 14·1, 26·0, 28·0, 28·3, 35·3, 37·0, 37·0, emph. tuhî, 33·1, tuhT, 14·1, 30·3, 8·3. 'you'. [5889 tuvam]
tuhî, pr. 23·3. 'to you'. [5889 tuvam]
te, pr. Sl. emph. teo, 39·0. 'those'. [<5612 ta-]
te, 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-]
tetâ, nm. 6·1. 'the Treta yuga'. [Skt treT-]
ter, poss.pr. 19·0, 2·0, 23·1, 23·1, 23·3, ter, 23·2, 37·4, 36·3, terT, 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 * 2, 23 * 2, 23 * 3, 23 * 3, 23 * 4. ‘your’. [5889 tuva}'

telu, nm. 2 * 3. ‘oil’. [5958 taila-]
tai, pr. 26 * 0, 40 * 0. ‘you’. [5889 tuva}'
taisā, adj. 4 * 4, 14 * 0, 28 * 3, taisī, 15 * 0. ‘likewise, just like’. [5760 tādṛśa-]
to- ̌p-, vt. (pres. ls. topau, 20 * 1). ‘sew, fix a patch onto a shoe’. [6084 ṭrarmacy]
tor- ̌, vt. (abs. torī, 18 * 0, pp. torī, 18 * 3, pres.1p.for ls. torahī, 18 * 0, pres.2s. torahū, 18 * 0). ‘to break’. [6079 tra)' yati]
tora, poss. pr. 21 * 1. torī, 13 * 5, ‘yours’. [5889 tuva]'
tohī, pr. 1 * 1. ‘you’. [5889 tuva]'
tau, adv. 10 * 1, 11 * 2, 18 * 0, 18 * 1, 18 * 2, 18 * 2, 22 * 0, 27 * 3, 27 * 4. ‘then, so’. [5639 tātas]
trai, num. 36 * 2. ‘three’. [5994 ṭraya]'I]
trigada, nm. 7 * 0. ‘the animal creation, an animal birth’. [< ?? cf. Skt trīyak-]'
trisanā, nf. 30 * 4. ‘thirst, longing’. [Skt trṣṇā-]'

thambha, 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-]

daī, nf. 16 * 3. ‘mercy, compassion’. [Skt dayā-]
daīlī, adj. 21 * 1. ‘merciful, compassionate’. [Skt dayālī-]
dadhī, nm. 36 * 4. ‘curds’. [Skt]
daradavāṃdu, adj. 25 * 3. ‘distressed’. [Pers. darmand]
daradu, 25 * 0. ‘pain’. [Pers. dar]
darabārī, nm. 30 * 3. ‘courtier’. [Pers. darbārī]
daras-, vt. (pres.3s. darasai, 32 * 1). ‘to behold, to see’. [Skt darśyatī]'
darasanu, nm. 21 * 2. ‘vision, a vision of God’. [Skt darśana-]'
darasu, nm. 5 * 0. ‘vision’. [Skt darśa-]
daras, nm. sl. dari, 25 * 3. ‘at the door’. [Pers. dar]
darasahā, nm. 23 * 4. ‘eighteen’. [6227 daśa- + 941 eṣṭā-]'
dasā, nf. 28 * 1. ‘state, condition’. [Skt daśā-]
dahamdisa, adv. 26 * 3. ‘in all ten directions, all around’. [Skt daśadiśa-]
dāimud, adj. 3 * 2. ‘firm, stable’. [Ar. dā'imī]
dātā, nm. 30 * 1, pl. dāte, 32 * 2. ‘benefactor’. [Skt dātṛ-]
dāmā, nm. pl. 4 * 3. ‘wise men’. [Pers. dāmā, pl. dāmāyān]
dādirā, nm. 5 * 1. ‘frog’. [6198 dardara-]
dāridu, nm. 28 * 1. ‘poverty’. [6297 dāridrīya-]
dāsā, 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]
dikha-, vt. (imp.2s. dikhai, 5 * 0). ‘show’. [vc.<dekh-]
dirē, adj. 6 * 1. ‘established, fixed’. [6508 drgha-]
dīnu, nm.sd. 2 * 1, pl.so. dīna, 26 * 1, 26 * 1. ‘day’. [Skt dina-]'
divasa, nm. 16 * 2. ‘day’. [Skt]
diwa̱ne, adj. 26·3. 'mad, insane'. [Pers. dīvān] 

dīnu, adj. 21·1. 'wretched, poor'. [Skt dīna-] 

dīpa, nm. 7·0, 13·3. 'lamp, light'. [Skt] 

dīpa̱, nm. 39·1. 'island, continent'. [Skt dīpā-] 

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 dīsate] 

du̱dāda, num. 31·1. 'twelve'. [Skt dvādaśa] 

du̱şpāra, nm.pl. du̱şpāri, 6·1. 'the Dvāpara yuga'. [Skt dvāpara-] 

du̱sra, nm. pl. du̱sre, 36·2. 'doors'. [Skt dvāra-] 

du̱i, num. 25·2. 'two'. [6648 dva-] 

du̱khu, nm.sd. 14·2, 15·4, 37·3, so. dukha, nm. 24·3. 'suffering, pain'. [6375 du̱kha-] 

du̱khī, adj. 25·2, dukhī, 25·3. 'distressed'. [6380 du̱khita-] 

dunā, nf. 26·3. 'the world'. [Ar. dyunā] 

dubhīdā, nf. 36·0, 36·2. 'duality'. [Skt dvāvidha-] 

du̱ra, adj. 30·2. 'weak, powerless'. [Skt] 

duremaṭi, nf. 35·3. 'foolishness, wrong mindedness'. [Skt] 

du̱labha, adj. 7·2, 16·1. 'hard to attain'. [6447 du̱rāmbha-] 

du̱hāgeni, nf. 25·2. 'a woman separated from her husband'. [6600 du̱rāhāgya-] 

du̱hela, adj. 25·2. 'painful, hard to attain'. [6375 du̱kha-] 

du̱khu, nm. 3·1. 'suffering, pain'. [du̱kha] 

du̱ṭe, nm. pl. du̱ṭana, 24·5. 'messengers, heralds'. [Skt] 

du̱ṇḍhu, nm.sd. 11·2, so. duṇḍha, 13·1. 'milk'. [6391 duṇḍha-] 

du̱rī, adj. 26·1. 'far'. [6495 du̱ra-] 

de-, vt. (abs. dei, 25·1, pp.ms. di̱ṭ, 26·2, imp.2s. dehū, 1·3, dehu, 5·2, pres.pass./imp.3s. di̱ṭai, 8·0, 21·1, 28·3). 'give, grant'. [6141 deṣate] 

dekh-, vt. (abs. dekhī, 25·1, 28·1, pp.ms. dekhio, 40·3, pp.mp. ?? dekhe, 21·2, 36·1, 37·1, pres.is. dekhu, 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 deṣate] 

desu, nm. 5·1. 'country, land'. [6547 desa-] 

deva, nm. 32·0, devā, 18·4, 'god', devādeva, 8·0, 8·1, 'God of the gods'. [Skt deva-] 

do̱i, num. 29·1. 'two'. [6648 dva-] 

dokha, nm. 7·1, 7·1. 'fault, failing'. [Skt doṣa-] 

do̱jaka, nm. S1. 'hell'. [Pers. doṣak] 

doma, adj. 3·2. 'second'. [Pers. dom] 

daur-, vi. (pp. daurio, 12·0). 'run'. [6624 dravati] 

dhāmaṇi, intj. 29·2, 29·2, 29·2. 'blessed'. [Skt dhāmaṇa-] 

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.is. dharau, 22·1, pres.2s. dharai, 33·0). 'place, position, put'. [6747 dharati, dharama, nm. 6·2. 'dharma, religious practice, righteousness'. [Skt dharma-] 

dhi̱pa, nm. 13·3. 'incense'. [Skt dhīpa-] 

