Advisory Board
Bhai Ashok Singh Bagrian
Major A. P. Singh
S. P. S. Virdi
Param Bakhshish Singh
Indu Banga
Jodh Singh
Jaswinder Singh
B. S. Sandhu

Translators
Major Gurmukh Singh
Mohinder Singh Bajaj
Amarjeet Singh Dhawan
Hina Nandrajog
Madan Lal Hasija
Gurdial Singh Aarif
Navrattan Kapoor
Harwinder Kaur Grover
T.D. Joshi
Ved Agnihotri
Gurwinder Kaur
Kuljeet Kapoor

Copy Editor
Gurkirpal Singh Sekhon

Proof Readers
Inderjit Kaur
Satnam Singh

Title Designer
Harjit Singh

Digitization by
Gurpreet Singh Lehal

Keyboarders
Rajinder Singh
Bharti
FOREWORD

Punjabi University, Patiala feels highly honoured in presenting the first volume of the Encyclopaedia of The Sikh Literature, the English version of Gurushabad Ratnakar Mahan Kosh by Bhai Kahan Singh Nabha.

Bhai Kahan Singh Nabha was the most erudite Sikh scholar. Bhai Sahib’s erudition, vision, hard work and devotion are unmatched. Mahan Kosh, his magnum opus, over which he spent fifteen years bears eloquent testimony to his great qualities. Visualized by him as the Encyclopaedia of The Sikh Literature, it comprises the exposition of 64,263 terms, relating in the first instance to Gurmat and Gurbani. He embellished his exposition with illustrations richly drawn from seminal Sikh sources. To his exposition, so opulently illustrated, Bhai Sahib sought to provide a wider perspective. Terms relating to the ancient Hindu scriptures, masterpieces of Sanskrit literature, the Indian systems of prosody, music and medicine are explicated with as much authority.

Mahan Kosh, prepared in 1926 and published in 1930, is the 12th in the history of encyclopaedias in the world. Yet the world is unaware that a Sikh scholar did this path-breaking scholarly work single handed at that time, when no modern research facilities were available. Magnificent source of profound and varied knowledge, Mahan Kosh has remained shrouded in mystery, particularly for people in India and abroad, not well-versed in the Punjabi language. For enabling them to make the best use of this vast reservoir of knowledge, Punjabi University Patiala has embarked upon its English translation. This stupendous project has been made possible by the liberal grant so magnanimously sanctioned by Captain Amarinder Singh, the Chief Minister of Punjab. Major A.P. Singh, grandson of Bhai Kahan Singh, has used his tremendous persuasive skills in arranging resources for the purpose. Eight decades back, Patiala State had rendered a great service by bearing all expenses of publication of Mahan Kosh in Punjabi. The name of the House of Patiala figures a second time in bringing this store of knowledge in English version before the whole world.

Vice-Chancellor
Punjabi University, Patiala

Swarn Singh Boparai
Kirti Chakra, Padma Shri Awardee
PREFACE

This volume of the *Encyclopaedia of The Sikh Literature* is the English version of the first volume of *Gurushabad Ratnakar Mahan Kosh* popularly known as *Mahan Kosh*, Bhai Kahan Singh Nabha’s creation of 1930 in four volumes.

*Mahan Kosh* is the greatest work of scholarship till today published in Punjabi. Since the publication of its first edition, it has often been cited as the most authoritative reference work in the academic world. It is hard to think of a more cherished source of knowledge and general information about Sikhism. It presents the most comprehensive attempt to consolidate, authenticate and synthesize the knowledge of Sikh literature. It sets a trend in making an organized and systematic access to Sikh literature, philosophy, history, culture, Punjabi language as well as other ancient languages. Comprising 64,263 entries on seminal words drawn from all fields of knowledge, Bhai Sahib put in rigorous work for fifteen years to explicate them. It is beyond human power to imagine the labour gone into the composition of this enormous work. The way this *Encyclopaedia* has selected, organized, preserved and disseminated knowledge, is marvellous. It is an eloquent witness to the extraordinary phenomena of the genius of a race, the exquisite sensibility of a highly evolved and unique personality and the ethos of a particular epoch. What Bhai Kahan Singh Nabha did, was nothing short of a miracle.

The *Encyclopaedia of The Sikh Literature* was designed to provide comprehensive and authentic version about the growth and development of Sikh literature. Sikh scriptures, *Guru Granth Sahib, Dasam Granth*, writings by Sikh savants form the kernal of this huge writing. No source of philosophical, historical or lexicographical skill has been spared to fulfil the purpose. To explicate the meanings of seminal words, illustrations are drawn from original sources. To my mind, the scope of this unimaginably grand work goes beyond these realms of knowledge. Hindu scriptures, literary epics, myths and chronicles have also been explained with equal authority. Thereby, Bhai Sahib’s memorable work achieves cross-cultural proportions. To the discerning eye, the notes reveal a striking continuity of tradition from ancient to modern times. Etymologies or word-histories give interesting insights into the richness and versatility of Punjabi language. There is no discounting of Bhai Sahib’s understanding and felicity of expression.

It is with great pleasure that Punjabi University, Patiala presents the translation of this wealth of knowledge, to the English speaking public. We believe that the scope of this work is global, and reflects the needs of the present-day world at large.

In an informal meeting with Major A.P. Singh and myself the novel and significant
idea of this project was first mooted by Sardar Swarn Singh Boparai, Vice-Chancellor, Punjabi University, Patiala. Sardar Swarn Singh Boparai has an excellent futuristic vision of Punjab, Punjabi and Punjabiyat in the fast changing world. While conceptualising this project, the Vice-Chancellor held that the rich cultural heritage of the Punjab should be presented and projected for global requirements. Convinced of the validity of this project, I discussed it with scholars of Sikh philosophy, history, literature and language. All praised the proposal and recommended its urgent need. Some highlighted the hardships as well. They underlined how much intellectual acumen was required. We weighed the pros and cons of our capacities and resources. After detailed deliberations with officials and scholars, we decided to take up this challenging task. We submitted the proposal to the Department of Higher Education, Government of Punjab for financial help. The Department cautioned us about the numerous difficulties the proposed project entailed and directed us to submit some specimens of translation. We did the job and the concerned officials got convinced of our capacity and commitment and the grant was sanctioned without any delay.

With such an ambitious project in hand, it was necessary to plan it with requisite care. Sardar Swarn Singh Boparai, our Vice-Chancellor not only encouraged us but guided us in this venture. He took the responsibility of seeing that the project picked up momentum and got all support from the administration.

As a first step, we identified prominent scholars, to serve on the Advisory Board. These distinguished scholars drawn from the fields of religion, philosophy, history, science, language, literature and culture, were gracious enough to advise and help us for finalizing the modalities of the project. They laid down guidelines which were crucial in devising the methodology. The Advisory Board was of the considered opinion that the translation of Gurushabad Ratnakar Mahan Kosh (Published by Sudarshan Press, Hall Bazar, Amritsar under an arrangement with Lala Dhani Ram Chatrik) must be authentic in letter and spirit. The important guidelines laid down by the Advisory Board were:

i. To preserve the authenticity and spirit of Mahan Kosh, the original text will be kept unaltered, and unedited. No editorial activity regarding addition, deletion, correction or updating will be taken up.

ii. The different categories into which the original text is classified i.e. the seminal word, its grammatical form, etymology, variant meaning, usage in quotations, bibliographical entry of the quotation etc., will be accurately identified.

iii. The English version of Mahan Kosh will embrace the original Gurmukhi alphabetical order of the words. The Roman transliteration of the seminal word will follow the Gurmukhi word and will be placed in parenthesis. Transliteration will be done in accordance with its spellings and not pronunciation.
iv. The etymological words will be kept in the original script (i.e. Persian, Devnagari, Roman).

v. Only original quotations will be transliterated.

vi. Footnotes will be given as in the original text.

vii. Equivalent computer fonts will be prepared from Gurmukhi fonts used in *Mahan Kosh*.

The Advisory Board, played an important role in framing this project and identifying the team. I am grateful to all the respected members of the Advisory Board for their valuable guidance and support.

The Editorial Board was entrusted the task of maintaining the authenticity, standardisation and uniformity of translation. We were fortunate to have Dr. Prem Singh, a linguist of great repute, Dr. Tejwant Singh Gill, a Professor of English, renowned translator and scholar of English and Punjabi literature and Dr. Gurkirpal Singh Sekhon, Professor of English and British trained linguist, in the Editorial Board.

The efforts of the Editorial Board have gone a long way in awarding final shape to the translated version. After rigorous discussions, its members laid down the parameters for maintaining uniform standard of translation. While editing the text they worked like missionaries. We accepted the hand-written copies from the translators. The editors vetted, copyedited, supplied missing information on their own, got the material typeset and monitored till its final stage. It is worth noting that the translated text has gone through so many proof readings before it was finalized for print order.

The Editorial Board held eighteen sittings to discuss the keys and lay down rules for maintaining uniformity. For the translators, two workshops were organized. With the sane advice of the senior scholars and the collective wisdom of the experts working in the field, we laid down some rules which are given in the Editors’ Note. The contribution of the Editorial Board is remarkable indeed.

In this volume, the translation aspect of the text, has been vetted wholly by Dr. Tejwant Singh Gill. Transliteration and the related linguistic exercise has been performed by Dr. Gurkirpal Singh Sekhon. My special thanks go to both of them for their tireless contribution. They have put in enormous amount of work with commendable coordination. Dr. Gurkirpal Singh Sekhon was assigned the additional job of giving print order for the whole text. He has been tireless in this regard as well.

The translators took on the challenging task and worked enthusiastically to complete it. It was impossible to evolve a flawless and perfect model for such a tough and complicated text dealing with numerous subjects i.e. religion, history, philosophy, literature, music, medicine and art, etc. There is no aspect of life, that this Encyclopædia has not covered. Its scope is so wide and treatment is so intensive that no scholar can claim complete authority over the knowledge it conveys. This volume is a collective
endeavour put in by an excellent team of translators. An open call to scholars in the field and experts in the art of translation was made to assist the project. I am proud to say that senior scholars offered their services for this prestigious cause. The list of the translators to this volume is appended alongwith. I want to express my deep gratitude and sincere thanks to all the translators.

It is worth to mention that the major part of the translation of this volume was done by the late Major Gurmukh Singh, a lexicographer of great dedication and compiler of the highly acclaimed Punjabi-English Dictionary, earlier published by Punjabi University, Patiala. He showed exemplary commitment to this formidable task. He started his work on the very first day we organized a meeting of scholars (including Major Gurmukh Singh) to discuss the feasibility of the project and kept on working till last breath of his life. He translated all words of the first three Gurmukhi characters (i.e. £, $ and £) included in this volume. He completed the assignment, enshrined the papers in a file for handing them over to me. That very evening, he breathed his last, thereby putting Punjabi University under a debt of gratitude to him.

This Volume has been completed in a period of two years. The Advisory Committee of University Scholars met on May 12, 2004 to discuss its viability and opined that the project could actually start only when the Editorial Board laid down the guidelines. The Advisory Board met four times and finalized the guidelines in a workshop held on September 13, 2004 in the University Campus. Hence, it has taken exactly two years to complete this task. Taking into account the magnitude of the work, we can proudly say that this project has been completed in a record time. The credit for its successful completion in record time goes to the commitment and dedication of all those who were involved in it, the Advisory Board, the Editorial Board, the translators, the keyboarders, the proof readers, the secretarial staff and all the well-wishers.

The honourable Chief Minister of Punjab, Captain Amarinder Singh has been kind enough to lend valuable support to this project. The Punjab Government, under his dynamic and visionary leadership, has liberally sanctioned a grant of rupees forty one lacs. Almost eight decades back, the Patiala State had fulfilled its obligation by bearing all expenditure for its publication. By undertaking to bring out its English version, the esteemed Chief Minister has repeated his predecessors’ feat with added glory. Punjabi University has the honour to dedicate the English version of Gurushabad Ratnakar Mahan Kosh to the worthy Chief Minister.

With his acumen and sharp wisdom, Sardar Swarn Singh Boparai has initiated many visionary projects in Punjabi University, Patiala. The present one is the most prestigious academic endeavour. It embraces global dimensions. It was just not possible to complete this task in such a short span of time without his patronizing persuasion, valuable guidance and administrative support. He has remained sensitive to the travails of the team and
moved in to aid its completion. As the co-ordinator of the project, I felicitate him and owe him a deep debt of gratitude.

Major A. P. Singh, a kins to Bhai Kahan Singh Nabha is an enthusiastic supporter and has done a lot for this project. My sincere thanks are due to him for his extensive efforts in initiating and getting this project started.

The Department of Advanced Centre for Technical Development of Punjabi Language, Literature and Culture headed by Dr. Gurpreet Singh Lehal was extremely helpful in offering digitilization services to this project. Bhai Kahan Singh Nabha had created almost nineteen new fonts in Gurmukhi to meet the needs of Persian and Sanskrit sources of Mahan Kosh. The Romanisation of Gurmukhi script needed many more fonts. The Department was very helpful in meeting all the computer problems. Mr. Rajinder Singh and Ms. Bharti under the guidance of Dr. G.S. Lehal very successfully keyboarded the text. Mr. Rajinder Singh has worked hard to consolidate the entire material into a coherent form worthy of publication. His contribution is highly appreciated. I am thankful to the department of Advanced Centre of Technical Development of Punjabi Language, Literature and Culture for the sincere and timely cooperation.

I wish to express my warm appreciation for the great assistance rendered in proof reading and editing by Mrs. Inderjit Kaur and Mr. Satnam Singh. Without their remarkable expertise this volume would not have acquired the required standard.

I would like to thank the Publication Bureau of Punjabi University, Patiala headed by Dr. Satish Sharma, for its timely help. S. Harjot Singh’s artistic and technical aid should be appreciatively acknowledged.

I also want to express my gratitude to all the well wishers of this project. Everybody in the academics or in the administration, when asked for help, responded with enthusiasm and generosity. I am indebted to my senior faculty members and colleagues for their sincere advice and unfailing support. I owe profuse thanks to all the administrative staff of the department, Mrs. Harsharan Kaur in particular, for clerical contribution tirelessly rendered, without any reservation, whatsoever.

This translated volume is a work of pioneering nature. Inspite of rigorous efforts put in for achieving uniformity in approach, presentation, translation and transliteration, some lapses might have remained. Nevertheless the Encyclopaedia of The Sikh Literature will fulfil the intended purpose and prove to be a magnificent tool of reference-work for scholars all over the world. Its publication will definitely widen the horizons, the study of Punjabi literature, language and culture have so far claimed. This will be of immense help to the Punjabi Diaspora as well as scholars of English who would like to study Sikh literature, history and culture. I, sincerely, believe that this prestigious publication will encourage academic and research work in the field of various kinds of studies relating to Sikhism, history, culture, language and literature of Punjab. This wonderful store of knowledge
and wisdom will acquire altogether a new dimension and meaning across lands, languages, literatures and cultures.

With a deep sense of gratitude and ardent hope, I feel elated and elevated while presenting this monumental work to the readers, researchers and scholars.

Department of Development of Punjabi Language
Punjabi University, Patiala.
September 12, 2006

Dhanwant Kaur
Professor & Head
EDITORS' NOTE

This is the first volume of the English version of Bhai Kahan Singh Nabha’s *Mahan Kosh,* also termed by him as *Encyclopædia of The Sikh Literature,* published in four volumes. The first volume, spread over 760 pages, explicates words and terms beginning with the first four characters of the Punjabi script in sequential order. Sticking to the sequential order observed by Bhai Sahib in the original, the English version maintains that without any diminution and diversion. All care is taken to maintain the authenticity of the original text. Each word, phrase and sentence of Bhai Sahib, figuring at whichever place in the entry, is translated into English. Quotations, given by Bhai Sahib from variegated sources and documents are transliterated in specially evolved symbols. For transliterating them, a methodology was devised, and to avoid any vagary, every effort was made to stick to rules so devised. After several deliberations, the choice of symbols for transliteration was decided for reasons of convenience and clarity of usage. The detail of this methodology goes as under:

SYMBOLS FOR TRANSLITERATION

<table>
<thead>
<tr>
<th>ਤੀ</th>
<th>ਤੀ</th>
<th>ਤੀ</th>
<th>ਤੀ</th>
<th>ਤੀ</th>
<th>ਤੀ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ਮੇ, ਦੇ</td>
<td>ਮੇ, ਦੇ</td>
<td>ਮੇ, ਦੇ</td>
<td>ਮੇ, ਦੇ</td>
<td>ਮੇ, ਦੇ</td>
<td>ਮੇ, ਦੇ</td>
</tr>
<tr>
<td>ਪ੍ਰਾਪ ਤੀ</td>
<td>ਪ੍ਰਾਪ ਤੀ</td>
<td>ਪ੍ਰਾਪ ਤੀ</td>
<td>ਪ੍ਰਾਪ ਤੀ</td>
<td>ਪ੍ਰਾਪ ਤੀ</td>
<td>ਪ੍ਰਾਪ ਤੀ</td>
</tr>
<tr>
<td>ਥੇ</td>
<td>ਥੇ</td>
<td>ਥੇ</td>
<td>ਥੇ</td>
<td>ਥੇ</td>
<td>ਥੇ</td>
</tr>
<tr>
<td>ਜੀ</td>
<td>ਜੀ</td>
<td>ਜੀ</td>
<td>ਜੀ</td>
<td>ਜੀ</td>
<td>ਜੀ</td>
</tr>
<tr>
<td>ਚੀ</td>
<td>ਚੀ</td>
<td>ਚੀ</td>
<td>ਚੀ</td>
<td>ਚੀ</td>
<td>ਚੀ</td>
</tr>
<tr>
<td>ਫੀ</td>
<td>ਫੀ</td>
<td>ਫੀ</td>
<td>ਫੀ</td>
<td>ਫੀ</td>
<td>ਫੀ</td>
</tr>
<tr>
<td>ਗੀ</td>
<td>ਗੀ</td>
<td>ਗੀ</td>
<td>ਗੀ</td>
<td>ਗੀ</td>
<td>ਗੀ</td>
</tr>
<tr>
<td>ਹੀ</td>
<td>ਹੀ</td>
<td>ਹੀ</td>
<td>ਹੀ</td>
<td>ਹੀ</td>
<td>ਹੀ</td>
</tr>
<tr>
<td>ਵੀ</td>
<td>ਵੀ</td>
<td>ਵੀ</td>
<td>ਵੀ</td>
<td>ਵੀ</td>
<td>ਵੀ</td>
</tr>
<tr>
<td>ਸੀ</td>
<td>ਸੀ</td>
<td>ਸੀ</td>
<td>ਸੀ</td>
<td>ਸੀ</td>
<td>ਸੀ</td>
</tr>
<tr>
<td>ਰੀ</td>
<td>ਰੀ</td>
<td>ਰੀ</td>
<td>ਰੀ</td>
<td>ਰੀ</td>
<td>ਰੀ</td>
</tr>
<tr>
<td>ਲੀ</td>
<td>ਲੀ</td>
<td>ਲੀ</td>
<td>ਲੀ</td>
<td>ਲੀ</td>
<td>ਲੀ</td>
</tr>
<tr>
<td>ਹੇ</td>
<td>ਹੇ</td>
<td>ਹੇ</td>
<td>ਹੇ</td>
<td>ਹੇ</td>
<td>ਹੇ</td>
</tr>
<tr>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
</tr>
<tr>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
</tr>
<tr>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
</tr>
<tr>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
</tr>
<tr>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
</tr>
<tr>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
</tr>
<tr>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
</tr>
<tr>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
</tr>
<tr>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
</tr>
<tr>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
</tr>
<tr>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
</tr>
<tr>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
</tr>
<tr>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
</tr>
<tr>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
<td>ਮੇ</td>
</tr>
<tr>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
<td>ਰੇ</td>
</tr>
<tr>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
<td>ਲੇ</td>
</tr>
<tr>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
<td>ਵੇ</td>
</tr>
</tbody>
</table>
TRANSLITERATION RULES

1. Transliteration of quoted material, long passages or short lines, is within double quotes.
2. In Gurmukhi orthography, there are 10 vowels: 3 short, and 7 long.
3. The short vowels are: \( \text{ਅ/ਗ} [\text{a}], \text{ਓ/ਗ} [\text{i}], \text{ਕੋ/ੰ} [\text{u}] \).
4. The long vowels are: \( \text{ਅਲੰ/ਤ} [\text{a}], \text{ਓਲੰ/ਤ} [\text{i}], \text{ਕੋਲੰ/ਤ} [\text{u}], \text{ਡੰ/ਂ} [\text{e}], \text{ਣੰ/ਂ} [\text{e}], \text{ਖੰ/ਂ} [\text{o}], \text{ਫੰ/ਂ} [\text{a}] \).
5. Gurmukhi symbols before the ‘slashes’ in 2) and 3) are used syllable-initially or as second part of a diphthong, and those after the slashes, called ਖਾਂ [ਲਗਾ], are hooked to the Gurmukhi consonant symbols.
6. Final consonant in a syllable is always \( \text{∅-free} \), that is ਸਵਤਿ [mukta].
7. In ਕਰ [k̡ar] and ਕਰਨਾ, ‘ਤ’ is ਅਲਾਂਦ [ਅਕਾਰਤ] and ‘ਤ’ is ਸਵਤਿ [mukta].
8. ਅਲਾਂਦ [ਅਕਾਰਤ] means that the consonant symbol includes \( \text{∅} \), and ਸਵਤਿ [mukta] means that the consonant in question is \( \text{∅}-\text{less} \).
9. To put in other words, \( \text{∅} \) is neither marked nor pronounced after the last consonant of a syllable.
10. Short vowels, \( \text{ਓ} \) and \( \text{ਕੋ} \), are not normally pronounced if hooked to the final consonant of a word.
11. All long vowels, on the contrary, are pronounced in all positions.
12. Since the three short vowels are not pronounced after the last consonant of a word (even though \( \text{ਓ} \) and \( \text{ਕੋ} \) are marked in Gurmukhi as also in transliteration), they do not constitute the nucleus of the last syllable.
13. The nucleus of the last consonant of a word to which a long vowel is hooked is the long vowel itself. In all other cases – that is, where a short (unpronounced) vowel is hooked to the last consonant – the \( \text{∅} \) preceding the final consonant constitutes the nucleus.
14. In view of somewhat Sanskritized and Persianized vocabulary of Punjabi, a number of words may have conjunct consonants like ਕੰਪਾ [k̡ripa], ਸਵੈਜਵਨੀ [svējivni], ਕਾਦੋ [khādyō], ਰਕੱਖਾ [rākhya] etc. formed by adding half letters to the preceding consonant. Similarly, there are quite a few cases of consonant clusters like ਕੰਪਾ [hors], ਸਮਤ [hast], ਸਹਿਸਤ [bāhīst], ਸਿਸਤ [bīst], ਕੰਪ [kārm], ਕੰਪ [gorm], ਸਰਬ [sarb], ਸਰਦ [sard] occurring finally in a written word, though it cannot be denied that most Punjabis declusterize these consonants by interposing a \( \text{∅} \) in between them exactly as Gurmukhi orthography demands. But a few hyper-sensitive and sophisticated speakers prefer \( \text{∅}-\text{less} \) pronunciations in such cases. We follow the practice of declusterization of the consonants by inserting a \( \text{∅} \) between them.
15. We also find occasional use of ਵਿਸਰਾਂ [i] and ਵਿਦਤ [u] symbols in Gurbani as in
16. In the case of two abutting consonants, the first consonant is the arresting (closing) consonant of the first syllable, and the second consonant is the releasing (initiating) consonant of the next syllable. In such a situation no intervenes between the two consonants. **Remember: there is no a marked in between two consonants in transliteration when the former closes a syllable and the latter starts the next.**

17. Taking this view, it is possible to posit a syllable structure for Punjabi: (C)(C)V(C), which gives us the following syllables: 1. V [ਵ]; 2. VC [ਡਿ਼]; 3. CV [ਤਿ]; 4. CVC [ਵੰਤ]; 5. CCV [ਚੀ]; 6. CCVC [ਚੰਵ].

18. The commonest syllables are the first four: V; VC; CV and CVC. The last two occur with varying degree of frequency depending on a number of factors.

19. In our transliteration, nasalization is marked only when the original text demands it. In no case, do we supply nasalization on our own. A tilde /~/ is used for nasalization in Punjabi. It appears over the vowel carrying nasalization:

\[ कੀ /k̄/ \ldots \textbf{ਓਵ} /o̽/ \]

20. All quoted material including long passages/stanzas in the *Mahan Kosh* is transliterated.

21. Head word(s) of every entry is/are transliterated immediately after it/them within square brackets. Cross-references in the *Mahan Kosh* are not transliterated, only the Gurmukhi form is given as it is. Transliteration follows only the headwords. **Words written in Devnagari, Arabic/Persian scripts are retained as such to the extent possible, but words from Sanskrit/Hindi, and Persian/Arabic written in Bhai Kahan Singh’s modified Gurmukhi script are transliterated within the framework of the rules devised for transliteration of Punjabi words as given above, irrespective of current practices adopted for their transliteration in respective languages.**

22. When two Gurmukhi vowel symbols are hooked to the same consonant, the one hooked over the consonant precedes the one hooked below the consonant in transliteration:

\[ ਫੁਕ਼ੇ ਪੁੀਦ ਦੱਖੀ ਅੰਠ ਘਰਦੀ। \]

*bhukhe piriti houve anth gharde.*

\[ ਸਰਹੀ ਪੇਟਾ ਨਾਨਕ ਸੋਹੁਲਾ \]

*sarahi peta nanak sohula*

\[ ਸਾਹਵੀ ਸ਼ੁਵਤੀ ਲੰਦੇਖੀ \]

*sahavi shuvati landeeki*

\[ ਸਾਹਵੀ ਸ਼ੁਵਤੀ ਨਾਨਕ ਸੁਹੁਲਾ \]

*sahavi shuvati nanak souhula*

23. A voiced aspirated consonant (*ਭਰਾ* bhara) is distinguished from a voiced consonant
followed by ‘h’ sound thus: ਖਹੂ ਖੂਬ ਖੂਬ. By retaining voiced aspirated consonants in our transliteration, we have only tried conservatively to trudge a relatively safe track.

**SOME OTHER RULES**

**Translation**: We have provided within single quotes translation only for references which Bhai Sahib Kahan Singh has translated, and to the extent he has done it.

**Punctuation**: Following Bhai Kahan Singh’s punctuation may seem difficult to follow, but consistency, uniformity and editorial convenience suggested that we deviate from it to the minimum extent possible.

**Proper Nouns**: All proper nouns in the body of the running text have their usual roman spellings without an ‘a’, that is a schwa [ə] after last consonant as per Punjabi practice, ie, Shiv, Ram, Krishan, Dev, Nanak.

**Footnotes**: Footnotes are retained at the end of the relevant pages and not absorbed in the body of the text. This is to ensure that we stayed as close to Bhai Sahib as possible.

**Addendum**: It was considered best to incorporate the addenda in the last Volume.

**Special Symbols**: Like | S... for metre are retained.

**TRANSLITERATED PASSAGES FOR REFERENCE**

```
IkoqKar sEtxnamu kERTa purakkhu nIrbhau nIrveRu akal murati ajuni sEBhã gur prãsadi.

jæpu.

SeTT saCU jugadî saCU.

æ di di saCU jade di saCU.111

he bhi saCU nanãk hosi bhi saCU.

MæCI mæCI sæTæthi sæTæ thãThi laCU saCU.

soæ socI na hovã je socI lâkh var.

ãhãI cuPU cuPU na hovã je laI ðãhã lIV tar.

bIIbhã lâkh ðI tIIubãI sa CEthã púrIa bhar.

bIbãI bIbãI na utRI je bõnã púrIa bhar.

sEæs sãITa pãna lâkh hohã to I kã na ðæle naLI.

sãITa sãITa hohã saCE naI CEthã pãna pãna.

kãI kãI sãITa hoI kãI kãI CEthã CEthã pãna.

hukãmI rãjãI ðãIça naããk IÖkhãI naLI.
```
Editors’ Note

सूरत सिद्ध पिर सुरिनाथ।
सूरत पदवि यहूद आवाम।
सूरत धराति धवल आकाश।
सूरत दुध रङ्ग रावक।
सूरत दिप लोभ पताल।
सूरत पोही ना साके काल।
nanak bhagta sada vigasu.
सूरत सुध पथ ना राम।
सूरत दुख पप का नसु।

|| मलेश || सलेहु।

भरहू बालू धरसी भुजा भद्र वलिश भावु।
pavanu guru pani pita mata dhareti mahetu.
ङ्ङङ्ङङ्ङ वलिश बुटी लक्ष्य सरिश्च भेजे साल वालू।
divasu ratin dui dai dara kehe सेगाल jagatu.
धर्मालेख धुलीलाश्र साव यहूद जुलाई।
cāgtaia burtia vace dharamu hāduri.
वरमी आपे अपली वे रेही वे चुली।
kārmi apo aপনি ke neśe ke durī.
नित्ती सने भिमालिश भने भनवाए खली।
jīni namu dhiaia gae maśekati ghali.
ननाक के भर भनसे बेटी हृदी भली।
nanak te mukh ujle keti chuti nali।

दिविद श्राक धारिया यहांतरि से वरण झाँक वीणा आनवत।
phiri baba gēta बेगदादि no bahēri jai kia एस्तहान।
हिन श्राक अवल बुध दुध दस्ती भवत।
iku baba akal rupu duja rababi mardana.
हिनी शंषा लिहवा वरत निऴित भागति रेना नागत।
dtī gān nīvaj kāri sūnī samant hoa jāhana।
सूर सुनित लहांजी भडी देभिक धील अलिहा तेलता।
sūrī mūnī नोरी बहे देक्षि पिर बिहा herana।
हेथे दिविहर लगाति वरत दिल्लू द्वार भाजत।
vekhe dhīanu lagai kāri iku phākiru veda māstana।


Encyclopaedia of The Sikh Literature

पुक्तिस्व विल्लै समस्ताली दरिद्र दरिद्र विलेन साधकाल।
puchia phirike dasatgir koun phakiru kiska ghariana.

सत्स विविष आचार्य चुंड दरिद्र विलेन साधकाल।
nanak kai viqi ari rebu phakiru iko pahicana.

धराती आचार चुंड विविष साध।
dhara akas ve vish disi jana.

मंगल बाद वसीद निभेई से
sa Lok bheqat kai jiu ke.

I ko ooker satgur prasad.

वहीर मेंती निवेदनी जगह द्विपर उभु।
kabi r meri simrni rasa upari ramu.

वहीर नाभ वसीद जानु व धरु दिन विपक्ष।
adì jugadi sagem bheqat ta ko sukhu bisramu.

वहीर मेंती निव वही मधु वें उमलेजु।
kabi r meri jati kai sėbh ko haseneh.

वस्त्रारी विव निर वही निव नविन्द निजातसु।
bəlihari is jati kai jih jepro sirṇehar.

वहीर दज्जाला विवा वहीर वन डरकिया निभेई।
kabi r dəmgag kia kərhi kəha dulavhi jiu.

सेब तुष्क वें दिनिंद्रे जम रम दम धीर।
səreb sukhu ko naiko ram nam rəsu piou.

वहीर दज्जाला वें डोंटल यह्न मुधपित लझ नखु।
kabi r kəcən ke kədəl bone upari lal jərau.

चिमारी रिपे वर निंदरिः निरेत भरे लखी रखु।
dis-hi dadhe kan jiu jin\bə mənə nahi nau.

वहीर श्रेष्ठ भेंट अपू वें तीसर भिजवु देढ़।
kabi r esa eku adhu jo jivat mirəku hoi.

खीरे रिपे वें गुलक वें नउ पच्चि उड़ में।
nirbhē hoi ke gun rave jat pekhaat tat so.

वहीर नादिव उभु भूमा गुलिक विविष अन्तु।
kabi r ja din hau mua pachē bhara anədu.

मेंती विविष भूमु आधुन संदै जनिरि भेंढिए।
mohi miliro prabhu apna sägi bhəj-hi goubīdu.

वहीर मह उभ बड़े उभ उनी बढ़े मड़ बेंढ़।
kabi r səbh te həm bure həm toj bhəlo səbh koī.
Editors' Note

In this editor's note, the text is presented in a linear format, maintaining the structure and presentation style typical of the source material. The content appears to be a collection of verses or phrases, possibly related to food, culture, or traditional practices. The formatting and layout reflect the original document's intentions, ensuring that the text is readable and accessible for further analysis or study.
ਧੰਨੀ ਮਿਲਣੀ ਦੀਨਕੀ ਦੋਇਸ੍ਤੇ ਤਕਵੇਲਾ ਤੀਜਿੱਤ॥੭੨॥
ਕੇਰੀ ਸਾਨ ਪੀਢਾ ਰੋਗੁ ਨਵੇਲਾ ਹੋਇ।
ਅਖਾਦ ਲੂਖਣਾ ਵਿਠਣਾ ਨ ਲਗਾਈ ਸੀ ਜੇ ਸਨਾ ਵੇਧੀ॥
ਪਹਾ ਲਾਰੀ ਪੀਸਾਰੁ ਨਾ ਲਗਿੱਤ ਜੇ ਲੋਕੇ ਸੋਭੁ ਕੋਈ।
ਪੇਠ ਦੀਆ ਦੀਆ ਬਾਸਨਾ ਬਾਂਘ ਵਾਣ ਜੇ ਕਰੇ ਜਣੇ ਤੇ ਰੋਧੀ॥
ਪ੍ਰਾਪਤ ਪੀਸਾਰੁ ਪੀਲਾਂ ਖਸੇਮ ਕਈ ਬਹਾਵੇ ਤੇ ਦੀਤੀ।
ਪਹੇਲਾ ਮਿਲਣ ਲੈਟਿਆ ਨਗਰੀ ਮੇ ਲੈਟਿਆ ਤੇ ਹੋ ਦੀਤੀ॥
ਪਲਾਊ ਜਿਨਾ ਲੋਹ ਮੋਹਰਾ ਸੀ ਲਿਆਣਾ ਸੀ ਹੋ ਦੀਤੀ॥
ਕਾਜ਼ਲ ਰੇਖ ਨਾ ਸ੍ਰੀਦਾਰਾ ਸੀ ਪਾਕਾ ਸੀ ਬਹੀਠੀ॥

ਦੇਣ ਮਿਲਾ ਵਹ ਮੇਹਾ ਦੀਆ ਸੁਧਵ ਵਜ਼ਨ ਲੇਵੇ ਵਰਤੂ ਲੋ ਵਿਚ॥
ਦੇਹ ਸੀਆ ਬਹੁ ਮੋਹੀ ਲੇ ਸੁਖ ਕਰਮ ਤੇ ਬਹੁ ਨਾ ਤੇਰੋ।
ਤ ਕੋਈ ਅਦਾ ਜਨ ਸੂਨਾ ਲਾਗੇ ਤੀਜਲੇ ਵਿਖਤ ਅਭੁਲੀ ਨੈਣ ਲਵੇ॥
ਨਾ ਤੇਰੋ ਅਤੀ ਜੇ ਬਣਾ ਲੇ ਯਿਹ ਕਲਾਸ ਜੂਹੁ ਕੁਝ ਲੋ ਵਿਚਕੇ॥
ਅਰੁ ਸਿੰਖ ਹੋ ਅਪੇ ਹੀ ਮੋਹ ਜਾਣ ਲੈ ਹੋ ਗੁਣ ਤਤੁ ਵਿਸ਼ਰੋ।
ਨਾ ਨਾ ਸੰ ਹੀ ਅਭਿਆਨ ਵਿਚਾਰ ਹਿੱਤ ਆਨ ਜਿ ਹੀ ਵਲ ਲ ਵਲ ਹੋ ਲੇ॥
ਜਾਬ ਵਿਚ ਕੀ ਵਾਂਦ ਨਿਹਾਨ ਭੀ ਹੀ ਰੋਣ ਲੇ ਤਿਆ ਤਾਕ ਨਾ ਹੋ॥

ਬ੍ਰਿਹਤ ਸ੍ਰੀਅਧੀ ਬ੍ਰਿਹਤ ਰਿਸਕੀ ਬ੍ਰਿਹਤ ਭ੍ਰਗੁ ਵੀਸਾਣ॥
ਬਹੋਦ ਜਾਮੀ ਬਹੋਦ ਨਰੀਬ ਬਹੋਦ ਮੋਗੁ ਨਵਾਹ।
ਬ੍ਰਿਹਤ ਦੇ ਕੇ ਕੇ ਬ੍ਰਿਹਤ ਕਲਜ਼ ਲੋ।
ਬਹੋਦ ਹੁਈ ਦੋਸਤ ਬਹੋਦ ਹੁਈ ਚੋਲ ਰਾਹ।
ਬ੍ਰਿਹਤ ਮਾਲ ਬਹੋਦ ਮਾਲ ਬਹੋਦ ਹੁਈ ਬੋਹਦਾਨ।
ਬਹੋਦ ਮੂਲੀ ਬਹੋਦ ਭਾਲੀ ਬਹੋਦ ਹੁਈ ਬੋਹਦਾਨ।
ਮੇ ਬ੍ਰਿਹਤ ਵੇਲਾ ਅਭਹੀ ਭ੍ਰਿਹ ਸ੍ਰੀ ਲਾਲ ਹਕਾ।
ਸੋ ਕੀ ਮਾਦਾ ਕਖੀ ਜਿਤੁ ਜਾਮ-ਹੀ ਰਾਜਨ।
ਬ੍ਰਿਹਤ ਦੀ ਬ੍ਰਿਹਤ ਦੀ ਬ੍ਰਿਹਤ ਸਾਧਰ ਲ ਵੇਠੀ।
ਬਹੋਦ ਹੁਈ ਹੀ ਬਹੋਦ ਉਪਜ਼ਿ ਬਹੋਦ ਬਾਜ਼ ਹਨ ਨਾ ਕੋਈ।
ਨਲਾਵ ਬ੍ਰਿਹਤ ਲਗਾ ਜੇ ਸਿੰਘ ਮੇਚੀ।
ਨਾਨਕ ਬਹੋਦ ਬਹਾਰ ਬਹਾਰ ਸੋ ਸੇਕ ਸੋ।

ਹੋ ਦੇਣ ਹੋ ਦੇਣ ਭੂਰਿ ਵਧਾਣ॥
ਲੇ ਦੇਨ ਹੋ ਮੰਨ ਮੰਨ ਪਰਾਣ।
ਨੰਦ ਲੇਖ ਦੁਪ ਤੇ ਗੁਰਬਾਮ ਲਾਲ॥
ਜਿਤੁ ਦਾਤ ਤਮਹ ਹੀ ਬ੍ਰਹਮਾਂ ਜਾਨ।
Editors' Note

अनुवाद उपलब्ध

जिन्ही देखें मैत्रिक नृती मंत्र ब्रह्म।

जिन्ही ऐसी पुर्व मंत्र भव।

मंत्र रम रम रम नम ध्यान नारार पुर्ना।

अर्व कंठ तवेंज हर्व आराम। मनि भवना।

ा करो त खड़े नसाय नारी नमी।

तरी तरी मंत्र सिभ विविधन हर्र राण हर्र लक्ष्मी।

सब वेध भविष्याली सब यथा निर्देशदेत।

सराब दोक्ख परेरतागी सराब द्वाराम व्रताभान।

लाबहेंन साध सागैन सन्न माताक विशेष।

होयो है हवातो हरान भवान सपुरेनाणा।

निम्न दुम नत्नु काथ झाड़ त धिंशु।

निम्पले तैय जनसय जवाड़ ब्राह्म न पिकः।

सन्न मांगन सु उत्सलक वहरी उतिव है।

सार सासरेस गुर पौरसाद तारही गे।

भित्ते मछ जल घुपु जुरेज भविष्य धिशेण परी।

tिरत मोह अलस घुपु जुरेज बनिता बिनोद सह।

धेत घुपु अतिल उठी नत वहरीं भज धिशेण।

घोर दुःखें अनिक हैते सुन दरिद्र महा बिख्यादा।
<table>
<thead>
<tr>
<th>Abbreviations used in Mahan Kosh</th>
<th>for</th>
<th>Abbreviations used in the English Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्विध.</td>
<td>द्विवर्ग. Preposition.</td>
<td>prep</td>
</tr>
<tr>
<td>श्र.</td>
<td>असूरदी अवे अवजाप.</td>
<td>a</td>
</tr>
<tr>
<td>न.</td>
<td>अज्ञात.</td>
<td>A</td>
</tr>
<tr>
<td>भाग.</td>
<td>अवलोकन.</td>
<td>aspho</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>akal</td>
</tr>
<tr>
<td>भाग.</td>
<td>असूरदी अवे अवजाप.</td>
<td>e</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>eje</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>onom</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>arhāt</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>asa</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>AD</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>E</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>s</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sahas</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>AD</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sānamā</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>samudramathan</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>pron</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sāloha</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sava</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sāveye 33</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sar</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>S</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>suhi</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>suraj</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sor</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>Skt</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>n</td>
</tr>
<tr>
<td>भाग.</td>
<td>अज्ञात.</td>
<td>sāmat</td>
</tr>
</tbody>
</table>
Abbreviations

<table>
<thead>
<tr>
<th>अभ्यस्ता</th>
<th>अभ्यस्ता</th>
<th>अभ्यस्ता</th>
<th>अभ्यस्ता</th>
<th>अभ्यस्ता</th>
<th>अभ्यस्ता</th>
</tr>
</thead>
<tbody>
<tr>
<td>sri</td>
<td>hékayat</td>
<td>hajare 10</td>
<td>hanu</td>
<td>H</td>
<td>He</td>
</tr>
<tr>
<td>kassap</td>
<td>kacch</td>
<td>kālī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>52 Poets</td>
<td>K</td>
<td>kan</td>
<td>keda</td>
<td>v</td>
<td></td>
</tr>
<tr>
<td>kṛṣṇa</td>
<td>adv</td>
<td>xam</td>
<td>gau</td>
<td>Gj</td>
<td></td>
</tr>
<tr>
<td>GPS</td>
<td>gurupad</td>
<td>GV 6</td>
<td>GV 10</td>
<td>guj</td>
<td></td>
</tr>
<tr>
<td>gōd</td>
<td>gyan</td>
<td>caū</td>
<td>caētr</td>
<td>caēupai</td>
<td></td>
</tr>
<tr>
<td>cobi</td>
<td>cōdi 1</td>
<td>cōdi 2</td>
<td>cōdi 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>C</td>
<td>b</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sanskrit</td>
<td>Meaning</td>
<td>Page 25 of 674</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------</td>
<td>---------</td>
<td>----------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>माम.</td>
<td>नहीं मामी जानी भती सिंध नी ची.</td>
<td>JSBM</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नाम.</td>
<td>नहीं मामी जानी घरे रही.</td>
<td>JSBB</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नामक.</td>
<td>तत्र जाने दी लघु, सम्भविग्न.</td>
<td>jāg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नामको.</td>
<td>नाम नामको दी लघु, सम्भविग्न.</td>
<td>jajat�ḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नामनाम.</td>
<td>तत्त्व नामनाम दी लघु, सम्भविग्न.</td>
<td>janmejay</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नबं.</td>
<td>नबं नबं दी लघु, सम्भविग्न.</td>
<td>jafār</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नबंपञ्च.</td>
<td>नबंलपञ्च लघु दी लघु, सम्भविग्न.</td>
<td>jalādhār</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>निरिति.</td>
<td>निरिति लघु दी लघु, सम्भविग्न.</td>
<td>jīdgi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नैस.</td>
<td>नैस नैस दी लघु, सम्भविग्न.</td>
<td>jeja</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>नौद.</td>
<td>नौद नौद दी लघु, सम्भविग्न.</td>
<td>jey</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>संगङ्गभ.</td>
<td>दश दश गोमहर सिंध नी, खिसे थेभी दी चुला, नम हिंदू अस्स्रसगळ्य अलें प्रयोग दी प्रेरितविश्र द्य महार सहान ते.</td>
<td>jāgnama</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>टेंद्री.</td>
<td>टेंद्री लघु.</td>
<td>toḍī</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>टिंठ.</td>
<td>टिंठ टिंठ दी लघु. तिब तन्त्रुत्ते दे बलीपां सी धुताटी चेही दे.</td>
<td>Dg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तुलभ.</td>
<td>तुलभ तुलभ.</td>
<td>tanama</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तिरें.</td>
<td>तिरंगा लघु.</td>
<td>tīlāg</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>तू.</td>
<td>तूती लघु.</td>
<td>T</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रु.</td>
<td>त्रुती लघु.</td>
<td>tukha</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रघ.</td>
<td>त्रघ देस सी लघु.</td>
<td>Th</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रघ.</td>
<td>त्रघ देस सी लघु.</td>
<td>Dcn</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रघ.</td>
<td>त्रघ देस सी लघु.</td>
<td>dtt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रिशेष.</td>
<td>त्रिशेष अवलक्ष दी लघु, सम्भविग्न.</td>
<td>drīlip</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रिलौ.</td>
<td>त्रिलौ लघु दी लघु, सम्भविग्न.</td>
<td>digo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रिलौ.</td>
<td>त्रिलौ लघु दी लघु, सम्भविग्न.</td>
<td>d</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>त्रिलौ.</td>
<td>त्रिलौ लघु दी लघु, सम्भविग्न.</td>
<td>dev</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>पाल.</td>
<td>पाल पाल दी लघु.</td>
<td>dhana</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>पाल.</td>
<td>पाल पाल दी लघु.</td>
<td>dhanātār</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>पाद.</td>
<td>पादुपद अवलक्ष दी लघु, सम्भविग्न.</td>
<td>vr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>व.</td>
<td>व. वदु, भवलेख.</td>
<td>nasiḥat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वण.</td>
<td>वण वण दी लघु.</td>
<td>nāṭ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वण.</td>
<td>वण वण दी लघु.</td>
<td>nārsīgh</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वण.</td>
<td>वण वण दी लघु.</td>
<td>narndsaraṇaḥ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वम.</td>
<td>वम वम दी लघु.</td>
<td>nārav</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वम.</td>
<td>वम वम दी लघु.</td>
<td>NP</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वम.</td>
<td>वम वम दी लघु.</td>
<td>Pa</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वम.</td>
<td>वम वम दी लघु.</td>
<td>parneras</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>वम.</td>
<td>वम वम दी लघु.</td>
<td>prichat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abbreviation</td>
<td>Meaning</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>--------------</td>
<td>---------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PI</td>
<td>parās</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pg</td>
<td>Pu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Po</td>
<td>PP</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>suf</td>
<td>prābha</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pkt</td>
<td>PPP</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PR</td>
<td>prithu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>P</td>
<td>F</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>basāt</td>
<td>Bg</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bavan</td>
<td>biha</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bīla</td>
<td>BC</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ben</td>
<td>bera</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bāno</td>
<td>brahām</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>bhāgatvāli</td>
<td>BG</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BGK</td>
<td>bher</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>māgo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>macch</td>
<td>manu</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>manuraj</td>
<td>M</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>mala</td>
<td>ma sōg</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mg</td>
<td>majh</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Abbreviations
For writing in the standard language of a country, there is no need to form new letters. Whichever letters the scholars of the language have formed, those perform the whole task. While writing in a foreign language, the task gets tough. No wonder there is an urgent need to form new letters. For writing in Punjabi, the Gurmukhi letters are so flawless that no new formations are required.

<table>
<thead>
<tr>
<th>New Letters</th>
<th>Transliteration</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>एम्बरुड</td>
<td>$\alpha$</td>
<td>$\alpha$</td>
</tr>
<tr>
<td>टी-टीमि</td>
<td>$\beta$</td>
<td>$\beta$</td>
</tr>
<tr>
<td>श   स-सतील</td>
<td>$\gamma$</td>
<td>$\gamma$</td>
</tr>
<tr>
<td>व   स-सत सतु</td>
<td>$\delta$</td>
<td>$\delta$</td>
</tr>
<tr>
<td>त   स-साभ्य</td>
<td>$\epsilon$</td>
<td>$\epsilon$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\zeta$</td>
<td>$\zeta$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\theta$</td>
<td>$\theta$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\iota$</td>
<td>$\iota$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\kappa$</td>
<td>$\kappa$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\lambda$</td>
<td>$\lambda$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\mu$</td>
<td>$\mu$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\nu$</td>
<td>$\nu$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\xi$</td>
<td>$\xi$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\omicron$</td>
<td>$\omicron$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\pi$</td>
<td>$\pi$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\rho$</td>
<td>$\rho$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\sigma$</td>
<td>$\sigma$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\tau$</td>
<td>$\tau$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\upsilon$</td>
<td>$\upsilon$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\phi$</td>
<td>$\phi$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\chi$</td>
<td>$\chi$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\psi$</td>
<td>$\psi$</td>
</tr>
<tr>
<td>ल   स-लव</td>
<td>$\omega$</td>
<td>$\omega$</td>
</tr>
</tbody>
</table>

1 This 'r' is marked over a character.
2 This is called visarga.
3 This marks a ओ-less consonant.
4 This sign stands for a vowel sound in between [ɪ] and [ɛ].
INTRODUCTION

After going through Pandit Tara Singh’s *Guru Granth Kosh* in Sammat 1955 (1898 AD) and Bhai Hazara Singh’s *Sri Guru Granth Kosh* in 1957 (1900 AD), I got the idea to especially prepare a useful good lexicon by including words which have appeared in *Guru Granth Sahib* and arranging them in the order of characters and vowel symbols. For making this idea a success, I commenced a special study of *Sri Guru Granth Sahib* which took me five years to complete. As I started arranging the words in order and saw the Encyclopædia Britannica, I thought that there should be a similar reference book for Sikh literature which might properly distinguish all words contained in Sikh religious literature.

During Sammat 1963 (1906 AD), I studied *Dasam Granth*, and after that works of Bhai Gurdas, Bhai Nand Lal, *Sarab Loh Prakash, Guru Sobha, Anecdotes* by Bhai Mani Singh, *Gurupad Prem Prakash, Hukamnamas*, commentaries on *Gurubani* and several historical treatises. Having read them, I noted down words and after pondering over all aspects of etymology and semantics and after discussing them from time to time with learned men, I succeeded in discovering their actual and suggestive meanings.

Due to several reasons, following the death of Maharaja Hira Singh of Nabha on May 10, 1912, I gave up service of the State; I went to Kashmir to spend the summer, and there on 20th May after ardas started writing *Gurushabad Ratnakar Mahan Kosh*. It was completed on February 6, 1926.

The completion of the book was followed by concern about its publication. Maharaja Brijendra Singh of Faridkot who had promised its printing and publication, had expired, and Maharaja Ripudaman Singh of Nabha, who for one and a half year had been giving ample funds for my staff and had sanctioned large amount of money for the printing of the book, abdicated and went away from Nabha. The Administrator of the state declared treasury as empty and declined to get the book published.

At last in consultation with some friends, it was decided that five hundred customers should be found each of whom would pay half the price of the book in advance thus enabling it to be sent for publication. For this purpose one thousand specimen booklets were got printed and distributed as also advertisements were issued to newspapers. Only for two

1In Pandit Tara Singh’s Kosh, thus is the order in which words begin and end: मटूँ, नरह, भर, म, मन, मनकामना, म, म, मन, मन... etc. In Bhai Hazara Singh’s Kosh, words observe this order as दिल, दिख, दिख, दिख, दिख, दिख, दिख, दिख, दिख... etc.

In this connection, See संस्कृति 4.
hundred copies did the customers come forward over nine months.\(^1\)

Having been disappointed by the public, I appealed to the Sikh Maharajas, requested them to buy three hundred copies and favour me by assisting in the profitable venture. Maharaja Bhupendra Singh of Patiala called me to Chail on October 1, 1927 and issued an order that he would meet all expenditure on the *Mahan Kosh*, and that it would be published by the State of Patiala and that all advance payment received from the prospective buyers be returned forthwith. This was done and the printing of the book commenced at Sudarshan Press Amritsar on October 26, 1927 and ended on April 13, 1930.\(^2\)

The contents of this *Mahan Kosh* (*Encyclopaedia of The Sikh Literature*) the readers will know themselves by reading it, but to mention them briefly in the introduction seems appropriate indeed:

1. Included are words from all well-known books of prose and verse which relate to Sikhism.

2. Not only the alphabetical order of words, but that of the vowel symbols has also been maintained, like — अद [a], अदित [auser], अदिर [auser], अदिस [aush], अदिक [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अदिर [aush], अ�

---

\(^1\) Order for seventy copies was placed by Sardar Bahadur Sardar Dharam Singh, a government contractor.

\(^2\) I spent 28 years in identifying words, explicating them and checking their proofs.

\(^3\) Conjunct characters come after matras, that is why words like अभी and अंदू follow टिप्पी (nasalization) as a conjunct character will come after a character with an अधिक [aadhik] if they were written using Sanskrit pattern: अस्सी, अतृत, conjunct characters not being there [hal] sign has occasionally been used as in एल्युर.
(6) Brief referential detail is given to explain words relating to history. See अद्रहम, अबुतबला, माधव, जीवनचरित, जीवनचरित, लोहिंदु, धर्मसार... etc.

(7) Full location of gurdwaras, alongwith historical account, is given. See अंबांदोहल, अबुतबला, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच... etc.

(8) Full specification is provided of words relating to geography. See तिहाड़, तिहाड़, तिहाड़, तिहाड़, तिहाड़, तिहाड़, तिहाड़, तिहाड़... etc.

(9) Full effort has been made to explain botanical names deriving from Latin. See ड्रेस, ड्रेस, ड्रेस, ड्रेस, ड्रेस, ड्रेस, ड्रेस... etc.

(10) Elucidation is given of words concerning science. See शुभेक्ष, शुभेक्ष, शुभेक्ष, शुभेक्ष, शुभेक्ष, शुभेक्ष, शुभेक्ष... etc.

(11) Correct forms are given of historical names which with the passage of time and colloquial pronunciation have so changed that it is difficult to specify their original or real formations, as in case of अद्रहम, अबुतबला, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच, अनांच... etc.

(12) Religious terms relating to Islam, Christianity, Parsees, have been distinguished and explained in full. See मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम, मुस्लिम... etc.

(13) At several places, maps, sketches and images have been provided to facilitate their understanding. See अतिहद, अतिहद, अतिहद, अतिहद... etc.

(14) Thorough research has been undertaken in the case of musical terms. See मूड़, तंड, तंड, तंड, तंड, तंड... etc.

(15) Words appearing as riddles have been elaborately explained. See मनंतवतीति सा छब राख मानु, ध्यानमान यत पतर, ध्यानमान यत पतर, ध्यानमान यत पतर... etc.

(16) Detail is given about words relating to medicines and diseases. See मृद, मृद, मृद, मृद, मृद, मृद, मृद, मृद, मृद... etc.

(17) Pronunciation of words taken from Sanskrit, Arabic, Persian, etc. has been clarified by putting them in the source language.

It is also essential to tell the readers that words of different languages which after absorption by the Punjabi language have totally changed their form and meaning, should in their present form and meaning be taken as correct. It is not proper to call them incorrect and relegate them to their former shape.¹

¹With the passage of time, spellings of words change in all the languages. However, current orthography does not regard obsolete spellings wrong as in Ramayan: प्रमुंके for प्रमुंके, ह्यान्त for ह्यान्त; प्रमुंके for प्रमुंके; अहिश्वांत for अहिश्वांत; उष्ठ for उष्ठ; उष्ठ for उष्ठ; उष्ठ for उष्ठ. Similarly, in old English words: aboute (about); bricke (brick); Cabull (Kabul); gode (good); hande (hand); heuen (heaven); hight (height); hys (his); lande (land); Londinium (London); Noapolis (Naples); nyght (night); preue (prove); speche (speech); tonne (ton); trouthe (truth) etc. are not incorrect.
Scholars have divided words into eight categories, viz., तत्सम [tatsam], अवनत तत्सम [aradh tatsam], उदर [tadbhav], दिशित [mīṣrit], अनुकरण [anukarṇa], पृथिवी [pratidhvani], मानैव [sāketāk], and मन्निव [sāksipt].

(a) तत्सम (unaltered) are those words which after absorption into Punjabi/other languages retain their original form and meaning. For example देश [uttam], हिंद [udar], उपकर [upkar], दुहो [upma], अलद [anāt], अभक्त [apman], अङ [āt], अघ [śñ], चिन्ह [iccha], सह [sukh], सुधीर [sugādh], मेघ [seva], अठ [ḥath], जल [hal], तैम [hās], नव [katha], बीस [kil], वेट [koṭ], गुर [γuṇ], चित्त [cīta], चाल [cācal], लाल [jagat], नष्ठ [jap], नव [jar], उद [tej], राज [tol], राम [das], रान [dan], विद [dīn], दल [dhān], बुध [dhup], लाभ [nam], तीस [nic], वह [pol], वृत [pul], वृष [prāsad], वृद्ध [prañ], धल [phal], लग [bāl], झंझ [bādhan], बम [bhājan], बह [bhar], घो [bhog], बंट [mall], जिन्द [mir], भें [moh], बंग [māgal], बन्द [mātr], बन [rav], बन [rañ], ना [rāṣ], नाथ [rāj], रूप [rup], वेभ [rom], लेख [lok], लेख [lobh], राम [vāstu] etc. are from Sanskrit;

(उमा) अमन [ummat], अभक्त [amanat], अभी [amir], अवर [ara], सन्त [sānād], मसक [sabab], मस्तर [sardar], मसम [salam], राैली [haveli], दिनित [hīmat], देह [hol], वक्स [kabab], वर्ष [kamal], वर्ष [kami], दिवस [kitab], दुर्ग [kursi], चूल [gunah], तख [cāmān], तख [jahan], तखम [jalsa], तख [jan], दिब [īgar], टैम [jag], दित [tir], मस्तर [dastar], दर्गाह [dārgah], दम [dāra], देह [dārād], दिश [dīl], दीन [din], दिख [divan], देख [deg], देव [dol], देव [nahār], देह [narad], देह [nāram], देह [navab], देख [nok], देह [noba], देह [bād], देह [mādrosa], देह [mārād], देह [mal], दुज्जर [murdar], देह [murābī], देह [murid], देह [morca], देह [moj], देह [mot]... etc. are from Persian/Arabic, and अपि [apil], मुस [sokul], मंड [soḍa], मलित [kalas], लक [kār], ललित [kali], ले [kes], लेट [koṭ], लेट [korat], लेप [kāpōdār], लेख [gem], लेख [gol], देश [tai], टैलि [tenis], टैम [tremve], दाइक [daktar], दिव [nīb], दलित [pēlīdār], देह [polo], देह [prophesār], दूह [but], देह [berrītār], देह [bordīg], दिन [master], देह [meč], देह [motā]... etc. are from English.

(b) अरवन तत्सम (half-altered) are those which have somewhat changed in writing and pronunciation, but not much in their shape, for example द्विं [ucca], द्वस [ujjel], द्वेंच [uddam], अलम [akas], आह [agām], अनित [anītt], दिवन [ikāt], नमध [sāmrathh], पुज [sura], भक्त [sājog], विश्व [kalol], वास [karaj], वेम [kos], गिरि [gīan], बित [chīr], बित [chīn], द्व [jām], बे [je], बेम [jog], बेम [jodha], द्विभ [dāra], द्वार [duar], द्विभ [nīdī], देह [nē], दुह [pūn], दुप [purakh], द्वाधिध [pranmukhī], दुहार [bhār], विभिन्न [bijog], दुप [brahmān], दुह [bhagat], बे [bhe], बनह [maṇjada], बनिध [maṇa], बम [rat], बन [lachmi], बन [vāṇaj], बम [vārkha], बिंध [viddī]... etc. are from Sanskrit;
and मही [sahīd], मंत्र [sāk♂r], मन [sāj], माख [sārba], मन्द [sahab], मही [sād], मौर [sātan], मक [hājar], माँ [hājar], वर्म [ka♂ai], वल [ka♂ja], वल [ka♂ra], विल [kagaj], धथ [khāsam], गुम [gussa], गृह [carkha], माख [jārut], मेव [jor], डाँ [tama], टें [tosa], भाग [nagara], गाल [baj], भल [mānjur], रिम [lihaj]... etc. are from Arabic-Persian;
and अलम [astam], अलम [apṣe♂r], मालिङ [sak♂d], ल्ध [kaptop], ल्हनिल [k♂rabin], ल्हन [k♂n], ल्हम [j♂r), ल्हच [tik♂s], ल्हब [ṭem], ल्हल [dj♂ri], ल्हमी [doresi], ल्हडश [paltun], ल्हेट [pata♂t], ल्हदेर [p♂st], नै [bera], नै [botal], मिंट [m♂t], मिल [mil], रम [raj♂t], रेट [r♂t], उड [♂ph] etc. are from English.

(c) उड़ि (evolved) are those words which, come from Sanskrit, Arabic, Persian and English, and have altogether changed their former shape. The following will make it amply clear:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Punjabi</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>द्रोमीमिमिमिमिनिंद</td>
<td>द्रोमीमिंद</td>
<td>“sir pahī usnik-hi nik bānai.”—NP</td>
</tr>
<tr>
<td>द्रोमीमिमिनिंद</td>
<td>द्रोमीमिंद</td>
<td>“bīkhu kāhe mukh uglare.”—m 4 var gau 1</td>
</tr>
<tr>
<td>अधिंत</td>
<td>अधिङ</td>
<td>“aut jānedā jai.”—m 1 var ram 1</td>
</tr>
<tr>
<td>अधिंत</td>
<td>अधिङ</td>
<td>“navaṇu purāṇu vāhicu.”—tukha chōṭ m 4</td>
</tr>
<tr>
<td>मधुरी</td>
<td>मधुर</td>
<td>“sēukanī ghār kī kāt tiagī.”—asa m 5</td>
</tr>
<tr>
<td>मधुरी</td>
<td>मधुर</td>
<td>“sāti nirātī bujhe ā koī.”—sukhīna</td>
</tr>
<tr>
<td>बहुक</td>
<td>बहु</td>
<td>“jiū kācañ kothari cārio, kābro hot phīro .”—sar m 5</td>
</tr>
<tr>
<td>भवत</td>
<td>भवत</td>
<td>“āsmanī kiāra chikionu.”—var ram 3</td>
</tr>
<tr>
<td>रेकोट</td>
<td>रेकोट</td>
<td>“khe♂ma vīhune kha♂īke khuhā♀i lākh asākh.”—ōākar</td>
</tr>
<tr>
<td>नेष्मुह कुमुही</td>
<td>नेष्मुह</td>
<td>“nā gällī gakkie.”—BG</td>
</tr>
<tr>
<td>रेसुरित</td>
<td>रेसुरित</td>
<td>“gusai ! pārtapu tiharō diṭha.”—sar a m 5</td>
</tr>
<tr>
<td>रेनल</td>
<td>रेनल</td>
<td>“kē♠al əli♣ot he se hōthā vicī gula♂u.”—m 4 var sri</td>
</tr>
<tr>
<td>धाशेत</td>
<td>धाशेत</td>
<td>“ghāsī cādanū jasō ghāsī.”—kālī m 4</td>
</tr>
<tr>
<td>तापुरानि</td>
<td>तापुरानि</td>
<td>“jāhān ♦ ni tape bhāgirathī ♦ anī.”—mala m 4</td>
</tr>
<tr>
<td>तापुरानि</td>
<td>तापुरानि</td>
<td>“jo gur gope apna, su bhēla nahi.”—m 4 var gau 1</td>
</tr>
<tr>
<td>हारिश्च</td>
<td>हारिश्च</td>
<td>“chānī♂cār varī sā♀n sassē bicarū.”—bīla m 3 var 7</td>
</tr>
<tr>
<td>हारिश्च</td>
<td>हारिश्च</td>
<td>“kurām sākē na♀lī jāvai.”—asa m 4</td>
</tr>
<tr>
<td>ताहोर</td>
<td>ताहोर</td>
<td>“jiū kostī tani jok.”—sar surdas</td>
</tr>
<tr>
<td>योक</td>
<td>योक</td>
<td>“thu jiū māchli, jhīvērū trisna kalu.”—m 1 var ram 1</td>
</tr>
<tr>
<td>रोगु</td>
<td>रोगु</td>
<td>“chīke par teri bohūtū dīthī.”—bō♂at kā♂r</td>
</tr>
<tr>
<td>उदवेउ</td>
<td>उदवेउ</td>
<td>“mokh tātbīd mā♀i ♦ jān ♦ nīrdhar ♦ he.”—NP</td>
</tr>
<tr>
<td>विश्वम</td>
<td>विश्वम</td>
<td>“tā♣ēr jhar vīchar.”—BG</td>
</tr>
<tr>
<td>विश्वम</td>
<td>विश्वम</td>
<td>“ka♂l har ♦ tēmol ♦ rēs.”—var maru 2 m 5</td>
</tr>
<tr>
<td>Arabic-Persian</td>
<td>Punjabi</td>
<td>Example</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﺱﺭ ﻲ ﺔ ﻭ ﻦﺍﺭ ﻭ ﺔﺭ ﻭ ﻲﺭ ﺔ ﺔﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻦﺍﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>&quot;kāse sapat pāyala.&quot;—bher namdev.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>&quot;gālhu kavai kholī pāhīnai.&quot;—BG.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﺔﺭ ﺔﺭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>&quot;kunsā kini tin prābīna.&quot;—GPS.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;khusre kia gharvaso?&quot;—m 1 var majh.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;jin khurgir sēbhū pāvīt hāhī.&quot;—m 4 var sor.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ ﺔﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ ﻭ ﺔﺭ</td>
<td>&quot;unā vēkhī kādhe jēmāla.&quot;—var asa.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;marhoṭe dakhnī kiye tāgīr.&quot;—PPP.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;sātiguru pura kārē tābībī.&quot;—BG.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;tīsu mārā sāgī nē talka.&quot;—maru solhe m 5.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;me gur mīrī uc dumālā.&quot;—sīri m 5 pepāi.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;gur ke sēbādī nājī kī pāchān̄hu.&quot;—maru solhe m 3.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;us di nāmosi hoņ lāgi.&quot;—JSBB.</td>
</tr>
<tr>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;us di nit bādēlī vekhke.&quot;—JSBB.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;nugādi modāk adīk brīd.&quot;—GPS.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;kiukārī pērā hoī bējgārī.&quot;—BG.</td>
</tr>
<tr>
<td>ﻦﺍﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>ﺔﺭ ﻭ ﻲﺭ ﻭ ﺔﺭ</td>
<td>&quot;bio pūchter mē saṣṭādī dhārē.&quot;—gūd m 5.</td>
</tr>
</tbody>
</table>

Similar is the rule applicable to tadbhav words from English, Portuguese and French languages—

| ﺩ ﺔ ﻲ ﻲ | ﺩ ﺔ ﻲ ﻲ | "kīa māṣī sīr nāe?"—prabha kābir.                                 |
| ﺩ ﺔ ﻲ ﻲ | ﺩ ﺔ ﻲ ﻲ | "brīd majur lāge tēb āī."—GPS.                                    |
| ﺩ ﺔ ﻲ ﻲ | ﺩ ﺔ ﻲ ﻲ | "pāṭhīyō matbār tāke pas."—GPS.                                   |
| ﺩ ﺔ ﻲ ﻲ | ﺩ ﺔ ﻲ ﻲ | "ānīk musāddī kārte kār."—GPS.                                    |
| ﺩ ﺔ ﻲ ﻲ | ﺩ ﺔ ﻲ ﻲ | "nā jōlu leph tolaīa."—vād alahānī m 1.                            |

... ... ...

Page 34 of 674
(d) **Mixed** (mixed) words are those which have come into being through a combination of two or more languages, for example आँगिकासे डीज़ [aŋiale tir], मारियं सिंह [sahīb sīgh], मुसलमान श्रेष्ठ [sudērsan pres], मुहम्मद शुक्ल [sultanpur], उत्तराखण्डी [hakikātraɪ], गृह की पौरी [hārī ki pōrī], उर्फ़ विशेष [hoglibādār], बृहस [kobol], असम मालिक [khalsakalī], राजस्थानी सिंह [gurbākha sīgh], गुरां [gurudom], जारिनागर [jarānagār], मुखरिङ्गा [mukhrīngār], राजदेवी [relgāddī], लालपुर [layālpur]... etc.

(e) **Imitation** (imitation) words are formed by imitating some sound, for example हि हि [sa sa], सू सू [su su], तू तू [tō tō], धाँध धाँध [dhaṅdhaṅd], धीर धीर [dīr dīr], धार धार [dhārādhar]... etc.

(f) **Resonance** (resonance) words are formed by juxtaposing words of similar sound such as कृत्ति [katt vaqqa], दार्ति [daṛtī], पार्ति [pāṛtī], पुरुष [puri], पार [pār]... etc.

(g) **Allusive** (allusive) words are those which by referring to certain traits or qualities carry special meaning such as उलू [ullu] (owl) for a stupid person, or अन्ध [anḍ] for marriage.

(h) **Abbreviated** (abbreviated) words are formed by shortening others such सबा from सदबास, सुदी from सुकौंड दिं, बौढ़ from बहुल दिं.

18 Literary terms are provided detailed definition and explication, See निवल, अन्धाण, महेर, मी, विधर्त, विशिष्टक, हृंडय, दीपक, देश, भूमिक, ज्ञान, ज्ञानप्रद, प्रीत... etc.

19 Errors committed by historians have been rectified with full evidences, See नमिन, पुस्तक, बीनी, बीनी etc.

20 Words relating to rituals are explained in full. See प्रेमी, काउटी छोड़िटुड़ा, मूढ़ मूढ़ पत पहुंच, उड़ी उड़ी, धारी धार... etc.

21 Difficult words, phrases or lines are indicated by the first word of the line followed by the remaining a couplet or quatrains. See अन्तराङ्गा भरिल घर... , ज्ञान चेताली, देंत भरिल देंती भुटे, दीन दीन अन्ध धीर निग्र... , धीरह, पूर्ण पूर्ण भिन्नी भली... etc.

22 Certain lexicographers and scholars not understanding the grammatical rules of Prakrit and Punjabi grammar applicable to derivations from Sanskrit have given wrong meanings contrary to context. These words have been corrected so as to be in accordance with Gurbani. See मूल 9, मूल 2, भाषा 3, भाषा 2, भाषा... etc.

23 Some additional words have been given against lexicographical traditions so that semi-literate scholars do not misinterpret Gurbani willfully by going against the scriptural texts. For instance चटिंच [cōrti] after चटिंच [cōrt], चदिंच [rīnhī] after चदिंच [rīnh] have been separately put. Similarly See शून्य, नाथ, भरि, मेधति... etc. ²

1 Ruralites, use onomatopoeic words as काउट काउटी, पती पती, डाउ डाउ... etc.

² I, myself, have heard certain scholarly persons pronounce में चटिंच as चटिंच and दीन दीन दीन निग्र as दीन दीन दीन निग्र. Through mispronunciation they play havoc with meanings.
(24) New letters have been devised to transliterate in Punjabi the words of Sanskrit, Arabic and Persian so as to enable their correct pronunciation. The word after entering another language becomes a part of that language. To relegate such Punjabi words back to their original form would be a hostile act against the mother tongue. See illustrations under heading seventeen of word-distinctions and altered words.

(25) At the end of the illustrations, information is provided about poets and their writings. A list of symbols used has been given in the beginning of the book under the head ‘ABBREVIATIONS’

To give detail of obstacles and disappointments faced during the preparation and publication of this book would lessen the enthusiasm of the writers. However it is also necessary to mention in passing that our community has very little regard for work of this kind. Not many know how such works are written and what benefit can be drawn from them.

I am highly indebted and grateful to those votaries of knowledge who provided me help in this venture, especially reverend Bhai Bishan Singh Ji, Mahant Gurdwara Baba Ajapal Singh, Nabha, who took great pain in writing in order the words noted by me from numerous volumes, Pandit Krishandas Shastri Udasin, professor Teja Singh, M.A., Khalsa College and Bhai Dharmant Singh who gave valuable suggestions during the revision. Raja Sir Daljit Singh of Kapurthala and Sardar Mukand Singh Engineer Simla spared time to write on ‘rags’, Bhai Mohan Singh Vaid of Tarn Taran and Bhai Dharam Singh Ji Vaid of Budiala, helped in writing about diseases. Sardar Nand Singh Ramgarhia of Simla contributed a lot in the preparation of maps of gurdwaras, Maulana Maulavi Hakim Mirza Muhammad Nazir Sahib Asshe, Munshi Fazil took the trouble of replying to history-related queries, Late Dhani Ram ‘Chartik’, Printer Sudarshan Press Amritsar, not behaving like a businessman but as a votary of knowledge, published it, excellently with enthusiasm and devotion. Last of all, I am grateful to the court of Patiala entitled to blessing from Satguru and honour from Sikh Panth through the benevolence of which this book has reached the readers.3

I am highly indebted to those scholars whose histories, glossaries, dictionaries etc. have been helpful in this endeavour of mine.4

---

1See under ‘New Letters’.
2Such quotations as carry no names of authors at the end are mine.
3Due to the publication of 1000 copies instead of 500 as envisaged earlier, the increase of pages from 3000 to 3338 and the retention of scholars for supervision, the price has been increased to Rs. 110/- from the initial one of Rs. 70/-. It does not include any payment to the author for devoting so much time to the project.
4The names of books are not listed to avoid increase in size.
Subject to forgetfulness and little knowledge, I shall heartily thank by speech and writing those who would take the trouble of pointing out any errors to be found here.

Nabha
1 Baisakh, Sammat Guru Nanak 461, Vikrami 1987
13 April 1930

Servant of the lovers of knowledge

Kahan Singh
# MAPS AND PICTURES

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Akalbunga – Sri Amritsar Ji</td>
<td>84</td>
</tr>
<tr>
<td>2.</td>
<td>Darbar Baba Attalrai Ji – Sri Amritsar</td>
<td>116</td>
</tr>
<tr>
<td>3.</td>
<td>Sant Atar Singh Ji Mastuana</td>
<td>125</td>
</tr>
<tr>
<td>4.</td>
<td>Sardar Sir Atar Singh, Bhadaur</td>
<td>125</td>
</tr>
<tr>
<td>5.</td>
<td>Map of Abchal Nagar</td>
<td>171</td>
</tr>
<tr>
<td>6.</td>
<td>Takhat Sri Abchal Nagar (Hazoor Sahib)</td>
<td>172</td>
</tr>
<tr>
<td>7.</td>
<td>Sri Harimandir – Amritsar Ji</td>
<td>187</td>
</tr>
<tr>
<td>8.</td>
<td>Sri Amritsar City</td>
<td>188</td>
</tr>
<tr>
<td>9.</td>
<td>Khalsa College, Amritsar Ji</td>
<td>189</td>
</tr>
<tr>
<td>10.</td>
<td>Map of Amritsar</td>
<td>190</td>
</tr>
<tr>
<td>11.</td>
<td>Weapons of Sri Dashmesh Ji at Takhat Kesgarh Sahib</td>
<td>247</td>
</tr>
<tr>
<td>12.</td>
<td>Takhat Kesgarh Sahib – Sri Anandpur</td>
<td>248</td>
</tr>
<tr>
<td>13.</td>
<td>Map of Anandpur</td>
<td>249</td>
</tr>
<tr>
<td>14.</td>
<td>Name of Weapons and their pictures in serial order</td>
<td>331–4</td>
</tr>
<tr>
<td>15.</td>
<td>Gurdwara Fatehgarh Sahib – Sirhind</td>
<td>409</td>
</tr>
<tr>
<td>16.</td>
<td>Map of Sirhind – Fatehgarh</td>
<td>410</td>
</tr>
<tr>
<td>17.</td>
<td>Musical Instruments</td>
<td>450</td>
</tr>
<tr>
<td>18.</td>
<td>Saragarhi Memorial – Sri Amritsar</td>
<td>467</td>
</tr>
<tr>
<td>20.</td>
<td>Lion, Tiger</td>
<td>491</td>
</tr>
<tr>
<td>21.</td>
<td>Leopard, Panther</td>
<td>492</td>
</tr>
<tr>
<td>22.</td>
<td>Map of Sultanpur</td>
<td>561</td>
</tr>
</tbody>
</table>
**[u] Skt व n Brahma. 2 Vishnu. 3 Shiv. 4 part wonderment, astonishment. 5 a vocative. 6 also, again. 7 in old Punjabi, [u] is also used in place of [u], [u], [u], [u], [u], [u], [u], [u], [u], respectively.

- [u] part a word indicating interrogation, anger, prohibition or warning.

- [u] a form of [u], which means 'he, she, or that'. [u] sākh kaiṣo bāraṇ sunavat."—sar m 5. 2 See ई. 3 Skt उष, [v] to heat, burn. One who eats junk and digests it with the heat of its stomach is a camel; one with a long neck. *P ०४*.

- [u] a form of [u], which means 'he, she, or that'. "us upari he māra mera."

- [u] Skt उषा n sunshine, sunlight. 3 Skt उष ( vr to heat, burn, kill) from which are derived words such as ईस्त, ईस्त, ईस्ती.

- [u] a came: a female camel. See ई.

- [u] म, द, द a form of पु. 2 to throw, haul.

- [u] भा, स्मृति a lip. "pharkāt usāt ro nēn."—dott. 'Lips and eyes flutter with anger.' See ई and ई.

- [u] मस्तिका [usgaj] See आज्ञा.

- [u] आज्ञा [usgaj]. See आज्ञा. 2 S n buttocks, rump. 2 to throw, haul. 3 Skt उषा n sunshine, sunlight. 3 Skt उष ( vr to heat, burn, kill) from which are derived words such as ईस्त, ईस्त, ईस्ती.

- [u] मस्तिका [usgaj]. See आज्ञा. 2 to draw a long deep breath, breathe deeply, sigh.

1 In the Hindu scriptures the camel is an impure animal and riding it causes impurity. See manu sīrṣāṇ Ch 12 § 201 and sīrṣāṇ s 293. According to Islam, the camel is a sacred animal and worthy of sacrifice. See ई.
P उस्ताक | n a part of food that is thrown away like the bone of meat or stone of fruit. "उस्ताक्हन गोसात मग्जहि पुन्."—NP.

उस्तह [उस्ता], उस्तद [उस्ताद] Skt मुद्दत n praise, a eulogy. "उस्ताद कहानू नजात मोक्ष- हु तुहारी."—पुन्हे m 5. See स्तह.