dho-, vt. (pres.is. dhovau, 40·1). 'wash'. [6886 dhavati]
nā, adv. 1·0, 2·0, 2·2, 2·3, 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, 25·5, 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, 38·0. 'no, not'. [6906 na]
naivedahī, nm.pl. 13·3. 'food offerings'. [Skt naivedya-]
naca, vi. (pres.ptc. nacatū, 12·0). 'dance'. [7583 nṛtyati]
naṃsakāraṃ, nm. 38·2. 'salutation, honouring'. [Skt
naṃskāra-]
nara, nm. Sl. 'men'. [Skt]
naraṇa, nm. 11·3, 31·0, nm.sl. naraḵi, 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, nahiṁ, 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, nahi, 5·3, 8·4, 22·2, 32·3, 36·1, 37·2, 39·1. 'no, not'. [7035 nahi]
nām, neg adv. 3·1. 'no'. [nā]
nāika, nm. 1·2, nāīkā, 5·0. 'lord'. [Skt nāyaka-]
nāmu, nm.sd. 3·1. 'name'. [nāmul]
nāgarā, nm.po. 38·0. 'citizens'; adj. 'urbane, clever'. [Skt]
nār, nf.pl. 19·1. 'veins'. [7047 nādi-]
nāthu, nm.sd. 40·0, so. nātha, 24·0. 'master, lord, God'. [Skt nātha-]
nānā, adj. 17/34·2. 'diverse, of varied kinds'. [Skt]
nānam, 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. 'Nāmadev'. [Skt *nāmadeva-]
nāmanē, nf. 39·1. 'fame, renown'. [cf.H. nāma, 'to praise', <nāmul]
nārāina, nm. 32·3. 'Nārāyaṇa, an epithet of Viṣṇu'. [Skt nārāyaṇa-]
nārī, nf. 19·4, 24·4, 27·3, 31·2. 'woman'. [Skt]
nāś, vt. (pres.3p. nāś, 32·2). 'destroy'. [7087 nāśayati]
nāśu, nm. 36·3. 'destruction'. [7084 nāśa-]
nāsā, nm. 25·2. 'master, husband, lord'. [7051 nātha-]
nāṭi, neg. adv. 35·1, 37·1, nāṭi, 8·4, 14·1, 14·1, 15·3, 17/34·2, 20·3, 26·1, 26·3, 28·2, 37·1. 'no, not'. [nāhil]
nīḍaṇa, nf. 31·1, 31·2, 31·3, nīḍāni, 31·4. 'slander, criticism'. [Skt nīḍā-]
nīḍākau, nm. sd. 31·0, 31·4, so. nīḍākā, 31·4. 'slanderer, critic, cynic'. [Skt nīḍaka-]
nīgama, nm. 24·3. 'sacred scripture, Vedic lore'. [Skt]
nīgraha, nm. 6·8. 'restraint'. [Skt]
nītiṇaḥ, 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]
nībala, adj. 16·2. 'weak, strengthless'. [7356 nībala-]
nīmata, nm. 11·2. 'bound by order, duty bound'. [7250 nīmama-]
niramjanu, adj. 13*4. 'without defilement'. [Skt nirañjana-]
niramātari, adv. 25*2. 'constantly'. [Skt nirantar-]
niragūṇa, adj. 4*1. niraṅga, 6*7. 'without qualities', in the phrase niraguṇa baiṣa, 4*1, 'an ox without qualities, a weak ox'. [Skt nirūga-]
nirabāna, nm. 36*4. 'nirvana, the state of quiescence in which the fire of the self has been extinguished'. [Skt nirvāṇa-]
nirup-/, vt. (pres.pess. nirupīrī, 6*2). 'to perform, practise'. [Skt nirūpayate]
nirāgana, adj. 4*1. niraṅga, 6*7. 'without qualities', in the phrase niraguna baiṣa, 4*1, 'an ox without qualities, a weak ox'. [Skt nirūga-]
pamkhi, nm. 19*0, pamkha, 19*1. 'bird'. [7636 pakṣin-]
pamca, num. 7*1, pamca hu, 32*0, pl. pamcana, 24*2. 'five', generally 'the five [senses]'. [Skt pañca]
pamda, num. 31*2, 32*2. 'pandit, a wise man, a learned Brahman'. [Skt pañcita-]
pamthu, nm. 26*3, 32*2. 'path'. [Skt pana-]
paṅkar-, vt. (abs. paṅkarī, 15*2). 'to seize, grasp, catch'. [7619 pakka-]
pakha, nm. 25*2. 'side'. [7627 pakṣa-]
pakkar-/, vt. (pres.pass. pakkharītai, 6*4). 'to wash, bathe, clean'. [8456 prakṣālayati]
petala, nm. 10*2, 15*3. 'veil'. [7700 paṭa-2 + -a]-
pad-, vt. (la. pañdhī, 32*0). 'to read'. [7712 paṭhatī]
potangle, nm. 7*1. 'moth, flying insect'. [7721 paṭṭa-3]
pattā, vi. (pres.2s. paṭṭīyī, 24*3). 'to believe, accept as true'. [8840 pratyayayati]
patīru, nm. 21*1. 'trust'. [(patī)-]
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 kavalāśapati, 'at the lotus [feet] of the Lord of Lakṣmī'. [Skt padma-]
padārthana, nm. 17/34*1. 'substance, treasure'. [Skt padārthi-]
punah, nm. 20*0. 'shoes'. [2302 upānah-]
par-, vi. (pp.ms. pare, 14*3, 32*2, pp.f. pari, 26*3, pres.1s. pares, 2*3, pres.3s. para, 16*3, 31*0). 'to fall', as aux, in samejha na para, 16*3, 'cannot be understand'. [7722 patati]
pāra, nm. 6*4, 33*1. 'way'. [8435 prakāra-]
paragāti, adj. 3*4. 'manifest, apparent, known'. [for Skt prakāra-]
paracai, nm. 36•0. 'mystical experience, the mystical experience of meeting with supreme'. [Skt paricay-]
paradhāna, nm. 38•3. 'chief, headman'. [Skt pradhāna-]
parahar-, vt. (imp.2s. parahari, 16•3). 'to abandon, renounce'. [7899 pariharāti]
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', paramānanda, 7•4, 'supreme bliss', paramāratha, 16•2, paramārathu, 17/34•2, 'supreme truth/reality'. [Skt]
parāśāda, nm. sl. parāśādi, 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'. [1381 sparsayate]
parasidha, adj. 39•2. 'renowned, famed'. [Skt presiddha-]
paravesa, nm. 16•2. 'entry, (understanding)'. [Skt praveśa-]
parāti, adj. 25•0. 'pertaining to someone else, of another'. [7793 para-]
pala, nm. 24•2, 24•2. 'moment, unit of time of about 24 seconds', palu palu, 'moment by moment'. [7952 pala-]
pavana, nm. 19•1. 'wind, breath'. [7976 pavana-]
pasār-, vt. (pres.3s. pasāre, 23•2). 'to spread out'. [8838 prasārayati-]
pahārā, nm. 31•4. 'a goldsmith's shop'. [8835 prasāra-]
pahirava, nm. 37•1. 'finely clothed'. [7835 paridhāpayati]
pahūc-, vi. (pp.ms. pahūcā, 20•2). 'to arrive'. [8716 prabhūta-]
pūṃti, nf. 19•5. 'community, those members of a community who eat together'. [7846 pākīti-]
pā-, (pp.ms. pāio, 10•0, 16•1, 37•2, pāi, 14•2, 25•3, pp. pāt, 3•0, 25•0, 40•0. pres.ls. pāvau, 13•0, 13•4, pres.3s. pāvai, 12•1, 31•3, pres.3p. pāvahi, 5•3, fut.ls. pāibo, 6•0). 'to find, get, obtain, attain'. [8943 prāpayati]
pāga, nm. 19•3. 'turban'. [7644 pāggā-]
pāchai, adv. 37•3. 'afterwards'. [7990 pāsca-]
pāta, nm. 29•3. 'leaf'. [7733 pattra-]
pātisūṛī, nf. 3•2. 'sovereignty, rule'. [Pers. pādhūshī]
pāti, nf. 9•3. 'community'. [see pāṃti]
pāna, nm. 10•0, pānā, 38•1. 'drinking', + aux. kar-, 'to drink'. [8081 pāne-]
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 pāpī-]
pāru, nm.sd. 5•1, 6•0, pāra, so. 4•3. 'the far shore, the other side of the ocean of saṁsāra'. [8100 pāra-]
pārasa, nm. 6•5, 6•6, 36•0, pārasa hi, 32•1. 'the philosophers' stone'. [13809 pārsā-?]
pār-, (pp.ms. pārio, 24•2). 'place, put down'. [8053 pāttayati]
pāsa, ppn. 35•3. 'near, close to', āsa pāsa, 38•3, 39•3, 'nearly, around'. [8118 pārave]
pāsāre, nm. 'expans, the material world'. [8835 prasāra-]
pāvana, adv. 1•0. 'sancifying, uplifting', in the phrase patita pāvana, 'the uplifted of the fallen'. [Skt]

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piṅgulā, nf. 35·3. ‘Piṅgulā, the name of a courtesan from Videha who became a renunciate and attained salvation through her devotion’. [Skt piṅgulā-]

pīṁjara, nm. 19·1. ‘skeleton, birdcage’. [7685 pīṁjara-2]

piśāro, adj. 40·0. ‘beloved, dear’. [8975 priyakāra-]

piśāsa, adj. 25·3. ‘thirsty’. [8200 #piśāsa-]

pīta, nm. 30·1. ‘father’. [9179 pītr-]

pīrī-, vt. (pp.ms. pīrī, 29·2). ‘drink’. [8209 pībati]

pīrī-, vc. (caus.pp. pīrīśa, 11·2). ‘cause to drink’. [vc.#pīr-]

pīt, adj. 37·3, 37·3. ‘beloved’. [8974 priya, cf. piśāro]

pītra,1 nf. 25·0. ‘pain’. [8227 pīḍā-]

pītra,2 nm. pl. pītā, 39·2. ‘Pīrā, a Sufi saint, preceptor’. [Pers. pīrī]

puṇna, nm. 7·2, 16·1. ‘virtue, merit’. [8261 puṇya-]

puṅkar-, vt.(pres.2s. puṅkaraha, 37·3). ‘to call out, cry out aloud’. [8246 #puṅkar-]

putorā, nm. 12·0. ‘puppet, doll’. [8269 #putra-]

putra, nm. 37·3. ‘son’. [Skt]

punita, adj. 29·1, 29·2. ‘holy, sacred’. [pk puṇnal]

pursalāta, nf. 25·2. ‘the bridge over hell which the soul must cross after death’. [Pers. pūl + Ar. širāf]

purā, nm. 3·1. ‘town, city’. [Skt]

purāṇa, nm.pl.6·3, 17/34·2. ‘the Purāṇas, Hindu sacred texts’. [Skt purāṇe-]

purāṇa, nf. 29·3. ‘the lotus plant, water-lily’. [8254 puṣkinī-]

puṁjī, nf. 4·1. ‘capital, wealth’. [8251 puṇja-]

puṇj-, vt. (caus.pres.3s. puṇjaival, 31·1, pres.pass. puṇjāi, 38·2). ‘to worship, adore’. [Skt puṇjāyati]

puṇja, nf. 13·0, 13·5, puṇja, 13·3, 13·4. ‘worship, ceremonial adoration’, puṇjačāra, 6·1,‘adoration and devotion’. [Skt]

pūta, nm. 39·2. ‘son’. [8265 putra-1, =putra]

pūraṇu, adj. ‘filled, fulfilled’, in jāna kau pūraṇu dījai, 21·1, ‘let your servant be fulfilled’, prabh a pūraṇa kāma, 28·0, ‘the Lord who is the fuller of desires’. [for Skt pūrpa-]

pūraba, adv. 6·6. ‘formerly, previously’, pūraba likheta līlāta, lit. ‘formerly written on the forehead’, that is, ‘predestined, fated’. [8343 #pūruve-]

pūrī, adj. 22·1. ‘full, filled’, pūrī rākhau, 22·1, ‘be filled’. [8330 pūrā-1]

pekha-, vt. (pres.pass. pekha, 39·1, 39·1). ‘see, behold’. [8394 pekṣate]

paï,1 ppn. 1·0. ‘on’ giving emphasis to previous word in the phrase, jau paï, ‘if indeed’. [weak form of #parī]

paï,2 nn.pl. 14·4. ‘feet’. [7747 pada-1]

païja, nf. 22·3. ‘promise’. [8563 pratijā-1]

poca, adj. 2·1, 7·2. ‘low, base’. [Pers. pūc]

pragāsa, nm. 17·3, pragāsa, 6·5, 30·4. ‘light, illumination’. [8437 prakāśa-1]

pradesu, nm. 37·2. ‘abroad’. [for Skt pradeśa-]

prabhu, nm. 25·3, prabha, 1·2, 28·0. ‘lord, God’. [Skt]

pravesa, adj. 35·2. ‘enters’. [Skt praveśa-]

prasānga, nm. 14·3. ‘example, context’. [Skt prasāṅga-]
prasadā, nm. pl. 31.3. 'sacred food offerings'. [Skt]
prāna, 8.1, 33.3, 40.0, prānām, 30.2. 'life breath, breath'.
[Skt prāna-
prāṁ, nm. 19.0. 'living being, soul'. [Skt prāṁin-
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-

phāṇa-khane, nm. 26.3. 'a transitory abode'. [Pers. fānā-khāna]
phāla, nm. 16.1, 36.3, 36.3. 'fruit'. [Skt]
phāṅk-, vt. (pp.ms. phāṅkio, 15.2). 'to cut open, split, fillet'. [9036 #phākk-3]
phāṁsā, nm. 18.5, phāṣa, 6.8, 7.3, 15.1. 'noose, snare'.
[13813 spās-]
phāt-, vi. (pp. phāṭio, 40.2). 'to be split, be torn'. [13825 *spāṭystel],
'to wander around'. [9078 #phirati]
phuni, adv. 17.3, 27.1. 'again, then'. [8273 punar]
phūl-, vi. (pres.3s. phūlt, 36.3). 'to flower, blossom'. [9093 phulati]
phulu, nm. 13.0, 13.1, 36.3, so. phūla, 23.3. 'flower'. [Skt]
phērā, nf. phērē, 37.3. 'evil, wrong doing'. [cf. GNG phēra- < 13838 spēṭayati]

phal-,

phul-,
v i. (pres.3s. phūlt, 36.3). 'to flower, blossom'. [9093 phulati]
phāsa,
phamsa,
phaya,
phal-,
phir-,
phul-,
phak-,
phamkio,
phērā,
phal-,
phir-,
phul-,
phaka-,
phēr-,
phal-,
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phaka-,
phēr-,
barana, nm. 29·0. 'colour, caste'. [Skt vṛṇa-]

barana,2 nf. 36·1. 'praise, description'. [11340 vṛṇa-]

barabari, ppn. 29·3. 'equal to, like'. [Pers. barābar]

bali, nf. 21·0, 21·0. 'sacrifice', bali jā-, 'to be sacrificed'. [9171 bali-]

bas-, vi.(pres.3s. basai, 6·3, 19·1, pres.3p. basahi, 3·2, 13·2). 'live, dwell, abide'. [11435 vāsati]

basi, adv. 6·7, 7·3, 17/34·1. 'to be under the sway, or power, of someone or something'. [11433 vāśya-]