उस्तदिच्छान सिंह [उस्ता व्याय निदा] Skt मुद्दिच्छान सिंह n a censure under the garb of praise. 2 a rhetorical form. See जमाच्छान.

उस्तह [उस्ता] P ुा न a razor. Skt बह.

उस्तद [उस्ताद] P उचुं adj firm, strong. 2 honest, firm in religious belief.

उस्तह [उस्ता] P उचुं n a translation of the Zoroastrian scripture also called Zend Avesta. See शेळ 3. 2 short form of उस्तह.

उस्तह [उस्ता] P उचुं n a teacher, an instructor. 2 Guru Nanak Dev. "तिन उस्तद पनाहि."—वर मरु 2 म 5.

उस्तह [उस्ताद] See उस्तह.

उस्तदिच्छान सिंह [उस्ता व्याय निदा] Skt मुद्दिच्छान सिंह n praise, a eulogy. 2 a hymn in praise of someone; a psalm. See शेळ. In Punjabi it is also pronounced as असोट [सोट].

उस्तह [उस्ता] Skt उचुं adj warm, hot. 2 n summer. "उस्तह सिट कर्ता कारे."—ब्राला m 5. 3 an onion, silver. 4 in the Purans. the name of a particular

Alternatively, a pounded mixture of oldenlandina bifora, ṃasa, करु, wormsood, coriandrum stivum (coriander seeds), myrtle, all in equal measure, is beneficial. The patient is required to avoid hot condiments, pickles and liquor. "सिताल जवर उस्ताक भान चाई rog अरु सानिपात गान्."—चारिट 405. 2 sunstroke.

उस्तह [उस्ता] Skt उचुं adv with pleasure. 2 at once, immediately. 3 n उचुं. Shukrachary, mentor of the demons. See श्रु.

उस्तह [उस्ता] Skt उचुं plural of उस्तह. virtues, moral excellences. 2 adj virtuous, morally upright. "केट सुधर उसनाक."—NP. 3 P उसनाक-सुभ美好 beautiful. See उसनाक. 4 shrewd, sagacious. 5 See उस्तह.

उस्तह निर्य [उस्ता व्याय] a resident of Sirhind who was a whisk-holder in the service of Guru
breath, long breath, sigh. “co'c suheli sel ki lagat lei usas.”—s kābir. “pāth nihare kamini locan bhārile usasa.”—gōu kābir.

**Usah** [usah] Skt उसाह n zeal, courage. 2 an enterprise.

**Usahi** [usahi] Skt उसाही adj zealous, enthusiastic. 2 enterprising.

**Usal** [usali] adj zealous, enthusiastic. 2 enterprising.

**Usar** [usar] n end. 2 a result, consequence, an outcome. 3 consciousness, awareness. 4 timely sense of means to be employed.

**Usara** [usarā] adj zealous, enthusiastic. 2 enterprising.

**Usari** [usari] n the process of constructing, building. See उसरादे.

**Usaram** [usarāme] adj a mason, builder.

**Usarede** [usarēde] adv in the act of constructing or building. 2 adj (those) who build. “kōthe mādāp maśa vāsāre bhi gae.”—s farīd.

**Usi** [usi] to or for him/her. See हिम. “tesa suvāraṇ tesi usi maṭi.”—sukhmāni.

**Usinār** [usinā] Skt n a place inhabited by those who fulfill desires; Gandhar Desh. 2 son of King Mahamana and father of Shivi, a Chandavanshi king.1 “gāyo usinār bhopati paras.”—GP S. See राजस्‍स.

**Usir** [usir] Skt n the scented root of Andropogon muricatus a grass plant, used for making fans and straw screens, also used to make perfumes and numerous medicines. See स्वात.


**Usul** [usul] A सुल plural of उसल. n a tenet, principle. 2 a doctrine, an outcome. 3 a root, a base.

**Usrei** [usei] See हिम.

**Uses** [uses] Skt उसेशा n a sigh, cold breath.

1 For Ushinar's tale, See Mahabharat part one, p. 131.
3 to be tired. "pachā bojh uktavāi."—BGK.

उक्तान [uktāṇa], उक्तान [uktanā] adj devoid of strength, weak. 2 with weak sight. "क्यों रात्रि में उक्ताने"—BGG. 'many suffering from nyctalopia, and weak vision.' 3 tired. 4 apathetic. 5 v to get tired. 6 to fluster.

उक्ति [uktī] Skt उक्ति n a speech, remark. 2 a novel phrase. "उक्ति सब ना किया जाए"—asa m 5. 3 Skt उक्ति n a scheme or plan; proposal. "अपनी उक्ति कहाँ बड़ी अपनी उक्ति कहाँ।"—dhana m 5.

उक्तिविलस [uktivīlas], उक्तिविलस [uktīvīlas] a free translation of Durga's omnipotent power in Dasam Granth, Chandicharitar excels in marvellous quotes. Its first line reads ‘उक्ति का देवी उक्ति विलस।’—dhana m 5.

उक्त [ukt] See उक्त 2.

उक्त [ukt] n a weight, load. 2 weightage, regard. "उक्त अपने क्यों क्षमितः"—GPs. 3 elderliness, reverence. 4 to spread, sprawl. 5 See मत्तता.

उक्तान [uktāṇa], उक्तान [uktāna] Skt उक्तर्वतन v to cut, chop into bits. 2 to dig, scrape.

उक्लेड [ukled] Skt उक्लेड n vomit, puke causing nausea or sweat.

उक्तकर [uktakar] v to bend, bow. 2 to catch, pounce.

उकाई [ukai] n an omission, oversight, a mistake.


उकब [ukab] A उकब n a chasing and hunting bird, larger than a falcon but smaller than a vulture that has black eyes; an eagle. It is a foreign bird and does not lay eggs in the Punjab. It has a large head and heavy talons. An eagle can easily kill a fox or a rabbit. On seeing other hunting birds like hawks preying, it swoops on them, snatches their prey and flies away. It keeps away from the odour of roses and does not get close to them. Snakes do not come where its feathers are burnt. In the past its feathers were stuck in arrows. See उकबी यज्ञी।

उकर [ukar] n the character उकर 2 pronunciation of उकर. 3 उकरधर. "उवस्तु उकराः"—gyan. meaning 'Through uṛa is the form of the ultimate realised.' 4 the Creator. “जो उकर प्रकाश में।”—NP. 'The realisation of the Creator eliminates worldly bonds.' 5 immanent, latent with qualities. See उकर.

उकर [ukar] sen has form, is immanent. "कर उकरस, कर निकरस।"—gyan. 'is with and without form.'

उकल [ukal] n a bad time, an evil hour. 2 the lack of something; destruction. "त्रैष काली उकला।"—BG.

उकर [ukera] n an engraver, inscriber. 2 adj engraved. "सिलपिन क्षिप्र विजल उकरा।"—GPs. 'The craftsmen engraved a wide picture.' See मित्रपुर और मित्रपुरी।

उकर [ukar] n to forget, err.

उकर [ukkar] adj (one) who misses, fails or forgets to act. "गुरु ते उकरा चेता।"—BG

उक्क [ukka] adv originally, initially, completely. 2 adj altogether, overall.

उक्त [ukt] See उक्त.

उक्तमहिंश [uktamāhī] See उक्तमहिंश (b).

उक्ति [uktī] See उक्ति.

उकल [ukhāl], उकली [ukhli] Skt उकलाद n one whose face is skyward; a vessel of wood or stone with a deep pit in which grain is hulled, flailed or thrashed. 2 sockets of sense organs. "नाव उकहल।"—BG 29-10. 'nine openings of the human body.' 3 sense inhering the organs; socket1. "नाव उकहल विच उकहल।"—BG

1Nose, ear, eye etc. are limbs formed like sockets. In them, the faculty to smell, hear and see, operates as sense.
**Ukhall (v)** to skin, scrape or remove the surface layer. “kohi kohi khall ukhall vinassi.”—BG

**Ukharña (v)** to become rootless. 2 to shift from a place.

**Ukha See** 3. 2 Dg night.

**Ukkhan (v)** (हुक्खन) to dig up, excavate, to mine. “khan ukkhan kaqh al). denirmolak hira.”—BG

**Ugl (v)** to sprout, come out of the seed. 2 (for the sun) to rise, appear.

**Ugar (v)** See 2 and 3.

**Ugral (v)** to throw out eaten stuff from the mouth, vomit. 2 (for a weapon) to come out of the scabbard with force. See {Jorfu.

**Ugrahi (n)** collection; the act of raising, taking or receiving.

**Ugarañi (n)** adv with a jerk. 2 with a leap. “ur te ugarñi katari lagi.”—cārit 113.

**Ugar (v)** Skt उगर (उगर) See उगरि.

**Ugav (v)** उगवा to throw out eaten stuff from the mouth, vomit. 2 (for a weapon) to come out of the scabbard with force. See उगरि.

**Ugval (n)** leaping out. See उगवत.

**Ugvan (v)** to come out, sprout. “nau bije nau ugnve.”—var ram 1 m 3. 2 to rise, appear, become manifest. “je sau cāda ugvāñi.”—var asa m 2. 3 n early morning, dawn. 4 the east, where the sun rises. “ugvāñi te athvanhu.”—var ram 3.

**Ugāval (n)** rising, appearing. 2 n Arora, a resident of Chuhnian who became a disciple of Guru Arjan Dev and attained beatitude. “setha ugvāñi dou apar saēhaga tin.”—GPS.

**Ugāñ (v) See** उगाव. 2 n a witness. See उगान.

**Ugah (v)** उगाव to collect, receive. 2 to deposit, realize.

**Ugah (n)** a matrik metre of two lines, each having 26 matras with a mid pause after the fifteenth and the final pause after the next eleventh matra, the last two matras being guru and laghū.

Example:

“me mānī tani premu pīrām ka,
ē the pāhīr lōgānī.”

jan nanāk kīrpa dhārī prabh,
satīgur sukhi vāsānī.”—var gau 1 m 4.

**Ugauñi (n)** See उगाव. 2 उगाव a boat, ship. “carañ te ugauñi besīo sramu na rāhīo sōrī.”—maru sa 3 m 5. ‘The passenger sat with the boat under his feet unmindful of the disrespect shown, rather he alleviated his fatigue.’

**Ugañi (n)** evidence; the statement of a witness. “leke vādhī denī ugañi dūrmātī ka gāli phaha he”—maru so lhe m 1.

**Ugāñ (n)** a village in tehsil and police station Rajpura in Patiala state. It has a gurdwara dedicated to Guru Teg Bahadur and Guru Gobind Singh. Pandit Tara Singh has referred to Ugani as Ugani Sarai.

Two halls have been built in a single compound, the right hand one is in the memory of the ninth Guru and the left hand one in that of the tenth Guru. Maharaja Karam Singh of Patiala had got them constructed. The gurdwara has 20 bighas of land attached to it. Its sewadar is a baptized Singh.


In this the sign of adhak (’’) has been used at two places, only to show the number of matras. In Gurbani, we should not add any sign on our own because expert granthis, while reciting, pay adequate ear to geminated words. In “kānī musla suph ugalī.”—s farid., the pronunciation of “musalla” is evident enough.
From Sarai Banjara railway station, a mile long path leads eastward to this place.

**ugath** [a gāṇīk metre comprising four lines, each line organised as ṭ, ṭ, ṭ, ṭ, with pauses after every five characters.

Example:

ajīt jitte, aḥah bahe,
ākhaḍ khāde, aha dahe,
ābhāḍ bhāde, aḍāg dāge,
āmōn mōne, aḥāg bhāge.1–ramav.

**ugad** [a vāṇīk metre also named tīkāria and yāṣoda. It has four lines each organised as ṭ, ṭ, ṭ, ṭ.

Example:

sābari neṇa, udas beṇa,
kahya kunari, kuvṛtikari.2–ramav.

**ugal** [See **ugal**. 2 to roll whatever is put into the mouth between tongue and palate; to ruminate; to chew the cud.

**ugal** [a utensil in which whatever is being rolled in the mouth is spit; a spittoon, cuspidor.

**ugali** n rumination; the act of chewing the cud as goats and sheep do.

**ugr** [Skṭ] a bud, sprout. “kālar khet na bij ughure.”–BG. ‘in saline barren field, the seed does not sprout.’

**ugra** [Skṭ] ūga adj frightening, fearful, terrible. “ugra pap sakat nar kine.”–kaṭ a m 4. 2 sharp, piercing. 3 irate. 4 strong, powerful. 5 n according to Manu, a kshatri offspring born to a shudar (low caste) woman; (in Aushnas Simriti) a Brahman’s offspring born to shudar woman. 6 Shiv.

**ugren**, **ugren** [n one who has a strong army; son of

1Excitement of women is shown through the example of Kekai.

2With tear filled eyes, King Dashrath said to Kekai. “O false woman! you are an evil woman.”

Ahuk born to Pavanrekha, husband of Karani, father of Kans, elder brother of maternal grandfather of Krishan and elder brother Devki’s father. Ugarsen brought up his niece as his own daughter and therefore Devki came to be known as Ugarsen’s daughter.

Ugarsen ruled over the kingdom of Mathura very efficiently, but his wicked son Kans dethroned him and himself became the king. Krishan killed his maternal uncle Kans and reinstated Ugarsen on the throne. Ugarsen was a devotee of the Creator. “ugrēn kau raj abhe bhagte jān dio.”–sāveye m l. “ugrēn ki kānīka nam devkī tas.”–kriṣṇa. 2 a son of king Parikshit. 3 a devotee of Guru Amar Das whom the latter imparted religious instruction. “ugrēn āru rāmān dipā.”–GPS.
वर्तमानता [ughat] सं. 2 की स्वायत्तता। 2 की स्वायत्तता के अर्थ को समझने में मदद करेगा।

वर्तमानता [ughat] में जन्म, उदय। देखें वर्तमानता।

वर्तमानता [ughat], वर्तमानता [ughat] Skt उद्धाटन v to reveal। “नींदा कौं न धीर अंबा उघात।”—हजारे 10।

वर्तमानता [ugharan], वर्तमानता [ugharna] v to get away from the screen, become distinct। 2 to get manifest। “उघात गारा जेसा क्षोत धृत उभार नदर नारायण अला।”—आसा m 5। देखें चुंबन।

वर्तमानता [ughara] n a gully formed by running water; a pit formed by a water current। 2 a crevice, fissure।

वर्तमानता [UGHRA] v to doze, be sleepless।

वर्तमानता [ughana] adj dozing, feeling sleepy, drowsy। “मेरा मनु युग्न युग्न उघाना।”—जेट m 4।

वर्तमानता [ughar] उघाना। 2 to reveal। “सुवगिर सोबू उघार आ।”—वर्ग gau l m 4। देखें चुंबन।

वर्तमान [ugha] देखें चुंबन।

वर्तमान [ugha] v to doze off; to jerk into wakefulness while drowsy, to be sleepless। 2 to challenge, call to fight। “मर तिर युग्न युग्न उघाउ।”—कैरिट 405। 3 to call। “जब रणी हवे दिन उघायो।”—कैरिट 113।

वर्तमान [UGHAR] ] देखें चुंबन।

वर्तमान [ughavān] v to be drowsy; to doze off। 2 to render prominent। 3 to roar, challenge to fight। “देव मत हर मर उघावे।”—क्रीसन।

वर्तमान [ugharān], वर्तमान [ugharana] Skt v to remove the cover; to denude। 2 show, reveal।

वर्तमान [uggha] n news, trace, information। 2 fame, reputation।

वर्तमान [uggha] adj manifest। 2 famous। “पंचाविं भाग उघा कारी वेकहलाया।”—गौ वर्तमान m 4। 3 the weapon drawn out from the scabbard। “उघाने जिन नेज।”—रामायंग।

वर्तमान [uc] देखें चुंबन।

वर्तमान [uc] See चुंबन।

वर्तमान [uc-had] See चुंबन।

उच [ucak] देखें चुंबन। 2 n boredom, mental instability। 3 hangover after doping has ceased। “दस काबिर तड़ मद मता उचक न कब- हु जय।”—राम काबिर।

उच [ucak] v to be distracted, be distraught। 2 n the act of lifting up, making one jump। “महाकृप के बिर बाज उचक्के।”—कैरिट 405। 3 to take and run away, carry away।

उच [ucaka], उच [ucak] n a lifter, thief, swindler, pickpocket, robber, dacoit। “हरिद्वार काउ उचका ने न आव।”—सूहि m 5।

उच [ucat] Skt v to say, speak, utter। “उचाइरु राम नम।”—गौ m 5। 2 उद्धारण to eat up, devour। “कम क्रोध त्रिसन उच।”—वर सार m 3।

उच [ucat], उच [ucat] Skt v to lift from lower to higher level, to raise। “सिक्कह ते उचाईरु सु लिन।”—GPS।

उच [ucana] Skt v to eat up, devour। “कम क्रोध त्रिसन उच।”—वर सार m 3।

उच [ucan] high level, high place, grandeur। 2 height, altitude। 3 elderliness, praise।

उच [ucan] Skt उचाउना।

उच [ucan] Skt n melancholy, apathy। 2 a state of the mind, getting distraught।

उच [ucan] Skt उचाउना। 2 a state of the mind, getting distraught।

उच [ucan] n the sale or purchase on credit; taken from
shop without cash payment. “doti ucapati lekh na izkhi.”-tukha chot m l. See चेति.
2 the process of lifting.

दुर्ग [ucar]. दुर्ग [ucar] See दुर्ग.

दुर्ग [ucara] Skt उचरित adj said, spoken. 2 n a recital of pedigree or genealogy at the time of marriage. “nabdarkamal mahi bedi nactre, brahmgayan ucaru.”-asa kibir.

दुर्ग [ucala] Skt उचलत adj transient, mortal.

दुर्गवेंद्र [ucavacc] adj uneven. 2 criticism, See दुर्गवेंद्र.

दुर्गव [ucava] adj high, lofty. 2 raised, lifted. “sati guru saccsa sahu he hor sahu besah uacve.”-BG. ‘Trust in other traders has vanished.’

दुर्ग [ucisat] See दुर्ग.

दुर्ग [ucit] Skt adj suitable, appropriate. “udar ucit dard haran.”-sawye m 2 ke. 2 condign, correct. 3 known, acquainted. 4 connected. 5 happy, satisfied.

दुर्ग [ucita] n suitability, propriety. 2 superiority. “ucita sikkhi par caeajai.”-GPS.

दुर्गनारी [ucitanocit] ety दुर्गनारीत-अधित fair and foul, good and bad. “ucitanocit nahi man janhi.”-GPS.

दुर्ग [ucera] adj marked by loftiness, highly exalted.

दुर्ग [ucer] n an act of teasing, a reasoning. 2 See दुर्ग.

दुर्गेश्न [ucerna] v to pull apart; to peel. 2 to separate. See दुर्गे.

दुर्ग [ucc] Skt उदच adj high, lofty. 2 superior, superb. “tin kau padv ucc bhai.”-sawye m 4. 3 n a town on the southern bank of Satluj river in Ahmedpur subdivision of Bahawalpur state. Thirty eight miles to the south east of Bahawalpur town, it had Devgarh as its old name. Towards the end of the twelfth century, its ruler Raja Dev Singh, having been defeated by Sayyad Jalaludin Bukhari escaped to Marvar.2 The Sayyad plundered Devgarh and married the king’s daughter Sundarpari and renamed the town as Uch. It is a famous seat for many Muslim saints and they call it “Uch Sharif.” Now it comprises three neighbouring settlements.

दुर्गस [uccsur] See दुर्गस. In Dasam Granth some ignorant scribe has put this word wrongly in place of दुर्गसुर. “eravat taru ucssur harhi dae sukhpr.”-cattir 113. ‘Ervat, the elephant, Kalap tree and Uchshrav, the horse were given to Indar.’ 2 a high pitch, loud tone.

दुर्गस [uccsrava] Skt उचस्त्रवा n one who has high ears, such horse of Indar is white, which is in colour. According to the Purans, it emerged when gods and demons churned the ocean. “ucc sravah saman nirat karat.”-prichat. See दुर्गसरवा. 2 a seven-mouthed horse of the sun which neighs loudly. 3 deaf; 4 also called उचस्त्रवा (ascended to the top floor) by the Nihangs. 4 adj highly reputed, celebrated.

दुर्गसरवा [uccsravas], दुर्गसरवा [uccsravas] n the owner of this horse. “uccsravas es esni isni ari ni.”-sannama. ‘Uchshrav is owned by Indar, his master is Kashyap, earth is his property, his protection is by the king’s army, the gun is his enemy.’

दुर्ग का पिर [ucc ka pir] adj a guru of a lofty status, universal teacher, teacher’s teacher. 2 n Guru Gobind Singh, whom Gani Khan, Nabi Khan and Bhai Daya Singh attributed this doubly suggestive epithet to the royal army at the time of his departure from Machhivara. Thereby the Muslims took him for some

1E a mile has 1760 yards i.e. eight furlongs.
holyman of this town (Uch). “nägär ucc ko basi bhakhat diragh pir riti lâkhyât.”—GPS. See दूर 3.

उमा [uccra], उँची [uccrî], उच्च [ucca] marked by greatness. “pîr uchre marîti thî loa stî raja.”—sûhi chât m 1. ‘some one staying in a lofty palace.’ See दूर.

उच्च [uccaghâr] n the loftiest state, salvation. 2 the ultimate stage in spiritual exercise. 3 a holy congregation. 4 See यह हृद्रिद्र and निविदृद्ध.

उच्च [uccat] See दूर.

उच्च [uccathâl] Skt उच्चायत n the region of the True One, the exalted state. 2 a holy congregation. 3 an aspirant with pure conscience and spiritual loftiness. See दूर घाल.

उच्च [uccavac] Skt उच्चायत adj high and low. 2 small and big. 3 good and bad. “jag mât uccavac je kaj.”—GPS.

उच [ûch] Skt उच् n the act of picking up grains fallen in the harvested field. 2 grains lying in the passage or food fallen in the field after harvesting.

उचिल [ûchil] Skt उचिल adj (one) who lives by collecting ears of corn fallen in the harvested field.

उच [ûchak], उच्छ [ûchkan] n the act of jumping upward in sitting position, a gambol. “uchkât taji.”—kâlki. ‘The Arab horses gambol.’

उचिप्रयिति [ûchbritti] Skt उचिप्रयिति n the act of making both ends meet by picking up stray grains from the harvested field. 2 a holyman specifically mentioned in Mahabharat, so named because of his habit of picking up fallen grains or ears of corn from the harvested fields.

उच्छ [ûchran], उच्छ [ûchlan], उच्छ [ûchâna] Skt उच्छ रसल v to leap, gambol, skip, frisk. 2 to overflow the banks. “bhârî sarvâru jâb uchle, tâb taraût duhela.”—s farîd. “uchhîra kamû kal mât lagi.”—beni sri.

उच [ûch] [uchal] n a vârnîk metre also named uchal, hâsak and pâktî. It has four lines, each line is organised as स्र, स, स. 

Example:

gavât nari. bajat tari.
dekhât raja. devat saja.—a

उच [ûch] [uchav] Skt उतर n a pleasure-giving task, joyful work. 2 happiness.

उच [ûchah] Skt उतर n courage, boldness. 2 ambition. 3 endevour. 4 fondness. 5 amusement.

उच [ûchahâr] n hatred, disgust. 2 nausea, numbness, the act of wretching.

उच [ûchâra] n zeal. See उच. 2 a person full of zeal and ardour.

उच [ûchahara] with ardour, courageously. “kûr mare kal uchâra.”—maru solhe m 1.

उच [ûchah] with zeal. 2 for amusement. “khel kiya apne uchâh ji.”—sâvye m 4 ke.


उच [ûcharan] See उच.

उच [ûchal] See उच and उचळा

उच [ûchalen], उच [ûchâla] Skt उचलान v to make one leap, to make one jump across. 2 to throw upward. 3 to turn upside down.

उच [ûchar] n a covering, bolster. See उच. 2 covering material.

उचिसत [ûchisât] Skt उचिसत adj left-over victuals or leavings, refuse.

उचिसत [ûchedan] Skt उचिसत v to dig up, excavate. 2 to cut into pieces, chop; to gnaw. 3 to destroy.

उच [ûcher] n उच जल. water-front, river-bank. 2 the act of grazing animals. 3 See उच जल.

उच [ûcher] [ûcher cûrûna] Skt स्वैर सज्जार. unrestricted wandering of animals; grazing freely.
Many writers pronounce this word as “uzbak.”

Many writers pronounce this word as “uzbak.”
[ujar] n an uninhabited place, a wasteland.

[ujarna] v to depopulate, remove habitation. 2 to destroy.

[ujara] n devastation. 2 a fine for causing destruction.

[ujari], [ujla], [ujaro], [ujala], [ujia], [ujin] light. See WWW.

[bhalo ujaro bhavansagIare.”-sukhmcmi.

-udu A, n washing of hands, feet and face prior to namaz. “uthu pharida uju saji subah nivaj gujari.”–farid. “kia uju paku kia muhu dhoia?”–prabha kabir.

[ujen] Skt उजन a town in Gwalior state, old capital of Malwa, situated on the southern bank of Shipra river. Vikramaditya also ruled here for some time. In Sanskrit texts, this place is also named “Avanti”. The ancient temple of Mahakal is to be found here.

“bhup ujen puri ko jahā.”–krisan.

[ujal] See [ujal]. 2 Dg adj of a high caste. 3 of a pristine race.

[ujor] See [ujal].


[ujval] See [ujal].

[ujhakna], [ujhak] [ujhakna], v to shine, be startled. 2 to jump, leap. 3 to bend in order to see.

[ujhār], [ujhā] [ujhār], [ujhar] v to depart; to be ruined. “khīn pal bajī dekhie ujharat nahi bara.”–asa a m. 2 to be separated, get displaced or uprooted. “jabe ujhar tū bhakh hē turat vhe chutjai.”–caritr 68. “ris jujjh ujjhre rajput.”–ramav. Skt उज्जन. to be separated. 3 to be unravelled or solved.

[ujhā] n a garden, forest. 2 a wilderness through which no path can be found; also उज्जन “bhanē ujharē bhanē raha.”–mahā m 5.

[ujharpāthī], [ujharpāthī] [ujharpāthi] adj ignorant, gone astray, (one) who loses his way in a dense jungle. “ujharpāthī bhṛome gavari.”–suhi chōt m 4.

[ujhar] in a pathless wilderness. See उज्जन.

[ujhar] n a wild wasteland, an uninhabited place. 2 See उज्जन.

[ujharan] v to uproot. 2 to scatter, disperse. 3 to wind up. “bhanat nanak jāb khel ujhare tab eke ekākara.”–marā m 5.

[ujhar] See [ujhar].


[ujhar] See [ujhar].

[ujharpatlu], [ujharpathi] adj ignorant, gone astray, (one) who loses his way in a dense jungle.

[ujharpath] in a pathless wilderness. See [ujhar].

[ujhar] n a wiild wasteland, an uninhabited place. 2 See [ujhar].

[ujharan] v to uproot. 2 to scatter, disperse. 3 to wind up. “bhanat nanak jāb khel ujhare tab eke ekākara.”–marā m 5.

[ujhar] See [ujhar].


[ujhā] adj like that, in the same manner.

[utakmar] Skt the act of stopping; an impediment, obstacle. 2 wrangling, an excuse.

Example:

surbira saja ghor baje baje,
   bhaj kāta! suñe ram ae,
   bālī marīyo bāli sīduhī patyo jine,
   tahi so ber kese rācāe?
   byadh jityo jīne jābh marīyo uno,
   ram oṭar soī suhae,
   de mīlo janki bat he syan ki,
   cam ke dam kahe caḷe?–ramāv.

[utak] Skt the act of stopping; an impediment, obstacle. 2 wrangling, an excuse.

1Mandodari’s advice to Ravan.
seed of *kāshphali*, used to cure several diseases.

**ṭuth** See ०ठम and ०ठव. 2 Skt उठ vr to beat; to chide.

**ṭuthaīa** adj rising. 2 n a dancing horse, gamboling like an acrobat. 3 v rises. “sārdhaya maṇi bāhutu ṭuthaīa.”—**biṭa** m 4.

**ṭutha** v to go away, march off. 2 to die, leave the world. “ṭutha jāṇa ta kehā maṇa?”—prov.

**ṭuthini** n an attack, a charge. “ture ṣhī ṭuthiṇi ṭūṭiḥ.” —**caṭitr** 176.

**ṭuthīya** adj who rises. 2 who arouses. 3 n a jumping horse, smart horse.

**ṭuthḍa** v to stand up. 2 to wake up. 3 to be alert, get ready for work. 4 to sprout, grow. “jāṭhī te ṭuthḍo tāṭi hi aṭo.”—sār m 5. “jī osū mīle tīsu kusāṭ ṭuthahi.”—**vaṭ gau** l 4.

**ṭuthaṇa** n an attack, a charge. “ṭuthaṇa ṭuthaṇi ṭūṭiḥ.”—caṭitr 176.

**ṭuthvani** n an attack, a charge. “tūre ṭuthvāṇi ṭūṭiḥ.”—caṭitr 176.

**ṭuṭḍi** adj having lifted. See ०ठक. ०ठ having got up, having risen up. “ṭūṭi ṭāṣṇaṇ kheṇu pāṛbhate.”—**bāṣōṭ** m 5.

**ठ** See ०ठ. “udhun kaga kare.”—**gaṇau** kabiṛ. See ०ठि ०ठठि. 2 See ०ठः.

**ठ[ud]a** See ०ठः.

**ठḍīti** n the master of ṭudā (stars), the moon. “gyan van sīkhi yut ṭudā.”—**GPN**.

**ठठ[ud]a** See ०ठः. “khojat udchanath ke.”—caṭitr 2.

**ठठठ[ud]a** Skt ṭudāṇ v to fly, rise up into the air.

**ठठठ[ud]aḥ** [udāṅkhaṭa] n a flying cot, an aircraft, aeroplane. “udāṅkhaṭola bāḥut sojai.”—**PP**.

**ठठठ[ud]aḥ[ud]aḥ** [udāṅpākheru] adj a migratory bird. 2 human mind. “iḥu maṇu udāṅpākheru ban ka.”—sar kabiṛ. 3 n mind. 4 a body showing erotic charm.

**ठ[ud]a** See ०ठः.

**ठ[ud]aři** adv having flown. “hās udāṛi kodhre paṭa.”—**faṛid.** 2 adj flier, capable of flying. “pākhi pōc udāṛi nahi ṭhavṛi.”—**maru solhe** m 1. ‘five senses imagined as a bird in flight.’

**ठठठ[ud]aři** n udāṛi flew away, disappeared. “dhāṃaviso pākhi kāṛi udāṛi.”—**vaṛ majh** m 1.

**ठठठ[ud]a** stars, planets. “hāri jan sobha sēbh jāg upāri, jīva vīcī udva sāsikīk.”—**prābhā** m 4. See **मिमासिकः**.

**ठठठ[ud]a[ud]a** adj spendthrift, prodigal. 2 who flies; capable of flight.

**ठठठ[ud]aṇi** n a flight, the act of flying. “māṭhe mākhu mua kīrī lāe udāṇi.”—sā chōṭ m 5. ‘Unstable, distracted mind flies like a bird.’

**ठठठ[ud]a[ud]a** adj fit for flying, capable of flying.

**ठठठ[ud]aři** having flown. “maṇu pākhi bhāṛo udṛi udṛi daḥ diṣṭi jāi.”—s kabiṛ.

**ठठठ[ud]aři[ud]a** ०ठः-०ठः n the master of stars; the moon.

**ठठठ[ud]a** Skt ṭuḍ m part of Bengal that includes Cuttack, Balsur and Puri. It is called
Utkal as well. The famous temple of Jagannath is at Puri. See नारायण, “kaha odise majan kia?”–prabha kābir.

उड़ा [ud] n wait. See उड़ाहर.

उड़क [udik] n wait. See उड़ीकटा.

उड़कन [udikna], उड़ीक्तन [udikna] Skt उड़कनी-स्थित to look upward, to cast constant gaze in one direction. 2 to await, await.

उड़ी [udin], उड़ी [udina], उड़ी [udini] Skt उड़ीन adj perplexed, confounded. 2 sad. “हू भरी भाजी उड़ीना.”–bīha cāt 4. 3 surprising. “वात हमारी खारी उड़ीना.”–s farid.

उड़ीत [udin] See उड़ी. 2 Skt उड़ीन n flight.


उड़ [udu] Skt उड़ n a bird. 2 water. 3 a star, planet.

उड़ [udug] short form for उड़जात. stars.

उड़न [udugan] n stars, nebula, starry cluster.

उड़नाथ [udognath] n lord of उड़गान, the moon.

उड़णाथकेत [udogniket] house of stars; night.

–sanama.

उड़ रहेड़ [udug ni ketis] the night, a house of stars, the moon, master.–sanama.

उड़गान [udugbhup] the king of stars, the moon.

–sanama.

उड़गानपुरी गार [udugbhupni bhop] the moon, the lord of stars; its consort river Chandarbhag whose matron is the earth.–sanama. feminine form of the lord.

उड़ [udup] Skt उड़ n the lord of उड़ (water), Varun. 2 a ship, boat. 3 the moon. 4 a blue jay, heron. See उड़.

उड़पात [udupat] Skt उड़पात n the moon. 2 blue jay. See उड़.

उड़ [udva] See उड़.

उड़वेल [udveralal] See उड़वेल.

उड़ज [udat] n flight. 2 adj flown. 3 flying, while flying. “प्राण उड़त ना स्वेये.”–sāveye m 3. See उड़.

उड़ [udh] See उड़.
2 zeal, tenacity. “din dāral, kārhu utsaha.” –suhī m 5.

]**Utsahi** [utsahi] Skt उत्साहिन् adj enthusiastic.
2 energetic.

**Utuk** [utsuk] Skt उत्सुक adj eager to know, excited with desire.

**Utukta** [utsokta] Skt n eagerness, ardent desire to possess something.

**Utka** [utkt] Skt उत्कट adj arduous, hard, tough. 2 furious, fierce. 3 strong. 4 beyond propriety. 5 inebriated, intoxicated. 6 vain.

**Utkarash** [utkaras] Skt उत्कराश Skt n abundance, excess. 2 praise, applause. 3 superiority, prominence. 4 a king of Kashmir who succeeded Kalash to the throne.

**Utkael** [utkal] Skt उत्कल son of King Sudyuman who gave his own name to the country. See **Utka**.

**Utkal** [utkula], **Utka** [utka] See **Utka**

**Utka** [utkt] Skt n kārda, a tree with hard thorns, from the fruit of which pickle is made. See **Utka**.

**Utka** [utkatha] Skt उत्कथा n intense desire. “bīhal hve utkatha bhuri.” –NP.

**Utka** [utkathita] Skt उत्कथिता n in poetry, a heroine who, not finding her lover at the appointed spot in time, thinks about possible reasons for his not coming. She is also called Utkala and Utka.

**Utka** [utkrit] Skt उत्क्रित adj superb, grand. 2 superior, best.

**Utkepan** [utkepan], **Utkepan** [utkhepan] Skt उत्केपन v to throw upward. 2 to steal. 3 n a lid. 4 a winnowing tray. 5 a fan.

**Utath** [utath] Skt उत्थ न son of Angira, born of Shradha, married to Bhadra, daughter of Som. Varun, the god, got enamoured of Bhadra and abducted her from Utath’s hut. Utath sent Narad to bring her back, but Varun refused to hand her over. In wrath, Utath drank up the entire ocean. Still Varun did not relent. When Varun’s pond went dry and the entire universe became waterless, Varun sought refuge with Utath and restored Bhadra to him. The latter was highly pleased to have his wife back, and he alleviated all the troubles of Varun.

There is a story in Mahabharat that Mamta was Utath’s wife. While she was pregnant, Utath’s younger brother Vrihaspati, driven by lust, went to his sister-in-law and expressed his desire for sex with her. Mamta and her child in the womb warned him against the alleged sin. Vrihaspati cursed the child with blindness. Thus the child came to be called Dirghtama (literally great darkness). See वरुनप्र.


**Utpati** [utpat] Skt उत्पादन n blue lotus. 2 a lotus flower.

**Utpal** [utpal] Skt उत्पाल n birth, genesis.

“brahm bādu te sāb utpati.” –gau kābir. 2 Skt उत्पालित adj trouble maker, rioter.

**Utpadak** [utpadak] Skt उत्पादक adj who produces.
2 n father, begetter. 3 a mythical animal named Sharabh, having four feet on the back and four at the chest. See निर्णय.

उपदान [उपसन]उपसन n the process of creation or production.

उपन [उपन] Skt उपनन adj produced or created, born.

उप्रेक्षा [उप्रेक्षा]Skt उप्रेक्षा n the act of decoding similarity. 2 a figure of speech in a literary composition that involves comparison of two distinct objects to be compared. “an bat ko an me jahī sabhavan hoī.”—स्वराज bhusan.

Example:
kop bhai bar cādi mahā bahu
juddh kāryo rān me bāl dhari,
leke krīpan mahā balvan
pačarke sūbh ke upār jhari,
sar sō sar kī dhar bājī
jhānkar uthi tīr te cīngari,
manhu bhādav mas kī ren
lase pāṭbijen kī cāncari.—cādi 1.

(b) If such words as “goya” and “mano” are not employed, then gamyotpreshka or guptotpreshka comes into being.

Example:
īkk vaḍāhe tegi tārpān
mad pite loṭān bavle.—cādi 3.
‘as if drunkards were rolling.’

उप्रेक्षय [उपरेक्षय] See उपविश्व (e).

उपरेक्षय [उपरेक्षय] See उपप्रेक्षय.

उत्तर [उत्तर]Skt उत्तर a gośik metre in Dasam Granth also called utbhuj, ardh bhujōg, somra ji and दाकल्ल. It has four lines, each line being organised as ऋस, ऋस.

Example:
haḥasō kapalā. subhaḥsō chitalā.
prabhāsō jālā. anasō kārālā.—kālki.

2 Skt उत्तर n terrigenus or abiogenic matter including minerals and vegetation. “jāl bīn utbhuj kam nāhī.”—asa m 1. “āḍaj jeraṇ setaj kini. utbhuj khanī bāhur raccdīnī.”—cāpāi.

3 Skt utād-puj one who extends his own arm or grips another’s arm to render help; a helper. “utbhuj calaṭu ap kari cine ape ṭatu pachane.”—ram m 1. “utbhuj sarāp abīgat oṁhōg.”—gyan.

उत्तर [उत्तर] See उत्तर and उत्तर.


उतर [उतर]Skt उतर v to reach across. 2 to come down from above, descend. 3 to take birth, assume another form. “gharī guru ramdas bhagat utarī ayāu.”—ṣāveye m 5. 4 to cease; to disappear. “utarī goī mere mān ka ṣāṣā.”—sar m 5. “loga rāg apar ko n āutarī.”—ṣāva m 5.

उतर [उतर]n the idea of coming down. 2 a slope.


2 having descended. “teu utari par pare.”—dhāna kābīr.

उतर [उतर] will descend. “dhīaṛdīa tū ṭrābhu mīlū, nanēk utri cīt.”—var guj m 2 m 5. 2 descended. 3 (you) should descend.

उतर [उतर] adj (one) who takes across; deliverer. “bhesagar satār utriā.”—gau m 5. 2 descender.


उतर [उतर]v to get excited, hurry. 2 adj excited.

उतर [उतर] v to get excited, hurry. 2 adv in haste, with eagerness. “ṣūr jat utalāt dhair.”—G.PS.

उतर [उतर] Skt उतारत n a whirlpool, an eddy.
2 flatulence, the bloating of the abdomen.
3 uta [utata] adj excited, bewildered, baffled. 2 overwhelmed by bafflement.
“phirhi utata.”—asa a m 3. See उतार.
5 utali [utali] n a picture, portrait. “manhu utali bhar.”—NP. ‘portrait of admiration indeed.’
6 uta [utah], utari [utar] adj excessive.
“ghate nu vadhe utahi.”—ośkar. 2 above. 3 upward; S from above.
7 uta [utak] See उता and अहिुता.
8 utanpad [utanpad] See उतानपद.
9 uta [utar] n a copy, duplicate. “utar khase dastkhata ka.”—akal. ‘copy of a specific signature.’ 2 a used dress that is not worn any more.
“emir da utar gair da, sīgar.” 3 Skt Abtar a prophet, birth, incarnation. 4 an incarnation of a god in some other form.
5 See उतार.
6 utar caatra [utar caara] cpd n a discussion, rebuttal. 2 a talk of profit or loss. “ev utar caara sunae. jahāgir ko man bharmae.”—gps.
7 utara [utarana], utara [utarana] v to bring down from above. 2 to cross over. See उतार.
8 utan [utanka] v to drop from memory. See रूप उतार. 2 to look down upon, insult. 3 to bring down.
9 uta [utara] See उतार. 2 n a copy, duplicate. “us ne gurubani da sūdē utara kita he.”—prov.
3 In Tantra, the act that is undertaken to get rid of some trouble hovering over a person’s head. To avert it, a piece of bread is waved over the head of the sick person and thrown to birds and animals for eating. 4 an assault, invasion. “taha ap kino huseni utara.”—PN.
5 a cloister, place for having rest. 6 an act of deliverance. “par utara ho.”—dhana m l.
6 utarī [utarīna] he went across. “bhaujalo pari utarīna.”—sor a m 3.
7 utal [utal] n haste, promptness. “kalu ne utal lin āk hrit nal.”—NP. 2 Skt utal adj good. 3 fast. 4 a lot, more. 5 terrible, scary.
8 utava [utaval] n haste, promptness. 2 cleverness, smartness.
9 utav [utav] adj eager, quick. 2 smart, agile.
“phul utavae.”—asa a ill 3.
10 uta [uta] n adj excitement, smartness. eagerness.
11 utal [utal] n a picture, portrait. “manhu utal bhar.”—NP. ‘portrait of admiration indeed.’
12 utal [utali] n a picture, portrait.
13 utal [utah] v to bring down from above. 2 above. 3 upward; S from above.
14 uta [utak] See उता and अहिुता.
15 utanpad [utanpad] See उतानपद.
16 uta [utar] n a copy, duplicate. “utar khase dastkhata ka.”—akal. ‘copy of a specific signature.’ 2 a used dress that is not worn any more.
“emir da utar gair da, sīgar.” 3 Skt Abtar a prophet, birth, incarnation. 4 an incarnation of a god in some other form.
5 See उतार.
17 utar caatra [utar caara] cpd n a discussion, rebuttal. 2 a talk of profit or loss. “ev utar caara sunae. jahāgir ko man bharmae.”—gps.
18 utara [utarana], utara [utarana] v to bring down from above. 2 to cross over. See उतार.
19 utan [utanka] v to drop from memory. See रूप उतार. 2 to look down upon, insult. 3 to bring down.
20 uta [utara] See उतार. 2 n a copy, duplicate. “us ne gurubani da sūdē utara kita he.”—prov.
3 In Tantra, the act that is undertaken to get rid of some trouble hovering over a person’s head. To avert it, a piece of bread is waved over the head of the sick person and thrown to birds and animals for eating. 4 an assault, invasion. “taha ap kino huseni utara.”—PN.
5 a cloister, place for having rest. 6 an act of deliverance. “par utara ho.”—dhana m l.
21 utarī [utarīna] he went across. “bhaujalo pari utarīna.”—sor a m 3.
7. other side. 7 adj rear. 8 front.

उत्तरवर्ती [उत्तर पाक्ष:], उत्तरवर्ती [उत्तर पक्ख] 
Skt उत्तर वर्ती n a counter argument, rejoinder. 2 an answer to a legal complaint, counter measure.

उत्तर भाग [उत्तर पक्ष] n a final view, philosophy as opposed to ritualism; spiritual knowledge, Vedant.

उत्तर [उत्तरा] Skt उत्तर n daughter of king Virat, wife of Abhimanyu, son of Arjun and mother of Parikshit. 2 the northern direction. “उत्तर or सौर्दाइ.”—corr 259.

उत्तराभाष्य [उत्तराभाष्य] Skt उत्तराभाष्य n the northern region of India close to the Himalayas.

उत्तरादिकारी [उत्तरादिकारी] Skt उत्तरादिकारी n a successor.

उत्तरवर्ती [उत्तरवर्ती] Skt उत्तरवर्ती n that half of the year when the sun moves towards the north. See आर्ध.

उत्तरायण [उत्तरायण] Skt उत्तरायण n the second half. 2 the last half of a book.

उत्तर [उत्तर] Skt उत्तर adj next. 2 n a commentary, explication. 3 the upper part. 4 a mantle, shawl.

उत्तरवर्ती [उत्तरवर्ती] Skt उत्तरवर्ती n son of Manu and Shatrupa, whose wife Suniti gave birth to four sons, Dhruv, Kirtiman, Ayushman and Vasu. His second wife Suruchi gave birth to Uttam. See उत्तर 8.

उत्तराणवर्ती [उत्तराणवर्ती] v to check accounts. 2 to foretell. 3 to find the details. 4 to anticipate the future.

उत्तरावर्ती [उत्तरावर्ती] Skt उत्तरावर्ती (imperative) stand up. 2 standing. “उत्तरावर्ती devī pujaṭ jai.”—parās.

उत्तर [उत्तर] Skt उत्तर adj successful. 2 swum across. 3 passed the test. 4 got free.

उत्तेजक [उत्तेजक] Skt उत्तेजक adj what stimulates, or elevates. 2 n a magnifying glass, a precious stone that causes fire.

उत्तेजन [उत्तेजन] Skt उत्तेजन n exciting, stimulating. 2 the act of abetment.

उत्तरकु श [उत्तरकु श] Skt उत्तरकु श a sage who was the disciple of Ved Muni. See युग. “आश्रम तिहा उत्तरकु श मणि को.”—GPS. 2 a disciple of sage Gautam.

उत्तरवर्ती [उत्तरवर्ती] See उत्तराभाष्य.

उत्तरन [उत्तरन] v be adjourned, be tired. 2 to lift, to raise to an upright position. 3 to make one rebound or jump. “रामी तुरोग उत्तरन हे.”—parās. “बाज उत्तरना हे”—sura 4 to cover; to put the lid on.

उत्तर [उत्तर] See उत्तर.

उत्तर [उत्तर] Skt उत्तर n the northern direction. “उत्तर् पात्र तिहा”—paras.

उत्तरमण [उत्तरमण] v to turn over. 2 to turn up and down or upside down. “अग्य जू अवतं उत्तरमण.”—GPS.

उत्तरायण [उत्तरायण] Skt उत्तरायण n the northern direction. “उत्तरायण पतल करदी.”—GPS.

उत्तर [उत्तर] Skt उत्तर n the act of standing up. 2 an exertion. 3 a beginning. 4 progress. 5 See उत्तर.

उत्तरत्न [उत्तरत्न] Skt उत्तरत्न n an introduction, a preface, prologue. 2 a book written by some scholar in the name of the Sikh Guru in which reason for and context of the formation of many words is given.

उत्तराण [उत्तराण] Skt उत्तराण n to obliterate, delete. “केहिं माहि तहि उत्तराण हा.”—महिं 5. “केहिं माहि तहि उत्तराणा.”—var jet 2 to raise, erect. 3 re-establish.

उत्तर [उत्तर] Skt उत्तर n a nightmare; a disease caused by heaviness in the stomach and weakness of the brain. While asleep, the patient feels pressure on his chest as if some load were laid or someone were pressing him. It causes a breathing-trouble, fear and the patient starts talking, crying and making a noise in distress. As an antidote for this disease, the patient is given a purgative and medicine
for strengthening the heart and the digestion. Besides standard medicines, the administration of goat or cow milk, lump sugar, almond, cardamom, black pepper, myrobalan, silver leaf, preserve of myrobalan and fruits, light food of vegetables and pulses, and the gravy of partridge meat is beneficial. Intoxicants, chillies, meat, jaggery, oily food, sex, fear, anger etc. are to be avoided. “Re jen! uthre dabohu sutia gai vahai.”—var sur m 3. ‘In the sleep of ignorance, worries pounce on one like a nightmare.’

The kind Brahma was pleased and said to the sages, The mantar whose recitation after rinsing of the mouth with the waters of the chief of pilgrimages, Amritsar, gets (you) four boons goes as: “o amritodbhavay, amritupay, tirathrajay, namonamah.”

The kind Brahma was pleased and said to the sages, The mantar whose recitation after rinsing of the mouth with the waters of the chief of pilgrimages, Amritsar, gets (you) four boons goes as: “o amritodbhavay, amritupay, tirathrajay, namonamah.”

The kind Brahma was pleased and said to the sages, The mantar whose recitation after rinsing of the mouth with the waters of the chief of pilgrimages, Amritsar, gets (you) four boons goes as: “o amritodbhavay, amritupay, tirathrajay, namonamah.”

The kind Brahma was pleased and said to the sages, The mantar whose recitation after rinsing of the mouth with the waters of the chief of pilgrimages, Amritsar, gets (you) four boons goes as: “o amritodbhavay, amritupay, tirathrajay, namonamah.”

The kind Brahma was pleased and said to the sages, The mantar whose recitation after rinsing of the mouth with the waters of the chief of pilgrimages, Amritsar, gets (you) four boons goes as: “o amritodbhavay, amritupay, tirathrajay, namonamah.”
flustered, perplexed, nervous. “bethi sare din udbihan bhai he man.”—GPS.

See: flustered.

Strong, mighty. 2 famous, well-known. 3 superior. 4 a tortoise. 5 the sun.

Birth, creation. 2 increase, progress. 3 universe; the creation of the world.

Strong, mighty. 2 appeared.

SkI n botanical knowledge.

Produced, born. 2 appeared.

SkI n botanic knowledge.

intoxication, ecstasy. “maita mād cakā ḍhā u Dame.”—maru m 5. ‘got intoxicated with the wine of the wealth.’ 2 melancholia, a disease of brain, a severe form of depression bordering on insanity. It is the result of eating dry food, excessive drinking and copulation, loss of sleep, worry, anger and grief, but occasionally of stoppage of blood caused by piles, consuming of raw mercury, head injury, financial loss, public disgrace and excess of heat and dryness.

A patient of melancholia talks too much and for gets manners, sometimes laughs then cries, does not respect anyone, feels scared of people and avoids them. Women and children are less susceptible to this disease. Early detection and treatment by capable doctors can easily cure it; passage of time renders the cure difficult.

To irritate and annoy a melancholic patient is not proper. On the contrary, he should be entertained with loving conversation, music and pleasurable games. He should be given milk, butter, cream, almond oil, light fruit and light food. Cold drinks prepared from groundseed of pumpkin, cucumber and cardamom with lump sugar are beneficial if regularly administered. Almond oil should be rubbed on the pate and sandalwood paint applied to the forehead. Lemon water is useful. The patient should not have constipation and factors which cause this disease should be guarded against. 3 In Sindhi language, this word means worry and concern.

SkI n intoxicated, crazy. “man khūṭ-har, tera nāhī bīsā tu māhā udamā.”—bīla m 5. 2 suffering from melancholia; insane, mad.

Mad, tenacious, insane. 2 a drug addict, often intoxicated. “īdu udamā atisār.”—BG. ‘as opium addict is killed by diarrhoea.’

SkI n an increase, progress. 2 rising, appearing. 3 sunrise. 4 according to the Purāṇs, an eastern hill from behind which rises the sun. Its well-known name is Udyachal. See SkI.

Two mountains, Uday and Ast. The sun rises from behind Uday in the morning and sets behind Ast. 2 the sunrise and sunset. 3 east and west, meaning the entire earth. “uday āst lā raj.”—saḥ. 4 birth and death.

A famous king of the Shishodhia dynasty,1 and younger son of Rana Sanga (Sangram Singh), Uday Singh ascended the throne of Chhattaur in Sammat 1599

1The rulers of Udaypur consider themselves Raghuvaransi, which dynasty is held in high esteem in the whole of Rajputana.
(1541-42 AD). He was cowardly and disgraced the name of his dynasty. His illustrious son Rana Pratap (who is considered the pride of the Rajput race) founded Udaypur and named it after his father. It is now the famous capital of Rajputana. See उदयपुर.

2 Mani Ram was the son of Mai Das of Alipur (district Multan). He was a Rajput who dedicated all his five sons Uday Singh, Ajab Singh, Ajaib Singh, Anak Singh and Vichitar Singh to the service of Guru Gobind Singh. The tenth Guru baptised them on 1 Vaisakh Sammat 1756 when he founded the Khalsa and initiated them into Sikhism.

Uday Singh once killed a tiger and presented its hide to the Guru, who put it on an ass that became fearless and roamed in the fields grazing freely because no one dared go near and check it.

Once hearing the sound of donkeys braying, it joined them and went to the house of its master, the potter, and indulged in a boisterous horseplay along with the other donkeys. The potter, recognizing its real worth removed the tiger skin from its back and put a heavy load on it. Giving its analogy the Guru instructed his disciples by telling that those who, forsaking the Khalsa, reverted to their old caste system would meet the same fate as met the said ass.

During the battle of Sammat 1758, Uday Singh severed the head of Raja Keshri Chand, stuck it on his spear and brought it to the Guru. When the Guru evacuated Anandpur, Uday Singh was with him and on way to Chamkaur in Sammat 1761 he fought bravely against the enemy and attained martyrdom. “प्राय एक लो रान पय दरा महाप्राय इक्सर। उदय सिंह जी हे तब सेविगुरु सरान विचर।”-guru Sobha. His younger brothers also died fighting in the battles fought for the cause of the country and the community. See उदयपुर में.

3 Son of Bhai Lal Singh of the clan of Bhai Bhangtu and Rani Sahib Kaur and ruler of Kaithal under whose patronage the poet Bhai Santokh Singh wrote his ‘Guru Pratap Surya’. Uday Singh died of paralysis on Phagun Sudi 14 Sammat 1879 (5 March 1843 AD.) See मेंगूड साहिब औद्योगिक.

उद्यम [उदयगिरि] See उद्यम 4.2 a mountain in district Jasgad of Gwalior state. 3 a mountain in Nellore district of Madras. 4 a mountain in Travancore state. 5 a mountain in Ganjam district of Madras. 6 a mountain in Puri district of Orissa.

उद्यम [उदयन] Skt उद्यम n manifesting as does the rising sun. 2 See बुधगलान 2.

उदयपुर [उदय पुर] See उदयपुर सिंह 1.


उदर [उदर] Skt उदर abdomen. “उदर करोने अपने।”-var Ram 1. 2 a chest, breast. “अब्दी सरुपि सुजानि सुलाक्नि सही उदर धारि।”-Asa Kabir. 3 the stomach; that which digests. 4 an intestine. 5 a womb. 6 the inner side, interior.


उदरसूज [उदरसूज] n the enemy of the abdomen, a dagger.-सौनामा.

उदरसूज [उदरसूज] 2 a chest, breast. “उदरसूज़ि सिकी माता।”-Maru Solhe M 1. 3 adj selfish, interested only in stuffing his own stomach.

उदरंगुड़ [उदरंगुड़] n abdominal heat. 2 hunger.

उदर देश [उदर देश] a disease of the stomach.
It is caused by decrease in digestion or decline of the abdominal heat. It may be called the father of countless diseases. There is no disease which does not arise from disorder in the stomach. It may be caused by overeating or untimely eating, stoppage of urine, stools and perspiration, or eating while thirsty or drinking while hungry, eating too frequently, constant worry or excessive fatigue.

The patient suffers from flatulence, foul belching, foul smelling, farting, loss of appetite or feeling of burning sensation in the heart and heaviness in the forehead.

Taking small quantities of castor oil and seeds of celetruss paniculata mixed with milk is beneficial for the patient. The powder of holarrhene antidy sentence, borax roasted asfoetida ash of conch shell in doses of four masas taken with the whey of cow’s milk is very effective. For a patient of this disease, rice that ripens in 60 days, barley, green gram, cow’s milk and its whey, bitter gourd and gravy of meat from wild animals is beneficial. Another drug, Narayan Churan (powder), a mixture of 28 ingredients, taken in doses of two to four masas, depending on the patient’s age, is very beneficial.

Dropsy, lymph, windball etc. are also said to be diseases of the stomach. Narayan Churan is beneficial for them too.

Dropsy, lymph, windball etc. are also said to be diseases of the stomach. Narayan Churan is beneficial for them too.

\[ \text{udvah} \] Skt उद्वाह n the act of taking away. 2 taking the bride away from her parental home; marriage, wedlock, marital union.

\[ \text{udvīo} \], \[ \text{udvīvād} \] [udvīvāo] v rose, appeared. See द्वर्जन and द्वर्जन. See अर्जुने.

\[ \text{udvīgan} \] Skt उद्विगन adj perplexed, flustered.

\[ \text{udveg} \] Skt उद्वेग n perplexity, perturbation. “ teg bahadur sātīguru de satrūn udveg.” –GPS. 2 vigorous excitement of the mind. 3 passion. 4 aspiration.

\[ \text{udas} \] Skt उदास to sit aside, pass by. 2 Skt उदासीन adj downcast, estranged, apathetic. 3 callous. 4 a recluse. “ ghar hi mahī udas.”–sri m 3. 5 n indifference asceticism, apathy. “ gīrāsāt māhī cīt udas aśākār.”–asa m 5.

\[ \text{udasi} \], \[ \text{udasin} \] Skt उदासीनता n non-attachment, asceticism. 2 hopelessness. “us de mūh upprē udasi chai hoi he.”–prov. 3 adj free from worldly attachment, ascetic. “gurubācānī bahārī ākār eko nanak bhai udās.”–maru m 1. 4 n a sect within the Sikh community established by Guru Nanak Dev’s elder son Baba Shri Chand. Baba Gurditta was his first disciple. The latter had four disciples: a) Balu Hasna. b) Almast. c) Phul Shah and d) Gonda or Goid.

These four dhuni’s (literally small open fires) along with the six blessed groups were known as dasnami udasi Sadhus. They are: (a) Suthreshahi blessed by Guru Har Rai. (b) Sangatsahibie blessed by Guru Har Rai and Guru Gobind Singh. (c) Jitmallie blessed by Guru Gobind Singh.
They wear a dress dyed in deep red colour and a black cord around the neck, carry a hollow gourd shell in the hand and put a high cap on the head. The saints of this sects earlier used to keep their hair and beard untrimmed and clean, but now most of them wear matted hair or are clean-shaven, with ashes rubbed on their bodies or wear ochre coloured garments. Guru Granth Sahib is their leading light. See अदालत and सहित.

उदाशियत [udasinta] See उदाशी 1.

उदाश [udasu] See उदाश.

उदाशेश [udasera] adj apathetic, indifferent. 2 non-attached. “संस्कारे में उदाशेरा.”—राम

उदात्क [udahran] Skt उदात्न n an example, instance, illustration.

उदात्क [udacal] उदात्व-अवस्था. See उदात्व 4.

उदात्व [uddat] Skt उदात्व n a syllable pronounced in high or loud tone. 2 a large musical instrument. 3 high tone. 4 a metaphoric expression in which the lover is glorified by lauding the things related to him.

Example:

धन्त सूचि सस, धन्त सूचि प्रति,  
धन्त सूचि मता जीति जन जाने.—भर के ४.
धन्त समें नगर हे जही व्यक्ति दासमें।  
धन्त संघ जो प्रेम हैं हार हैं हामें।  
5 adj liberal, charitable. 6 high. 7 good, noble. 8 shining.

उदात [udan] See उदात.

उदात्य [udayudh] Skt उदयत्य adj (one) who has taken up a weapon to strike. “अजन से तन महीने उदयुद्ध.”—वृत्त ६.

उदार [udar] Skt उदार adj charitable, liberal.

For full details about the names of these saints consult this book alphabetically.
instigation. 2 awakening. 3 anything like musk and saffron etc., that arouses sexual desire. 
4 in poetics, what enhances erotic pleasure. 
For example, the spring season, a cuckoo, a black bee, a garden, a female friend, etc.

Skt [udīrṇa] Skt दीर्घ n an utterance, a description, talk. 2 Skt दीर्घ adj perplexed, confused, agitated.

Skt [udōbar] Skt उदोबर n उदोबर आँध्र higher than the sky; a very large tree; gullar; ficus glomerata. ‘brahmaḥ udōbar viṭṭap samana.’

NP. ‘Gullar fruit has innumerable tiny organisms in it. Similarly God inheres countless creatures.’

2 copper. 3 weight equal to 80 rattis. 4 entrance, threshold. 5 a sect of ascetics who carry staff of gullar in their hands. 6 a type of leprosy in which the patient has boils of the size of gullar fruit bursting and oozing on his body.

Skt [udul] उदुल n the act of separation; disobedience. “hukām udul apko kin.”

Skt [udes] See उदेश्य.

Skt [udesmi] adj industrious, hardworking.

Skt [uddha] उद्धा n an authority. See उद्ध.

Skt [uddes] प्रयोग n an effort, industry, endeavour. “alas tyag karat udyog-hā.”
hardworking.

 udhaar [udhār] Skt n debt, loan; something borrowed with a promise to return. In Sanskrit “dhar” is another word for debt or loan. 2 salvation, emancipation. “tīsu guru bālīhari jīrāt sābh ka kia udhar.”—guj m 5.

 udhar [udhār] Skt adv on that side. 2 See हें.

 udhran [udhrān] n a ship, that one takes across. “kalīsāmudr bhāe rup pragaṭ hari...”—savaye m 5 ke. 2 v to liberate; to take across.

 udhali [udhāli] See अधाली.

 udhār [udhār] Skt v to take across. 4 to emancipate. “sat udhār ādaIā...” —var jet.


 udha [udhā] Skt adj (one) who liberates or emancipates. “dinānath pranpatī purān bhāvjal udhā...” —dev m 5.2 desirous of liberation.

 udhāra [udhāra] n a high place; sky. “rabarake gīddha udh...a.” —ramav.

 udhrin [udhrin] n redeemed, selected. 3 a text extracted from some book.

 un [un] pron plural of हृ. “un ke sāg tu kārti...” —asa m 5. 2 n See हें. “hāḍhe un kātāda pētha lōre pētu.” —s farid.


 unka [unka] A n a long necked imaginary bird which is supposed to remain always in the air. It neither lands on earth and nor is it to be seen by anyone. “unka ukāba carga simurga.” —salah.

 unnati [unmatt] Skt twenty-nine.

unmad [unmād] Skt उनमाद n ecstasy, intoxication. “unmad cādhā maḍāṇ rās cakhī.”—ram kābir. 2 See उनमाद.


unman [unmān] Skt उनमान adj greatly agitated or excited, with unsettled mind. “unman mānuś sānī sāmanā.”—gau kābir. 2 according to yog, one whose mind is indifferent to the world. “unman nam āgaṇ.”—prabha m 4. 3 Skt उनमान लोटी highly thinking.

unman [unmān] adj greatly agitated or excited, with unsettled mind. “unman mānuś sānī sāmanā.”—gau kābir. 2 according to yog, one whose mind is indifferent to the world. “unman nam āgaṇ.”—prabha m 4. 3 Skt उनमान लोटी highly thinking.

unman [unmān] adj greatly agitated or excited, with unsettled mind. “unman mānuś sānī sāmanā.”—gau kābir. 2 according to yog, one whose mind is indifferent to the world. “unman nam āgaṇ.”—prabha m 4. 3 Skt उनमान लोटी highly thinking.

unman [unmān] adj greatly agitated or excited, with unsettled mind. “unman mānuś sānī sāmanā.”—gau kābir. 2 according to yog, one whose mind is indifferent to the world. “unman nam āgaṇ.”—prabha m 4. 3 Skt उनमान लोटी highly thinking.

unman [unmān] adj greatly agitated or excited, with unsettled mind. “unman mānuś sānī sāmanā.”—gau kābir. 2 according to yog, one whose mind is indifferent to the world. “unman nam āgaṇ.”—prabha m 4. 3 Skt उनमान लोटी highly thinking.
unimo [Skt] सूर्य नाम: salutation to the protecting God. “unimo bhagvat gusai.”
- ram m 5.

unili [Skt] चाव;:p: f:

sala (bhagavat gusai).-ram m 5.

unil [Skt] चाव;:p: f:

sleepy.

unil [Skt] चाव;:p: f:

summer time; the summer season.

unil [Skt] चाव;:p: f:

wool, fleece of sheep etc.-romavli.

unil [Skt] चाव;:p: f:

spider's web.

unil [Skt] चाव;:p: f:

nineteen.

unil short form of.

“jagte:;;var up ur

“jagte:;;var up ur

unil [Skt] चाव;:p: f:

work, task.

upil [Skt] चाव;:p: f:

the act of pulling towards oneself.

upil [Skt] चाव;:p: f:

a joke, jest. 2 laughter.

upil [Skt] चाव;:p: f:

holding a title, titled.

upil [Skt] चाव;:p: f:

material; provisions.

upil [Skt] चाव;:p: f:

a benefactor.

upil [Skt] चाव;:p: f:

holding a title, titled.

upil [Skt] चाव;:p: f:

material; provisions.

upil [Skt] चाव;:p: f:

a benefactor.
2 helper.

**Upkarna** [upkarna] v to go for aid; to render help. 2 to prove benevolent. “jīn karāṇi guru virāṣa, se na upkare śatīvar.”—var wād m 3. “jo tudhu upkare dukh sukhasa.”—gād m 4.

**Upkar** [upkar] Skt n help, aid. 2 an act of kindness, benefaction. “sar maha sīmran sātānmu, kar māhā karbo upkar.”—GPs. 3 conformity. 4 employment, service. 5 kindness.

**Upkarmā** [upkār] Skt n kind, act of kindness, benefaction. “sar maha Simran satānmu, kar maha karbo upkar.”—GPs. 3 conformity. 4 employment, service. 5 kindness.

**Upkara** [upkāra] Skt n service. 2 an effort. 3 a bribe. 4 a treatment, therapy. 5 a recitation of a mantra or spell and the procedure to do so. 2 attendant. 3 one who actualizes a spell or mantra. 4 n a secondary word, which is not primary.

**Upcitra** [upcītra] See दितेवितेन्. 2 produce, product. See नाल बिन्न।

**Upajna**, **Upjāna**, **Upajna** [upajna] Skt upajan v to be born, to take birth. “upje nīpje nīpajī samai.”—gāo kābir. 2 to grow, germinate. 3 to take birth, have rebirth. “gurumukhi jī pran upj-hi.”—prabhā m 1. ‘Impelled by Guru’s teaching, mind and life are then reborn i.e. they assume higher form of living.’

**Upājna** [upaj na] See दितेन्द्र and दितेन्द्र. 2 makes progress, succeeds. 3 comes out the winner. “khoji upjē badi bīnse.”—māla m 1. ‘The seeker wins, the disputant fails.’

**Upajiva** [upajīva] Skt n living, livelihood. 2 a means of subsistence.

**Upajivika** [upajīvika] Skt n living, livelihood. 2 a means of subsistence.

**Upap** [upāpa] Skt upāpat n a recitation or repetition (of God’s name) in a voice not audible to others, also called “upāsu jāp.” “upāp upai na paie kāt-hu.”—prabhā m 4.

**Upājīvika** [upājīvika] Skt n a secondary word, which is not primary.
against. “nadarī upāthi je kare sultanā ghahu kāraīda.”—var asa. See अत्र.

उपद्रव [uptap] Skt n a burning sensation. 2 pain from sickness. 3 worry. 4 calamity. 5 sickness caused by sun’s heat.

उपरिसार [uptisa], उपरिश [uptish] Skt उपतिः adj nearby, standing close. “nimāk avadh hoī upatisātte.”—sahos m 5. ‘standing nearby to murder.’

उपदिशा [updiša] Skt n mid-way between two directions such as southeast (agni kon), northeast (iśan kon), southwest (nerat kon); and northwest (vayvi kon). See दिशा.

उपदेश [updes] Skt उपदेश n teaching, advice. “ap kamaū avra updes.”—gau m 5. 2 beneficial talk. 3 a religious preceptor’s teaching. 4 a country within a country, province etc. “mer kete, kete dhu, updes.”—japu.

उपदेशक [updesak] Skt उपदेशक n a preceptor. 2 a guru, mentor.

उपदेशक [updesa] guru’s teaching. “soi dasi updesa.”—suhī m 5 guṇvāti. See श्री.

उपदेश [updes] with or through teaching. “guru updesa kal sūjire.”—bher kābir. ‘fights death through Guru’s teaching.’

उपदेशी [updesi], उपदेशक [updesa] Skt उपदेश n a teacher, preacher, preceptor. “gīani dhrani bahu updesi.”—gau kābir. 2 guru.

उपद्रव [updṛav], उपद्रव [updṛav] Skt उपद्रव n violence, turbulence, tumult. “mīte updṛav maṇi te ber.”—asa m 5. 2 an uproar; a turmoil. 3 a calamity, disaster.

उपद्रवी [updṛavi], उपद्रव [updṛav] Skt उपद्रव adj riotous, tumultuous. “dhua phat basātr su dhare updṛav.”—paras.

उपद्रव [updṛav] Skt n dross. 2 an alloy. 3 a metallic or metal-like substance like antimony, blue vitriol, yellow arsenic, etc. some writers have put their number at seven adding to the above soīnamakkhi, bluevitriol, hārtal, antimony, mica, red arsenic, and khārprīya. “kāhi dhatu sābe updṛav bhano.”—sāmodr māthān.

उपलब्ध [updhan] Skt n a head-rest; a pillow. “bāḥ updhan dhāryo jīh pache.”—GPS. 2 a mantar recited before laying the foundation of an altar. 3 love, affection.

उपनयन [upnayan] Skt n the ceremony of the sacred thread. See नाथिं. 1 the act of taking the pupil close to the preceptor.

उपनाम [upnam] Skt उपनाम n a second name given out of love; nickname. 2 a poet’s adopted name as Goya by Bhai Nand Lal. See श्री.

उपनिषद [upnīsad], उपनिषद [upnīkhaḍ] Skt उपनिषद n the act of sitting closeby to listen to the preceptor’s teachings. 2 a branch of Ved Brahamans containing spiritual precepts. They are one hundred and seventy in number but the main ones are ten: ishavasy, ken, kāṭhvālli, prāṣṇ, mūḍak, māḍuky, tetirīy, etrey, chādogy, vīrhrānyāk. “kāchū upnīkhaḍ path mukh thana.”—GPS.

Some of the Upnishads were translated into Persian during the reign of emperor Akbar. Darashikoh also got fifty of them translated in 1657 AD. 3 an uninhabited place, isolated spot. 4 religion.

उपनियाम [upnīyam] Skt n bye-laws framed under principal laws. For example, principal precepts of Sikhism are nam, dan and ṣnan, and secondary principles or upnīyāms are reading and recitation of the sacred texts, katha and kirtan, gifting of food, clothing.

1Being a ritual of the moment when the novice is taken to the preceptor for teaching, it carries this name.
medicine and education, and maintenance of cleanliness of clothes, house, etc.

упनित [upnit] Skt adj (one) who has undergone the ceremony of the sacred thread. 2 brought closeby.

упनेता [upnetra] Skt उपनेता n one who brings. 2 the priest who offers the sacred thread.

упनेत्र [upnetra] Skt n the second eye, education or knowledge. 2 spectacles.

упनयन [upanyas] Skt n the act of keeping closeby. 2 an abdication. 3 a statement, narration. 4 an imaginary tale, a novel. 5 trust money. 6 thought.

उपपति [up-patī] Skt n the second husband, jar.1 “पति मरत तिह लगी ना बारा. काँ उप-पति तिह ग्रिविकारा?”—सार्लि 267. से उपपति. “उपपति कृपया कहिं करकिहू उपचारन.”—GPS.

उपपत्ति [up-pattī] Skt उपपत्ति n an achievement. 2 a spiritual success. 3 the skin, method or reason for ascertaining a fact.

उपपात [up-patak] n a sin of the second degree. For example, stealing is a sin of the first degree, while dealing with a thief is an uppatak.

उपपति [up-pati] Skt उपपति adj who has gate-crashed. 2 arrived suddenly. 3 caught in the trap. “त्यो अब तपताय उपपति.”—GPS.

उपपद [up-padan] n describing cogently, proving methodically.

उपपुराण [up-purāṇ] minor Purans or books of Hindu mythology. They are 18 in number: usna, sāṇākumar, śāb, shev, kapīl, kalīkā, durvasa, devi, nārsīgh, nārīs, nārīśvar, paraśār, padm, bhaskār, mahāśār, maric, vayviy and varun. See पुराण.

1 In Punjabi there is a difference of meaning between yar and jar. The former means a friend and helper, but the latter is a person who cohabits with the other’s wife.

2 Names of Purans and Upp-purans differ in many books. See पुराण पुराण, Chapter 17.
(petal of lotus) is upman with both having purity as a shared quality i.e. their dharam; and jese is vacak here.

(b) If one or two terms comprising are absent, it is a case of a hidden comparison, and the missing entity is called luptopma which means If a ‘dharambodhak’ word is missing, it is a case of dharamlupta; if upman is absent, it is a case of upmanlupta; if a vacak is missing, it is a case of vacaklupta.

(c) If an upamey has several upmans, it is called a malopma alakar.

Example:
chir kesi chiravadhi chach kesi chatra ner chapatkar kesi chabi kalidi ke kul ke, haisni si siharum, hira si husenabad goga ki si dhar cali sati sikhuru rulke, para si palaugadh, rupa kesi rampur shora si suragabad niki rahi jhulke, caps ci caderikot, cdni si cadagar kirti trihari rahi multi si phulke—akal.

(d) If upmeya and upman are described consecutively in the altered order, it is a case of rasnopma.

Example:
kesi ravi rasami ghata pe he tahi sikh? jesi nilaman ki avli pahar he, kesi nilaman ki avli saby sel? jesi brikojan me sumuna ki dhar he, kesi brikojan me sumuna ki dhar dekhi? jesi bijuri ki san panap apar he, kesi bijuri ki san panap apar dekhi? jesi sri gobid sikh teri talvar he.

—alakar sagor sudha.

(e) Imagining the possibility of the quality of one thing in several other objects is a case of utprekopma to the fore.

Example:
daames ki kripan bhhase bijuri samam, bijli camaek dekhi sri guru kripan si.

~ krpan [upman] See ~.~

upmanopmey [upmanopmey] or upmeyopmey [upmeyoman] n a figure of speech in which upman is described as upmey and vice versa. “jahaa parswapar hot he upmeyo upman, bhusan upmeyopma tahi bokhanat jan.”—sivraj bhusan.

Example:
dasmes ki kripan bhhase bijuri samam, bijli camaek dekhi sri guru kripan si.

~ krpan [upman] See ~.

upmeyopmey [upmeyopma] See ~.

upyukt [upyukt] Skt adj suitable, proper, correct.

2 connected, related.
31

Bhagavan [upyog] Skt n a relation, connection. 2 a job, business. 3 a motive, purpose. 4 competence, talent.

Bhagavati [upyogi] Skt उपयोगिन्. adj helpful. 2 assistant, helper. 3 suitable.

Bhāj [upār] Skt उपरि adv on, over, upon, See उपरित.

Bhājī [uprāna] n a garment for the head; a dupaṭṭa. “उपरि पित धारे उप्राणा.”—kṛṣṇa. 2 a towel, wash cloth.

Bhājan [uparjan] Skt उपार्जन n producing, creating. “नानं अपि रूप अपि हि उपरिा.”—sukham. ‘self created.’ “कोड्स कारुण ना उपरिे.”—saḥas m 5. ‘Little kindness doesn’t grow.’ 2 earning. 3 collecting, gathering.

Bhājā [uprā] Skt adj detached from worldly cares, dejected. “उप्राज मोहनाविशय ते.”—GPS. 2 dead.

Bhājvūn [uprāta] Skt उप्रात्तल n a jewel of the second order, inferior jewels such as carnelian, crystal, crystallized quartz, mother of pearl etc.


Bhājana [uparṇa] See Bhājanī. “छोटी केक उपर्णा पान.”—GPS.

Bhājan [uprām] Skt n detachment, dejection, sadness, apathy.

Bhājan [uprag] Skt n colour, caste. 2 the process of dyeing or colouring. 3 the reflection of colour.

Bhājan [upraj] Skt n a ruler’s deputy; a viceroy. 2 See युक्त.

Bhājan [uprajān] Skt उपराज्य v to dyc; to draw, to paint. 2 Skt उपर्जन to produce. “तुम साहि को उप्राज-हि तुम्ही लेहु उबार.”—sanama. 3 to accumulate, collect. “सोक्क उपर्ज मध्य उरी.”—akal. “ग्यान र्तउेद उप्राज हे.”—GPS.

Bhājanā [upráti] Skt उपरान्त adv subsequently; following this.

Bhājan [upram] Skt n renunciation, detachment. 2 rest, repose. 3 adj adverse, indifferent.

Bhājana [uprala], Bhājanī [upralo] n an effort; labour. 2 help. 3 a favour. “पध उप्राला किन हमारा.”—GPS. “बह हम्रू उप्रालो किः.”—guru ṣobha.

Bhājā [uprati] adv on, upon, See उपांि. “उपरि आ भेध कुतारु.”—var asa. 2 according to, in accordance with. “कर्म उपरि निष्ठे.”—gau m 1. 3 puissant, preponderant. “पुरे गृह का बाहेन उपरि आ.”—gau var 1 m 4.

Bhājana [upria] n a measure; an effort. 2 a treatment, remedy. “एक उप्रिया.”—bīla m 5. 3 adj rootless, uprooted, pulled out. 4 extirpator.

Bhājā [upre] adv upward. “मुक्तु ताले पर उप्रे.”—var jet.

Bhājā [uprere] adv excessively upward, towards the higher side. “उप्रेरे काला.”—BG.

Bhājā [uprokā] adj said above, mentioned above.

Bhājā [uprodh] Skt n a hindrance, an obstruction.

Bhājā [uprodhāk] Skt adj a hinderer. 2 an obstructionist.

Bhājā [uprodha] n a purohīt, a family-priest of the Brahmin caste who guides the performance of all ceremonies and warns against wrong doings.

Bhājā [uprāṇa] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprā] See Bhājanī.

Bhājan [uprाण] Skt n a cloud. 2 a hail stone. 3 a cloud. 4 sand. 5 forest dung. 6 See उपाल.

Bhājana [uplākṣit], Bhājana [uplākṣit] Skt उपलक्षित adj already known. 2 inferred. 3 known, explicated.