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-]

bahunā, adj. 21·2, 25·3. 'many, much'. [9191 bahunā]

bāṃdha-, vt. (pp.mp. bāṃdhe, 15·1). 'bind, tie up'. [9139 bandhati, =bāḍha-]

bājī, nf. 12·3, 19·4. 'game, show, magic show'. [Pers. bāzī]

bājīgara, nm. 12·3. 'magician, conjuror'. [Pers. bāzī-garī]

bāṭī, nf. 18·2, 23·2. 'wick'. [11359 vārtta-]

bāḍ-, vi. (pp.f. bāḍī, 15·4). 'to increase, grow'. [1176 vardhatel]

bāḍha-, vt. (pp.ms. bāḍhio, 10·3, pp.mp. bāḍhe, 15·1). 'bind, tied up'. [9139 bandhati, =bāḍha-]

bānārāṣṭrī, nm. 38·3. 'Benares'. [Skt vṛṇapāṭrī, =bāmārāṣṭrī]

bāṅgā, 1 nf.pl. 15·2. 'forms, appearances'. [11338 vṛṇa-]

bāṅgā,2 nf.pl. 22·1. 'words, utterances, sayings'. [11490 vāṃ-]

bāpā, nm. 39·2, sl. bāpai, 15·3. 'father'. [9209 bāpā-]

bāpūre, adj. 9·1. 'poor, wretched'. [9147 bāppūḍā-, =bāpūnā]

bārā, nf. 6·5. 'delay, time'. [11547 vāra-]

bārūmā, nm. 38·1. 'wine, liquor'. [Skt vārūmā]

bāśā, nm. 19·3. 'hair'. [11572 vāśa-]

bāśalāmika, nm. 35·0. 'Vālmīki, the composer of the Rāmāyaṇa'. [Skt vālmīki-]

bāvāra, adj. 16·2, bāvārī, 37·0. 'mad, crazy'. [11564 vāvāra-]

bāsā, nm. 9·1, 13·3. 'scent, fragrance'. [11592 vāsa-]

bāshāra, adj. 6·4. 'outside'. [9226 bāshira-]

bāśp-, vi. (pp.ms. bāśpio, 15·3). 'pervade, fill'. [11835 vāśpapoti]

bāśna, nm. 17/34·2, 39·1. 'Vṛṣṇa, the legendary composer of the Vedas and other sacred Hindu works'. [Skt vṛṣṇa-]

bāvahāra, nm. 6·4. 'behaviour'. [12174 vāvahāra-]

bīkā, vi. (pp. bīkāna, 24·0). 'to be sold'. [11639 vikrāpayati]

bīkāra, nm. 6·4, 6·7. 'corruption, distortion'. [Skt vikāra-]

bīkharā, adj. 38·0. 'renowned, famous'. [Skt vikhyāta-]

bīkhiśa, nf. 5·1. 'sensuality'. [Skt viṣayā-]

bīkhu, nm. 4·2, 13·2, 29·2. 'poison'. [Skt viṣa-]

bīgārī, vt. (pp.f. bīgārī, 31·3, pp.ms. bīgārio, 13·1, 24·2). 'spoil, pollute by touching'. [11637 vighāṭayati]

bīgu-, vi. (pp. bīgūcā, 20·2). 'misled, destroyed'. [11671 vīgrucyati]

bīgarī, vt. (abs. bīgarī, 17·2). 'consider, reflect, ponder, think'. [Skt vīcārayati, =bīcārī-]

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bicāra, mm. 5·7. 'idea, thought, notion, conception, insight'. [Skt vicāra-, =bīcāra]

bicārā, adj. 19·1. 'wretched, helpless'. [Pers. be-cārā]
bichur-, vi. (pres.ptc. bichursta, 14·2, pp.mp. bichure, 21·2). 'to be separated'. [11651 #vikṣuṭāta-]

bijār-, vt. (pp.ms. bijārio, 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-]
bīnas-, vi. (abs. bīnasi, 12·2). 'be destroyed, perish'. [11770 vinesayati]

bīnāsā, mm. 36·1, bināsā, 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 vināśa-]
bipati, nf. 2·2, 10·2. 'misfortune, disaster'. [Skt vipatti-]
bipra, nm. 38·3, 'brahman'. [Skt vipra-]
bibeka, mm. 4·1. 'intelligence, understanding, intellect'. [Skt buddhi-]
bukha, mm. 7·0, 16·2. 'discernment'. [Skt viveka-]
bimals, adj. 32·0. 'pure, undefiled'. [Skt vimala-]
bimoh-, vt. (pp. bimohiś, 5·1). 'fascinate, enchant, bewilder'. [Skt vinohayati]
bīrāmni, adj. 31·3. 'pertaining to others'. [Pers. be-gāna ??]

bīrathā, adv. 16·1, 31·1. 'in vain'. [Skt vṛtthā-]

bīlāmni, mm. 2·3. 'delay'. [11890 vilamba-]

bīlā-, vi. (abs. bīlāi, 6·0, 36·3). 'disappear, be destroyed'. [Skt vilāyatil]
bīvidha, adj. 6·4. 'various, diverse'. [Skt vidhāna-]

bisathar-, vt. (pp.ms. bisathario, 30·0). 'spread out, expanded, manifested'. [for Skt vistārayati]

bisar-, vi. (pp.ms. bisario, 15·2). 'to be forgotten'. [12021 vismaratil]

bisar-, vt. (pres.2s.imp. bisārahu, 2·0). 'forget'. [12023 vismaratil]

bisekha, adj. 35·0. 'particular, special'. [Skt visēga-]

bīcār-, (abs. bīcāri, 34·2, pp.ms. bīcāriā, 31·4, bīcārio, 16·0, pres.pass. bīcārāi, 6·3. 'consider, reflect, ponder, think'. [Skt vicārayati, =bīcār-

bīcāru, mm. 1·3, 37·2. 'idea, thought, notion', Karṣa bīcāraṅ. 38·2, 'is considered'. [Skt vicāra-, =bīcāra]

bīsār-, vi. (abs. bīsari, 16·0). 'to be forgotten'. [=bisar-]

buddhi, nf. 16·2, 32·2. 'intelligence, understanding, intellect'. [Skt buddhi-]

būyda, nf. 19·1. 'drop', a synonym for semen. [9240 #bundu-]

būja, nf. 5·1. 'awareness, consciousness'. [9279 budhyatil]

begaṇa, adj. 3·1, 'sorrowless'. [Pers. be-ghan]

begi, adv. 2·3. 'quickly'. [Skt vega-]

beda, mm. 6·3, 17/34·2. 'the Vedas'. [Skt vedā-]

benatī, nf. 4·1, 22·3. 'entreaty, plea'. [11706 viṇapti-

berh-, vt. (pp.mp. berhe, 13·2). 'to wrap around, coil around'. [12132 vēṣṭayati]

bairāga, mm. 36·4, bairāgī, 30·2. 'renunciation, ascetic practice'. [12144 vairāgya-]

bāli, mm. 4·1. 'ox'. [9175 #bali-]

bol-, vi. (pres.3s. bolai, 12·0). 'speak, talk'. [9321 #boll-]

bāura, adj. 32·3. 'mad, crazy'. [=bāvara]
byāpārā, nm. 4·2. ‘trade, business’. [Skt vyāpāra-]
brahaman, nm. 29·1. ‘brahman’. [Skt brahman-]

bhagāta, nm. 7·4, 15·3, 29·3. ‘devotee’. [for Skt bhakte-]
bhagātī, nf. 5·3, 6·7, 6·8, 8·3, 15·4, 16·1, 18·5, 22·2, 25·2, 36·0, 35·1, 38·2, 40·0. ‘devotion, love, mutual love’. [for Skt bhakti-]
bhagautu, nm. 38·2, bhagavānta, 29·1. ‘Bhagavat, the Lord’. [for Skt bhagavat-

bhajana, nm. 18·5, 29·1. ‘bhajan, a song of praise’. [Skt]
bhan-, vt. (imp.2s. bhanī, 29·3, pres.3s. bhānai, 8·4). ‘speak, utter, say’. [9383 bhānati]
bhar-, vt. (pp.ms. bharī, 5·1). ‘fill’. [9379 bharati]
bhārapūrī, adj. 39·0. ‘filled, omnipresent (of God)’. [bhar- + pūrī]
bhavakhaṇḍana, nm. 28·0. ‘destroyer of fear’. [for Skt bhāyaṅkhaṇḍana-]
bhavana, nm.pl. 5·0, 23·2. ‘abode’, in 10·0, possibly scribal error for bhavara, ‘bee’. [Skt]
bhavari, nm. 13·1. ‘bee’. [9651 bhṛamara-2]
bhāsama, nm. 19·3. ‘ashes’. [Skt bhasman-]
bhātī, nm. 3·0, 12·3, 27·2. ‘brother’. [9660 bhṛt-]
bhātī, nm. 22·2, 32·1. ‘emotion, love, sentiment’. [9475 bhāva-1
bhākhr-, vt. (pres.1s. bhākheu, 22·1). ‘consume, drink’. [< 9342 bhāṣyati]
bhākhr-, 2 vt. (pres.2s. bhākhai, S1). ‘speak, say’. [Skt bhāṣate]
bhāy-, vi. (pp.fs. bhāgī, 17/34·3, 27·3). ‘flee’. [<9361 bhāga-]
bhāgavatī, nm. 39·1. ‘God’. [Skt bhāgavat-]
bhāgī, 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-]
bhārū, nm. 28·2. ‘burden’, bhāra ājñārahā, 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 bhāṣayate]
bhāva, nm. 22·2. =bhāu.

bhikṣārī, 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 bhīyantara-]
bhītī, nf. 19·1. ‘wall’. [9494 bhītī-]
bhūvānga, nm. 13·2, bhūvānga, 14·3. ‘snake, serpent’. [Skt bhujāṅga-]
bhūtu, nm. 27·3. ‘ghost’. [Skt bhūta-]
bhūmidāna, nm. 31·3. ‘a donation of landed property’. [Skt]
bhūil-, vi. (abs. bhūli, 14·3, 32·3). ‘be deceived, deluded, lost’. [9538 bhūl-]
bheṭ-, vi. (pres.pass. bheṭī, 6·6). ‘to be given, granted’. [9490 bheṭ-]
bheda, 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’. [bhoga]
bhojanu, nm. 7-1. ‘the black bee’. [Skt bhṛṣga-]
bhaya, nm. 23-4. ‘food given as an offering’. C9627
bhogav-, vt. (pres.3s. bhogavai, 14-4). ‘to consume, eat, enjoy, experience’. [bhoga]
mamg-, vt. (va. mamganaharu, 37-3). ‘to ask, demand’. [10074
margati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mārgati, =māg-]
mājhai, pr. 8·0. 'to me'. [9691 ma-]
māṭI, nf. 12·0, 27·0. 'clay'. [10286 mṛttiṅkā-]
māṭā, nf. 30·1. 'mother'. [10016 māṭ-, =māṭ]
māṭhā, nn.sI. māṭhaī, 33·0. 'head, forehead'. [9926 māṭhava-]
māḍhau, nn. 9·0, 9·2, 21·2, māḍhō, 7·0, māḍhavā, 5·2, māḍhave, 14·0, 15·0, 18·0. 'Māḍhave, “the sweet one”, an epithet of Kṛṣṇa'. [Skt māḍhave-]
māṇukhā, nn. 7·2. 'human'. [Skt māṇuṣa-]
māṁr-, vt. (pres.3s. māṁrai, 21·1, 25·1, pres.3p.? māṁrāḥi, 39·2, pres.pass. māṁrāṭī, 14·0, 38·2). 'believe, accept as true, revere', as ppn. māṇo, 6·5. 'like, as if'. (cf.H.māṇom). [9857 māṇyatei],
mā|mā́r, nm. 3·2. 'dwelling, town'. [Ar. māʾmara]
mār-, vt. (pp.ms. mārīro, 24·5). 'beat, strike'. [10066 mārıyati]}
mārugu, nm. 8·2. 'road, pathway'. [Skt māruga-]
mālā, nf. 23·3. 'rosary, garland'. [Skt]
mālu, nm. 3·1. 'property, possessions, goods'. [Ar. māl]
māśa, nm. 19·1. 'flesh'. [9982 māśasa-]
māṭi, ppn. 23·2. 'in, within'. [= maḍgh]
mīṭ-, vi. (pres.2s. mīṭaḥi, 37·4). 'to be remove, erased'.

[[10299 mṛṣṭa-]\

mīt-, vi. (abs. mīṭa, 9·2, 32·0, abs.?? mile, 6·6, 6·7, pres.ptc. milaṭa, 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. mīña, 7·1, sl. mīni, 13·1. 'fish'. [Skt mīna-]
mukamdu, nm. 30·1, 30·1, 30·2, 30·3, so. mukamḍa, 30·1, 30·1, 30·2, 30·2, 30·2, 30·3, 30·4, sv. mukamḍe, 30·0, 30·0. 'Mukunda, an epithet of Viṣṇu'. [Skt mukunda-]
mukati, nf. 30·1. 'liberation'. [Skt mukti-]
muni, nm. 36·2. 'sage'. [Skt]
murārī, nm. 4·1, sv. murāre, 23·0. 'Murārī, the enemy of (the demon) Mura, an epithet of Viṣṇu'. [Skt]
meṭ-, vt. (pp.f. meṭṭ, 30·3). 'remove, destroy'. [mīṭ-]
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. mēṛī, 2·1, 2·2, 4·1, 19·5, 22·0, 22·3, 25·3, 38·0, 38·3. 'my, mine'. [poss. of māim]
maim, pr. 4·2, 5·2, 14·1, 26·2, 28·0. 'me, to me'. [9691 m-], related forms include, merā, mo, mohī, morāl
mai, pr. 2·0, 22·0. =maim
maīdādhi, nm. 14·1. 'ocean, sea'. [Skt mahodadhi-]
maīḷagāra, 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 maiṁ]
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 maiṁ]
mohu, nm. 12·3, so. mohā, 15·1, 15·3. 'delusion, folly, enchantment'. [Skt moha-]
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mrīga, nm. 7·1. 'deer'. [Skt mrīga-]

ramīka, nm. 29·0. 'pauper, beggar'. [Skt raṅka-]
ramīgu, nm. 4·4, 4·4, sl. ramīgi, 11·3. 'colour'. [Skt raṅga-]
rakata, nf. 19·1. 'blood', rakata būṁda, '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]
ramiśa, nm. 21·0, ramīTe, 4·1, 4·4. diminutive of 'Rām', an affectionate form of address for Rām. [Skt]
raja, nm. 9·3, 14·2, 14·3, 15·3, 16·0, 19·5, 22·3, 29·3, so. rāje, 16·1. 'king'. [Skt rājan-]
ratā, adj. 11·3. 'dyed, steeped'. [10539 rakta-1]
ratīT, nf. 2·1. 'night'. [10702 rātri-1]
ramacandra, nm. 19·5. 'Rāmacandra', the name of an avatāra of Viśṇu, God'. [Skt rāmacandra-]
rāmīra, nm. 10·0. 'Rām'. [=ramaiśa]
rāmīru, nm. 36·0, 36·4, so. rāma, 2·0, 4·0, 4·2, 4·2, 9·3, 11·3, 16·0, 17/34·2, 19·2, 20·3, 22·1, 22·3, 27·4, 28·0, 35·0, 38·0. 'Rām, an epithet of Viśṇu, God'. [Skt]
rāsha, nf. 24·3. 'heap, store, mass'. [10720 rāśi-]
rijaku, nm. 26·2. 'sustenance'. [Ar. rīqā]
ridai, nm. 36·4, 38·0, ridhai, 17·3. 'heart'. [for Skt hrīdya-]
rūkha, nm. 9·1. 'tree'. [10757 rūkṣa-]
re, intj. 4·0, 6·0, 23·3, 33·2, 35·0, 38·1, 38·1, 38·2, 39·0.
'O! Hey!' [10808 re]
ro-, vi. (inf. rovanu, 12·1). 'weep, cry'. [10840 rodātal]
rop-, vt. (pres. 1s. ropau, 20·1). 'sew, fix'. [vt.< 10783 ṛupayati]

lakh-, vt. (abs. lakhi, 5·2). 'see, percieve', in the phrase lakhi na āśi, 'cannot be perceived'. [10883 lakṣati]
lakhā-, vt. (imp. 2s. lakāvahu, 8·3). 'show'. [vc.< lakhr-]
lag-, vi. (abs. lagī, 21·2, pres.ptc. lagatu, 12·1). 'be felt, begin', āśa lagī jīvau, 21·2, 'I live in hope', rovanu lagatu hai, 12·1, 'begins to weep'. [10895 lagyati, =lāg-]
lagā-, vt. (pres. 1s. lagāt, 23·2). 'to apply, to light', in the phrase joti lagāt, 'the flame that I light'. [vc.< lag-]
lagu, ppp. jahā lagu, 7·3, 'wherever', as pr. kahā lagu, 40·1, 'how long?'. [10893 lagna-, cf. lāu]
lo-, vi. (pres. 3s. lavai, 37·1). 'sing, caw'. [10935 lapati]
lahara, n. f. 14·1, 'wave'. [10999 laharī-]
lā-, vt. (pres. 3s. lāvai, 35·2). 'to apply, fix the attention'. [11004 lāgayati]
lāg-, vi. (pp. ms. lāgā, 36·3, pp. mp. lāge, 7·3, 27·2, pp. f. lāgī, 4·3, 17/34·3, 23·2, pres. 3s. lāgai, 33·1). 'be attached to, touch; begin to', phalū lāgā, 36·3, 'when the fruit forms'. [=lag-]
lād-, vt. (pp. ms. lādiya, 4·2, pp. f. lādī, 4·2). 'load, load up with', also prob. pp. in phrase merā ūmā lādiā āśi re, 4·0, 'My caravan is loaded up and ready to go'. [10966 lardaya]
lāla, nn. 33·0. 'beloved'. [10030 lālye-]
lāḥ-, vt. (pp. lāḍhi, 30·2). 'obtain'. [10948 labhate]
lākhr-, vt. (abs. likhi, 4·3, pres.ptc. likhata, 6·6, pres.pass. likhīta, 38·2). 'write'. [likhīyati, cf. GNG]
līlāṭa, nn. 6·6. 'forehead'. [for Skt lalīṭa-]
līva, nn. 17/34·3, 'concentration, fixed attention in meditation'. [10962 laye-]
lūbhatu, nn. 35·3, 'the hunter', evidently a reference to the hunter who committed the sin of shooting Kṛṣṇa but even so was saved. [Skt lubha-]
lūbhā-, vt. (pp. lūbhānā, 12·2). 'to desire, be infatuated with'. [vc.< lūbha-]
lūṭ-, vt. (pp. ms. lūṭa, 27·4, pp. mp. lūṭai, 32·0). 'loot, plunder, rob', [11078 lūṭjati]
le-, vt. (abs. le, 23·1, 23·1, 23·2, pp. mp. jīne, 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 lehū, 4·3, 'they may write', mōli mahagī laī, 22·0, 'taken/bought at a high price', jau lehi oṭa, 37·4, 'they who take refuge'. [10948 labhate]
lekhr-, vt. (pres.pass. lekhīta, 39·1, 39·1). 'write, record, recount'. [lekhā]
lekha, nn. 37·3. lekho, 40·3. 'accounts'. [lekhya-]
lekhai, ppp. 16·1, 21·2. 'for the sake of'. [sl. of lekhā]
loī, nn. 5·2, loī, 29·2. 'people'. [loka-1]
l o k a , 3 5 * 2 , 3 6 * 2 , 3 9 * 2 , ‘w o r l d , p e o p l e o f t h e w o r l d ’ . E S k t ]
l o g a , 2 0 * 2 , 3 5 * 2 , ‘p e o p l e * . ESkt l o k a - ( P k t - g - l l
l o h a , nm. 3 2 * i . ‘ i r o n ’ . ESkt l o h a - 1
la u , ppn. 40*1. ‘u n t i l ’ , a s p r . kaha lau,
' h o w l o n g ? ’ . E108 93
la g n a -, c f . lagul

v a l a n a , nm. 3 * 0 . ‘h o m e l a n d , a b o d e ' . EAr. wajtanl
v a ra ta , n m . p l . v a r a t a n i , 23*4. ' r e l i g i o u s p r a c t i c e s ,
o b s e r v a n c e s ’ . ESkt v r a i s - 1
v i p r a , nm. 3 9 * 3 . ‘b r a h m a n ’ . E S k t , - b i p r a l
v a i s a , nm. 2 9 * 1 . ‘V a i § y a , t h e m e r c h a n t c a s t e ' .
ESkt v a i s y a - 3
v a i s a n o , nm. 2 9 * 0 . ‘V a i s n a v i t e , a t r u e d e v o t e e , w o r s h i p p e r o f
V i s n u ' . ESkt v a i s n a v a - 3
v a i s T , a d v . 3 9 * 2 , ‘ i n t h e s ame w a y ’ . E< a i s a l