Bhājana [uplākṣit], Bhājana [uplākṣit] Skt उपलक्षित n an indicator or sign to underline the significance of an object. 2 the quality of a word which differs from its literal meaning. For example, to protect the field from the deer
means that the field is to be protected from the other stray cattle too.

32

Skt *uplabadh* adj available, found. 2 known.

Skt *uplabadhi* *n* the act of searching, power of finding. 2 an achievement. 3 intelligence, knowledge.

Skt *upvas* *Sk* a fast; missing a meal; observing a fast.

Skt *upvah* a marriage, See उपस्म. “kino upvah abhram yosh ram.”-NP.

Skt *upavit* *Sk* a thread worn by extending the right hand; a sacred thread. See नतेश.

Skt *upve\(\)an* *Sk* (धिः-धिः) *n* the act of sitting; being situated.

Skt *upved* *Sk* a Ved of the second order. Four upveds of the Hindus are. (1) Ayurved on medical science. (2) Gandharv Ved containing musicology. (3) Dhanur Ved about weapons including bows. (4) Sthapaty Ved on architecture.

Skt *uparna* *vy* to arrive; to reach; to approach.

Skt *upau* *Sk* *n* an effort, a means. “kachu upau mukat khar re.”-गौ m 9. 2 a device, plan. 3 the act of coming close. 4 a treatment, effort to cure a disease.

Skt *upavaha* *vy* to produce; to create.

Skt *upat* *Sk* *vy* *p* to dig up; to dismantle. 2 to saw; to split.

Skt *upadhan* *vy* a pillow, See उपाश.

Skt *upadhan* *vy* a pillow, See उपाश.

Skt *upadhan* *vy* a pillow, See उपाश.

Skt *upadhan* *vy* a pillow, See उपाश.

Skt *upadhan* *vy* a pillow, See उपाश.

Skt *upadhan* *vy* a pillow, See उपाश. “as gadi d\(\)as rucir f\(\)ras per upadhan diragh dhardin.”-\(\)GPS.
It is written in the third chapter of Shankh Simriti that one who teaches a celebate is a ‘guru’ and he who teaches for monetary reward is a teacher.
Skt

Kashyap’s son born to Aditi; younger brother of Indar; Vaman Avtar.

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उप�्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.

Skt

See उपद्र.
He was appointed the subedar of Lahore province for some time in 1761 AD by Ahmed Shah Durani. In fact he was the ruler of Kalanaur (Gurdaspur) under the aegis of Delhi, and was badly defeated by Raja Chatur Singh of Chamba, Raja Raj Singh of Guler, Raja Dhiraj Pal of Basoli and Raja Kripal Deo of Jammu.

[ubed xan], [ubed beg] See [ubed xan], [ubed beg] [ubed xan].

[ubh] adj standing. 2 adv above, upon. “pīḍhī ubh kale sāsāra.”–dhanam namdev. See [ubh]. 3 Skt उप both of them. 4 Skt उप vr to fill, complete. 5 Skt स n sky.

[ubha] a region of Multan, Dera Gazi Khan and adjacent parts of Bahawalpur state. 2 See [ubha].

[ubhar] [ubha] [ubhara] n a sub-caste of Khatris.

[ubha] [ubha] [ubhara] [ubhar] [ubhara] n a sub-caste of Khatris.
4 beautiful.

**umna** [umna] See उमन. “ab jāg jani jo umna rāhe.”—gau havēn kabir.

**umā** [umā] A f n age, life span. According to Charak Sanhita, age is a state of the union of body, senses, heart and soul. In the Veds, Manu writes that man’s age in Satyug was 400 years but decreased by 100 years1 in each Yug, and it has come down to 100 years2 in Kalyug. In the Purans it is shown as thousands and lakhs of years. “jo jo vāṅe ḍīhra sou umār ḍāṭhe pāvāṇī.”—s farid. See उमा विद्वान and अलीकान.

**umār sāh** [umār sāh] a jat masand (preacher cum agent) of Sangha clan, resident of Darauli village. He lovingly participated in the construction of the Harimandar under orders of Guru Arjan Dev. He looked upon offerings and money as poison. His son Nand Chand became a revenue officer of Guru Gobind Singh. See उमर चाँद.

**umār hāth pāvāṇī** [umār hāth pāvāṇī] S sen Days of life are decreasing, as crops do during the harvesting. “jo jo vāṅe ḍīhra sou umār hāth pāvāṇī.” It is an ironical statement as lengthening of life stands for dying and raising the flame for extinguishing it.

**umārkhātāb** [umārkhātāb], उमरखिताह [umārkhātāb]

Caliph Umar son of Khattab was father of Hafsa, third wife of prophet Muhammad. He was stabbed to death by Firoz, a slave, in 23 Hijri (644 AD) Under Caliph Umar, the Muslims conquered Egypt and north Africa, and he undertook boundless preaching of Islam. “kino umārkhātāb jyō aj hāmaro nyāū.”—var ga t 38.

Several tales of Umar’s justice are current. In the book ‘Alfaruk’ it is written that Caliph Umar had framed the rule that one who drank liquor be given 80 lashes. One day his own son Abu Shamah got drunk whereupon Umar himself lashed him so severely that he died. “umārkhātāb ādalti bēta marvārā.”—jāgnama.3

**umārthāl** [umārthāl] Skt अन्तरविखिरी tumour in the intestines, caused by incontinence in eating and drinking and the taking of intoxicating drugs which results in malfunctioning of the four humours of the body. Blood deteriorates and tumours are formed on internal organs. Swelling of tumours causes pain especially when this occurs in the stomach, nave, pelvis, liver, kidney, spleen, etc. There is an acute pain all the time and sleep is impossible to get.

The best treatment for it is a surgical operation and the use of blood-cleansing and laxative medicines. Food should be light but invigorative. Juice of ḍhāra (myrobalan) and suhājna is found beneficial. “jina ādari umārthāl sei ḍaṅaṅi sulia.”—var ga t 1 m 4. This means that as the patient knows the pain of this illness, so does the love-lorn lover know of the inner pang.

**umrā** [umrā], उमरात्त [umrāt], उमरा [umrā], उमर्क [umrā], उमरिय [umrā], उमरियाल [umrā],

This composition of 32 pauris is from the pen of a devotee. It is also called “Var Guru Gobind Singh Ji.” It carries a dialogue between princess Zebunisa and emperor Aurangzeb, and a description of the battle of Panvate.
2 administrators and ministers. “उम्रव्हु अगे जह्रा.”—सोर 5. “सुल्तान खान मालूक उम्रे गै तार कूस.”—स्री एम 1.
3 a sub caste of khatris.

उमल [umal] adj ambitious, aspirant, inspired.
“उमल लाथे जोड़ी मरु वृजा.”—कृति 3.

उमा [uma] Skt n light, lustre, radiance.
2 Shiv’s wife, Parvati. Kalidas has written in Kumarsambhav that Parvati’s mother Menaka asked her not to do penance, that is, द्रव (intense penance) म (not to do) and for this reason she came to be known as uma.

उमसुध [umasot] n Uma’s (Parvati’s) son Ganesh.
2 Kartikey, an army commander of the gods.

उमाह [umah], उमाहा [umahra], उमाहिँड [umapati] Skt husband of Uma, Shiv. “गोतव्नारि उमापति सुमाई. सिंधोरान सहास ब्रह्म गामि.”—जैत्रवदास. ‘...इंदर गो थousand वुल्वा मार्क्स खोने बॉडी.’ Seem नीमान्तक.

उमी [umid], उमेय [umed] P दरबार n a hope, expectation.
2 trust.

उमेदवार [umedvar] P दरबार adj hopeful, expectant.
उमेद [umed] n a servant of Rai Bular of Talwandi who served Guru Nanak Dev with great devotion. See बुहु राज ज्ञान.

उमेरिया [umeria] rich people. See उमातीया.
“अन्त उमेरिा.”—बीहा 5.

उमाग [umāg] n exuberance, exultation.
2 a wave of happiness. “एक दिवस मं मान पर उमाग.”—बसाख रमानाद.

उमाध [umād] See उम्रेद and उम्रेत.
उमत [ummat] See उमह.
उमी [ummi] See उमी.

2 mind, heart.
“दर्शन हंदू दर्शनु.”—बैसाख 4.
3 abdomen, stomach. “रोहि खे दर्शनु”-क्रिसन.
‘Balbhadar was put in Rohini’s womb.’

उर्जा [usaha] n a round piece of stone for rubbing sandalwood on it. Priests have it in Hindu temples. Skt मृणु. “तेरा नम करणाथिया जी मन मृणु होत.”—गृह 2.

उर्जान [urkan] Skt अर्जुन adj prepared, cooked, boiled. “अकतु पाटी बहरी उर्जा शरक, आकतु पाटी बहरी पानी.”—आसा कबीर. ‘In one pot the Tantrics put a cooked cock and in the other put liquor.’

उरड़ [urad] Skt n one that moves on its belly.
2 a snake, reptile.

उर्जा रथ [urad nath] the king of snakes, Sheshnag.

उर्जाशाल [uradh, उर्जाकिर] [urgar] Skt the eater of snakes or enemy of snakes; blue jay.
2 a mongoose, peacock, stork, crane etc. are also eaters of snakes.

उर्जालो [urges] Skt n the king of snakes, Sheshnag.
2 Writing in the form of a riddle in Gur Vilas Bhai Sukha Singh has used ‘नाग’ instead of ‘नागराज’ (cobra), ‘गेजराज’ (elephant) and ‘हस्तराज’, a term also used for elephants.

उर्जर [urcha] See उर्ज़र.

उराज [uraj] See उरन. 2 the month of Kattak. “उराज मस की पुरानमसि.”—NP. See उरच.

उराज [uraj] See उराज. “जाहिज उराज सराज नाही जाना.”—गाव बावन कबीर.

उरच [urchar] [urcāh], [urchara] [urcāh] Skt अवर्जन v to be entangled. 2 to be obstructed; to stop. “उराज राजी बैख्तर के सोगा.”—सुही एम 5.
“उर्ज्जोर कोनाक कम्य ने राज.”—टोडी 9.
3 to get involved in a dispute.

उराध [uradh] having been entangled.
Trij [uradh] See त्रिज़्जु. “Dal uradh ki charak bēnai.”—GPS.

Trij bānī [urdha bēnī], Trij bēnī [urdha bēnī]

Trij [urdu] T m j n a uniformed and armed female to guard the harem; an amazon. During the Muslim rule, it was only through these female guards that petitions and messages could be sent inside the palace. See अष्टकबिनी.

Trij [urdha] T m j n an army. 2 a cantonment. 3 a military market. 4 a mixed dialect of the armed camp or cantonment, which evolved during the reign of Khilji kings from the intermixing of the Hindu and Muslim dialects when soldiers frequented the markets. It came to be called Urdu or ‘lōkāri’, the language of cantonments. During the Mughal rule, especially that of Shah Jahan, this language became very common. Its framework is Hindi but its vocabulary is rich in Persian, Arabic and Turkish words. The Persian script is used for writing it. Although it is understood throughout northern India but the United Provinces (of Agra and Oudh) constitute its special home. In fact, any mixed language can be given this name, but the Persianized language of India is exclusively named Urdu.

Trij [urdadh]Skt उरदधि adv upwards. “Uradh mul jāndu sakh tālaha, car bed jāndu lage.”—guj m l. 2 adj high, lofty. “gōṛābh kōda māhī uradh dhīani.”—maru solhe m J. See त्रिज़्जु गिरानी. 3 standing, erect. 4 n the Creator who is the loftiest of all. “ārdh-hī uradh mīri saukh pava.”—gau bāvon kābir. ‘Human beings attain peace when union with the Divine is consummated.’ 5 adj up- side down. “uradh pāk le surha kāre.”—gau var satt kābir. ‘Upside down lotus is the mind itself.’ See त्रिज़्जु.

Trijāyān [urdha-tāp], Trijāyān [urdhahtāp] Skt त्रिज़्जु 1. inj. intense meditation. 2 meditation in standing position. 3 meditation with arms raised upward. “kalā sadhe uradh-ta pāke vīc-hu hāme na jāi.”—sri m 3.

Trijāyānān [urdhaltānī] adj one who concentrates on God above. See त्रिज़्जु.

Trijāyānā [urdhaltānu] See त्रिज़्जु.

Trijāyānāk [urdhaltānu] v to settle, have firm faith. “cārāňkēWL māhī urdhaṁvāh.”—sukhmāni.

Trijā [urdha] A m j n plural of त्रिज़्जु boundary marks 2 A m j adj well-known, famous. 3 equal. 4 n education, knowledge.

Trijā [urdha-si] See त्रिज़्जु.

Trijā [urdha-rā] Skt उर्दवरा n fertile land. 2 irrigated land. “jīmī urbara krīṣi chin.”—aj. ‘as irrigated land does not claim appreciation without cultivation.’

Trijā [urdha-rā] the army of the king of the fertile land. 2 See त्रिज़्जु सेवाक.


Trijā [urdha] Skt ओर्माण n the breast that adds grace to a woman’s bosom. 2 an ornament, like a necklace, suspended over a woman’s breast.

Trijā [urdha], Trijā [urdha] a ripple, wave, breaker, surge. See त्रिज़्जु.

Trijā [urdha] Skt ओर्मण n something that overpowers the great; a desire, wish. 2 According to Rig Ved, a fairy in paradise, known as Urvashi because she was born from Narayan’s thigh (urū). According to the Mahabharat, Mitar and Varun shed their semen on seeing Urvashi from which the sages, Agasti and Vashishth, were born. Once Urvashi annoyed these sages, who cursed her that she would take birth on earth and be the wife of king Pururva.
The tale of Urvashi and Pururva is contained in 'Shatpath Brahman' and the poet Kalidas has narrated it beautifully in the play 'Vikramorvashi'. In Padam Puran, Urvashi is described as having been born from the thigh of Kamdev. "राखा उर्वशि च सदि सु मादोद्रि पेए एस प्रभा कैकी जग बिन ना कचु भाई."—क्रिष्ण.

In Padam Puran, Urvashi is described as having been born from the thigh of Kamdev. "राखा उर्वशि च सदि सु मादोद्रि पेए एस प्रभा कैकी जग बिन ना कचु भाई."—क्रिष्ण.

In the Nirukta, lightning is also named Urvashi. उरवशी लगने के बदले अन्य नामों का उल्लेख नहीं किया गया है।

शिल्पकला [urvar] the nearer bank. 2 this world.

किक्या एडे प्रचिम ना उरवर ना पा रा।

—sri m 3.

3 The far bank, meaning the other world; hereafter. "इस तौं द्वारा किवन वाचाई?

धरा एडे पूरा, उरवर ना जाई।"—गौ काबीर.

शिल्पकला [urvarpar] this bank of the river and that. 2 this and the other world; here and hereafter. See शिल्पकला.

शिल्पकला बे राची [urvarpar ke dani] knowers of this as well as the next world, the saints.

2 Chitargupt, the mythological scribe of all human actions. “उरवरपर के दाना! इक्खलेदु अल्पातलु। मोहि जम्मोडु ना लेगै।”—गौ काबीर.

शिल्पकला [urvari] adv on this bank. 2 on that side; on the far bank. See शिल्पकला.

शिल्पकला [urvi] n born from शिल्पकला (earth); vegetation, trees and grass.—सनामा.

शिल्पकला तथा रथी [urvi cār ripu] enemy of the grazing deer, the lion.—सनामा.

शिल्पकला [urvi] See शिल्पकला.

शिल्पकला [ura] n this or the near side. “पारा उरा लाख इच्छू पाचाङ्नू।”—ने पी. 2 this world.

शिल्पकला [urahen], शिल्पकला [urahna], शिल्पकला [urahno] n a complaint, an expression of grievance. “कहै के कत उराहन रि सही?”—क्रिष्ण.


शिल्पकला [urar] bank, on this side, this side’s end. 2 this world, See शिल्पकला.

शिल्पकला [ur] on the chest or breast. See शिल्पकला. "हरि के चार रेहि देही उरि दहरी।”—गौ म 5. 2 in the heart. "हरि रक्हे उरि दहरी।”—स्री म 3.

शिल्पकला [ur], शिल्पकला [urita] Skt उरि adj without debt on his head, free from debt. "उरिता हौ बहार औड़े।”—BG.

श्रव [ur] n rise, progress. 2 जय Khalil bin Ahmed of Mecca was a scholar and teacher of this branch of knowledge and was therefore nicknamed Uruz, just as prosody came to be called after the name of Pingal Rishi.

श्रेष्ठ [ure] adv near here, this side. 2 in this world. 3 farther away.

श्रेष्ठ [ure] P सरद adj aslant, awry. 2 winding, zigzag. 3 crafty.

श्रेष्ठ [uroj] n born from the breast; teat, bud.

श्रेष्ठ [ul] a suf precedes Arabic names as alquran, but in compound words it becomes ul as in. "हमेसुल सालमे।”—जपु. ‘always safe and sound.’ 2 Skt उल vr to burn, get burnt.

श्रद्धा [ulas] T चा leftover food, leavings, provisions from the royal tables. “ulas pIalE' खारी खुमारी।”—बूण. 3 large.

श्रद्धा [ulas] T व्यू adj shining, bright. 2 happy, delighted.

श्रद्धा [ul] n a ray of light. 2 a spark; a small smouldering piece of wood. 3 light of a shooting star or meteorite. See श्रद्धा 2.

श्रद्धा [ulkapat] n falling of embers from the sky, shooting stars, meteorites, considered inauspicious in the Purans. “ulkapat hot akasa।”—कर्ट्र 405. See श्रद्धा 3.

श्रद्धा [ulgane] M v to conclude. 2 to stop. 3 to sweep. 4 to scrub.

श्रद्धा [uljan], श्रद्धा [uljhan] See श्रद्धा. “जु उलज्हारो बाध्य बुध्धी का मार्ता नाही
bisrani.”—gau a m 5. See बयपूणि. 2 n a complication, an enigma, a circumlocution, an ambiguity.

दुःख [उल्जहरा], दुःख [उल्जहरा] n an entanglement. 2 a devious dispute. 3 an action under bondage.

दुःख [उला] adj against, opposed. “उला बहार जित मारी जगा.”—gau a m l. 2 adv having turned back; avoiding. “षब मन उला सनातन हुआ.”—gau kabir.

दुःख [उल्ता] adj contrary, opposite. 2 upsidedown.

दुःख मेच उल्ता सेवक] n a purchased slave. “सातन के हम उल्ता सेवक.”—dhana namdev. 2 different from ordinary servants; one serving without self interest.

दुःख [उला] adv having turned or returned. “उला कमला आम्रति बहारा.”—var mala m l.

दुःख [उल्ती] adj opposite, reverse. “सारगुरु मिले उल्ती बहार.”—sri m. 2 n vomit.

दुःखी बने दुर्गी [उल्ती गोगा वाहिनी] a practice contrary to established religious and social norms.

दुःखी के मधुर वेवर [उल्ती सेताति सहरात] sen breath forced in the opposite direction or drawn upward.—ram kabir.

दुःखी मेच उल्ता सेवक See दुःखी मेच.

दुःख [उलथना] v to come down; to subside. 2 to descend. “सार हास उलथने आ.”—sri m l pahiare. “अर उल्ते हाजी.”—farid. 3 to turn over. 4 to translate from one language into another.

दुःख [उल्ठा] n translation. 2 See दुःख.

दुःख [उलफत] A जैल n love. 2 friendship.

दुःख [उल्मा], दुःख [उल्मा०], दुःख [उल्मा०] A जैल adj plural of अमरिन्. scholars, pandits, doctors, philosophers. “कोदा से उल्मा० रक्षा.”—GPS.

दुःख [उल्मा०] v to overflow. 2 to tilt; to lean backwards. 3 (in carts etc.) the state in which front parts are higher and rear parts are lower.

दुःखी [उल्वी] A जैल n one possessing height; a star. 2 an angel. 3 an inhabitant of the upper part of Arabia. 4 one belonging to the prophet Ali’s clan, but not to lady Fatima’s progeny.

दुःख [उल्स] Skt उल्स, n light, wonder. 2 a desire, yearning. “कह पूरे अनाद उलस.”—sukhmani. 3 courage, zeal. “राण देखी सुर चर उलस.”—basat m 5. “हास त्रित उलस हिंदु दलदी दलदी.”—gau var 2 m 5. 4 comfort, happiness. 5 a chapter or section of a book. 6 a figure of literary speech in which merits and demerits of one are attributed to another. “सुहिं कुंदोस ते जिनिके गुण दश. वर्तन यस उलस ही जो पादित मारी कोश.”—lalit lalam. It has four forms:

(a) expression of one merit through another.

Example:

गुण गुणी मिल लहाँ पवसी,
गुर्मखी नम वैलाई.”—bher m 1.

गोगा जामा गोदव्री सारसू, तेकार उदाम दहूँ साडखु काठी, किल्विक्ष मेलो बहे पार हाम्रे विसी, हाम्रे मेलो साडखु कि दहूँ गवाय।

—mala m 4.

(b) expression of merit through demerit.

Example:

सापल बिशल फहल देत ज्यो पक्षन मारे सिर कारवत सहि होत पर पर हे, सागर सेकां कहाँ फहल यो देत मुक्ताहल आवग्या ना विसर हे, जे सेकान्ने कहाँ कहाँ कहां हानू गहन माल अमल हिरह पर उपकार हे, उख में पियुक्ष ज्यो प्रगास होत कोलु पासे अवगुन किए गुण साधुन के द्वार हे.

—BGK.
(c) expression of demerit through merit.
Example:
dhanu jobeñu dui veri hoe,
jjini rakhé rág lár.—asa m l.
sadan vishhüt apar ke dekhi.
píra pavhir ride visekhí.—NP.
chámi purákh ke kaj udara,
naśt hot jimi ansí para,
tís ko sákal karhi apradhá,
cár ko chor dē hē badha.—GPS.

(d) expression of demerit through demerit.
Example:
kuságati bah-hí sáda dukhu
pavhi dukhodukh kámaí.
—maru solhe m 3.
pá dukh píkhkar hot hē
dukhí sáit mán māhí.
—alākar ságār sūdha.

7 See লাম.

dhú [ulasã], dhúma [ulasí] adj happy, pleased,
delighted. “jī tō mina jál mahí ulasa.”—ga ū a
m l.
dhú [ulasu] See লুম.

dhú [ulah], dhúch [ulahan] v to bring down.
2 to stop; to remove; to push back or aside.
“hábhe ðúkhul ahí.”—var jét. “ságli trísán
ulahi, sāt-hú.”—ram asa m 5.
dhúva [ulahná], dhúvau [ulahnó] n a complaint,
an expression of grievance. “lákhu ulahne
mohí.”—bítha cháít m 5. “ulahno me kahu ná
dio.”—ná t m 5.
dhúchí [ulahi] adv having brought down, having
taken off (garment). 2 zealously.
dhúcháma [ulahámu] I have shed. “hábhe
ðúkhul ahímaí.”—var maru 2 m 5.
dhúvá [ulahi] v put down, took down, shed.
See dhúva.
dhú [uláñã] adj without a rug, saddle or
saddle blanket, bare back (horse etc.) “jí
turágam pàr níkara. kídhú uláñã lin
sidhára?”—GPS.
dhú [ulad] See লাব.
dhúká [ulábha], dhúma [ulama] n a taunt, gibe.
See dhúya “uláma jí sáhe.”—asa ladid.
dhúáná [ulána] v to raise and make uneven or
tilted. 2 to raise or make the front part higher
than the rear.
dhúká [uláca], dhúkán [ulícã] Skt úlãttuṣyá
v to throw (water) out with cupped hands or
with some utensil. “síp ná sídhu ulícíye, rág
kon gīne nā jahí.”—GPS. 2 to sprinkle.
“máhá sugádh ulícan kárke.”—GPS.
dhú [ulu], dhúvá [uluk] Skt úluk n an owl. 2 the
second name of the author (kanad) of
Vaisheshik Shastar.
dhú [uluk] See লুক।
dhúpi [ulupi] n daughter of Kauvy Nag of
Eravat clan whom Arjun married in the Nag
country.1 She gave birth to Mahavir
Vabhruvahan. The ruler of Tripura considers
himself the descendant of Ulupi’s son
Vabhruvahan.
dhú [ulíchã] See লুচ।
dhú [ulehán] See লুচ।
dhú [uleha] n a taunt, gibe.
See dhúya “uláma jí sahe.”—asa ladid.
dhú [ulehrá] See লুচ।
dhú [ulehá] See লুচ।

dhú [ulupi] n daughter of Kauvy Nag of
Eravat clan whom Arjun married in the Nag
country.1 She gave birth to Mahavir
Vabhruvahan. The ruler of Tripura considers
himself the descendant of Ulupi’s son
Vabhruvahan.
dhú [ulichã] See লুচ।
dhú [ulehán] See লুচ।
dhú [uleha] n a kind of wild grass that grows
during the rainy season. Its seeds are covered
with tiny prickles which on touching stick
firmly to the hands. 2 uleha seed. 3 a person
who sticks like uleha.
dhú [ulek] See লুচ।
dhú [ulák] See লুচ।
dhú [ulaghã], dhúgha [ulágã] Skt úlâghã
the act of overtaking; crossing of a river or
mountain, passing over. “jotí bína jagdís ki
jagat ulâghe jái.”—s kabir. 2 to violate rules
or bypass them. 3 to disobey or ignore rules
or orders.
dhú [ull] Many Punjabis regard this as pain in
the eyebrows, but it is a disease of the eyes.

1In some documents America has been mentioned as
Naglok.
Its name in Arabic Persian medicine is "sabz motiabfd." Glaucoma in English, also is commonly known as "sabz motiabfd."

When the production of aqueous humour around the pupil of the eye is more than its absorption, or when due to some shock or blow, the pupil is dislocated from its place, then darkness appears before the eyes, the eye-ball gets hard, and acute pain is felt in the eyes and the temples and the eyeball grows red. The patient sees a circle forming itself around the candle flame, and the eye becomes inert.

In this disease, the patient should be administered a light purgative; leaches should be stuck to the temples, and a little opium or morphine should be taken. The best would be to have the eye operated upon by a competent surgeon. This would end pain and secure the remaining eye sight.

Patients of this disease should avoid pickles, chutneys, condiments and spices, coition and walking in the sun. They should take light food and milk. Effort should be made to push out the foul matter sticking in the intestines.

더라도 [ullah] a matrık metre of two lines of 28 matras each with pauses at the 15th matra and at the next 5th matra. The last two lines of chappay càd are in the form of ullah.

Example:

\[
\begin{align*}
\text{man me vásayke guru gíra,} \\
\text{Ik ákal ko nít bhájo,} \\
\text{chál vér írkha kripañá,} \\
\text{mír ghat home tájo.}
\end{align*}
\]

Several poets have erred in considering ullah and ullahal as the same when defining their characteristics.
arduous route.

arduous route. [uvtaŋ] n water added to milk at the time of boiling. 2 See द्रह्यतसर्वस. 3 an exchange of money; earning, gain. "कान हारे कनी

uvtuie."—var ram 3. 4 an exchange, act of receiving one object in exchange for another.

drjat [uvta] adj flustered, flurried, confused. See द्रह्यतसर्वस घ. "पधे द्रह्यता।"—var mala m 1.

2 vagrant, stray, vagabond, loafer.

dj [uva] pron he, she, that. See द्रह्यतसर्वस। “cārān

uvā ka pāu।”—dev m 5.

djat [uvac] spoke, said. “कण्व द्रह्यता बेंत।”

—cāpi. Skt द्रह्यतसर्वस means ‘to speak, explain, state’.

djat [urād] n horsebean, lentils.

djat [urdabegi] See द्रह्यतसर्वस कण्वत्सर्वस and अलवत्सर्वस।
djat [urdi] a subordinate’s report to his senior officer that every thing is ‘orderly’. This pronunciation was coined by the Indian military personnel not adept in English.

djat [urdu] See द्रह्यतसर्वस।

djat [urdahr] See द्रह्यतसर्वस कण्वत्सर्वस।

djat [urau] See द्रह्यतसर्वस। 2 ‘पर के बल कर होत

urau।”—NP.

djat [urisa] See द्रह्यतसर्वस।

dj [u] part word expressing fear and grief; ah! oh! ha! 2 again, also. “स्व उ ब्रह्माकाचा

par na payo।”—33 saveye. 3 Skt त्रेय महादेव, Shīv। 4 the moon. 5 प ध्रह्यतसर्वस। 2 “पर के बल कर होत

urau।”—NP.

djat [usār] See द्रह्यतसर्वस।

djat [usa] See द्रह्यतसर्वस।

dj [uh] Skt त्रेय vr to imagine; to speculate; to fancy. 2 to gather; to accumulate.

dj [uha] adv there, at that place. “उहा ताव

jaie jau iha नो होर।”—bāsāt ramanād। 2 Skt त्रेय n reason, argument, proof. 3 subtle intellect.

4 thought.

dj [uhā] adv there, at that place. 2 in the

next world. “िहा उहा सोधा सोधे।”—gau m 5.

dj [uhi] adv only there. 2 from there. “उही te

हारिओ, उहा लें धारिओ।”—sar m 5.

dj [ukar] respect, regard. See द्रह्यतसर्वस। “बादो

लक्ष द्रह्यता किनो।”—krisan.

dj [ukh] Skt त्रेय n sugarcane. 2 Dg zeal, enthusiasm.

djat [ukhār] Skt कुर n a white crust formed

on saline land surface. 2 saline, barren soil.

“क्रा क्षी क्रा द्रह्यता मग-हर।”—dhana kābīr।

See द्रह्यतसर्वस।

djat [ukhal] See द्रह्यतसर्वस।

djat [ukh] Skt त्रेय n saline land. 2 a princess

who was the daughter of King Van of Shonitpur and grand daughter of Bali. Once in a dream she saw a handsome prince and fell in love with him. On getting up, she enquired from her friend Chitarleka whether there could be a prince like that. Chitarleka, who was a clairvoyant, drew portraits of all handsome men and gods for the princess.

Usha recognized Aniruddh, son of Pradyuman as one of them and declared him her husband. To fulfil her desire, Chitarleka managed to bring Aniruddh to the palace. When the king came to know all this, he got Aniruddh tied with a snake-rope. सार्प-पाश।

Krishan, Pradyuman and Balram went to rescue him. Although Shiv and Sakand helped Van, they were defeated by Yadavs. Krishan however rescued Aniruddh and brought him to Dvarka alongwith Usha.

“साग लयो अनिरुध्द को दूती हारख बादहात,

उक्षा को पुर थो जहा ताहा पाहुचि यज।”—krisan। 3 Skt त्रेय early morning. “उक्षा कल

पाहुच्यो जई।”—cārīt 142.

djat [ukhāt] Skt उच्यित adj spent, (time) passed.

djat [ugvan] to appear, emerge. 2 to sprout,
grow. “सुरत्र होव पत उग्वे।”—sīr m 1.

1In the Purans, it is contended that if some string is cast at the enemy after reciting a nag-mantar, it assumes the form of a snake and grips the enemy tightly. Only garur-mantar can undo its spell.
44

उघ [úgh] n sleep. “cauthe ai úgh.”—var majh m l. “rati úge dābiā.”—var gau 1 m 4. 2 a direction, side.

उघन [úghan] v to go to sleep; to doze; to feel sleepy. 2 to bellow. See नगाल.

उघर [úghar] See अडुगा.

उघे Dg adv on that side. “ighे निर्गुन उघे सर्गुन.”—bīla m 5. 2 to the slumbering, the dozing one. See निरुगा.


उच्च मुच [uc m uc] adj high beyond limit, highest of all. “uc muc beśt thakur.”—prābha pārtal m 5.


उच [uca] See उचि. 2 adj best. “aṭi uca taka darbara.”—vād m 5.

उचालक [ucaṭhāl] a mountain top. 2 an arrogant mind. See उचा, उचिम. 3 a holy congregation. See उचिलाल.

उची उच [uca hū uca] adj the highest among the high. “uca hū ucha thanu ēgām ēparia.” —var guj 2 m 5.

उची बाणी [uca bāṇi] n the Guru’s speech, sublime utterance, divine discourse. “uca bāṇi uca hor.”—asa m 3.

उच [uc] Skt उचि first person plural of उचि (to speak). “danva ucu.”—sāloh. ‘The demons spoke.’

उचे घात दुःस्ते घात [uce thal phule kāmāl] Auspicious lotuses blossomed in the desert. i.e. ‘Humility was aroused in the vain heart.’

उचि [uch] See उचि.

उच भिडच [uch sīla] See उच्छिल्ल. 2 the act of picking up dropped grains during harvesting. “uch sīla kār jiv he jo dīj muni kāhā.” —GPS.

उच्छलन [uchān] See उच्छलन.


उजार [ujār], उजनु [ujāru] adj desolate, unpopulated. “ujāru mere bhā.”—s kābir.

उजो [ujō], उजन [ujon] adj desolate, white. 3 excuse, strength. “kes bhāe ujār na rāhyo kāchō ujār.”—veragṣtak. ‘Hair turned white, no strength was left.’

उज [uj], उजल [ujla], उजलु [ujalu] See उजन.

“mān ujāl sāda mukh soh-hi.”—majh ē m 3. “kagāu hoī na ujāl.”—var maru l m 3. “ujalu sacu so sābdī hoī.”—ram ē m l.

उज [ujah] See उजि.

उजिदिं [ujardī] in a trackless wasteland. “ujardī bharne rah na pāi.”—asa ē m l. See उजात्र.

उज [ut], उज्ज [ut] Skt उज्ज. camel. See उजत.

उज [uṭ] See उञ्ज. 2 Skt उज्ज n a camel, 3 See उज.

उज [uṭ] वैद्य [uṭat beṭati], उजती बैद्य [uṭati beṭati] adv while sitting or standing, during normal work. “uṭati beṭati hāṛī hāṛī gai.” —majh m 5.

उज [uṭ] [uṭna] See उज्ज. “jāl te uṭ-hi anik tarāga.”—sūhi m 5.

उज [uṭha], उज [uṭha] multiplication table of three and a half. “dhece pun uṭhe jorān koṭhe.”—NP.

उज [uṭh] adv having stood up. “bure kam kāu uṭhi khalora.”—sūhi m 5.

उज [uḍ], उज्ज [uḍān] See उज्ज. “uḍi jaīgō dhumbdro.”—sor m 5.

उज [uḍa] adj upside down, overturned. 2 contrary, opposite.


उज [uḍi], उज [uḍi] See उज्ज. 2 rose. See अधा उज्ज. 3 upside down, on its head. “in bīdhī ḍubī makuri bhai, ḍubī sīr ke bhari.” —sor ē m l.
continuously flying. “ude udi ave se kosa.” —sodaru.

Skt [uda] married. 2 was carried away.

Skt [udha] Skt उद्धा n one brought away from her father’s home, i.e. a bride.

Skt [un] Skt उन adj less, short. See उन्न. 2 empty. “उन ना का जाई.” —var gau 2 m 5.

Skt अपूर्व [un मेज्हुना] adj empty and sad mind. “उन मेज्हुना गुरु सजज्झा जी दहराई।” —var ram 2 m 5.

Skt निर्जल [ut] adj big fool, idiot. 2 without a son, childless. 3 adv on that side. See उत. 4 the other world. “it ut ke mit.” —bavan. 5 Skt adj woven, knitted. 6 sewn, stitched. 7 famous, well-known.

Skt उत्क्ष [utam] See उत्कष. “उत्क्ष सागती उत्क्ष होवे।” —asa m 1.

Skt उत्तमिश्नाम [उत्तमिसनानु] purity of mind, internal purification, heart’s purity. “ग्रानु sresat utam isnanu.” —sukhmani.


Skt उतर [utar] a reply, an answer.

Skt उतवस [utar] See उतवस.

Skt उद [ud] A ,२ n the aloe tree. 2 the aloe wood. 3 a lute-like instrument called bārbāt; it is like a peacock but usually it looks like a duck.


Skt उद्र [udralav] a sea-cat. See नस विल्लस. 2 and furtr.

Skt उदर [udar] Skt उदर n a rat, mouse. “उदर के sabodi bhraya bhag।” —ratanmala bāno. ‘On account of the precept of the true One that gets into the heart, the cunning ego ran away’; the rat stands for reflecting, the cat denotes desire.

Skt उद्र उदर [ुदर उदर] adj silently damaging the interior (mind) by digging holes in it like a rat. 2 n rat-like ill-intention, nibbling. 3 nature that causes needless damage to others. “उदर उदर पसी दहरिये।” —ram a m 1. ‘Wrong actions and ideas, be thrown out.’

Skt उदा [uda] adj reddish brown, brinjal-coloured. उद्ध [udh], उद्ध [उध] adj inverted, upside down. “उध कावल जिस होइ प्रागस।” —majh m 5. 2 Skt उधपुर n an udder. “उ�ह बहर te cācyo nā jai।” —GPS.

Skt उदहार [udhār] [उधार] n See उधार. 2 adj inverted. “उधार कावल मानमूक्ख मती होच।” —bher m 1. “उधार कहार पाहैं बहौ जोपै।” —sīdh gosāṭ। ‘Mind disenchanted with the world is like a begging bowl.’ See उध दे उधर।

Skt उद्धम [ud̄h kāmā] n an inverted lotus; mind turned away from God. “उद्ध kāmā bīgsāη।” —sor m 5.

Skt उधाज [udhaj] n what is evolved from udder; milk. See उध 2 and उधाज।

Skt उधाट [udhat] See उधाट।

Skt उधाभ [udhām] n a turbulence, riot. 2 a noise. 2 Skt उधाव n a son of Devbhag Yadav and uncle and friend of Krishan. He carried Krishan’s messages to the milkmaid-devotees at Vrindavan. “प्रत bhae te bulaye udha� पे bṛjbumhī bhejdayo he।” —kriṣṇ।

Skt [udha], उध [ुध] adj inverted. S उधें “उधेव bhaदे kācu nā sāmave, sidhe ṣmrnte pare nihar।” —gāj a m 1. 2 high, straight, erect, standing. “kāḍ udha kād mudha hoi।” —PP. ‘sometimes erect and inverted at other times.’

Skt उध [udho] See उध and उधार।

Skt उध [उध] adj inverted. “उधo kāvālu sāgāl sāsare।” —gau a m 1. See उध।

Skt [un] Skt उन् vr to reduce. 2 to count.
3 adj less, deficient. “un nə kat hu bata.”

4 n wool, soft hair on the body.

5 adj high, tall. 2 increased, raised, advanced. 3 swollen, overflowing.

3 adj incomplete, not full, short.

1. ~

Skt adj high, tall. 2 increased, raised, advanced. 3 swollen, overflowing.

~'i'iW

adv overflowing, advancing.

3 a town in Hoshiarpur district. It was the seat of Baba Sahib Singh Bedi. In 1848, during the time of Baba Vikram Singh, the British attached it. The descendants of the Baba are now landholders here. See एनटी एनटी.

Close to Una to the southeast is gurdwara Damdama Sahib, dedicated to Guru Hargobind. The gurdwara has only a 6-gradeons garden which is managed by a noble of the Bedi dynasty. Jejon Doaba Railway station is 12 miles away from Una.

4 a mountain in between Indus and Swat rivers in northwest India which is 1600 feet above the sea-level. The Greeks called it Aornos in their history of Alexander. The Afghans called it "Pir sar." According to the Janamsakhi, Guru Nanak Dev consecrated it with his visit.

5 adj in complete, not full, short. “une kaj ne hovat pure.”

3 adj complete, finished, produced.

5 adj standing. “jāmaṇ morāṇ sir upāṛi ubhau.”

5 adj a wanderer in the sky, See वल्क.

2 a firework filled with gas that flies high in the sky like a balloon. “ubhāc pāyodhar es phīrae.”

5 courage, enthusiasm.

5 adj complete, finished, produced.

5 adj having grown, having been produced.

5 adj standing. “upāṛ kau māgao khīdha.”

5 adj complete, finished, produced.
ubha adj standing. “ənık īdr ubhe darbar.”—sar m 5.
2 inverted, upside down.
3 straight, right side up. “jāl metā ubha kārtā.”—sor kābir.
ubhi adv upwards. “kab-hu jāra ubhi cărāt he, kab-hu jāt pātale.”—ram m 1.
ubhi adj standing. “upaśī ubhi bhai, gāhīo kin ācla?”—phunlī m 5.
ubhejat people ready and active for taking away others’ wealth; thieves, dacoits, thugs. “kare ubhe jāt.”—s kābir. See ubhe.
ubhe adj standing.
ubhējāt [ubhejāt] people ready and active for taking away others’ wealth; thieves, dacoits, thugs. “kare ubhe jāt.”—s kābir. See ubhe.
ubhe Dg adj standing, up on one’s feet.
2 town, city.
ur adj short, incomplete. See urā. “pur ur ko lākhi bhev.”—NP. ‘Finding himself helpless, even the demon would beat his head with both hands.’
uräh [urā] Skt Ṽa Ṽa to acquire life, be strong. 2 n strength, power. 3 food. 4 zeal, ardour. 5 life. 6 the month of kāttak. See urān 2.
urānabhi [urānabhi] Skt Ṽa ṽa n with wool or yarn in its navel, a spider. 2 a silkworm.
urās [urma] Skt Ṽa Ṽa n wool, silk.
urād [urād] Skt Ṽa Ṽa adj standing, upright. 2 high, tall. 3 upper. 4 adv upwards i.e. towards heaven. “urādī ge āudhes.”—ramāv. ‘Dashrath, the king of Oudh, ascended to heaven.’ 5 after this. 6 See urād.
7 This word has also been used for a company (below). “urādhī mukh māhā gubare.”—maru ējolī m 5.
urādhī [urādhi] Skt Ṽa Ṽa an inverted lotus assumed by the yogis to denote the ultimate spiritual stage. 2 See urād.
urādhī [urādhi] Skt Ṽa Ṽa this word has also been used for a caste-mark donned by the Vaishnavs on the forehead consisting of three upright lines like segments of sugarcane. Vaishnav wearing urādī pūḍā look down upon Shaivs wearing horizontal tīlak. 1 See urādī tīlak.
urādhīmabhū [urādhīmabhū] Skt Ṽa Ṽa n an ascetic who always keeps his arms raised. 2 a son of Vashisht. 3 adj(one) who has his arm raised.
urādhīmabhū [urādhīmabhū] Skt Ṽa Ṽa adj(one) who does not let his semen fall; (one) who vows to remain celibate. “thītrā asnekā māhā urādhīmabhū.”—datt. ‘sitting firm in one posture, a great celibate.’ 2 Bhisham Pitama. 3 Hanuman. 4 Shiv. 5 ascetics like Sanak etc.
6 Baba Shri Chand.
urādhīlok [urādhīlok] Skt Ṽa Ṽa the paradise. 2 the heaven. 3 the sky.
urā [urma] n Skt Ṽa Ṽa a sea or a wave. See urābhī. “urām dhurām joti ujāla.”—ōkār. ‘bright light on sea and land.’ God’s light shines everywhere.
urām [urma] Skt Ṽa Ṽa a sea or a wave, See urām. “urām dhurām joti ujāla.”—ōkār. ‘bright light on sea and land.’ God’s light shines everywhere.
urām [urma] Skt Ṽa Ṽa a sea or a wave, See urām. “urām dhurām joti ujāla.”—ōkār. ‘bright light on sea and land.’ God’s light shines everywhere.
Oankar. Guru Nanak Dev composed his writing Dakhni Oankar there. 3 part yes. 4 true, real, correct.

The word Oankar comes from Sanskrit "Urdhva Karpur" meaning 'the one who protects'. In Sikhism, the prefix "O" to Oankar stresses the unity of the ultimate reality. "Oka eka kari parvar paithi beshnati sahe."—BG. 2 In Nimar district of Central India, there is a famous Hindu temple named Oankar. Guru Nanak Dev composed his writing Dakhni Oankar there. 3 part yes. 4 true, real, correct.
**froa'** [ohri] *n* a subcaste of khatris linked to sarins. "bhagat jo bhagta ohri."—BG.

**furl** [ohna] *n* a cover, screen, refuge.

**fuy** [oha] *pron* a form of दिः with a particle.

The very same. "oha prem prir."—asa m 5.

**fuar** [ohar] See दृश्य.

**furr** [oha] *pron* form of दिः combined with दृश्य and दृश्य; that very person. "ohi adarhu baharhu nirmale."—var majh m 1. "hoa ohi al jag maht."—var maru 2 m 5. "dan der prabhu ohe."—guj m 4. "oho sukh oha vaIai."—asa m 5. 2 दृश्य particle expresses grief or surprise too.

**fum'** [oha<;l] See दृश्य.

**fum'** [oha<;l] *n* a cupped palm or hand. "tab teri ohi koi panio na pav£."—sor kabir. 2 Skt<;l a home, an abode. "man manhi sabh atak ok."—NP. 'Yam's world.'

**fufu'** [ohah:c] See दृश्य.

**furr** [ohli] See दृश्य.

**fur'3'** [ohar] See दृश्य.

**fum'** [oha<;l] *adj* chicken-hearted, non-serious. 2 lowly, inferior. "ochi matri meri jatI julaha."—guj kabir. 3 ignoble. "ocha janaam hamara."—asa ravidas.

**furn** [ochapān] *n* wickedness, paltriness, meanness.

**fum** [oj] Skt ओज़ vr to be strong; to live; to grow. 2 Skt ओज़ n strength. 3 light, glory. 4 The quality of poetry that overwhelms the listener with desire and passion.

**fum'** [ojasvi] *pron* to be strong; to live; to grow. 2 Skt ओज़ to be strong; to live; to grow. 3 light, glory. 4 The quality of poetry that overwhelms the listener with desire and passion.

**fum'** [ojasvi] *adj* mighty. 2 glorious.

**fum** [oj] See दृश्य. "phathe ojari."—maru ओज़ 1 m 1.

**fum** [ojara] See दृश्य destruction. "tine ojare ka bādu."—dhana m 1.

**fum** [ojari] *adv* in the wilderness. See दृश्य. दृश्य [ojhri] See दृश्य 2. "nadi darbe ojhi le srdhayo."—catur 297.

**fum** [ojhali] *n* screen, cover. 2 a cave, dungeon. "jag juto rahE ojhal me"—krIshna.

**fum** [ojhli] *n* a belly, an abdomen, a stomach. 2 placenta.

**fum** [ojha] Skt ओह健 a teacher. 2 one of the subcastes of Maithali and Gujrati Brahmans' who live across the river Sarayu. "cādrcur ojha tīh nave."—catur 370.

**fum** [ojhar] See दृश्य. "bhr美味 bhr美味 ojhar gēhe."—prabha m 4.

**fum** [ot] *n* cover, screen. 2 support. 3 refuge, asylum. "ot gofib gopal rai."—majh barāhmaha.

**fum** [otna] *v* to bear; to tolerate. 2 to accept...
responsibility. 3 to wear.

हत्ती [ोठ] n cover, screen. 2 wall, tent-wall.

होठी [ोठाँ] v took over; has protection of. See हत्ती. “गोबिंद चाराप ओठाँ” – मरु m 5.

हठ [ोठ], हठ [ोठ] Skt ओठ n lip, especially the upper one.

हठ [ोड] n a tribe whose members know inner secrets of the earth. They unearth stones and pebbles, dig wells and from experience tell the type of earth that offers saltish or sweet water. People seek their help in tracing old wells hidden underneath the earth’s surface. See हठ.


हठ्ठम [ोधेश] Lord of Orissa. 2 king of Orcha. See हठ.


हठ्ठी [ोडीना], हठ्ठी [ोडीनी] See हठ्ठी. “साह दु निवि धराति हे, अप गू वाह हो ओडीनी.” – सूरा म 5.

हठ्ठी [ोडी] See हठ्ठी.

हठ्ठी [ोडना], हठ्ठी [ोडना] v to bear, tolerate. 2 to put on, wear. “पिसन पिसा ओडना कमरी सुख मरी सटोकहे.” – सुही m 5. “ओडी बाट्रा काजर मय उहा.” – सार m 5. “ज्ञु मिरतकु ओडना.” – तोड़ी m 5.

हठ्ठी [ोड्नी] n a garment worn to cover the body, sari, head-gear.

हठ्ठी [ोड्हिया] wore, put on, donned. “वस्त्राओड्हिया.” – असा m 5. 2 the wearer of a garment.

हठ्ठी [ोड्हाणा] v to make someone wear. “अनिक प्रकारी बाट्रा ओड्हाणा.” – धना m 5. 2 to offer robe of honour in regard and submission.


हठ्ठ [ोट] Skt ओठ n a warp; a yarn spread to weave cloth. 2 See हठ्ठ. 3 See हठ्ठ देघः.


हठ्ठेछ् [ोटपोट] Skt ओठ प्रेत n warp and woof. 2 merged. See हठ्ठ पेटड़.

हठ्ठ [ोटा] adj that much. 2 childless, without a son.

हठ्ठ [ोटक] P ओटा n a parlour; a drawing room for male members. 2 residence. See अवुँस.

“तितु तानि मेलु ना लगाई, सो गहारी जिसu ओटक.” – स्री a m 1.


हठ्ठ [ोटू] pron that. “ओटू मैति सलाहना.” – स्री m 1. 2 n a male cat.

हठ्ठे [ोटे], हठ्ठे [ोटे] adv at that place, there. 2 that very (person) “तुधु ओटे कामरे ओर लाई.” – वर sरी m 4. “ओटे साठी मानुक्हे हे.” – स्री m 5.

हठ्ठेछ् [ोटूट] See हठ्ठेछ्.

हठ्ठे [ोथे] adv See हठ्ठे there, at that place. “ओथे अन्हाद साबद वजही डिन राति.” – मोग a m 3.

हठ्ठ [ोड] Dg n a fishing hook.


हठ्ठेछ् [ोडाना] v to miss (someone), feel lonesome.

हठ्ठबर [ोडाना] v to make someone wear. “अनिक प्रकारी बाट्रा ओडाना.” – धना m 5. 2 to offer robe of honour in regard and submission.

हठ्ठ [ोडह] milk. See हठ्ठम. “तेरे हिथ भिलार
वहाँ मक्खन से दूसरे पानी।"--GPS.

दिन [odhār] adv on that side, there. 2 towards the other world.

दिन [on] pron he, she. "on chāde lalac duni ke."--var maru 2 m 5.

दिन [onam], दिनमे [onamo] See दिनमें: "onam akhar sunhu bicar. onam akhar tībānān saru."--ośakar. "onam sri satīguru carān."--BG

दिन [ona], दिनम [ona] adv that much, to that extent. 2 pron to them. 3 they. 4 their. "ona ādāri namu nidhanu he."--sri m 1. "piara rab onaha jogai."--var ram 2 m 5.

दिन परमी वें [ona masi dhā] आभिषेक नाम: सिद्धम् This is how those teaching vowel-free characters, called lāde, pronounce the phrase. It means 'salute to God, the Protector.'

दित [onī], दिती [onī] pron they. "onī hālato pālato sābhu gāvai."--var gau 1 m 4. 2 they. "oni takṣe pae hath."--sri m 5 pāhire.

दिश [op] n praise. 2 water, splendour, magnificence. 3 glory.

दिष्ट [opat], दिष्टि [opatī] the creation. See दिष्टीपाति. "nā opati hoi."--var guj 1 m 3. "ekas te sabh opati hoi."--gau a m 1. 2 Skt ओपस्य n the knot of hair. 3 a bag shaped like cow's head, dipping their hands in it the Brahmans tell their rosary. "modrīt nētr uṛadā kar upat."--parās.

दिस्ती [opnī] n a slab of stone on which weapons are rubbed for sharpening and giving them a shine.

दिपास [opma] See दिपास. "bāhut opma thor kahi."--mali m 5.

दिस्त [opra] Skt अप्र adj unacquainted, stranger. "nāhi opra prāveśan pave."--GPS.

दितिद्धि [opau], दितिद्धि [opatī], दितिद्धि [opav] n means, endeavour. See दितिद्धि. "upava sīrti upau hē."--var bīla m 3. 2 See दितिद्धि. "ek nimākh opat samave."--sar m 5. 'In an instant He creates and absorbs.'

दिल [obra] Pa a cow-shed, byre.

दिबली [obri] Pa n a cow-shed. 2 M दिल्ला a door-frame, threshold. "kagād ki obri, māsi ke kāram kapat,"--s kābir. 'Treatises composed by ignorant persons come in the way of salvation.'

दिबल [obhar] adj illiterate, uneducated.

दिभ [omah], दिभव [omahā], दिभ [omaha] n enthusiasm, excitement, exuberance. "guru māre omaha."--je m 4.

दिंभी [omi] A जज adj such as at the time of birth (दिबल); without any teaching, uneducated. "pārā hove gunāhgaru ta omi sadhu na mari... pārā ate omia vicaru age vicarie."--var asa.

दिर [or] n a direction, side. "cītvāu tumri or."--je m 5. 2 a side, an aspect. 3 shore, coast, bank. 4 short form for दितिद्धि (दितिद्धि); the end, limit. "gīntyō jīn ke pār nā or."--GPS.

दितिद्धि [orak] n दितिद्धि the end. "orak narak gāman tīn hoi."--NP. 2 a boundary, limit. "bhit uprē kētak hu dhāir āt orko aha."--asa m 5.

दितिद्धि [orcha] a town in Bundhel Khand (Central India) founded by a Rajput named Bharati Chand in 1531 AD on the bank of Vetwa river. It is approached by Manakpur-Jhansi railway line (G.I.P.). Raja Bikramjit Bundela transferred his capital from here to Tikamgarh in 1783. Now the state itself is called Tikamgarh. Orcha is now the headquarter of a tehsil (sub division). See दितिद्धि.

दितिद्धि [orches] the king of दितिद्धि.

दितिद्धि [ora] n to rise, overflow, swell. "ora phoja āiā."--cādi 3. 2 to leap, spring, pounce upon the enemy for fighting.

दिन [ora] n a furrow. 2 hail, hailstone. "ora gār pani bhaia."--s kābir. "ore sām gat hē."--je m 9. 3 See दिर 2. 4 this side, near side, near bank.

दिय [ora] after all. See दिर 4. "kathni kathāu na ave oru."--gau a m 1.

दितिद्धि [orebha mī] n rain sufficient to
flood the furrows, regarded enough for the sowing operation.

दिल [oṛ] adv on this side, hither, here. “सच-हु ओर सह्वुको.”—sri a m 1. 2 the other person. “ओर काठु ना किन्हु किया.”—bavan.

स्त्र [ol] Skt जोल n an edible tuber. 2 Pu part of a scarf spread as a beggar’s bag to receive alms. “पाँ ओल मल देहं कि थात.”—NP. 3 a lap.
4 a cover, safe position. 5 a refuge, asylum.
6 mortgaged or pawned thing. 7 estimated yield of a field.

रिस [ol] M/Rिस n left over stuff after eating, leavings.

रिस रिसटी [olag olagn] to clean utensils after eating. “सात अच्चा सात को मार गोल सात सलाग ओलग्ना.”—asa ravidas. See रिसके and रिस.

रिसनी [olgi] Th n village menial, living on donations. “मेल ओलगी ओलगी हम चोरु थारे.”—asa a m 1.

रिसवार रिसनी [olgia olgi] a menial of the lowest level; servant of servants. See रिसनी.

रिव [ola] n a hailstone, See रिज. 2 sugar ball used for making a sweet drink. 3 रिज refuge, support. “जिरे ओला नम का.”—gau m 5. 4 a cover, support, refuge.

रिज रिज [olama] See रिजपें and रिज. “सेयोलमे दिने के रात मिलणि सहीस.”—var suhi m l.

रिज [oli] n one who measures produce of a field by making an estimate of the standing crop. “मसूरफ दर दारोगे ओलि.”—bg 2 This word may also be derived from Arabic रिज. See रिजन.

3 the front part of a shirt or a part of a dupatta spread to receive/collect whatever is offered.
4 a brown coloured sparrow-like bird called डुम्नी. 5 स an oar.

रिग [ol] n a pit or masonry trough for collecting water drawn from the well. 2 Dg the act of remembering or learning by heart.

रिगस [olhag] See रिग.

रिग [olha] n a curtain, support. 2 help, shelter.

रिन [or] n end, boundary, limit. “ओर पहुँच घरू देते.”—gau m 5. “तेसी निब-हे ओर.”—s kabir.

2 रिं refuge. “नानक ओर तहारी परे।”—gau m 5. “में ओर तहार।”—gau a m 5. 3 in that direction, towards that side. 4 death. 5 the last moment.

रित्र [orak] n the end, limit. “अरक अरक भाली ठाके।”—japu.

रित्र [oraki] adv at the end, lastly. “कुर निकुलो नंका, ओरकी साकु रही।”—var ram m l.


रित्र [orcha] See रित्र.

रित्र [orav] Skt ओवल n a musical measure comprising five rags such as हिंदौल and मालका. See ताल.
[ara] the second character of the Punjabi script pronounced from the throat. 2 Skt part prefixed to words for expressing meanings of negative and opposite stance and of difference. i.e. अमर, अज्ञात, अधकार, अकीदा, अस्तेष्ब, etc. 3 Skt n the world. 4 absence. 5 fire. 6 Brahma. 7 Vishnu. 8 Indar. 9 wind. 10 ambrosia. 11 glory. 12 the forehead. 13 adj (one) who defends or protects. 14 helper.

अ [au] part and; a conjunction. “दपक आ नन्त नरक राग.”—क्रिसण. 2 Skt in Punjabi it also appears in place of Skt आ and न, as in अविष्ट instead of अभिष्ट, अविज्ञात instead of अज्ञात, अविरज्य instead of अविरज्य, अविद्या instead of अविद्या, etc. 3 See आविष्ट.

आध्द [aadya] See आधध.

आदिम [aasadh], आदिमी [aasadi] See आधध.

आदिव [aasar], आदिन[ aasaru] Skt अवर 3 time, occasion, opportunity. “आसर लिक्तराज हे.”—त्रिलाग m 9. “पीएर आसर आर रे गाटा.”—बावण. 2 a sentence uttered for the satisfaction of an inquisitive inquirer. 3 a suggestion, context. 4 the time of birth and the moment of liberation. “आसर करहु हमारा पुरा जी.”—माजी m 5.

आदिग्रज्ज [aasaph] A आजी plural of समष merits, good points, compliments, qualities.

आदित्री [aasii], आदित्री [aasi] See आगी.

आदिवित्त [aadhavat ptaan] an arduous destination. i.e. a spiritual opening. “आहत पतां कि सिमी-बा.”—रतानमाला.

आधव [aadhav] Skt अमात n wrong insistence, improper persistence. “गाज आधव आला रही, मनयो बाण ने एक.”—रमाव. 2 Skt अमात adj engrossed, absorbed in contemplation. 3 alert.

4 Skt अभाव destroyed, killed. 5 discharged, removed. 6 See आद्वाच.

आद्वाच [aadhavah] having renounced wrong insistence. “आद्वाच हसत मरी गाँव चारा दारानी गाँव कालदरा.”—रा म 1. ‘Renouncing the ego, the Creator who has control over earth and heaven, is in the heart imbided.’ 2 Skt अवज्ञा n refutation, rejection. “आद्वाच हसत मरी बिखिया जात.”—प्रभा m 1. ‘For false belief’s rejection, I have begged alms.’

आद्वाच्य [aadhvaan] Skt अवज्ञा v to steal. 2 to loot. See आद्वाच्य. 3 to hide, conceal.

आद्वाच्यी [aadhvi] adj liable to harm. 2 fit for stealing. 3 fit for hiding. 4 whose life has ended; perishable. “अ आद्वाच्यी kade nahi, ná जात.”—ग्युज म 3.

आद्वाच्य [aadhvar] Skt अव्यक्त n theft, plunder. 2 hiding, concealing. 3 damage, loss. “भिन्न मुक्तार ताने हि आद्वाच्य.”—गौद वांदसा. 4 Skt अव्यक्त a thief. 5 an alligator, a crocodile. 6 a call, an invitation.

आद्वाच्यक [aadhvaan] Skt अवज्ञा n disobedience. 2 insult. 3 See आद्वाच्य. 4 See आद्वाच्यक.

आद्वाच्यव [aadhvaeri] [aadhvi] disobeysed, insulted. “क्षाशामी दुहागांनि तै आद्वाच्य.”—गौद कबीर. ‘Unfortunate is the woman whom her husband has deserted and insulted.’ 2 a female dacoit. “सागैल मरी नाक्ति का वसा, सागैल मरी आद्वाच्य.”—सा कबीर.

आद्वाच्यक [aadhvaelan] See आद्वाच्यक and आद्वाच्यक.

आध्ध [aadh] n आध्ध difficulty, hardship. 2 pain, suffering. 3 calamity, distress. 4 P अध गrief,
sadness, distress.

अक्षात [aakhad], अक्षार [aakhadi], अक्षारी [aakhadi], अक्षारू [aakhadu], अक्षार [aakhadhi], अक्षारिस [aakhadh], अक्षारिम [aakhadhri], अक्षारिय [aakhadhhi], अक्षारियु [aakhadhhu] Skt आखदः n that which assumes brightness; a medicinal herb, medicinal plant. 2 आखदः n something prepared from a herb. 3 a medicine. “आवर आखधु तृत ना माता.”—सार ए म 1. “सभ आखध हार लार जियो.”—सार चौ म 4. ‘all medicines prepared either from herbs or metals.’

अक्षा [aakha] adj See अक्ष ि difficult, hard. 2 perplexed, bewildered. 3 miserable. “अक्षा जग महर हार.”—सार 1 म 4.


अक्षीच [aakhivna], अक्षीय [aakhivna] आ ि suffer; to undergo hardship. 2 अक्षीच ही a hangover, a condition of decline in intoxication. “मति हरि रस महर रात, तिस भादृषी ना कूह-हु आक्षीवना.”—मरु ए म 5.

अक्षावट [aogan], अक्षावट [aogan] Skt आक्षाव न a demerit, defect. “आक्षावट कृति मुखु विला.”—सार यू म 5. 2 a crime, sin.

अक्षासन [aogun] adj (one) who leads. “कृद्रत के आगन.”—म 1 बाणो.

अक्षास्त [aogun] आक्षास्त, See अक्षास्त. ‘आक्षास्त सबादि जलाये.”—वाद म 3.

अक्षास्तिरक्ष [aoguniara], अक्षास्तिरक्षी [aogunirari] adj without merit. “आक्षास्तिरक्ष कृष गुण.”—सार ए म 1. “आक्षास्तिरक्ष कृति ना झावे.”—मरु सोल्हे म 1.

अक्षास्त [aogunu], अक्षास्त [aogun] See अक्षास्त and अक्षास्त.

अक्षास्तित [aoguni], अक्षास्तिक [aoguniki] adj worthless, vicious. 2 adv because of demerits; with demerits.

अक्षध [augh] See दध औ अभ.

अक्षधार [aughat] Skt आक्षधा रugged, uneven, arduous. “आक्षधा रुधि राह.”—सार माला म 1. 2 n a difficulty, hardship, distress. “जिते आक्षधा तर बनत हे प्राणी.”—मरु सोल्हे म 5. 3 a hard time, painful period. 4 See अक्ष.

अक्षधध [aughat ghat] adj a difficult path, an impassable passage, a way on which travelling cannot be done. “आगे आक्षधा गहार.”—सकीब. See अक्षधध.

अक्षधध [aughat] n आ-अङ्क an ascetic who has renounced the world; a mendicant. “आक्षधध आपो नाम कहायो.”—नं. 2 a worshipper of Shiv; a Shaivite; an ascetic. 3 a sect of mendicants who hang a horn around the neck, wear a cord around the head, append ‘Nath’ to their name, and mark a sign of a trident with ash on their foreheads. Brahmgiri was the chief advocate of this cult. Gorakhpur is its centre.

अक्षधध [aogar] adj inedible. “पिन्ने पर्षार आक्षधध का.”—बजे ‘I have taken inedible food from those who are not acquainted with Gurmat.’

2 what cannot be grazed; that which is not eaten or drunk quite often. See आक्षधध.

अक्षधध [auchak] Skt आक्षधध न a bull as part of a herd. 2 a drove of oxen. “उभे ब्रिक्षाब्ध निज आक्षधध माही.”—नं.

अक्षधध [augh] Skt आज न strength, might. “तौ संभाज आज जानयो.”—क्रिसन. 2 See आज.

अक्षधधत [aughati] आज-आजि n a low caste. 2 adj belonging to a low caste. “आहटात रेवदास रामसिर रामाय.”—बिला ए म 4.

अक्षधध [aughar] स्त्रृक्षधध न a thick forest; a deep jungle that is impassable. 2 adj (one) who is misled.

अक्षधध [aughar] in a thick forest, in a dreadful jungle.

अक्षधध [augharu] See अक्षधध.

अक्षधध [aughtana] See अक्षधध.

अक्षधध [aught] Skt आक्षधध adj childless, sans offspring.

“आहट जानेदा जात.”—सार यू म 1.

Page 92 of 674
**autar** [Skt] n birth; assumption of bodily form. See **autar**. 2 without a son; childless.

**autaran** [Skt] n a copy, facsimile.

2 the act of coming down from above or descending. 3 taking birth, getting bodily form. “autaria autar le.”—var ram 3. “sarpante horake autre.”—s kabir.

**autra** without offspring; childless. See **autara**.

**autaras** will be born, will take birth. 2 gets begotten, is born. “machu kachu kuramu agita autrasi.”—maru solhe m 5.

**autana** See **autar**.

**autra** See **autar**.

**autharu** See **authar**.

**authak** P n a home, an abode.

2 a tent. 3 S a parlour for men. “kitha gharu autaku.”—suhi a m l. ‘residences for women and men respectively.’ 4 residence. “dukh bhukh dalad ghanta dojak autak.”—BG See रूँवा. 5 A झूँ plural of झूँ or झूँ. gentlemen, gentry. 6 the nobility, rich people. 7 high-bred horses, hawks, etc.

**autar** [Skt] n taking birth. 2 coming down from above. 3 per Hindu belief, incarnation of some god in human form. “hukam upae das autara.”—maru solhe m l. See चौंवा अट्ठर and तर अट्ठर.

**autharo** [Skt] See दूरा.

**authar** [Skt] adj disenchanted, apathetic, uninterested. “dhar ek as autas citt.”—datt.

**audh** [Skt] n the principal town of the Koshal kingdom, the capital of Ram Chandar. “audh te niser cale line sāg sur bhole.”—ramav. See वौंद्र. 2 area around Ayodhya; the Koshal country. See दूर. 3 Skt a boundary, border, limit. 4 life’s duration, life-span, age. “audh ghatre dinasa ren re.”—sohila.

**audhghaneri** [Skt] long life. 2 (ironical) end, finis as ‘enlarging the lamp’ means ‘putting it out. “dusat sabha mili mātr upaig kātē-hi audh ghaneri.”—bher namdev. ‘It was jointly resolved to end Prahlad’s life.’

**audhri** [Skt] n a tanned hide of cow or buffalo. 2 a time-span, age.

**audhu** [Skt] See **audh**.

**audhu** [Skt] one who dusts cloth. In Sanskrit it means ‘to cause shivering, dusting, exorcising the evil spirit.’ So an avdhut is one who casts off evil from his mind. A recluse who at night rolls ash and dust on his body and leaves after dusting his body in the morning is also an avdhut. 2 a sanyasi. “bin sađe rās na ave audhu.”—sidhgosati.

**audhut** [Skt] See **audh**. “so audhut ese mati pave.”—ram m l.

**audhutu** [Skt] adj of the audhut sect; free from worldly attachment. “na audhuti na sāsari.”—ram a m l. 2 naked and peniless like an avdhut, extremely poor. “jete ji phirhi audhuti ape bhiṣkha pave.”—var sar m l.

**audhutu** [Skt] See **audhutu**.

**audhpa** [Skt] See दूरा.

“uradh ge audhes.”—ramav. ‘Heavenward went Dashrath.’ 2 adj King of Ayodhya.

**aur** [Skt] partand; that which joins two words.

“danav aur dey mi{l sābāhin.”—sālo. 2 Skt adj first. 3 last. 4 another. “aur sāgal jāgu māra mohiā.”—gau m 9. “aur dharam take sam nahan.”—sor m 9.

**aurat** [Skt] n something deserving to be concealed. 2 a female, woman, wife. “ete aurat marda saje e sabh rup tumare.”—prabhā kābir. 3 wife. “sōnāti kie tarku je hoega, aurat ka kī kari?”—asa kābir. 4 vagina; woman’s genital organ.

**aurat** plural of **aurat**. “das aurat rākh-hu bādrahi.”—maru solhe m 5. Here, the word
denotes the ten senses.

See आरु [auru]. “हारी बिनु आरु न देखा.”—sor kābir.

Aurangzeb [aūrag], आरुंगजेब [āurāga] Aurangzeb, the emperor, generally mentioned in Sikh history, as Aurang and Aurangzeb. “तब आरुग मन माहि रिसावा.”— VN.

See आउ [aul]. 2 See आव. 3 See आविठ. 4 a sub-caste of Jats.

In Arabic it means a master, an owner, a husband, helper, friend, holy man, religious leader. “आवूआल आलिन दिनू करू मिथा.”—var māh m 1. “सेह मासैक आलिए.”—var guj 2 m 5.

आउल [aūlg] n a blemish, stigma. “आउल वैकारा.”—BG. ‘There is blemish in the moon.’

आउ [aūr] n lack of rain. 2 drought. “आरी अक्क सुफूली भारी.”—BG. ‘In dry season अक्क plant (calotropis procera) blossoms, but withers away with rains.’

आउर [aura] adj incomplete. 2 not डुस; full, not incomplete, complete.

आउरिसामा [aūria] without deficiency, not incomplete. 2 deficient, lacking. “तराह तल आूरिया.”—BG. ‘Incomplete are the thirteen beats of music.’

आउरोड [aian] See आउरा।

आउरित [aian] Skt अवाव lack of knowledge; ignorance, stupidity.

आउरितत [aianat], आउरितिर [aianath] Skt अवावत ignorance, lack of knowledge.

आउरितार [aiana] adj ignorant, unintelligent. 2 n a child; one who is innocent and innocuous.

आउरििाल [aial], आउरििाल [aali] n a goat-herd, shepherd. “दोबै ठही आली भारी.”—NP.

आई [ai] Skt आई pron this. 2 adv here, at this place. 3 short form for आई।

1आरक जवस पत बिन भारु—tulsi.

See आईर [aiar]. See आईर।

आईर [aiar] adv having come, on coming. “भादे भाव पत्रे आई.”—bīla a m 4.

आईरे [ai] Skt आई इक pron this. 2 to this, i.e. to this world. “आई मै जा जो जी.”—dhana namdev. ‘Bring this world and myself in mind as one.’

आई [ae] short form for आई, मिलके भाव भारु आई।

आईर [as] Skt स्वास adj like this, similar to this, as this. “आस सूदार नही कोई.”—saloh. 2 आस मित्र is. “बाह गाहे की लाज आस.”—ramav.

आईर [as] Skt आस adj like this, similar to this, as this. “आस सूदार नही कोई.”—saloh. 2 आस मित्र is. “बाह गाहे की लाज आस.”—ramav.

आईर [aul] Skt आल adj unbearable. “आूल दुःख भोगत बि-लव.”—GPS.

आईर [as-had] Skt आस-हड adj pertaining to martyrdom.

आईर [asak] P की n a tear. “आसक जरी सरपै नाजिक बुरदा.”—saloh. ‘With flowing tears, they took him to Indar.’

आईर [asakat] Skt आसकु adj without strength, weak, unable. “तिथ आसकत लख वक अलवा.”—GPS. 2 Skt आसकु adj without bondage; free. 3 Skt आसकु adj in love, infatuated. “सु आसक
Valmik uttered, that is, composed Ramayana comprising seven chapters and on reading people got enamoured of it. Valmik uttered, that is, composed Ramayana comprising seven chapters and on reading people got enamoured of it.

**Vālmīki**

Skt adj beyond one’s power or reach, irremediable.

**vāsa**

Skt n inauspicious symptom, ill-omen. See *vāsa*.

**asgah**

Skt adjfathomless, unfathomable. “sūrītī hath hove vāsgha.”

**asgah**

Skt n a crowd, an assembly, a multitude. 2 adj all, entire. “vāsa as usga.”

**asgar**

Mārṭa n a crowd, an assembly, a multitude. 2 adj all, entire. “vāsa as usga.”

**vāsa**

Skt n surprise, wonder, amazement.

**vāsa**

Skt adj unbearable, intolerable.

**vāsa**

Skt n burning sensation, mental torment, agony. See *vāsa*. “vāsa as jāri jāri jāri jāra, vās vās vās ujarau lāhe.”

**vāsa**

Skt not a good person; a wicked man.

**vāsa**

Skt adj eight.

**vāsah**

Skt eight gods providing evidence of fate awaiting human beings for their actions in this life. Per Hindus scriptures they are: 1 the earth. 2 the sky. 3 the moon. 4 the sun. 5 the fire. 6 the air. 7 the dawn. 8 the radiance. “vāsah prabhu āśādanae, sakhānāmit debe ṭhāhirae. te kahā kāro ṭhāmiri puja, hēm bīn āpēr nā ṭhākur duja.”

**vāsah**

Skt eight summarised parts of Yog Shastar.

**vāsah**

Skt Eight miraculous powers attained through yog are:

1. ānima– to become very small.
2. māhima– to become very large.
3. gārīma– to become heavy.
4. lāhīma– to become light.
5. praptī– to obtain anything desired.
6. prakamy– to know others’ thoughts.
7. iśītā– to command everyone according to one’s desire.
8. vāśītā– to bring everyone under own control.

“āśāt sidhi nāv nīdhi eh, kārāmi.”

Poet Kalpadrum.
parapati jis nam deh. ”—bāsāt m 5.

Asat [aṣṭak] See Amrit.

Asat karaṇ [aṣṭ karaṇ] अस्तकरण one who has eight ears; Brahma; Chaturanan.

Asat kul [aṣṭ kul] See Amrit.

Asats [aṣṭas] eighteen, अस्तस. 2 eighteen Purans, “aṣṭaśaṣā caḥu bhed na pari.”—aṣa m 1. 3 eighteen siddhis or spiritual powers. “car pādārath aṣṭa dāsa siddhi.”—sor rāvadas. See Asatkar.

Asatsamaṇḍaly [aṣṭaṃḍasīdhi] अस्तमांडल्य धी eighteen or spiritual powers. “aṣṭaḍaśa siddhi kartale sabh kripa tumari.”—bīla rāvadas. See Asatkar.

Asats matsākha rāvaṇa [aṣṭaṣṭa saṣṭha tin upāe] —bīla thīti m 1. Eighteen Purans, six shastras result from three gunas or qualities. See Gītā ch 2 § 45. 2 eight direction providers, ten incarnations and three gods.

Asat du [aṣṭa du] eight and two, ten. “kāhū aṣṭa du avtar kāthē kathānā.”—gyan. ‘They narrate the stories of ten incarnations.’ See Ṛg Ṛṣiṇu.

Asat dhatu [aṣṭa dhatu] eight metals, which as ancient scholars mention are: gold, silver, copper, aluminium, mercury, tin, iron and lead. 2 The following primary substances constitute the body: skin, hair, blood, veins, bones, limbs, fat, semen. “aṣṭami, aṣṭa dhatu ki kaśa.”—gau thīti kābir. 3 For some scholars, these are the eight constituents of the body: bodily secretion, blood, flesh, fat, bone, marrow, semen and vigour. 4 In Gurbani aṣṭaṅhāth comprises four castes and four religions. “aṣṭaṅdaḥ paṭsaḥ ki ṣaḥāne saṃādhi vīgaḥ.”—sri aṣa m 1. “aṣṭaṅhaḥ ik dhatu karaya.”—BG In Sikhism all these eight merge into one.

Asatphal [aṣṭaṇdi] See Amrit.

Asat haṭ [aṣṭa naṇ], Asat hāṭ [aṣṭa naṇ] eight-eyed; Brahma. In the Purans he is shown with four faces, thus eight eyes. “trasya aṣaṭ nenā.”—cobi.

Asatpāda [aṣṭapād] Skt अस्तपादी. n a hymn of eight stanzas. 2 eight stanzas written in a singular order. In Guru Granth Sahib many stanzas figure under the heading aṣṭapādi. Guru Nanak Dev’s following aṣṭapādi is in Maru Rag, Nishani metre.

Ih manu evgoṇī bādhīa sahu deh sarīre ...

The following aṣṭapādi is in Malar Rag sar metre:

caṅka nīn nīd nāhi cāhe,
binu prītu nīd na paī.
sur cāre prītu dekhe nēn
nīvi nīvi lage paī ...

The same Guru’s next aṣṭapādi in Gaurī Rag is in cāpāi metre:

na man mare na karaḥ hoī,
man vāṣt duṭā durmatī dōī ...

Likewise aṣṭapādi of Sukhmani are in the form of cāpāi metre.

Asatbhuja [aṣṭabhuji] Skt अस्तभुज Durga, who has eight arms. See Asatphal.

Asat [aṣṭam] Skt अस्त adj eighth.

Asati [aṣṭami] Skt अस्तिमी n eighth of the light or dark phase of the moon. “aṣṭāmi aṣṭa siddhi nēv nīdhī.”—gau thīti m 5.

Asat Mātā [aṣṭa mātā] See Amrit.

Asatāśad [aṣṭāṣad] eight weapons of war. “aṣṭāṣad camke.”—akal. eight weapons in Durga’s eight hands, one held in each. “gāṭha gada trisul aṣtā sākha sārāsān ban, caṅk bāk kar me liye jaṇu griṅhaṁ rītu bhan.”—cāḍī 1. ‘Bell and conch are also taken as weapons because they help in warfare.’ See Āṣam.

Asatāṅha [aṣṭāṅha] Skt अस्तांभ eight limbs or parts; eight parts of yog are yām (control), nīyām (rule), aṣaṇ (posture), praṇāyām (restraining breath), pratyahār (restraining sense organs),
dharṣa (determination), dhyan (meditation), and sāmadhi (suspension of body and soul connection). 2 Eightfold path in Buddhism is realised through resolve, thought, action, vocation, exertion, vision, recollection and contemplation. See शुम्भ.

**अष्टाः प्रणाम [aṣṭāḥ prāṇam] Skt साष्टाङ्ग प्रणाम**

n a salutation done with eight body-parts: knees, feet, hands, chest, head, speech, eyesight and conscience. This is also called “dāṇḍvāt prāṇam.”