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samlca, n f . 6 * 3 . ‘ d o u b t , f e a r 1 . ESkt s a h k a - 3
s a m k a i a , nm. 1 1 * 2 . ' d i s a s t e r , m i s f o r t u n e ' . ESkt s a m k a t a - 1
s a m g a t i , n f . 2 * 1 , 7 * 2 , 8 * 0 , 8 * 1 , 2 2 * 2 , 4 0 * 0 . ‘ c o mp a n y ,
a s s o c i a t i o n ' . ESk t s a A g a t i - 3
saipgu, nm. 2 6 * 1 , s a mg a , 1 3 * 2 , s i . s a m g i , 9 * 1 , 1 8 * 3 , 2 5 * 2 .
' c o m p a n y ' . ESk t s a n g a - 3
sam jugatu, a d j . 35*1. 'endowed w i t h ' . Ef or Skt s a m y u k t a - 3
s a m t u , nm. 8 * 1 , s o . s a m t a 8 * 0 , 8 * 0 , 8 * 0 , 8 * 1 , 8 * 2 , 8 * 2 , 8 * 2 ,
8 * 4 , 3 3 * 2 , 3 8 * 1 . ' S a n t , d e v o t e e ’ . ESkt s a t a - 3
s a m t a p a , nm. 1 5 * 3 . ' s u f f e r i n g , f e v e r ' . ESkt s a m t a p a - 3
s a m n i a s T , nm. 3 2 * 2 . ' r e n u n c i a t e , a s c e t i c ’ . ESkt s a m n y a s i n - 3
s a m p a t i , n f . 1 0 * 2 . ‘w e a l t h , f o r t u n e ’ . ESkt s a m p a t t i - 3
s a m b h a v a , nm. 7 * 2 . ‘ e x i s t e n c e ’ . ESkt s a m b h a v a - 3
s a m s a , nm. 6 * 3 , s i . s a m s a i , 3 2 * 0 . ' d o u b t ' . E13030 s a m S a y a - 3
s a t p s a r u , nm. 4 * 4 , 2 8 * 2 , 3 0 * 3 , s o . s a m s a r a , 6 * 5 , 3 0 * 1 , 3 1 * 4 ,
s i . s a m s a r i , 4 * 2 , s a m a a r a i , 2 3 * 4 . ' t h e p he mo me n a l w o r l d , t h e
c y c l e o f t r a n s m i g r a t i o n ’ . ESkt s a m s a r a - 3
s a i a n a , nm. 3 6 * 4 . ' t h e w i s e ' . E13088 s a j a n i n - 3
s a g a l a , a d j . 5 * 0 , 2 3 * 0 , 2 3 * 3 , 2 3 * 4 , 2 8 * 0 , s a g a 1a r e , 2 3 * 2 ,
s a g a IT, 3 1 * 2 . ‘ a l l , e v e r y ' . ESkt s a k a l a ( P k t - g —>3
s a c u , a d j . 2 6 * 0 . ‘ t r u e ’ . E13 1 1 2 s a t y a - 3
s a t a , nm. s i . s a t a i , 2 2 * 0 . ‘ i n e x c h a n g e f o r ' . E13101 %s a t t a - 1
s a n i , p p n . 8 * 3 . ‘ t o g e t h e r w i t h ’ . E13173 s a me na ~? c f . P . s a n e !
s a t a j u g i , nm. 6 * 1 . ‘ t h e S a t y a y u g a , t h e f i r s t a g e o f t h e
w o r l d ’ . ESk t s a t y a y u g a - 3
s a t a s a m g a t i , n f . 9 * 0 , 9 * 2 . ' r i g h t c o mp a n y , t h e c o m p a n i o n s h i p
o f S a n t s ' . ESkt s a t a s a m g a t i - 1
s a t i , a d j . 6*7. ' t r u e , r e a l ’ , as adv. S i , ‘ t r u l y ’ , s a t i g u r a ,
8 * 1 . ' T r u e P r e c e p t o r , G o d ' , s a t i n a m u , 2 3 * 4 . ' t h e T r u e Name ( o f
G o d ) ’ . ES k t s a t y a - 3
s a t u , nm. 6 * 1 . ' t r u t h , o n e o f t h e t h r e e g u n a s , t h e q u a l i t y o f
t r u t h ’ . E13111 s a £ £ v s - 3
s a i r u , nm. 3 5 * 2 . ‘ e n e m y ’ . ESkt s a t r u - 1
sada, adv. 3*0, 3*2, 3*2, 30*0, 36*4, sada, 6*3. ‘ f o r e v e r ,
a l w a y s , c o n s t a n t l y , p e r p e t u a l l y ’ . ES k t ]
s a d h a n a , nm. 3 3 * 2 . ‘S a d h a n a , a r e n o w n e d d e v o t e e ' . T h i s na me i s
a l s o f o u n d e l s e w h e r e a s S a d a n a . ESkt s a d h a n a - 3

AG g lo ssa ry

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sanaka, nm. 39·1. 'Sanaka, an ancient sage'. [Skt]
sepātadvipa, nm. 39·1. 'the seven islands', the seven island
continents envisaged in Purānic geography'. [Skt sapadvipa-
]
spatāla, adj. 9·2. 'yellow'. [sa- + pītāla < 8233 pītāla-]
saba, adj. 4·3. 'all, every'. [12376 sarva-]
sabala, adj. 16·2. 'strong'. [Skt]
sabhu, adj. 15·3, 32·1, 36·2, so. sabha, 6·2, 6·5, 14·4,
17/34·0, 26·0, 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'. [12376 sarva-]
samajha-, vi. (pres.2s. samajhāsi, 32·3). 'understand,
realise'. [12959 sambudhayate]
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, pnp. 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, ppp. 16·1. 'equal to'. [Skt same- + sari]
samā-, vt. (abs. samī, 36·2, pp. ms. samā, 12·2,
pp. f. samānī, 35·1). 'absorb, enter into, pervade'. [12975
samāmā]
, 17/34·3. 'a deep meditative state, total
absorption'. [Skt]
samīpa, adj. 29·3. 'near'. [Skt]
sameti, pnp. 31·2. 'together with'. [Skt sameta-]
samāhār-, vt. (imp.1s. samāhāri, 26·2). 'recall, contemplate,
meditate upon'. [13059 saṃmārayati]
sar-, vi. (pp. sarī, 39·2, pres.3s. sarai, 33·2). 'succeed'.
[12350 saratī]
sarbha, pr. sl. sarabai, 14·4. 'in all things, everywhere'.
[12376 sarva-]
sarīr-, vt. (pres.3p. sarāhāi, 35·2). 'praise, glorify'.
[12734 saratī]
sarāṇā, nf. 38·3, sarani, 9·0, 24·6, 25·3.
'refuge, shelter'. [12326 sarāṇa-2]
sarāṇāgati, nm. 28·2. 'a refugee'. [Skt sarāṇāgata-]
sarāṇāgati, nm. 19·5, 28·0. 'come for refuge'. [Skt]
sarapara, adv. 31·0. 'certainly, surely'. [< para?]
sarī, pnp. 17/34·2, 21·1, 21·1. 'equal to'. [12118 sadrık-]
sarīra, sd. 1·3, so. sarīra, 2·2. 'body'. [12335 sarīra-]
salāla, nm. 36·1. 'water, sea'. [12888 sarīla-]
savār-, vt. (pp. ms. savārā, 26·3). 'set right, regulate'.
[12012 sarīlayati]
saverā, adv. 26·2, 27·2. 'early, quickly'. [12911 savela-]
sah-, vt. (pres.3s. sahai, 37·3, pres.pass. sahā, 15·4). 'to
suffer, bear'. [1304 sahate]
saha, nm. 25·1. 'lord, master, husband'. [Pers. shah]
saha, 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 *sahasrabhagāmin-]

sahīta, pnn. 36-1, 39-3. ‘together with’. [Skt]

sahīta, nm. 39-2. ‘Muslim martyr’. [Ar. shahīda]

saheīra, nn. 27*2. ‘friends, companions’.

sāmīha, nn. 26*3. ‘evening’.

sāmīha-, vt. (pres.3s. sāmīhāi, 31-3). ‘look after, set in order’.

sākhī, nm. 24*3. ‘witness’.

sākṣaru, nm. 17-24-1. ‘ocean, sea’.

sārhe, num. 19*2. ‘plus a half’.

sācī, adj. 18*3. ‘true’.

sāthī, nm. 25*2. ‘companion’.

sādhu, vi. (abs. sādhi, 31-4, la. sāde, 6*2). ‘practise’.

sādharu, nm. 1*2, 14*4, 24*1. ‘master, lord’.

sādharu-, vi. (pp.ms. sādhāria, 31*4). ‘set off, depart’.

sādhi, nn. 6*2, 17*24-1, 28*1. ‘perfection, supernatural power, the eight supernatural powers’.

sāmar-, vt. (pres.ptc. sāmarata, 11*0). ‘to contemplate, remember’.

sīmaru, nn. 22*1. ‘contemplation, recollection’.

sīla, nm. 31*1. ‘stone’, duḥḍasa sīla, ‘the twelve Śiva lingas’. [Skt śilā-]

sīra, num. 19*3, 26*1. ‘head’.

sīrē-, vi. (pp. sīrāno, 26*3). ‘waste away, pass by, be over’.

sīgāra, nm. 31*2. ‘adornment, jewelry etc.’. [12592 sīrgāra-]

sīmā, 19*2. ‘boundary, limit, measure’.

sīsūdrārani, nn. 24*4. ‘the bearer of the head/skull’, an epithet of Śiva as a kapālika’. [Skt sīfrōdharin-]

sūdara, adj. 19*4. ‘beautiful’. [Skt]

su, pr. 14*4, 22*1, 26*2, 29*2, 36*2. ‘that, him, her’.

suṣa, nm. 35*2. ‘dog’. [Skt śvaṣa-]

suśmi, nm. 1*2, 14*4, 24*1. ‘master, lord’. [Skt svāmin- =svāmī]

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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-]
sucā, adj. 6·4. 'clean, pure'. [12511 ūcyā-]
suṣuṣa, mm. 22·1. 'glorious fame, renown'. [Skt suṣuṣas-]
suṣā, vi. (pres.ptc. suṣajaptā, 37·1). 'understand, realise'. [12527 suḍhyate]
suḍha, adj. 6·4. 'pure, undefiled'. C 12523
sun-, vt. (abs. suni, 6·3, imp. 2s. sunahu, 33·2, pres.3s. sunai, 12·0, 25·1, 31·2, pres.pass. sunī, 32·1). 'hear, listen to'. [12598 śṛṇot]
supacca, nm. 35·1. 'outcaste, Doma, Candala'. [Skt śvapacca-]
supanā, nm. sl. supane, 14·2. 'dream'. [Skt svapna-]
suhāt, mm. 36·2, 'nature, character', sl. subhāt, 2·2, as adv. 'easily, simply'. [Skt svabhāva-]
suma, nf. 5·2. 'right thought, wisdom'. [Skt]
suratārū, mm. 17·1, suritārū, 34·1. 'the tree of the gods, the kalpataru, the wish-fulfilling tree of Indra's heaven'. [Skt]
surasarīt, nf. 38·1, 38·1. 'the river of the gods, the Ganges'. [Skt suṣarasīt-]
surā, nf. 38·1. 'liquor, wine'. [13503 sura-]
suhāgani, nf. 25·1. 'a happily married woman, a wife who is not separated from her husband'. [13617 sauhāgya-]
sūjha, nf. 5·1. 'awareness, consciousness'. [12527 suḍhyate]
sūḍa, nm. 29·1. 'Shudra, a member of the labourer caste'. [12564 śūdra-]
sūrā, mm. 29·3, 32·2. 'warrior'. [12569 sūra-]
sekha, mm. 39·2. 'Shaikh, muslim leader'. [Ar. shaikh]
sema, nm. 3·2. 'third'. [Pers. sīyām]
sevāka, mm. 30·0. 'servant, worshipper'. [Skt]
sevā, nf. 18·4, 30·4, seva, 9·3, 30·2. 'service'. [Skt]
sainu, mm. 33·2. 'Sain, a renowned devotee'. [??]
saila, nf. 3·3. 'stroll, walk', + kār-, 'to stroll about, wander'. [Ar. sāir]
so-, vi. (pp.ms. soisā, 14·2, 26·0, pres.is. soysu, 40·1). 'sleep'. [13902 svapeti]
so,1 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, 40·3, 40·3, emph. soī, 39·0. 'that, him, her'. [12815 sa', cf. su]
so,2 adj. 81. 'like'. [13173 sama-]
sucā, mm. 2·1, 16·2. 'anxiety, worry'. [12621 śocacyate]
sodha, vt. (abs. sodhi, 31·4). 'search, seek'. [12626 śoddhami
sobha, nf. 31·3. 'splendour'. [Skt sobhā-]
sau, ppn. 6·0, 12·3. 'to, with'. [13173 sama-]
sravana, mm.pl. 22·1, sl. sranvānī, 31·2. 'ears'. [Skt śravane-]
svāmī, mm. 24·4. 'master, lord'. [Skt svāmin-]=suṣūmi]
hamārā, poss.pr. 3·3, 4·1, 9·3, 19·5, hamārā, 30·1, 30·3, hamāre, 30·2, hamārī, 14·2, 28·1. 'our, ours', also, 'my, mine'. [988 asmāke- + kāre-
har-, vt. (imp.2s. harahu, 2·2). 'remove, destroy'. [13980 haratil
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, Sl, 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 jāneta hahu, 'you know'. [cf. hai
hānḍ-, vt. (pres.3s. hānghai, 31·3). 'wander'. [13943 hāng-
hātu, nm. 26·2, dim. hāṭio, 40·2. 'market, shop'. [13944 hāṭo-
hāgga, nm. pl. 19·1. 'bones'. [13952 hāḍga-
hāṭha, nm. 14·4, 19·2, sl. hāṭhi, 24·0. 'hand'. [14024 hāṭa-
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 hṛdaya-
hirana, nm. 32·1. 'dear'. [13982 haripe-
hṛ, emph. 6·6, 31·0, 39·0, 40·2. 'only, indeed, sole'. [SkT
hīnī, adj. ppn. 25·2. 'without, lacking'. [14124 hīna-
hīrā, nm. Sl. 'diamond'. [SkT
hetu, nm. 35·2. 'love'. sl. as ppn. hetī, 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 hāke-
hor-, vi. vs. (pp.ms. bhaiā, 14·2, 36·3, bhaiō, 10·1, 10·1, 21·2, 23·2, 40·3, pp.mp. bhae, 9·1, 16·2, 18·1, 24·3, pp.f. bhai, 5·2, 14·2, pres.ptc. ho, 6·5, 10·2, hote, 14·1, humtā, 1·0, pp.ms. hō, 30·4, pp.mp. ho, 30·3, pres.ls. hau, 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, 39·0. hor, 14·4, 27·1, 36·0, fut.ls. hoibo, 6·4, hoigo, 19·3). 'become, occur, happen', also as vs. 'be'. [9416 bhavatil

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8.1 Introduction

The grammar of the Rajasthani and Panjabi versions of the \textit{vānpī} 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

<table>
<thead>
<tr>
<th>AG I msd. in -u</th>
<th>RAJ. I msd. in -a</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd. -u, e.g. manu</td>
<td>sd. -a, e.g. loga,</td>
</tr>
<tr>
<td>-o, e.g. āsano,</td>
<td>-o, e.g. loga,</td>
</tr>
<tr>
<td>so. -a, e.g. mana,</td>
<td>so. -a, e.g. loga,</td>
</tr>
<tr>
<td>sl. -i, e.g. hāthi,</td>
<td>sl. -i, e.g. ghari,</td>
</tr>
<tr>
<td>-ai, e.g. kāranaī</td>
<td>-ai, e.g. kāranaī</td>
</tr>
<tr>
<td>sv. -o, e.g. mādha,</td>
<td>sv. -au, e.g. mādhau</td>
</tr>
<tr>
<td>-ā, e.g. mādhavā,</td>
<td>-e, e.g. mādhava</td>
</tr>
<tr>
<td>-e, e.g. mādhave</td>
<td>-e, e.g. mādhave,</td>
</tr>
<tr>
<td>pd. -a, e.g. saṃta,</td>
<td>pd. -a, e.g. saṃta</td>
</tr>
<tr>
<td>-anī, e.g. bādhani,</td>
<td>-anī, e.g. logani</td>
</tr>
<tr>
<td>-anī, e.g. dāsana,</td>
<td>-anī, e.g. bāghatana,</td>
</tr>
<tr>
<td>po. -ā,</td>
<td>po. -ām, e.g. janām,</td>
</tr>
<tr>
<td>pv. -ām, e.g. janām</td>
<td>pv. -ām, e.g. saṃtau,</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>AG II msd. in -ā</th>
<th>RAJ. II msd. in -ā</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd. -ā, e.g. bāserā,</td>
<td>sd. -ā, e.g. bāserā,</td>
</tr>
<tr>
<td>so. -e, e.g. kapare,</td>
<td>so. -e, e.g. kapare,</td>
</tr>
<tr>
<td>sl. -ai, e.g. māthai,</td>
<td>sl. -ai, e.g. duvārai,</td>
</tr>
<tr>
<td>-e, e.g. supane</td>
<td>-e, e.g. supane,</td>
</tr>
<tr>
<td>pd. -e,</td>
<td>pd. -e,</td>
</tr>
<tr>
<td>po. -iām,</td>
<td>po. -iām,</td>
</tr>
<tr>
<td>pv.</td>
<td>pv.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AG III other endings</th>
<th>RAJ. III other endings</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd. -ī, e.g. giānī,</td>
<td>sd. -ī, e.g. giānī,</td>
</tr>
<tr>
<td>-i, e.g. kulakheti,</td>
<td>-i, e.g. pati,</td>
</tr>
<tr>
<td>-ū, e.g. avadhū,</td>
<td>-ū, e.g. avadhū,</td>
</tr>
<tr>
<td>-ai/e, hirādai/e</td>
<td>-ai/e, hirādai/e</td>
</tr>
</tbody>
</table>

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.

AG IV  nf. in -a  RAJ. IV  nf. in -a
sd. -a, e.g. kalatra,      sd. -a, e.g. bāts,
so. -e, e.g. pherē,
pd. -āṃ  e.g. nīvāṃ,      pd. -ani, e.g. bātani,

AG V  nf. in -ī  RAJ. V  nf. in -ī
sd. -ī, e.g. khaīri,      sd. -i, e.g. nāri,
pd. -ī, e.g. ḫādīṛī,      pd. -ī, e.g. jonīṇī,

AG VI  nf. in -u  RAJ. VI  nf. in -u
sd. -u, e.g. amdohu,      sd. -u,

AG VII  nf. in -ī  RAJ. VII  nf. in -ī
sd. -ī  e.g. rajaṇī,      sd. -ī, e.g. rajaṇī,
pd. -ī, e.g. ralīṇā,

AG VIII  nf. in -ā  RAJ. VIII  nf. in -ā
sd. -ā, e.g. māmītā,      sd. -ā, e.g. biṣiyā,
           sd. -ai, e.g. saṃsai,
pd. -e, e.g. gaūre,
sl. -āi, e.g. saranaīi,
sl. -i, e.g. saranaī,

These are generally abstract nouns and normally have no plurals.
Adjectives 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.

**AG A I** msd. in -ū  
**RAJ. A I** msd. ending in -a

<table>
<thead>
<tr>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>msd. -ū, e.g. kūpu, -o, e.g. baḍo, -au, e.g. sācau, -ai, e.g. barai, others, -a, e.g. kūpa, f. abl. -hu, e.g. nīcahu,</td>
<td>msd. -a, e.g. magana, -au, e.g. parāyau,</td>
</tr>
</tbody>
</table>

**AG A II** msd. in -ā  
**RAJ. II** msd. ending in -ā

<table>
<thead>
<tr>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>msd. -ā, e.g. ikelā, -ā, e.g. vochā, msd./pd. -e, e.g. jhūthe, -e, e.g. sāre, f. in -ī, e.g. mahāngī, f. in -ī, e.g. vochī,</td>
<td></td>
</tr>
</tbody>
</table>

**AG A III** msd. in -i,-ī, etc.  
**RAJ. A III** msd. in -i, -ī, etc.

<table>
<thead>
<tr>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>all in -i, e.g. durī, -ī, e.g. sāci, all in -ī, e.g. sācī, -ī, e.g. all in ai, e.g. neraī, -ai, e.g. nrihāi,</td>
<td></td>
</tr>
</tbody>
</table>

Adjectives in this declension are invariable.
8.3.1 Pronouns

1s.  AG  RAJ.
    maim,  maim,
    mohi,  mohi,
    mājhai,

1p.  hama,  hama, haṃma,

2s. (direct)  tū,  tūṃ, tuṃ,
2s. (oblique)  te, teū, tai,  tai, taiṃ,
2s. (emphatic)  tūhi, tūhi,  tūhī,

2p.  tuma, tuma, tuṃna
    tumha, tumha, tohi, tohi,

In both the AG and the RAJ. in the Raidās vānī 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

1s.ms. ‘my’  AG  RAJ.
    mero, merā,  mera, merā, mero, mero,
    mere,  mere,
    merī,  merī;
2s.  terā, tero,  tera, tera, teriyaṃ,
2s.mp.  tere,  tere,
2s.f.  terī,  terī,

1s.ms. ‘my’  mora, morā,  mora, morā, morā,
1s.mp.  more,  more,
1s.f.  morī,  morī;
2s.ms.  tari, tari,  tari, tari,
2s.f.  torī,  torī,

1p.ms. ‘our’  hamārā,  haṃmāra, haṃmārā, haṃmarau.
    hamāra,  haṃmāra,
    hamāre,  haṃmārī,
1p.f.  hamārī,  haṃmārī,
2s.ms.  tumāre, tumāre,
2s.mp.  tumāhāre,  tumāhāre,
2s.f.  tumāhārī,  tumāhārī,
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'