**अष्टाङ्गविद्या [aṣṭāṅgavidyā] eightfold vidyā. See अष्टाङ्ग।**

**अष्टाढ [aṣṭāḥ] eight hands. “aṣṭāḥ hāthyaracro sāḥhare.”—cāḍli 2.**

**अष्टाङ्गम [aṣṭāṅgam] Skt आष्टाङ्गम n gold, which has the highest rank among the eight metals. 2 a grasshopper, an insect with eight feet. 3 a locust. 4 a thorn apple, datura stramonium. 5 Kailash mountain. 6 chess, a game with eight columns, each of eight places. 7 chaupār, a game played with dice. “kītak kal aṣṭaṅg khela.”—GPs. 8 an eight-footed animal having four feet on the side of the chest and four on the back. See भिंत्र।**

**अष्टम [aṣṭam] E stamp; a stamped paper. 2 a postage stamp. 3 a ticket.**

**अष्टावक्र [aṣṭāvakra] Skt आष्टावक्र n a rishi whose body had eight twists. He was the son of Kahod, a Brahman, born to Sumati (Sujata), daughter of Uddalak. Thus goes his story in the Mahābhārata.**

Once while Ashtavakar was in his mother’s womb, Kahod was teaching Vedic texts to his disciples. The foetus of Ashtavakar told his father that he was reciting the Ved incorrectly. Kahod got angry and cursed the child to have crooked limbs. So eight parts of the newborn got crooked. According to Vishnu Puran, once, standing in water, while Ashtavakar was praying, four fairies paid obeisance to him. He was pleased and he told the fairies to ask for any boon and he would grant it. They said that they wanted to marry the most handsome man. At this Ashtavakar came out of water and presented himself as a prospective groom. They laughed at his crooked body. Ashtavakar got angry but remembering his promise, he resumed his cool and said, “Your wish will be fulfilled but you will fall in the hands of thieves.”

These fairies later became consorts of Krishan and after the destruction of the Yadavs, while Arjun was carrying them from Dvarka to Astinapur, they were captured by dacoits.

It is written in Brahm Vaivart Puran, that Devai, son of rishi Asit was observing austerities on the Gandhimadan mountain. When the fairy Rambha came there she got infatuated on seeing him. When she found that her desire would not be fulfilled, she cursed the rishi and his handsome body became crooked. Thus it was that Devai became known as Ashtavakar.

**अष्टेः [aṣṭē] E assistant, helper, deputy.**

**अष्ट [aṣṭ] अष्ट. adj without deceit or wickedness; simple. “or khare aṣṭhe.”—BG. 2 See अष्ट।**

**अष्ट [aṣṭ] अष्ट. adj destroyed. 2 hidden, invisible, missing. 3 n an act of disappearing. 4 the setting of the sun. “aṣṭ udot bhīra uṭṭhi cale.”—maru ṣūli m 5. 5 Skt आष्ठ existence, power. 6 Skt आष्ठ adj falsehood, untruth. 7 Skt आष्ठ bone. See आष्ठ 6. 8 Skt आष्ठ adj untrue, bad, wicked. 9 See आष्ठ।**

**अष्ट [aṣṭ] Skt आष्ठ n a teat. 2 Skt आष्ठ n the setting of the sun, moon, etc. vanishing, disappearing.**

**अष्टबल [aṣṭabal]. A शबल n a stable, horse-stable.**

**अष्टबल [aṣṭabali] See अष्टबल।**
60


Ashtā [asti] See āśata. “nīj āstin hālaven kārke.”—GPS.

Āstamā [āstamā] Skt āstamā n a palanquin. “jyō hve srāmī āstamā dhar hī.”—caritr 117.

2 setting, disappearing. See āstam. 2.

Āstara [āstara] n a poetic metre also known as bhujag prayat. It has four lines and each line is organised as: ISS, ISS, ISS, ISS.

Example:

māha ghor ke ke ghānā ki ghāṭa jyō, su dhaya raṇā bījuli ki chāṭa jyō, sune saṁb dano saṁbhē sīr dhē, māha kroḍh ke ke su baį nācē.—mādhata.

P 3 a mule. Skt āstum. 3 the inner lining of a quilt or jacket. 4 See āstam.

Āstamā [āstamā] Skt āstamā n praise, appreciation. “āstamā puj kār.”—sālok. 2 the act of praising.

Āstā [āstā] a poetic metre variously known as āstā, kīlka, tarak and toṭak. It has four lines, each organised as: IS, IS, IS, IS.

Example:

āśi ke kalki kār kop bhīryo, raṇ rōg surāg bīkhe bīcīryo, gāhi pāni kīrpan bīkhe nā ḍārīyo, rīs sō raṇ citr vīcitr kāryo.—kalkī.


Aṣṭānuṣṭ [aṣṭānuṣṭ] equipped with missiles, See āstam. 2 Skt āṣṭānuṣṭ who himself is like an āstrā. “nāmo āṣṭānanātra.”—japu.
something which is real but does not appear to be so due to ignorance.

adj not firm; unsteady, fickle.

adj tired, weary.

a place, spot. 2 a boundary line. 3 earth.

adj stable, lasting, enduring. 2 resident, inhabitant. 3 in music the earlier part of recitation in Dhrupad. 5 a refrain.

In poetics, the nine bases of emotion, i.e. rātī (passion), hasi (joy), śok (distress), krodh (anger), utsah (enthusiasm), bhāv (fear), nīda (scorn), vismāy (wonder) and nīrved (non-chalance). They result in aesthetic pleasures named after these sites. See त्रित्य.

Skt धा र n a residence, place to stay. “धावान हरी नर्ह केवल。”—गुज अ म ।

Skt the act of establishing. 3 petrify.

Skt adj not मेव (the best) 2 n a lion, tiger. 3 Leo, the fifth sign of the Zodiac.

Nawab Asad Khan, whose title was Asafuddaula. Ibrahim was his original name. During the reign of Shahjahan, he held the rank of a commander of four thousand and of seven thousand troops respectively. During the initial campaign of Banda Bahadur, he appointed him as chief attorney, a rank above that of a minister. He died in 1717 AD.
Aśadd [aśadd] adj very much, beyond measure.

Aśdrīś [aśdrīś] Skt adj who has no equal; unique, unparalleled, unequalled.

Aṣan [aṣan] Skt a meal; food, things worth-eating.

Aṣas [aṣas] Skt adj without greed; uncovetous. 2 desireless.

Aṣphal [aṣphal] adj fruitless; in vain. 2 worthless. 3 abortive.

Aṣmarath [aṣmarath] adj unable, incapable, weak. 2 unintelligent, dull, lacking
the ability for work.

अस्मान [āsman] See अस्मान.

अस्मान [āsman] P अस्मान n the sky, that revolves like a grindstone. “अस्मान जिमी दरकाहत”–तिलाग 5. 2 Skt अस्मान unequal, not plain. 3 unparalleled, superb, unique; infatuation, violence, greed, vanity. “कहौँ कबिर खोजू अस्मान”–गौ म 9. 4 n one who does not regard anyone as an equal; vanity, arrogance. “हस तेस अस्मान”–गौ म 1. ‘violence, infatuation, greed and vanity.’

अस्मान भाँद्र [āsmān xān] See अस्मान भाँद्र.

अस्मित [āsmīta] Skt अस्मिता n considering the visible and the invisible as one; according to Yog Shastar this is one of the five torments, and is named hridaygrathī in Vedant.

अस्मेध [āsmedh] See अस्मेध.

अस्माज [āsmāja] Skt अस्माजा adj inappropiate, improbable, unsuitable. “सून मसी, अस्माजा गाथा.”–NP. 2 incoherent, impertinent. 3 tactless. 4 n improper time. 5 son of Sagar born to Keshini; he was an evil person, so his father drove him out of his house. After his father’s death, he ascended the throne. According to Harivansh, he became a valiant fighter. His son’s name was Anshuman. See अस्माज.

अस्मुष्टक [āsyupasāk] Skt अस्मुष्टक अस्मुष्टक adj training, cavalry. 2 अस्मुष्टक a worshipper of the sword; a practitioner of weaponry.

असर [āsar] A असर n an effect. 2 pressure. 3 a mark, spot. 4 a connection, relation. 5 history. 6 A असर to squeeze. 7 to stop. 8 to give.

असर [asārag] Skt असराग adj sans मात्र (creation), uncreated. “नामस्तवाग असराग”–japu. See मात्र.

असर [āsaran] Skt असर adj who does not find refuge anywhere; helpless. See असर भाँद्र.

असरार [āsara] असरार add the protector of those whom no one gives shelter; a shelterer of the shelterless.

असर [asāran] सराण, असरार [asāran saran] adj the protector of those whom no one gives shelter; a shelterer of the shelterless.

असरन सराण ek dain”–gīyan.

असर [asāra] A असर adj (one) who is profoundly noble; unique; who has no parallel.

असर [asāra] P असर n a gold coin; This coin was first introduced in Spain. It was equal to three rupees at current rates. In India, several emperors issued it in their name, but it's value has never been constant like that of silver coins. It has fluctuated with the rise/fall in the price of gold. “कार्द्द असर्पी धानी कहयो.”–सरित्र 38.

असरमालाचकत्र [āsraulaxukat] A असरमालाचकत्र adj the best of the created beings; man, human being.

असर [asrau] Skt असर n support, succour, basis. “विच साक्षा असर”–var ram 1 m 3. 2 refuge. “विक साह असर”–sri a m 5. “जाकौ नार रक्षू तिरू तु देह असर.”–सर म 5.

असर [asranadi] according to Ratan Mala, the wind discharged from the anus. See असर.

असर [asranadi] according to Ratan Mala, the wind discharged from the anus. See असर.

असर [asra] A असर adj continuously, without break. 2 A असर plural of पनीर, secrets, hidden hopes. 3 असर असर persistence, insistence. 4 A असर plural of पनीर.

असर [asra] A असर adj terrible, dreadful. 2 P असर or असर n a python. 3 असर the place of the demons. 4 hell, the Hades. “बी सागर असर पाठा.”–ram a m 1. See रामभियंग.

असर [asrit] such a custom, such usage. 2 Skt असर असर add gluttonous. 3 a village menial, dependent on others. 4 a special menial Brahmin by caste, incharge of kitchen on the occasion of a marriage or mourning. “हो असर पुरोहिता.”–BG.

असर [asrup] Skt असर n a form, figure. “पाौँ पाणि अग्नि असर.”–ośkar. “वाराण बेहेक्क असर
nā japi.”—sīdhgosāṭī. 2 one’s own image. 3 adj अला without form; shapeless. 4 अनु (breath) तुः, the embodiment of life.

अनन्त [aṇ] adj pure, true, real. See अनन्ति. 2 n a root. See अनन्तु. 3 principal amount. 4 a race, tribe, lineage. 5 respect, reputation. 6 अन्न honey. 7 adj good, gentle. 8 स्कट n iron. 9 a weapon.

अन्तर [aṇṭa] A अं adj very simple. 2 highly virtuous. 3 very secure.

अन्तरिन्द्रिय [aṇṭaṅdriya] Skt अन्तरिम्द्रिय adj (one) who does not know the Shastars (religious texts); uneducated, illiterate. 2 (one) who goes against the Shastars. 3 believing in fake Shastars.

अनर्गु [aṇṭa] A अं गु n property. 2 assets, eminence.

अनर्गु [aṇṭa] A अं सा n property. 2 assets, eminence.

असासन [aṇṭasāsma] Skt असास्मा n lack of peace, restlessness, commotion.

असाध [aṇṭasād] Skt असाद adj which cannot be proved, intractable. 2 that cannot be cured. “साध रोग उपचार के बीतने का कुछ तरह का हुआ होता.”—maru m 5. See असाध.

असाधहर [aṇṭasādhāraṇ] adj uncommon, exceptional. 2 special, extraordinary.

असाध्य [aṇṭasādhy] Skt असाध्य adj unholy, bad, wicked, villainous.

असाध्य [aṇṭasādhy] See असाध्य.

असम [aṇṭasa] A अं हा n a benefaction, a virtuous act. 2 kindness. 3 P अं हा adj easy, convenient,
facile.

adj indebted, obliged, grateful.

2 a rank, post, an appointment. 3 a person paying hiring charges, revenue etc. 4 a party taking side in a legal case.

adj unconscious, oblivious, inattentive. “na soie asar.”--s kabir. 2 Skt without essence; inessential. 3 shoddy, cheap. 4 n a castor oil plant. 5 sandalwood.

6 an incense stick. 7 Skt asar rain shower.

“nenahu nir asar bae.”--asa kabir. 8 plural of asar mark, sign, symptom.


adj not white. 2 black. “asIt bastra rici, nahi simre prabhu.”--sar m 5.

in vain. See asara.

the month of Harh, the fourth month of Bikrami year. Full moon marks its uttaraqha.


See vr n a cutting weapon, sword. “asIt kripan khado khareq tupak tabar eru tir.”--sanama. 2 a stream that flows near Kashi. “benaarsi asit basta.”--g3d namdev. 3 in the phrase. “tavmarshi.” (उड़-उड़-अभिम्न) which means ‘that is you’, it is second person singular ‘thou’. “sam ju bed tavmarshi mane.”--GPS.

Skt asikni See संध्या. Chenab river. 2 night. 3 a female servant or slave of ladies of the harem.

n one who has आम (sword) in his झंडा (flag); the deathless one, God. “sri asiketu jat ke isa.”--copia. 2 Guru Gobind Singh.

adj who is not a Sikh; who has not imbibed the doctrine of Guru Nanak Dev. 2 See आसिक्क्ह.

Skt आसीवित adj who has not received training. 2 uneducated, illiterate. 3 uncouth, uncivilised, vulgar.

adj not white. 2 black. “asIt bastrath th anag.”--paras. 3 unlimited, endless. 4 Skt asin blunt, not sharp. 5 eaten, contaminated. 6 n the name of a king of the Surya dynasty who was a son of Dhruvsandhi. After his defeat by the Haihay clan, he retreated to the Himalayas.

n a river carrying black water; Jamna (Yamuna) river--sanama.

Skt आसीवितिक master of Jamna river, Krishandev--sanama.

adj not white, black. “asIt nisti mo sasi se bige.”--samudr mathan. 2 n Jamna river. 3 Skt asitrd an eater, a devourer. 4 Skt asitt a thrower.

Skt आसीध, आसीधरी adj who wields a sword, swordsman. “anbikar asidhari.”--hazare. 2 n Mahakal; Shiv, the destroyer. 3 sword wielding, Khalsa.

Skt आसीधव a nomad who polishes weapons. See आम and यह.

Skt आसीधुज See आसीधुज. “sri asidhuj ju kariahu raccha.”--copia.

Skt आसीली n an army of swordsmen--sanama. 2 an army of अम (horses), cavalry--sanama.

Skt पात्र n the blade of sword. 2 according to the Purans, hell spread over four thousand miles on the earth, having a dense forest of trees bearing swordlike leaves which, while falling upon the sinners, clip their limbs.
Mahakal, the great destroyer holding a sword in hand. "śrī āśipāṇī kṛiṇa tumē kēr."—ramav. 2 Guru Gobind Singh.

3 a baptized Sikh.

āśīva adj inauspicious. "śiva (जीवित) āśīva (अखंड) pukarat bhai."—GPS. 'a female jackal giving out ill-omened sounds.' See मित्र.

āśi See आशि. 2 See आशी. 3 pron plural of मै, we. "āśi khatē bāhūt kāmavde."—sāva m 5. 4 adj who holds आशी (sword). "āśi gāḍi bēl gāḍhe."—cārti 405. 'wielder of the sword, wearer of the armour.'

āśīr A āśir adj great, high. 2 chosen, choicest, best. 3 āśir arrested, prisoner. "gīrō Āśi jyō hēc nīpātī drīg yēt bāhēo āśīr."—cārti 30. 4 A āśi near, close by. 5 tangled hair.

āśīrbačān, āśīrbad[n āśīr] n a blessing, benediction, an initiatory sermon.

āśīl Skt āśīl n lack of śīl (good conduct), without virtue. 2 āśi of bad character; depraved. 3 āśil-āśil adj virtuous, nice, gentle. 4 āśil a legitimate issue of wedded parents; gentle, descent.

āśu [āśu] See vr अशु n mind, heart. 2 vital breath. "bāso de āśu de jēg me jās lēj."—krisān. 3 Skt अशु a tear. "utsēv śame jāni āśu roki."—GPS. 4 Skt अशु a horse. "āśu hāstīr rāth āsvāri."—sukhmāni.

āśārī n the enemy of vital breath;

Yam, the God of death. 2 the destroyer of life, a weapon—saṇama. 3 a killer, thug—saṇama. 4 the enemy of अशु (horse), a tiger—saṇama. आशःधर अष्टक [āśāṭk]—saṇama. enemy of अशु (breath), the noose.

आशुमात [āśuasan] an assurance. See आशमात.

2 आशु-आसान a blanket to cover the saddle. 3 a saddle; padded seat on the horse back.

आसा [āsā] adj without अशु (son), childless. 2 without ego, unselfconscious, free from pride. "ānañkē ṣāīl āsā."—ākal.

आसुहार [āsuhār] one who takes अशु (breath), a killer, an enemy. 2 Yam, the god of death. 3 poison.

आसुद्ध [āṣuddh] Skt adj impure, profane.

आसुदा [āsuda] n the provider of अशु (vital air); amrit, nectar—saṇama.


आसुह [āsuh] adj unconscious, unaware, senseless. 2 Skt अशुह adj impure, filthy. 3 incorrect, erroneous.

आसुध [āṣuddh] n an impurity. 2 a lapse.

आसुन [āsun] n Skt आसुन n the month of Assu, seventh month of the Indian calendar, its full moon is in Asvini lunar mansion.


आसुनी [āsunī] n cavalry—saṇama.

आसुनीकुमार [āsunikumar] See आसुनीकुमार. "āsunī kumār kēte ोशा ोवर kēte."—ākal.

आसुपाट [āsupāṭ] n master of the horse, the sun. 2 master of life, the human soul. 3 transcendent God.

आसुपन [āsupan] adj (horse) having the speed of wind; a very fast running horse. "āsupāṇ āsvārī hāṣṭīr āsvāri."—gau m 5.

आसुभ [āsubh] Skt adj inauspicious, unpropitious. 2 n an unlucky happening, a calamity.
 thiện [āsūbh chīṭak] adj hostile; one who wishes ill of others.

ill [āsūbh chītān] n illwill, hostile thinking.

[āsumedha] See [āsumēy], “āsumedh jagne.” —gāḍ namdev. 2 son of king Janmejay born to a slave girl. See [āsumēy].

[āsumedhan] Janmejaya’s second son born of a slave girl. See [āsumēy].

[āsur] n one who overthrows gods, a demon. See [āsur vṛ “āngan kāl āsur tab mare.” —carītr 405. 2 a fiend, ghost. The sun that shines, See [āsur vṛ]. 4 a wrong act, sin. “āsur sāghare sukhl vate.” —sṛi m 3. “sāturguru āsur sāgharo.” —sṛi m 1. 5 an evil doer. “kukṛt kārām je jag māhī karhi, nam āsur tīn ko jag dharhi.” —vN. In Nighantu it means a cloud. 7 adj life-bearing, alive. 8 In Shastarnāmmala ignorant writers have put āsura in place of ānū, which means ‘thrown away’. See [āsur vṛ “pāsūpāṭī prīthām bakhanke āsur śabād phun dehu.” —112]. The correct version is: “āsr śabād phun dehu” meaning ‘an arrow thrown after remembering the name of Pashupati (Shiv)’. 9 In the Rig Ved, this term figures for god because āsūr vṛ stands for brightness of metal. It is also so for imparting life. See [āsur pīr] in Zend, āsūr stands for god. Sanskrit [ś] becomes [h] in Zend. For example: śudr-śud, āś-āś, āsā-āsā. 10 In Valmik’s Ramayana, in chapter 45 it is held that Varun’s daughter Varuni (wine), named Sura as well, appeared at the time of the churning of the sea of milk and rice but she was not accepted by the...

demons. So they were named āsūra as against those named ānū who accepted her.

[āsur mānkh] [āsur sāghar] adj comparable to destroyers or killers like demons, monstrous. “hoā āsur sāghar.” —sṛi m 5. 2 killer of demons. 3 killed the evil doers.

[āsurśāgharākk], [āsurśāgharān] adj a killer of demons, destruction of evil-doers. 2 eliminator of the property of demons. “mera prābhu saca āsur sāgharān.” —maru solhe m 3.

[āsurāk] n the teacher of demons, Shukracary.

[āsur nadi] n rectum; anus through which filth flows out. “āsur nadi ka bādeh mul.” —ram beni. per yog the posture of sitting with heel stuck in the rectum so as to close it. 2 a flow of evil ideas.

[āsurāk] n father of the demons, Kashyap.—sānāma.

[āsurāk] n the earth, Kashyap’s wife.—sānāma.

[āsurāk] n the enemy of Ravan. 2 n Ravan.—sānāma.

[āsurāk] n the enemy of Ravan, Ram Chandar.—sānāma. 

[āsurāk] n discharge of wind through the anus, “āsurā nādi āpoṭhi tare.” —rātanmāla bāno. ‘By preventing its slanting discharge it regulates the flow.’

1 An ancient dictionary of the the Vedas by Kashyap, on which saint Yaska wrote a commentary. This is a very old document. It efficiently enables the grasp of the Vedic diction.
Ravan. 3 Bali. 4 Hiranyakashipu. 5 Shumbh. 6 the rule of demons, Mahadev.

**Ravan** [əsuro pur] the battlefield brimming with demons. “mudh katyo asuro pur ma.”

- **asuro** [əsulu] adv from the origin, since the beginning, from the creation of reality. “asulu ik dhato.”—japu. See असरें and याॅ।


“sarāṇ paśito tajg gārabasua.”—gau m 5. ‘renouncing pride and malice.’

- **asua** [əsua] n a tear.

- **asuh** [əsu]h adj invisible. “asuḥ hē.”—japu.

2 ignorant, stupid.

- **asuni** [əsu]ni n hope, longing. “vāṭa asuni bāṇ.”—s farid. ‘equipped again with hope.’

- **asut** [əsut] adj lacking alignment, misfit.

2 unborn. 3 Skt असुत unstitched, without connection, uninterested. “adī rup asut.”—japu.

- **asud** [əsuda] See असुदा. “niy niy sen asudi karke.”—GPS.

- **asuyak** [əsuyak] Skt adj jealous, envious.

- **asuya** [əsuya] See असुया.

- **asul** [əsul] See असुल.

- **asse** [ase] Skt असे n support, prop, basis. “ktī ase.”—gayan. 2 adj (one) who does not consume anything. 3 what is difficult to consume.


- **aset** [əset] adj not white. 2 black. 3 blue, yellow, etc.

- **ase** [ase] surely, certainly. 2 is. See निहीन सिन्ह.

- **asok** Skt असोक adj free from sorrow; happy, content. “bhāyo asok devpatī tāb-hī.”—saloh. 2 n absence of grief; happiness, joy, pleasure. “asok gāyo tīn hūṁ naṁaī.”—krīsan. ‘Happiness fled from them.’ 3 a tree that is evergreen and has fragrant flowers, असोक. L Jonesia Asoca. 4 mercury. 5 Vishnu. 6 king of Magadh Desh, son of Bindusar of Maurya dynasty and grandson of Chandargupat. His full name is Ashok Varadhan. In the history of Buddhism, his is an exalted name.

Ashok was initially a Shaivite and acknowledged the Brahmans as religious preceptors. Later he became a Buddhist. He provided for 64000 Buddhist monks and erected 84000 columns of fame on which political and religious edicts were engraved.

During the 18th year of his reign, he organised a huge religious assembly and later sent Buddhist missionaries to Ceylon and other countries. He prohibited the killing of animals. The entire country from Afganistan to Lanka was under his control. This information may be gathered from the edicts engraved in the Pali language on stones and found in various parts of the country. Many writers have referred to him as Priyadarshan.

Ashok ruled with great elan from Patliputra (Patna) between 269 and 232 BC. His daughter, the pious Charumati was a famous preacher of Buddhism.
asoc adj devoid of thinking, ignorant. “trid yon i cet sabhav pun pap asoc.”-asa ravidas. 2 n absence of the thinking process, a state of thoughtlessness, “jan ajan bhae ham bavar soc asoc dina jahi.”-so r ravdas. 3 Skt asoc n impiety, uncleanliness.
asoc adj free from worry, carefree. 2 polluted, impure, defiled. 3 (one) who does not think; unthinking.

asota n wakefulness, lack of sleep. “nit parhave kare asota.”-BG

asag adj free from collectivity, failure to collect.
asagat adj incompatible, improper, discordant.
asagati n incompatibility, unsuitability. 2 compatibility-error, if for example one says, “an elephant has long curved horns” or “a cow with a long trunk”, such compatibility-errors gets committed. 3 a literary figure of speech in which action and cause are at variance. “hetu anat hi hoy jahih kaj anat hi hoy.”-sirvaj bhushan.

Example:
prem matt mardana gave,
srota sunat bhul sudh jave.
‘Mardana sings in trance, but it is the audience who lose consciousness.’

(b) Putting a thing for effect at a different place is another form of incompatibility. “or thor karniy jo karat or hi thor.”-lalit lalam.

Example:
ved dava dini sukhad dukhia purekh nihar, akhe ki phaki kari phaki akhan dar.
the impossible; thus asthabhav is one which describes the impossible as actually occurring. "Anhube ki bat karchu pragat bhai si jan." —Sivraj Bhusan.

Example:
maska bhagnati sel kardam tarta papilakah,
sagrab laghati piga tam pragas adhakah,
sadh sagen shrama gobid saran
nanak hari hari hare.—saahas m 5.
ad tirarlag anek patshah bhae
keti kul bit gai amal calaike,
des te videse caro cak sabh nivay ay
kahu na mawasi bhaat diye viclayke,
angan sen kos diragh duragh bhari
raj ko samaj kon sake su grnayke
sri gobid sikh e sorup pahh xalsa ke
kon jane dege badsahat khapay ke.—GPS.

pet bajavat chudha dukh sri satguru samuhay,
ko janat tho phul ko deosapati hvejay.
5 a defect of a characteristic. See Amsapati 2.

Amsapati [astabhavna] Skt aksamadhana n impossibility, absence of possibility.

Amsak [astamak] Skt aksamak adj inappropriate, improper. 2 false, untrue. 3 opposite, contrary. “jis te daras amsamak pikhe.”—GPS.

Amsapati [astamati] Skt adj not liked, unapproved. 2 contrary to opinion, without approval.

Amsapati [astamati] Skt n a lack of agreement; a difference of opinion.

Amsa [asts] Skt amsaan eighth.

Amsa [assu] Skt amsa n the month of Assu on the night of full moon; it is in the mansion astvini.


Amsa [ast] See Amsat, Ams and Amsat.

Amsapati [ast siddhi] See Amsat sarapati.

Amsak [astak] Skt n a group of eight objects. 2 a recitation of eight stanzas. “im astak usati kari path man vachat pai.”—GPS. 3 son of the royal seer Vishvamitar, born to Madhvi daughter of king Yayati.

Amsak [ast kal] n eight races of cobras. In the Purans, they are shown as descended from eight cobras: bhu, vasuki, kambal, karkotak, padam, mahapadam, khkh and kulik.

Amsapati [astgdhi] Skt astgadhi n a group of eight fragrant objects viz. agar (aloe wood), kasturi (musk), kuth (costus speciousus), kesar (saffron) kaptur (camphor), khas (root of andropogon muricatus), cdan (sandalwood), and taj (bay tree or its bark) “ast gadh sja arti dhare.”—saloh.

Amsak [ast chap] eight celebrated poets of Vrij who have left their impact on other poets. They are: Surdas, Krishan Das, Parmanand, Kumbhan Das, Chatur Bhuj, Chhit Swami, Nand Das and Govind Das.

Amsa [ast dikpal] See Dikpal.

Amsa [ast duggaj] See Duggaj.

Amsa [ast dhatu] See Amsat dhatu.

Amsa [ast nadi] n In the Purans and the Simritis, eight sacred rivers are: Ganges, Jamna, Sarasvati, Shatdrav (Satluj), Vipasha (Beas), Eravati (Ravi), Chandarbhaga (Chenab), Vitsata (Jehlum). “Lakhe ast nadyan ko durap bhaje.”—coritir 405.

Amsa [ast nayka], Amsapati [ast nayka] See Astakshar and its footnote.

Amsapati [astpadi] See Astapati.

Amsapati [astbasu] See Astbasu.

Amsapati [astbhuja] See Astbhuja.

Amsapati [ast mangal] In the religious scriptures of the Hindus, eight agents for arranging bliss are: horse, elephant, cow, pitcher full of water, fan, flag, trumpet and lamp. In some books a lion replaces the horse and a wardrum comes in place of the trumpet. 2 In some scriptures
they are the following: Brahman, cow, fire, gold, ghee (purified butter), the sun, water and king. 3 a horse that has its mane, tail, chest and four hoofs all white.

Hinduism accepts the following worlds (other than the one of human mortals); brahman, lok (divine sphere), pītrī lok (world of deceased ancestors), cāḍrāvā lo-k (domain of celestial music), rakṣas lok (sphere of demons), yaksā lok (sphere of wealth), and pīṣāc lok (world of evil spirits).

See bhūt [astman], n lord of the celestial horse, the sun.—sānana.
whose voice is like the neighing of a horse.

2 n son of Dron, born to Kripi who gave out a neigh-like sound at birth and was therefore named Ashvthama. He was a commander of the Kaurav army. At the end of the final Kurukshetar battle, when Duryodhan was gravely wounded, only Ashvthama, Kripi and Kritvarma were left behind. He wanted to take revenge upon Dhrishtadyuman who had earlier killed his father Dron. He sneaked into the Pandavs’ camp at night and killed Dhrishtadyuman in sleep. He then killed Shikhandi, son of Drupad and five sons of the Pandavs and took their severed heads to Duryodhan.

With the help of his Brahmastar he also killed Parikshit who was yet in the mother’s womb. At this Krishna cursed him and blessed Parikshit with life. On the following day, Ashvthama and his accomplices fled out of fear. Daraupadi wailed and called for the vengeance of her son’s death. Yudhishthar pleaded that, Ashvthama being a Brahman, it would be a sin to kill him. Draupadi agreed with this but demanded that the jewel in Ashvthama’s forehead be brought and handed over to her. For this Bhim and Krishna went after Ashvthama, brought the jewel and gave it to her. Draupadi passed this jewel on to Yudhishthar who studded it in his crown.

The procedure was that a horse under the spell of certain mantars or holy texts, was set free, with the name and royal dignity of the owner inscribed on its head. It was followed by the king and his army of chiefs. The horse went about in the country. Anyone challenging the sovereignty of the king would catch and tie the horse down. Then a battle would ensue. If the horse was recovered by the king, the chief who tied it down, had to accept the sovereignty of the king. At the end of the year, the horse was brought back to the capital where a yag (sacrificial ceremony) was held to which all the kings in whose territories the horse had roamed unhindered were asked to attend. An altar was erected on 21 poles and 18 pits were dug for a sacrifice. Numerous birds and animals were killed and their dead bodies were consigned to flames by the king and the queen. Then the sacrificial horse was brought in, duly washed amidst the chanting of hymns by the Brahman priests. It was slaughtered by the king and his queen with cries of triumph raised from all sides.

In case the Ashvmedh was performed for the sake of progeny, the queen slept with the dead body of the sacrificed horse. The Hindus believed that any one who performed 100 such yags attained the rank of Indar. That is why, it is mentioned in the Purans that Indar often put hindrance in the way of the yags.
In the 14th chapter of Valmik’s Ramayan, king Dashrath tied three hundred animals to the poles during an Ashvmedh jag, and Kaushlya and other queens killed the horse with a sword and slept with its dead body during the night. 2 a son of King Janmajeya.

See.

A veterinary surgeon.

A horse-rider, horseman, cavalier.

A mare. 2 the first of the twenty seven phases of the moon, so named because the combination of three phases looks like a horse’s mouth.

They are two demigods, sons of a mare, regarded as physicians of the gods. In the Nirukt, in the chapter about the gods and in Harivansh, it is written that Sangya, wife of the sun could not withstand the light of her husband. Leaving a fake woman, Chaya, in her place, she herself assumed the form of a mare and went to the woods. When the sun came to know of this, he assumed the form of a horse and had twin sons from her. They came to be known as Ashvini Kumar.

There is a story in the Mahabharat that Pandu’s widow had begotten her sons Nakul and Sahdev by mating with Ashvini Kumar. In the Vedic age they were believed to be gods of morning and evening respectively.

A_Skt a vr to spread, to be pervasive. 2 pron this. 3 Skt ahan n a day. 4 the sun. 5 Vishnu.

A-Skt ahman a favour, an obligation, a good turn. 2 mercy.

A-Skt ahman aham an (one) who forgets a favour; ungrateful.

Ah part expressing, sorrow or grief.

Ahkaran n pride, arrogance, conceit, vanity. “jin vic-hu ahhkara cukaia.”—sri m 1 jogi adar.

Ahkam A plural of .

Ah a See and .

Ah n a promise, determination, resolve. “badh ahad thiriz so.”—GPS. 2 time, period. 3 duration of a king’s rule. i.e., ‘eh ghanta badshah akbar de ahad vic hoi.’

Ahadikini P ahad n a breach of a promise.

Ahdi A ahn a particular rank or post during the Mughal rule usually held by horsemen. The pay of an Ahdi was between Rs. 20 to 25 per month. They served under particular mansabdars (title holders), and were especially sent to convey royal commands or to realize particular dues. They would not leave until the completion of their mission for which they observed a sort of sit down strike. Sometimes an Ahdi during travel was carried on a cot by persons ‘begar’ (unpaid labour). “tab verg jty mahr risae, ek ahdia tth pthae.”—VN.

Ahdo peman P unah n framing of the rules of an agreement.

Ahman Skt akman n hail, hailstone.

Ahmanis Skt ahrin adv day and night. 2 always, at all times.

Ahpatri Skt ahpard lord of the day, the sun.

Ahpatindin n the day of the sun, Sunday.

Ahman See Ah. 2 A adj urgent, essential. 3 difficult, hard.

Ahmak A ahj adj a fool, an idiot.

Ahmad A ahj adj praised, admired, eulogized. 2 n name of prophet Mohammad. 3 a poet of Persian and Hindi from the seventeenth Bikrami century who wrote prosodic metre and couplets.

“ahmad, ya man saadan me hrt avhi kth bat?
Ahmad ham na suhay, ami pилave man bиn, п bикh det bulay, man sahт marbo bhаlo.”

Ahmad Shah Abdali of Durrani branch of Abdalis, son of Zaman Khan Saddozai, a poor pathan who by virtue of his intelligence rose to become the army commander of Nadir Shah. After the latter’s death in 1747, he occupied Qandhar, as also Balkh, Sindh, Punjab and Kashmir. He launched eight invasions on Punjab between 1747 and 1767. In Sammat 1818 through his subordinate Qalandar Khan, he committed sacrilege by demolishing the sacred Harimandir Sahib at Amritsar which, however, the Khalsa reconstructed soon upon its original foundation. Ahmad Shah died at Murgab on 7th Harh Sammat 1830. See अहमदाबाद and देशमुक्त.

Ahmadabad [ahmadabad] principal town of Gujrat in Bombay presidency. It was founded by Ahmad Shah, king of Gujrat, in 1413 AD on the bank of Shavarmati river.

Ahmed [ahmedi] adj a disciple of prophet Muhammad. 2 n a Musalman. 3 a follower of the Mirza of Qadiani. See अहमदमुल्क.

Ahad [ahar] Skt अहद n day.

Ahadakh [aharaх] See अविदम. 2 n absence of happiness; unhappiness, grief.

अह्वल [ahval] A plural of रुप; conditions, states, circumstances. “मम इ रुप अह्वल.”—तलाग m l. 2 news.

अह्वन [ahva] Skt अह्वन n a battlefield. See अह्वल.

अहा [aha] part word expressing gladness and surprise. 2 v past form of ‘be’; was. “जह कौन अहा, तोहा किर्चु नahi.”—गौ कबीर.

अहज [ahaj], अहजु [ahaju] Skt अहजम्. adj unsuitable. 2 unacceptable. “क्हाना खाज अहजु.”—वर सर m l. 3 inedible; unfit for eating.

अहार [ahata] See रुप.

अहार [ahar] Skt अहार n food, meal, diet.

अहार [ahar] adj immeasurable, beyond weighing, inestimable. 2 n a wail, lament, cry of despair. “कुलिवलः अहारे.”—वड़ी 3. 3 a battlefield. “रुप अहार विच.”—वड़ी 3. 4 Skt अहार, the fourth month of Bikrami calendar.

अहारी [ahari], अहारु [aharu] n rabi or summer crop which is harvested during the summer. “प्राल अहारी आक नामु चवी सेचु नाहो.”—वर मला m l. “सामान रति अहारु दिखो.”—वर रम 1 m l. ‘Like auspicious and inauspicious days or good and evil deeds, are winter or summer crops.’ 2 adj immeasurable. See रुप.

अहि [ahi] this. “अहि तन चहरी थिस.”—सुहि फरीद. “अहि कार किरू अहि कार पाई.”—वर मर 2 m 5. 2 is. 3 अहि ऐतिहासिक, self-pride, See अहियादित्य. 4 Skt अहि n a snake. 5 the sun. 6 a traveller. 7 adj lowly. 8 a swindler, cheat. 9 eight, because there are eight prominent snakes. “जब विसाख अहिदिवस वितापे.”—सुहि वि 6. 10 Skt अहि n day. “मोर रे, अहि निस हरिगुण सर.”—सुहि 1 m l.

अहिसा [ahīsa] Skt n non-violence, a vow against killing any living being. 2 not causing pain to anyone; Yog Shastar mentions 81 forms of non-violence. According to it any utterance, act or idea of causing pain is counted as the violence.

अहिसन [ahīsan] See अहित.

अहिष्ठ [ahīṣṭ] See अहिष्ठ.

अहित [ahīt] Skt n against विद्या(self-interest), a disfavour, wrong, evil. 2 an enemy, opponent. 3 an evil-doer.

अहिद [ahīd] See अहित.

अहिदी [ahīdi] See अहित.

अहिद्र [ahīdṛ], अहिरिक [ahīnath] अहि-द्रित्र n the snake king, Sheshnag.

अहिनिस [ahīnī] दायादिन, अहिनिस सादिवी day and night; continuously; always. See अहिनिस. “अहिनिस हरिजोस गुरुपरसादि.”—सा वर m l.

अहिनी [ahīni] n a female snake. “पातक दुर्दर गौन अहिनी.”—सुहि दर.

अहिपति [ahīpatī] n Sheshnag, the king of snakes. 2 अहिपति, lord of the day, the sun.

अहिफन [ahīphen] Skt n opium. 2 froth coming out of a snake’s mouth.

अहिबत [ahībat] Pkt n status of a married woman whose husband is alive; bliss of married life. “रोहें अहि अहिबत.”—सुहि दर.

अहिम [ahīm] See अहित.

अहिमक [ahīmak] See अहित.


अहिमेड [ahīmed] See अहिमत.

अहिर [ahīr] See अहित.

अहिरक [ahīrak] Skt आन्त्र n jealousy, envy. “अहिरक वद नाकिजे, रे मोर.”—सुहि कबीर.

अहिर [ahīrā], अहिरिक [ahīraj] See अहिष्ठ.

अहिरपति [ahīrpatī] the sun, See अहिष्ठ.

“भूज्रो अस्थि अहिरपति भायो.”—सुहि दर.

अहिराण [ahīraṇ] n the snake king. 2 Takshak Nag, one of the eight principal serpents of the underworld.
type of poetic stanza. See श्री.

अर्हती [arhit] अर्हत्ती [arhiti] n a milkmaid, a dairyman’s wife.

अर्हत [arha] Skt अर्हतित adj destroyed, burgled, plundered. "पिद वसया फर अर्हा.”—GPS. 2 See अर्हत.

अर्हती [arhi] the wife of an अर्हत; a milkmaid.

अर् [ahau] is. “लाई को काली एक अर्हा re.”—gurusobha. 2 he, that.

अर्हता [ahuta] v to get tired. 2 to come back, return. 3 to be separated.

अर्हुेवी [ahurevi] A अर्हुेवियों inhabitants of Arabia; Arabian Bedouin. “कै ठाँठे भक्कर की आहुेवी मिल कौनी जित बलान पचाननी.”—GPS.

अर्हु [ahutna] v to get tired. 2 to come back, return. 3 immovable. See विनत.

अर्हु [ahur] See अर्हु. 2 a particular caste so named because of its fondness for hunting.

अर्हे [aher], अर्हेज [ahera] Skt अर्हेजों game; hunting deer. "अर्हे रियो हेर के गाय.”—bher m 5.

अर्हेणी [aherii], अर्हेरी [aheri] Skt अर्हेरी adj who hunts. “कल अर्हे प्रेर बैठिक जिर्.”—dhanako biir. 2 n a particular caste so named because of its fondness for hunting.

अर् [ahau] is. “जो रचूँ अर् साह ते राजा.”—bher m 1.

अर् [ahol] part joy, sadness or surprise. “अर् जय रक्षण गोपाल.”—sahis m 5. "तन सेवे
The Ahoi goddess, a common goddess belonging to the Ahi dynasty, is worshipped by virgins. During the festival of navratra (nine nights), virgins make clay models of this goddess and paste them on the walls. On the first half of the light lunar month, they observe fast and worship its image by burning incense and lighting lamps. On the first half of Kartik month, they immerse these images in running water. A large Ahoi fair is held at Radhakundpur in Mathura district.

"Han ka Simfan chaqI ke ahoi rakhe nan." - Kabir. "She who observes the fast of Ahoi instead.

According to Vedant, pride is a variety of the mind, of which self-pride is the essential state. According to Sankhy Shastar, pride grows in the intellect. It is a perversion that gives rise to the vain gods of sense organs and mind. From the passionate state arise five senses of perception, organs of action and from the dark state come out the five elements.

**Guru ahoi ucari.** - G.P.S.

**Ahoi** n common goddess, a goddess belonging to the Ahi dynasty, worshipped by virgins. During the festival of navratra (nine nights), virgins make clay models of this goddess and paste them on the walls. On the first half of the light lunar month, they observe fast and worship its image by burning incense and lighting lamps. On the first half of Kartik month, they immerse these images in running water. A large Ahoi fair is held at Radhakundpur in Mathura district.

"Han ka Simfan chaqI ke ahoi rakhe nan." - Kabir. ‘She who observes the fast of Ahoi instead.’

**Ahoi** adj not likely to happen, unlikely, impossible.

**Ahoratri** Skt n day and night, a period of 24 hours; eight pahars of three hours each.

**Aha** Skt n pride, vanity. 2 pron 1. "Aha aha aha avar maa." - Kan m 5. “Jagat pasu aha, kalu kasaai.” - Okar. ‘Due to pride the world is getting like an animal and time is turning into a butcher.’

**Aha** Skt n pride, hubris. “So sura varimau jini vic-hu dusat aha kar mania.” - Var Sri m 3.

**Aha** Skt n pride, hubris, vanity. “Aha kar tisna rogu laga.” - Asa cat m 3. 2 According to Vedant, pride is a variety of the mind of which itself-pride is the essential state. 3 According to Sankhy Shastar, pride grows in the intellect. It is a perversion that gives rise to the vain gods of sense organs and mind. From the passionate state arise five senses of perception, organs of action and from the dark state come out the five elements.

**Aha** adj worldly, fit for worship, venerable. 2 suitable, qualified. 3 n the Creator. 4 Indar. It is to be noted that according to the rules of Sanskrit, words like aha, ha etc. should have been listed here, but in accordance with Punjabi practice they figure as aha, ahar etc.
absence of ति (comfort), grief, sorrow. 3 suffering. “सक नम दुःख को विदित विषय जग तय”–NP. 4 sin. 5 श्रुति a wild plant of sandy wilderness; अक्क, calotropis procera. “सक श्रुति करे अक्कशा”–var mala m 1.

अक्स [अक्स] A क न a reflection, an image. 2 a likeness, picture.

अक्समत्र [अक्समात्], अक्समात्र [अक्समात्र], अक्समात्र [अक्समात्र] Skt अक्समात्र, adv providentially, by chance, suddenly, unexpectedly. “अक्समात्र अब मिले क्रिष्णा”–NP. “भयो अक्समात्रो कहयो नही कौने”–gian.

अकार [अकार] A अ न often, especially, several times.

अकार [अकार] A अ न a chemical. 2 a medicine that has a sure effect; an effective medicine.

अकार [अकार], अकार [अकार], अकार [अकार], अकार [अकार] adj unspeakable, inexpressible, ineffable. “अकार कहा कही व समझवा”–हावे बावे काबिर. 2 n the Creator. “रिद्वे बासे अकारियु”–सवेरे म 3 के.

अकार [अकार] adj uncovered. 2 without shelter. See वंडल. “अकारियु कुपा”–रमाव. केकई has referred to that open well which has no raised platform around it, causing a person to fall unawares in it.

अकार [अकार] adj which cannot be cut, that cannot be pierced.

अकार [अकार] v to be down with akk (pain or sorrow). 2 to fret, express annoyance.

अक्त्रा [अक्त्रा] n an insect living on akk plant. See अक्त्रा 5.

अकार [अकार] Skt अकार अकार adj indescribable. 2 God. “अकार कि करहि काहनि”–अनौदु.

अकारकथा [अकारकथा] adj what is indescribable; beyond description. 2 the story of the Almighty. “अकारकथा तत्ति जनि”–सोहिला.

अकारक [अकारक] n the abode of the indescribable Creator; सच हाद (the True Region). 2 a thinker’s conscience. 3 the highest spiritual stage.

अकार [अकार] See अकार. 2 adj painful.

अकार [अकार] See अकार. 2 Skt अकारह n hearing, listening. 3 adv आकर्षण having heard, on hearing. “अकार निद्रे राजह सुख सारे”–GV 6. ‘Having heard the order, all comforts were created.’

अकार [अकार] P आकेन adv now, at this time, on this occasion.

अकार [अकार] adj steadfast in adversity; forbearing.

अकार [अकार] adj sans deceit. 2 n sincerity. “सीजी सच अकार काथला”–हावे 10. 3 See अकार and अकार.

अकार [अकार] A अ न dust, dirt. 2 A अट a heel. 3 hind parts, behind. 4 a chase. See डूड़.

अकार [अकार] adj older, elder, principal. 2 n the Creator, God. 3 son of Humayun born to Hamida Bano at Amarkot (Sindh) on 15 October 1542 (Sammat 1599). His father having been defeated by Sher Shah was then fleeing India.1

Akbar occupied the throne of Delhi at the age of 13 years and nine months. The rule was carried on under the guidance of the prime minister and chief commander Bairam Khan (Khan Khana) till Akbar took complete control in Sammat 1617. He greatly extended the Mughal empire. In Sammat 1618, Akbar forged a relationship with Rajputs by marrying the daughter of Raja Bihari Mal of Ambar.2 Later he also married a princess of Jodhpur. Bihari

1Akbar was born on November 23, but on the advice of the astrologers, to evade the evil influence of the planets, his birthday was declared to be October 15. For the same reason he was named Jalaludin Akbar in stead of Badrudin Ahmad.

2See साह रिम्पह.
Mal’s son Bhagvan Das and grandson Man Singh were Akbar’s famous generals who always stood by him. The emperor did not hesitate to give high ranks to the Hindus. Thus Todar Mal and Birbal were among his senior ministers.

Rana Uday Singh of Mevar, who hated the Raja of Ambar because the latter had given his daughter in marriage to a Musalman, was naturally regarded by Akbar as an enemy. He invaded Chattaurgarh. Uday Singh was wounded and fled, but two Rajput chiefs Jaimal of Bednor and Patto (Phatta) of Kailvara fought against the Mughals so valiantly that the accounts of their gallantry still exercise charm upon the minds of the listeners.

Both were among the sixteen nobles of Mevar. At last Jaimal was killed by a bullet from Akbar’s gun. This has been mentioned by Akbar himself and is recorded by Jahangir. The gun which killed Jaimal was named ‘Sangram’ (battle). On the death of Jaimal, the rite of Jauhar, was performed in the course of which nine queens, five princesses, two princes and several Rajput ladies, hurled themselves in the pyre. This tragedy took place on 11 Chet Sammat 1624. Its anniversary is celebrated in every home in Mevar where poets and singers sing panegyrics to immortalise their memory.

After the rituals of Jauhar, Patto and thousands of Rajputs in saffron dress came out of their fort and attained martyrdom fighting against the army of Akbar. The sacred threads of the martyrs, they say, weighed 74.5 maunds or 398 seers. It is customary to inscribe the sacred figure of जूहार on commercial letters of businessmen to purport that one who opens a letter not meant for him commits the sinful murder of Chhattaur. This writing figures not only on letters but also on government papers and donations, “ceto mair a rap” meaning that a person who stops the charity would call upon himself the curse of the dead. See Col James Tod: The Rajasthan.

From the letter written by the French physician Bernier on 1 July 1663, it seems that the two statues of elephant-riders in front of the gate of the Delhi fort are those of Jaimal and Patto. Their bravery inspired Akbar to install them there.

Akbar stopped the collection of Jazia and pilgrimage tax imposed on the Hindus. He ordered Dharampur for Hindus and Khairpur for Muslims to be built where lodging and boarding for persons of these communities were provided.

He stopped the practice of natural or divine justice (dīvīnyay) and ordered that no widow could be forced to commit sati or immolation on her dead husband’s funeral pyre.

The emperor collected one third of the produce as tax. Nobles in active service were called ‘mansabdars’ (rank holders) each having 500 to 10,000 soldiers under him. Todar Mal was the chief revenue officer; under him were officers named kroris meant to purchase rations, clothings, perfumes.

1This word is from Sanskrit and means ‘a battle’. Akbar was very fond of employing Sanskrit words. But this word should have been accompanied by some other word from which information about the conquest or end could be gathered. But that word is missing.

2See, the word ‘jāhar’. Some scholars have found ‘jīvāhar’ as its root.

3These statues were made on the orders of Akbar. When Shah Jahan had the Red Fort built, they were placed at the entrance.

4See ज्यूहार and जीवाहार.
metals and precious stones. Subedars of provinces exercised both criminal and civil justice. They were called faujdars. In cities cases were decided by Kotvals and Qazis.

In Akbar’s rule people could perform their religious rites without restriction. The emperor was fond of listening to merits of various religions. He was also a poet of Hindi and composed a verse on the death of Birbal.

“din jan sukh din, ek tId dino dusah dukh, so ab ham ko din, kachu na rakhyo, birbél.”

Akbar also visited Guru Amar Das and received his blessing, Bhai Santokh Singh mentions:

tob akbar dIlli te ava,
sarita utar svar nij pava,
dhar pratiti darsan ko cahyo,
uttam lin upayan ahyo.–GPS.

Besides being an emperor, he also considered himself a religious Khalifa (prophet’s deputy) and he started a religious sect, Din Elahi, to forge unity among all religions. Its members, on meeting greeted one another with ‘Allahu Akbar’ (God the great).

He developed Agra, which he renamed as Akbarabad. He got built the Red Fort and other buildings. A beautiful building at Fatehpur Sikri shows that Akbar loved to synthesise Indian and foreign architectures.

His extensive empire was divided into 18 provinces called subas. They were Allahabad, Agra, Avadh, Ajmer, Gujrat, Bihar, Bengal, Delhi, Kabul, Lahore, Multan, Malwa, Bairar, Khandesh, Ahmednagar, Bidar, Haidrabad and Bijapur.

The celebrated poet of Ramayan, Tulsi Das, lived during Akbar’s time and the famous musicologist and singer Tansen also adorned his court.

Akbar died on 16 October, 1605 (Sammat 1663). The beautiful sepulchre of this gracious emperor is situated at Sikandara near Agra.

**Akbarabad [akbarabad]** Emperor Akbar renamed Agra as Akbarabad after his own name. See अकबर.

**अक्षय [aksyaṭ]** adj अक्षय. indescribable. 2 useless, in vain, worthless. See अक्षय.

**अक्षर [akṛ]** See अक्षर. 2 Skt adj difficult to do or perform. 3 tax free. 4 without hands, with one or both hands mutilated.

**अक्षरवर्ग [akṛkara]** Skt अक्षरवर्ग L Anacy Clusperethrum. A \( \text{akdrakh} \) a plant amply found in Algeria. Its root is used in several medicines, especially for curing toothache. Its effect is warm and dry. It removes chest pain and impurities of the stomach. Rubbed on the tongue it cures lisping and stammering.

**अक्षरक [akṛkhal]** Skt अक्षरक pull, attraction. “nanak kiti sas akṛakah.”–sahas m 5. ‘The ant draws out breath, that is, it kills.’

**अक्षरक्षत [akṛkhar]** Skt अक्षरक्षत n attraction, gravitation, pull.

**अक्षर [akṛ]** Skt अक्षर adj unfit for doing, improper. “akṛn kṣroṣṭi.”–sahas m 5. “cāhri ṣakṛak, kina.”–GPS. 2 deaf. 3 with ears clipped. 4 without ears, without tools. 5 without provisions.

**अक्षर क [akṛka]** Skt अक्षर क adj indolent. “sabh kachu karta tau akṛka.”–GPS.

**अक्षर [akṛ]** See अक्षर. 2 v to be overbearing or supercilious. “akṛk an na manāi hū ṣap bharosa.”–GPS.

**अक्षरम [akṛ ramifications]** adj sans divine blessing; not
favoured. 

2 Skt अकर्म without work, idle. "काहु करम करत अकरम।"–akal.
3 n improper or inappropriate task. "पंग नसित रत अकरम।"–prabha beni. "करम अकरम बिचार।"–gau rovidas.

अकर्म [अकर्म], अकामी [अकर्मी] Skt अकर्मन् n an unfortunate person. "हम पाथर हिन अकरम।"–bila m 4. ‘We are senseless like stone, low and unfortunate.’ 2 adj lethargic, idle.

अकर [अकर] a type of poetic metre also known as अक, अहाद, अपभव, सानवद्व, सदरसा and मधुरदुहु। It has four lines, each line organized being as 3,3,3,3.

Example:
कूस सय मरे, सिसु नहीं हारे।
बहु बिधि बाना, आज दहु ताना।–ramav.

2 Skt adj which cannot be bought; costly.
3 अ-कर्म, a woman without hands or a she-elephant without a trunk.

अकल [अकल] See अकलः, “उदय अकर त्रिलोचन नामा।”–सौये m 3 ke.

अकल [अकल] A ज्ञ n intelligence, In fact अकल means a fetter locked on the forelegs of a camel to control its wayward movements. That way it is intelligence that keeps man’s conduct on the right track. 2 memory, recollection.
3 Skt adj undivided. “सेदा अकल लिंग रहे।”–sauye m 2 ke. 4 without limbs. 5 inarticulate or without qualities. "अकल कलद्धर सौ।"–sidhgosati. 6 the Creator. "जिसु गुरु ते अकलगति जान।”–gau m 5. 7 S adj unknown.

अकलकर्म [अकलकर्म] adj (one) who is levelheaded; wise. 2 a tank of intelligence. 3 brain, the place of intellect. “झन सिद्धि न बुधि न अकलकर्म।”–सौया m 1. ‘Their head is devoid of intelligence.’ 4 short form for अकल सर्व।

अकल [अकल] Skt adj without conflict or discord; peaceful. 2 to God, the wise one. “कल्मा अकलह जने।”–asa kabir.
akau [na] n idea of शर (pain), a painful state; confusion, perplexity, See शर.

akav [na] v to cause शर (pain); to irk; to irritate. 2 to vex, to annoy, See शर. “बिना हेतु ते एकावत.”—NP

akat [na] adj sans शर (body). “नमास्तो शक.”—japu. 2 Anang Kamdev, the god of love. 3 Rahu, the Planet.

akam [na] adj useless, worthless. 2 Skt शर्य without desire. “अमित सिख के बाचन सुन बोलो हरी कर कप, शक akat तौ लप कर अमित सिख हिन ओप.”—krishan. ‘With the omission of श, it is अमित सिख (that is, nothing)’ 2 Skt शर्य n a shape, form, creation of shape and form.

akal [na] adj without cause or reason. 2 having no reason, self-operating. 3 adv in vain, useless.

akal [na] adj of which the result (शर) is only pain (शर), in vain. “जनाम अकारंथ kin.”—s m 9. 2 See शर.

akal [na] See आकल.

akal [na] adj without cause or reason. 2 having no reason, self-operating. 3 adv in vain, useless.

akal [na] n a hard time, an evil hour, famine. 2 Vahguru, who is eternal deathless and is not affected by time. 3 adj deathless, immortal. “वह सबे संस्कार के एक ही काल अकाल सदा हें.”—FN. 4 n the time of death, the final hour. “काल अकाल कसम का किना.”—maru kabir. 5 long living ones like Markandey etc.

Savan Mal and his son Mulraj, lived here.

अवयः सञ्चाः [akal calaṇa] n untimely death during the prime of life; casting off body before actual death. See दीभ.

अवयः उष्ण [akal təxət] See अवयः सञ्चाः.

अवयः संयुक्त [akalpurak] Skī अवयः सञ्चाः n a timeless or deathless being; an indestructible power, God. “तु अकल पुराख नाहि सीती कला.”—मरु solhe m l.

अवयः संयुक्त [akalbanga] xa the Khalsa’s loud shout of ‘Sat Sri Akal’ resembling the Muslim call for prayer.

अवयः संयुक्त [akalbūga] In Sammat 1665 Guru Hargobind got a high throne raised opposite the Harimandir at Amritsar and named it Akal Bunga, the house of the timeless One. He held congregation here every morning and evening. This Akal Bunga is the Takhat (or throne) of the Sikhs. From the very beginning, the Panth has been organising gurmatas here. This gurdwara is the first Takhat of the Sikhs. It contains historical relics of the Sikh Gurus and martyrs including:

1. the sword of miri (temporal authority) of Guru Hargobind
2. his sword of piri (spiritual authority)
3. the sword of Guru Gobind Singh
4. the sword of Baba Budha Ji
5. the sword of Baba Jetha Ji.
6. the sword of Baba Karam Singh Shahid.
7. the sword of Baba Uday Singh who was an attendant of Guru Gobind Singh.
8. the sword of Baba Bidhi Chand.
9. the double-edged sword (khandha) of Baba Gurbaksh Singh Shahid
10. the double-edged khandha of Baba Dip Singh.
11. the khandha of Baba Naudh Singh Shahid.
12. the sword of Bhai Vichitar Singh, weighing 10 seers.
13. the mace of the sixth Guru, weighing 10 seers in weight. It was bestowed by Mata Sundari to Jassa Singh the warrior.
14. the sword-like weapon with brass grip of Guru Hargobind.
15. the dagger of Guru Hargobind
16. the dagger of Baba Ajit Singh.
17. the dagger of Baba Jhujar Singh.
18. the sword of Guru Hargobind.
19. the poniard of Guru Hargobind.
20. the poniard of Baba Dip Singh Shahid.
21. the sword-like weapon of Baba Dip Singh Shahid.
22. the pistol of Baba Dip Singh Shahid.
23. the pistol of Baba Gurbaksh Singh Shahid.
24. Guru Gobind Singh’s two arrows with a tola of gold at each point.
25. the medium size khandha of Baba Dip Singh.
26. two swords of Baba Dip Singh.
27. two short khandas of Baba Dip Singh.
28. the quoit of Baba Dip Singh.
29. a small quoit of Baba Dip Singh.
30. Baba Dip Singh’s quoit for wearing on the head.

b) the spot in Anandpur Sahib where Guru Gobind Singh performed the last rites of the ninth Guru. See अवयः सञ्चाः.

c) In the gurdwaras at Patna and at other places too there are bungas bearing this name. अवयः सुरुज्ज [akal murāt] Skī अवयः सञ्चाः n God whose installation is not subject to time. 2 ever-existing form which is timeless. “अकलमुरात्र अजुनि सेभ,”—japu.

अवयः विद्यु [akal mātyu] See दीभ and अवयः सञ्चाः.

अवयः [akali] adj timeless, not related to time.
2 n a worshipper of God, the timeless One. Vahguru’s Khalsa (own, pure) kāmāl jyō maya jāl vīc cā hē alep sāda sabh da sonehi kal sabh tō nīrali hē, kārke kāmāi khāve māgaṇā hāram jāne bhaṇe vīc vīpda nū māne xuṣhāli hē, svaratā tō bīna guru-pudvarā dā cokidar dhāram de jāg lai cārhe mukh lali hē, puje na akāl bīna hor koi devi dev saṅkhā daṃsē da so kāhie ‘akalī’ hē.

3 This term is particularly used for Nihang Singhs. See विधेय.

विधेय [akāliā di chavni] also called निहोगादिचोणी, is a place in Amritsar where Akali Phula Singh, with 1200 horsemen and 1800 infantry-men used to stay. Maharaja Ranjit Singh had bestowed upon them a jagir for their maintenance.

अकाल अकाल [akāt] A ज्ञ न to be strong. 2 adj “He sustains.” to nourish, to sustain. “किं अकाल.”-ग्यान.

अकालिक [akācān] Skt अकालिक adj poor, penniless, penurious. 2 (one) who has nothing, barest sustenance. 3 born recluse.

अकालिक [akāt] Skt अकालिक adj who is not made by anyone, self-existing. 2 See अकालिक.

अकालिक [akāt] Skt अकालिक n infamy, notoriety. 2 See अकाल.

अकालिक [akātya] See अकालिक. 2 Skt अकालिक n ignoble act, evil action. 3 Skt अकालिक adj not artificial or fake; spontaneous. “निमित्यो अकालिक.”—कृदि. 2.

अकालिच [akāraṭghan], अकालिच [akātraghaṇ] Skt अकालिच adj (one) who forgets or denies favour done to him, thankless, ungrateful. “अकालिच गहना no palda.”—व्रṣवस. 86 mad vīc riddha paīka kotte da mas, dhārīa manās khopī tīs mādi vas, rāttu bhārīa kappāra kār kajjān tas, ḍhaṅk le cāllī cuhṛī kār bhog bhīlas, akh suṇāe pucchṛī lahe visvas, nadri pāve अकालिच गहना मत होह vīnas.

अकालिच [akālīch] Skt अकालिच adj sinless, blameless. 2 virtuous.

अकीक [akī] A अकीक n a very hard and glittering precious stone of red, blue or other colours, inlaid with signets. It is cut and used in ornaments and for inset decoration of plants and pictures.

अकी अकी [akī] A अकीद n firmness of thought and belief, devotion, especially religious belief.

अकी क्रिया [akī kriyā] adv without doing. “नार ek akī hi pritī kāre.”—क्रियान. ‘Some people requite love even when the others ignore them.’ 2 n performing a deed without pride of any sort. “किं akī lākhrī phal ho.”—क्रियान. 3 not cultivated, natural. 4 See अकी.

अकी अकी अकी [akīt] Skt अकीत n infamy, ill repute, bad name.

अकोहा [akōha] Skt अकोहा adj not blunt; sharp.

अकोध [akōdā] adj free, without any external constraint; not under anyone’s thumb; independent.

अकोबहां [akotobhāya] Skt adj not under fear from anywhere. 2 not afraid of anyone; fearless.

अकोध [akōbah] Skt अकोध n a son of Kumbhkaran and younger brother of Kumbh. “कोभ अकोध जित sabhe.”—व्रष. 2 At some places अकोध also appears in place of अकोध. The latter was a demon who was killed by Durga. That story is told in Markanday Puran.

अकुल [akul] adj (one) who has no race, caste or pedigree; God. “कृत kāhīt akul nahi cētra.”—गौ. 2 अकुलित of low caste.

अकुलित [akulin], अकुलित [akulin] adj of low birth, ignoble. 2 renouncer of caste-culture.
not related to any caste or race. “ākulin rāhitā suḥb susar.”—sīdhgosaṭ.

অন্তর্গত [ākuṇa], অন্তর্গত [ākuə], অন্তর্গত [ākuia] Skt ू vr to produce a sound. adj silent, taciturn, (one) who has taken a vow of silence. “te sahi nali akuṇa.”—voc m 1. “ek phirē rēs rāg akuia.”—krīsan. 2 See ছুড়ল মিথ.

অলুম [akuj] Skt অল্ল, adj bad deed, vice. 2 See ছুন vr beyond description; indescribable. “praja dukhāl akuj.”—Gs.

অলুর [akut] adj beyond measure; limitless, boundless. See ছুত. 2 not criticized, not condemned.

অলুখার [ākupar] Skt n a sea, an ocean. 2 a fabulous tortoise said to be under the earth. 3 the sun.

অলুখাস [ākuya] not talking, silent. See অলুখাস. “nam akuya saḥh hi kāhē.”—Gs.

অলুর [akur] n something which is not false, opposite of falsehood; truth.

অল্লে [ake] See ল্লে.

অল্লে [akerā], অল্লে [akero] adv once. 2 See অল্লে. 3 adj solitary, alone. “jōb ghat boni saḥh thōr akero.”—krīsan.


অল্লে [ake] part or. “ake koi kīhu devae.”—var bīla m 4.

অল্লী [akoj] a village of Jind state two kos north of Sangrur. Here is a gurdwara of Guru Hargobind who came here from Saunti and stayed with Manak Chand, a devotee, in Sammat 1673. Guru Granth Sahib is installed in the gurdwara building got built by Sardar Diwan Singh of Badrukka.

Close to the circumambulatory passage, there is a solid caper tree under which, so believe the local people, the Guru’s horse was tied. According to them, earlier Guru Nanak Dev had also visited Akoj.

The shrine owns about 125 bighas of land donated by Bhai Matab Singh. One hundred rupees in cash and three quilts are given annually by the state. Two Sikh mahants serve the shrine with devotion. It is about two miles to the south from the railway station Bahadur Singhwala (N.W. Rly).

অল্লে [akok] adj ignorant of Kok Shastar. “kam ke akok.”—prīhu.

অল্লে [akod] Skt অল্লি adj endless, countless. See ল্লে.

অল্লে [akor] n a present, an offering. “dije pran akor.”—jet m 5.


অল্লৃ [akātāk] Skt অকাণ্টক adj thornless, without hurdles. 2 unobstructed. 3 without any enemy, having no adversary.

অল্লৃ [akātr] Skt অকাত্র adj non-doer. “ājātre ṣanātā akātra.”—ghan 2 (one) who prefers reclusion.

অল্লে [akāth] adj beyond description, untranslated, indescribable, inexpressible. “bhumadāt dan dine akāth.”—ghan 2 without even a ragged blanket.

অল্লর [akāpar] Skt অকাপার n state of not-trembling or not shivering; steadiness. 2 one of Ravan’s commanders and a minister. He was Ravan’s maternal uncle, and the son of Sumali and Ketumalini. His sister Kaikasi was Ravan’s mother. Hanuman killed him in a battle. “barād nar akāpar se.”—VN. See পুরাণ and পুরাণ. 3 Per Harivansh, he was an Indian king and was Hari’s father.

অল্লৃ [akka] See ল্লে.

অল্লাব [akyath] See আবুর্ফ অল্লাব.


অল্লৃ [akris] adj not lean or weak. 2 which cannot be pulled; not deserving to be pulled.

অল্লুর [akrīt] Skt অল্লুর adj unmade, unbuilt.
2 Skt अकृत्य adj not fit to be done, misdeed, sin. “अकृत्य कार्मा.”—ramav.

अकृत्बल्लवम् [ाकृत्तकृत्] adj doing what cannot be done by others. “तेजस्वरसी अकृत्त कृताम्.”—gyan.

अकृत्तप्राण [ाकृत्तकृत्ग्य] Skt अकृत्त adj ungrateful, thankless.

अकृत्तकर्म [ाकृत्तकृत्कर्म] adj doing what cannot be done by others. “तेजस्वरसी अकृत्त कर्म.”—gyan.

अकृत्तसम [ाकृत्तकृत्सम] adj ungrateful, thankless.

अकृत्तसम [ाकृत्तकृत्सम] adj not artificial, genuine. 2 real, true.

अकृत्तकर्म [ाकृत्तकृत्कर्म] adj not made or shaped by anyone; assuming various forms. “अकृत्तकर्म हे.”—japu.

अकृत्त [ाकृत्त] adj inactive, passive.

अकृत्त [ाकृत्त] adj not cruel, merciful, kind. 2 not irate, calm. 3 Krishan’s paternal uncle and son of Shvaphalak and Gandini. He came to deliver Kans’s challenge for battle and took Krishan and Balram from Gokul to Mathura where Krishan killed Kans and re-installed his own maternal grandfather Ugarsen on the throne. “उद्धृत अकृत्, बिदु गृह गृहाणे.”—savaye m 1 ke. “मोहन अकृत् हे थाल बुलाय पाठ्य थाभु भार.”—krisan.

अकृत्त [ाकृत्त] See अकृत्त.

अक्ष [ाख्ष] Skt अख्ष vr to enter; to penetrate; to pierce; to attain desire’s fulfilment; to spread; to be diffused. 2 n one of Ravan’s sons whom Hanuman killed while laying waste the Ashok garden. His full name was Akshay Kumar. 3 counters in chess. 4 an axle. 5 eye. 6 a blue jay. 7 seed of eleocarpus ganitrus used in rosaries. 8 16 masas of oil. 9 soul. 10 Dg myrobalan.

अक्ष [ाख्ष] See अक्ष.

अक्ष [ाख्ष] Skt arosary of rudraksh (eleocarpus ganitrus) seeds. 2 a rosary of letters from आ to ख.

अक्शमी [ाख्षमी] Skt अक्शमी adj sans forgiveness. 2 incapable.

अक्षय [ाख्षय] Skt adj imperishable, everlasting.

अक्षय [ाख्षय] See अक्षय.

अक्षमाल [ाख्षमाल] Skt n a rosary of rudraksh (eleocarpus ganitrus) seeds. 2 a rosary of letters from आ to ख.

अक्षमर्ग [ाख्षमर्ग] Skt अक्षमर्ग adj sans forgiveness. 2 incapable.

अक्षय [ाख्षय] Skt adj imperishable, everlasting.

अक्षय [ाख्षय] See अक्षय.

अभय [ाभय] See अभय.

अक्षमाला [ाख्षमाला] Skt n a rosary of rudraksh (eleocarpus ganitrus) seeds. 2 a rosary of letters from आ to ख.

अक्षमर्ग [ाख्षमर्ग] Skt अक्षमर्ग adj sans forgiveness. 2 incapable.

अक्षय [ाख्षय] Skt adj imperishable, everlasting.

अक्षय [ाख्षय] See अक्षय.

अक्षय [ाख्षय] Skt अक्षय n a character, a letter; letters for writing Gurbani. “अक्षय का भेद ना लहान.”—var sar m 1. 2 adj which does not dissolve, insoluble. 3 n God who remains in the same state. 1 “ए अक्षय क्षिति जाहि ओ अक्षय नै नाहि किति जाहि.”—gau kabir, bavan. 4 n a sermon, an advice, “अक्षय नाम अक्षय आपि.”—var majh m 1. 5 a mantar according to

1See Vishnu Puran Part 1, Chapter 22.
books on magic. “kavânu su akhâru kavân
gunu kavânu su mañja mûtu.”—s farid.
6 nominal; objects which bear names. “drîsât
man akhâr he jeta.”—bavan.

अमर [akhar] Skt अक्षर n a grammar;
grammatical knowledge. “akhâr ka bheu no
lahât.”—var sar m 1. 2 meaning or implication
of a sentence.

अंतर [akhârab] Skt अक्षर adj beyond the figure
of one kharab: 100,000,000,000 ; countless,
innumerable. 2 (one) which is not small; great.
“gara b akhârab dur hve gâyo.”—côdar. 3 tall,
not short.

अखूट [akhrot] Skt अखूट n a walnut tree and its
fruit. It does not grow in hot climate. It has
beautiful wood which is used in manufacturing
beautiful articles of various types. It grows
plentifully in Kashmir. Its kernel is hot and moist
in effect. Its Latin name is aleurites triloba. E
walnut.

अखूल [akhul] Skt अखूल adj whole, complete.
“akhul bhavan ke sîrjanhare.”—carîtr 405.
2 (one) who is not mean. 3 (one) who is not
stupid; wise, intelligent.

अखर [akhar] Skt अखर n a saying, proverb, an
aphorism. See अखर.

अखर [akhar] Skt अखर n a story, tale. 2 a
proverb, See सदृश.

अखण्ड [akhant] Skt अखण्ड n a story, tale. 2 a
proverb, See सदृश.

अखाड [akhad], अखाड [akhad] n an arena, a theatre,
ampitheatre, stadium, battlefield. “sab
tera khel akhara jiu.”—majh m 5. 2 a wrestling pit. 3 a
battlefield. “ehu akhara harî prâtam sace ka
jînî apne jorî sîbhi ari nivae.”—var gau 1
m 4. “bîkham akhara me guru mîrî jita.”
—asa chôt m 5. 4 an abode of the anchorites.
5 Bands of holymen especially of the Udasi
and Nirmala sects in particular going as
religious preachers, are known to form an
Akharha, the brief account of which is as below:
(a) Mahatma Pritam Das of the Udasi cult

---

1Some scholars interpret this hymn with reference to the
cranes flying with their gullets filled with water.
once thought that bands of Sikh sadhus often experienced great difficulty in finding residence and food during fairs at pilgrimage centres. To tackle this problem, he approached Nanak Chand, the paternal uncle of Chandu Lal, a minister of the Nizam of Hyderabad, who offered seven lacs of rupees. With the money thus offered, Sant Pritam Das approached the Udasi saints of Paryag and suggested the establishment of their separate Akhara where they could stay away from the sanyasis and preach Sikhism in different parts of the country. Accordingly the Panchayati Akhara was established in Sammat 1836. A committee of four sadhus, Ganga Ram, Kutsath Braham, Sarup Braham and Atal Braham, was constituted under the guidance of Guru Granth Sahib. They made arrangements to procure tents, canopies, durries, carpets, horses, camels, bullock carts, kitchen utensils, musical instruments, walking staffs and umbrellas and framed rules and injunctions so as not to leave any lacunae in their smooth management. The headquarters of the Udasi Akharha are at Allahabad with numerous buildings at Kankhal, Kashi etc.

(b) In Sammat 1896, some differences arose, and Sadhu Santokh Das, Hari Narayan Das, Sur Das etc. of Sangat Sahib (Bhai Pheru) established a separate Akhara, Sri Guru Naya Akhara, commonly known as Udasian da Chhota Akhara. Its headquarters are at Kankhal and it has buildings at other centres of pilgrimage. Its administration is sound like that of Panchayati Akhara.1

(c) Like the Udasis, Nirmala saints, finding their sadhus humiliated at pilgrimage centres also thought of having their separate Akhara. They were inspired to do so by saints like Bhai Tota Singh, Ram Singh, Matab Singh etc., Maharaja Narendar Singh of Patiala, Maharaja Bharpur Singh of Nabha and Maharaja Sarup Singh of Jind, in Sammat 1918 established Dharam Dhuja Akhara of Nirmala saints. Bhai Matab Singh was appointed its first Mahant (chief priest). Grants in cash of Rs. eighty, sixteen and twenty thousand respectively were given by Patiala, Nabha and Jind states. Annual grants of Rs. 4000, 575 and 1300 were donated by those states in the same order. Jointly all the three states2 drew up Dasturulamal (rules of action or constitution) for Akhara Nirmala Panth of Guru Gobind Singh.3 Its constitution carried these clauses:

1) Shri Mahant will be appointed in consultation with the three states and four other mahants, all wearers of Sikh symbols (underwear shorts, kirpan, hair-comb, steel-bangle) shall be appointed in consultation with Chief Mahant.

2) The cooks in the kitchen shall also observe the same code of conduct.

3) Two workers, two storekeepers, one granthi and one gyani (scholar knowledgeable enough as to interpret the scriptural texts), all observing the same code of dress, shall be appointed, besides one or two orderlies.

4) This code is not compulsory for the present Chief Mahant. Those appointed in the future shall have to be intelligent, ascetical and observers of the code of conduct and dress.

1Santokh Das's Akhara was established in Amritsar in Sammat 1838, and Sangal wala Akhara was set up in Sammat 1843 and Nirvansar in Sammat 1850. So named, they are only cloisters of sadhus unlike Panchayati and Chhota Akharas.

2Patiala, Nabha, Jind.

3This Dasturalamal was approved on 12 August 1862.
5) Whenever Shri Mahant visits the capital of a state, or whenever a chief finds time to visit the Akhara, he shall give offerings to Guru Granth Sahib or to Shri Mahant, but not individually to other priests.

6) All income of this sort will be accounted for. If any priest brings anything from anywhere, that too he shall deposit in the Akhara without keeping anything with himself.

7) At his discretion, Chief Mahant may offer to a brahman or an invalid, clothes or cash for visiting places of pilgrimage, but the details of all such offerings shall be maintained in writing.

8) If Dharam Dhuja Akhara Guru Gobind Singh wants to have a bhandara (free distribution of food), it shall be done in consultation with and approval of Chief Mahant. If at any time this is not possible, food may be offered but Chief Mahant must be informed of it as early as possible.

9) If the need arises to appoint a new priest, it must be obligatory for him to swear before Guru Granth Sahib that he shall observe the code of conduct and deposit all income from all sources with the Akhara.

10) It shall be essential for Chief Mahant and his colleagues to ensure that if any Sikh fiefholder or chief wants to organise a free meal (bhandara), he shall be allowed to do so according to his own faith and belief, and the mahants shall not interfere in any way and shall be considerate so as to respect the donor's sense of honour.

11) Similarly, if any other Sikh follower of the sect desires to conduct a free meal, the foregoing clause shall be observed. If it is found that though a person of means wilfully shows inability to do so, a report can be lodged with the respective state and his money confiscated and deposited with the Akhara.

12) If during a journey there is a gurdwara, the Akhara must not bypass it. An offering is to be paid according to the status of the gurdwara concerned.

13) Seating arrangements should be in this order: Guru Granth Sahib in the centre, on the right of it Chief Mahant followed by other mahants and saintly Sikhs respectively, on the left the gyani, the interpreter of sacred text, and behind him other holy Sikhs. Other persons, however holy, shall sit at their respective places. In this, rank and not scholarship shall be the criteria. If a mahant of some other sect comes, he shall be seated on the left of the gyani. A seat on the right side, if given, should be behind (Nirmala) mahants of the concerned Akhara.