<table>
<thead>
<tr>
<th>Case</th>
<th>AG</th>
<th>RAJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd.m.</td>
<td>so, su, soi, soö, sō,</td>
<td>so, su, sa, soi, soi,</td>
</tr>
<tr>
<td>sd.f.</td>
<td></td>
<td>sā,</td>
</tr>
<tr>
<td>so.*</td>
<td>tisu, tisa,</td>
<td>tisa,</td>
</tr>
<tr>
<td>pd.</td>
<td></td>
<td>se,</td>
</tr>
<tr>
<td>po.</td>
<td></td>
<td>tina, tini,</td>
</tr>
<tr>
<td>pl.abl.</td>
<td></td>
<td>tinahūm,</td>
</tr>
<tr>
<td>sl.</td>
<td>tihi, tihī,</td>
<td>tihi, tihi,</td>
</tr>
<tr>
<td></td>
<td>tiha,</td>
<td>tiha,</td>
</tr>
</tbody>
</table>

II jhu 'this'

<table>
<thead>
<tr>
<th>Case</th>
<th>AG</th>
<th>RAJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd.</td>
<td>ihu,</td>
<td>e, aį,</td>
</tr>
<tr>
<td>so.</td>
<td>ihe,</td>
<td>isa,</td>
</tr>
<tr>
<td>sl.</td>
<td>ihaı,</td>
<td>ihe, ihai,</td>
</tr>
<tr>
<td>pl.</td>
<td>uha,</td>
<td>ihim,</td>
</tr>
<tr>
<td>po.</td>
<td>ina,</td>
<td>ina,</td>
</tr>
<tr>
<td>abl.pl</td>
<td></td>
<td>inahu,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>ini,</td>
</tr>
</tbody>
</table>

III ohu 'that; he, she, it'

<table>
<thead>
<tr>
<th>Case</th>
<th>AG</th>
<th>RAJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>sd.</td>
<td>ohu,</td>
<td>usa,</td>
</tr>
<tr>
<td>so.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>pd.</td>
<td>oį,</td>
<td></td>
</tr>
<tr>
<td>pl.</td>
<td>uha,</td>
<td></td>
</tr>
</tbody>
</table>

8.4 Interrogatives

<table>
<thead>
<tr>
<th>AG</th>
<th>RAJ</th>
</tr>
</thead>
<tbody>
<tr>
<td>'what?'</td>
<td>kįs,</td>
</tr>
<tr>
<td>'where?'</td>
<td></td>
</tr>
<tr>
<td>'who? which?'</td>
<td>ko, kau,</td>
</tr>
<tr>
<td></td>
<td>kaunu kavana,</td>
</tr>
<tr>
<td></td>
<td>kona, kauna, kaumna, kaunaim,</td>
</tr>
<tr>
<td>'whom?'</td>
<td>kā,</td>
</tr>
<tr>
<td>'why?'</td>
<td>kiu,</td>
</tr>
<tr>
<td></td>
<td>kaiŋ,</td>
</tr>
<tr>
<td></td>
<td>kahe,</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>'why not?'</td>
<td>kata,</td>
</tr>
<tr>
<td></td>
<td>kaisai,</td>
</tr>
<tr>
<td></td>
<td>kima,</td>
</tr>
<tr>
<td>'where?'</td>
<td></td>
</tr>
<tr>
<td>'how many?'</td>
<td>kite,</td>
</tr>
<tr>
<td>'how much?'</td>
<td>ketaka,</td>
</tr>
<tr>
<td>'what sort?'</td>
<td>kaisē, kaisī,</td>
</tr>
</tbody>
</table>
8.5.1 Indefinite pronouns

AG
'something' kachu, kichu, RAJ.
kachu, kuchu,

'someone,' kāhu, RAJ.
kāhu,
kisī, kisu, ko, RAJ.
kle, koT, kō, RAJ.

8.5.2 Reflexive Pronouns

reflexive apanā, apana, RAJ.
apano, apanau, apana, apanām, apanā, apana, apanā,
apānā, apanā, apanā

8.5.3 Relative pronouns

AG RAJ.
'which, who' jā, RAJ.
ju, jo, jau, jau, je,
ji, jini, ji, jini, jihi, jini, jina, jina, jina, jina,
jī, jī, jī, jī, jī, jī, jī, jī, jī, jī

8.5.4 Relative correlative

AG RAJ.
'where...there' jata...tata, RAJ.
'when...then' jaba...taba, RAJ.
'as many as...so many as' jetā...teta,

8.5.5 Adverbs

' somewhere' katahū, RAJ.
kahūm, kahūm,

'sometime' kabahi, RAJ.
kade, kabahi, kasa,

'other'
saba, RAJ.
asaba,
sabha,
sabahina,
sabanani,
sabanām,
sabha,
sabha,
sabha,
sabha,
8.6 Postpositions and prepositions

<table>
<thead>
<tr>
<th>Poss. PPN.</th>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>kā, ko,</td>
<td>kā, kau,</td>
<td>kau, ke, kī, kai,</td>
</tr>
<tr>
<td>ke, kai, kī</td>
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<td></td>
</tr>
<tr>
<td>co, ci,</td>
<td>nām,</td>
<td></td>
</tr>
<tr>
<td>'to'</td>
<td>ko,</td>
<td>kūm,</td>
</tr>
<tr>
<td>'from'</td>
<td>sau,</td>
<td></td>
</tr>
<tr>
<td>'through'</td>
<td>te,</td>
<td>te, taim, thaim,</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Place</th>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'on, above'</td>
<td>ūpare, ūparī,</td>
<td>ūparī, ūpareīm,</td>
</tr>
<tr>
<td>'on'</td>
<td>pare, pai,</td>
<td>pari,</td>
</tr>
<tr>
<td>'within, in'</td>
<td>māhi, māhi</td>
<td>madhi, mājīhā, māhiyām, māhīm, māhi,</td>
</tr>
<tr>
<td>'here...there'</td>
<td>utāhām,</td>
<td>ita...uta,</td>
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<tr>
<td>'around'</td>
<td>ūsa pāsa,</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>Time</th>
<th>AG</th>
<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'until'</td>
<td>lau, lagu,</td>
<td>lau, laga,</td>
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<tr>
<td>'then, so'</td>
<td>tāu,</td>
<td>tāu,</td>
</tr>
<tr>
<td>'with'</td>
<td>sameti,</td>
<td>sahita,</td>
</tr>
<tr>
<td>'equal to'</td>
<td>samatuli,</td>
<td>sahita,</td>
</tr>
<tr>
<td>'just as'</td>
<td>tuli, sari,</td>
<td>tūlai,</td>
</tr>
<tr>
<td>'like'</td>
<td>aisiā, aisī,</td>
<td>jyām, jyo, jyaum,</td>
</tr>
<tr>
<td>'way, manner'</td>
<td>para,</td>
<td>pari,</td>
</tr>
<tr>
<td>'as if'</td>
<td>māno,</td>
<td>māmphawām,</td>
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</table>

8.7 Conjunctions

<table>
<thead>
<tr>
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<th>RAJ.</th>
</tr>
</thead>
<tbody>
<tr>
<td>'and'</td>
<td>aru, aura,</td>
</tr>
<tr>
<td>'if'</td>
<td>jo, jau, jau,</td>
</tr>
<tr>
<td>'or'</td>
<td>kā, kī,</td>
</tr>
</tbody>
</table>
8.8 Verbs

All verbs in the vāṇī of Raidas 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. a- → av-, ro- → rov-, so- →sov-.
II) By being raised before the future ending -hai, e.g. in pada 94 a- → ai-, pā- → pai-, gā- → gai-, etc.

8.8.2 Stems ending in consonants

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<tr>
<td>abs.</td>
<td>dekhi,</td>
<td>deṣī, deṣā,</td>
</tr>
<tr>
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<td>dekhio,</td>
<td>deṣīyau, deṣyā, deṣyau,</td>
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<tr>
<td>pp.ms.</td>
<td>dekhe,</td>
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<td>dekha,</td>
<td>deṣā, deṣa,</td>
</tr>
<tr>
<td>pres.is.</td>
<td>dekhau,</td>
<td>deṣāup, deṣau,</td>
</tr>
<tr>
<td>pres.2s.</td>
<td></td>
<td>deṣai</td>
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<tr>
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<td>deṣai</td>
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<td>deṣīye,</td>
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<tr>
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<tr>
<td>abs.</td>
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<td>kahi,</td>
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<td>kahīyata,</td>
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<td>kahā, kahyā, kahyā,</td>
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<td>kahu, kahūm, kahi,</td>
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<td>kahāup, kahau,</td>
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<td>kahiye, kahiai, kahai,</td>
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<td>japanām,</td>
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<td>japi,</td>
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### 8.8.3 Stems ending in -ā-

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<td>ms.</td>
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<td>pāΓ,</td>
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<tr>
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<table>
<thead>
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<td></td>
<td>gāi, gāT,</td>
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<tr>
<td>pp.</td>
<td>mp.</td>
<td>gāva,</td>
</tr>
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<td>f.</td>
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<td>gāvaɪ, gāmān, gāwān,</td>
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<td>imp.</td>
<td>2s.</td>
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<tr>
<td>pres.</td>
<td>1s.</td>
<td>gāvai,</td>
</tr>
<tr>
<td>3s.</td>
<td>gāvai,</td>
<td>gāvai,</td>
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<td>gāvai,</td>
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<tr>
<td>fut.</td>
<td>2s.</td>
<td>gāvai,</td>
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<table>
<thead>
<tr>
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<td>gaiā,</td>
<td>gayā,</td>
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<td>gaiō,</td>
<td>gayau,</td>
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<td>gAI,</td>
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<td>pp.</td>
<td>mp.</td>
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<tr>
<td>f.</td>
<td>gaT,</td>
<td>gAI,</td>
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<td>1s.</td>
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<td>jāhī, jāphī, jāphī,</td>
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### 8.8.4 Stems ending in -e-

<table>
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</tr>
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<tbody>
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<td><strong>samā-</strong></td>
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<td>pp.ms.</td>
<td><strong>samānā, sampānā,</strong></td>
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<td>pp.mp.</td>
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<td>pp.f.</td>
<td><strong>sampāniye,</strong></td>
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<td><strong>samāni, samāni,</strong></td>
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<td><strong>samāṃvaim, sampāvaigā,</strong></td>
</tr>
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<td>fut.3s.</td>
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### 8.8.5 Stems ending in -o-

<table>
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<tbody>
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<td><strong>ro-</strong></td>
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<td><strong>roi,</strong></td>
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<tr>
<td><strong>so-</strong></td>
<td><strong>soiā,</strong></td>
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<td><strong>sūtā, sūtai,</strong></td>
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### 8.8.6 The irregular verb kar-

<table>
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</tr>
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<td>kryau,</td>
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<td>kînhip, kînhaip,</td>
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</table>

### 8.8.7 The substantive verb ho- (pp. in ho- and bh-)

<table>
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<td></td>
<td>bhai,</td>
<td>bhai,</td>
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<tr>
<td></td>
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<td></td>
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<td></td>
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<td>bhai,</td>
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<tr>
<td>pres.1s.</td>
<td>hau,</td>
<td>hau, hau, hau,</td>
</tr>
<tr>
<td>pres.2s.</td>
<td>hau, hau, hau,</td>
<td>hau, hau, hau,</td>
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<tr>
<td>pres.3s.</td>
<td>hoi, hoi,</td>
<td>hoi, hoi, hoi,</td>
</tr>
<tr>
<td></td>
<td>hai, hai,</td>
<td>hai, hai,</td>
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<td></td>
<td>hai, hai,</td>
<td>hai, hai,</td>
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<td>pres.pass.</td>
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<td></td>
<td>hai,</td>
<td>hai,</td>
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<td>hoibo, hoigo,</td>
<td>hoibo, hoigo,</td>
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<td>fut.3s.</td>
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<td>vhai,</td>
</tr>
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</table>
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 vārnāvṛtta. 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, caupaṭī, rolā, etc. In vārnāvṛtta 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 [rhythmic or metrical stress] is satisfied.\(^1\)

---

1 Grierson 1884, pp.198-9.
8.9.1 The Elements of the *padas*

A Raidūs *pada* contains three elements. First the refrain, *(AG rahū ‘the rest, or pause’, Rajasthani ṭeka ‘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 *bhanītā*, ‘that which is said, the uttering’.