14) No other holy man shall stay in Chief Mahant's house, though a few holy men detailed to serve him may do so. Similarly no one is allowed to sleep in the room reserved for keeping Guru Granth Sahib, because to do so amounts to disrespect.

15) Any Sikh, ascetic or householder, who comes to pay obeisance, may do so. There is no restriction. He should be seated according to his respective status.

16) It is obligatory for Shri Mahant and other mahants not go to the house of any state official. If need be, they may send a worker, store-holder, some orderly or any other mahant of the dera. If invited for a meal however, they may go.

17) It is obligatory for the Sikhs of the Akhara that if a mahant asks them for any service, they should not avoid rendering it on one pretext or the other; if they avoid doing so, they shall be liable to a fine as decided by
a mahant of the Akhara.

18) If any ascetical Sikh wants to stay in the dera, he shall first have to declare with his hand on Guru Granth Sahib that he shall return to the gurdwara everything offered and shall not retain anything with him, and that he shall remain loyal to the Sangat (congregation). Without such a pledge, he shall not be admitted.

19) The mahant must take a pledge and served only by the baptised Sikhs. Even water used in the kitchen must be such as is drawn (from the well) by the Sikhs.

20) There is no restriction on serving meals to other Sikh holy men; food must be served to all, care be taken that those observing rahit sit in a separate row.

21) Women shall never be allowed to enter the Akhara. This restriction also applies to liquor but not to opium and cannabis.

22) If anyone not observing rahit or belonging to a non-Sikh community, wants to offer parsad or a meal, he should not be refused, provided he gives uncooked ration for cooking by those in the Akhara.

23) The income accruing to the amount which has been put to the credit of the Akhara in the beginning, from lending or through other investments, shall be used for maintaining the community kitchen and for conducting other repairs; the initial grant must remain intact.

24) Financial management of the Akhara will be entrusted to three mahants, one belonging to each contributing state. They shall try to increase income by lending money on interest and investing in commerce, and shall spend it in accordance with rule 23. They shall inspect the accounts at least once in a year, and forward them to Shri Mahant for further inspection.

25) If he wants to appoint anyone in his own place, during his life, Chief Mahant shall be allowed to do so in consultation with the Akharas of the three states.

26) If Chief Mahant has already appointed his replacement during his tenure, or if he has not performed satisfactory work during his tenure, the three states through mutual consultation may remove him from the post.

27) If any mahant violates the code of conduct, the three governments, through mutual deliberation, shall have the right to remove him.

28) Prior commitment will be taken from each of the five mahants that they shall not do anything against the Dasturulamal.

Whenever the three states write anything to the mahants, its copies in Gurmukhi script shall be provided for safe keeping and also duly stamped and sealed with date to be kept in the office files.

29) It shall be obligatory for the Sikhs of the Akhara to keep in reserve one turban of vermillion colour and the rest of white colour. This is a traditional custom, symbolising the renunciation of family life.

30) Instead of a tūbi (mendicant’s bowls of hollowed guard shell) and cippi (oval begging bowls) the mahants shall keep steel kārmakāl (mendicant’s bowl with the top handle) or metallic vessel (container for keeping drinking water), because tūbi and cippi are unclean and cannot be cleaned with earth (or sand).

अधि [akhi] Skt अशि n an eye.
अधिधि [akhiul], अधिधि [akhio] See अबभान. 2 said, uttered, “अखर नन्द अखौ अपेक”—var majh in I.
अधित्त [akhian] See अधकान.
अधिधित्त [akhio], अधिधित्त [akhiio] See अबभान

Page 129 of 674
and अभिजित.

अभिजित [अक्षित], अभिजिह [अक्षिजह] adj (one) who does not fret; not peevish, forbearing, sober.

“अक्षिजह अभिजिह.”—जपु. 2 See अभिजत.

अभिजत [अक्षित] short form for अभिजेत, prey, hunting.

“अभिजेत अभिजिह जिनहयो.”—कृष्ण सप्ति. 2 Skt अभिजिह. See अभिजत विद्यार्थी.

अभिजत [अक्षेत] See अभिजत.

अभिजत [अक्षेत] adj untiring.

अभिजत [अक्षेत्र] the third of the bright half of Baisakh month. According to the Hindu belief, Satyug (the epoch of truth) commences with it.

अभिजत [अक्षेत्र] Skt अभिजत n According to Purans that banyan tree which does not die even on the doomsday, and God Vishnu, assuming the form of an infant, sucks the big toe of his foot on it. Per the Hindu belief this tree used to be at Prayag; death as a result of fall from it was believed to lead to result in the liberation of numerous travellers. Jahangir had got this अक्षेत्र tree cut but now the Hindu priests point to an indestructible tree in the fort of Prayag to collect offerings. “जुटे बाट अक्षेत्र लघु चाहिए.”—NP. See अभिजत.

अभिजत [अक्षेत] without adulteration, real. “लाल पदराठ सार अक्षेत्र.”—अक्षर. 2 pure, endless.

अभिजत [अक्षेप] Skt अभिजत adj sans excitement. 2 without confusion. 3 n quietude, serenity.

अभिजत [अक्षेत्र] adj unbroken. 2 endless, continuous.

अभिजत [अक्षेत्र] path n a continuous recitation of Guru Granth Sahib which is completed in 39 hours. Four or five granthis, devote themselves to it one after the other continuously without any break. This custom was initiated by the Buddha Dal. Akhand path was not held during the time of
the Gurus. Many people keep an earthen lamp burning day and night, and place a pitcher full of water and coconut, etc. But this practice was not in vogue in the beginning. 3 See अख्यात

अर्धक [akhāḍa] See अर्धक वर्त. 2 Skt अल्पि n Indar, the king of the gods. “thap अख्यात ko surmāḍa.”—catur 1.

अर्धकलिद [akhaḍlip] adj unbroken, complete. 2 n the rank or status of Indar. See अर्धकलिद.

अर्धकित [akhaḍa] adj unbroken, complete, whole. 2 adv continuous, incessant, ceaseless.

अर्ध [akha] See अर्ध.

अर्धक [akha] Skt a sound of joy, joyful tune.

अध [अध] Skt अध to ignore the wrong committed by another. 2 to be overbearing arrogantly. 3 to die, to pass away.

bhukhan bāson bas rātān anek jati
choḍe pil palki anup chābī dham ki,
khā nārnah kāhā bhae badsah kāhā
śāhan ke śāj ṣān dehā pārnam ki,
beni kāvī kāhe khāl phal me ātavē dīn
pāle khāl khalē ke pākhālē jas cam ki,
mēn hi ki mēn rāhī jati aḥharākhē jāb
mūḍ gai ākhē tob lakhe kīrī kam ki.


अध्यय [akhyan] See अध्यय.

अध्ययक [akhyal] adj beyond thinking, unthinkable. “ākhyal ākhād rup he.”—ākal

अव्व [əxvād] P अव्व a teacher, tutor.

अग [əg] Skt अग to go, enter. 2 Skt short form for अगरित. 3 Skt अग adj ignoramus. “jyō tag age ag अर्गाई.”—NP. ‘just as an ignorant man gets dumb before a spiritually awakened person.’ 4 Skt अग adj motionless, immobile.

न a mountain. 6 a tree. 7 Skt अग front, the front side. 8 adj first, primary. 9 a leader, head. 10 adv before, in front. “ag tab cala.”—datt. ‘Then he proceeded forward.’

अगामु [əgəst], अगामु [əgəst] Skt अगामु and अगामु a celebrated sage who lived in the Vindaya mountain. He composed several hymns of Rig Ved wherein it is held that Agastya was the son of Mitavrūn1 At the sight of Urvashi he ejaculated his semen, a part of which fell in a pot from which Agastya was born; from the portion that fell outside the pot was born Vashishth. That is why Sayan has held that Agast came out of a pot like an elegant male fish, So he was called Kalshi-sut (son of a pitcher), Kumbh Sambhav and Ghatodbhav, etc. Due to such a birth, he is also called Maitravaruni or Auvvasheya as well. At the time of birth, he was of the size of an extended hand.

Once Kalkey demons spread terror in the world, killing holy saints and spoiling religious oblations. When the gods went to kill them, they hid themselves in the ocean. Paying heed to the request of the gods, Agastya drank the entire sea in one draught and the gods succeeded in destroying the demons. For this reason Agastya came to be known as Pitabadhi and Samuderchuluk as well.

In the Purans it is recorded that Agastya was the son of Pulasaty. There is a story in the Ramayan that when Agastya saw his ancestors hanging upside down in a pit, they told him that they could be liberated only if he produced a son. Gathering parts of several animals, Agastya formed a girl whom he sent to the ruler of Vidarbha where she was brought up like a princess. When she grew up, Agastya married her. She was named Lopamudra. The Ramayan gives further account of Agastya that for a long time he observed austerities at Kunjar Hill south of Vindranchal. The

1Mitar and Varun are twin gods. But their names figure together. They are twins like Ashvini Kumars.
demons were frightened of him. Ram, Lakhshman and Sita stayed with him there. To Ram he gave: a sword, Vishnu’s bow and a quiver of arrows, with which he killed Ravan.

Agastya was present in Ayodhya at the time of Ram’s coronation. The Dravids of the south worship Agastya Muni. “ägäst ädí jë bëde tæpætæpi visekhi.”—äkal.

2 There is a star by this name which rises from the south on 17th of Bhadon. (August-September) “uday ägäst pðth jàl sokha.”—tælsì.

ägäst [ägäh] Skt n, Skt adj who cannot be seized. “mere ṭhakur ägäh øtòle.”—gøu m 5. 2 ägäst deep, bottomless. “rasna ägäh ägäh gum rati.”—bïla m 5. 3 n life-breath which is difficult to hold back. “ägäh gæhe gahî gagan rëhai.”—gøu bavøn kæbîr. 4 mind, which is difficult to control.

ägah jàvàk [ägah gæhän] sen seizing the unseizable; understanding what is beyond the mind’s grasp. “ägæh gæhän bhram bhratì dæhän.”—søveye m 5 ke. 2 mental poise.

ägah [ägæhän] Skt n the first month of the year, month of Magghar; per the old custom the year commenced from the month of Magghar. That is why it was given the name of Agarhayan. 2 ägæh-ägah commencement of the year, first month of the year. “kâtaî bìtyo su ägæhän ava.”—GPS.

ägah [ägæh] See ägah. 2 adv in or from the front. “ägæh ācèkhe pîcch-hu dékhe tujì te kàhë chæpave.”—gøu m 1. 3 n future. “äg-hu nera aà pîchâ ràhà dùri.”—s fàrîd.

ägahù [äg-huca] adj unfathomable, bottomless. 2 ägà (bottomless) and ñùç. “thah nàhì äg-huca.”—dev m 5.

ägãhu [äg-heu] Skt Adv, which cannot be grasped; not a subject for the mind and the senses.

ägãhmi [ägãchmi] Skt Adv, which does not move, motionless, still, eternal. “sorbe joi ägãchmi, dukh gñënerø athì.”—var marù l m 1. ‘At the sight of the eternal Creator, the senses get widely perturbed.’ See ägãh and ägãch. 2 ägãj n born from ägã (mountain), a jewel. 2 a metal. 3 a fruit. 4 Skt ægãhùn Brahman. 5 a headman, leader. 6 Skt ægãhùp. adj beyond grasp; what the mind and senses cannot grasp.

ägãd [ägæd] adj not fixed, planted or studded. “su dëhän jìno mañ he agode.”—krìsan.

ägãn [ägæn] n according to the rules of poetics, inauspicious character combination, that is: nàjàk, nàràk, ñàgàt and ñàgàh. 2 adj uncountable.

ägãnaä [ägãnaì], ägãnaìù [ägãniù] adj beyond calculation. “ägãnaì uc apar ṭhakur.”—bìha cät m 5.

ägãt [ägæt] adv unmoving, not fallen. 2 un-ended. 3 unattained. 4 See ägañì.

ägãtì [ägãtì], ägãti [ägãti] n miserable condition, poor plight. 2 adj being in bad shape. 3 not entitled to salvation. “pârhi nàrèk märke agãtì.”—GPS.

ägãth [ägæth], ägãthâ [ägãtha] adj of which the story is beyond narration; indescribable. “sâmràth agãth apar nìrmal.”—asa cåt m 5. “pale nam agãthà.”—var marù 2 m 5.

ägãd [ägãd], ägãda [ägãdo] Skt adv without ñàc (disease); healthy. “kal kripa kar bhæ agãd sàbh.”—sèloh. 2 n medicine, cure for a disease. 3 A æ a vow, promise. 4 marriage, wedlock. “ägãdù pàre setan ve lalo.”—tîløg m 1. ‘The devil instead of a qazi performs the marriage ceremony.’ See sìdá.

ägãdù [ägãdã], ägãdã [ägãda] adj bottomless, unfathomable. “hàrì agãm agãdãhà.”—gøu var 2, m 5.

ägãn [ägæn] See ägãt 1. “gãn agãn nàvo hi ràs.”—NP. 2 Skt ægãhù n fire, flame. 3 one of the

1See footnote to ñàràk 4.
five elements, symbolizing heat. 4 adj countless, innumerable. “It kop malech cārhe āgne.”—krīṣṇa. “āt āgān rachās yat ravan.”—GPS. 5 a bird of the lark family, smaller than a lark; while flying it gives out a sweet chirp. It is very common in the Punjab; its colour is brown and head is without a plume; it makes its nest on the ground and lays eggs there; some call it hāzar dastan (a thousand tales). Some ignorant poets describe the nightingale also as hāzar dastan.

āgānar [āgānāri] n enemy of fire, water. 2 In Sastarnāmāla, wind is described as enemy of fire. If fuel is there, the wind helps it burn, but without it, the wind puts out the ambers. “prithvam āgān ke nam le āt sabād ārti dehu, tānuj ānuj sutēri ucēr nam baṇ lakkhehu.”—sanāma 150. ‘fire’s enemy (wind), his son and younger brother (Bhīmsen and Arjun) the latter’s charioteer (Krishan) and his enemy, the arrow.’

āgānāri [āgāna] n river of fire, maya (wealth) 2 desire. “nāhi pohe āgānā.”—var ram 2 m 5. 3 heat, torment.

āgānākha [āgānākha] n friend of fire, wind or air.

āgānāgār [āgānāgar] See āgānākha.


āgānnāv [āgānnāv] See viśmudrā. 2 torment of separation. 3 feeling of anger.

āgānāv [āgānvav] Skt āgānāv. a kind of fever accompanied with pimplies on the body; its basic cause is disorder of heat in the stomach caused by excessive salt, sour, raw or overripe fruits, chillies, condiments, liquor and other intoxicants. The patient’s appetite decreases, nausea sets in, body aches, more thirst follows and burning sensation is caused in the forehead. If not cured early, many ailments such as sprue, diarrhoea, dysentery, colic pain, flatulence, etc., come to seize the patient.

To cure it, a mild purgative be given and vomiting induced, but such medicines as cause burning sensation in the stomach had better be avoided.

A mixture of ophelia charitta, adhatoda vasica, bitter, patol patra (trichosauthemes cucumerina), haritaki (myrobalan), balela (torminalia belerica), aula (emblic myrobalan), talchandan (red santalum album), bark of nimm (melia azadirachta) each taken in equal quantity, thoroughly boiled and sieved, when given in small measure to the patient proves beneficial, See āgānākha.

āgānākh [āgānak] n Shiv’s third eye, which is in his forehead. According to the Purans fire is stored in it. 2 Shiv, who keeps fire in the eye.

āgānākār [āgānakār] n the eradicator of fire, water.—sanāma.

āgānāvyud [āgānāvyud] n āgnī, āgānā vyud, āgānā vyud, āgānā vyud. In the Purans there goes a story that a missile fired with the recitation of Agni mantar (a spell of fire) reduces foes to ashes, See āgnī. 2 a musket, gun, fire-arms.

āgānār [āgānar], āgānār [āgānar] n the fire of hell. 2 the fire of the womb. “nāhi pohe āgānā.”—asa m 5. See āgnī. 3 āgānār, the flame of fire. 4 āgānā (fire) and āgnā (water).
Those who believe in Tantarshastar or the book of magic, hold that if a weapon is shot after the recital of a spell involving the god of fire, it burns the foe to ashes and brings about rain offire. 2 fire-arms and bombs like guns and muskets. Many people think that in the ancient times, in wars as of the Mahabharat such weapons were used, but researchers in history have established that explosives were not invented till 1326 AD and firearms were manufactured between 1344 and 1354 AD.

Those who believe in Tantarshastar or the book of magic, hold that if a weapon is shot after the recital of a spell involving the god of fire, it burns the foe to ashes and brings about rain offire. 2 fire-arms and bombs like guns and muskets. Many people think that in the ancient times, in wars as of the Mahabharat such weapons were used, but researchers in history have established that explosives were not invented till 1326 AD and firearms were manufactured between 1344 and 1354 AD.

Those who believe in Tantarshastar or the book of magic, hold that if a weapon is shot after the recital of a spell involving the god of fire, it burns the foe to ashes and brings about rain offire. 2 fire-arms and bombs like guns and muskets. Many people think that in the ancient times, in wars as of the Mahabharat such weapons were used, but researchers in history have established that explosives were not invented till 1326 AD and firearms were manufactured between 1344 and 1354 AD.
fired to frighten the elephants.

**Aganzbani** [aganzbani] adj bitter speech that scalds the tongue. 2 n the text of Yajur Ved in which procedure for fire-oblation is described.

**Agni** [agni] See अग्नि. 2 n malignant nature.

“मानमुख बोल आँधुले तिसू माहि अग्नि का वाशु.”—सौ यो 3.

**Agnisina** [agnisina], अग्निसिन [agnesny] Skt अग्निसिन adj concerning fire, of fire. 2 n gold. 3 a volcanic mountain. 4 अग्निसिनस्त्र. 5 southeast direction. 6 Skt अग्निसिन adj countless. “माहि बिर अग्नि.” —GPr.

**Agnipa** [agnipa] See अग्निपा. 2 a leader; one who gives the lead.

**Agnigun** [agnigun] sen guilty of countless faults. 2 avarice; evil wealth. “अग्निगुण का हर्ष.” -krvarj.

**Agnst** [agnst] See अग्नित.

**Agnystuk** [agnystuk] See अग्निस्तुक. 2 a leader; one who gives the lead.

**Agnagun** [agnagun] adj unapproachable. See अग्निगुण.

“पिता मेरो बापो धनी अग्नि.”—guj o m 5.

2 See अग्निस्तूक.

**Agnmar** [agnmar] adj unapproachable. See अग्निमार. 3 firelike.

**Agnma** [agnma] adj unapproachable. See अग्निमा. 3 firelike.

**Agnman** [agnman] See अग्निमन. 2 not moving; firm position.

**Agnmane** [agnmane], अग्नमान [agnmane] adv before time, earlier. “ई कि दिन कौशी अगमाने गाई.” —caitr 266. 2 ahead of, in front. “बीह अगमाने दिन.”—क्रिसन.

**Agnmpur** [agnmpur] adj a place where there is no grief or anxiety. 2 n highest spiritual stage, salvation. “तितु अग्निपुरे काहु कर्मबिधि जाई?”—asa chät m 1. 3 one of the five forts of Anandpur where in Sammat 1761 Bhai Uday Singh and Ishar Singh fought against the Turk army. 4 See अग्निमपुर.

**Agnmrup** [agnmrup] n God, the eternal one; indivisible appearance. “अग्निमुरु का मन माहि थाना.”—गौ या m 5.

**Agrim** [agrim] adj unapproachable. See अग्रम.

“पिता मेरो बापो धनी अग्नि.”—guj o m 5.

**Agramrut** [aggramrut] See अग्रमरत 2.

**Agramrya** [aggramrya] Skt n a woman with whom mating is a heinous sin; another’s wife especially of the teacher or the king.

**Agramguru** [agramguru] See अग्रमगुरु. 2. 8 a sacred text; a Shastar.

“पिता मेरो बापो धनी अग्रमगुरु.”—guj o m 5.

2 See अग्रभुत.

**Agramrup** [agramrup] n God, the eternal one; indivisible appearance. “हरि अग्रम माहि अपरा.”—सोपुरकु.

**Agraha** [agraham] See अग्रहम.

**Agrak** [agrak] adj a chief; leader with an attendant walking in front. “अग्रक उस के बापो ठागाउ.”—asa m 5.

**Agrakgun** [agrakgun] adj unapproachable. See अग्रकगुन.

“ग्राम जीव तिसू इकहाँ.”—सौ यो 3.

2 See अग्रकगुन.

**Agrakagam** [agrakagam] adj unapproachable one. 2 अग्रकागम “अग्रम अग्रम अग्रम.”—asa m 5.

3 firelike.

**Agram** [agaram] See अग्रम. 2 not moving; firm position.

**Agramane** [agramane], अग्रमान [agramane] adv before time, earlier. “ई कि दिन कौशी अगमाने गाई.” —caitr 266. 2 ahead of, in front. “बीह अगमाने दिन.”—क्रिसन.

**Agra** [agra] Skt अग्र a odorous tree found aplenty in Assam. There is juice in its roots which is extracted and mixed in incense, as also used in preparing perfumes. Its Latin name is Amyris Agalocha. Its effect is warm and moist. “कासुरी कोग्रा अग्रा च्याँ लिप्र आवो.”—sri m 1. 2 Skt अग्र front. 3 adj foremost. 4 noble, virtuous. 5 P पाँ part if.

**Agrak** [agrak] adj a chief; leader with an attendant walking in front. “अग्रक उस के बापो ठागाउ.”—asa m 5.

**Agrarci** [agrarci], अग्रचे [agarche] P पाँ part though, even if. 2 although.

**Agrarval** [agrarval] a sub-caste of the Vaish caste. Its origin is traced to Agroha village in Hisar

1E Eagle-wood.
district. 2 a Khatri sub-caste arising from Sarins.

अगाल [एगैल] A त्रिट्र, plural of अग, needs.

अगा [एगा], अगर [एगर] अग सबके सुनाम उसकी.

अगाल [एगाल] A त्रिट्र adv predominantly, probably, surely.

अगाम [एगा], अगाम [एगा], अगाम [एगा] P पुजे n beginning, creation, genesis. Mअगामें. 2 an echo, resonance. "तह भए सबके अगाम."—सर m 5. 3 which cannot be grasped by the mind and the senses. "सूर नहीं चुने सुंदर अगाम."—सैवे m 2 ke. See वेवेज. 4 S countless, innumerable.

अगाव [एगाव] n one without body. eros. "उपमा अगाव."—ग्यान. 2 Sत अगाव a guest. "जप अगाव दिनाय."—NP. 3 adj unknown. "नहीं चुने शब्द अगाव."—NP. 4 incorporeal, beyond the body. "अगाव अनासा."—NP.

अगाव [एगाव] See अगाव 1. 2 income, receipt. "अज नहीं को दाम अगाव."—GPs.

अगाव [एगाव] adj whose story cannot be told; indescribable.

अगाह [एगाह] adj bottomless, boundless. "महाभाष्य अगाहI का सागर."—सा m 5. "गुरु सबके अगाह."—बास m 1. 2 अगाह which cannot be grasped by the mind and the senses. "होर अगाह् अगाह्."—बिहा m 4. "घयो जो नहीं साह अगाह् के' गहिया."—ग्यान. 3 See अगाह.

अगांग [एगांग], अगांग [एगांग], अगांग [एगांग] पुजे n beginning, creation, genesis. Mअगांगें. 2 an echo, resonance. "तह भए सबके अगांग."—सर m 5. 3 which cannot be grasped by the mind and the senses. "सूर नहीं चुने सुंदर अगांग."—सैवे m 2 ke. See वेवेज. 4 S countless, innumerable.

अगान [एगान] adj whose story cannot be told; indescribable.

अगाप [एगाप] adj bottomless, unknowable, very grim, serious. "अगाप अगाप गर्भान्तमु सोऽ।"—सुक्षमाधि. 2 n the Creator, God, whose limits none can know; whose expanse cannot be grasped by the mind or intellect.

अगाद [एगाद] adj whose knowledge is limitless; having endless knowledge. "अगादबोध समस्त सुमा।"—सा चष m 5.

अगाध [एगाध], अगाध [एगाध] See अगाध.

अगाम [एगाम], अगाम [एगाम], अगाम [एगाम] Skt अगाम adj impassable, out of reach. 2 difficult to trace, scarce. "होर चारो लाल अगाम."—सैर m 5. See अगामी.

अगामी [एगामी] Skt अगामि, adj expected to come; awaited.
अगर [agār] n frontside or the front part. 2 adv forward, in front. “īte guru āgar ko sīdhār pāu ḍarke.”—GPS. 3 Skt अगरि n a house, residence. “gūn āgar sāhīb sokh datar.”—GPS.

अगरी [āgarī], अगराली [āgarāli], अगराली [āgarēli] adv in front, forward. 2 in former times, in the past. 3 in future. 4 n the front halters or fetters of a horse; the front rope of a horse.

अगरी विहारी मरिख [āgarī pīcharī sahīb] See तीर्थ दुर्ग.

अगरा [āgā] Skt अगरा n fire. “गारो गारी एहा एता.”—s farid. 2 See अगाम.

अगराभु [āgāt] See अगावान.

अगराराज [āgāran] Skt अगरान n ignorance, stupidity. uneducatedness, illiteracy. “गार एहा गारा दिया अगरान एधर बिना.”—sukhmani. See एकंज.

अगरावरुण [āgāranvīr] Skt अगरवन n ignorance, idiocy, stupidity. “गुरु का गार अगरावरुणा.”—asa m 5.

अगरावरुणव [āgāranvīr] because of ignorance, for lack of education. “तम काले बिसरो अगरावरुणा.”—maru m 5. 2 n ignorance, illiteracy.

अगरावरुणली [āgāranvīralī] n an ignorant mind, a head devoid of knowledge. “अगरावरुणली एधर हें.”—sri m 3. 2 adj whose mind is devoid of knowledge.

अगरावरुणविन [āgāranvīnalī], अगरावरुणव [āgāranvīnalī] Skt अगरानविन adj devoid of knowledge, ignorant, foolish. “अगरानविन एधर मेगु ना जाने.”—majh ā m 1. 2 adv suddenly, without knowing. “बिनै कैदेह अगरानविन.”—sor m 5.

अगित [āgit] See अगित.

अगी [āgi] Skt अगी n fire. 2 fires. “धुख जियाए अगी माराहें.”—var sar m 1. 3 to the fire. “अगी पाला की कारे?”—var majh m 2.

अगूर [āgūr], अगर [āgūn] adj without merit, without skill or art. 2 without worldly desire, passion and quality of goodness. 3 demerit, vice. “गुन सिक्षरै अगुर परहर्के.”—GPS.

अगूर [āgūr] See अगार. 2 adj not great or weighty.

अगूर्ता [āgua] n front, front side. 2 one who welcomes. “अगूरा लेन अगूरेन.”—caritr 247. 3 a leader.

अगुरु [āgūru], अगुर [āgur] adj which does not remain hidden, manifest, well known. “रे मान मुर, अगुर इसो प्रभु है किते खाहो बिसरयो.”—saveye 33.

अगे [āge] adv in front, face to face. 2 after this. 3 formerly. 4 in the next world. 5 manifest. “भागत जाना की पारि रंके विच्च कालिजु एहे.”—sar m 4. 6 See अजी.

अगेह [āgeh] adj without a house, homeless.

अगेत [āge] adv before time, premature. 2 adj early, early fruit.

अगात [āgeta] adv before age now, already. “तां उपजे होते एहे.”—GPS.

अगे [āge] adv in front, opposite. 2 in the next world. “एहे जाने ना जो हे.”—var asa.

अगे [āgo] adv in the first instance, in the first place, before death. “एहे जे जेति, तां कार्तु मिले सोजई.”—asa ā m 1. 2 from the opposite side, from the front. “तां उह एहे एहा मिली.”—JSBB.

अगेर [āger] adj which does not concern the senses. “एग एगरर अलाक एपा.”—brīla m 1. 2 not manifest or veritable. 3 hidden, concealed. “कब-हु ना होहु दिसर एगरर.”—brīla m 5. 4 Just as अगरावरुण is used for दिसरत, अगेर is used for दिसरत. “जो कैखर दिसर एगरर एम, तां काल एहा माया ठाहरवात.”—cobis.

अगेर बासु [āger bāsāt] n the Creator, God. 2 spiritual knowledge.

अगोर [āgor] n disappearance of caste; complete wiping out. This term is used for annihilation of the enemy, meaning that not a single person of the rival side is left alive. “सातु मारिवो अगोर.”—GPS. 2 a low caste. 3 without any lineage, casteless.

Page 137 of 674
not of the same sub-caste.

in the beginning, during the earliest time. “agode sambhau na dice, pichode akhia kami na aye.”—Var gau 1 m 4.

firstly, formerly, from the beginning.

a village in Amloha sub-division, police station Bhadson of Nabha state; about three furlong northeast of the village is a gurdwara named after Guru Tegh Bahadur.

Formerly there was no gurdwara building; only an old pipal tree was there under which, according to tradition, the Guru had rested. The construction of a building commenced in Sammat 1976. Bhai Natha Singh of Agaul donated 10 bighas of land to the gurdwara which he himself is looking after with dedication and devotion.

This village is to the northeast of Nabha railway station, 6 miles by unmetalled and 8 miles by metalled road.

indestructible, everlasting, See .

destroyer of what is not destructible, annihilator of the unannihilated.

not subject to destruction by the enemies.

not having temples etc. “namastua ag;=.q;=.”—gyan.

See .

adj destroyer of what is not destructible, annihilator of the unannihilated.

adj not having temples etc. “namastua ag;=.q;=.”—gyan.

See .

adj countless, numberless, innumerable. 2 futuristic. 3 of the future.

adj(one) who comes; new comer. 2 cattle grazing on green plants. 3 n a guest. 4 next world, hereafter.

the next world. See and . “ihâ jas pavo, vaç sukhe hve ag;=th me.”—PP.

d bottomless, unfathomable. “ag;=bh he.”—japu.

See . “ag;=m ag;=m as;=kh loe.”—japu. 2 See .

See . 2 a village in police station Anandpur, tehsil Una, district Hoshiarpur, 25 miles east of Garh Shankar and Navanshahar Doaba railway station.

There are two gurdwara in this village:

(a) Holgar, where Guru Gobind Singh, coming from Anandpur, used to hold congregation at the time of Hola; the gurdwara has no land attached and the priest is a Singh.

(b) Dehra Mata Jito Ji. She was cremated in the land of this village in Sammat 1757. There is a shrine at the cremation site near an old pipal tree. It is about 1.5 miles west of Anandpur. The gurdwara gets monetary grant of Rs. 100 annually assigned by Bhai Uday Singh of Kaithal which is received from village Chiparbiri, district Ambala. Another grant of an equal amount since the Sikh rule comes from village Khumerha police station Anandpur. Twelve ghumaons of land assigned by the ancestors of Mian Pradyumen Singh zaildar is also in the name of the shrine. Its priests are Singhs. See map of Anandpur.

There is a village named Balachaur in district Ambala, tehsil and police station Jagadhari. Half a mile northwest of this village is Gurdwara Agampura where the Guru had stayed on his way from Kapalmochan. It consists of a small building looked after by Akali Singhs. It has 50-60 bighas of land donated by the villagers. It is connected with Jagadhari railway station to the northeast by a seven-mile long metalled road.

n front side. 2 the next world, the hereafter.

adj an ignorant person. 2 uneducated, illiterate. 3 knowing little, semi
In poetics, a type of naive heroine, unaware of her youth.

Punjabi: Ignorant.

In order to keep correct the number of matras it is written.

Punjabi: Ignoramus.

Because of ignorance.

A facade, front part.

The first born, elder brother.

The eldest sister.

An embodiment or aggregate of sins.

Unhewn, unmade, unformed.

A Sikh warrior, nephew of Bhai Mani Singh. He killed Momin Khan, a Pathan of Kasur, who, on the orders of Murad Begum, headed an army, roaming about in the country, to eliminate the Sikhs. Aghar Singh severed the head of Momin Khan and presented it in a congregation of the Khalsa in 1757 AD. He fought many battles.
during the invasions of Ahmed Shah Durrani, and continued to serve the Khalsa with full dedication.

अग्गा [ाग्गा] n plural of अग्गा. sins. “को अग्गा सभ्य न सहोहि.”—var jel. 2 adv forward, beyond. “अग्गा सिद्धां शीता दाहल द्राँ.”—cādi. 3. ‘Sword cutting through the underworld went beyond the horns of the bull’.

अन्तर्भार [ाग्गाणा], अन्तर्भार [ाग्गान] v to eat one’s fill; to overeat; to be satiated. “गोड़ा जपत अग्गान.”—asa chāt m 5.

अन्तर्भार [ाग्गासुर] n a demon named Agh, younger brother of Vakasur, and Raja Kans’s army commander. Under Kans’s orders, he transformed himself into a python. All the associates of Lord Krishan entered its mouth mistaking it for a cave. Krishan after entering it, expanded his own body so much that the python exploded. “जिवन भुग हरिय अग्गासुर कब्जेगी.”—krīsan.

अन्तर्भार [ाग्गान] adj satiated. “बहुत दाराब कर ना अग्गान.”—gau m 5.

अन्तर्भार [ाग्गार] adj अग्गा-सति, enemy of sins; goodness. 2 Lord Krishan, enemy of demon Agh.

अन्तर्भार [ाग्गावन], अन्तर्भार [ाग्गावना] v to eat one’s fill, overeat. See अन्तर्भार. 2 adj satiated. “बोहुत दराब करि मन ना अग्गान.”—gau m 5.

अन्तर्भार [ाग्गार] adj अग्गा-विद्र, enemy of sins; goodness. 2 Lord Krishan, enemy of demon Agh.

अन्तर्भार [ाग्गावन] short form for अग्गावन; heap of sins.

अन्तर्भार [ाग्गावन] adj who is not formidable; lovely, beautiful. 2 n Shiv.

अन्तर्भार [ाग्गार] adj who worships Shiv. “जुगिया अग्गारी मुख्र जहर में धरान हे.””—hanu. 2 n Shiv’s attendants. “अग्गारी अग्गार केते परे सूरसवना.””—ramav. ‘Shiv came and were satiated feasting on warriors cut into pieces’. 3 a sect founded by Kinanram, the deviant, who not only advocates the consumption of wine and meat but also of excreta as part of religious practice. Aghoris consider eating in skulls of the dead as sacred. They are also called Kinaramie.

अन्तर्भार [ाग्गात] short form for अग्गात; heap of sins.

अग्गात [ाग्गात] adj who sins. 2 an irreligious person. 3 a libertine. “हम से जो अग्गा तिन को गाति देना.”—NP.

सूरसवना [ाग्गिजा] adj satiated, surfeit. See अन्तर्भार. 2 adj drinking a sip of which is rare. “अग्गतम अग्गतम.”—parēs.

अग्गल [ाग्गल] adj free, unbound. See अन्तर्भार.

अग्गलना [ाग्गलना] v to get release, achieve liberation.”ति किदुहरी अग्गली.”—ośkar. 2 to be different, get separate. “को गुरु परसार अग्गल.”—prabhā a m 1. See खुलता.

अग्ग [ाग्ग] S weak. 2 sick.

अग्गाना [ाग्गाना] Skt अग्गाणा n a feeling of dizziness; giddiness; falling in a whirl. “गिरी भुमी जुम्यो अग्गाना.”—ramav.


अन्तर्भार [ाग्गार] See अन्तर्भार and अग्गार.

अग्गल [ाग्गल] adj without dizziness. “कारत पं सूरसवना स्मारित अग्गल हे.””—sahoh. ‘...does not feel dizzy like drunkards.’ 2 See अन्तर्भार.

अग्घर [ाग्घर] adj who is not formidable; lovely, beautiful. 2 n Shiv.

अग्घर [ाग्घर] adj who worships Shiv. “जुगिया अग्घरी मुहर जहर में धरान हे.””—hanu. 2 n Shiv’s attendants. “अग्घरी अग्घर केते पारे सूरसवना.””—ramav. ‘Shiv came and were satiated feasting on warriors cut into pieces’. 3 a sect founded by Kinanram, the deviant, who not only advocates the consumption of wine and meat but also of excreta as part of religious practice. Aghoris consider eating in skulls of the dead as sacred. They are also called Kinaramie.

अग्घर [ाग्घर] short form for अग्घर; heap of sins.

अग्घर [ाग्घर] adj who are not formidable; heap of sins.

“देख मरान अग्घर हरीया.”—sāvye m 4 ke.

अश्व [अश्व] Skt अश्व vr to go, walk, respect, beg.

अश्वगंगा [ाश्वगंगा] a गळिक metre also called sārvavini, kamānimohna and lakṣmidhāra. It has four lines, each line (having four rāgān) organised as SIS, SIS, SIS, SIS:

Example:

श्वाका तौला सितला सकिना,
सिःधुरा सुप्रभा सुब्रह्मा दकिना,
सव्या सब्ही सिःधुला दुःध्री,
समला सब्हाला सुप्रभा दुःध्री.1—paras.

1These are all Durga’s names.
acar [əcaɾ] v to eat; to dine, See अभ्र.
acancet [əcaʃət] adv suddenly, without prior notice, abruptly.
acna [əca] v to eat, See अभ्र.
acar [əcaɾ] adj which does not move, inert. 2 inedible, not fit for grazing. 3 n the Creator, who is ever still and stable. 4 lack of knowledge. “acar cār ta sīdhī hoi.”—sar m 4.
acarda [əcaɾdə] v to eat the uneatable. 2 to consume the unconsumable; sins. “acard kāra yā nirmāl hoi.”—dhana m 3. 3 to move the immovable.
acaraj [əcaɾəɾ] n wonder, astonishment, amazement, surprise. “acarajrup nIr5jano.”—sri m 5.
acaraja [əcaɾəɾa] n behaviour, conduct, action. “kahiat an, acariat an kahu.”—sor rvaɪd as. ‘One thing is said, but another is done.’ 2 a carriage such as the chariot, etc.
acarīma [əcaɾiəɾ] behaviourism. See अचरणा 1.
acal [əcaɾ] adj immobile, immovable, fixed. “acal amār nīrbhe pād pāo.”—bīla m 9. 2 n a mountain. 3 Pole Star. 4 the Creator. 5 a village in Gurdaspur district. See अचल 1.
acal sahīb [əcaɾ sahiɾ] See अचल 1.
acal sihā [əcaɾ cal thapir] See सिद्धम.
acal rath [əcaɾ ɾat] n in music, a scale in which all tunes can be played without moving the equippage positionally; it contains pure notes: śaṝj, riṅभ, gāḍhār, maṇḍhārang, paṃcām, ḍhevaṭ and nīsad śudh; riṅbh, gāḍhār, ḍhevaṭ and nīsad komāl; and maṇḍhārang tīvar (slow-fast). They are thirteen notes in all; depending on the volume they can be multiplied to 26 and 39. See रत अचल.
acal thān [əcaɾ thəɾ] n immovable place, fixed position. 2 four stages of spiritual knowledge; fourth state of the soul प्र. “jāki dīrṣṭi acalthān.”—sāveye m 2 ke. 3. God, Creator.
acal bāṭala [əcaɾ ɾat] See अचल 1.
adj without playfulness, not sprightly, immobile. See चर्म.

adj suddenly, unexpectedly, without prior inkling or warning.

who eats. “चाण जुना, ”—काली. 2 See चाण.

adj suddenly, unexpectedly, without prior inkling or warning.

adj whose conduct and manners are good; of noble character. “चाण साइ पार्थने.”—माड़ी म 5.

See चर.

adj insentient, senseless. “हं अस्त अस्त न जन्म हात वहि.”—कन म 4. 2 ate, tasted. 3 Skt अस्ति, neither overtly known nor sincerely learnt.

adj free from anxiety, carefree. “अस्त हासत बरागी.”—सर म 5. 2 अस्तिक, which cannot be thought of. “अस्त हामारे कराज पुरे.”—बहर अ म 5. 3 beyond thinking, forgotten. “चत्मानिः अस्त कारे.”—BG ‘With a touch of the Guru’s feet, worries caused by thinking drop from the mind.’ 4 adv suddenly, without prior thinking. “अस्त कौम कोरी प्रभुतिन के जिन हात का नम प्लारा.”—सोर अ म 3.

n a gift bestowed without asking for it; an unsolicited gift.

adj having senseless body; slothful; lacking in zeal or watchfulness. “अस्तिक्षिप्ति अर्जन श्यार.”—बिला म 3 वर 7.

n condition of being senseless; torpor. “अस्तिक्षिप्ति माहि लप्ताने.”—सूह म 5.

n mental inertia; a dull person; fool.

adj restless, perturbed, uneasy. 2 adv not secretly; openly. “जाहिगे मम प्रण अस्त.”—NP ‘Breathing will stop at the sight of it’.

adj without a parallel, the best.
“acāg bhog bhugāta.”—BG.

**acāra [acār] adj earnest, not playful. 2 sober, earnest.**

**acābha [acābha], acābha [acābha], acābha [acābha], acābha [acābha] n an impossible happening, astonishing event; a surprising matter usually considered impossible.**


**acāv [acāv] n uneasiness, restlessness (as of a fish out of water).**

**acūt [acūt] See सु.**

**acu [acu] See स and भ. 2 S ocean, sea.**

**acah [acah] adj inglorious, inelegant.**

“alap ajog acah.”—kalki. 2 n mucus formed in the eyes.

**acah [acah] H adv in the presence of, face to face. 2 despite the existence of, in the presence of.**

“acahtraj bichurat dukh pai”.—sor rāvidas. 3 Skt अच ध adv without a wound, unhurt. 4 undivided, uncut. 5 n whole unbroken grains of rice used in religious ceremonies. “acah dhup dip ārpat hen.”—hajare 10. 6 (per Katyayan) unhusked barley grains.

**acāmal, acāmal [acāmal] See सबभाल.**

**acāy [acāy] See श.**

**acar [acar] adj innocent, guileless.**

“acche achan acchār acar.”—gyan. 2 See सब्ज and अचर. “bavan acar lok tre.”—gau bavan kābir.

**acara [acara] See अचर.**

**acarā [acarā], acarā [acarā] n a seal or stamp with letters inscribed.**

“dur khare acarā lāvae.”—NP. ‘From a distance (the navab) got (the shop) sealed’.

**acāl [acāl] adj without deception or duplicity, guileless. 2 who cannot be deceived.**

“acāl ached āpar prabhū.”—dhana m 5.

**acāl [acāl] chala [acāl chala] adj not susceptible to deception, i.e., God.**

“muni jan gavhī acāl chala.”—sāvēye m 1 ke. 2 Lachhmi, goddess of wealth that is not susceptible to guile. 3 wealth which deceives the undeceiving worshippers.

**acāli [acāli] See अचल. “acāli prabhū pāhičanca.”—asa dhana.**

**acal [acal] See अचल.**

**acalī [acalī] n goodness, virtue, cleanliness. 2 kindness, gentleness.**

**acand [acand] S whiteness, brightness.**

**acand [acand] See संद.**

**acar [acar] adj not subject to wearing out, unbroken.**

“acachi rup anbhē.”—gyan.

**acaj [acaj] adj not subject to wearing out, unbroken.**

“acah prabhū prani.”—asa m 5.

**acaha [acaha] Skt अच ह adj not concealed, evident, apparent, famous. See सह. 2 See अचात.**

**acahp [acahp] adj without imprint or impression; who does not have identification marks like conch, shell or quoit, on his body. 2 without a sign or symbol.**

**acalī [acalī] अचल adj indestructible, imperishable.**

“acah prabhū.”—akal.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

**acalī [acalī] adj not subject to wearing out, unbroken.**

“acah rup anbhē.”—gyan.

[aehuhr;ti], adjuntouched, untouchable. “aehhu tuhi.”–CJkal.

See adjuntouched, untouchable.

adjuntouched, untouchable. “aehut.”–japu.

2 low born; untouchable, whom to touch is regarded sinful.

impregnable, which cannot be pierced. 2 unseverable.

without a hole, unpunctured. 2: uncut, undivided.

impregnable, indivisible.

See adj who slanders. 2 who throws. 3 who inserts additional matter in a book; who interpolates.

nack of auspiciousness), inauspiciousness. 2 disquietude.

faultless. impregnable.

indestructible.

involved, unengrossed, untouched.

who throws. 3 who inserts additional matter in a book; who interpolates.

without (fluster); calm, quiet, patient, without playfulness.

Ravan’s son Aksh, See Aksh. “pur jar aehch kumar che bān ārke phīr aīyo.”–ramav.

2 birds such as blue jay, etc. “kete nabh bic aehch pāchh ko kārīge bhacch.”–ākal. 3 Skt Aṛṣa ṇāṃ crystal. 4 clean water. 5 adj clean, clear. 6 sacred.

Ravan’s son Aksh, See Aksh and Aksh. “aehch adī anil anahat.”–sāvye 33.

Skt Aṛṣa ṇāṃ a female denizen of the land of gods; a fairy, nymph, See aehch. adj having beautiful eyes, fawn-eyed.

vylokr aehchran ko ēpachhra lajāvhi.”–ramav. See Aṛṣa ṇāṃ. 3 Skt Aṛṣa ṇāṃ a female denizen of the land of gods; a fairy, nymph, See aehch. 2 adj having beautiful eyes, fawn-eyed.

vylokr aehchran ko ēpachhra lajāvhi.”–ramav. See Aṛṣa ṇāṃ. 3 Skt Aṛṣa ṇāṃ a female denizen of the land of gods; a fairy, nymph, See aehch. adj having beautiful eyes, fawn-eyed.

vylokr aehchran ko ēpachhra lajāvhi.”–ramav. See Aṛṣa ṇāṃ. 3 Skt Aṛṣa ṇāṃ a female denizen of the land of gods; a fairy, nymph, See aehch. adj having beautiful eyes, fawn-eyed.
9 the Creator. 10 P जि part from. “दोले अज मह ता मही तूरस्त.”—जिद्गी.

अजस [अजस] n infamy, ignominy. “इस लोक अजस नहीं दारे कुर.”—GPS.

अजसेन [अजसेन] son of Janmejay who is also known as Ajay Singh.

अजसठ लाचन [अजसठ लाचना] Skt अजसठलाचनय n a distinction of the figurative sort in which the predicate has a meaning other than its literal sense. In ‘Thieves slipped away as soon as they saw black uniform.’ black uniform signifies policemen in addition to the dress.

अजहु [अजहु], अजहु [अजहु], अजहु [अजहु] adv even now, still, despite this. “अजहु बिकार ना चोड़ै.”—बरा कबीर. “अजहु काहू बिग्रियो नाही.”

अजहु [अजहु] Skt अजहु today and tomorrow. 2 dilly dallying. “अजहु काद्रा का ब्रेप.”—वेद आलपी m I. 3 a little time, brief duration.

अजगर [अजगर] P जि part by oneself, personally. अजगर n a swallow er of goat; a large snake, python. “अजगर बहर लाते अति बहरा.”—माला m I. 2 adj very heavy, weighty. 3 painful. 4 difficult.

अजगरु [अजगरु] See अजगर.

अज्जेब [अज्जेब] P जि जि adv from an unseen place, i.e. from the other world.

अज्जेबी देस [अज्जेबी देस] n an army of martyrs, army coming from some invisible place. See अज्जेब.

अजग [अजग] adj without a religious sacrifice. 2 supernatural, not of this world. “सुक्ष्मगढ अदागढ अजगा.”—कल्की. ‘the sword, unblemished and exceptional.’

अजड़ [अजड़], अजड़ [अजड़] P जि a python. 2 a snake. “चू तोड अजड़.”—रामव.

अजन [अजन] adj without any human being; desolate. 2 without birth. 3 See अजस.

अजन्बी [अजन्बी] A जि adj marginal, unknown.

2 foreign.

अजानम [अजानम], अजान [अजान्मा] Skt अजान्मा adj who does not take birth, beyond birth.

अजास [अजास] A जि plural of अजास things, samples.

अजने [अजने] adv without knowing, unknowingly, by mistake. “भर्त्तान मो अजने तम ततं तो.”

अजाद [अजाद] n son of अजम, Dashrath.

अजप [अजप], अजपा [अज्पा] adj which cannot be recited constantly. 2 who rears goats. 3 Skt अजपa n per yog, recitation of God’s name in silence; mental recitation while thinking of characters ‘अ’ and ‘म’ (‘अम’ known as gayatri mantar) with each inhalation and exhalation, respectively.

अजाप [अजाप] n mental recitation without the help of the tongue. “अजाप जप ना विसे.”—वर माला m I. “अतम आपेस बापे सू जप ना अजाप जपे.”—होजो १०. 2 adj recitation of the transcendent Creator. 3 recitation without the aid of a rosary. 4 See अजप ३.

अजपे [अजपे] P जि जि adv for, for the sake of.

अजब [अजब] A जि adj surprising, strange, novel. “अजब काम करते हारी करे.”—माझे मै ३. 2 a resident of Daroli and brother of Umar Shah, who became a disciple of Guru Arjan Dev. Appointed as a masand (Sikh preacher-cum-collector), he served the congregation at Amritsar. See डरोली और रानी संग.

अजब अजबा [अजब अजबा] adj stranger than the strange, strangest. “अजब अजबा अजबा अजबा.”—BG

अजब सिंह [अजब सिंह] See रहाण सिंह.

अजबा [अजबा] a वर्णिक metre also called akva, kanya and tirna. It is a stanza of four lines, each line being organised as औंस, 5.

Example:

लाग्गे तिरा, भागे भिरा।
रोस रूज़ी, असौ जुज़ी. —रामव.
A strange form, quaint shape. “ajbakriti hē.”—jāpu.

The Arabs call Iran and Turan əjam because they regard it as a country of dumb people. As compared with them, they do not consider the latter as good speakers. “ḥakayat șunidem şahe əjam.”—ḥakayat 8.

əjam A adj mute, dumb. 2 n The Arabs call Iran and Turan əjam because they regard it as a country of dumb people. As compared with them, they do not consider the latter as good speakers. “ḥakayat șunidem şahe əjam.”—ḥakayat 8.

əjam A glory, greatness. 2 grandeur, veneration. 3 a miracle. “ṣara man ke azmat den.”—GPS.

əjaməna v to test, try, put on trial, experiment with.

əjman A See əjaməna.

əjamayəs P əjamənə n a test, trial, an examination. See əjaməna.

əjamidh See əjaməna.

əjamukh n one whose face is like that of a goat, son of Brahma. See əjam 2.

əjamədəh n an oblation accompanied by the killing of a goat. “gəvalabh əjamədəh əneka.”—ramav.

əjamər n a town founded by Raja Ajaypal of the Chauhan dynasty in Sammat 202, which is now an important city in Rajputana. Here is the mausoleum of the famous Muslim saint Khwaja Muinuddin Chisti1 who died in 1235 AD. It is called Khwaja Sahib di Dargah. In history books a wonderful story is related about it. In the course of an expedition, attendants of the Dargah used to unstring the bows of the commanders and keep them in the mausoleum for the night. The following morning he, whose bow was found duly strung, was considered one chosen by God to lead the expedition and become the ruler. Per the custom, when Darashakoh’s bow was found strung, Aurangzeb after being enthroned, got the whole matter examined and discovered that there was a tunnel connecting the room where bows were placed with the house of the priest who used to string one of the bows during the night. “nī ḍghar te surāg ke rahu. jāi mujavār mādīr mahu. ədar dehī kəman caḍhār. is bīdhī rakhī boṇāt boṇāt.”—GPS.

əjmer See am-f't.

əjmer cahrnī See əjmer.

əjmer cōd son of Raja Bhim Chand who without any reason but like his father, was an opponent of Guru Gobind Singh.

əjmer vīc kəman cərhni See əjmer.

əjay adj unconquerable, invincible

əjya Skt n hemp, cannabis. 2 Bhai Gurdas has used this word in place of a nanny goat. “əjya ədhin tāte pərəm pəvīr bhāi.”—BGK.

əjar adj intolerable. “sadhu ke sāgr əjar səhe.”—sukhmānī. 2 Skt sans śaṅg (old age), ever young, new. 3 A əj n reaction, consequence. 4 See əjam 2. 5 who never gets old; ideas. “əjar gahu jərīlə ambər gahu marīl.”—maru m 1.

əjarsukh adj ever new happiness, permanent comfort.

əjar jərna v to tolerate the intolerable, digest the indigestible. “əjar pəd kese jərəu.”—kəlī m 5.
“ajrailu phareṣṭā tilu pire ghanu.”—gaū var l m 5.

2 unborn, eternal. “ajar jārāmīn.”—sāveye 33.
3 who has no place; not living at any particular place. “nāmāstō ajaī.”—japu.

“ajat [ajan], ajan [ajan]-plural of ajanī and ajanīva, strange, quaint, majestic. “ajaib bīdhute.”—japu. 2 brother of Umar Shah and Ajab and a loving disciple of Guru Arjan Dev. See ajan.

“amanāk karam kare ajaī.”—prabhā m 5. 2 a wrong place. “bhula phire ajaī.”—prabhā m I.

Ajan [aja] without a specific place. “ajahe.”—japu. 2 A ḋh ḍ n a curtain, screen. 3 a cover for the pillow, quilt, etc.

Ajan [ajac] adj unestimated, inestimable, beyond estimation. “aṃaṇ ajaic hāṭī mile.”—oṅkar. “tolau nam ajaic.”—maru m I. “sāgov te maṇaṃ nam ajaic.”—maru solhe m 4. 2 adv without asking for, without begging. 3 Skt aparatim, adj (one) who does not beg or ask for.

Ajan [ajaran], ajan [ajaran]-adj devoid of knowledge, unknowing, ignorant. “soi ajan, kahe mo jana.”—asa m 5. “pukrāṅ ajanātā.”—var sar m I. ‘reads the scripture but understands it not.’ S ajanāte.

Ajan [ajat] Skt ajāt adj who is not born. “ajahe.”—japu. 2 Skt ajāt untraced, unknown, without trace. “kriṇaḥ baṇ bah-hi, ajat ṣgar laḥ-hi.”—VN. ‘With alacrity they strike with swords and arrows and unknowingly cut off the limbs’. 3 See ajan 2 and 3.

Ajan [ajat śatr] adj whose enemy is not born; without any enemy. 2 Guru Nanak Dev. 3 King Yudhishthir. 4 a scholarly king of Kashi who imparted spiritual instruction to a Brahman. 5 Bimbār’s son and king of

1See Koshitaki Upnishad, Ch. 4.
Rajgrih who killed his father but later repented a lot and became a Buddhist. He ascended the throne around 554 BC and died in 527 BC. Darshak was the son of Ajatshatru and Uday was his grandson.

Antar [aṭaṭa gaṇa] See Antar bhadri.

Antar bhadri [aṭaṭa pāṭhi] members of an Udasi sect founded by Bhagat Bhagvan. Surjan Das belonged to this sect. His seat was at Ajneval in Gujranwala district. He described himself as free from any sham or sect, for which his followers came to be known as Ajat Panthi. Surjan Das compiled a granth named “Ajat Sagar”.

Antar [aṭaṭa] adj without caste. “jattī me nā ave so aṭaṭī ke ke jan jīy.”—gyan. 2 of a low caste. “jattī aṭaṭī namu jīni dhīrata, tīni param padarath pātā.”—vṛdh chāṭ m 4. 3 P, śūṛī free, unbound, without shackles. “jo laudā prabhī kia aṭaṭī.”—asa m 5. ‘The disciple whom the master has set free.’

Antar [aṭatu] adj belonging to a low caste. “suṁsaṭ rjaṭu sābh tē.”—keda rāvidas. ‘A dog-eater belongs to the lowest caste.’ See सुम्बत सूब.

Antar [aṭad] See Antar. “aṭad he.”—japu

Antar [aṭadr] अन – आदि Brahma, etc.

Antar [aṭad] See Antar and Antarī.

Antar [aṭan] adj without knowledge, ignorant. “jane kahā aṭan.”—GPS. 2 Skt Antar adj up to the knee. “bhujā bār aṭan.”—ramav. 3 A sṛjī n advertisement. 4 a call from the mosque or its minar for Muslim prayer, also called bāg. The practice of azan commenced from the time of prophet Muhammad. According to rules, azan call is given with face towards Mecca and ears plugged with fingers. Foul men, drunkards and women do not have the right to give this call.

Antar [aṭanād] n a nanny goat’s offspring, a billy goat. 2 son of King Aj, Dashrath. “aṭanād juko satō lok ḍane.”—cārtīt 102.

Antar [aṭap] adj which cannot be recited, which has no recitation. “jap ke kīye te jape payē aṭap aṭap dev.”—aṅka.

Antar [aṭap] adj reciting the name of One (God) who cannot be contained in repetition. 2 See Antar tāp. “aṭap jap jap-hī.”—surōj.

Antar [aṭap] सिंध बाबा [aṭapal sīgh baba] The antecedents of Baba Ajapal Singh are not known to any one. In which town or family he took birth, of this nothing is known. He was a teacher of weaponry, a reciter of the divine Nam and was the embodiment of meditation. Reference to his aiding some Rajput noble of Bhadra town in Rajputana in Sammat 1812, and to his stay in a jungle of Jind near Patiala have come down but their full details are not available. During Sammat 1830 this revered person stayed in a grove near Nabha and continued to live there till his death.1 Here he preached the Sikh faith and imparted weapon-training with full zeal and fervour. His weapons are still displayed in the gurdwara here. His great devotee, Baba Sarup Singh, was among my (the author’s) elders. After the death of Baba Ajapal Singh, he was appointed chief priest of the gurdwara. See संवृ ध सिंध वाड़ा.

Antar [aṭap] prasun] a billy lamb, a goatling. 2 a goatling. 3 a goatling, an offspring of a goat. 4 a call from the mosque or its minar for Muslim prayer, also called bāg. The practice of azan commenced from the time of the prophet Muhammad. According to rules, azan call is given with face towards Mecca and ears plugged with fingers. Foul men, drunkards and women do not have the right to give this call.

Antar [aṭap] prasun] a billy lamb, a goatling. 2 a goatling. 3 a goatling, an offspring of a goat. 4 a call from the mosque or its minar for Muslim prayer, also called bāg. The practice of azan commenced from the time of the prophet Muhammad. According to rules, azan call is given with face towards Mecca and ears plugged with fingers. Foul men, drunkards and women do not have the right to give this call.

1Baba ji passed away on Jeth Sudi Sammat 1869.
Ajamal was a wicked brahman of Kanauj who married a prostitute. Ten sons were born to her. In Bhagatmal and Bhagvat it is mentioned that the youngest son was named Narayana. So Ajamal got liberated, found salvation because he would repeat the name Narayana.1 “Ajamalu tariale.”–Gau namdev.

See jijul.

Ajamalu adj unborn, not liable to birth.

Ajamulu adj who has no control over his senses.

Ajamal a goat herder, shepherd. “Tis chin ek ajali ayo.”–GPS.

Ajamul adj invincible.

Ajamul a village in tehsil and police station of Kot Kapura in Faridkot state. About one furlong south of the village is a gurdwara named after Guru Gobind Singh. The Guru stayed here and adorned his turban. There is no building except only a platform of the shrine. The place is also called Gurusar. It is about two miles east of the railway station Rumana Albel Singh.

Ajamulta a Randhava jatt, headman of village Pakkho in Gurdaspur district who attained salvation by becoming a disciple of Guru Nanak Dev. His conversation with the Guru figures in detail in the Janam Sakhis.

Ajita Skt n a skin, hide. 2 a goat’s hide. 3 a deer skin.

Ajita] Skt n a courtyard, compound within the house. 2 air, wind. 3 body. 4 a frog.

Ajit adj a form of polite address.

Ajit P part from this, from this place.

Ajitamri adj free from old age and death. “Ajit amri nickel karam vare.”–datt.

Ajit adj who has no tongue; sans taste.

Ajit n a friend. “Ajitul niraj he.”–japu. 3 God, the Creator.

Ajitul adj (one) who bestows comfort on his devotees. See Ajit.

Ajitul E Adjutant, an army assistant, who is a subordinate rank-holder and helps his army commander.

Ajit See Ajitul. “He jug bir ajit bade ik kal duti man sur karare.”–saloh.

Ajit Singh the eldest son of Guru Gobind Singh, born to Mata Sundari on 23 Magh Sammat 1743. He laid down his life fighting bravely in the battle at Chamkaur on 8 Poh Sammat 1761.

2 a son of a goldsmith adopted by Mata Sundari for his resemblance with her late son. Once when he put on weapons given by the tenth Guru to Mata Sahib Kaur, and also trimmed his hair, Mata Sundari disowned him. Emperor Farrukhsiyar got him killed on the charge of murdering a poor beggar in Sammat 1775. His mausoleum is near Sabzi Mandi in Delhi where a sect named after him holds the annual fair. See Jijul.

3 according to Bandai Sikhs, son of Baba Banda Bahadur born in Sammat 1777.

4 son of Raja Jaswant Singh of Jodhpur born in Sammat 1736 who died in Sammat 1781. King Farrukhsiyar is supposed to have

1 See Bhagwat Sakandh 6, Ch. 1, 2 and 3.
marriage his daughter.

5 son of Raja Sahib Singh of Patiala born to Rani Anand Kaur on Bhadon Sudi 6 Sammat 1866 (1 August 1809 AD). He was the younger brother of Maharaja Karam Singh. 6 Ajit Singh Sandhavalia who killed Maharaja Sher Singh, king of Lahore with his gun before he was put to death. See ईशा किंद्र. 7 See संग्रह सिदन्द. 4 and रूपे भूल. 

अलीद गार्हि [अजिगार्हि] There is a gurdwara to the north of Bandar village, dedicated to Guru Gobind Singh who came here from Bhagta. It has 14 ghumano of land donated by the village.

The gurdwara was first raised by Sant Sampuran Singh. A fair is held here on 1st of Baisakh and on Lohri.

This village is in police station Baghevaia, tehsil Moga, district Ferozepur, 9 miles east of the nearest railway station Jaito.

अलीच गार्हि [अजिटगार्हि] See ईशा किंद्र.

अली [अजिब] A भूमिका adj strange, uncommon, supernatural.

अली [अजिम] A भूमिका adj great, eminent. “हीरिहूल आजिमे.”—japu. ‘stronger than the competitors, that is strongest of all.’

अलीकारण [अजिमाबद] See भूमिका.

अलीखान [अजिमस्सान] A भूमिका adj exercising great influence; claiming majesty.

अलीखत [अजिरें] Skt अजिरें adj which does not become old. 2 n dyspepsia, गुज़र in Arabic/Persian, indigestion, also called अजिरें or मोडागेंत. It is caused by overeating, exertion with filled stomach, untimely sleep, grief, swimming immediately after eating, etc. Fasting is good for a dyspeptic patient. Black cumin, coriander seed, pepper longum, black pepper, ginger, पउर्ज (pollen of flowers), aniseed kernel, root of long pepper, रूपे, curcuma reclinata, myrobolan, बलबेद, cardamom, common salt, black salt, all in equal measure should be mixed to make cura. This should be taken in doses of one and a half to two masas with water twice a day into a ground to cure dyspepsia.

अली [अजिल] adj inanimate, lifeless, inorganic. 2 inorganic matter.

अल्ल [अजू] adv today. “अजू ना सुति कौट मुदा.”—सूर्य. that is, ‘in this human body.’

अल्लाबद्ध [अजोगल] Skt अल्लाबद्ध adj which is not united, separate. 2 unworthy, improper. “सख्ती विच अजोगल पावे.”—JSBM.

अल्ला [अजू] adj not united, separate. 2 unmatched, unique.

अल्लाधिक [अजोधिल], अल्लाघ [अजोध्या] See अल्लाधिक.

अल्लस [अजूर्दा] P अजूर्दा adj distressed, unhappy, grieved, distressed. 2 over-wrought, perplexed, its root is अजुर्दान. (causing pain, aggrieving)

अल्ला [अजू] adj sans birth, unborn. 2 immovable, motionless. “अजू ही.”—जपु. See प्र. 3 part a vocative, ‘yes sir.’

अल्लू [अजून] Skt अल्लू adj without origin. 2 unborn.

अल्लू पैर [अजून सैभहा], अल्लू पैर [अजून सैभहू], अल्लू पैर [अजून सैभहू] Skt अल्लू पैर adj who is not born through the vagina. 2 whose existence is not on account of another entity; self perpetuating. 3 sans birth and self existing. 4 n the Creator, Vahguru.

अल्लु [अजूप] Skt अल्लु adj without restriction or check, unbound. “नमो अजूप.”—japu. 2 Skt guileness, innocent.

अल्लु [अजु] a four line मात्रक stanza, each line having eight matras with pauses at the end of each set of four matras, the last matra being guru. It is also known as jivan.

Example:

कुड्ठ्यो बहिः जर जबर लाई।
जनु न भिर जनु नाबह ओरे.-GV 6.

2 A भूमिका adj strange, wonderful, supernatural.
**aje** adv now, yet. 2 even now, till now.

3 Skt **aje** adj not worthy of conquest.

**ajea** See **aje**.

**ajeha** adj like this, similar, of this sort.

**aje** Skt which is not worth conquering.

“aje abheyā.”—VN.

**ajeha** adj like this, similar, of this sort.

“ajehā hari.”—akal.

See **ajeha**.

“rudravtar Soḍar ajev.”—datt.

3 like Brahma.

**ajevi** adj who does not come through the vagina; beyond birth.

1 Fort of Atak was built on emperor Akbar’s order in 1583 AD. Maharaja Ranjit Singh further fortified it and stationed a large army there.
The thought of a trick to destroy him.

n a guess. 2 a thought. 3 an estimate. 4 a know-how; plan.

v to guess, evaluate. 2 to consider. 3 to appraise, estimate.

v to stop, hinder.

gets involved again and again in vices'.

and stroll, walk, travel.

topsy turvy.

unmoving, firmly settled; inevitable.

adj unshrinkable, sure, inevitable.

difficult. 3 tangled. 4 gone astray, stumbled.

adj unavoidable, sure, inevitable.

adj unshrinkable, sure, inevitable.

a forest, jungle.

adj unavoidable, sure, inevitable.

unavoidable, sure, inevitable.

adj unavoidable, sure, inevitable.

n a forest, jungle.

adj unavoidable, sure, inevitable.

the Pole Star with its fixed position.

a town in Amritsar district; jats of Siddhu sub-caste live here. Most renowned of them was the hero of Sikh faith Sardar Sham Singh, the supreme patriot and the Sikh general who attained martyrdom while fighting in the battle of Sabhraon on 10 February 1846.

His daughter Nanki was married with great pomp and show on March 1837 to Naunihal Singh, grandson of Maharaja Ranjit Singh.

short form for a town.

a hazardous jungle.

adj without caste or sub-caste, See .

adj stable, constant.

a true and holy congregation. 2 a stage of spiritual knowledge. 3 a region of the Pole Star.

n the Pole Star with its fixed position.

a reel or frame for making hank of yarn; a tabor-like appliance to roll yarn on it.

yet to be completed. Here cooked food is always kept ready for visitors by the city-dwellers. No wonder, there goes the saying—

"baba atal, pakki pakai ghall."

adj unavoidable, sure, inevitable.

adj without caste or sub-caste, See .

adj without deficiency, integral.

a reel or frame for making hank of yarn; a tabor-like appliance to roll yarn on it.

His memorial is a nine storey building, corresponding to his death at the age of nine.
2 a kind of spider also called kahña. See अटु। 3 the process of making hank of yarn. “सहित प्रति के कर्मि अखरा” –GPS.

अटरा [अटरा] v to rotate, revolve. 2 to make hank of yarn around a reel. 3 to deceive; to entangle in some problem.

अटरु [अटरु] n an insect which can move around; a long-legged spider; a kahña. “अटरु के कान्हे या नम्” –अकल। 2 an implement for making hank of yarn. 3 one who makes a hank of yarn.

अट [अट्] Skt अट् vr to exacerbate; to cause pain; to insult; to be subtle.

अटहस [अटहस्] Skt अटहस्य a loud laughter, a guffaw.

अटं [अटो] n a corn on the skin (caused by friction), stiffness of the skin. “अटो रे अगुञ्ठ अगृह, अटो पा। जो को धार।” –GPS। 2 See अटरा।

अटन [अटना] v to fill up, complete. “गर्भ अधिज त्रिस्ना तल्ली।” –स्री m 3। “सारा धुन तल्ली अटा।” –वार gau 1 m 4। 2 See अटरा।

अटा [अटा] n a skin of yarn wound around a reel. 2 an estimate, a guess.

अटी [अटी] n feminine of अटा 1। 2 completely filled up like a ditch or a trench. 3 Po untwisted multi-strand yarn used on ceremonial occasions.

अठ [अठ्] Skt अठ्ठ vr to go. 2 Skt अठ्ठ adj eight.

अठ अठघरि अठघरि यम [अठ अठघरि बार्हि बिस्] –ratanmala. eight prominent demigods, eighteen castes, twelve signs of Zodiac, twenty years reign of each of the three gods। 2 eight parts of yog, eighteen accomplishments, twelve virtues as listed in Bhagvat, (acquisition of wealth, nobility of descent, beauty, penance, learning, faultlessness, lustre, dignity, effort, strength, philosophy and acumen); twenty means of salvation mentioned in yog rahasya.

(One particular note is that this text is written in Sanskrit and the meanings are explained in English. The numbers and facts are as listed in the text and are not hallucinated.)

The Hindu scriptures differ from one another as to the exact number of their holy places. Many texts give a much larger number; in the 22nd chapter of Matsya Puran 222 holy places are mentioned; Bhavish Puran’s nargar section Ch. 102, has a different number.

In Kapil Tantar the following sixty eight places of pilgrimage are given: Oankar Ayodhya, Avantika, Eravati, Shatru, Sarasvati, Saryu, Sindhu, Shipra, Shon, Shrishell, Shri Rang, Haridwar, Kapal Mochan, Kapilodak, Kashi, Kanchi, Kalanjar, Kaveri, Kuralkhet, Kedarnath, Koshiki, Gaya, Gokaran, Godavri, Gomati, Govardhan, Ganga Sagar, Gandaka, Gharghara, Charmnivati, Chitarkut, Chandrabhaga, Jaganath, Jawalamukhi, Tapti, Tamraparni Tungbhadra, Dashashvedhi, Drishdavati, Dvarika, Dhara, Narmada, Nagirtirath, Naimish, Pushkar, Prayag Triveni Sangam, Prithudak, Badri Narayan, Bhadreshvar, Bhameswar, Bhrigutung, Mahakal, Mahabodhi, Mathura, Mansarovar, Mayapuri, Mandakini, Yamuna, Rameswar, Vitsata, Vindhya, Vipash, Vimleshwar, Vena, Vetarvati, Vaishnavi and Vaidyanath.

अठस्थानि तिराथ [अठस्थानि तिराथ] See अठानि। 2 a specific place near Dukhbhanjani and Thara
Sahib on the bank of Sri Amritsar tank, where Guru Arjan Dev uttered the hymn “aṭhsāṭhī tīrath jāh sadhu pāg dhārī.”—ram m 5. This spot was also visited by Guru Nanak Dev, Guru Angad Dev, Guru Amar Das and Guru Ram Das. Located here is a temple with a small golden umbrella; built by Maharaja Ranjit Singh.

aṭhsāṭhī See aṭhakāṭhī. “dās aṭha aṭhsāṭhī care khanī.”—dhana rāvadas. ‘eighteen purans, sixty eight pilgrimage centres.’
aṭh sakhi See aṭhpatī.
aṭh kāṭha Skt asta-kāṭha eight directions. 2 one who has two feet, two knees, two arms, chest and head (skull) all hard like wood; a strong-bodied person.
aṭhkaṭha mān See aṭh kāṭha. the mind running in eight directions; volatile mind.
aṭhkul See aṭhākula
aṭhkeli adj clever, smart; who plays many games. 2 He who has learnt several miracles by wandering in all directions.
aṭhkāṭhī eight parts. 2 rejection of eight evils. “aṭhī pāhīri aṭhkāṭhī.”—var majh m 2. ‘eight parts of the human character including five senses, that is, sex, anger, greed, love and pride as also three qualities of maya’. 3 four castes and four stages of life. 4 four castes and four religions. “aṭh kaḍ pakhāḍ māhī gurumāt ikmān ikk dhiya.”—BG
aṭh jognāī See aṭhājognāī.
aṭh [aṭhat], aṭhāṭ [aṭhatī] adj not established for or by some one, existing by or itself. 2 See घट.
aṭhāṭar adj seventy-eight.
aṭhātra adj seventy-eighth. See अठाटा.
aṭhās [aṭhās] eighteen. 2 eighteen Purans. See अठास. 3 eighteen spiritual attainments. “jau gurdēu aṭhās bīhār.”—bher namdev. 4 eighteen castes. See समागट रक्त.
aṭhās gāthī khojē joī [aṭhās gāthī khojē joī] —ratanmala. whoever unties the eighteen knots; whoever forsakes the fallacy of caste distinctions.
aṭhās varān [aṭhās vāran] See सम अठास रक्त.
aṭhpahirī [aṭhpahirī] n parsley seed that is kept soaked in water for twenty four hours in a brand new earthen pot and is then ground and drunk in the morning as a cure for indigestion and fever.
aṭh pāhāria adj (one) who takes only one meal in twenty four hours.
aṭhpūrī in the Purans eight imagined cities of eight gods : Indar’s Devadhani, Agini’s Agneyi, Yam’s Sanyamni, Nairiti of Nairit; Varuni of Varun; Paun’s Vayavi; moon’s Vibhavari and Shiv’s Aishani.
aṭhṛa Skt the death of a child on the eighteenth day after birth or after eighteen months. Believers in mysticism hold that this disease is caused by yoginis (female attendants of the goddess Durga) but it is not true that death occurs at the count of eight alone. Scholars have mentioned three types of barren women:

(a) kak bādhya – who bears one child but none there after.

(b) garābhrasvā – who conceives but aborts.

(c) mṛtvatsa – whose children die young.

This type is said to suffer from aṭhrāha. This is caused by some defect in the mother’s mensural outflow or father’s semen, and its commonest cause is syphilis. When a foetus is not fed to proper nourishment, its blood gets polluted and death becomes inevitable.

The best treatment is for parents to keep their bodies free from disease, stop coition after pregnancy. the mother should observe
moderation in eating and drinking, consuming less salt and eating light food of milk, rice, etc. She should spend more time in fresh air and wear clean clothes.

A mixture of physodis flexussa, turmeric, chitra curcuma, ceder, myrobalan, cardamon, warmwood, curcuma reclinata, coral ast parsley, kernel of the seed of water lily, sunflower, extract of root of barberry, red sandalwood, emblica ribes, all in equal measure should be ground and kept in a duly corked bottle. If the expectant mother takes this mixture with water for six months during conception but discontinues it in the beginning of the seventh, athraha gets ineffective.

**Atharhā [aṭhvarā] n a period of eight days; the term is used for the week.**

**Atharam [aṭham] adj sans space; who has no place.**  
“namastā aṭhame.”—javu.

**Atharhā [aṭharā] eighteen.** 2 eighteen Purans. See पुराण. 3 eighteen races of snakes. “tin kari jag aṭharā ghai.”—prabha ṣ m I. Eight plus ten additional races of snakes are mentioned in books i.e. subuddhi, nādsari, prithusārāva, tāksāk, aṣṭvār, hem-malaiṇa, nāvedā, vaśjāristi, vris and kulir.

**Atharhuṣi [aṭharāḥ siddhi] eighteen miracles; eighteen powers.** For eight siddhis refer to आष्टि निमित; the other ten are:
1) anurāmi (not feeling hunger and thirst);
2) dur śrāvaṇ (hearing from a distance);
3) dur dārsan (seeing from afar);
4) manoveg (proceeding at the speed of mind);
5) kam rup (changing into the desired form);
6) parkay prāveṣ (entering into other’s body);
7) svācchād mrtiyu (death at one’s own will);
8) surkriṣa (enjoying the company of gods);
9) sākalap siddhi (coming true of any wish);
10) apratīhat gati (absence of hindrance while going somewhere). “nav naḍiḥ aṭharāḥ siddhi pūchē lagia phirhi.”—var sar m 3.

**Atharhā vīm [aṭharāḥ das biṣ] forty-eight.**  
“sābhē putragān ke aṭharāḥ das biṣ.”—ma sāg.  
**Atharhā bhar [aṭharāḥ bhar] the entire flora; the idea is that if one leaf is taken from each plant, it will amount to eighteen loads (each load is equal to five raw maunds) See भर. “aṭharāḥ bhar bāṇospāṭi.”—mala namdev. “romavāli koṭi aṭharāḥ bhar.”—bher a kābir.

2 Mahabharat with its eighteen chapters. See भर भारत.

**Atharhā [aṭharhi] See भारत.**

**Atharhā siddhi [aṭharhi siddhi] See भारत सिद्धि.**

**Atharhā putr [aṭharhi got] See समस्थ लघु.**

**Atharhā ghai [aṭharhi ghai] See भारत 3.**

**Atharhā tirath [aṭharhi tirath] See दीर्घ 11.**

**Atharhā pūran [aṭharhi pūraṇ] See पुराण.**

**Atharhā sam [aṭharhi bāraṇ] See स्मारक लघु.**

**Atharhā bhar [aṭharhi bhar] See भारत भर.**

**Atharhā vidhyā [aṭharhi vidhiyā] knowledge of eighteen things; eighteen sciences or subjects: four Vedas, six subordinate branches of Vedas, mimāśa (through determination of a point), nyay (rule, equity), puraṇ (mythology), manu śmrītī (manu’s code of Hindu law), etc. ayur ved, dhanur ved, gāḍhārav ved and niṣṭā ṣaśatra. See विद्याः पुराण, part 3, Ch. 6. 2 See विद्या.**

**Atharhā [aṭharā] See भारत.**

**Athīō [aṭhīo] adj an eighth.** “aṭhīo sīr dhore navam nihore.”—rāmaṇ.

**Athuḥā [aṭhuḥā] n eight-legged insect, scorpion.** “mātri hori aṭhuḥa, nagi lage jai.”—var majh m 2.

**Athotar [aṭhotar] Skt aṣṭotar adj eight added to any sum.** “jīr sang tevē aṭhotar laya.”—BG. See स्मारक and दम्मी मास.
Adanshahi Sikhs and saints live on their earnings, earned through hard and honest labour. Earlier writers used ink of black hue prepared by them that came to be known as Adanshahi ink.

अधर [aḍər] adj without fear, fearless, intrepid.
अधर [aḍət] adj without reproof, not reproved or rebuked. “aḍətasc.”–gyan.
अधर [aḍən] See अधर.
अधी [aḍith], अधी [aḍithu] adj unapproachable, unreachable, difficult to reach.
अधु [aḍhuka], अधु [aḍhuka] adj unapproachable, unreachable, difficult to reach.
अधु [aḍhun] adj two and a half times, “ləhe aḍhunə dəm.”–mago.
अन [aṇ] Skt अण vr to articulate; to utter sound; to keep alive; to be strong. 2 Skt अन adv without. “bəḍhən səudə aṇbicər.”–asa əm l. 3 See अन.
अन्हु [aṇhoda] adj without any material.
    2 without money or education, etc. 3 poor, penurious.
अन्होनि [ānhoni] n an impossibility. 2 adj impossible.


अनहोद [ānhodi] adj without existence, imaginary, illusory. 2 n unreality. “hodi kau ānhodi hiy.”-ram m 5. ‘Immersion in material objects is offset by detachment and belief in truth.’

अन्होनि [ānhka] a गाँक metrē also known as अक्रा, अनहद, अनुभव, अनुवादन, क्रासा and मधुर्धुनि. It has four lines, each line observing इ, स, इ, म arrangement.

Example:
jab sar lage, tab sabh bhage.
dalpati mare, bhat bhatkare.-ramav.

अलक्ष [ālakh] n अलक्ष the other eye; an act that makes the eye turn. 2 desire for bravery. 3 desire for self-respect.

अलख [ālkh] adj possessing sense of honour; angry. 2 self-respecting; with a sense of honour.

अलखात [ālkhāt], अलखाद [ālkhād], अलखात [ālkhāta] Skt अलखात. innumerable, endless, countless. “sīkh sāgat ave āngata.”—BG

अलकारी [ālkarī] Skt अलकारी. adj of a bad character; wicked, immoral. “ālkarī ka dhanu.”-sāvēye m 3.

अलकर [ālkar] without knowing the purpose. “āṅjana namu vākhānie.”-bāsāt m 1. 2 innocently, unknowingly.

अलकित [ālkit], अलकिँट [ālkit], अलकित [ālkit] Skt अलकित adj unseen. “āṅkitā kīchu kārin na jai.”-mālā m 1.

अनद [ānad] a khatri sub-caste, which is one of the high castes of Khukhranas.1 “ānad murari māhā purakh.”—BG. 2 Dg pleasure, joy.

अनंदगोले [ānage gole] bombs not needing explosive or fire; martyrs and celestial bombs. “ānage gole chotānge.”—jāgnama.

अनदत [āndat] adj without brilliance, non-iridescent, not miraculous. 2 Skt अनदत n lightning. “āndat khanā tan sohi.”—ramav.

अनपर [ānapar], अनपरिभाषा [ānaparh] adj illiterate, uneducated.

अलिंध [ālindh] See अलिंप.

अलिंप [ālip] मेलव बजे [ālima mādol baje] This is Namdev’s hymn in सोराठ rag:
1 “ālima mādol baje.
2 bīnu savān ghanharu gajē.
3 badēl bīnu bārkha hoi.
4 jāu tātu bīcare koi. ...
5 jāl bhitārī kōbh sāmanīa.” (3)

This means:
1 Unstruck word sounds like unstrung instrument.
2 The cloud thunders though it is not the rainy season.
3 The blessing of ambrosia rains without a cloud.
4 So it seems if one has spiritual knowledge to grasp it.
5 Water in the pitcher has mingled with that in the ocean, meaning thereby that human soul has merged with the Divine.

अलिंधात [ālimāt] adj without asking; bestowed free. “ālimāt dan deva.”—sṛi m 1 jogi ādari.

अलिंधारी [ālimārī] adj without thinking; bereft of power to think. 2 adv without considering. “bādhanā sānda ālimārī.”—asa a m 1.

अलिंधृत [ālimūnt] Skt अलिंधृत n the act of bringing; fetching. 2 sending for. “cākārī mūli ānim.”—var asa.

अलिंध [ālim] adj unmeasurable; without measuring.

अल्ल [ālī] Skt n the sharp point of a weapon like a lance. 2 Skt army.
Apastambh and Manu, etc. write that to kill an at-tap is no sin even if he is a brahmin. etc. See Manu, a 8, §350.

Sakti [ŋiŋi] adj having a sharp point. 2 n a lance, javelin, spear. 3 a dagger. 4 a weapon like an arrow.

Apariksha [ŋiŋi] n the master of an army, a military officer, an army commander. “ŋiŋi dōhū dīs dhuk-hīge.”—kāki.

Aparima [ŋiŋi] one of the siddhis (spiritual performances). See Aparima.

Āparī [ŋi] See Aparī 1 and Aparī 2.

“ānā jōtiā.”—cōdi 3. ‘Armies clashed’.

Aparī [ŋiari]a, Āparī [ŋiaria] n something having a sharp point. See Āparī. 2 a javelin, spear. 3 an arrow. “prem baṇī man marī anīale anīa.”—asa chāt m 4.

Aparimāndra [ənīma]a, See Hīnā.

Āparī [ŋiirai] n Chief of an army, a Chief. 2 son of Guru Hargobind born to Mata Damodari (Mata Nanki according to GPS) in Amritsar on 26 Magh Sammat 1675. He did not marry and always remained in a state of spiritual bliss. He breathed his last at Kiratpur where his shrine exists.

Āparī [ŋiirai] n a commander or chief of the army. 2 a king. 3 a commander-in-chief, general. “kōhā che ānīro dhānī ne nihare.”—ramāv. ‘Where is the commander of the army?’

Aparī [ŋi] Skt n a speck, mote, particle. “ŋiŋi vāmak khejan pāhar saṃman ko.”—NP 2 adj very small. 3 of no consequence, trivial.

Aparī [ŋi] Skt n Vaishashik philosophy according to which atoms are ever existing and through their concord they constitute the material world. 2 philosophy of logic.


Aparī [ŋiokha] adj unseen by the eye; supernatural. 2 rare, uncommon. 3 surprising, wonderful.

Aparī [ŋiokha] [ŋiokhi bibi] daughter of Guru Angad Dev born in Sammat 1591.

Aparī [ŋiŋg] See Aparī.

Aparī [ŋat] Skt at, vr to go, tie, receive. 2 Skt at n bondage. 3 arrival. 4 continuous travel. 5 Skt aprot adj excessive; too much. 6 n profusion, abundance.

Aparī [ŋat-e] adv for this reason only; due to this.

Aparī [ŋat-tai] Skt aproti n intolerance; want of tolerance. 2 inability to tolerate/appreciate others’ greatness or glory; jealousy. See Aparī. “aṃrīta dūkh sāk sāk māhī hoi.”—NP.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.

Aparī [ŋat-tai] Skt aproti n one who has drawn his bow to kill; a killer or tormentor, torturer. In Sanskrit texts six kinds of wicked men have been noted: a setter of fire, a giver of poison., a snatcher of wealth, a snatcher of woman or land; 1 a denigrator of a pious person. “sōt ka nātāk māhī a-tai.”—sukhmani.
pani, 
OUSE hi tum tahī pachano bhagatīhin jo prani.
-bīla m 9.

pathār kau bēhu nir pēvaīa,
naēt bhige ādhīk sukāra,
khāt sastrā murkhe suṇāra,
jese dāh ċis pēvaī ājhulaīa.
-bher m 5.

ātāru [ātānu] Skt n one without a body; Cupid.
ātār [ātāf] P अत्र n a favour, grace, compassion.
2 attention, consideration.
āttabhū [ātabhuj] See āttabhūt.
āttabhūt [ātabhut] See āttabhūt.
ātār [ātār] adj which one cannot swim across,
unswimmable. “ātār tāro nāhi jai.”-gāv
kabīr. 2 A ātr n a perfume, scent, oil of sandal-
wood, extract of rose wood.

ātār śīgh [ātār śīgh] son of sardar Amir Singh
Sandhavalia and brother of Lahina Singh.
After the death of Kanwar Naunihal Singh,
he wanted to instal Maharani Chand Kaur,
widow of Maharaja Kharak Singh, on the
thrown, while the Dogras were planning to
make Sher Singh the king. Sher Singh
succeeded and Sandhavalias felt extremely
slighted. They wanted to put an end to Sher
Singh. The Dogras also joined them in their
plan. When Ajit Singh shot Sher Singh dead
at Shah Balaval, a great calamity befell the
entire family. Atar Singh ran away and took
refuge with Bhai Vir Singh of Narranagabad.
The Lahore army under orders from Hira
Singh Dogra encircled him there. In May 1844
(27 Baisakh Sammat 1901, Sardar Gulab
Singh shot Atar Singh dead with his rifle. See
ātaū ṭīḥā dhīr.

2 son of Sardar Kharak Singh, an aristocrat
of Bhadaur was born in 1833 AD. He was a
very shrewd and erudite person. Sardar Sir
Atar Singh Mahamahopadhayay set up an
excellent library at Ludhiana. He died in 1896
AD.

3 Sant Atar Singh, a devotee of the
Almighty and preacher of the Sikh scripture.
He was born at village Chima in tehsil Sunam
of Patiala state on the first of the bright half
of the lunar month of Chet Sammat 1923. At
the age of 18 years, he joined the Burmese
Platoon No. 4, but left it after some time to
devote himself to the preaching of the Sikh
religion. He administered amrit to thousands
of persons. Sant Ji was a perfect recluse and
practitioner of Karam Yog (the path of action)
and labour (work). His institution Gur Sagar
at Mastuana and beautiful buildings at
Damdama Sahib are a permanent memorial
to him. Sant Atar Singh breathed his last at
Sangrur on 19 Magh Sammat 1983 and was
cremated at Mastuana.

ātārak [ātārak], ātārakā [ātārka] Skt ātār
which cannot be debated, non-debatable. “tor
ātārak gīra rās bhīni.”-NP.

ātārān [ātārān] n a perfume-vial.
āṭār [āṭār] A ātr plural of ātār direction.
2 tax collected from several sides. 3 duty on
goods exported.

āṭāl [āṭāl] n the first and uppermost part
of the nether world.

āṭālas [āṭālas] A āṭālas a kind of glistening silken
cloth. “soe rumī tāle lāl ċārke āṭālas.”-krīsān.
In the ancient times red coloured Roman
silken cloth was very famous.

āṭāla [āṭāla] A āṭāla n a largesse, bounty. 2 See āṭāla.
“āṭāla āṭāla, āṭāla āṭāla.”-raṇavā.

āṭăullā [āṭăullā] A āṭăullā adj gifted by God.

āṭăullā xan [āṭăullā xan] See āṭăullā xan. 2 a Rajput
of Taravri who sided with the Muslim
religious zealots assembled under Haidri flag
to fight for the destruction of Banda Bahadur
and the Khalsa force.
A the Creator has blessed or gifted with knowledge.

This word meaning ‘mighty or dominating’ is derived from अति. “eh fañk deñ ataï.”—BG. “nād cād kīrpā dār th bāde ataï.”—jāgnama.

3 half-literate, partially educated. “bajīgār lākāh bādā ataï.”—BG. Fakir bañatatai.”—BH.

4 S a beggar; a supplicant.


अतीत [atat] adj without a जन (son). 2 fatherless. 3 without rancour.

अतिर [atap] adj not attainable through austerities/penance. “tap ke kīyē te ppe pañc atap nath.”—ākal. 2 free from sorrow; calm.

अतिर [ata] A अन्तिर n maker or seller of perfumes. 2 a seller of distilled drugs.

अतिमेत [atalik] A अन्तिमेत a teacher, an instructor, a preceptor, an educator.


अवि अकेल [āt ākhāl pañc] an uninterrupted recitation of Guru Granth Sahib by one reciter in a single sitting without eating anything. It usually takes twenty seven hours to complete. See रासायन मिश्र शय.

अवि महि [āt sahita] See अवि महि.

अवि सत [ātī sat] Skt adj very much.

अवि यो क [ātī yokti] See अवि यो क.

अवि [ātī sar] n essence.

1 diarrhoea. It is caused by disorder in the digestive system that is in turn caused by overeating or eating of foul food, raw or over ripe fruit, or viscous glutinous things, sleeping on wet ground, drinking unclean water; in this state food is not well digested causing frequent loose motions.

Before preventing loose motions, stomach should be cleansed by administering castor oil or some other waxen stuff. Then prepare a compound of bamboo manna, cardamom, verdigrass, gum of acacia, fine gum (mastāgi), lump sugar, and opium into pills of one tola each. Taking one to three pills a day, according to the patient’s age, with aniseed extract or fresh water for three days, would cure diarrhoea. Alternatively, Indian backl kern and aniseed boiled in water like tea or curd of cow’s milk with black pepper, ginger and salt may be taken. Or powder of myrobalan, patis aconitum heterophyllum asafoetide, black pepper, ginger and salt be taken two to four masas daily with warm water.

The patient suffering from diarrhoea should not eat thick loaves of wheat flour or other heavy things. Light items like sago, white of the egg, rice, milk etc. should be taken. “tīs ko lagā adhik aśtaś.”—GPS.

अवि ती [ātī] See अवि ती.

अवि महि [ātī sat] Skt adj very much and deficiency, profit or loss. “ātīsatī māhī jīn cēt layo.”—GPS. 2 See अवि महि.

अवि महि [ātī sat] Skt n eternal sleep; death. See अवि महि.

अवि यो क [ātī sat] adj having a large body, big-bodied, hefty. 2 son of Ravan born to Dhanyamalini. Lachhman killed him in a battle. His name was also Mahakay.

“mahakay nāma māha bīr evō.”—ramav.


अविक र [ātī kramōn] Skt n walking over.

2 exceeding the limit. 3 overstepping the rules.

अवि क्रिस [ātī krita] a mātrik metre comprising four lines, each line having 32 matras with pauses first at the fifteenth matra and the next at the seventeenth matra after that.

Example:

“jīnī hari hari namūnā cētī (meri jīdūrī)
In these lines, meri jfdurie is an address, and is not a part of the metre. If there are two guru matras instead of guru and lāghu matras at the end, the metre is known as kāmb. 

**atthi** Skt n one whose time of arrival is not fixed; a visitor, guest. 2 son of Kushu and grandson of Ram Chandar. He was born from Kumudvati’s womb.

**atpat** adj dissatisfied, unsatiated. See *atpatra*

**atpatra** adj lack of satisfaction, absence of satiety. “atpat man ma.”—sahas m 5.

**atibalna** adj extremely powerful, very strong.

**atbala** Skt n It is stated in Valmik’s Ramayan that Vishvamitar taught Ram two techniques of blā and atbāla because of which he remained free from fatigue and disease. 2 a herb called gōgeran or kāghi that strengthens semen, pacifies the burning sensation and cholera afflicting the animals. It kills worms in the stomach. Taking it with milk and a lump of sugar cures prāmeh disease (*L sidonia cordifolia*).

**atbhuj** adj long armed. 1 2 one whose arms can reach anywhere. “atbhuj bhāo āparla.”—māla namdev.

**atmanukh** adj one who though human in form, possesses greater strength than man; god in human form. 2 beyond human power. 3 one who transcends human strength; an animal.

**atmali** a four lined matrik metre, also called padakulak, comprising four śoks, that is four dāghana, with two pauses, each after eight matras, the final two matras being guru.

1 It may also be pronounced as रूँ.
through the senses; beyond sensory perception.

अतिम [atim] A adj (one) whose parents are dead. 2 poor, penniless, trivial. “जात सुते जिरान मे तीता गॅड.”—s farid.

अतिय [atiy] A a reward, an award.

अतिव [ativ] Skt adj very much, beyond measure.

अतुल [atul] adj unimmeasurable, measureless.

“अपूर्व तुला दिशा.”—sr in 4. 2 Skt अतुलज matchless, unequalled, rare. “गुण गवात अतुल सुख पाया.”—todi m 5.

अतुलत [atulat] adj unweighted, unmeasured.

“बल अतुलत बहु विसा.”—GPS.

अतुलेक [atulek] n a spiritual insight; thinking of what is immeasurable.

अतुलित [atulit] See अतुललड.

अतुलड [atuly] See अतुलक.

अतुलन [atuln] अतुलन [atuly-yogita] a figure of meaning with a specific feature “तुल्य-योगिता जहाँ नौ होइ, जात तुल्य-योगिता सोइ—जस्वत जसो भुजन. ‘The object to be compared is not equal to the one it is compared with.’ It is non-comparability, the obverse of comparability.

Example:

ताके नेन स्रवण सुनि ताके,
ताकी सुदारी कारा,
जोर हक दी साख मति ताके,
एक नौ तथाक होइ—सुहि काबिर.
गीतः बसुदाक जो रवण जाइगो
इक साहबकान अतलहा,
अंद बिनासी जर बिनासी
उत्भहुज सेट बिनादहा,
कार बिनासी क्षत-हि बिनासी
इक साहबकान निहोलादहा,
दिसातिमन हे सागल बिनासी,
इक साहबकान अगादहा—सर म 5.
मेला ब्रह्मा मेला बृदु,
राजी मेला मेला हे कादु,
मेला माला इहु सासर,
Skt adj very much, too much, in excess. “*atya at asa atity bhavna.”—sahas m 5.

*atity bhavna* [atityatissyokti] a literary figure of meaning involving excessive imagination. Its characteristic is to describe an action before the cause for it arises. “jaha hetu te pratham hi pragh hot he kaj.”—sivraj bhushan.

Example:

“pahila putu picheri mai, bahari belu gon ghari ai.”—asa kabir.

“yuddh hetu dasmey jeb kasi kambar kirpan, jag dukhdaik atri got turat bhae bim pran.”

*Skt bhav* [atya bhav] See *abhav*.

*atr* [atri] n short form for *astra*. a missile, weapon for throwing. “atri ke chariya chitt charke dharaya.”—akal. 2 adv here, at this place.

*atrap* [atrapa] adj without a defect; complete.

*atrap* [atrapa] n an umbrella, which provides shelter from the sun. 2 a royal canopy. See “atrapa kahi sis dhuraya.”—VN.

*atri* [atri] Skt n Brahma’s son in human form, a sage counted among seven eminent sages. His wife was Anusuya and their three sons were Dattatreya, Durvasa and Som. “pun bhae atri rikh mun mahan, dascascar vidyanidhan.”—datt. 2 See *atri*.

*atri* adj who eats or devours.

*atri* [atri] adj without waves or ripples, calm, still. “atragasc.”—gyan. 2 of the inside, inner one. 3 from the heart.

*ath* [ath] part now, at the moment. 2 after this, hence. 3 ancient Hindu sages employed this word for expressing a sense of bliss.

“*Oshkara atm Bair *abhavan bhava* kri dayatva *bhavan* pura.

Karna filwa bininyati te man matyakriya kumhi.”

(See Bhamti explication of the Brahmansutars and Sankhyavachan Bhashy) See *rekshivam samvad* de *bhuv*—*arya* dharmi *vyaktisamvad, and panchay dham* de *arya*—*arya* drastivijaya. See *garva* and *sambhavat*.

*athar* [athak] adj tireless. 2 indivisible, continuous. “ahiris diva bale athak.”—ram m 1.

*athar* [athar] Skt *atithis* n God, the master of the newcomers. “so to na dâdot astąg athitis ko.”—akal.

*athar* [athar] Skt *anumata* n sunset, See *athar*.

*athar* [athar] short form for *atharva*. “athar bed pâthyâ.”—VN.

*athar* [athar] Skt *atharva* n the fourth Ved also named Brahm Ved, See *atharva*. 2 The sage who revealed the fourth Ved. See *atharvashat*.

*atharvashat* [atharvashat] See *atharva* and *atharva*.

*atharvashat* [atharvashat] Skt *atharva* n a scholar of Athrav Ved, pândit. 2 a priest who conducts a sacrifice etc. according to the provisions of Athrav Ved. See *atharvashat*.

*atharvashat* [atharvashat], *atharvashat* [atharvan] Skt *atharva* n the fourth Ved, See *atharva*. 2 a sage mentioned in Rig Ved. He is mentioned as the son of Brahma, and his Brahman progeny is known as Athravan, who consider themselves supreme in conducting sacrificial rituals etc. “bhar at atharvan gurumukh tara.”—BG.

‘Devotees of the Guru have taken away the burden of Athravan ritualists.’

*athva* [athva] See *athar*.

*athva* [athva] part or, rather, alternatively.

*athai* [athai] n a place for sitting or settling down. 2 a rest room. “huto aṭhai ke vic bethyo.”—GPS.

*athu* [athah], *athu* [athahu] adj measureless,
very deep. “...)am thora beōt.”—var ram 2 m 5.

agam [athak] adj tireless, untiring. “kie rath athak.”—sri m 5.

atham [atham] adj without a place of one’s own, homeless. 2 without check or hindrance. “ukharyo dhiraj mul athamu.”—NP.


ath [ath] See āniv. 2 unsteadiness, instability.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.

athak [athak] adj what is not set or settled, restless. 2 mortal. 3 at some places this word has been used to mean āniv.
6 adj destroyed, perished. “is thal te tūhi hui ada.”—GPS.

\(\text{adā} \) plural of \(\text{adā}\) adj which cannot be burnt, incombustible, inflammable. “pracād amēt adahān.”—paras.

\(\text{adāhān}\) adj spotless, clean, unblemished.

\(\text{adab}\) See \(\text{adā}\.\) “kara adab adhīk sabhkoe.”—GPS.

\(\text{aḋalat}\) \(\text{n}\) court. 2 justice.

\(\text{aḋalti}\) \(\text{n}\) who holds the court. 2 \(\text{n}\) a judge, magistrate.

\(\text{aḋavat}\) \(\text{n}\) enmity, hostility. “til kare adavat guru naal.”—jagnama.

\(\text{aḋIsat}\) adj invisible, unseen. “sahje aḋIsatu pachaliE.”

\(\text{aḋIsatu}\) the unseen. “c̃Itu aḋIsatī lagai.”—ram \(\text{a m 3}\).

\(\text{aḋIkh}\) adj without initiation, uninitiated by the Guru. 2 invisible.

\(\text{aḋin}\.\) See \(\text{aḋIsat}\).

\(\text{aḋIkh}\) \(\text{n}\) the earth. 2 daughter of Daksh and wife of Kashyap who gave birth to the gods. “dīr aḋIkhī rīkhī bari banat.”—VN. 3 mother. 4 a devourer, i.e. death.

\(\text{aḋIkhara}\), \(\text{aḋIkhadar}\) the sun. 2 Indar. 3 Vaman. 4 god.

\(\text{aḋī}\) \(\text{aḋIkh}\) See \(\text{aḋIkh}\).

\(\text{aḋIkh}\) \(\text{n}\) a demon. 2 adj unable to give, unfit for giving. “dēu aḋIkh vēsātu jo hoi.”—NP.

\(\text{aḋIkh}\.\) See \(\text{aḋIkh}\).

\(\text{aḋIkh}\) adj lacking in humility. 2 fearless. 3 magnanimous. 4 son of the Pandav, Sahdev.

\(\text{aḋIkh}\) \(\text{n}\) Friday. \(\text{aḋIkh}\) means adornment; the Muslims adorn themselves on Friday, so it gets this name.

\(\text{aḋIkh}\) \(\text{beg}\) son of Channu Arain, a poor man of Sharakpur, who started life as a Patvari, (a recorder of land holdings) and by virtue of his ability rose to be the nawab of Jalandhar, and died as the subedar of Punjab. His real name was Bahram Jang but born on Friday (Adina), he came to be called Adina beg. With the aim of destroying Ahmad Shah’s son, Taimur and his deputy Jahan Khan, he allied first with the Sikhs and then with the Marathas. Being dishonest, he could not continue his alliance with either of them. He died of colic during Assu of Sammat 1815 and was buried at Khanpur near Jalandhar. According to Prachin Panth Parkash, he conquered Jalandhar in Sammat 1813 with the help of Sodhi Vadbhag Singh of Kartarpur and the Khalsa Dal. The Khalsa disinterred and burnt the body of Nasir Ali who had earlier consigned to fire the sacred pillar of Kartarpur.

\(\text{aḋItI}\) \(\text{aḋIkh}\) See \(\text{aḋIkh}\).

\(\text{aḋItI}\) \(\text{n}\) an enemy, a rival.

\(\text{aḋItI}\) \(\text{aḋukha}\) adj without suffering or distress. 2 guiltless, innocent. 3 sinless. “man rāhyo aḋukha.”—GPS.

\(\text{aḋItI}\) \(\text{aḋIt}\) \(\text{aḋIkh}\) adj matchless, unique.

\(\text{aḋIt}\) \(\text{aḋItI}\) \(\text{aḋukha}\) adj without suffering or distress. 2 opposition, antagonism. “hokamāduli gūnāhī vicaro.”—GPS.

\(\text{aḋIt}\) \(\text{aḋItI}\) \(\text{aḋItI}\) \(\text{aḋIkh}\) \(\text{aḋIkh}\) adj not fit to be given, See \(\text{aḋIkh}\). 2 \(\text{n}\) one who is not a god, a demon, See \(\text{aḋIkh}\).

\(\text{aḋIkh}\) adj without a country. “akal purakh aḋes.”—japu. 2 ignoble habitation. 3 See \(\text{aḋIkh}\).

\(\text{aḋIkh}\) \(\text{aḋIkh}\) \(\text{n}\) apprehension, concern, anxiety. 2 envy. 3 misgiving, doubt. “cuke manhu aḋesa.”—vād chāt \(\text{m 5}\). 4 fear, panic.

\(\text{aḋIkh}\) \(\text{aḋIkh}\) \(\text{aḋIkh}\) adj invisible. “jas aḋehī tas rakhī bicāra.”—gāu bavan kābir.


133

नैरूर [adey] n not worthy of being given; what is not given. “नाहि अदेय काहूँ तो ते.”–NP.

अदेव [adev] n one who is different from a god; a demon. “मैं अदेव श्र्द्धा मर्यादा.” –मोहिन २ who has no god to worship, who does not worship any deity. “अदिय अदेव है.”–जापु.

अदोख [adokh] adj faultless, sinless, blameless.

अदग [adagi] adj unblemished, untainted. See #err.

अदाक [adaq], अदाक [adaqy] adj foolish.

अदाब [adabh] adj free from hypocrisy; unpretentious.

अद्र [adr] See #.

अद्रसार [adrasar] n sap of a mountain, secretion of a rock. 2 iron. 3 steel. “कहा अद्रसार, कहा भद्र रुपा.”–अकल. ‘At some places it is iron and gold at other places.’ 4 a spring or a stream, rising from Adr mountain.

अद्रहमन, अद्रमन [adrman] Abdul Rahman, a devotee of Guru Nanak Dev. He served the Guru at Kartarpur and is counted among devout Sikhs. “एक फकिर जू अद्रहम.”–NP.

अद्र [adr] Skt n a mountain. 2 a stone. 3 a tree. 4 a cloud.

अद्रिस [adris], अद्रिस्त [adirast] See अद्रिस्त १ and अद्रिस्त “देखि अद्रिस्त राहूं बिसमदि.” –सोर m १. “बिथर्यो अद्रिस्त जित कारम जार.” –अकल. २ See अद्रिस्त ३.

अद्रिसार [adrissar] n sap of a mountain, secretion of a rock. See भिन्ननिर्देश. 2 iron. 3 a fountain of water that springs from a mountain.

अद्रिसुता [adrissuta] n daughter of the mountain, Parvati. 2 stream. 3 Ganga.

अद्व मुदु बी में उल्लास [adri sutahu ki jo tānā] goddess Kaushaki, daughter of Parvati.

2 Goddess Kali. According to a story in Markandey Puran, she appeared from the forehead of Durga during the formidable battle of Saronabij. “निकल माथा फोर्के.” –cōdi ३.

अद्रिस [adrī] See अद्रिस्त १ and ३.

अद्रिस्तकुट [adristkut] a riddle, the resolution of which is beyond grasp; a riddle with an enigmatic clue. In Punjabi it is pronounced as अद्रिस्तकुट.

अद्र अदेय [adrasy] Skt अद्र्य adj invisible, unseen, missing.

अद्रिदा [adrīda] n daughter of the Himalay, Parvati. 2 a stream.

अद्री [adrī] See अद्रि. 2 adj honourable, venerable.

अद्र अद्र [adri] adj unique. See अद्र अद्र “अद्र पुरक्ष अद्र.”–अकल.

अद्रे [adve] adj unique. See अद्र अद्र “अद्र पुरक्ष अद्र.”–अकल.

अद्र [adr] Skt adj without ill-will, without enmity; amiable.

अद्र [advay], अद्रि [advātiy], अद्र [advāy] adj incomparable, unique, matchless. “अद्र्य अमर.”–ग्यान.

अद्रे [adves], अद्र [advēkh] Skt अद्रेम adj without enmity. २ without envy.

अद्र [adv] adj univalved, unique. २ n God who is peerless.

अद्र उद्र [adv, utrad] Skt इत्सङ्ख the principle holding that there is nothing except God who is the cause as well as the creator of the world.

अद [adh] Skt अद adj half. “अद्ध सरे मागव दाले.”–सोर कालिन. २ Skt अध पत्र part below, under.

अद [adh] Skt अद adj under and above.

अद उद [adh uradh] adv under and above.

अद उद [adh uradh] adv under and above. २ n the earth and the sky. ३ nether and celestial worlds. ४ heaven and hell. “किरत पौरा अदुर्द्वी.”–गाउ एम १.

Adhah [adhah] See Adhy 2.
Adhak [adhak] See Adhyat.
Adhkar [adhkar] See Adhyatman.
Adhiki [adhki] adj additional, excessive. “adhki trisna va pe kam.”—gau a m 1.
Adhnetra [adhnetra] See Adhnetra and Adhpati.
Adhpati [adhpati] Skt. Adaptive n the master, a king. “jyā adhpati ik poṣṭa taṅke.”—NP.
Adhādhi [adhpadhi] half the journey, half the distance. 2 According to the Hindu custom, it is the mid point between the home and the cremation ground where the hearse is placed and the oblation is performed. 3 S Adhādhi adv resuming the travel then.
Adhādhii [adhpadhii] adj who travels half the way to the destination; who cannot complete the journey. “adhpadhe he sāsaro va.”—vaḍ əlaḥni m 1.
Adhbhut [adhbhut] See Adhyatma.
Adham [adhāṃ] adj mean, low, base, wicked, vile.
Adhmai [adhmaī] n meanness, impiety, baseness, depravity.
Adhāri [adhārī] This hymn of Guru Arjan Dev is in the Asa Rag.
1 adhāṃ cādali bhai brahmāṇi sudi te sresṭa re,
2 patalī akasi sakhī laḥbhar bujhi khai re,
3 ghūr ki bilai əvər sikhāi musa dekhi ḍarai re,
4 aj ke vāṛi gūṛi kino kehāṛi kukār tīṅhī laṅgai re,
5 bajhu thunia chapra thamīa nighriā ghāṛu paṛa re,
6 bṛīnu jārie le jāṛo jārava theva acāroju laīa re,
7 dadi dādi nā pahucanhara cupi nīmṇaʊ paṛa re,
8 malī dolicę bṛīṭi le mṛtako nen dīkhalanu dhaṛ re,
9 soī ḍāṇu kāhe me jana janaṁharu nā chana re.—asa m 5.
It means:
1 The murderous and pain-giving tendency has turned into divine knowledge. The servile has changed into nobility i.e. spiritual strength has come within grasp. See Ṣorūḥ and Ṣorūṛī.
2 The fire of desire that was not satiated by eating up the underworld and the starry world has got extinguished. See Ṣorūḥ.
3 The house cat has been taught in such a way that it is now frightened of the mouse.
4 The Guru has placed the tiger (pride) under the control of the goat (humility) and the dog now eats grass instead of carrion.
5 The thatched roof of the body is held firm without props. What roamed astray without rest has found a home deep within.
6 Without (an) insetter flaunting his acumen, the devotees have got within their own conscience, and inset there a wonderful gem (of spiritual knowledge).
7 The supplicant, failing to get justice through appeal raised with a hue and cry, succeeded in his mission through silence i.e. through deep understanding.
8 Man’s corpse man (lacking self-knowledge) sits on the throne, but his visual ostentation (false pretension) has disappeared. He has cultivated contempt for it.
9 An ignoramus alone claims that he knows, but the (real) knower cannot remain unknown.
Adham [adhmadham] adj lower than the lowly, the lowest, most ignoble, heinous sinning, wicked.

Adhyān [adhyan] Skt Adhyāna n study, learning, perusal. अध्ययन.

Adhair [adhair] Skt adj which cannot be grasped or adopted. 2 n the nether region; hell. “adhāra dharā dharaṇāḥ.”-sahas m 5. ‘adopter of the earth and the nether region.’ See Adhair अधिर.


Adharmanī [adharmacai] n irreligiosity. 2 absence of religion.

Adharmi [adharmi] Skt Adharmam n an irreligious person, a sinner, a wicked person.

Adharambhā [adharambhā] See चित्र अधरभाव (b)


Adhrī [adhria] n a base, support. “nam sahir ko prān adhrī.”-gāu m 5. 2 adj who provides support.

Adhāra [adhārag] अधार अंग half limb; a disease that disables half the body. अधारम्य, अधारभाव hemiplegia. It is a disease of the muscles caused by stupor, brain-carbuncle, gas formation in the stomach, epilepsy, syphilis, etc. Its attack on the left side is more dangerous because the heart is on this side. Its treatment should start early because cure is difficult after two months. Hemp seeds ground and mixed with honey, or fresh ginger ground with honey are beneficial for the patient.

Powder of rock salt, roots of long pepper, gourd, ginger and raysan, taken in equal quantity should be ground and taken 6 masas daily in the gravy of horse beans, is a standard treatment of hemiplegia. The use of the gum of Anniysis comiphora is also very effective.

Take sap of leaves of calatropis procara, azedarach, drumstick, vitesnegundo, castor in an equal measure. Boil them in oil equalling the total weight of all these ingredients. When all the sap is burnt, clean the remaining oil and put it in a bottle. Rubbing this on the body of the patient is quite useful. Rubbing with tiger or bear fat is indeed efficacious.

A patient of hemiplegia should not be given glutinous diet as it produces gas in the body. Instead meat and gravy of gram are useful.

Adhrā dharā dharaṇāḥ [adhhrā dharā dharaṇāḥ]-sahas m 5. See Adhair अधिर. 2 assuming form to give support to one lacking it.

Adhvādha [adhvādha] adj two equal halves; two parts or pieces.

Adhro [adhro] Dg half. “adhro sīgh adhro maṇḍas.”-bāno. ‘half man half-lion’; Nar Singh

Adha [adh] See Adha. 2 Skt part then. 3 and. 4 but. 5 therefore, hence.

Adhak [adhak] अधक adj half a letter. 2 See Adhakha.


Adhan [adhān] Skt Adhan n trust money, deposit for safe custody. 2 pregnancy, conception.

Adham [adhām] who has no habitation, homeless. “nāmaṣṭā adhāmā.”-japu.
adhar [adhar] Skt अधार n support, prop, succour.
2 a vessel, pot, utensil.

adhari [adhari] Skt अधारिन् adj who gives support.
2 n a beggar’s bag, lap. 3 a female ascetic; a T-shaped stand wooden support on which holy men rest their arms during meditation.
4 food. “sabhna dei adhār.”—toḍi m 5.

adhī [adhī] Skt prep used to form words denoting higher status as अधिवासी (officer), अधिपति (lord, king), अधिकृत (God), and अधिवास (monarch), etc.

adhīā [adhīā], अधिवासी [adhīau], अधिवासिन् [adhīai] See अधिवास.

adhītām [adhītām] Skt अधीताम् n soul.
2 mind. 3 nature. 4 body. 5 knowledge of the self.

adhītām kārām [adhītām kārām] Skt अधीतामिक कर्म n actions relating to spiritualism. 2 means for attaining spiritual knowledge. “adhītām kārām kare ta saca.”—gṛv ṣa m 1. 3 actions in accord with one’s nature,1 willed actions. “adhītām kārām je kare namu nā kab-hi pai.”—sṛi m 3.


adhīstata [adhīstata], अधिस्थता [adhīsthata] Skt अधिस्थत्तू n a manager, an organizer, a chief.

adhīsthān [adhīsthān] Skt n a place for living, a town. 2 a house, home. 3 support, prop.

adhīk [adhīk] adj plentiful. “adhīk suad rog adhīkai.”—mala m 1. 2 remainder, residue.
3 n gemination mark in Punjabi in the shape of the new moon denoting double consonant.
4 a literary figure of meaning wherein the supporter is magnified more than the support provided. “jāhī adhey te adhīk adhār.”—gṛv ṣa goṇi.
5 “rom rom virc rakkhion

“स्वभाविकार्यम् सुख्योऽि. “—Gita.

Here the quality of a hair is magnified more than of the universe.

adhīkta [adhīkta] excess, abundance.

adhīkārān [adhīkārān] Skt n basis, support. 2 a context. 3 a title, heading. 4 locative case in grammar.

3 having long life; long-living. “martkāde te ko adhīkai, jinī tīṁ dhārī moḍ bālae.”—dhana namdev. 4 too much. “trīṇa jāhī adhīkai.”—bher m 3.

adhīkāra [adhīkāra] n a rank, status. 2 a right.
3 competence. “śtar bal adhīkāra.”—sṛa m 1. ‘concerning the competence of the army.’ 4 authority.

adhīkari [adhīkari] Skt अधिकारिन् n one who has the right or a title. 2 a rank holder. 3 an owner, a master.

adhīkrit [adhīkrit] Skt अधिकृत adj occupied, under possession. 2 n an officer.

adhīdev [adhīdev] n a deity. 2 a household god.
3 an adorable god.

adhīdev [adhīdev] adj what happens suddenly.
2 concerning a god.

adhīp [adhīp], अधीपि [adhīpātī] n a master, an owner. 2 a chief, chieftain. 3 a king.

adhībhūt [adhībhūt] n the immanent God to whom all living beings owe their dependence.

adhībhūtak, अधीभूताक [adhībhūtak] See अधीभूताक.

adhīrath [adhīrath] See अधीरथ.

adhīraj [adhīraj] n a powerful king, an emperor; a monarch ruling over a vast empire.

adhīrasan [adhīrasan] Skt n the act of residing in another’s house. 2 residence. 3 consecration of god in an image.
See Bhai Gurdas, Var 23, pauri 13.

1See Bhai Gurdas, Var 23, pauri 13.
138

enthusiasm, courage. 2 confidence. 3 fondness, desire.

a thought. 2 false knowledge. 3 imagining the quality of one thing in another. 4 a seat. 5 a posture.

Skt n a thought. 2 a talk. 3 (missing) words added during explication of a text. “In this God’s name (great essence of which) you have not lent an ear to’ the words added in brackets are adhyahar. Similarly in the line. “got tired of various (efforts)’, the added word is an adhyahar to complete the sense of the line.

See adhyatm.

Skt n knowledge spiritual or divine.

Skt n the Ramayan, which contains the story of Ram for imparting spiritual knowledge. Gulab Singh, a learned scholar of the Nirmala sect translated it from Brahmand Puran in Sammat 1839.

Skt n transcendent God.

Skt n a teacher, an educator.

Skt a lady teacher, a mistress.

Skt n a part of a book, chapter.

Skt n fabrication. 2 assigning the action of one to another, for example, taking the behaviour of maya (illusion) as the act of God. 3 climbing, ascending.

Skt adj not stationary, unstable, volatile. 2 transient, impermanent, perishable. “sabh adhrav ditha jiut ta saranakamal citu laita.”—suhi cha 5.

Skt n such an oblationary ritual in which violence and sacrifice do not figure and no killing of the animal takes place. 2 uninterrupted oblation. See yajurved.

Skt n Yajurved. 2 a Brahman who performs oblation by reciting verses from Yajurved.

Skt adj, vr to go, be competent, take away. 2 part indicating the negative aspect by prefixing the main word. 3 adj other, another, different. “lohi an kau sevde.”—sri m 3. “sagar bud nahi an hera.”—bi 5. 4 n corn, grain. “latex madhania angah.”—var asa. 5 a suffix clarifying the idea of the principal verb. “rakhe rakhenhar api ubarti.”—var guj 5. 6 is also used in place of abh.

See abhita and abh.

Skt adj who does not eat, or who undergoes fast. “acvatho asan kri ratho ansana?”—NP.

Skt an evil person, See adj.

Skt adj free from am (jealousy), unenvious. “ansuyak subh man nahi mane.”—GPS.

daughter of Daksh and wife of rishi Atri. According to the Ramayan, she lived on Chitrakut mountain with her husband. She was saintly and given to meditation and therefore possessed several spiritual powers. When Sita along with her husband came to see her, Ansuya gave her a magical paste for rubbing over her body which would keep her ever youthful. “bri an ansuya nari.”—datt.

Skt adj innumerable, countless. “ansakh achutan sag dalta.”—datt. See sam.

1In Gurbani, it changes into "abh".
śabd bāj-hī dārbare.”—bher m 5. “ānhat dhuni dārt vajde.”—sri m 5. “ānhat bānī sābād vajae.”—gau ā m 3.

अनहित [ānhat] n against one’s interest; evil, damage, disadvantage, opposition.


अन्होवन [ənhovan] adj impossible. “hovan kaura ənhovan mīthā.”—bhīla m 5. (that is) ‘Death is bitter but sweet is life.’ 2 n non-existence, absence.

अनक [ənka] Skt adj low, mean. 2 Skt many.

3 Skt अलव n a small kettle drum. “अनक tur bheri pānē.”—cāitr 1. 4 A जी n happiness. 5 adj joyful, pleasing.

अलध [ənkal] Skt adj unlimited, beyond measure. “अनक rup अनहत bani.”—sūkla. 3 The revelation of the Divine that dawns upon a spiritually awakened person.

अलव [ənkal] See अलव. “अनहद bānī paie tāh hōume hoi biṇas.”—sri m 1. 2 adj unlimited, beyond measure. “अनहद rup अनहत bani.”—sūkla. 3 n a gān metre, also named ṛka, ṛka, ṛnubhōv, ṛāśīyādwīn, cāḍrāsā and mādhurduhiī. It has four lines, each line has ill, 1 ss arrangement.

Example:

sētjug ayo, sēbh sunpayo,
muni mān bhayo, gunī gān gayo.—kalki.

अनहदसबै [ānhadśabād] अलवम [ānhadnād], अलवपदती [ānhdabānī] See अलव लुह. “अनहद

1The antonym of अलव is अलव, which arises out of striking something.
Example:
prabhuh e; aju he; aje he; obe he.-ramav.
2 See अपनी, 3 See लोकः.
अंक [अंक] अंक [अंक] Skt अंक n one who is bodiless; desire, lust; Cupid.
“अंक रात्रि! वात दुहेलि हरि.”–भिषा चोट m 5. 2 अनजज-करे! why (or for what) another; why any other.
अंकम [अंकम] adj without desire. 2 Skt अंकम fullfiller of desire. “सराखे अंकम.”–अकल.
अंकल [अंकल] adj timeless; अकल; God that never dies.
अंकोभ [अंकोभ] See अंकूब. “तब कोभ अंकोभ अन; दल रुखो राम इ टे प्यार कन.”–ramav.
अंकौप [अंकौप] See अंकौप.
अंकत्र [अंकत्र] Skt adj who has no knowledge of letters; uneducated, illiterate.
अंख [अंख] See अंख. “मन अंखार सु कुप्पू ही गांधेके.”–GPS. 2 who has no nails, without talons.
अंखव [अंखव] See अंखव.
अंखल [अंखल] adj unshapely, mis-shaped. 3 uneducated, uncultured, vulgar.
अंच [अंच] Skt अनच n loose character; immorality.
अंचल [अंचल] Skt अनचल adj licentious, reprobate, profligate. “अंचल का धान.”–सवा m 3.
अंचलज [अंचलज] adj without feeling, insentient. 2 adv all of a sudden, suddenly. “जाल लगि हार को अंचलज.”–क्रिषण.
अंचलल [अंचलल] adj ignorant, without knowledge, foolish, illiterate.
अंचलज [अंचलज] adj unconquerable. “ईम करपत देव अंचलज नरप, जादिन जाहतक दे धार हे.”–परास. 2 which cannot be निष्ठ (eaten); inedible.
अंचलव [अंचलव] adj sans दंड (trembling), unshivering, steady. “अंचलव गत.”–जापु. See दंड.
अंचल [अंचल], अंचल [अंचल] n अंचल a lie, falsehood. 2 injustice. 3 adj who does not back out. 4 immutable, permanent. “अंचल जुक्किहळ.”–gyan. ‘lasting comfort.’
अंचलल [अंचलल] adj unseen, unobserved.
अंचलव [अंचलव] Skt अंचलव not liable to punishment, unpunishable.
अंचल [अंचल] Skt अंचल which is not लठ (bent), unbending, without humility. 2 Skt अंचल
endless. “pāśrīo ap hoī anat tarāg.”
—sukhmāni. See p. 3. 3 Skt anat adj somewhere else. “kāhi nānāk āb nāhī anat gati.”—todi m 9. 4 Skt anat adv transitory, destructible. “anat dhan dhārṇi dhare anat ne cahiā jai; anat kau cahan jō gae se ae anat gāvai.”—gau m 1. ‘puts perishable wealth under the earth, but does not desire the endless one (God); those who pursued wealth have come to lose that eternal One (God).’ 5 someone else. “sīmān bīna anat nāhī kau.”—NP.

ānathā [anat tarāga], anatārī [anat tarāgī] adj having infinite waves; sea, ocean. 2 n the Creator, God. “asa pūraṇ anat tarāga.”—bīla m 5.


ānau [anatā] Skt anat adj one of the two, the second, the other one. 2 Skt adj at another place, somewhere else. 3 Skt afterwards, hereafter. 4 anat-ub another tree. “cēdna subasu jasu sīmān anatā.”—sāveye m 3 ke.

ānadrī [antāriya], ānādrī [antarīya] adj who does not know swimming. “antarīya jyō sīdhu ko cahir tārān.”—cōdi 1.


ānaya [an-tha] See ānāya. ānāta [anat] Skt n life. 2 movement, dynamism. 3 breath. 4 See ānāta.

ānād [anad] Skt n pleasure, joy, happiness. “ānād sukh māgāl baṇe.”—bīla m 5. 2 felicity. 3 See ānād.

ānādmul [anadmul] adj the origin or cause of happiness. “ānādmul dhīraio purkhatāmū.”—bīla m 4.

ānādā [anadru] adj whose fortune is happiness. “ānādāru pragramā sēbh thanī.”—ram m 5.

ānādrī [andāik] adj who does not give. “āndāik tīh putna pīt ko bādh kīyo.”—caritr 266. 2 the provider of food.

ānādī [andai] n ecstasy, joy, pleasure. “hārī aradhā ārog andai.”—sor m 5. 2 See ānādā.

ānādī [andin], ānādī [andinu] Skt adj every day, always, continuously. “āndīno mohi ahi pīsā.”—sōhīla. āndīnaśaśa kāde na cuke.”—bīha var m 3.

ānādū [anadu] See ānādī. “ānādū kāre sasi sasi samāte.”—asa m 5.

ānādū [āndru] Skt adj without a base, groundless. “āndūr prāmath.”—datt. 2 anād which cannot be caught; ungraspable, irresistible. “tē bāht nīd āndūr subhāt.”—parās.

ānādīkārī [anādhikāri] Skt adj who is not entitled or empowered; undeserving, incapable, unfit. 2 dismissed, demoted.

ānādī [āndhī] Skt n time not prescribed for studying. In Hinduism, study is prohibited on the first, eighth and fourteenth lunar dates and on moonless and full moon days; 1 “āndīya jō vīdya pāre so vādi jāg mahī.”—GPS.

ānā [ānan] Skt n life. 2 movement, dynamism. 3 breath. 4 See ānāta.

ānāṇ [ānanā] Skt adj devoted or attached to only one; a monotheist. “grān arū dhyan anāṇā.”—sāveye m 4.

ānān [ānāny] Skt adj not related to ānān (other); devoted only to one. 2 engrossed in only one subject, devoted only to one type of thinking.

ānān [ānānvā] Skt unrelated; a literary figure of meaning, wherein there is none to be compared with the one defined; a simile to

1 Many other days and times are also added to them when study is prohibited. See manusīmrīti. Ch. 4, s 102 to 121.
reveal uniqueness where something is compared with itself. “jāhā kārāt upmey ko upmeye upman.”—sīvatī bhusan.

Example:
“kāhī rāvidas akath katha bāhu kai kariē? jesu tu tesa tuhī, kīa upma dije?”—bīla.
“bhale amārās gung tere teri upma tuhī bēmāvē.”—sāvye m 3 ke.

अनपण्य [anpaṛ] Skt अनप अज one who does not know how to read; unlettered.

अनपवनि [anpaṇini], अनपवन [anpaṇavi] Skt अनपवनिं adj imperishable, constant, firm.
“anpaṇvi bhagatī nā upji.”—sar pārmanād.

अनपेक्ष [anpeksh] See अनपेक्ष 2.

अनपेक्ष [anpeksh] adj unseen, invisible. 2 Skt अनपेक्ष desireless, indifferent.

अनप्फुल [anphur] adj without will or resolve, quiet. 2 n falsehood, untruth.

अनप्रिवेत [anbikat] Skt अनप्रिवेत adj whose name and form have not been revealed. 3 n the Creator, God.
“anbikat rāg.”—dātt.

अनपवद्ध [anbrddh] Skt अनपवद्ध adj which cannot be pierced, unbreakable. 2 whose limbs have not been perforated.

अनबोल [anbol] adj silent, soundless.

अनबोल [anbolat] adj without speaking. “anbolat meri brthā jani.”—sar m 5.


अनबेह [anbhau] adj fearless. “anbhāu padu pave ap gavae.”—maru solhe m 1. 2 n the Creator, God.
“anbhāu kine nā dekhīa, beragāre.”—maru kābir. 3 Skt अनबेह, n knowledge gained without any guidance. “anbhāu prakas.”—japu. ‘is self-evident knowledge.’ 4 अनबेह, fear of the other.
“anbhau bisārīgāe prabhujācī.”—sar m 1.


अनभ [anbha] adj fearless.

अनभ [anbhav] See अनभव. 2 adj sans dr (birth); which is not born.

‘Ideas gathered in the other way came to naught.’

अनिवार्य [anbhīṛ], अनिवाः [anbhīgy] Skt अनिवाः adj not knowing, ignorant.

अनिवाः [anbhīṛ] adj not trusting. 2 unrelenting, not pleased. 3 ascetic, alone; detached.

अनभुत [anbhut] adj not of material elements.
2 See अनभुत.


अनदेह [anbhe], अनदेह [anbhav] See अनवाः, अनवय and अनभ. “karta hor sa anbhe rohe.”—bher rāvdas. 2 अनम-बोध other fear. “anbhe visre nami samaia.”—gāv m 1. ‘With the Divine imbibed, vanishes the other fear.’

अन्राम [anmān], अन्राम [anmana] adj attached to other than the One; fickle-minded. 2 sad, melancholy. “sunke sikh anmān hve ae.”—GPS.

अन्रामग [anmarag] Skt उपाय n wrong or false path. 2 अन्राम-अर्घ the other route.

अन्रिम्य [anmik] Skt अन्रिम्य adj without blinking, with constant stare. 2 n a fish. 3 The god who does not blink. 4 Bhai Santokh Singh has also used anmik for time. “tīh anmik mukh bhāi arunta.”—NP. ‘Then the face got ruddy, is a transform of blink.’

अन्मिल [anmila] adj not aligned. See अनुप विलाम.

अन्मेक [anmekh] See अनिवाः.

अनेम [anmev] adj अनेम immeasurable. 2 unlimited, boundless. “nanki sunāt harkhāt anmev ṅg.”—NP.
anmol] **Skt** अनमोल adj priceless, precious. 2 expensive.

anmada] adj undecorated. 2 See अनमद.

anay] **Skt** n against रज (justice) injustice. “सेमाः अनन्द प्रकाश नाक, तम अनन्द नासाः.”-GPS. ‘Light of justice equals that of the sun.’ 2 inauspicious.

anay न an impotent person. 2 a coward, timid person.

anras] adj अनरस other taste. “अनरस कुके हृदरस मानि वासाः.”-माभ ए म 3. 2 insipid, tasteless. “हर हृदरास साभ बिरे.”-अनादु 3 renouncer of taste. “देहरास वालो अनरस हो हेन.”-भगतवली 4 n antagonism, discord, hostility. 5 a literary defect inhering conflicting qualities; poets have defined five categories of अनरस: (a) प्रत्ययिक निरस विरा शे नुहास दुहसद्यान पत्रदुध्यां कब्रित बाहु कर्ति ना सुकवी बाखान.”-रसिक प्रिया.

(a) प्रत्ययिक is mixing of love, power, pity and horror. (b) निरस is expressing love hypocritically. (c) विरा is writing about copulation amidst sorrow. (d) mixing up of friendship and hostility is दुहसद्यान. (e) writing contrary to the context is पत्रदुध्यां। 6 Some poets have mentioned the savour of quiescent peace as an अनरस. In their opinion quiescence spoils poetics; they therefore upheld only eight rasas in poetic literature. 7 **Skt** अनरस a mixture of two savours. See अनरस.

anrag] **Skt** अनराग adj without restraint, unrestrained, free.

anrat] adj अनरात without love, loveless, sad. 2 अनरात-वद who loves someone else. 3 **Skt** अनरात n a lie, an untruth. “अहमत अनरत कुम्रत हित.”-कान म 5. “मत्वा मद्यावु अनरता.”-कल्कि.

anray] **Skt** अनराय n a wrong meaning, contrary implication. 2 wealth sinfully acquired. 3 violence, oppression. “कारः कार अनराय विहाया मारा.”-आस म 5. 4 part in vain, futile.

anrav] **Skt** अनरव n love, affection, amorous attachment. “नानाक के मानि थु अनरव.”-सुक्मणी. 2 अनुवाद echo, reverberation.

anrag] See अनुवाद. 2 without love, bereft of love. See अनुराग 2.


anradha] **Skt** अनराधा adj unrestrained, headstrong. “जन बिरे अनराधा.”-स्री बेन. 2 See अनुरधु.

anrukat] See अनुरक्त.

anruddha] See अनुरुद्ध.

anrup] adj अनरुप ill-formed, ugly. “रुप अनरुप मोर काकु नाबिकारो.”-टोडी म 5. 2 **Skt** अनरुप adj similar, resembling, like. “धरारि मेसल जेस कुप अनरुप जे बिमल जल चाहे.”-बिक म 5. 4 concordant.

5 other or different form.

anul] **Skt** अनुल n what never gets satiated; a fire. “आधु अनुल तन तिन को मादारा.”-गंभ कबिर. 2 representing the numeral three because three fires are recognised. See विन आनले रेड.

3 proper, suitable. “जो अनुप्त तहकर मे रोहि उह बत.”-गुज म 5. 4 concordant.

5 other or different form.

anul] **Skt** अनुल n what never gets satiated; a fire. “आधु अनुल तन तिन को मादारा.”-गंभ कबिर. 2 representing the numeral three because three fires are recognised. See विन आनले रेड.

3 proper, suitable. “जो अनुप्त तहकर मे रोहि उह बत.”-गुज म 5. 4 concordant.

5 other or different form.

Traditional scholars use this term for ‘expressing’ as well.
begin flying in the air without ever touching the earth. "ānāl akas pāchī ḍolbo kārāt he." —akal. See दिशाय and गुरु.

अनालक [ānālkāk] A āñē I am God. "ānālkāk boloyo vīkhiyata." —NP. The followers of Vedant philosophy, who like the Sufi saints consider themselves Brahma, make this utterance. See गङ्गा उज्जवल.

अनालक [ānālpāks], अनलक [ānālpāchi] See अनाल 4.

अनालव [ānālva] n fire-like air, scorching wind. 2 a hot suffocating, sand laden wind of the desert of Arabia, Africa etc. which causes many to parch to death and others to get stranded. 3 maru solhe m 3. 3 fire without life-sustaining oxygen in which man cannot remain alive; carbon dioxide. "ār lobh bāhram ānālva, diva bale no sojhī pari." —āsa m 3.


अनालव [ānālav] Skt अनालव: n lack of firmness in thought and speech. 2 a blemish of speech wherein the device does not lead to a conclusion, as in. "je ko bujhī hove saćāru; dhavle upārī keta bharu? dhārti horu pare horu horu; tīte bharu tale kāvānjo joro?" —japu. अनालव [ānālav] Skt अनालव: n vacillation, unsteadiness. 2 lack of support. 3 instability of mind even after meditation. 4 See अनालव.

अनालर [ānālar] a literary figure describing the execution of action at the wrong time, rendering it useless.

Example:
"suke sārvāri pāli bādhave,
luṇe khet hathvāri kāre.
asā cor tūrā-hi legārī,
meri rakhāt mugādh phire.
jhva bācān sudh nahi niktī,
tār re dharām ki as kare." —āsa kābir.
"jāb ghar mādāri aģi laganī,
kaḍhi kūp kāhe pānīhāre." —nēt s m 4.

अनावद्य [ānāvady] Skt adj free from अल्प (defect), appreciable, admirable, praiseworthy. "ājar amār ānāvady abheka." —NP.

अनाव [ānāv] A āj adj illuminating, shining, very bright. 2 Skt अनाव, not inferior, superior.

अनाव मर [ānāv xan] a ranked holder in the army of the chief Mukhlas Khan. He fought against Guru Hargobind during the battle of Amritsar.

अनावत्यान [ānāvartyān] See अनत्यविधिः.

अनावर [ānāvar] व to make available, send for. "ānāvayō hām ne tīs bhāt." —GPS. 2 अनावर to get something or someone washed or bathed. "rup sīḍhau ānāvayē." —parās.

अनावरिक [ānāvari] adj called for, sent for.

अनाव [ānāv] got bathed, helped in having a bath.

अनाव [ānāv] A अनाव a title, heading. 2 a beginning. 3 a preface, foreword.

अनाव [ānāv] अनाव plural of सु, light, flashes.

अनाव [ānāv]. See अनाव.


अनावर [ānāvar] See अनावर.

अनाव [ānāv] adj without a seat or position. 2 Skt अनाव food.

अनावर [ānāvar] A अनाव plural of विंचत, the five elements: earth, air, water, fire and ether.


अनाहत [ānāhat], अनाहत [ānāhati], अनाहत [ānāhatu] adj not wounded, unhurt. 2 indestructible, deathless. "ādī ānil ānādī ānāhatī."
3 n one who has not been killed; the Creator, the transcendent One. "jot sar up anahat lagi, kahu halal kia kia."—prabha kobir.

4 According to Amarkosh it is a piece of cloth that has not been beaten in washing by the washerman. 5 See अस्तिनगर.

अनहात [anahat], अनहारी [anahari] Skt अनाहारिन् adj without food, fasting.

अनागा [anaga], अनागी [anagi] adv without missing a day or time, regularly, continuously. "dan deo anagi sāghar raccia."—cōdi 3. 2 adv unprecedented.

अनाचर [anacar] See अस्तिनगर.

अनाज [anaj], अनाजु [anaju] n foodgrain, corn, cereals, See अस्तिन. “anaju māga sat si ka.”—dhana dhāna.

अनान्त [anat] Skt मूढ adj bathed; who has taken a bath. 2 sends for, obtains. 3 something fetched.

अनाम [anatam] Skt अनात्म adj soulless, inert. 2 n five elements which are different from the soul. 3 without conscience. “āg hin abhāg anatam.”—japu.

अनाथ [anath] adj unprotected. 2 indigent, destitute, orphan.

अनाथनाथ [anathahnath] अनाथनाथ [anathahnath] adj master of all orphans. “anathahnath daṇal sukhsagar.”—sar m 5. 2 n God who is the master of the orphans. “patī udharan anathnam.”—gau thiti m 5.

अनाथलाय [anathalay] n a house for the homeless, an orphanage.

अनाद [anad] Skt अनाद n God who accepts all. 2 adj who eats corn or cooked food. 3 corn, grain, etc. 4 rootless, without a beginning. 5 n a four lined वर्त्तक stanza, also called vapi, organised as तत्स, तस्, स्, त्, with pauses after every fourth वर्तन (character):

Example:
calle bān, rukke geṛ; matte sur, rātte nēn.

अनादु [anadu] Skt अनादु without रुष (sound), soundless. 7 A enmity, hostility.

अनस्तं [anadatt] n lack of charity, parsimony, miserliness. “zte datt dhayo anadatt uttā.”—paras. ‘From here rushed charity, from there came miserliness.’

अनादर [anadar] n disrespect, insult, dishonour.


अनामय [anamay] adj having no disease, healthy. “aṅkīl anamay krīpa tumari.”—GPS.

अनाम [anama], अनमिका [anamika] Skt finger next to the little finger which is sinful to name because it was with this finger that Shiv had cut Brahma’s head. At the time of an oblation, a ring of grass is worn on it so that its impurity goes away. “nīj anamika te su bagai.”—GPS. ‘took the ring from Anamika and threw it away.’

अनामी [anami] adj nameless. 2 अनामविन without disease. “karhō avar ko kes anami.”—NP. 3 prize-winning, fit for the award.

अनामें [anamē] See अस्तिन.

अनायस [anayas] adv without अनायस (effort), effortlessly. “anayas sābh hi banijā.”—GPS.

अनायुध [anayudh] Skt adj unarmed, without weapons.

अनार [anar] adj without अन (neck), neckless.

2 P, n a pomegranate, L punica granatum. A sweet pomegranate heals thirst and sickness
of throat, strengthens semen and is constipative. Seedless pomegranates of Kandhar are the best. Its sour type is used in preparing sauces and condiments. Its rind called 'naspal' is used in several medicines.

अनारदाना [anardana] n dried seeds of pomegranate used in sauces and condiments.

अनारय [anaray] Skt अनार्य n non-Aryan. 2 a clumsy fellow, a naive person. 3 an uncultured fellow; a rustic.

अनाल्का [analka] adj not a companion. "क्ष्याय भरम अनाल का."—मूर सोल्म 5. 2 without sloth.

अनालोभ [analobh] n absence of greed, contentment.

अनालब [analab] adj without a support or a stay. "अनालब लक्ष सिस जुकावा."—GPS.

अनावन [anavan] v to bathe, to have bath. "जल नरकस पुन सिक्कह अनावे."—GPS. 2 n bringing or fetching.

अनावरत [anavarat] adj without अवर (circling or turning) i.e. not rotating, not turning back, not revolving. "अनावरत बिरा महावरत धरा."—परास. 2 Skt अनवृत not covered, uncovered, open.

अनावर्षि [anavrshi] n absence of rain, drought.

अनारि [anari] adj who does not know how to feel रुझ (pulse), who is an incompetent physician. 2 Skt अनारेत foolish, unintelligent. "असत अनारि कडे ना बुझे."—गौ म 3.


अनिधिः [antadh], अनिधिः [antair] Skt अनिधि n inequity, injustice. "ता कैरे जे अंताई को मारता."—भेठ म 5. See अनश्च.

अनिधिः [antad] See अनश्च.

अनिरक्ष [aniraksha] Skt अनिरक्ष adv without effort, effortlessly. 2 without अपाल (hard work).

अनिरात [anirata], अनिरात [anirato] adj pointed.

अनिर्म [anir] Skt adj not dear; against desire. 2 n a loss, harm, an evil omen.

अनिर [anir] adj not one; many, several. "अंरक भोग बिखिरा के करे."—सोक्हमनी. 2 Skt बलः n gold. "अंरक काठक जसे भुलपैरो."—सौर रवदस. 3 A स जोर, journey. 4 an attack, a charge. "केरि केरि हरो अंरक बहु भति चोड़-हि केत-हु नाहि."—गौ म 5. ‘After launching several attacks on lust, I have met with defeat.’

अनिरक्ष [aniraksha] अनेक vr in many ways, of many kinds. “क्षोज अंकोत पाठा.”—देव म 5. 2 n plurality, multiplicity.

अनिर्ध [anirdha] adv वर vr in many ways, by several means.

अनिर्मक [anirmukhi] adj multi-faced, having several months. 2 n Sheshnag, a thousand-hooded cobra. 3 Shiv, with five-faces. 4 Ravan, ten-headed. 5 Brahma, four-faced. 6 Kartikeya, six-faced.

अनिर्वकरी [anirvarkar] n the Creator, who enacts a multifarious play; the universal form.

अनिर [ant] adj many. 2 n limbless, Kamdev, god of love, Cupid. "सूदर अंत हूँ भूत परात परात."—सर म 5.

अनिर्घ [anirgh] अनेकबंध vr in many moods. 2 अनिर्घकाल the idea of love, See रेकाल.

अनिर्प [anirpech] adj sans desire.

अनिर्धिः [anirdhit] Skt अनिर्धिः adv undesired, unwanted.

अनिर्धिः [anirdhit] Skt अनिर्धिः adj undersired, unwanted.
appreciation. “taj kam krodh anīd nīda.” -asa chōṭ m 5. ‘Forsake lust, rage, praise and vilification.’ 2 Skt अनित्व adj not fit to be vilified; praiseworthy. “jo anīd nīd kārī choḍi.” -guj m 5.

अनित्व [anīt], अनिर्द [anīnd] Skt अनित्व adj not attached to any one; worshipping One only. “das anīnd mero nījrup.” -sar namdev. See अनिव.

अनिव [anīva] n chief of अनि (army); commander.

अनिर्व [anīvaddh] Skt अनिर्व add untied, unbound. 2 n a musical instrument without a metallic or fibre strand tied to different tune-setters.

अनिर्विक [anīvikh], अनिर्विख [anīmekh] Skt अनिर्विक adj without blinking; staring. 2 n a fish. 3 god; it is mentioned in the Purans like Bhagvat that gods do not blink.

अनिर्विल [anīmed] adj adornment of the army, military decoration.

अनिर्विल [anīyat] Skt adj unconfirmed, uncertain. 2 ephemeral. 3 transitory.

अनियार [anīyara] See अनियार.

अनिर्वक [anīrakh] adj priceless. 2 which cannot be seen or observed. “anīrakh sāb uccro.” -braham.

अनिर्विल [anīvat] Skt अनिवल n different from truth; falsehood, untruth.

अनिर्विलília [anīrvaciṇ, अनिर्विलिद्र [anīrvacṇi] Skt अनिर्विलिद्र adj inexpressible, beyond expression. “lakh-hu anīrvacṇi tuh yate.” -GPS. 2 n God.

अनिर्विलिर [anīrukat] Skt अनिर्विली adj which can’t be uttered; unspeakable.

अनिर्विलिर [anīruddh] Skt अनिर्विली adj who cannot be stopped; unrestrainable. 2 n grandson of Lord Krishan, son of Pradyuman born to Rukmi’s daughter, and father of Vajar.

Ban’s daughter, Ukha, fell in love with Aniruddh and with the help of her shrewd friend Chitarlekha, she brought him to her father’s town Shonitpur. When Ban heard of this, he sent many warriors to capture Aniruddh but he killed them all. At last Ban somehow imprisoned Aniruddh. At this Krishan, Balram and Pradyuman went to get him released. A fierce battle took place. Ban was a devotee of Shiv whom he called for help. Shiv and Sakand sided with Ban. Lord Krishan wounded Shiv and Sakand was wounded by Garur and Pradyuman. At last on Shiv’s request Krishan released Ban, and Aniruddh along with Usha came to their home at Dvarka. “sāg lāyo anīruddh ko.” -krisān. See पुराण. 3 a rope to tie animals with. 4 an emissary, envoy. 5 Shiv.

अनिल [anīl] n air. “anīl beṇa hau khevi na sakau.” -bāsāt namdev. 2 gout, paralysis. 3 See आत.

अनिललम्ब [anīlkumar] n son of the Wind; Hanuman. 2 Bhimsen.

अनिलद्र [anīlavāk] Skt n a serpent which lives on air. 2 adj who consumes air to remain alive.

अनिर्वन्तिन [anīvarṭīn] Skt अनिर्वन्तिन adj who does not turn back, impetuous. “anīvarṭīn nīvaratke.” -cātrtr 137. ‘pushing back the impetuous ones.’

अनी [anī] n a point, pointed end. 2 army. See आति. “ke ke bal sūbh ki hani anī.” -cādi l.


अनित [anis] adj who has no धीम (master); orphan. 2 chief of the army; commander-in-chief. 3 soul separated from its Creator.

अनिलङ्करण्डी [anīirkarvādi] Skt अनिलङ्करण्डी adj atheist.

अनी [anīh] Skt adj without desire, uncaring.

अनी [anīk] Skt n army. 2 a battle, war. 3 a battlefield.

अनीकन्ती [anīkni], अनीकल्ली [anīkini] Skt अनीकन्ती
1 a blue lotus, lily. 2 an army composed of 2,187 chariots, 2,187 elephants, 6,561 horses and 10,935 foot soldiers. 3 army. “bicāl bīthār ese bhajgi anīkni.”—cādi 1.

अलौक [anīt] Ṛkt अलौक adj not perpetual; for a brief period. 2 injustice. See अलौक. 3 fetched. See अलौक.

अलौकिक [anītī] n absence of ती; injustice. 2 adj अलौकिक not always, for a few days. “jālī dhove bāhu dehī anītī.”—sukhmani.

अलौकित [anīte] Ṛkt अलौकित adv at some other place. 2 in evil and falsehood. “gaṇvī gite citā anīte... bin nave mātrā jhūth anīte...”—asa ā m 1. ‘Reciting hymns, the mind wanders to other places, and is deprived of the Divine.’ 3 See अलौक.

अलौकित ती [anīrai jī] See अलौकित.

अलौक [anil], अलौकित [anilu] adj white, bright. 2 without form or colour. “adī anilū anādī anahātī.”—japu. 3 beyond count i.e. countless, boundless, uncountable. 4 See ती.

अलू [anu] n स्त्रीलिङ्ग corn, cereals. “anu dhāṇo bhāhūtā upje.”—sāva ā m 3. 2 Ṛkt prep when added to words, it carries the sense of after, equal, with, each, repeatedly, etc. as in अलूभासी (following, succeeding) अलूभित (daily), अलूधृधु (resembling) etc. 3 See अलू.

अलूभास [anuvar] See अलूभास.

अलूभास [anusāran] n the act of pursuing, conforming. 2 imitation.

अलूभास [anuśasan] Ṛkt n an order. 2 an advice, a precept. 3 thirteenth chapter of Mahabharat.

अलूधृधु [anusar] Ṛkt adj according to. 2 like, resembling.

अलूधृधु [anusari] adj following. 2 conforming.

अलूधृधु [anusut] adj diffused, pervasive. See अलूधृधु. “nījanusut sābhīn me dekhā.”—GPS.

अलूधृधु [anusṭup], अलूधृधु [anusṭubh] n a varṇīk stanza of two lines, each with sixteen characters, that is, four quarter-units of eight characters, making a total of 32 characters. The fifth and sixth characters of each quarter-units are laghu and guru respectively. The seventh character of the fourth quarter-unit must also be laghu. This poetic form is often used in Sanskrit compositions. It is also called a सङ्क, In Sanskrit books there are many metres but while counting, only a stanza of 32 words is taken as a सङ्क.

Example:
किजे मने बहुलके, विद्या रूप धनादि को, धारो प्रेम सुरसलिंग धारो सति।

अलूधृधु [anuśthan] Ṛkt n commencement of work. 2 recitation of magical incantations in accordance with the prescribed procedure. 3 the idea of performing religious deeds.

अलूधृधु [anuśan] Ṛkt अनुधृधु adj not hot; cold.

अलूधृधु [anuśut] Ṛkt adj sewn, stitched. 2 all-pervasive.

अलूधृधु [anuśvar] Ṛkt n a vowel pronounced in conjunction with some nasal symbol like bīḍi and tīppi. It nasalizes the vowel as in sāṭ mahāt, jāṭu, tāṭr etc.

अलूधृधु [anuha] See अलूधृधु and अलूधृधु. “कर्त्तित क्रिया नार अनुहार होई.”—GPS.

अलूधृधु [anuhaṇ] Ṛkt n copying, imitation. अलूधृधु [anuha] adj similar, equal. “sānmukh devī ke gayo salabh dip anuha.”—cādi 1. 2 n a form, shape. 3 resemblance.

अलूधृधु [anukat] Ṛkt अनुधृधु adj unsaid, unspoken. “anukat prabhā he.”—japu.

अलूधृधु [anukat] Ṛkt n an imitation. 2 an act performed in conformity with another. 3 pursuit of a law-suit. 4 a word formed with sound as its basis, onomatopoeia as घर्र, पाि, हेई जी.

अलूधृधु [anukul] Ṛkt adj who helps a drowning
person like a shore or the bank (kul); a helper.
2 conforming. 3 benefactor. 4 who gives support.

अनुकुलता [anukulta] n conformity, concord, See अनुकुल.

अनुकुल [anukula] n a वर्णिक metre also known as मूक्तिकमाला. It has four lines, each line being organised as: SI, SII, III, S, S with pauses at the fifth character and the sixth character thereafter.

Example:
श्री गुरु सेवो, जनाम सुधारो,
कामाँ कुमार, मन नाही धारो,
अलो तयाग, किरत कामाव,
हवे उपकार, जग सुहाव पाओ।

अनुकथा [anukāpa] Skt अनुकथा n the act of trembling on account of another's distress; pity, kindness. “मोह पर निज अनुकथा धारहु।”

अनुकृत [anukṛta] adj abode of kindness; compassion, beneficence. “सुन श्रीनाथ बना अनुकृता बनी भोलर साला।”

अनुकृतेश्वर [anukṛteśvara] adj or Skt anukṛteśvara n an order, a command.

अनुकृतमत्व [anukṛtamātva] adj a serial list or table of contents, index.

अनुकृत [anukṛta] adj following one's commander.

अनुग [anug] Skt adj (behind) न (moving), follower. 2 a servant, footman, dependent. “अनुग अपने को अभेदाण दति।”-chakke.

अनुग [anug] Skt adj (behind) न (moving), follower. 2 a servant, footman, dependent. “अनुग अपने को अभेदाण दति।”-chakke.
Skt adj improper, unbecoming.

Skt n younger brother. “jivat anuj nam tīh lalū.”—NP. 2 born later. “rāhu anuj adr pād dije.” ‘wood got from a tree, and a gun or musket made from it.’

Skt n younger sister, born later.

Skt n wood got from a tree, and a gun or musket made from it.

Skt n younger sister, born later.

Skt adv each day, daily, always.

Skt adj nasal sounds n, m.

Skt n an echo, a resonance, reverberation.

Skt n absence.

Skt n tactlessness, irrationality, deviousness. 2 impropriety. 3 inability. 4 non-achievement.

Skt adj matchless, incomparable.

Skt adj non-achievement, non-attainment. 2 knowledge of non-existence, for example, to know that a horse is not an elephant, is fact non-knowing.

Skt n something gulped to take medicine, as water with a tablet. 2 water, etc. taken after food.

short form for aṣṭaṃbha.

adj possessing matchless beauty.

a figure of speech, drawing its charm from the sameness of sound in words, is called alliteration or assonance. This is also called padmētri and varāṇ metri. Scholar have recognized five types of anupras: chek, vṛtti, śruti, laṭ and āty.

(a) When a sound repeatedly appears in the middle or beginning of words, it is called chekanupras.

Examples:

gave ko vidya vikham vicaru—japu.
kucī karupī kumāri kulakkhi
pirka sahaj na janā—sar m 1.
chātrdhari chātrpātī chēlrup chtīnath,
chōnikār chāyābār chātrpātī gai—gyan.
pāṃpurākh pāṃmesur svāmi pāwan pāwan
āhari—hāzare 10.
chēlrupi chēla chāki rāhit chī tī mahī
ačal chalat chī tātī pātī ko chali ko te jaḥī?
—cāritra 70.

(b) If the same sound appears repeatedly at the end of words in the same line or stanza, it is called vṛtīyānupras:

Example:

darsan pārśan sārśan hārśan
rāgī rāgi kārtāri re—asā m 5.
nam dhiāi sāda sakhaí sāhaj subhai govīda,
gārit mātai cuki dhai kade na viře māncīda.
—asad chāt m 5.
nam kam bīhin pekhat dham hū nahi jahī.
—japu.
kahū devtan de divān me virajman,
kahū dāvan ko gumānṁatī det ho—ākal.
kahū ko tānčyā he na meyā jāke bheya kou,
choni hū ke cheya choḍ kasō prirī laīe—gyan.

(c) Sounds articulated at the same place (dental, labial part of body) appearing in the same line constitute śrutiānupras.

Example:

tīthe gharīcī surā surā hi sudhi—japu.
In this line t, th, s, dh, are all dental.

(d) The same words carrying different meanings according to their position in a line they figure in, form lātānupras.

Example:

gave ko ṭaṇu hove kīse ṭaṇu—japu
The meaning of this verse depends on where the pause is placed in the text, that is, whether the pause precedes the first तान्त्र or follows it. In the sentence “जौ मत ठोहिरो ठाँ,” the sense conveyed depends upon whether the pause is after जौ or after मत. In the first case it will be ‘go, do not stop here’ but in the second case it will be ‘do not go, stop here.’

(c) The fifth type of अनुप्रस is what rhyme is in English. Here it is named स्यानुप्रस. Poets have imagined six forms of this rhyme.