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. However, in the *vāri* of Raidūs 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.

---

2. See Sinha 1953 and Misra 1975 for such studies of the prosody of medieval Indian Saints.
8.9.3 Table of *pada* types

<table>
<thead>
<tr>
<th>1</th>
<th>caupaT</th>
<th>29</th>
<th>sāra</th>
<th>57</th>
<th>sāra</th>
<th>85</th>
<th>? caupaT</th>
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<td>2</td>
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<td>sāra</td>
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<td>sāra</td>
<td>61</td>
<td>nāga4+10-u</td>
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<td>caupaT</td>
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<td>6</td>
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<td>72</td>
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<td>sāra</td>
<td>102</td>
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<tr>
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<td>sāra</td>
<td>47</td>
<td>caupaT</td>
<td>75</td>
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<td>103</td>
<td>?</td>
</tr>
<tr>
<td>20</td>
<td>14+14</td>
<td>48</td>
<td>caupaT</td>
<td>76</td>
<td>caupaT</td>
<td>104</td>
<td>caupaT</td>
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<td>rolē</td>
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<td>sāra</td>
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<td>upamāna</td>
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<td>50</td>
<td>caupaT</td>
<td>78</td>
<td>dohā</td>
<td>106</td>
<td>caupaT</td>
</tr>
<tr>
<td>23</td>
<td>? 20+25</td>
<td>51</td>
<td>sāra</td>
<td>79</td>
<td>sarasT/sāra</td>
<td>107</td>
<td>caupaT</td>
</tr>
<tr>
<td>24</td>
<td>caupaT</td>
<td>52</td>
<td>sarasT</td>
<td>80</td>
<td>caupaT</td>
<td>108</td>
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<td>sāra</td>
<td>53</td>
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<td>109</td>
<td>vīṣṇupada</td>
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<td>111</td>
<td>haṃsaśīla</td>
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<tr>
<td>28</td>
<td>gītē</td>
<td>56</td>
<td>13+13-u</td>
<td>84</td>
<td>22+22</td>
<td>?</td>
<td></td>
</tr>
</tbody>
</table>

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8.9.4 Examples of the main pada types in the Raidās yānī

_pada type 1: cauṇḍī_ 16+16 ending ---

so kachu bicāryau [tāthaṁ merau]

mana thire vhai rahyau //

hari rāṁga lāgau [tāthaṁ]

barana palaṭa bhayau //ṭekai //

jini yahu paṁthī paṁtha calāvā,

agama gavana mai gamma diśālāvā //////

sabarana barana kathai jiṁnīṁ koī,

ghaṇī ghaṇī byāpi rahyau hari soī //21//

jiṁnīṁ pada sura nara prema piyāsā,

so pada rami rahyau jana raidāsā //131// 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_.

490
pada type 2: hamsagati 10+10=20 --
mixed with 'kudali' 11+10=21 --
& kundala 12+10=22 --

PV 93

samta utarein sareI, deva siromIte !

ura amtari taham paisi, bina rasanam bhanIye !!

mana sa maandira mahi, dhupa dhupati,

prema priti kau mili, rittma caadhaitai /1/1/

cahu disi dTvala bali, jigmigi [hoi] rahyaue,

joti joti sami joti, joti mila rahyaue /1/2/

tana mana atma viri, sadha hari sIYe,

bhanate jana raidasa, tumma saranamiai /1/3/
pada type 3: upamāṇa 13+10 (23) ending --
mixed with upamīta 13+9 (22) ending ~

pada 104
- - - - " " = " - 13 - - " - " - " - 12
dari d de khi sa bha ko hessai, asīt dasā hāmārī !!
- - - - - - - - - - 13 " " = " " - 10
asaṭa dasā sidhi ka ratalai, sa bha kri pā tumārī !!
- - - - - - - - - - 13 " " = " " - 9
tū jīnata meṁ kichu nahīṁ, bhav sam dhana rāma !!
- - - - - - - - - - 13 " " = " " - 9
sagala jī sa ra nāgatī, prabha pūrana kāma !! rahāu !!
- - - - - - - - - - 13 " " = " " - 9
jo terī saranāgatā, tīna nā hi bārū !!
- - - - - - - - - - 13 " " = " " - 9
ūca nīcā tūna te tare, hālau saṁsāru !!
- - - - - - - - - - 13 " " = " " - 10
ka hi radīdāsa akathā kathā, bāhu kāi ka rījai !!
- - - - - - - - - - 13 " " = " " - 10
ja śā tū taisā tuhī, kiṁ upamā dījai !!

492
pada type 4: dohā 13+11 (24) ending —

PV 78 Text

hari [kaul] īśāṇḍau lādeṃ jāī [re], maśī bēṇijārena ṛāṃma kā ṛāṃma nāṃma dhana pāiyyau, [tāthaṁ] sahājī karaṃ byaupāra [re] 11

aughata ghāṭa ghanāṁ ghanāṁ [re], nirgūṇa bēla hambāra 11

ṛāṃma nāṃma hamma lādiyyau, [tāthaṁ] biṣa lādyau samsāra 1111

ṛāṃma kau dharyau na pāiye, [tāthaṁ] cāliyyau mūla gaṅvāi [re] 11

raṃpū gaṅvāi soi kari, dyauṃsa gaṅvāyaū śēī 11

hīṛā yahu taṇa pāi kari, kauḍī kai badalai jāī [re] 11

śādhā saṃgati pūṃji bhaṛī, basta laṛi niramola 11

saḥa jāla bhāyā lādi kari, cahūṃdāsī īśāṇḍau mea [re] 11

jaīś āṛngā patemga kā, taisī yah” samsāra l

raṃmaTiśa āṛngā majīṭha kā, [tāthaṁ] bhāpi raidēsī caṃāra l511
pada type 5 rolō 14+10 ending --

PV 7

tyūṃ tumha kārani kesave,  aṁtari lyau lāgī  //

eka anūmpam anūmpam,  kīma hoi bibhāgī  //ṭeṣa//

ika abhimānīṃ cātrigā,  bicarata jaga māṃhiṃ  //

jadapi jala pūrana mahi,  kahuṁ vām ruci nāṃhiṃ  11//

[jaisaiṃ] kāmīṃ deśai kāmīṃ,  hiradei sūla upārer  //

koṭi baida bidhi ucari,  vākī bithā na jārī  112//

jo jīghā cāhai, so milei,  ṛatī gata hoī  //

kahai raidāsa yahu gopi nahiṃ,  jāṃmaìṃ saba koī  113//

note: antarā 2 is in a metre 12+12 (--)
pada type 6: nāga 14+11=25

PV 61

- - - - - - - [ - ] 14
pāṃḍe kaisī pūja raacī [re],

" " - - " " " " 16 - - " " " " [ - ] 10
sati bolai soī satavadī, jhūṭhī bāte bacī [re] ||ṭeka||

- " " - " " " " 16 - " " " " [ - ] 11
jo abināṃṣī saba kā karatā, byāpi rahyau saba ṭhora [re] !

- " " - " " " " 14 - - " " [ - ] 13
paṃca tata kīyā pasārē, so yauhi kimdhauṃ aura [re] !!!

note; antara 2 ends "-

- " " - - - " " " " 16 - - " " " " [ - ] 11
tūṁ ja kahate hai yauhi karatā, yā keuṃ meṇaṣā karai [re] !

- " " - " " " " - - 16 - " " " " [ - ] 11
tāraṇa sakati sahī je yāmaṇ, tau āpana kyūm na tirai [re] !!!

- " " - " " " " - 16 " " " " " " [ - ] 11
aḥīṃ bharosai saba jaga ṭhūḍa, sumpi paṃḍita kī bāte [re] !

- " " - " " " " - - 16 " " " " " " [ - ] 11
yākai darasai kaurṇa guṇa chūṭai, saba jaga āvā kuṃṭāṭā [re] !!!

- " " - " " " " " " - 16 " " " " " " [ - ] 11
yōkī seva sūla nahi bhājai, kaṭai na saṃsai pāsa [re] !

- " " - " " " " " " 16 - - - " " [ - ] 11
soci bicārī deṣi yā mūraṭī, yauṃ chāḍī raidāsa [re] !!!
pada type 7: sāra 16+12=28

PV 10

aiśau kachū anabhāi kahata na śvai 11

sūhība merau! milai tau ko bigarāvai 11ṭekāl

saba maṁ hari hai, hari maṁ saba hai, [hari] āpanēpu jini jāṁnām 11

āpanīṁ āpa sāśi nabhīṁ dūsara, jāṁnāhāre sammānīṁ2 1111

bājīgara saṇḍa rahāṇi rahījai, bājī kā marama [ība] jāṁnām 11

bājī jhūṭha sāča bājīgara, jāṁnām mane patīyāṁnām 1121

mana thīra hoī [tau] kāṁi na sūjhai,3 jāṁmaṁ jāṁnāhāṛ,4 11

kāhāi raidāśa bimala bameka5 suṣa, sahaja6 sarūpa sarbhāṛā 1131

pada type 8: tūṣṭāṅka 16+14 (---)

PV 14

tāba rāṁna nāṁna kāhi gāvaigā 11

ramprāṅkāra rahita sāba hīne thaim, aṃṭari meli milāvaigā 11ṭekāl

loḥā samī kari kāmcana samī kari, bheda abhedā samāvaigā 11

je suṣa hvai pārāsa ke pasāsem, so suṣa kā kāhi gāvaigā 1111

gura paraśāḍi bhai anabhāi meti, biṣa aṃmrīta saṃṇi chāvaigā 11

kāhāi raidāśa metī āpā para, tāba vā ṭhaurahi pāvaigā 1121

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