(1) In सर्वाः अनुप्रस the last syllable of each line rhymes.
Example:
मौते जिजो जीते प्रकाशी,
अधी अंजेल अविनाशी,
परां तोत परमार्थ विजयाः—ग्यान।

(2) समाः विक्षमाः अनुप्रस is where odd and even lines rhyme:
Example:
गुण मुद मागल मुल,
साख करसे को सिद्ध करसे,
व्यगते गाहो न भुल,
सुख साधते को जो हरसे।

(3) In समाः अनुप्रस, even lines rhyme but not the odd ones.
Example:
राधन राध, बलाण बल,
राकान राक, कालन काल—जपु।

(4) In विक्षमाः अनुप्रस, odd lines rhyme but not the even ones.
Example:
सालही सालहर, एति सुरत्ति ना पाईा,
नादिये अटे वह,
परवहे समूहे ना जानिहे—जपु।

(5) In समविक्षमाः अनुप्रस, the first line rhymes with the second and the third with the fourth.
Example:
गुण गान उदार,
माहिमा अपर,
अधी अंभोग,
उपर अनध—जपु।

(6) Where the last words of all the lines are of different quantities, and none of them rhymes, it is भृंटकाः अनुप्रस.
Example:
किते कल बिते भाव रम्राज, नामुन जीते माहा जुड्दमल, प्रहर्यो चक्र करो दिशा मद्ध रमा, भयो नाम ताते माहा कृकोवर्ति।—रामाव।

अनुभव [अनुभव] Skt adj knowledge evolved without formal instruction or education. 2 cognizable knowledge. 3 knowledge not indefinite. 4 a four-lined गद्भा metre also known as क्रा, अन्ती, अन्हाद, सातिवादन, श्रद्धासा and मद्धर-धुम्ती. It is arranged as आ, आस.
Example:
अन्हाद बोझे, धम्न गण लोजे,
गहनहं गहरा, जानु बन मोरो—सुरै।

अनुभव [अनुभव] Skt n an effect. 2 a brief revelation of pleasure through the gestures of eyes and eyebrows.

अनुभूत [अनुभूत] Skt adj felt; known through practical experience. 2 tested. 3 known.

अनुसंधित [अनुसंधित] Skt n an agreement, a consensus. 2 a permission. 3 according to Vishnu Puran, daughter of Angira and wife of the moon.
अनुमान [ानुमान] Skt n an estimate, a conjecture, guess, speculation. 2 See प्रमान.
अनुमोదन [अनुमोदन] Skt n a confirmation, an approval. 2 expression of satisfaction or delight. 3 indulgence. “अनुमोदन नादन मत कारे.”—GPS.
अनुमोदित [अनुमोदित] Skt अनुमोदित adj expressing approval or agreement.
अनुयायी [अनुयायी], अनुयायी [अनुयायी] Skt अनुयायी adj who follow. 2 servant, attendant.
अनुसेरत [अनुसेरत] Skt अनुसेरत adj immersed in love; enamoured. 2 dyed in red colour. 3 beloved.
अनुमान [अनुमान] Skt अनुमान love. See अनुमान. 2 Skt अनुमान n resonance, a reverberation, an echo.
अनुभव [अनुभव] Skt n love. affection, attachment. 2 reciprocated love.
अनुगामी [अनुगामी] Skt अनुगामी adj who loves. 2 a reciprocator of love.
अनुराधा [अनुराधा] Skt n seventeenth of the twenty seven lunar mansions. According to Hinduism, travelling or doing charitable deeds in this period is auspicious.
अनुरूप [अनुरूप] Skt अनुरूप n charioteer of the sun who has no thighs (ur). See अनुरूप.
अनुरूप [अनुरूप] Skt adj resembling, like, congruous. 2 suitable, appropriate. See अनुरूप.
अनुरोध [अनुरोध] Skt n an obstruction, an impediment. 2 obduracy. 3 impulse, impetus.
अनुसूची [अनुसूची] Skt n descent. 2 See समाध विवेक.
अनुसूचित [अनुसूचित] Skt See समाध विवेक.
अनुसूचक [अनुसूचक] Skt n part of a book, a section, a chapter. 2 a sentence formed to express the idea of another. 3 repetition of words uttered by the teacher. “प्रक्षेप अनुसूचक ज्ञान पद्धति से प्रक्षेप निम्न.”—NP.
अनुसूचन [अनुसूचन] Skt n translation. 2 a revision, repetition, an iteration. 3 denigration, vilification.
अनुसूचक [अनुसूचक] in music, a note that iterates the सोवदी note, as the fifth one in bilaval measure. See मेठरी. 2 adj who repeats another's utterance.
अनुष्ठान [अनुष्ठान] adj strange; of a new kind; wonderful.
अनुभव [अनुभव] Skt n a maiden; a virgin; a woman who has not been married yet.
अनुप [अनुप] Skt n a region with a lot of water. 2 a buffalo. 3 adj unequalled, incomparable, inimitable. “तिथि नागत्रि गहरी बाहुत अनुप.”—japu.
अनुष्ठान सहर [अनुष्ठान सहर] a sub-divisional town in district Bulandshahar of the United Provinces, 25 miles east of the city. It was founded by Raja Anup Rai during the reign of emperor Jahangir. Guru Har Rai’s father-in-law, Daya Ram, was a resident of Anup Shahar.
अनुप नराज चाद [अनुप नराज चाद] n a poetic metre not different from नराज चाद because this metre has sixteen characters per line organised as लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, लहु, in laghu and guru order. In Dasam Granth the term अनुप has been added because of this affiliation.
अनुप अधम [अनुप अधम] See अधम.
अनुप पाल [अनुप पाल] adj अधम-अधम, matchless eyes. “सोहत अनुपाच.”—कालक.
अनुप [अनुप] Skt अनुप See अनुप.
अनुप आधिकार [अनुप आधिकार] adj unequalled, having matchless excellence. “सक्रपंि इरेि आधिकार.”—मयु solhe m 5.
अनुपु [अनुपु] Skt अनुपु. अनुपेर [अनुपेर] adj possessing matchless
excellence. "rōg ānupere."—kan m 5.

ānupere [ānupere] See ānupāda.

ānuru [ānuru] See ānūru.

ānes [ānes] adj āravana, āravyudha army commander. "rōc car ānese."—cādi 2. 'appointed four army commanders.'

ānet [ānet] adj without affection, indifferent.

āneta [āneta] adj similar to this. 2 Dg n time, occasion.

ānek [ānek] Skt adj not one, more than one, many, several. "ānek upav kari gur karāṇī." —suhī a m 4.

ānekta [ānekta] Skt n plurality, multiplicity, variety, abundance.

ānekda [ānekda] Skt adv many times, often. "ānekda nirvāvat hē sis ko."—ākāl.

ānekha [ānekha] Skt adv in many ways, by various means.

ānekap [ānekap] See ānekāp.

ānak [ānak] See ānakā.

ānakva [ānakva] See ānakva.


āneta [āneta] Skt n absence of unity, disunity, discord.

ānakha [ānakha] See ānakha.

ānecīt [ānecīt] adj improper, inappropriate, inept. "vak ānecīt mēju bakhane."— NP.

ānoj [ānoj] adj without dīn (strength); weak. "jīv ānoj jai jīh jai."— NP. 2 See ānūru.

ānopam [ānopam], ānopim [ānopim] Skt ānopam adj unequalled. "prāmadī purkhā mānopimā."—guj ācav. 'prām adī purkhā ānopmā.'

ānāg [ānāg] Skt ānāg n one who does not have a body, Kamdev (Cupid). There is a story in the Purans that once Shiv was troubled by lust (kam), and in anger Mahadev burnt him to ashes. 2 adj bodiless. "āṅge to hōi ānāg kin?"—ramāv. 'Why not one to give up the body?' 3 āṅgārī free from pride of the body. "dhanukh dhāryo le bhāvan me raja ānāg."—ramācārika. 4 n the sky. 5 mind. 6 soul.

ānāsekhar [ānāsekhar] n a vāṅik metre also known as mahānārā. It comprises four lines and each line has thirty two characters, in laghu and guru order, with pauses after every eight characters organised as īśī, īśī, īśī, īśī, īśī, īśī, īśī, īśī, īśī, īśī.

Example:

guru gobīd sīgh ko nāmo su hath jorke
kustro te j hār pālī hīdan ko,
kripalu sis hath de su kīt te kīye mṛigēdār
īdārap laj pekh nath ki kaman ko,
bhuja bhūjāraj si viraj sēs kē
cād sāyamta nā hoy to mukharbīd san ko,
apar dukh tārke nīvarke kāles das
vās to viṅkoṭh tej purīo jahan ko.
—ādhyatam ramayān by bhai gulab sīgh.

ānāgpal [ānāgpal] See ānāgpat and ānāgphal.

2 Balram or Balbhadr who brought up Anang (Pradyuman) (Lord Krishan's eldest son).

ānāgrīpu [ānāgrīpu], ānāgārī [ānāgārī] n enemy of Anang (lust); Shiv, Rudar.

ānāgi [ānāgi] Skt ānāgi n without limbs, bodiless. "ānāgi āname."—japū. 2 n Cupid.

3 āṅgārī formless; the unmanifest Creator.

ānāt [ānāt] adj endless, boundless. "iṅsū te hōi ānātā."—māj h a m 5. 2 n the Creator.

3 the sky. 4 Sheshnag. 5 Balabhadr, regarded
as the incarnation of Shesh and is therefore known as anāt. “anāt ke upār kop calayo.”
–krīṣaṇ. 6 an ornament worn on the arm by Hindus on the 14th of the bright half of the lunar month of Bhadon believing it to be the image of Sheshnag.

[anāṭ tārāgī] many-headed Sheshnag. 2 one with a stupendous body, God.

[anāṭ tārāgī] the ocean. 2 the Creator whose waves are endless. See [anāṭ tārāgī]. 3 a man in whose mind countless ideas arise. “anāt tārāgī dukh maīa.”–gāuv m 4.

[anāṭ tuṣā] a metre of diverse rhymes; blank verse. This metre has no specific class, any composition where end-words of two or more lines do not rhyme forms blank verse, as for example Ramavatar savēya and bhujāg prayat are in blank verse.

Example:

ros bhāryo taj hoś nīsacār
sri roghuraj ko ghaī prāhare,
joś vādo kar kōṣīṣā
adhīc-hī te sār kaṭ utare,
pheṛ baḍo kar ros drīvān
dhārpare kāpī pōj sāghare,
pañīṭs loḥ-hathi parsā gāṛ le
jābode jamārīn caḷavē.
kiṭo kal bityo bhāc ramrajā,
sābe śatrū jite māhā joddhmālī,
phīryo cakr carō diṣa maddh ramā,
bhāyo nam tāte māhā cakṛvārtī.

2 See मित्थेजी. 3 In Sanskrit literature there are many multi-rhymed compositions as rhymed poetry is seldom found there. See the following bhujāg prayat and toṭaṅk stanzas:

कृता देव दिन गुरुमोघद हेतु। सत्त्रूणङ्ग लक्षण जितजानन्द रूपम्। नवी शिष्य संधाय मानोपदेशम्। नमामि प्रसात्र गुहं रामदाससम्।।

अमरं gurūdev bhād sattē। प्रणममाति निरंतर मेकरसम्।
गुह पाद सरोज विशेष रति। हरि देव कृपायतन् विमलम्।।

–guru nanak sātōr rātnakār.

4 There are also in Guru Granth Sahib unrhymed verses which have no rhymed endings:

rūṇo māṇu hāṛīgaḥ loṛe,
gāli hāṛīniḥ na hoi,
haub dhudhēdi ḍarāṇ karāṇī,
bṛiṇi bṛiṇi pekẖā,
gōṛīḷī bhāṛāmu gāvāṇa he,
ṭh bṛuṛi pai me sadhu kāṇhū,
lekhū likẖīō dhūṛī mathe.
ṭh bṛūṛi nanak ḍarī nṛṇ ḍaloi.–wódī m 5.

5 See chudīsē nā ṭūḍ 2.

[anāṭ] Skt अनत्र adv after this, subsequently. 2 without break, continuously.

[anāṭ] vocative: ‘he anāṭ.’ “jau pe hāṁ na pap karōtā, ahe anāṭ.”–sṛī īdvās. 2 Skt अन्त्र n the endless One! 3 the earth. 4 soft grass, commonly used as fodder, L panicum decyton. 5 a medicinal creeper, L Manispermum glabrum. 6 the only son of Kakko Vadhān, Khatri, a disciple of Guru Hargobind, who was a great warrior and died fighting in the battle of Amritsar.


[anāṭī mata] daughter of Rama Sīl, a khatri of Vatala in Gurdaspur district and Mata Sukhdevi. She was married to Baba Guruditta on 21 Vaisakh Sammat 1681. She gave birth to Baba Dhirma and Guru Har Rai. Her shortname was Natti. Many writers have named her as Nihal Kaur.

[anāḍ] Skt अन्त्रं n happiness, joy, delight. “mīṭaṛa sog māhā anāḍ thia.”–asta m 5. 2 Guru Amardas’s composition in Ramkali measure which he composed in Sammat 1611 on the occasion of the birth of Baba Mohri’s son. Mohri was the Guru’s younger son. 3 Guru Amar Dev’s grandson. He was a man of great
spiritual eminence. Guru Hargobind sent a special palanquin to bring him to Kiratpur. That palanquin is now at Goindval. In Sikhism marriage ceremony is also called `bInamad`. “bIna bIah ke bhugte pēr ki joi... mera sikh na soi.” –GTVN. This banī is also recited on other auspicious occasions, as it was recited at the birth of Guru Hargobind.

“guru banī sēkhi anād gave.” –asa m 5. See 4.5 Skt अनाद without happiness.

Guru Gobind Singh. He was a great spiritual scholar as well as brave fighter. He attained martyrdom at Chamkaur.

Histories have also named him Anangpal. See 2.

Anandpur [anadpur] 2 a village under police station Bassi in tehsil Sirhind of Patiala state. In a low-lying place in the interior of this village, there is a gurdwara dedicated to Guru Teg Bahadur.

Because of its low lying area, rain water accumulates here. It gets an annual cash grant of Rs. 70 from the state. Its priest is a baptised Sikh.

It is 9 miles northeast of Sirhind railway station. There is a metalled road 5 miles long upto Bassi; beyond that there is an unmetalled four miles path. Village Kalaur is near by. So the two villages collectively are known as Anandpur Kalaur.
recourse to unlawful activity, commits atrocity, goes against justice.

**[anyoktI]** See चुनिफुँ.

**[anyony]** Skt **pron mutual.** 2 **n** a literary figure of speech in which two objects are described as mutually interacting with each other.

**Example:**
“कोब्हे बाद्हा जातु रहे, जल भिनु कोब्ह ना हो।”

–**var asa.**

“प्रभु ते जानो जानै जो ते सुमी।”–**sri rāvdas.**

**[anyonyaśray]** Skt **n** mutual support; reliance on each other. 2 knowledge of one thing for the sake of another, as knowledge of darkness is essential for understanding light. 3 an inadequacy of conversation, wherein one needs the other for justification.

**[anṛṇa]** Skt **adj** without debt, not indebted.

**[anṛt]** Skt **अर्त** **n** lack of विद्या (truth), falsehood, “रार हे अर्न्ता।”–**kalki.** ‘will speak the untruth.’

**[anvay]** Skt **n** taking away, carrying. 2 relation, contact, connection. 3 shifting of words for clarifying the meaning, as for example to re-write “भैं बोरैं सगर प्रभु चैना।”–**vād chōt m 5.** as “भेसगार बोरैं प्रभु चैना।” or “द्रव्या इन के साग खेलत हे कवि श्याम सु दान अभी।”–**krisān.** as “भेढादन द्रव्या इन के साग खेलत हे।” and “अलेक हेक्ह देवकेक रेख सेक को प्रेमचानि।”–**gyan.** Here the initial ‘ा’ is to be carried with all words so as to underline the negative meaning. 4 dynasty, lineage.

**[anvesāṇ]** Skt **n** research, finding, discovery.

**[anve]** See **अवेय.**

**[ap]** **prep** prefixed to words, it gives the meaning of opposite, against, loss, difference, prohibition, or bad etc. See अप्वप्रविज्ञति etc.

2 Skt अप्**n** water. “अप तेज प्रत्थमि अकासा।”

–**gau kābir.** 3 **pron own, personal.** “मुल ना जाने अप बल।”–**var māj h m 1.** “काति सिल दुःख माँ खरी लाइन अप दास।”–**var jēt.** ‘enslaved them.’ “एपारन को जो कारे बीकार।”–**basāt rāvdas.** ‘he who thinks of his body.’

**[apsa] adj** dedicated, presented. 2 See **अपहिः.**

**[apsaḳun]**, **[apsaγan]**, **[apsaγun]** Skt **अप्वपवुरुः.** **n** an evil portent, inauspicious omen. “ताउ सागान अप्वाण काहा बिकार।”–**sukhamani.** “सागुन अप्वाण तिस कौ लाग-ही जिसू चित ना आव।”–**asa m 5.**

People of many religions in all countries believe in the good and the evil portents, those mentioned in the Hindu Scriptures have thus been listed by Bhai Santokh Singh.

**Bad omens:**

पहरे भुजा विलोकन वामु,

सिर वायस1 भेठ्यो दुख्दहमु,

निखसैर चिक भाई दिस दाई। ...

dhumी क्षोती ते बाज़ नोगारा,

dल गद भ्रमाती कालेन।

कांश भार गारी मिले,

dिनमने बाजी रुडनवाव। ...

cलच अकारन गिर्गिर परे,

किताक बहात पैगिय पार तारे।

सिवा2 उपकार नसमुख अवत,

मरिग की मल कुपहेरे धावत।

dरुण कक बोले उदे, ...

सोमुख वायू मरिगमल कुपहेरी ...

कहर बोलो मृतुसूटि भारी ...

जात लिये मिर्तक सेह चिना ....

ि म अप्वाण विलोकत बादे।

**Good omens:**

पहर्क्यो दाहिन विलोकन सुदौर,

भुजादाच दाहिनो बल्मादा,

निर्मल दिवस वायू सुख्कारी,

1crow.
2she-jackal.
As for the Sikhs, such is Bhai Gurdas’s dictum.

 compartir: the use of water to clean sexual organs before a bath. 2 bath taken after the cremation or burial of a dead body.

Apsaras are real brothers and sons of the demon Nikumbh or Nisund. They had Brahma’s blessing that no third person could kill them as long as they did not fight with each other. Tilottama the apsara, was sent from heaven to kill them. Both got enamoured of her and quarrelled between themselves. She told that she would marry the one who was more powerful. Both of them died fighting each other, and Tilottama went back to heaven.  

“bāchhe sud āpsūd dvē det bhāri…”

“Apsaras possess the ability to change their form; they know how to make moves in chess and conduct exorcist exercises. In Athrav Ved, several incantations are mentioned which can prevent apsaras from exercising their magical effect. “āpsaras anād māgal rās gavni niki.”  

- māla partial m 5.

3 cow.

4 calf.

5 mongoose.

6 See parasāṃ simritī, Ch. 3.
अपकै [अपकै] adj who does wrong; who inflicts harm.

अपकैविरि [अपकैविरि] Skt अपकैविरि n infamy, opprobrium, notoriety. “कब-हु अपकैविरि मन्त्र अवे.”—सुक्मानी.

अपकेप [अपकेप] Skt अपकेप n the act of pulling down; toppling.

अपज [अपज] n going down; a fall, misery. 2 going to hell.

अपका [अपका] n what अथ (water) merges into; a river, stream. See विभवण.

अपस्व [अपस्व] n an evil or bad behaviour.

अपरचार [अपरचार], अपरचा [अपरचा] See अपचार.

अपो [अपो] Skt n born of water; a lotus.

अपस्थ [अपस्थ] or अपस्थमु [अपस्थमु] Skt अपस्थमु n ignominy, infamy, opprobrium. “अपस्थमु मिटे होवे जागी किरति.”—गुज 5.

अपस्व [अपस्व] See अपस्व.

अपना [अपना] pron own. 2 n a kinsman, relative.

अपनाउ [अपनाउ] v to make one’s own, adopt, draw to one’s side.

अपत [अपत] adj without honour or respect, disgraced. “अपतु पासु मममकुति बेतला.”—मरु सोली म 1. 2 leafless. “अपत करिए ना मौली.”—बीज. 3 See अपहुँ. 4 S useless, purposeless.

अपन [अपन] See अप 3. 2 not in a state of fall, steadiness; firmness.

अपनित [अपनित], अपनिता [अपनिता] adj not satisfied or reassured, lacking faith. “अपनित पातिए.”—सवे ये म 5 के. ‘was charmed without reposing faith.’ “हाथ निग्रहि अपति ना भिखे.”—मरु सोले म 1. ‘Faithless mind is obstinate in not stopping to placate the senses.’

अपतु [अपतु] n selfhood, ego, conceit, pride. “कम क्रोध लोभ मोह अपतु पृष्टि दुः.”—सवे ये म 3 के. 2 See अपहुँ. 3 See अपहुँ.

अपतु [अपतु] Skt n an offspring, a progeny.

अपथ [अपथ] n a wrong path, an evil passage. 2 awkward gait.

अपप्त [अपप्त] Skt अपप्त n food or conduct that aggravates sickness. 2 harmful conduct, misconduct.

अपद [अपद] n calamity, distress. 2 अ-पद, reptiles like snakes etc. which crawl. 3 a condemned place.

अपद [अपद] calamity. See अपफ. “अपद का मारिया ग्रिया ते नाता.”—प्रवभा प 5.


अपदो [अपदो] n one’s self. “प्राग्ये ना हो अपदो गोय.”—NP. 2 owning, possessing. 3 he who blesses; one who utters a blessing.

अपन [अपन] See अपफ.

अपनाउ [अपनाउ] See अपनाउ.

अपनाउ [अपनाउ] See अपनाउ.

अपनाउ [अपनाउ] See अपनाउ.

अपनाउ [अपनाउ] See अपनाउ.

अपनाउ [अपनाउ] See अपनाउ.

अपनाउ [अपनाउ] See अपनाउ.

अपन [अपन] See अपफ.

अपनाउ [अपनाउ] n one’s own existence. 2 familiarity. 3 made one’s own, adopted. “धनु धर्ति अपनाउ सग्री जो मांसो अपनाउ.”—सार म 9.

अपनाउ [अपनाउ] n one’s own reality. “नाहि बुज्जो हौ अपनाउ.”—तोदि म 5.

अपनाउ [अपनाउ] adv made one’s own.

अपनाउ [अपनाउ] n one’s own shop, store. 2 owning, possessing. 3 his reality. “आपनाउ अपनाउ पाँच हुआ वो.”—गुज म 5.

अपनाउ [अपनाउ] n a shop, store. “अपना बाजारहु यो जात.”—GPS. ‘reached his own shop.’ 3 Skt अपनाउ to take far away. 4 to steal, to plunder.

अपनाउ [अपनाउ] n belonging to one’s own. 2 presume one’s own. “तम पेज रक्ष-हु अपनाउ.”—बासी म 4.

अपतु [अपतु] Skt अपतु n hypocrisy, concealment. 2 an excuse. 3 a figure of speech in
which the natural object is kept in the background and truth is established; through analogy the thing to be compared is made to look as if it were the original thing.

Example:
ghan ki na garej he sighnad sighan ko,
capla ki camak, na ari dasmes ko.
By concealing the roar of the cloud and the flash of the lightning, the heroism of the Sikhs and the wonder of the Guru’s sword are shown as the essential truth. Poets have illustrated several other functions of this device.

(b) Concealing the actual subject somehow or under some pretext is ketvapanhuti.

Example:
"kalgidhar ke ban mis kalbyal dascal." 
(c) Tactfully replacing one thing with another is called hetvapanhuti.

Example:
ami nahi surlok me omrit guruhe mahi,
jeh pivat hi shiva aap sabh turat sharam hvejahi.
(d) Rejecting the nature of something and reposing its quality in something else is called paryastaparanhuti.

Example:
cadan cadu na sarad rut mult na mitai gham,
sito thive nanka jopado harenam.–var jet.
Here, the poise of the Divine is reiterated by concealing the coolness of cadan and such objects.

(e) In the event of someone’s genuine doubt, replacing the fact with a false answer gives rise to chekapanhuti.

Example:
yodha ke nahi me pikhayo kabhi pit pe ghaau,
kato ag ikk sila te phisal gayo maa pau.
Seeing a wound inflicted on the back of a soldier, if someone asks him the reasons with the remark that a valiant person sustains wound in the front not at the back, the cowardly soldier responds to this by hiding the truth.

अधिवृष्टि [अप्नाल] Skt n fall, falling down. 2 a deformed word with a change in form as व्यय from व्यय, व्यय from व्यय and व्यय from व्यय, etc.
अधिवृष्टि [अप्नाल] n egoism, selfishness. “kthu priti lai moh apman.”–asa m 4. 2 Skt disrespect, insult, contempt.
अधिवृष्टि [अप्नाल] adj who has given up the ego; humble, without pride. “bys kisor bikhe apman.”–NP.
अधिवृष्टि [-प्र्रित्व] Skt अप्नाल n unnatural or uncommon death as by snake bite, hanging or lightning etc. 2 untimely death. See दृष्टि.
अधिवृष्टि [अप्नाल] adj first. 2 later. 3 another, other. 4 different, separate. 5 apar has also appeared in place of अपर as in “समाह ने पौरे अपर मारा.”–sur ravidas.
अधिवृष्टि [अप्नाल] See अधिवृष्टि. “so bensn he aparapar.”–gau m 5.
अधिवृष्टि [अप्नाल] n one who has taken a vow not to touch metals etc. “sompak aparas udiani.”–bavan. 2 one who keep himself untouched by perversions; one who doesn’t have recourse to evil deeds. “nanak koti medhe ko esa aparas.”–sukhmani. 3 Skt अस्त्रघात adj untouchable.
अधिवृष्टि [अप्नाल] adj who has given up the ego; humble, without pride. “bys kisor bikhe apman.”–NP.
अधिवृष्टि [अप्नाल] See अधिवृष्टि.
अपराध [अपराठ] See अपराध.
अपार [अपराना] v to reach, arrive. 2 to be equal to. “तकै को अपर ना साकी.”–कलि m 4. 3 See द्वितिल.
अपर [अपरपा], अपर [अपरपा], अपर [अपरपू] See अपरीत. “ेहू पाय वाहल्त तेरे अपरपा.”–मारु solhe m 5. “अपरपू मानि गुरुभादु वासासू.”–सावे ये m 4 ke.
अपर उस्म [अपर ब्रह्म] n immanent God, the Deity together with all the properties of nature. 2 the individual soul.
अपरम [अपरमा] Skt अपरम n untrue perception, false knowledge, wrong understanding. See उपम. “त्रिपुति मे लक्ष आप को कहेअपरमा ग्यान.”–GPs.
अपर [अपरा] n worldly wisdom; other than divine knowledge; practically useful knowledge. “त्राय पारा राज्यों विविध; सामाजिक स्वरुप की अपरा यथा तत्कालमिहितमाते.”–मोक्कपमिसू. See चर. 2 western direction.
अपरित [अपरिता] adj undefeated, unconquered. 2 Guru Gobind Singh.
अपरिता [अपरिता] feminine of अपरित “अपरिता भागवती भिमा.”–GPs.
अपरं [अपरां] See द्वितिल 2 Skt अपरां n a country north of Konkan, of which the capital used to be Sopar, which is now a town in police station Thana of Bombay Presidency.
अपर [अपरा] Skt n a sin, fault, an offence, crime. 2 a mistake, blunder. 3 disobedience, disrespect.
अपरपी [अपरपी] adj who commits a crime, sin or does something wrong. “अपरपी मात्रिन निर्गुण.”–सावे भए m 5.
अप्रिय [अप्रिया], अप्रियन [अप्रिया] v reached, arrived.
अप्रिगुण [अप्रिगुण] Skt n the act of not holding; giving up, relinquishing, forsaking. 2 asceticism. 3 non-acceptance of charity.
अप्रिकाय [अप्रिकाय] Skt n unfamiliarity, unacquaintance.
अप्रिकित [अप्रिकित] Skt adj unacquainted, unfamiliar.
अप्रोक्ष, अप्रोक्ष [अप्रोक्ष] Skt adj not away from sight; manifest, present, apparent, visible.
अपरेश [अपरेश], अपरेश [अपरेश], अपरेश [अपरेश] Skt अपरेश adj not mutual or reciprocal, not wishing or desiring help from anyone. 2 without lineage or dynasty; who has no need of another’s help in creation or perpetuation of dynasty. “अपरेश परम्भ पार्वतीय पार्वतीय.”–सोर m 5. “तु adipurakrh अपरेश karta jì.”–सोपारक्खु.
अपरम [अपरम] Skt अपरम n a high post or position. 2 liberation, emancipation. “गहके जे अपरमके.”–NP.
अपवाद [अपवाद] Skt n indecent language, foul talk. 2 censure. 3 opposition. “पार्थन पर अपवाद nरि निदा.”–स्री मुक्ताक सावे ये m 5. 4 rejection, negation. 5 a perverse argument, useless controversy.
अपवाद [अपवाद] Skt अपवादिन adj who slanders. 2 quarrelsome. 3 foul-tongued. “माहा ब्रह्मदीशों दसा अपवाद.”–सावे m 5.
अपति [अपति], अपति [अपतिता], अपति [अपतित] adj impure, unclean, profane. “सत का दोकी सदा अपति.”–सुक्षम. “अपति पावुकते जिन तु कुर्मा.”–साद m 5.
अपतिवर [अपतिवर] n profanity, squalor. “दुख darrd अपतिवरते नास-हरि नाम अदहार.”–साद चाह m 5.
अपवित्र [अपवित्र] See अपवित्र. “नाणे चिद्र अपवित्र.”–सावे चाह m 5.
अपवित्र [अपवित्र] Skt अपवित्र adj who slanders.
अपवित्र [अपवित्र] Skt अपवित्र adj who slanders.
अपवित्र [अपवित्र] Skt अपवित्र adj who slanders.
अपवित्र [अपवित्र] Skt अपवित्र adj who slanders.
See also 4. 

The term 


does not belong to any sub-caste or class; classless. 

“pati me na ave so apani ke bulaie.”—gyan. 

See also 4. 

adj unentitled, unofficial. 

See also 4. 

adj wrong way, false track. 2 dry. 

“sakuce dal kaj apantha.”—GPS. 

See also 4. 

adj a division, variety. 2 in syntax, ablative case is marked by दि or से postpositions. 

See also 4. 

one of the five vital airs which passes through the anus. See आयुष्य चिदि. 2 anus. 3 selfhood, self. “bIsra apan tan.”—NP. 

See also 4. 

unentitled, unofficial. 

adj wrong way, false track. 2 dry. 

“sakuce dal kaj apantha.”—GPS. 

adj self, idea of selfhood. “bIsra sabhin apana.”—NP. 

adj free from sin, sinless. “aapapi e apradh bIn $irxor guru bal.”—PPP. 

adj endless, boundless, unlimited. “aapar agam gobid thakur.”—asa chot m 5. 

2 unfathomable, limitless. 3 abundant,
excessive. 4 countless, innumerable. 5 n God. "payau apar."—saveye m 4 ke. 6 near side bank, this side. "ape sagar bohriha, ape par apar."—sri a m 1. 7 Skt अपर limit or extent. "jane ko tera apar nirbhau nirkar."—saveye m 4 ke.

अपरागः [aparag] adj not going across, unable to go across.

अपरत्ति [aparat] अपरात ignorant of the other side; ignorant of knowing the end. "मैं बाहर फहल पर आगे भी करने के अपरागः."—suhi chāt m 5. 'Of the extent of the Creator’s greatness, man is ignorant.'

अपार [aparan] adj without पारण (ending). “मेरे दोस्त अपरान.”—maru solhe m 5.

अपार [apar] Skt अपार n a defect in poetics due to which the sublime meaning of a poem is missed. “पुनरुक्त अपारत तक समाज ना आवािं.”—NP. 2 adj meaningless, without meaning.

अपरबहावः [aparbhau], अपरबाह अपरभाव [aparbhav] adj the tenor or meaning of which is endless. “बाहरत बहाव अपरभाव.”—japu.

अपारलः [aparal] adj who has no end. “एतिभूज बहीं अपरला.”—mela namdev.

अपारु [aparu] See अपर. 2 देवका, near side bank. "पारि बाजू अपारु प्रितामु गुरसबब सुरैं लाग्न्वे।"—tukha chāt m 1.

अपाल [apal] Skt अपाल adj not nurturable; whom none can bring up. “अपाल हारी.”—akal. 2 अपाल has also been used as अपाल in “बुद्धात अपाल.”—akal. ‘unnurturable wisdom.’

अपावन [apavan] adj not धार्त, not sacred, unholy.

अपि [ap] Skt part also, certainly.

अपिव् [apiv], अपिर् [apiro] n nectar, ambrosia; not meant to be drunk by the common people. "अपि हरिरास पितां।"—vaḍ ghorīa m 4. 2 sap of God’s name. "अपिर् पितां गात धार्मिका।"—jat m 5.

अपिव्विल् [apivav], अपिव्वा [apivav] Skt अपिव्विल् n light or soft food. "मुक्त अपिव्विल् बेठ काँद।"—sukhamant. 2 meal, victuals. "देखा अपिव्विल्।"—sar m 1. "कागति सदस्यो रह्यो मिति अपिव्विल्के।"—GPS.

अपीतः [apit] n lack of pain; comfort. "घरत के अपीत के।"—NP. 2 adj painless.

अपील [apil] E appeal. n a request, an appeal. 2 the act of approaching a senior officer for changing the order of a junior.

अपीलतः [apilit] E appellant n the person lodging the appeal.

अपीत [apit] n absence of pain; comfort. 2 Skt अपीत pressure. “अपीत पिरोला दुःखा।”—ramav.

अपु [apu] See अप.

अपुष्ट [apust] adj lean, thin, weak. 2 reversed, upside down, against, contrary. "अपुस्त बते बहाई सिद्धी।"—asa m 5.

अपुच [apuch] adj without a tail; tailless. 2 without asking; unasked for. 3 without question, unquestioned.


अपुथा [aputha], अपुथिः [aputhi] adj reversed, opposite. See अपोत्तर. अपुथा [aputra] adj without a son, without an offspring; childless, See अपत्तर.

अपुनः [apuna] See अपर. “अपुने रामणी धार्मिके मुक्त।”—gad namdev.

अपुच [apucha] adv without asking for, without question. 2 doubtlessly, without doubt. “देखे बेित अपुचे।”—bher m 5.

अपुज्य [apujy] adj not to be worshipped, unadorable.

अपुत्त [aputha] adj reversed, upside down, overturned. "सद्हा चोध अपुत्त हुन-न।"—gaou m 5.

अपुत [aput] adj without a son, childless. 2 Skt defiled.

अपुप [apup] Skt n fried bread, a kind of fritter.
2 wheat. 3 fried cake of sweetened butter.

अपूर्ण [अपूर्ण] Skt अपूर्ण adj incomplete, not whole, unfinished.

2 a गान metre of four lines, each line being organised as ली, ली.  

Example:


can-nा ge ram, dhार्म कार्म dham, lacchnे le साग, janki sobhāg.—रामव. 
(b) Another form of this metre has four lines organized as ली, ली.

Example:

gाने kete, हाने jete, kāi mare, kīte hare. —रामव.

अपूरकवा [अपूरकवा] Skt अपूरकवा n novelty, strangeness, singularity, peculiarity.

अपेक्षा [अपेक्षा], अपेक्षिता [अपेक्षिता], अपेक्षा [अपेक्षा], अपेक्षिता [अपेक्षिता] Skt अपेक्षा n desire, want. 
2 need, necessity. 3 basis, support. 
4 comparison, balance. 

अपेय [अपेय] adj undrinkable. 2 n wine, liquor. 
3 hemp. 4 poppy husk. 

अपेल [अपेल] adj impenetrable, stagnant, steady. 
2 irremovable. 3 intraversable. 

अपे [अपे] Skt अपे n accord, union. “नाम नव निधि अपे.”—सवेये m 4 ke. 2 See अपि. 

अपेणक्त [अपेणक्त] See दुशेष्ठ।

अपेन्द्र [अपेन्द्र] Skt अपेन्द्र adj not existing because of man, not man-made; formed by God. 

अपेश [अपेश] adj free from dust; clean, clear, stainless. “सिहत निर अपेश.”—GPS. 2 faultless, stainless. “अपेश पागे.”—रामव. 3 Skt अपागः without a limb, crippled. 4 with crooked limbs.

अपाचिक्रत [अपाचिक्रत] Skt अपाचिक्रत n elements which have not been divided into five parts; undivided elements. See घटी लक्ष्ट. “भुत अपाचिक्रत युट कराय.”—GPS. 

अपाधिक [अपाधिक] adj not a scholar; illiterate, foolish.

अपाठ [अपाठ] adj wrong path, fake course. 2 n a tantrik mode of worship. 3 atheism. “अपाठ पाठ साध लगाया.”—अहि। 

अपन [अपन] n pride of self, ego. 2 Skt अपन fear, dread. 3 a disease. 4 Skt अपन the air. “भायो अपन bhesा.”—कल्की; ‘took the form of air’.

अपनेय [अपनेय] adopted; made one’s own, occupied. 2 See अपि “हार जा नम अक्षेत्री अपनेय.”—सवेये m 4 ke.

अपासन [अपासन] [अपासन] [अपासन] [अपासन] a literary figure of speech meant as praise which is out of context.

Example:

कहल शेर को odh का gadhा ना कारी सिर भाज। ‘By regarding some cowardly person as a tiger the former is admired’.

राजहास बिन को कर निर को दो।—व्रि।
‘An ignorant judge is praised by calling him a swan.’

अप्रायद्य [अप्रायद्य] Skt अप्रायद्य adj not known, unknown. 2 n a state of meditation in which the worshipper forgets his difference from the worshipped.

अपार्थिम [अपार्थिम] Skt अपार्थिम adj unmatched, peerless, “अपार्थिम रुप बिद्धि ने दायो.”—चार्ट 156.

अपार्थियन [अपार्थियन] Skt अपार्थियन adj unparalleled, unmatched, matchless.

अपार्थक [अपार्थक] Skt अपार्थक adj who cannot be threatened, who cannot be brought under pressure. 2 invincible, unconquerable.

अपार्म [अपार्म] Skt अपार्म adj unmatched, matchless, peerless. 2 beyond measuring and weighing. 3 without proof. 

अपार्म [अपार्म] Skt अपार्म adj unerring, guiltless. 2 not intoxicated. See प्राप्त।

अपार्मद्य [अपार्मद्य], अपार्मद्य [अपार्मद्य], अपार्मद्य [अपार्मद्य] Skt अपार्मद्य adj beyond measurement.
2 beyond conjecture.

अंधुल्ल [əprəyukat] Skt अंधुल्ल adj unused.
2 unconnected, non-contiguous.

अण्य [əpradh] See अण्य "कोट अपरद्ध सद्ध सागर मीरे."—sukhmani.

अण्य [əprapət] Skt अण्य adj not received, unacquired. 2 rare.

अण्य [əprə], अण्य [əprə] adj not loveable. 2 n an enemy.


अण्यक [əf-al] A plural of विषाल.

अण्यक [əphṣar] E officer n a chief, commander. 2 a ruler. 3 an office-holder. 4 P adj a crown.

अण्यक [əfṣadən] P v to spread; to scatter. 2 to sprinkle; to spray.

अण्यक [əphṣana] P n a story, tale, legend, narration. 2 a novel.

अण्यक [əphṣos] P सक Skt अण्यक. 2 sorrow. 3 regret.

अण्यक [afkan], अण्य [afgan] P n throwing (imperative of अण्यक) you throw. 2 When this word is suffixed to a noun, it carries the sense of a thrower, as Sherafgan.

अण्यक [afgən] n throwing: Sherafgan Khan, governor of Kashmir who under orders from Aurangzeb converted Hindus to Islam. “सुबा तिह अफ्गन सेर.”—GPS. 2 the first husband of Noor Jahan, Alikuli Beg who having killed a tiger got the title of ‘Sherafgan’ (defeater of the tiger). He died in 1606 AD.

अण्यक [afgənam] P मै I throw down, I shall throw down, I shall defeat.

अण्यक [afgan] n noise, din. 2 a Muslim tribe especially the one that lives between Kandhar and the river Indus. that thunders in battle. a Pathan. Pathans speak Pashto. 3 a lament, wail. 4 adj an inhabitant of Afganistan.

अण्यक [afganst] n country of the Afgans; a country northwest of India with Kabul as its capital. It is surrounded by Russia, Turkistan in the north, Persia in the west and Kashmir in the south-east. The ruler of Afganistan formerly called Amir is now known as Shah (King). See अफगान.

अण्यक [afgar] P adj wounded, injured.

अण्यक [afghadə] adj thrown, cast. 2 put in, poured in. 3 defeated.

अण्यक [afghədən] P v to put in, pour. 2 to throw, throw down. 3 to defeat.

अण्यक [afghəl] adj possessing greatness, very good, best.

अण्यक [afzəy] P adj which increases; it is a suffix and adds to the meaning of words as अफ्गन-अफ्गन.

अण्यक [afzəl], अण्य [afzu] P n an increase, a promotion. 2 adj more, special. “अफहूज खडारा.”—var majh m l. In Dasam Granth the word has been used at many places to underline this context.


अण्यक [afzudən] P n v to be more, increase, progress, rise.

अण्यक [aftabl] See अफ्ताब “दुनिया अफ्ताबम्.”—krishn. ‘I am the sun of the world’.

अण्यक [afyun] See अफ्युन.

अण्यक [afhar] adj what cannot be caught. 2 without fruit, fruitless. 3 bad fruit, bad result.

अण्यक [afhəna] v to bloat. 2 to swell with pride, be arrogant.

अण्यक [affrakə] adj raised, elevated.

अण्यक [afrrən] P v to raise; to lift; to elevate.

अण्यक [afrrən] See अफ़रा.म.

अण्यक [afria] adj not grasped by senses. “अफ्रियो बे परवह तु.”
1. bloated with pride, filled with vanity. "şehrī bhar şehrā ṭāre."—maru ṣ m 1. bearing evil fruit. "akk na lāgge ṣb şehrīa."—BG. ‘A bloated wild plant, calotropis procera, cannot bear mango fruit’.

Path an community is regarded as progeny of the Prussian emperor Fridun; Orakzei and Shinvari Pathans are branches of this clan.

Path [afroxtan] P ṣrj to illumine; to enlighten.

Path [afroxti] P ṣrj you lit it up.

Path [afrozzi] P ṣrj you may lighten it. Its root is also afroxtan.

Path [afhal] Skt adj fruitless. 2 n a bush. 3 an impotent male. 4 Indar, king of gods, whose testicles got abraded because of a curse by the sage Gautam and he came to be known as fruitless or barren. See gow 4.

Path [afplatu], Path [afplatū], Path [afplatū] [afplatun] P ṣrj G Platon E Plato. A celebrated personality among western philosophers, son of Ariston and Priksoene, he was born in the capital Athens in 428 BC. His real name was Aristocles but because of his broad chest and forehead he came to be known as Platon. Ancient historian Olympudorus writes that while his parents took him to Mount Himatus to obtain the blessings of gods, honey bees put honey to the infant’s lips which earned him the adjective Athlēswi (a large black bee), and poets concluded that his tongue spoke words sweeter than honey.

Plato became master of poetics early in his life. One day while passing through a narrow lane, he came across the great sage Socrates whom he had not met earlier. Socrates barred Plato’s path with his stick and said. ‘Blessed boy, please let me know the way to the school of goodness.’ Held in ecstatic awe by Socrates’ words, Plato said, ‘I do not know, sir.’ Pointing towards him Socrates said to his companions, ‘This is the swan who in my dream last night sat on my breast and then flew away!’ Plato was twenty years old then. He was so charmed by Socrates that he, considering the latter’s company as a path to emancipation, decided to spend the rest of his life at Socrates’ feet and be educated by him.

After the death of Socrates, Plato roamed about far and wide and then, around 388 BC, he settled down at the world famous Academy Garden and for 40 years concentrated on philosophic questions, and explained them to his associates and pupils who belonged to both the sexes. They became so famous for their truthfulness that whenever called to the court for evidence, they were not formally sworn to speak the truth.

Plato wrote many celebrated treatises which, fortunately for the scholars, still survive. Easy and correct translations of these treatises have been done in various languages of the West for readers not only of Europe and America but also of India. The Indians respectfully admit that Plato born in Europe was a saint-philosopher of the calibre of Ved Vyas. To call this philosopher a metaphysician and a paragon of education and knowledge would not be an exaggeration. That is why Emerson writes that Plato is philosophy and philosophy is Plato.

Many principles of Plato are in accordance with the Sikh tenets, even his idea about keeping full-grown hair accord with what was ordained by Guru Gobind Singh (see his book Timaeus and his statue). On this topic, the
Sikh scholar Dharam Anant Singh has written a book of over 300 pages entitled ‘Plato and the True Enlightener of the Soul’. He wrote this book after consulting Plato’s writings in the original Greek. It was published in London by Luzac and Co. in 1912 AD.

Plato died on his birthday in 348 BC when he was exactly 81 years old. Some scholars hold that even at the time of his death, he was busy writing.

The influence of Plato’s wisdom and knowledge on people’s mind is so deep that while praising any person for his wisdom, he is called ἀριστεύω (Plato). 2 as a quilt, a ragged mattress.

The medicines, which are prescribed for colic pain, are good for flatulence, but if it persists for long periods and recurs frequently then, the following recipe should be tried.

Take nīsūth (a purgative drug) two parts, piper longum four parts and myrobalan five parts, all powdered and sieved, then mix them with gur (raw sugar) and roll into small pills which taken in the morning with fresh clean water permanently remove flatulence.

Alternatively, pistocial lonticus (a fine gum mastagi) 3 masas mixed with one tola gulkand (preserve prepared with rose petals) taken with water along with the use of aniseed and mint is beneficial. 7 getting puffed with pride; self-conceit, vanity. “ek māhāt tō hoḥi ἀριστεύω, ek māhāt nīmano.”—gau m 5. “aki māhāt ἀριστεύω.”—maru m 1.

See also ἀριστολογία, ἀριστεύω See ἀριστήρα. 2 adj vain, arrogant.

See also ἀριστόμορφος. 2 adj impetuous, headstrong. “χαῖρε ἡκατὸν ἀριστεύω.”—sūt a m 5. an order that no one can check. “πῶς γυμνὸς ἀριστεύω.”—sūt a m 1. ‘Death is unrestrainable without a spiritual guide’ “κἀρτι ἡκατὸν ἀριστεύω.”—sūt a m 5. 2 Skt अपहर an intoxicating and poisonous drug prepared from buds of poppy plant. Physicians use it as medicine to cure several ailments. It has a very dry effect and shrinks the muscles and causes slackness and dullness.

See also ἀριστήρα. 2 adj without thought, desire and doubt; free from volition. 2 sans shudder.
foul smell, stink, stench.

now, at this time, at present, “ab hārī rakhānharu citārī.”—dhāna m 5. 2 Skt adj not perverted, always alike. “suhagu hāmaro ab hārī sohī.”—asa m 5. ‘our eternal blessing.’ 3 Skt adv today. “kal karata db-hI kdr db kdrta su Ital.”—s kdbīr’—n this very moment, now, immediately.

this time, this moment. “dbkE chutkE thaur nd thā:J:o.”—gJU kdbīr. “abkE kdhIE namu nd fillI.”—maru m 1.

plural of "abhi" plural of "abhi". 2 an excuse, pretext. 3 adv always. 4 anytime. “ab tab awaru na magāw hārī pahī.”—guj m I. 5 this and the other world.

a dilly-dallying, an evasion. 2 an excuse, pretext. 3 adv always. 4 anytime. “ab tdB dVdru nd magdu hdn pdhI.”—guj d m 1.

adj very bad. Skt ~.

with a short tail, with tail cut, tail-less.

a cloud that provides water. “amntvak abdd amnt te.”—GPS. 3 year. 4 camphor. 5 sky. 6 adj unspeakable, unutterable. 7 A adj without end, boundless. 8 constant, perpetual, always the same. 9 A n a slave.

changeable, changing.

n saintly persons of a particular rank similar to the Hindu’s dikpals as guardian deities of different directions. The Muslims believe in 70 abdals out of which 40 are in Syria and 30 in other places. Some writers accept only 40 abdals and they believe that the world is intact because of them. When one of them dies, God appoints some other holy person in his place. Thus they go on changing and hence their designation abdal persists. Prominent abdals are called Gaus. Abdal is a plural of bddal “marphdtI ffdnu marhu bddala.”—maru solhe m 5. To transfigure concepts with spiritual exercise is essential for attaining the status of an abdal. In this verse-line abdal has a double meaning; those who kill the fickle mind are also abdals. 3 Abdal is one of the five of Muslim holymen:
gaus, kutab, vali, abdal, and kalandar. Many put kutab in place of kalander. 4 a Muslim community in Kangra district, whose members live on beggary and accompany dead bodies singing to the burial/cremation ground. They also sing about exploits of the valiant warriors.

अबदा [abdala] See अबदा।
अबदा [abdali] adj connected with Abdal, “करी अबदाली बहस्वा.”—बहर नमदेव। See अबदा। 3. 2 n Pathans of Saddozai tribe are also called abdali. They are a branch of Durranis and are also called by this name. See अबदा। सब अबदा। and अबदाल।।
अबदी [abdi] अब्दी adj everlasting, immortal.
अबदुल [abdul] See अबदुल। “सून अबदुल दहदी दिल आयो.”—GPS।
अबदलकांत भाट [abdulsamad khan] सुना अबदलकांत भाट son of Muhammad Amin Khan, a rank-holder who courtier during the reign of Aurangzeb, who was given the title of Diler Jang (valiant-in-battle). During the reign of Farukhsiyar, he was transferred from Kashmir to Lahore as subedar. He launched an invasion on Banda Bahadur at Gurdaspur and by employing deceit made him a prisoner and sent him to Delhi.

During the time of Muhammed Shah, he was subedar of Multan. He died in 1739 AD. In Sikh history he also figures as Samund Khan. Zakariya Khan subedar of Lahore (Khan Bahadur) was his son. See वेंव।
अबदुल खान [abdul xan] See अबदुल खान।
अबदुल रहमान [abdul rahman] companion of the Prophet and religious fighter who accompanied him in numerous battles. He died at Madina in 32 Hijri. According to JSBM, Abadul Rehman initiated nine families.
अबदुल रहीम खान [abdul rahim xan] अबदुल रहीम खान well known as Khan Khanan, son of Bairam Khan, who was an ally of Akbar. He was born at Lahore in 1556 AD. After the death of Todar Mal, he became Akbar’s foremost vazir in 1589. His daughter Jani Begam was married to prince Danial. After Akbar’s death he remained in Jahangir’s service for 21 years, and died in 1627. His grave is near the mausoleum of Sheikh Nizamudin in Delhi. He was a scholar of many languages and poet with Rahiman and Rahim as his noms-de-plume. His couplets in Hindi are very fascinating:

काहे राहिंया या चा दो या भयो तुम पिथ, भुक्ते मन बिगर हे भाये बिगरे दिथ।
सदहू सदहे सदहुता, यती योड़ा जान,
राहिम सेतु सुर की वेरी केरे बेहक।
काहे राहिंया गति दिक की कुएँ जुपुत की सोई,
बारे उज़रो केरे बाड़ आदड़रे हो।
धर्मी भाग्य ना हवे साह गति तेढ़ी तसर,
राहिम सिद्ही कल ते प्यादे होट वाजिर।
करौत निपुन गुण बिना राहिमन निपुन हाजुर,
मानो तेश मंगो दादी ते प्रकार हम हुर,
क्षिर मुक्त द्वर कार्त्ती मलिये नमक ब्लागैँ,
कर्षे मुक्त को चाहिये राहिमन याहि साजै।
2 a paymaster of Ahmad Shah Abdali. The Khalsa Dal in Doaba killed him and liberated many Hindu girls from his clutches.
अबदुल [abdulla] adj God’s slave. 2 a musician in Guru Hargobind’s retinue who encouraged and roused the bravery of Sikh army by singing ballads of the heroes. See अबदुल। 3 the eldest son of Abdul Mutallib of Quraish tribe, and father of Prophet Muhammad. He died in 571 AD.
अबदुल खान [abdulla xan] subedar of Jalandhar who died during a battle against Guru Hargobind fought at Gobindpur (Hargobindpur) in Sammat 1687.
अबदह [abdh] Skt अबदह adj unbound, free. 2 Skt
अशिष: not worthy to be killed, such as a child, a sick person, a woman and a refugee. 3 who cannot be killed by any one. 4 Skt अशिष, unbound, unobstructed, unhealable. “kal phas abadh lage.”--asa rāvadas.

अबध [abadh] See अबधम. 2 Skt अवध n bearer of water; sea, ocean.

अबधिल [abdhija] Skt अवधिल n born of sea, Lachhmi. 2 wine, liquor.

अबधुत [abdhut] See अबधुत. 2 Skt अवधुत adj unbound, unobstructed.

अबधाम [abnasi] See अबधाम 2.


अबल [abā] adj which is not र (the best); not good, bad. 2 P A Skt अवल-यम a cloud. See अवलु.

अबलस [abās] P अवलस adj piebald, dappled speckled, like the sky or a cloud. 2 his cloud.

अबे [abrak] See अबे.

अबलन [abāran] Skt अवलन adj colourless, without any colour. 2 of bad colour, wrongly coloured. “abāran bāraṇ gham nāhīcāma.”--bher a kobir. 3 without any religion; low; outside the four castes, “gavat sunat jotat udhāre bāraṇ ābaraṇ sābh hū.”--dev m 5. 4 Skt अवलन adj indescribable. “abāraṇ bāraṇ śrav mān hi priti.”--bher a kobir. ‘love for the indescribable One from the heart’s core’. 5 unspeakable, slander “bāraṇ he abāran ko.”--kālki. ‘will slander.’

अबलन बहारा [abāran bārā] See अबलन 4 and बहारा बहारा।

अब्रु [abru] P अंगुष्ठ E eyebrow Skt अंगुष्ठ n an eyebrow. 2 See अब्रु।
3 a billy goat “abh mādh hom kāra.”—gyan.
4 the sun. 5 a mountain. 6 a mouse, rat. 7 the air. 8 calotropis procera, a wild plant.
9 modesty, shyness. 10 adj good, all right.

abhikhad [abhikat] See abhikhat.


3 See abhikhad.

abhigam [abhigam] Skt abhigam. n certain acumen, sure knowledge. 2 abhigam adj indestructible.


abhīcalnagar [abhīcalnagar] a sacred town related with the tenth Guru situated near Nader (nader, नादरी) city on the bank of Godavari river. Here Guru Gobind Singh breathed his last on the 5th of the bright half of the lunar month of Katak Sammat 1765.

The Sikhs have chosen this name with reference to a line in Suhi Chhand “abhīcal nāgarī gobīd guru ka.” to the true congregation and the highest spiritual state. Its other name is Hazoor Sahib and it is now accepted as the fourth Takhat of the Khalsa. Here the following weapons of Guru Gobind Singh are preserved: a quoit, a broad sword, a steelbow, a mace, a steel arrow, five golden swords and one small sword, six inches long. Besides these many more priceless weapons, which cannot be seen in the museums of capital cities, are beautifully displayed on the Guru’s throne. They include a blade of Mai Bhago’s spear whom ignorant people call an eight-armed goddess.

ghañachri

abhīcalnagar ujāgar sāgar jāg
ejāh jahur jāhā jot he jābar jan,
khāde hē pracād khār kharag kudād dhāre
khājar tuphāg pōj kērd kripān ban,
sakti sarohi sēg sāg jāmdār cāk
dhāle gān bhale rīpu ghale chirē jāg than,
caṁke tārīgo or ghor rup kalīka ko
bādna kērt kāri jor pani tāhi than.
manhār
sūdār godavari vihīn māl cāle jāl
salīta sātul gāg kul chāhī pavai,
khar khāre tārū khāre hare hare pât jāre
pātī pārī kāre chāi sāghni ko chavai,
boīāt bīhāg rāg rāg ke utāg than
śrī gobīd sīgh ko sīghāsan suhavai,
jaī dārsavai manorāth uthavai
so kamna ko pavai sātokh sīgh gavai.
—GPS.

Nander has other gurdwaras as under:

2 Shikarghat in the south of Nander on the bank of Godavari where the Guru would relax for a while after hunting.

3 Sangat Sahib where soon after his arrival at Nander, the Guru addressed his first congregation. This place is within the precincts of the city.

4 Hira Ghat where he threw a diamond into Godavari presented to him by Bahadur Shah. This place is in the south of the city.

5 Gobind Bag, about two furlongs from the main gurdwara where the Guru occasionally went and rested for a while. Now this is an agricultural field, though a small room is also built there.
MAP OF ABCHAL NAGAR

Page 206 of 674
6 Nagina Ghat where the Guru threw a jewel into the river presented by the Sikhs. Some small glittering stones on the river bank are to be seen there. This is in the west of Nander.

7 Banda Than. At this place was the thatched hut of Madho Das Bairagi. The Guru sanctified this place with his visit and baptised Banda as a Sikh. See बंदा मंदिर. This place is in the west of Nander.

8 Shrine of Mata Sahib Kaur near Hira Ghat. She had come to the south from Damdama Sahib along with the Tenth Master, stayed and served the Guru for sometime and went back to Delhi as ordered by him. See माता सहीब कुर. This place is in the west of Nander.

9 Maltekri in the north of Nander. Here the Guru dug out a hidden treasure and made payment to the Pathan employees and again buried the remaining treasure there. See वाल्मीकी. अशिवल तहाँ जी [abical nāgrī] Sikh conclave, Sikh congregation. “अबीलाग्री नानाक देव.” — asa m 5. 2 a spiritual state, stage of spiritual knowledge.

अबिचार [abīcar] ना lack of thinking, ignorance. “राजा बिचार अबिचार.” — akal. 2 adj devoid of thinking, thoughtless, foolish “ते अबिचार जाह! कार्त जाहि ना मान.” — paras. 3 adv without thinking, without calculation “लोच लोच तुरोग इक्की दीजे अबिचार.” — paras. 4 n Skt अविचार n a custom of making a sacrifice or killing of animals according to Atharva Ved. “परों बेड माट्र अविचार.” — gyan. 5 According to books on magical incantations there are six अविचार : killing, attracting, hindering, hating, extirpating and conjuring.

Abudh [abol] adj unintelligent, stupid. 2 n stupidity, ignorance.

Abul [abul] adj without voice, silent, “karan kavan abol.”—dnana ravad. 2 See बेलअबुल।

Abcd [abcd] adj who cannot be deceived, undeceivable. “as prakar lakh rife sadiv abc jo.”—NP.

Abdta [abdta] n boundlessness, freedom, salvation. “badna ke lo hi abdta ko det jan.”—NP.

Abbas [abbas] A जे n son of Abdal Mutallab and paternal uncle of Prophet Muhammad. He died on 21 February 653AD. His grave is in Medina. Abasi family to which caliphs of Baghdad belonged is so known after his name.

Abbas [abbas] 2 a flower; plant gulabbas or gulabbas.

Abdal [abdal] adj son of Sheikh Mubarak and brother of Faizi was minister of emperor Akbar. His title was Allami and he was a great scholar. Born in 1551 AD, he died in 1602 AD. He wrote many important books including Aiyar Danish a translation in Persian of Panch Tantra. His Aini-Akbari is a great book of history describing Akbar’s administration.

Abjat [abjat] See जा।

Abkar [abkar] See आकर।

Abkarit [abkarit] See आकरित।

Abkari [abkari] adj without a wound (ab); unwounded. “jo abmrtha Qhe hute bril) kIye kartar.”—cantr 128.

Abkat [abkat] See आकट।


Abh [abh] See आभ।

Abhaganta [abhaganta] adj imperishable, eternal, always the same. “ajE hE:. abE hE.”—GPs.

Abhav [abhav] adj fearless, intrepid. 2 n fearlessness, intrepidity. “guru amar das parsie abhav labhe.”—saweye m 3 ke.

Abhatar [abhät], Abhaster [abh-astar] Skt आभातार n in the middle. 2 heart, mind, conscience. 3 adv inside, in the heart. “agam agocar raha abh-ast.”—bher a kabi. “nirbhaau so abh-astar vaasia.”—maru solhe m 1.

Abharti [abh-astari] adj inner, mental “sacu
"karni abh-ātari seva."—gau a m 1. 2 adv from within, inside. “jal māhī keta rakhi abh-ātari suka.”—asa a m 1.

**abhakṣa** [abhakṣa], **abhakhu** [abhakhu] Skt abhakt. adj not fit for eating; religiously forbidden food. "lobhi jātu na janaṁ bhakhu abhakhu sāṁ bhaṁ khaṁ."—sri m 5.

**abhag** [abhag], **abhaghu** [abhaghu] Skt abhag. adj unbroken, unbreakable. “tis dibān abhag.”—var asa. “abhag sāṁha sāg he sadha.”—asa m 5. 2 Skt abhagū, unfortunate, unlucky.

**abhagat** [abhagat], **abhagati** [abhagati] adj without devotion, irreligious. 2 which has not been divided, unbroken. "abhagat he."—japu ‘(God) is indivisible’.

**abhagan** See abhavat 1. **abhay** adj fearless. 2 adj which does not run away; firm. 2 who cannot be defeated or overcome. 3 unbreakable. 4 not fit to be consumed. **abhadr** adj wicked, ungracious. 2 inauspicious. See abhavat 2.

**abhākṣa** See abhākṣa. **abhāch** adj who does not run away; firm. 2 who cannot be defeated or overcome. 3 unbreakable. 4 not fit to be consumed.

**abhādṛ** adj unbroken, unbreakable. “abhādṛ he.”—japu. ‘(God) is indivisible’.

**abhāj** adj who does not run away; firm. 2 who cannot be defeated or overcome. 3 unbreakable. 4 not fit to be consumed.

**abhāhā** n lack of duty; disrespect, insult, “ja lā bhaṁ abhāhāṁ ṭh mane.”—sor m 5. 2 Skt abhāhā, absence, want, non-existence, “pekhān suṅāṁ abhāhā.”—NP. 3 destruction. See abhāhā.

**abhān** See abhān. 2 n hatred. 3 an ill-intentioned attitude. 4 lack of interest. “subhāṅ abhāṅ ju niṅkāṁ aye sitō taka jāṁ.”—maru a m 5. ‘Interested or disinterested, whoever comes near (fire), loses his cold’.

**abhās** Skt abhās n a reflection, an image. 2 light. “das car lok abha abhas.”—brahmā.

**abhākṣa** Skt abhākṣa adj silent, reticent. “re lāpāt kṛṣṇa abhākṣa.”—prabhā bānī. ‘You are mute for saying God’s name.’

**abhākṣaṇa** Skt abhākṣaṇ a utterance, a statement. “āvra dēkhi na suṁe abhākṣaṁ.”—suhi rāvdas. 2 (not) abhākṣa n Śabd (speeching), silence. **abhākṣa** [abhākṣa], **abhādṛśa** [abhākṣa] n language not fit to be spoken. The Hindus regarded Greek and Arabic as barbarian languages and directed the people not to use these uncivilised languages. See दृष्ट व व तव मिसिव b. 4. दिसिम् मिसिव b. 6. “abhākṣa ka koṭhā bakra khaṇa.”—var asa. The Guru did not consider any language barbarian but only
pointed out to the Hindus and the Muslims the ideas of pollution. Referring to the practice of beating a camel with a stick drawn from its own load, he tells the Muslims that they kill an animal by repeating ‘in the name of Allah’. To the Hindus he remonstrates that they forbid others from polluting their kitchen though they themselves eat meat prepared in Allah’s name. How strange is their reason. If the Guru had considered Arabic, Persian etc., as foul languages, he would not have employed them in his spiritual utterances.

ābhakhe See ābhañ.

ābhakha See ābhāñ.

ābhag adj who does not get his share. 2 Skt ābhaga n misfortune, bad luck. 3 adj unfortunate, unlucky. “ram kin jāpsī ābhag.” –bher ravadas.


ābhagu Skt ābhājan n misfortune, bad luck. “ram na jēp-hu ābhagū tumāra.” –gau ā m 1.

ābhāt adj which has no parallel; unique, peerless. “sobha ābhāt.” –ben.

ābhān n disbelief, lack of faith.

ābhāni See ābhānt and ābhānti.

ābhav Skt n lack, absence, non-existence. Scholars have accepted five types of it:

a) ābhavāni (prak-ābhav): non-existence in the past, as the sword was non-existent before its manufacture from steel as a weapon.

b) ābhavvāsa bhav: non-existence of something after its destruction, as when fireworks get burnt into ashes.

c) ānyonyabhav: mutual non-existence, of one thing in the form of another, as an ass is not a cow and vice-versa.

d) ātyābhavā: non-existence at all times as horns of a rabbit or flower of the sky.

e) samyīkabhav: non-existence at any particular time, for example of a pot after it has been taken away. 2 bad or wrong idea or vow. 3 lack of faith.

ābhī prep which prefixed to a word gives the meaning of vis-a-vis (स्वामभन्द), bad (अध्यस्थ), upon (हिंदू), near (सेत्र), far (पूर्व), around (वर्त्तमान), well (हिंदू), without (अवक्षेत), desire (हिंदू), liking (पूर्व), etc. 2 in the Sikh scripture ābhī has appeared as a short form for abhyāṣar, which means inside the mind, or conscience. “prītam prītī bani abhī ēsi.” –mala a m 1. “sābdī abhī sadhare.” –asa c ṭāt m 1. “bin abhī sābd na mājī.” –sri a m 1. ‘Without the word, the mind cannot be rendered pure’.

ābhīru, ābhīro Skt ābhīt n doubt. 2 reasoning, argument. “apa pad nirbaṇ na cinta in bīdhī abhīru na cukī.” –asa kābir. 3 adj unafraid, fearless.


ābhīasi Skt āpānanī adj who practises ascetic discipline or devotion.

ābhītāt Skt ābhītāt n coming face to face. 2 a visitor, guest. 3 a mendicant, sadhu. “abhītāt ehi na akhīn ji pārghāri bhājan kārer.” –var ram 1 m 3.

ābhīt, ābhīta Skt ābhītāt n See ābhītāt.

abhīsārān Skt n advancing, going forward. 2 getting closer.
According to the book of charms or incantations there are six barbarous deeds consisting of killing, attracting, stupefying, hating, distracting and bewitching. See अभिवृद्धि 4 and 5.

अभिषय [abhij] adj which does not get wet. 2 not compassionate, stone-hearted. 3 See अभिज्ञ 3. “अभिज्ञ अभिज्ञ”-japu.

अभिप्रेत [abhāprat] Skt adj intended. desired.

अभिधा [abhādā] Skt adj heartily, desired. “जो दोहे में अभिवृद्धि कर दी जाती है”-स.क.म. 1. 2 son of Chandaravanshi king, Puru, and father of Ahuk. 3 adj in a contest victor over his enemy.

अभि [abh] adj which cannot be pierced; not fit to be pierced.

अभिष [abhēṣ] Skt n power to clarify the power of the spoken word; word-power to reveal its objective.

अभिध [abhēdhā] Skt n an utterance, speech.

अभिज [abhēj] adj which does not feel any empathy. “मनुष्य अभिज्ञ ना भिजाई।”-var sar m 4. 2 Skt अभिज्ञ adj not different, not separate, similar.

अभिनय [abhīnay] Skt n the act of revealing heart’s disposition. 2 The act of revealing: a play through bodily gestures, dramatics.

अभिरित [abhīrides] Skt n an entry, admittance. 2 concentration. 3 In yog system, mental conflict is accepted as distress arising from the fear of death.

अभिनव [abhīnav] Skt adj happiness. 2 contentment. 3 praise “सर माजे अभिनव करे।”–GPS. 4 supplication request. “सर कर अभिनव।”–GPS.

अभिरोध [abhīro] n mind’s agony. “प्रभुध्यापन अभिरोध।”–sri am l. 2 Skt अभिरोधित enthusiasm, courage. 3 desire. 4 See अभिरोध.

अभिरुचि [abhīruṣ] n intention, purport. 2 import, tenet.

अभिषेक [abhīs] adj intended. desired.

अभिवृद्धि [abhīvṛddhi] n a salutation done while standing in front. 2 praise, admiration.

अभिनव [abhīnava] adj heartily, desired. “जो कुछ से अभिनव है”-स.क.म. 1. 2 son of Chandaravanshi king, Puru, and father of Ahuk. 3 adj in a contest victor over his enemy.

अभिज्ञ [abhīṣ] adj which does not beg alms. 2 Skt अभिज्ञ n fame, renown. 3 splendour.

अभिग [abhīg] adj which does not get wet; dry. 2 cruel, brutal. 3 adj well-acquainted, knowing closely. 4 awakened (soul).

अभिग-अतम [abhīg-ātama] Skt अभिग-अतम adj profound scholar, metaphysician. “कातृत्व अभिग-अतम निर्म।”–सुकृमणि. ‘Crores of profound scholars and crores of novices are here’.

अभिगत [abhīgat] n memory, remembrance, recollection.

अभिग [abhīg] See अभिज्ञ 3 and 4.

अभिनव [abhīnava] n According to astrology, the last stages of the zodiac, along with the first four phases of the moon, during which period victory over the enemy is achieved by encountering him from the front. That is why it is termed abhījīt. 2 Skt अभिज्ञ n an utterance, speech.

अभिज्ञ [abhīṣ] adj which does not beg alms. 2 Skt अभिज्ञ n fame, renown. 3 splendour.

अभिज्ञ [abhīṣ] See अभिज्ञ 3 and 4.

अभिज्ञ [abhīṣ] adj which does not get wet. 2 not compassionate, stone-hearted. 3 See अभिज्ञ 3. “अभिज्ञ अभिज्ञ”-japu.

अभिज्ञ [abhīṣ] n According to astrology, the last stages of the zodiac, along with the first four phases of the moon, during which period victory over the enemy is achieved by encountering him from the front. That is why it is termed abhījīt. 2 Skt अभिज्ञ n an utterance, speech.

अभिज्ञ [abhīṣ] adj which does not beg alms. 2 Skt अभिज्ञ n fame, renown. 3 splendour.

अभिज्ञ [abhīṣ] See अभिज्ञ 3 and 4.

अभिज्ञ [abhīṣ] adj which does not get wet. 2 not compassionate, stone-hearted. 3 See अभिज्ञ 3. “अभिज्ञ अभिज्ञ”-japu.

अभिज्ञ [abhīṣ] n According to astrology, the last stages of the zodiac, along with the first four phases of the moon, during which period victory over the enemy is achieved by encountering him from the front. That is why it is termed abhījīt. 2 son of Chandaravanshi king, Puru, and father of Ahuk. 3 adj in a contest victor over his enemy.

अभिज्ञ [abhīṣ] adj which does not beg alms. 2 Skt अभिज्ञ n fame, renown. 3 splendour.

अभिज्ञ [abhīṣ] See अभिज्ञ 3 and 4.

अभिज्ञ [abhīṣ] adj which does not get wet. 2 not compassionate, stone-hearted. 3 See अभिज्ञ 3. “अभिज्ञ अभिज्ञ”-japu.
abhīmāt datar.”—NP. 2 sāṃvat. according to opinion.


abhīmātyu [abhīmaṇyau] adj who in his heart bears anger against the enemy. 2 n son of Arjun and Krishan’s sister Subhadra. He killed Duryodhan’s son Lakshman on the second day of the battle of Mahabharat, but himself died after displaying valour on the thirteenth day. He was married to Uttra, daughter of king of Viratpati. She gave birth to king Parikshit who ascended the throne after the Pandavas.


abhīmālinī [abhīmanini] adj proud (woman). 2 n stream.—sāṇama.

abhīmāni [abhīman] adj (a woman) who is proud. “abhīmanī kī jār sār pār jāe.”—gōd a m 5. 2 n pride, ego, sense of vanity. “cuki abhīmanī.”—tukha chōṭ m 1.

abhīmak [abhīmauk] Skt adj face-to-face, confronting. 2 ready to work. 3 adv in front, opposite.

abhīmātrim [abhīmatram] n a ceremony performed by reciting mantars. “māṭrān sō abhīmāṭr ke gāhī dhanu chadyo ban.”—kṛṣṇa. 2 the process of conjuring up some god with the aid of mantars.

abhīmānu [abhīmanu] See abhīmāna. “jīm bharat abhīmānu kin.”—GPS.

abhīra [abhīram] adj beautiful, attractive. 2 pleasing.

abhīri [abhīriḥ], abhīrita [abhīriṭha] Skt adj heartily desired. 2 comfortable. “guruvēśa janān abhīrīṭha.”—BG

abhīrama [abhīrlakha], abhīramañ [abhīlakha] Skt adj a strong desire, intense longing. 2 an inclination, a disposition.

abhīrala [abhīlakha] Skt adhīlājanu adj desirous, eager.

abhīramana [abhīvyaṭak] Skt advīvyaṭuk adj who reveals or enlightens. 2 who teaches or reveals.

abhī [abhī] adv just now, this very instant. 2 Skt adj without Ś (fear), fearless.

abhīsū [abhīṣṭ] Skt adj keenly desired, heartily longed for. 2 something one is fond of.

abhīt [abhīc], abhītu [abhīcu] See abhīcī 1. “dḥōn abhīcī nācātṛr ke kam krodh aḥākara tīraga.”—BG. 2 victory in a face-to-face contest. “nāvānu purāṇu abhīcī gur saṬuṛgur dāraḥ bhāja.”—tukha chōṭ m 4. ‘The true Guru Amar Das gave darshan to pilgrims at the holy places, where they went for a holy dip’ meaning thereby that a glimpse of the Guru is better than bathing at holy places. 3 ṣaṁyataḥ. desired, wanted; the idea being that Sikhs got a much-desired darshan of the Guru on the occasion of the sacred bath.


abhī [abhīr] Skt n a shepherd, herdsman. 2 a four lined mātrik metre also called aḥir, each line comprising eleven matras ending in ⌣ combination.

Example:

ətī sadhu aṭī raj,
karāṇ lāge durkaj,
pap hrīde mahī əthān,
karaḥ dhāraṃ kār hāna.—kālī.

3 adj not cowardly; brave, heroic, fearless. “th gaḍhole aḥbir he.”—NP.

abhī [abhīr], abhī [abhīru], abhī [abhīl] Skt abhī [abhīhu] adj who is not timid; brave. “abhīrībhaye
bhūru hve.”—kalki. “bir bāke abhile.”—GPS.

abhū [abhul], abhù [abhulo] adj who does not forget or miss, unfailing. “bhulaṅ ądārī sēbhuko āhulu guru kārtar.”—sri ā m 2.

abhū [abhu] adj without birth, unborn. “āhru he.”—japu. See ṃHV.

abhukhan Skt abhukhan. finery, decorative things. 2 ornaments, items of jewellery.

abhukhi adj whose hunger has come to end; satiated. “abhukhi jEsebhukh tE.”—krīsan. 2 content.

abhut adj what has not happened in the past. “abhuta bhyaṅg.”—VN. ‘Such fearful beings have not been there in the past’. 2 abhūt in which is not sans beginning; without a past. “tEse bīsrup te abhut bhut pragat hve.”—kal. 3 existing in the present only. 4 not a function of the elements. “nāmōstā abhute.”—japu. 5 n disappearance, destruction. “kroddh ko āhut hē kī achhe abīnasī hē.”—gyan. 6 See abhūt and bhūt.

abhutak Skt abhutak adj not born or made from the elements.

abhuthbhayan Skt abhuthbhayan. See abhūt 1.

abhūt Skt n non-existence, absence of existence, opposite of increase. See bhūt.

abhūm Skt abhūm adj little, meagre, of no consequence. 2 Skt abhūm adj not made from earth; unearthly.


abhē [abhē], abhētī [abhēu], abhēṣ [abhēa], abhēti [abhēr] adj without a difference. “ālak abhēu hrī ṛāhī saṁmae.”—majh ā m 3. 2 Skt abhēṣ without fear, not fearful, not afraid. “abhē he.”—japu.

abhēṣ [abhēs], abhēṣ [abhēkh] Skt abhēṣ adj without a dress; undisguised. 2 ill-dressed. 3 invisible, non-existing, annihilated. “kijīye abhēṣ une bādo yahṛ kam he.”—cādi 1. “sēbh
dost mar kine abhekh.”—narsīgh. ‘killed all the wicked and annihilated them’.

abhēṭ [abhēṭ] n lack of meeting, separation. “jōm ki abhēṭ det.”—NP.

abhēd [abhēd] adj whose secret cannot be known, unknowable. 2 without a secret. 3 n identification, unity. 4 Skt abhed impregnable, impermeable.

abhēṭ ṛupak [abhēd ṛupak] See ṛupak.

abhēdy Skt abhēdy See abha 4.

abhē [abhē] adj without a difference. 2 without fear, fearless. See abhe. “ajeya abheya anamā athamā.”—VN.


abhēva [abhēva] See abhēv.

abhē [abhē] See abhēv.

abhēdu [abhēdu] n a gift of fearlessness. “abhēdu pavaṇ purāṅk date.”—čīla m 5.

abhēpat [abhēpat] n a dress which renders the wearer fearless; a helmet, an armour. “abhēpat āṛṇu madh trī.”—savēye m 3 ke.

abhēpād [abhēpād] n a state from which there is no fear of falling down. “abhēpād āṃraṇ svāṃ ko.”—jet m 5. 2 salvation, the highest state, the fourth spiritual state.

abhōgi adj who renounces pleasures.

abhōjya [abhōjya] adj inedible food.

abhōh Skt abhōh See abhōh.

abhōti [abhōti] n a poetic metre in Marathi used by Tukaram and Namdev in their literary works. It has two forms: in the first there are 16 characters in each line and in the second there are 22. 4 Dg adj fearless, dauntless.
unbreakable. 2 un- 3 without bend, unbending.

unbreakable, unbroken, imperishable. 2 Skt adj an oily substance for rubbing or pasting over the body.

adj who divides the indivisible ones. 2 who bends those who do not bend before anyone.

adj not condemned, not condemnable.

adj indescribable. “abha ahhāt barni na jai.”—datt.

Skt adj practised.

See अशिक्नार.

adj See अशिक्नार.

See अशिक्नार.

Skt adj See अशिक्नार.

Skt n a carrier of water; a cloud. P अन. 3 mica. 4 the sky. 5 gold. 6 a demon who was in the army of the Yadavs. “rachas abhr huto hari ki dis.”—krishan.

Skt n a glittering mineral like mica or glass that is extracted from the mines. A ज

Skt vr अम to go; to speak; to be sick; to serve; to eat. 2 Skt अम a disease. 3 the cause of a disease, diagnosis. 4 fear. 5 strength, power. 6 P अग pron indicative of first person, singular, I. “na danam ki imarād rubah pec.”—jafar.

See अमस्तास. See अमस्तास.

See अमस्तास.

n a dried and powdered form of chopped mangoes.

adj who follows no religion, irreligious. “namastā amābe.”—japu. See सन. 2 which cannot be churned, unsubued.

A अमadv willfully, deliberately, intentionally.

Skt n something different from wine; elixir, nectar, anything not an intoxicant. “dayo bāt mādyā ṣamādyā.”—verah. ‘Mohini distributed wine and nectar.’

A अम n peace, tranquillity.


grandson of Baba Ala Singh and the younger son of tikka (prince) Sardul Singh. He was born to Rani Hukma on Harh Badi 7 Sammat 1805 (1748 AD) and ascended the throne of Patiala at the age of 18. He was a great soldier, expert administrator and staunchly religious person who was initiated into the Sikh faith by Sardar Jassa Singh Ahluwalia. The state of Patiala registered great progress under his reign. During 1767 AD he rescued 20,000 Sikh men and women from the clutches of Ahmad Shah Durani and earned the popular title of bādichor (liberator of captives). He died on Phagan Badi 8 Sammat 1838 (February 1781 AD). 2 See धूष भैर. 3 a scholar of Sanskrit and author of Amarkosh. 4 eldest son of Rana Partap Singh, king of Mevar. 5 See समाध धर.

A village in police
station Muzang of district Lahore. About one furlong east of the village is a gurdwara dedicated to Guru Hargobind who arrived here from Guru Mangat. Earlier there used to be a simple shrine here. Now with the initiative of Bhai Mohan Singh Akali, Rai Bahadur Sir Ganga Ram constructed the well of the gurdwara in Sammat 1979. There is in the same village seventeen kanals of land in the name of the gurdwara.

This is about 1.5 miles east of Kot Lakhpat railway station.

अरसी [अरसी] adj of the colour of mango juice.

अरसीयता [अरसीयता] n an illusion of immortality born out of ignorance. "अरसीयता चोड़।"—BG

अरक [अरक] adj immortaliser. 2 immortal, unextinguishable. “सो दिपक अरक सोसर।”—रम कबिर. 3 See आरव.

अरक वेंश [अरक वेंश] a dictionary compiled in Sanskrit verses by a Jain scholar Amar Singh. In it, words belonging to different groups are listed in separate parts. Bhai Santokh Singh compiled a Hindi translation of this dictionary for public benefit and named it Namkosh. It contains 2044 couplets. The Bhai has not given the year of its compilation, but has quoted at the end:

“जम्मा तो जो बुरिया गृथ करें लग ताहि, अन सुधसार तिर पर कारी आरकप याहि।”

अरक्ष [अरक्ष] Skt अर्क्ष n lack of forgiveness; anger, wrath.


अरक्ष [अरक्ष] Skt अर्क्ष adj deathless. 2 Skt अमृत n an elixir; an immortalizing substance said to have come from the ocean. 3 See आरक.

अरातु [अरातु] Skt अरातु n immortality, deathlessness. "अमर अरातु चार गुरु राम्री दिश।"—सवे॰ m 5.

अमरदास सेतगुरु [अमरदास सेतगुरु] the third preceptor of the Sikhs. He was the son of Tej Bhan (Tejo), a Bhalla Khatri and Mata Sulakhhani (Lachhmi) of village Basarke. Born on the 14th of the bright half of the lunar month Vaisakh, 10th Jeth Sammat 1536 corresponding to 5 May 1479 AD. On 11th Magh Sammat 1559, he was married to Mansa Devi to whom were born two daughters, Bibi Bhani and Dani, and two sons, Baba Mohan and Mohari. Amar Das became a disciple of Guru Angad Dev in Sammat 1597 and served him with so much devotion that the latter chose him as his successor on 3rd Vaisakh Sammat 1609.

Occupying the religious throne, he preached Sikhism by sending out preachers far and wide and establishing hospices for prayers and charity. With the introduction of meal-taking by the congregation sitting together in a row, he eradicated differences between the high and the low castes. At Amritsar, he ordered Guru Ram Das to construct a bathing tank. He also added to the splendour of Goindwal, made efforts for help to the sick, and for general welfare got an open well constructed in Sammat 1616 with 84 steps leading down to the water level in it. He breathed his last on Bhadon Sudi 15th (2 Assu) Sammat 1631 (1 September 1574) at the age of 95 years 3 months and 23 days. “गुरु अमरदास जिनो सेवो तिनो दक्ष। दिर नेंहर पार।”—सवे॰ m 3 ke.

अमरदास [अमरदास] Guru Amar Das. “गुरु अमरदास कर्तरु किंवा वास।”—सवे॰ m 4 ke.

अमरनाथ [अमरनाथ] a spot in Kashmir sacred to Shiv. It is a cave in a range of the Himalayas.

1See twenty two Manjis.
east of Srinagar across Vaitarani stream. There is an interstice at the top through which water drips and turns into a column of ice which the Hindus worship believing it to be the Lingam of Shiv. The place is inaccessible in winter; a fair is held on Savan Sudi 15. It is 15000 feet above sea level. 2 a village in Thana district of Bombay presidency; it has a famous Shiv temple built in Sammat 1108. Shivratri fair is held here. 3 God Indar who is master of gods. "amarpad bhae sadhu sāgī."—bīla ə m 4.

**Amarbela** See आंबेली. n dodder casculta apidendron; a parasite plant which grows and spreads on tree branches and lives by sipping their juice, and is also called वृक्षात्मनि (eater of a tree). See आंबरेल.

**Amarn** [əmər raj] n Indar, the king of gods. 
**Amarna** अमरन [əmrən] n Indar, the king of gods. "amrən jatI te kIS pəd-hI ~mno."—keda ravdas. 

**Amrash** [əmrərj] n the enemy of gods; a demon, monster. “əmrərj dhārkhe lahi kər əmrən.”—ram. ‘Demons trembled on seeing the battle.’

**Amrel** आम्रेल [əmrəlok] n paradise, the land of gods. 
**Amrela** आम्रेला [əmrələ] n the holy congregation, Sikh society.

2 the holy congregation, Sikh society.

**Amravati** [əmrəvətɪ] See आंंदिवी.

**Amravati** आम्रवती [əmrəvətɪ] n the city of gods; the capital of Indar. In the Purans, its circumference is mentioned as of 800 miles. “nIrakh lāk əmravət lajI.”—VN 2 a town in Guntur district of Madras Presidency. It is situated on the bank of Krishna river, and was once made the capital of Andhra by Suraj Dev, a ruler of Orissa during the 12th century.

**Amravid** [əmrəvətɪ] आम्रवाडी [əmrəvətɪ] n the holy congregation of Guru Amar Das. “akath katha amrapuri.”—səveye m 4 ke. 3 Goindwal. 4 Gobindwal. 5 Amritsar.

**Amravati** आम्रवती [əmrəvətɪ] n enemies of gods. 

**Amravati** आम्रवती [əmrəvətɪ] n the holy congregation of Guru Amar Das. “akath katha amrapuri.”—səveye m 4 ke. 3 Goindwal. 4 Gobindwal. 5 Amritsar.


**Amrit** आंंदिव [əmrət] of Jambar sub-caste, a resident of village Meghiana. Baptised by Guru Gobind Singh, he displayed great
bravery during the battle of Anandpur.


**Jamphal** A fruit and its tree *jamphaI;* *guava, Psidium guajava*. In Persian both these words signify a pear, but many writers have used them for *jamphal*. In Arabic it is named **amr**.

**Indar**, lord of gods, also called **Amritesh**. See **amr**.

**Bibi Amro** daughter of Guru Angad Dev married to Guru Amar Dev’s nephew in Basarke village. It was on hearing from her the line, “bhaIa manuru kācānu phīrt hove je guru mīle tīnēha.”—**maru m 1** that Guru Amar Das became a devotee of Guru Angad Dev. Bibi Amro’s memorial shrine is at Basarke village. See **amla**.

**Amla** This word has been used for **amal**. “bhālul amlaUL satguru sāgī nīvasu.”—**sāveye m 4 ke.** Noble is the company of Guru Amar Dev.’—**Sk** 2 *n* opium or any inebriant. “amlan sīu amlI lēptāIo.”—**sūr m 5**. 3 **Sk** *amal* adj without filth; clean. “locaN amlal kamālal jese.”—**NP. 4 n** mica. 5 **Sk** *amal* sourness, acidity. “hānēt jēl ag ko aml sur rag ko.”—**kṛṣṇaN.** ‘Water kills fire and sourness spoils music.’ 6 adj sour, acerbic. “mādhur sālvēn su amlal bīdh pun tīkat kākhaya.”—**GP. See amal. 7 A *n* an act, action, character. “amar ji kītta duni vicī se dargāh ogaha.”—**s fārid. 8 a rule, principle. 9 management. 10 government, governance. “tūreK pāṇhāNī amla kīa.”—**var amla 11 practice. 12 A *n* hope, expectation.

**Amarubhari** A plant bearing light yellow flowers and long beanlike fruit containing pulp, medicinally used as a purgative. Its effect is warm and moist. Its name in Arabic is **amlo** and in Latin *Catharto carpus fistula*.

**Amarudari** *n* administration, government, rule, reign.

**Amla** A plur of **amal**, a team of workers; staff. 2 **Sk** *tamarind. 3 bījprī, a species of citron or lemon.

**Amlapta** Skt adj not rubbed, or crushed, or split or trampled; uncrushed.

**Amla** *S* an opium addict; addicted to any drug. “bīnu amla amla mārgāia.”—**bīla a m 4. 2 *amal* a performer of an act, or executor of an order, etc.; an official, a practitioner. See **amal. 3 Skt *aśīk* L *Tamarindus Indica, n* *imli* tree or its sour fruit used in sauc,es, etc. Its effect is cold and dry; it increases appetite and strengthens head and heart, and its use during cough and common cold should be avoided.

**Amlach** See **amal.**

**Amla** *v* to reach, arrive at. See **amal.**

**Ampri** *n* mother. 2 adj who has reached or arrived (from the mortal world). See **amal.**

**Amar** See **amal. 2 Skt *n* noon, new moon; moonless night. 3 a house, home, residence. 4 this world, the earth.

**Amal** Skt amal *n* without measure, immeasurable, boundless. “uce aṃgam amla.”—**mājh dīnreṇ m 5. 2 what cannot be contained, does not get absorbed.
without pride, humble. 2 which can’t be weighed. 3 deathless. “sej rahe \& m \& aman kiu rakhie?”—var maru 2 m 5. 4 n an entrusted thing. “parai aman kiu rakhie?”—var sar m 3. 5 See aman.

aman [aman] adj an insult, disrespect. “nic uc nahi man aman.”—gau kabir thiti.


aman [aman] humble. 6 unbelievable, unacceptable. “sune su hasy avai aman”—NP. ‘Your word is unbelievable.’ 7 protection given to jazia payers imposed upon non-Muslims during the Muslim rule. 8 protection.

aman [amanat] A n trust money, anything entrusted to someone for safe custody. 2 protection. 3 see thimla.

aman [amanा] See aman. 2 A n trust money or anything given in trust for custody. “beri karang pap kartu basatu rohi amana.”—asa m 5.

aman [amani] Skt amani\& adj without pride, humble. 2 renouncer of self-respect. “bory amani rirr.”—GPS.

aman [amap] adj unmeasured. 2 immeasurable.

aman [amam] See thimla.

amana [amama] See thimla.

aman [amay] Skt adj free from illusion. 2 wireless, guileless.

aman [amarag] n a wrong path, an evil course. amaran adj a life-providing glance, compassionate look. “aman\& sansarovo piu hari hari nama.”—bha ch\& t m 5.

aman [amit] adj ineradicable, inadvertent.

aman [amit] dateless; limitless, boundless.

aman [amita] adj whose strength is boundless. “amita kahi\& jye.”—japu

aman [amitopa] amita\&—japu

mandir [amitopma] amita\&—japu

aman [amitr] n not a friend; an enemy.

amir [amir] See amita.

amir [amir] adj separate, incompatible. “amir jan kardayo hatavan.”—GPS.

ami [ami] See amita.

ami [amia] a devotee belonging to Hehar sub-caste who became a disciple of the sixth
Guru and displayed great valour during the battles of Amritsar and Kartarpur.

अमिला [əmɪlə] adj where ambrosia is available. 2 n the moon; a ray of nectar. “carankanmal sital amìla.”—BG

अमिशाह [əmɪʃə] a village in police station Khalra in Lahore district which was visited by Guru Nanak Dev. A gurdwara of hard bricks was raised here in Sammat 1978. The village has donated 25 bighas of land to it; the priest is an Udasi Sikh. This place is 13 miles south-west of Jallo railway station.


अमिल रिम्यर [əmɪkʊl rɪma hə]—japu. ‘has deep faith; is deeply religious.’

अमिन [əmɪn] A मिन adj honest to a deep religious faith. 2 n an official of a revenue department who measures land and makes estimate of the produce. See खैबूली.

अमिगर [əmɪŋɡəɾ] Skt अभिमन्यु गठ an old village on a mound between Thanesar and Taravari where Abhimanyu fell as a martyr. At this place, a raging battle was fought between the Khalsa and the royal army during the time of Banda Bahadur on 11 Maghar Sammat 1767 (November 1710 AD.)

अमिर [əmɪɾ] A मिर a sovereign, king. 2 a chief. 3 a rich man. 4 adj who gives orders. 5 title of the ruler of Afghanistan; the present Amir Amanullah however calls himself a king.

अमिरी [əmɪɾɪ] P मिर n sovereignty, mastery, affinity, liberality.

अमु [əmu] Skt pron your, to you.

अमुहा [əmuha] adj renegade, apostate. 2 imperious, intractable. See अमुक.

अमुक [əmuk] See अमिल 2.

अमुकत [əmukt] adj not free, bound. 2 See अमुक.

अमुट्र [əmuṭɾ] Skt adv in the other world. 2 there, at that place. 3 here, at this place.

4 during the next birth or life between death and the next birth.


अमु [əmu] See अमु. 2 A मु a paternal uncle.

अमुढ [əmuḍ] adj not foolish, wise.

अमुरत [əmurat], अमुरति [əmurati] Skt अमुरत्—अमुरत्ि adj formless, shapeless. 2 n the sky. 3 the soul. 4 the air. 5 direction. 6 the transcendent one.

अमुरु [əmul] adj rootless, groundless. 2 See अमुल.

अमुरुज [əmuly] adj priceless, invaluable.

अमुर [əmur] See अमु.

अमेज [əmej] Skt अमेज adj beyond measure; unlimited, boundless. “ननक अपि अमेज हे.”—var bīha m 3. 2 which is not contained.

अमेज [əmej] See अमेज. ‘bhojan meve अमेज कारे.”—NP. ‘with fruit served food’.

अमेट [əmeṭ] adj indelible, firm. 2 ineradicable, imperishable.

अमेट [əmeṭ], अमेठ [əmeṭha] Skt अमेट्तन् v to twist, rotate. “सत्पेठ बेठा बुझा अमेथ ति.”—NP. 2 to take airs. “ईथ-हि ईथ अमेथ गवावे.”—cārīttra 266.


अमेज [əmedh], अमेष [əmedhy] Skt अमेज adj not worthy of sacrifice. 2 impure. 3 n an impure substance. 4 adj without intellect, brainless, foolish. “से अपवत्र अमेज खाला.”—var gau 1 m 4.

अमेय [əmej] See अमेज.

अमेली [əmeli] adj unsocial, uncooperative. 2 See अमेल.

अमोघ [əmoģh] Skt adj who does not fail; unfailing, successful. “अमोघ दरसन बेठ अपरा.”—mājh m 5. 2 sure, unfailing. 3 n Vishnu. 4 Shiv. 5 Satguru.
A glimpse is not fruitless. See Amrit. 2 n Guru Nanak Dev, the true preceptor.

Guru Nanak Dev, the true preceptor.

See Amrit.

“gāṅ āmol āsar āpar.”—bher m 5. 2 without price, priceless. “kārdino jāgat sābgh gōl āmol.”—gau purī m 4. ‘enslaved without recompense.’

Amān [ āmolak] adj which causes fear and disease. See Amrit. 2 n vice, sin. “āmolak kathā.”—NP. “gāṅ tārōg āmolak bhāg.”—NP.

Amārak [amolak] n opposite of āmolak; lack of bliss and prosperity; misfortune. 2 castor oil plant. 3 adj inauspicious, evil.


Amat [āmol] Skt āmāta adj unadvised, without counsel. 2 unaware. 3 an invitation. See Amrit. “sābgh ko dāyo āmāt pukari.”—NP.

Amātu [āmol] Skt āmāta adj a call, an invitation. “sābhīn āmātu dino khayati.”—NP.

Amāḍ [ āmol] adj not bad; good. 2 not dull; smart. 3 adv at once, soon. “rieb vicaryo calān āmolak.”—GPS.

Amāna [āmolā] A 2 n protection, care. 2 fearlessness. 3 truth. 4 confidence, surety, certainty. “sabīdhi bīn mām nahi āmolānā.”—NP.

Amrit [amrit] Skt āmṛt n a drink that keeps death away; nectar, ambrosia. 2 potion sanctified by Guru Gobind Singh and served to Sikhs on their initiation into the Khalsa.

Amritā [amritā] Skt āmṛtā n a drink that keeps death away; nectar, ambrosia. 2 potion sanctified by Guru Gobind Singh and served to Sikhs on their initiation into the Khalsa.

See Amritā āmṛtā. 3 water. 4 ghee, purified butter. 5 milk. 6 wealth. 7 liberation, salvation. 8 a tasty juice. “jīh prāsādī chōtī amṛt khaṅ.”—sukhmani. See Āmṛt āmṛtā. 9 god. 10 soul. 11 mercury. 12 corn. 13 a juicy or delicious food. 14 a medicine that heals.

Amritsar [amṛtsār] With permission from Guru Amar Das, Guru Ram Das got a tank dug near Tung, Gumtala and Sultanwind villages, which was completed by Guru Arjuna Dev in Sammat 1645 and named Santokhsar.

Again as directed by the third Guru, a village named Guru ka Chakk was established in Sammat 1631 and residences known as Guru ke Mahal built and to the east of them near Dukh Bhanjani Beri a tank was got dug in Sammat 1634 which remained, incomplete then. 1

Guru Arjuna Dev, on ascending the Guru’s throne, started completing the village and the tank and called upon traders and workers from far and wide to settle there, and named the settlement as Ramdaspur. Bhai Salo’s services in populating this sacred city were commendable. Paving of the tank began in Sammat 1643 when it was named Amritsar. 2 Slowly the entire settlement came to be known by this name. On 1 Magh Sammat 1645, the fifth Guru laid the foundation of Harimandir in the middle of the tank and, after the completion of the mansion, placed Guru Granth Sahib in it in Sammat 1661. In Amritsar the principal shrine is Harimandir (God’s house or temple) where hymns to the Almighty are

Page 221 of 674
The circumambulatory passage of Harimandir is 13 feet wide and the length of each side is 66 feet. The passage of the bridge from Darshani Deori to Harimandir is 240 feet long and 21 feet wide and is supported by 38 vaults.

Other gurdwaras and sacred spots in Amritsar are:

(1) Akal Takhat. See अल्हान दीवार.
(2) Dehra Atal Rai on the bank of Kaulsar; attached to it are 91 shops and 42 kanals of land in Sultan village and a 58 ghumaons hunting ground reserved in Amritsar tehsil (subdivision). See अल्हान जंगल.
(3) Athsath Tirath. See अध्यात्मिक जीवन.
(4) Dharamsala Bhai Salo known as Bhai Salo’s Tobha. Here Guru Arjan Dev held congregation on several occasions. See साले.
(5) Har Ki Pauri (lit. God’s ladder) behind
the Harimandir. Guru Arjan Dev started the excavation of the tank from this point, by taking the first palmful of its water from here.

(6) Guru ke Mahal, residential quarters of the Guru, first got built by Guru Ram Das and completed by Guru Arjan Dev. It is now known as Manji Sahib where Guru Granth Sahib is always placed ready for recitation. Guru Hargobind lived here, and Guru Teg Bahadur was born at this place.

(7) Churasti Atari (a mansion with four ways) at the end of the main street inside the city is a gurdwara in the name of Guru Hargobind near the Guru’s residence. The Guru would often come and sit here. Now a small gurdwara with Guru Granth Sahib placed in it is at the corner of the street. A festive gathering is held in it on the first and fifth lunar date.

(8) Tahli Sahib is a gurdwara dedicated to Guru Ram Das near Santokhsar tank, to the northwest of it. After Guru Amar Das ordered the construction of a tank, Guru Ram Das used to sit here under a tahli (Indian rosewood) tree to supervise the digging. That tree is still there. It is a small gurdwara with shops attached to it. It is looked after by an Akali Sikh. An annual fair is held here on the first of Phagun.

(9) Thara Sahib (platform) is on the circumambulatory passage of Darbar Sahib, close to Dukhbhanjani Beri. Like the adjacent gurdwara, it is dedicated to Guru Amar Das and Guru Arjan Dev. Both of them used to sit here supervising the digging of the tank. Maharaja Ranjit Singh got the place paved with baked bricks.

(10) Thara Sahib II is a gurdwara near Takhat Akal Bunga. It is dedicated to Guru Teg Bahadur. When he came from Baba Bakala to pay obeisance at Darbar Sahib, the priest denied him entry and locked the door fearing that he might occupy it. Five shops and 21 kanal land in Sultanwind village are attached to it. An annual fair is held on the full moon of Magh, and the death anniversary of Guru Teg Bahadur is observed.

(11) Damdama Sahib to the north-east of the city near the cattle market is also a shrine of Guru Teg Bahadur, who stayed here for some time after leaving Thara Sahib. Since Sammat 1961 a beautiful gurdwara of baked bricks has been under construction here by Bhai Sant Singh, a lime merchant of Amritsar; residential quarters are in the vicinity. The gurdwara has no landed property. It is one furlong to the west of the railway line and about two miles to the north-east of Amritsar railway station. It can be seen while travelling by train.

(12) Darshani Deodhi (entrance porch) near Guru Bazar inside the city is a gurdwara of Guru Arjan Dev. This was got constructed by him as a portico to Ramdaspur. At that time there was no populated area between it and Darbar Sahib except Guru ka Bazar. It is a small gurdwara with a single priest. Here Guru Granth Sahib is always kept ready for recitation.

(13) Dukhbhanjani Beri (jujube tree, the eradicator of sorrow) is a shrine within the circumambulatory passage of Darbar Sahib. Here a leper got healthy after having a dip in the tank. This gurdwara gets an annual grant of 24 rupees from Maharaja of Nabha. It is a small shrine with Guru Granth Sahib kept ready for recitation.

(14) Pipali Sahib situated on Amritsar Lahore road about one and a half mile north west of Darbar Sahib, is dedicated to Guru Arjan Dev who reached here to greet the
sangat of Kabul coming to participate in the digging of the tank. Once Guru Hargobind also came here. It is a small shrine. A congregational fair is held here on Basant Panchami.

(15) Ber Baba Buddha ji is within the circumambulatory passage of Darbar Sahib is where the savant sat with digging implements and made baskets and distributed them to workers engaged in the actual digging, supervised them, made payment to artisans and disbursed wages to the labourers.

(16) Manji Sahib in Guru ka Bag is near Darbar Sahib where during the digging operation, Guru Arjan Dev held congregation. The gurdwara consists only of a cot (maji) on a high pedestal. The marble dome-shaped pavilion was presented by the Deputy Commissioner Mr Cooper who had brought it from Ram Bag after the mutiny of 1857.

(17) Lachi Beri near Darshani Gate is Bhai Salo’s jujube tree. Sitting here he would supervise the work going on. The fruit of this beri is sweet like a litchi. Hence this name is given to this gurdwara. Guru Arjan Dev also spent some time here.¹

(18) Fort Lohgarh is inside the Lohgarh gate. Guru Hargobind got this fort built for the protection of the city, and he fought a defensive battle here against the Mughal army in Sammat 1686. Some traces of the fort are still visible. A jujube tree of that period is also to be found there. Guru Granth Sahib is installed here, and a 2.5 feet long sword is preserved that is said to have belonged to Guru Hargobind.

(19) In Thakurdwara lane of Fort Bhangis, the following relics are kept in the house of Bhai Ram Saran and Bhai Gyan Chand Brahmins:

These were bestowed upon their ancestor by Guru Har Rai: (1) Guru Har Rai’s asa, 5.75 feet long, bestowed upon Bhai Harra, by Guru Har Rai. (2) Guru Gobind Singh’s long loose gown and a pair of shoes bestowed on Bhai Natthu son of Bhai Harra at Anandpur.

In a congregation with Guru Granth Sahib open and present there, five sword bearing Singhis (duly baptised and practising the tenets) selected for their perfect conduct, sit in a particular posture, virasān, around a steel trough in which with a double-edged steel dagger, khanda, they churn in turn water sweetened with patasas.² They keep on reciting Jap Ji, Jap Sahib, Saviyas, Chaupeij and Anand, after which they do ārdas, the supplicatory prayer, and then administer amrit thus prepared to those eager to take it one by one in turn.

The person eager to be baptised should have taken a bath and put on clean clothes. While amrit is being prepared, he should keep standing and continue repeating the name of Vahguru, with mind concentrated on Him.

For taking amrit, he too sits in virasān posture. He is given five palmfuls of amrit to drink, then five palmfuls of it are sprinkled

¹It has come to be known from the aged Baba Nihal Singh Ji and Bībeka Singh Ji that Guru Gobind Singh Sahib did not use patasas on 1st Baisakhi 1756 in Keshgarh and the story of Mata Sundri mixing patasas on that day is a fiction. The practice of mixing patasas with water started later in Delhi after Mata Sundri ordered Bhai Mani Singh to do so.

²In this case, the patasas are not poured in the water at all.
on his eyes and another five palmfuls are sprinkled in his hair. The remaining amrit is circulated in the same trough to all the eager ones to sip from the same pot in turn. With each palmful of amrit given to him to drink or sprinkled on his eyes or in hair, the taker of it is made to repeat aloud “vahguru ji ka khalsa, vahguru ji ki fateh.” If his earlier name was not given to him from Guru Granth Sahib, a fresh one is now given from this Scripture.

After this the baptised ones are imparted instruction about the conduct of the Khalsa to be henceforth practised by them. The neophytes are made to dine together in the same vessel in order to remove any idea of caste and subcaste.

The same procedure applies in the case of women. To set a different procedure for them would be a sacrilege against ‘gurmat’.

Example:

**sumatI mæhā ri kern ræghuvar.**

**dʊdabhi bajat dai dar.**

**jag ki aʊu dhuni ghar ghar.**

**pur ræhi dhuni surpur.**—ramav.

2 Its second form is tvɔrɪt gɑtɪ which has four lines each structured as: Ⅲ, Ⅰ3, Ⅲ, 5.

Example:

**sumatI mæhā munI suniye,**

**tan man sri ni jguniye,**

**mæn mæh hoy su kohiye,**

**dhan sab apan l∂hIye.—ram c∂drIka.**

3 In its third form there are ten characters in each line, fifth and tenth ones being guru. This characteristic applies to the second form as well.
couplet comes at the beginning of the third line. This form is used in heroic poetry as well.

Example:

*thai thai dal khurbhal paryo,
laal ulanth pailath,/
jasvari ko phirat he, hathi hath premath, – /
hath premathath, thakir na pathath,
thit jahi juthath, /
thal thal guthath, thirat na sathath,
thar thar guthath, /
thakat na kritath, thir thir cithath,
bpu uplatath, /
thiuryan matath, thakat parthath,
maal dal thal thal.—GPS.*

अभिमुख िति [अमृत नीर] See अभिमुख नल.

अभिमुख वेल [अमृत वेल] Skt n a mango. 2 a custard apple. 3 a banana. 4 a grape. 5 a pear. 6 a pomegranate. 7 adj juicy fruit. “bien trîn trîbhâvan maulya amrit phal pai.”—bāsēt var.

अभिमुख बूंद [अमृत बूंद] n a drop of rain falling in a particular lunar mansion. 2 rain of God’s name. “hāyi amrit bōd suhavni mīrī sadhu pāvīnhar.”—baramaha majh.

अभिमुख िति [अमृत िति], अभिमुख नाम [अमृत नाम] a poet in the court of Guru Gobind Singh. He was the son of Chhailrai Bhatt of Lahore. At the instance of the Guru, he translated the court-chapter of Mahabharat into Hindi verse. Here is his translation:

मानहर
jahī or jaā atri adar thāh te paū,
tere gun gān ko āgau gane sēj ju,
hir cir mukta je dīn prati dan det,
tine dekh dekh ābhīlakhat dhaneś ju,
gunīn me gunī kāvi amrit pādhīya tero,
jab īne hero pyar kīre amres ju,
śrī guru gobīd sīgh chīrīndhi par bhāī,
krātī tirhari tumē kālīke sādes ju.
priya prem so sīgari hasy so vinod bhari
dīnān pe kārunanūsāri sukh dīno he,
kine ārī rūd mōd rūd rās bāhīyo jhōd
phojān sudharan me bir rās kīno he,
dāk sun lāk bhāybhīt sahu bām nīda
vikram prābāl abhīhit rās līno he,
bhāhīgyan sam rās amrit viraje sāda
śrī guru gobīd rai navo rās bhīno he.
prīthme he jayo prīthu ben nīp le khīlayo
cum cum mukh de dādhīcī sūkh dīno he,
bāl rai mān bhāyo hāriōd de laḍāyo
calān sīkhāyo kal kārān prābīno he,
vikram pādhaīyo bhoj bhojān karāyō jag
dev pāhīrayo jāg abhīlak līno he,
śrī guru gobīd rai amrit sudrīṣṭi hi te
tē to prātipal cīrtipal ‘jās’ kīno he.

अभिमुख लेख [अमृत वेल] n early morning comprising 90 minutes before the appearance of dawn. 2 time of salvation, heavenly time.

अभिमुख [अमृता] Skt āmūta n a creeper plant, gilo; Menispermum glabrum. 2 myrobalan. 3 fruit of piper longum, magh pīpāli. 4 dubb, Panicum detylon. 5 rāsēt, a dried extract of the barbery root.

अभिमुख्यम [अमृतासो] Skt āmūtaśu whose rays have amrit (nectar); the moon.

अभिमुख िति [अमृत िति] adj which lends taste to elixir; quintessence of nectar. “āmritamrit he.”—jāpu.

अभिमुख िति [अमृतेश] n god, the master of nectar. 2 Guru Gobind Singh.

अभिमुखेशम [अमृटोदभाव] adj born from nectar. 2 n Amritsar, the pilgrimage centre. See इत्यादि.

अभिमुख [अमृत्यु] adj deathless, immortal.

आय [āy] Skt ॐ vr to go, run. 2 Skt अयः n fire. 3 iron. “bānhi hem ay paras sath.”—GPS. 4 a weapon. “ay dharaṇ he.”—kaṅki.

आयस [āyas] Skt अयस् n opprobrium. 2 adj infamous, ignominious.

आयसकांड [āyaskāt] Skt अयस्कान्त n a magnet. See इत्यादि.

आयद्वा [āyāda] See अयद्वा.
ayat [aýañ] Skt n a house, home, place of residence. 2 a period of six months; the movement respectively of the sun to the north and the south of the equator. 3 a route, path.

ayā [aýā] Adj clear, wide, free from delusion or illusion.

ayās [aýās] Skt n an endeavour, effort. 2 Adj untiring.

ayac [aýaç] T ī̄y n a cup, especially of wine.

ayacī [aýacī] Skt आयाचिन adj who does not beg; contented.

ayacārī [aýacārī] See आयाचारी.

ayacār [aýacār] Adj unknown, unwise, stupid.

“nāhī ram एयाना.”–asa ḳabīr. 2 n a child.

ayam [aýam] A īy plural of दिन (day).

ayardanī [aýardanī] See आयरदनी. 2 See आयर.

ayal [aýal] P ī̄y n the mane of a horse or a lion. 2 A ī̄y n family. 3 progeny. 4 one responsible for bringing up; a servant etc.

ayali [aýali] See आयली.

ayā [aýa] Skt part a polite word for addressing ते he!.

ayukat [aýukat] Skt आयूक्त adj unsuitable, unfit. 2 not joined, separate.

ayut [aýut] Skt n ten thousand. “ayut vārakḥ tretē cīt dhārīḥ.”–NP.

ayodha [aýodha] See आयोध.

ayog [aýog] Skt n separation, difference. 2 a wrong time, bad time. 3 See आयोज.

ayogā [aýogā] Skt adj unsuitable, unfit.

Summer solstice (from 10 Poh to 9 Harh) and winter solstice (from 10 Harh to 9 Poh).

unworthy, improper. 2 worthless, unintelligent.

ayodhan [aýodhan] Skt आयोधन n a battle, war. 2 a battlefield. 3 See आयोध.

ayodhya [aýodhya] Adj which cannot be won, which cannot be fought against.

ayodhya [aýodhya] a principal town of Kaushal country on the bank of Saryu river in Faizabad district of United Provinces. It is counted among the seven sacred cities of the Hindus. Ram Chandar was born here and it was for a long time the capital of the Suryavanshi kings. Balmik has written that it was founded by Manu and that it was 12 yojan long and 2 yojan wide. There are three gurdwaras in Ayodhya.

(a) Guru Nanak Dev’s gurdwara, not well-known now.

(b) Guru Teg Bahadur’s gurdwara near Dashrath’s memorial shrine on the bank of Saryu river.

(c) a gurdwara near Vashishth kund where Guru Gobind Singh stayed for a while on his way from Patna to Punjab.

ayonī [aýonī] Adj unborn, not liable to birth and death. 2 n God.

ayā [aýā] Skt pron this.

ayār [aýār] A ज्ञ clever, smart. 2 deceitful, its root is ज्ञ, (horse-trot).

ar part a conjunction; and. See आर. 2 Skt aर n the spoke of a wheel. 3 a corner. 4 moss, fungus. 5 some ignorant writers have used आर instead of आर in Sastarnammala. For example – “आर आरूरिः.” (page 941) instead of “आर आरूरिः.” 6 obstinacy, stubbornness. 7 obstruction, disturbance. “किय सिख को कररू आरूर जार.”–GPs.

ar [aṛ] A त्र n a throne. 2 God’s throne. 3 a paradise, the world of gods. “कुदवाद from Ayodhya, the word Avadh came into being for the areas extending beyond the city into the countryside.
Aristotle, one of the ancient philosophers of Greece, born in 384 BC at the new Greek settlement of Stagira. His father Nicomachus was the royal physician. Aristotle lost his parents while still young. At the age of 17, he reached the Greek capital Athens, became a pupil of Plato and received education there for 20 years. After the death of Plato, he left Athens and went to his friend Hermius who was an independent ruler of Attornius. Here he married Pythia, the sister of King Hermius. After some time Hermius got caught in the designs laid by the Persians, and Aristotle along with his wife went to Mitilini. After two years he was sent for by King Philippos I of Macedonia and appointed tutor of his son Alexander. Aristotle stayed at this honorable post for eight years. When Alexander left for Asia with the aim of conquering the world, Aristotle went to Athens where he taught philosophy at the Lyceum for 13 years. He used to teach while walking around with his pupils, for which they came to be known as peripatetics.

Aristotle wrote celebrated treatises on different subjects. According to one writer he wrote 1000 treatises. His books, accepted in Corpus Aristotelicum as authentic, prove that he was really a wonderful man. His books on logic, ethics, politics, economics, poetics, rhetoric, natural history of animals, physics, metaphysics and other topics are the goals scholars aspire for. They decorate the libraries of rich persons.

In Europe, Aristotle is known as the master of the wise. His books have been translated into almost all European languages, and students need to study them with diligence for selection to higher posts and positions in universities and academies. Aristotle died in 322 BC. at the age of 62 years.

Aristotle’s Aristotle and the Earlier Peripatetics Vol I, P. 49.
or gradation of saint-scholars.

अर्गेह [arkhe] Skt अर्गेह n the conduct of saint-scholars. “गुरुमुख नरस मि अर्गेह हे.”—BG अर्गेह मिलित.

अर्गेह [arghe] Skt अर्गेह n a wooden bolt attached to the inner side of a door to work as a locking system. 2 a click or pawl. 3 according to books on magic, the act of stopping by means of a charm or spell. See अर्गेह.

अर्गाय [argha] Pkt n a scented product prepared by mixing odorous substances for rubbing on the body so as to render it fragrant. “म्रिग मद गो नामी कृष्ण दल सागर सुखादि के अर्गाय सुबस हे.”—BGK. ‘Musk, gloss of musk, perfume, sandalwood, saffron and rose-petals are ingredients of अर्गाय.’

अर्गाय [argha], अर्गाय [argala] Skt अर्गाय n a scented product prepared by mixing odorous substances for rubbing on the body so as to render it fragrant. “म्रिग मद गो नामी कृष्ण दल सागर सुखादि के अर्गाय सुबस हे.”—BGK. ‘Musk, gloss of musk, perfume, sandalwood, saffron and rose-petals are ingredients of अर्गाय.’

अर्गाय [argai] Pkt n silence. “ज्यो ताग अर्ग अर्गाय.”—NP ‘as an ignorant person gets mute in front of a metaphysician.’

अर्गाल [argala] Pkt v to get silent, become mute.

अर्गाल [argar], अर्गाल [aragar] adj अर्गाल—अर्गाल. the destroyer of the enemy.

अर्ग [aragh] Skt अर्ग n a libation, offering, worship. 2 price, cost. 3 water, milk, kusha (soft grass), curd, mustardseed, rice and barley, which are offered to the god. 4 the act of giving water to the god. 5 a pot made in the shape of cow’s ear for offering water to the god. 6 a jewel. “अर्ग गराज स्रत्वि त्रियन को ब्रह्म ना पयो जान.”—विष्णुस्त्रि १. ‘The secret of jewels (their exact spot in sea), what is there in the womb, the mystery of the king and the woman cannot be known’.

अर्ग [argha] See अर्ग ५.

अर्ग [arac] Skt अर्ग vr to worship, serve, honour, spruce, praise, establish.

अर्गाल [arcan], अर्गाल [arca] Skt अर्गाल, अर्ग मि worship. 2 respect. See अर्ग vr. “पुजा अर्गा अहि ना तोरी.”—गुरज दादा.

अर्गाल [arcan] Skt अर्गाल adj fit to be worshipped. 2 honourable; worthy of esteem. “आर दिक एर्गा पारग दि पुजा जब कुपप्प हि.”—पारस. ‘when honourable worship gives rise to anger’.

अर्ग [arac] Skt अर्ग n a ray. 2 a flame.

अर्ग बै अर्ग [arce ke ghar] in the company of worshippers. “अर्ग के गहर रहे दस, पार्स के गहर के रास.”—रत्रामला. ‘Getting tired of worldly people, a spiritual person puts up with seekers of divine knowledge.’


अर्ग [araj] Skt अर्ग vr to produce, collect, earn prepare, strive. 2 A म र आरज गट्टम पेस तो.”—तिस्ग म १. 3 breadth. 4 प आरज आरज आरज बारी जांबे।—समाप्तम १. 5 अरज rate. 6 price, value. 7 admiration.

अर्गालम [arjulm] Pkt अरज n an evergreen hard wood tree also called जमाल, flowering during March-April, also named ल टर्मिनलिया आर्जुना. 4 middle brother of the Pandavas, who was an unrivalled archer of his era. According to the Mahabharat, he was born to Kunti as a result of her union with Indar. In the forty fourth chapter of Virat section, it is mentioned that he was named Arjun because of his transparent actions. In Dasam Granth, Arjun is mentioned as the twenty second incarnation: कथा ब्रह्मल कस काॅॅॊ विस्तार?

बरस्वा अर्जी आवारा.—नर.

5 Sahasar Bahu, son of Kritviray, also called Śahasararjun. He was a famous king of the Haihay dynasty. See महामुद्र and वेष्ठ. 6 a white oleander. 7 a peacock. 8 Indar. 9 the
fifth Guru of the Sikhs, Arjan Dev, son of Guru Ramdas and Bibi Bhani, was born on 19 Vaisakh (vaisakh Vadi 7) Sammat 1620 (15 April 1563 AD) at Goindval. On 23 Harh Sammat 1636, he was married to Ganga Devi daughter of Kishan Chand of village Mau. She gave birth to their brave son Guru Hargobind. 

Guru Arjan Sahib sat on the pontifical throne on 2 Assu Sammat 1638 (1 September 1581 AD) He preached the Sikh faith in a very effective manner and framed the rule for contributing one tenth of one’s honourably earned income to the common cause. In Sammat 1645 he got Santokhsar tank paved, and during the same year founded Harimandir. In 1647 Sammat he got a bathing tank constructed at Taran Taran. In Sammat 1651, he established Kartarpur town in Jalandhar district. During Sammat 1659-60, he got Ramsar constructed and in Sammat 1661 he compiled Guru Granth Sahib. At the same time he installed the holy book in Harimandir and appointed Baba Buddha as its granthi. 

For safeguarding the rules of Gurmats (the religious code) and teaching the Sikhs to be firm in their faith, he was martyred on the bank of Ravi river on Jeth Vadi 4 (2 Harh) Sammat 1663 (30 May 1606 AD). The sacred shrine raised over his cremation site is now a place of pilgrimage for the Sikhs.

The fifth Guru lived for 43 years 1 month and 15 days, out of which he remained at the helm for 24 years and nine months. The Bhat panegyrist sang,

"guru arjun siri chet apir pRamAesari diau." and "muraat pae praman paurakh guru arjunu pikh-hu nayen."—sawye 9 5 ke. ‘God himself spread a canopy over the head of Guru Arjun’ and ‘Look at Guru Arjan for the model of a man’ 10 adj white, bright. 11 clean, chaste.

Bhai Santokh Singh has combined the words arjan and arjun: So here, they are explicated together.

arjan1 sunat su dasan ko dan det 
mo ke vidarbe ko vak sar arjan,2 
arjan1 yas vistiran sotokh sikh 
jahah tahah janiyat mano taur arjan,3 
arjan3 bhae gaa mokhpod lae tih 
syamghan tan hoy tore yamal arjan,4 
arjan3 janyojai ke to vi thar tero
eso rup dhar ai rajg guru arjan.—GPS.

Bhai Santokh Singh has combined the words arjan and arjun: So here, they are explicated together.

arjan1 sunat su dasan ko dan det 
mo ke vidarbe ko vak sar arjan,2 
arjan1 yas vistiran sotokh sikh 
jahah tahah janiyat mano taur arjan,3 
arjan3 bhae gaa mokhpod lae tih 
syamghan tan hoy tore yamal arjan,4 
arjan3 janyojai ke to vi thar tero
eso rup dhar ai rajg guru arjan.—GPS.

For safeguarding the rules of Gurmats (the religious code) and teaching the Sikhs to be firm in their faith, he was martyred on the bank of Ravi river on Jeth Vadi 4 (2 Harh) Sammat 1663 (30 May 1606 AD). The sacred shrine raised over his cremation site is now a place of pilgrimage for the Sikhs.

The fifth Guru lived for 43 years 1 month and 15 days, out of which he remained at the helm for 24 years and nine months. The Bhat panegyrist sang,

"guru arjun siri chet apir pRamAesari diau." and "muraat pae praman paurakh guru arjunu pikh-hu nayen."—sawye 9 5 ke. ‘God himself spread a canopy over the head of Guru Arjun’ and ‘Look at Guru Arjan for the model of a man’ 10 adj white, bright. 11 clean, chaste.

Bhai Santokh Singh has combined the words arjan and arjun: So here, they are explicated together.

arjan1 sunat su dasan ko dan det 
mo ke vidarbe ko vak sar arjan,2 
arjan1 yas vistiran sotokh sikh 
jahah tahah janiyat mano taur arjan,3 
arjan3 bhae gaa mokhpod lae tih 
syamghan tan hoy tore yamal arjan,4 
arjan3 janyojai ke to vi thar tero
eso rup dhar ai rajg guru arjan.—GPS.
afflicted with grief; grieved. “Istri ārjī hoi māraṇ prāyāt.”—JSBM.

adj apparent, visible. “kalīka kal hi ārjī he.”—cāḍī 1.

v to quote price; to evaluate.

See ār̥ju.

See ār̥ju.

n Arjuna’s weapon, the arrow.—sānama. 2 a bow, especially gādīv (Arjuna’s bow).

See ār̥ju.

See ār̥ju.

n a request. See ār̥ju. “avīloko mām dīs ār̥ju.”—GPS.

adv having been entangled. “ār̥jī urājī ke pākimua.”—kābir.

See ār̥ṇa.

2 Skt m n a wave, ripple. 3 flow. 4 a letter, an alphabet, a character.

n a body of water; sea. “ārṇāv bhāv nas ko.”—NP.

n ār̥ṇa a (forest) dweller; a male buffalo. See ār̥ṇa 3. 2 adj wild.

Skt n the sun. 2 a tree L Premna Spinosa. 3 a wooden contraption used to make fire for oblation. “māthān gyan āgni ko ār̥ṇī.”—GPS. They would take two pieces of wood, one placed horizontally and the other fixed vertically in it. Then wrapping a cord around the horizontal one, they rotated it vigorously and the friction produced fire. This fire was considered pure in the Veds and its use in religious oblation was regarded as sublime. 4 In Shastarnam Mala, ār̥ṇī has been used for the hostile army.

See ār̥ṇa.

See avodaya.

See ār̥ṇa.

See ār̥ṇa.

v to beg, desire, explore, encircle. 2 Skt n meaning, purport, sense. “dhāryo ār̥th joi sābhad majhara, bar bar ur kārhu vicara.”—GPS. 3 purpose, motive, aim. “pochia dhādhi sādī ke kītu ār̥th tū atā?”—var sāri m 4. “tīrath udāmno satīguru kai sābh lok udhran ār̥tha.”—tukha čhāt m 4. 4 wealth material. “ār̥th dharan kam mokh ka data.”—bīla m 5. 5 a cause, reason. 6 five topics! speech, touch, sight, taste and smell. 7 a result, effect. 8 wealth, property, dignity. “ār̥th drābu dekh kachū sāgī nahi calna.”—dhāna m 9. 9 adj ār̥v, without a chariot.

Skt n science of wealth, or economics; study of skill and trade. 2 title of Chanikya’s book on political economy. See mārjik and vādik.

See ār̥thu.

See ār̥thu.

See ār̥thu.

n ār̥thu a (forest) dweller; a male buffalo. See ār̥ṇa 3. 2 adj wild.

Skt n the sun. 2 a tree L Premna Spinosa. 3 a wooden contraption used to make fire for oblation. “māthān gyan āgni ko ār̥ṇī.”—GPS. They would take two pieces of wood, one placed horizontally and the other fixed vertically in it. Then wrapping a cord around the horizontal one, they rotated it vigorously and the friction produced fire. This fire was considered pure in the Veds and its use in religious oblation was regarded as sublime. 4 In Shastarnam Mala, ār̥ṇī has been used for the hostile army.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.

See ār̥ṇa.
difference in meaning, a literary figure in which a common utterance is confirmed by a special phrase, or a special phrase is confirmed by a common one.

Example:

“nic uc hve jat he, gurugur ki ya risit.”

“satiguru sathak te jat pati mit jat,
dekho! mardana pui bhayo guru sath te.”

Look! Mardana became worthy of worship because of his being in the Guru’s company. This is a common practice as regards the Guru’s company, but Mardana’s example or case is a special one of being worthy of worship. This is arthatar nyas.

sakat sath na kijiE durhi jaiE bhagI,
basanu karo parsie tau kachu lage dagu.

-s kabit.

Here company of the worshipper of maya is a special case but blotch being caused by a black utensil is a common occurrence.

(b) a second form of arthatar nyas is to confirm a specific statement with its reference to a common one.

Example:

“sikkhon seva guru karE, vaqyan ki ya risit.”

“satiguru amar ne datu ki sahari lat,
vaqe sadda chhma or namarta dhande he.”

अर्थनान [arthana] v to interpret; to tell the meaning of. 2 to understand the meaning of a sentence.

अर्थापत्ती [arthapatti] Skt अर्थपति n understanding the unsaid meaning; an instance of verification when one statement automatically proves another, as ‘it rains’ automatically proves that the sky is overcast. See ध्यान. 2 a figure of meaning in poetry. See लक्षणमा प्रेती.

अर्थव [arthav] See अर्थविन्द and अर्थमा. 2 n a bodily gesture conveying a mental condition. 3 a feat, performance or show of skill. “saeatra praharat suran pe kar hathan ko arthav dikhavE.”—krisan.

अर्थविन्दि [arthavindachi] See दीर्घ (d)

अर्थी [arthi] Skt मर्थ्य. n a bier; a hearse. 2 Skt अर्थी, adj supplicant, petitioner. “jab tuh dhave maia arthi.”—gau a m 5.

अर्थिता [arthi], अर्थिविष आर्थियि] See अर्थवि. 2 “raje khan urav ... sathhi hari ke arthie.”—var bila m 4. “jo arthiya padarthan darsan ko avE.”—GPS.

अर्थदु [artheu] See अर्थवि. “gurumukh bhu bhagati artheu.”—BG

अर्द [ard] Skt अर्द, vr to beg; to go; to inflict pain; to kill.

अर्दन [ardan] Skt अर्दन adj without teeth (उद), toothless. 2 Skt अर्दन n crushing, grinding.

“namo sronvirjardani dhumrhati.”—cadi 2.

“rakatbij sôbhâdik ardan?”—GPS. 3 to kill; to destroy. 4 to bet, to crave.

अर्दली [ardali] E orderly. n a batman, servant; one who carries out orders.

अर्दम [ardam], अर्दता [ardati] Skt अर्दता (beg) अश (hope) vr to pray, request. 2 P अशाराप n a request, supplication. “ardas bina jo kaj sidhave.”—tanama. “ardasi suni bhagat apne ki.”—sor m 5. In the Sikh religion, ardas (prayer) is addressed only to the Creator and it is said after the recitation of scriptural texts or for the smooth completion of various mundane tasks. It is performed standing with both hands folded together. “sokh data bh bhajno tisu age kari ardasE.”—sri m 5.

“ape janę kare apt ape ane rasi,
tise age nanka kali-i kite ardasE.”

—maru var 1 m 2.

“duri kari jori karo ardasE.”—bher m 5.

“tû thakur tum pahi ardasE,
jiu pídu sah bhi teri rasi,
tum ma hâm barik tere,
tumri kripa mahi sukhi ghane,
koi na jane tumra âtu,
Hemicrania (headache in half the head) Its causes are: eating meals without vegetable dishes; eating before digesting the earlier meal; taking too much ice and liquor; excessive copulation, carrying heavy load on
the head, excessive menstrual discharge. Its symptoms are headache in half the head, severe headache, excessive palpitation of the heart, weakening of eyesight, and heaviness in the eyes. Its treatment comprises:

1. Opium and gum of acacia tree should be rubbed into a paste which should be plastered over the temples and the aching half of the head.

2. About one ratti of saffron should be roasted in purified butter and rubbed on the aching part.

3. Purified butter and raw sugar mixed in warm milk should be taken.

4. One should drink castor oil mixed in hot milk.

5. Grains of rice which ripen in 60 days should be soaked and when dry should be finely ground and taken as sniff.

6. Oil of costus species, warmed in hot water, should be applied as paste.

7. Chebiolic myrobalan, buleric myrobalan, emblic myrobalan, wormwood and bark of margosa tree should be combined and thoroughly boiled in water with raw sugar mixed in it and taken as a drink.

8. One should eat ten leaves of basil with hot milk.

9. One should daub emblica ribes and black sesame seeds ground in water.

10. One should drink water of raw coconut.

If hemicrania pain starts after sunrise, and increases as the sun goes up, but stops at sunset, it is called suryavarat. To cure this, two rattis of quinine and the same amount of burnt alum be ground together finely and taken with water at day-break, thrice after every two hours. “اردشیرا اردوهشگائی” – 405.
[ardh] a worshipper. See अर्थी.
बर्श [ardho] adj exactly half.
बर्श [ardho] adj half and half, in two equal parts, that is, in the centre or middle. “dutia ardo ardhi sama.”—ram m 5. ‘In dvapar, half the religion prevailed.’

dhag [ardhag] Skt अर्धाग See अर्धाग. 2 n Shiv who has his body half male and half female. 3 adj half part, in two parts, bipartite. “ardhag kare bhat ko.”—cattr I.

dhag [ardhag] n one who has made half his body female; Shiv; Rudar. “kadhho he anag ardhagak ke atak te.”—cattr 109.

थ [ardhag] n wife. 2 Shiv. “nacyo he ap tah ardhag.”—cattr 125.

थन [aran] See अर्थ and अर्थन. 2 v to take a firm stand; to clash. “nahi aran ko aran dehige aran kahri rana aran saman.”—GPs.

थन [arnav] See अर्थन.

थन [arn] See अर्थन. “hame sāg tumaro arna.”—GPs. “ari s o arke ati yuddh machayo.”—krisan. 2 to get entangled. “ario prem ki khori.”—sar m 5. 3 n a bison; a forest buffalo. “moh rahi jamuna khag ो harjacch sabhe arna aro geda.”—krisan.

थनी [arni] See अर्थनी.

थनी [arni] This is a branch of the princely state founded by Bhai Bhagtu in Karnal. Bhai Gurbakhsh Singh’s elder son Bhai Desu Singh established his state at Kaithal and the younger Sukkha Singh set up his separate state at Arnauli. The wealthy sardars of Suddhuval are also descendants of Sukkha Singh. See अमुदु बुद्धी.

थन [arny] See अर्थन.

थन [arpā], अर्थन [arpā] Skt अर्थन. an offering, a present, donation. “arpā sadhu kau āpna ji.”—sukhmani. “arpā ta sisu suthan gur pah.”—gaū chat m 5.

थन [arpā] n something to which is made a
dedication of a tightened bowstring; a bow. “bhūhan kī ārpaṇ kāsi he.”—kṛṣṇa.

अधि [arab] Skt अधि to kill, murder; to go. 2 A n a country to the west of India; a desert country across the Arabian Sea. Prophet Muhammad was born there and lived in Mecca. The principal religious place Kaaba is also in Mecca. Arabia is divided into five parts. Tihamah, Hijaz, Najad, Aruz and Yemen. “mahadin tab prābhup urāja, ārāb des kō kino rāja.”—VN. 3 adj Arabian, of Arabia, such as an Arabian horse. 4 the Arabian sea. 5 Skt अधि ten crores, one hundred million. “bhādar ārāb ārāb kharāb.”—ram parta 5.

अब्द [arab-a] A अब्द four. See अब्द तामल.

अब्द [arbad] See अब्दुल. 2 Skt अब्द commenced, begun. “ārāb nārāb dhūdhukara.”—maru solhe m l. ‘There was utter darkness in the beginning.’ See अब्द.

अब्दत [ārbaṇḍ], अब्दत [ārbaṇḍi] n an army or cavalry having Arabian horses; an Arab horse-cavalry.—ṣanama.


अब्दतत [ārbaṇḍati] n the enemy of youth; old age, senility.—ṣanama.

अब्दतततत [ārbaṇḍatī] अति enemy of old age, amrit, ambrosia.—ṣanama.

अब्द [ārba] See अब्द.

अब्द तामल [ārba nasār] A अब्द four elements: fire, air, water and earth. “ārba nasār kā tān he.”—JŚBM. “khak bad attē āb kō rōlāu he.”—ākal.2

अब्दित [ārbd] Skt अब्दित n something whose petals are spread like spokes of a wheel, or which bursts open during the day, a lotus. 2 a stork, crane. 3 a poetic form. See अब्द तामल लाव तृप्त 17.

अब्द [ārbi] adj Arabian horse. 2 an inhabitant of Arabia. 3 the language of Arabia, Arabic. 4 See अब्द.

अब्द [ārba] Skt अब्द ten crores, one hundred million. 2 a mountain range in Rajputana (Rajasthan); Aravali. 3 Mount Abu. 4 a cloud. 5 per Vedic lore, a disease of the body; a tumour. 6 an eye-disease.

अब्द [ārba] See अब्द तामल “kou ave ārba āb tokō mar jāvē.”—NP.

अब्दतततत [ārbaṇḍatī] n the enemy of the Arabian horse, a tiger or lion.—ṣanama.

अब्द [ārba] Skt अब्द n a child. 2 winter. 3 a student, learner.

अब्द [ārba] Skt अब्द adj small, young. 2 a child, lad. “ārbaṇḍ rup sīkhh ēh sōsar māddh.”—BGK. 3 foolish, unwise. 4 weak, feeble.

अब्दत [ārmaṇ], अब्दत [ārmanī] See तवलम and तवलम. अब्दत [ārmaṇ] P अर्म a desire, wish, longing. “kari avaj āb au ārman jīh.”—gurusobha. 2 a regret, repentance. “rajan ko ārman rahe jag.”—GPRS.

अब्दत [ār-lā] v to give a hoarse cry, give a shriek. 2 to challenge, roar. “sen kātocīn kī tābē gher laī ār-raī.”—VN. “log pre ār-raī.”—cārṭr 23.

अब्द तामल [ār-lā baṇal] adjश-उल and रि-उल, topsy turvy; nonsense; absurd. 2 n a nonsensic talk. “osu ārāl baṇal muh-hu nīkāle.”—var sor m 4.

अब्दत [ārla] Skt अब्दत n a variety of longish pumpkin. “bahu ajanu su ārła mano.”—GPRS. 2 See अब्दत.

अब्दत [ārli] See अब्दत.

अब्दत [ārval] a sub-caste of Jats living mostly in Dera Gazi Khan.

अब्दतततत [ārvaḻi] See अब्दत 2.
a variety of arum calocasia; it grows with autumn crops and is cooked like a vegetable; it has broad-leaves, which are used as disposable plates.

a contrivance to lock the gate of a cattle-shed. 2 a winding passage through which one has to pass by bending or twisting his body.

a community mostly engaged in growing and selling green vegetables. Its members are also called MaliaI' iin Pothohar and Dhani areas.

A tree of Arabia, whose leaves are eaten by camels. 2 See .

an enemy, foe. “aI sakE nahI nIkat arati.”-GPs.

having worshipped. “tIs-hI aradhI sada sukH hOl.”-ram m 5. 2 See .

to give a loud cry, involve in. “ukhal kanh arat.”-krIsan.

See .

See .

without bickering or dispute. 2 without a fight. 3 stubborn, obdurate.

a garden, See .

a weapon.

got entangled. 2 got caught up. See .

who resists, or contests. 2 stubborn, mulish. 3 of , an enemy of an enemy; a destroyer of the enemy. “arIar aSI.”-scmama.

an obstruction. 2 a calamity, distress. 3 sorrow, agony. 4 a crow. 5 a margosa tree. 6 a demon whom Kans sent in the form of a bull to kill Krishan but who himself got killed. He was called Vrikhabhasur. 7 a soapwart. 8 son of Vishvamitar born to the daughter of King Yajati. “tIS te ek putr upjava, nam anst jahI ko gava.”-GPs. 9 Dg a mud house.
ordinary [arid] n an enemy. 2 a short form for ordinary (destroyer of enemy). “gāmne arid su gobid ne choḍar din.”—G.P.S.
ordinary [arīdām] Skt ordinary adj who destroys the enemy. “sūnat arīdām tīt ko gē.”—G.P.S.
ordinary [aridev] See खेतां अर्दें.
ordinary [arīyar] See खेतां अर्दें.
ordinary [arill] Skt Skt ordinary adj See खेतां अर्दें.
ordinary [ari] Skt See खेतां अर्दें. “ārī ārī nāhī calhi āgare.”—G.P.S.
ordinary [arītha] Skt Skt ordinary n a soap nut, seed pod. See खेतां अर्दें.
ordinary [aril] part and, as well as; a conjunction. “mātā phas bādh nāhī phare ārū manu sūnt nā luke.”—asa kābir.
ordinary [aruci] Skt lack of inclination; disinclination. 2 lassitude, hatred. 3 a disease in which hunger disappears. See खेतां अर्दें.
ordinary [arūj] adj free from disease (इलाक्त); healthy. 2 Amarāñāti [arūjañāna] cpd Chandarbhaga river; related to whom is the moon, who dispels disease.—sanāma.
ordinary [arūjhāna] v to get entangled. 2 to ride. 3 to get busy, be involved.
ordinary [arūn] Skt n sun’s chariot. 2 sun’s charioteer, son of Kashyap and Vinita and elder brother of Garur. He is a cripple in the lower part of the body, because his mother in her anxiety to see him had broken the egg while yet raw. Therefore he is also called युद्ध. 1 In the Purans, he is described as deep red in colour, and that the pre-dawn redness is his. Arun’s wife is named Shyeni; Sampati and Jatayu are their sons. “kāram kārī arūn pāgula ri.”—dhana
ordinary [aruddha] adj formless, shapeless. 2 ill-shaped, ugly.
ordinary [arupa] a वर्णिक metre, also called कृिरा, characterized by four lines, each line being trilocān. 3 vermillion. 4 adj blood-red.
ordinary [arūncur] Skt n one having a red plume; a rooster. “arūncur ko tān ṣāṣi bhāyo.”—sanāma. ‘The moon turned a cock.’
ordinary [arūnpāndh] Skt Skt ordinary adj See खेतां अर्दें. 2 a madder. 3 a potable red weed; colai; deracea. 4 seed of Abrus precatorius. 5 a red coloured cow. 6 Skt अरुण वर्ण वर्ष—worship. “ghaṭī pāc lā arūṇa kārke.”—NP.
ordinary [arūṇes] n Arun’s master, the sun.
ordinary [arūṇodadhī] n Red Sea separating Egypt and Arabia.
ordinary [arūṇoday] n the sunrise; the time when the sun appears; the redness before sunrise; dawn, morning. See अरुण.
ordinary [arūṇadhi] Skt Skt ordinary n daughter of saint Karadam and wife of ascetic Vashishth. 2 a small star seen near the Great Bear; according to the Purans, one who cannot see Arundhati star dies within 40 days. 3 tip of the tongue.
ordinary [arūṇ] See अरुण.
ordinary [arūṇ] See अरुण.
ordinary [arūṇ] See अरुण वर्णिक. the land of Sarasvati river (Arun Barini).—sanāma.
ordinary [arūn] A सत्ता n rise; progress; increase. 2 height, elevation. 3 See तृलोक 2.
ordinary [arūjhāna] n a complication, tangle. 2 an obstruction, impediment. 3 v to be busy with something, be involved. “sah sāg kim bak aruqhā.”—G.P.S.
ordinary [arūdha] See अरुण and अरुण.
ordinary [arūp] adj formless, shapeless. 2 ill-shaped, ugly.
ordinary [arupa] a वर्णिक metre, also called कृिरा, characterized by four lines, each line being
organised as ISS, S.

**Example:**

sabe jage, bhramā bhagē, 
haṭhā tyage pāgā lage.—rama.

2 If we double the length of the verses, and organise the structure as ISS, S, ISS, S then it is known as suddhga.

**Example:**

jape joi tare soi. 
bhra~ma khoi nrībhe hoi. ...

abhūt [āruṇ] adj mounted, ascended.

2 firm, steady. “manu caηtαι bhārīo āruṇa.”
–jet m 4. 3 S abhūt a python, dragon.

abhūti [āruṇ] n a heap of garbage, waste and animal manure.

abhā [are] part a vocative for addressing a man of lower rank than one’s own. “he!” “o”.


abhe [arekh] adj without a line, without direction, sea animals and products lying haphazardly; formless. “arekh he.”–japu. 2 abhe which cannot be written.

abhe [arenu] adj without ṭeṣṭ (dust), gritless. 2 n god; according to the Purans, gods do not put their feet on the earth and this raises no dust. 3 the sky.

abhe [arel] adj not pushed, without a push; stationary. See ṭeṣṭ.

abhe [are], abhe [arel] adj who opposes, who fights. “dal sō arekh dhāra τuṛag nācayke.”
–kriṣṇa. 2 abhe obstinate. 2

abhe [arehoṇ] See abhevar. 2

abhē [are] adj without let; unrestrained, impetuous.

abhē [areg] adj free from disease; healthy.


abhē [aregat] n absence of disease, sound health.

abhē [aregi] Skt अरोग्य adj not sick; hale and hearty, healthy.

abhē [areg] Skt अरोग्य adj not sick; hale and hearty, healthy.

abhē [areg] See abhe. “aregāḥ maharogāḥ.”
–saḥas m 5.

abhē [arek] Skt अरोप त to stop, impede; to encircle. “ros aropha krurbrīte.”–əkal.

abhē [arek], abhep [arepna] See abhevar. 2

abhē [arek], abhe [arek] a trading community risen from Khatris, so named because of having migrated from village Aror in Rohri sub-division of Sakkhar district of Sindh. 2 Dg a fighter, brave warrior.

abhē [arek] adj colourless. 2 of bad or poor colour.

abhē [are] adj free from sorrow, grief or anger; happy, glad. “ārōjol āradhe.”–əkal. ‘who renders free from grief those who worship (God)’. 2 colourless, See ṭeṣṭ.

abhē [arek] adj See abhevar. 2 not coloured or dyed. See ṭeṣṭ.

abhē [areju] See abhevar 1.

abhē [arej] See ṭeṣṭ. 2 adj who is not a widow; happily married, her husband being alive.

abhē [arej] See abhevar. 2 ṭeṣṭ, who sticks and stays, opposes, or encounters. See abhevar.

abhē [arej], abhe [arej] Skt अरण्य n a forest.

abhē [arej] Skt अरण्य adj who opposes, who fights. “dāl sō arek dhāra τuṛag nācayke.”
–kriṣṇa. 2 abhe obstinate. 2

abhē [arej] adj who is not a widow; happily married, her husband being alive.

abhē [arej] adj See abhevar. 2 ṭeṣṭ, who sticks and stays, opposes, or encounters. See abhevar.

abhē [arej], abhe [arej] Skt अरण्य adj who opposes, who fights. “dāl sō arek dhāra τuṛag nācayke.”
–kriṣṇa. 2 abhe obstinate. 2

abhē [arej] adj See abhevar. 2

abhē [arej] adj who is not a widow; happily married, her husband being alive.

abhē [arej] adj See abhevar. 2 ṭeṣṭ, who sticks and stays, opposes, or encounters. See abhevar.

abhē [arej], abhe [arej] Skt अरण्य n a forest.

abhē [arej] Skt अरण्य adj who opposes, who fights. “dāl sō arek dhāra τuṛag nācayke.”
–kriṣṇa. 2 abhe obstinate. 2

abhē [arej] adj who is not a widow; happily married, her husband being alive.

abhē [arej] adj See abhevar. 2 ṭeṣṭ, who sticks and stays, opposes, or encounters. See abhevar.

abhē [arej], abhe [arej] Skt अरण्य n a forest.

abhē [arej] Skt अरण्य adj who opposes, who fights. “dāl sō arek dhāra τuṛag nācayke.”
–kriṣṇa. 2 abhe obstinate. 2

abhē [arej] adj who is not a widow; happily married, her husband being alive.
sage who has attained nirvan or liberation through knowledge.

**āryara** See **ārya**.

**ārya** [ā] **Skt** अर्ये *vr* to spruce; to adorn; to push aside; to forbid; to warn; to be powerful; to worship. 2 **ārth** *part* complete, entire. “hoa ohi ā jāgat me.”—**var maru** 2 *m* 5. 3 **Skt** अर्थ *n* poison. See **ārth**. 4 A scorpion’s sting. 5 opium. 6 a lock of hair. 7 See **ārth**. 8 S an obstacle; a hindrance, disruption.

**alauti** [ālauti] **Skt** अलौति *n* a tree, Bassia latifolia or Madhuca indica, mahua, bearing sweet yellow flowers used for making country liquor also named mahua.1 “ālauti ka jese bhāta bṛēḍa jīnī pīa tīnī jānīa.”—**gau kabir**. ‘Only he who has taken mahua drink, knows the exhilaration it brings.’ See वेळा.

**āla** [āla] **Skt** *adj* slothful, lazy, lacking in zeal.

**ālakah** [āla-hār] *n* a remover of sloth; amrit, nectar.—**sānāma**.

**ālaauti** [ālsauna], **ālamsa** [ālsana] *v* to feel sloth; to get lethargic. 2 to be dull or drowsy. “nam jpaṅ gobiṅ naṁ ālāaic.”—**asa chāt** 2 *m* 5.

**ālsī** [ālsī] **Skt** अलसी *n* linseed; flex seed, its plant and fruit. In the Purans, Vishnu’s complexion is described like that of a linseed flower.2 Linseed oil is used in paints and its powder is employed in bandaging boils. Many people eat balls of linseed flour mixed with butter and sugar. This is believed to relieve lumbar pain. Its Latin name is Linum usitatissimum.

**ālasat** [ālset] *n* a complexity, complication. 2 an accusation, stigma.

**ālak** [ālax] **A** आ *adj* This word appears in one of the lines of Quran where it means ‘God asked Adam’s progeny, “Am I not your God?”’ They replied “Yes, why not”. In Bhai Nand Lal’s works this word means ‘We are engrossed in our resolve to believe in God as our nurturer and sustainer’.

**ālah** [ālah] *adj* invisible. “ālah leṁāu tāū kī ka kāhāu.”—**gau kabir** bavan. 2 A आ *n* God. “ālah ram jīvaṁ tere nai.”—**prabha kabir**.

**ālahada** [ālahāda] *A* आ *adj* separate, different, apart.

**ālahmad** [ālahmād] *A* आ *n* the name of the opening clause of Quran which commences with this word, literally meaning praise. This clause is recited for the soul of the dead, and also during namaz (Muslim prayer).

**ālahi** [ālahi], **ālau** [ālau] See **ālah**. “ālahu ek māṣitī bāsēt he.”—**prabha kabir**.

**ālak** [ālak] *n* a strand of hair falling on or along the cheek; a lock. 2 on the Himalayas, a beautiful city according to Megh Dut. See अलक. 2

**ālakjī** [ālak jī] *v* to spoil or remove decoration, pull hair; its transformation is अलक्कूकाँति. See अलक.

**ālak nāda** [ālak nāda] a stream in Garhwal which joins with the Ganga forty miles upward Lachhman Jhula near Devprayag. Vaishnavites believe that Ganga fell from paradise on Shiv’s head at this spot. 2 a virgin girl.

**ālak bhūjāgi** *adj* whose locks of hair are like snakes. 2 *n* Shiv, who instead of strands of hair has snakes hanging from his head.

**ālaka** [ālka] **Skt** *n* a ten year old girl. 2 Kuber’s city said to be in the Himalayas. 3 fat. 4 A आ *a* metre also called kusum vicitra. It has four lines, each line having this arrangement: III, ISS, III, ISS.

Example:

**catpāt senā khatpāt bhaje,**
jhatpat jihyo lakr ran raje,
SATPAT BHAGE ATPAT sura,
JHATPAT BZSRI GHATPAT HUR. --RAMAV.

JHATPAT jihyo lakr ran raje,
SATPAT BHAGE ATPAT sura,
JHATPAT BZSRI GHATPAT HUR. --RAMAV.

ALKAPURI [alkauna] to be or feel lazy, lethargic or sluggish. "nam let alkaia." --asa m 5. "apne kaj kaoo kii alkaia?" --sor m 5.

ALKAPATI [alkadipat], ALKADIPATI [alkadipati],
ALKAPATI [alkapat] n master of the city of Alkapuri, Kuber, and treasurer of gods. See 238.

ALKAPATI [alkapat] A plural of lakr, titles; distinctive appellations.

ALKAP [alkam] See 238 and 239. adj complete work; whose all desires have been fulfilled.


ALKATI [alkat] Skt ALPKAT. adj invisible, imperceptible. "agam agocar alakh apara." --bila m l. 2 without sign or symbol, indescribable, invisible. 3 yogis' term for mutual politeness.

ALKATI [alkat cokauni] See ALKATI 238.

ALKATI [alkat jagauna] v to give a loud call to draw attention of people for alms. 2 to beg by giving a loud call, 'alkat!'

ALKATI [alkatu] See 238.

ALKATI [alkat], ALKATI [alkat] adj ab-keji which is not attached or engaged; uncommon, strange, rare. "alkat jo maddhu kaar." --var maru 1 m 1. See 238.

ALKATI [alkat] A plural of lakr, titles; distinctive appellations.

ALKATI [alkat] adj carelessness; negligent; without desire. 2 lazy, sluggish. 3 selfish.

ALKATI [alkat] See 238.

ALKATI [alkat] A plural of lakr, titles; distinctive appellations.

ALKATI [alkat] adj carelessness; negligent; without desire. 2 lazy, sluggish. 3 selfish.

ALKATI [alkat] See 238.

ALKATI [alkat] A plural of lakr, titles; distinctive appellations.

ALKATI [alkat] adj carelessness; negligent; without desire. 2 lazy, sluggish. 3 selfish.

ALKATI [alkat] See 238.

ALKATI [alkat] A plural of lakr, titles; distinctive appellations.

ALKATI [alkat] adj carelessness; negligent; without desire. 2 lazy, sluggish. 3 selfish.

ALKATI [alkat] See 238.

ALKATI [alkat] A plural of lakr, titles; distinctive appellations.

ALKATI [alkat] adj carelessness; negligent; without desire. 2 lazy, sluggish. 3 selfish.
sounds (aspirated sounds) kh, gh, ch, jh, th, dh, th, dh, ph, bh, and r. 2 adj feeble.

Alap Buddhai, Alap Mati adj of little intelligence; unintelligent, foolish. 2 an insubstantial action. See Alap and Asal. “Gali al palali,”—gau var 2 m 5.

Alpa [əlpə] See Alph.

Alpahit [əlpər] adj unengrossed, unconnected. See Alphahit.

Alpahari [əlpəhərə] Skt alpaharita adj who eats less, detached, alone.

Alpata [əlpətə] Skt alpata adj detached, alone. See Alpahit.

Alpari [əlpərɪ] See Alphahit.

Alph [əlf] 1 the first letter of Persian and Arabic alphabet. 2 indictor of figure one in arithmetic. See Alphahit. 3 abbreviated name of Allah (God). 4 indicating Monday in astrology and astronomy. 5 a horse standing straight on hind legs.

Alphakhan, an army commander of Aurangzeb, who fought against Guru Gobind Singh at Nadaun in Sammat 1747. This battle is mentioned in Chapter IX of Vichitar Natak. 2 another Mughal army chief. See Maitr. Alfas [əlfəs] See Alph.

Alphaj [əlfədʒ] A ˈəlfədʒ plural of Mald.

Alphli [əlfli] A ˈəlfli adj upright like the letter a. 2 n a long gown without arms worn by holy men; a khaflani. It symbolises the oneness of God.

Albatta [əlbətə] A ˈəlbətə part of course, no doubt, without doubt. 2 yes. 3 but.

Albal [əbal] See Albatt.


Albela [əbələ] adj carefree, having no worry. 2 foppish, crooked.

Alabh [ələb] ələb adj not obtainable, rare. “Isu jag māhi nam aləbhu he.”—var sor m 3.

Alam [ələm] adj suffering, afflicted. 2 A standard. 3 adj standing upright. 4 raised. “Samār alam kine dhāe sābhi sṛpaha.”—saloh. 5 See Alph.

Almasti [əlməst] P adj inebriated, drunk. 2 carefree, lost in love. “Hārīrāsu pive alməst mātvara.”—asa m 5. 3 a devotee of Guru Nanak Dev and Baba Shri Chand, known also as Kamalia and Godria. Almasti was born in the house of a Gaurh Brahman in Sammat 1610. Balu Hasana was his younger brother. After becoming a follower of Baba Gurditta, he became the head of a sub-sect of Udasis. Guru Har gobind went to Nanakmatta to the aid of Almasti.

Pun alməst sadhu ko dhīr, dekərī bhale guru bər bir.—GPS.

This pious person died at Nanakmata in Sammat 1700. See Dwari.

Almashikha [əlməʃɪkha] P adj to raise a spear high. 2 to raise a flag.

Almal [əlməl] adj poison and dirt. See Alm and Almal. “Alməl khai siri chai pai.”—var asa. ‘Ghoris disgraced themselves by indulging in drink and dirt.’

Almas [əlməs] P ˈəlməs n a diamond, a hard substance.

Almari [əlmərɪ] Pg almerio or almrah n a chest of drawers.

Almora, Almora a city and capital of Kumaon region of the United Provinces. It was the capital of the kings of Chand dynasty in the sixteenth century. The British occupied it in 1815 AD. There is a story in the third chapter of the second half of Janamsakhī and Guru Nanak Prakash that
a king had captured Bhai Bala for offering him as a sacrifice to goddess Chandi. He was the ruler of this place. Guru Nanak Dev preached the name of God to the king and the people of Almora and made them his disciples. There used to be a gurdwara here and the people were devoted to Guru Nanak Dev. Due to the negligence of Sikh preachers, the gurdwara as well as the Sikh faith have vanished away from this region.

Kings bearing this name of Sayyad and Bahmani dynasties have also been there in Gaur and Bengal.

a king of the Khilji dynasty who ruled at Delhi from Sammat 1353 to 1373. He got the dome-like gate near Qutab Minar built in Delhi in 1310 AD.
2 a highly knowledgeable scholar; a savant. “kī akal alame.”—japu. “kī ālamāc. gyan.”

अलमारे [ālamā] A adj a characteristic.

2 mark, spot.

अलमी [ālamī] A adj very clever, expert in war tactics. “rakhas bāde ālamī bhaj jānāde.”—cādi. 3 See अलमारे.

अलमारे [ālamā] A adj illness, sickness, indisposition.

अलम [ālaman], अलम [ālaman] Skt अलम, v to deliver a discourse. “mukh aḷaman thothra.”—maru var 2 m 5. “nāhī tum kī kachū aḷaman.”—GPS.

अला [āla] A Adv besides, in addition to, without that.

अली [ālī] Skt n a large black bee, bumblebee. “jese ālī kāmla bīn rāhī nā sāke.”—āsa m 4.

2 Indian cuckoo. 3 wine. 4 See अली.

अली [ālī] Skt अली n a forehead, brow.

2 See अलम.

अलिक [ālik] See अलम.

अलिकान [ālikān] See अलिक.

अलिक [ālik] Skt अलिक n a forehead, brow.

2 See अलम.

अलिपुर [ālipur] Mount Kuber. See अलम.

अलिच [ālīch] See अलम.

अलिक [ālik] adj without a line; undistinguished. “ālik he.”—japu.

अलिक [ālik] Skt पीट अलिक n a female black bee. “kēmaḷ bādān te nīkāsī na ālikī gīra.”—NP.

अलिक [ālik], अलित [ālīti] Skt अलिक n a female black bee. “kēmaḷ bādān te nīkāsī na ālikī gīra.”—NP.

अलिक [ālik], अलित [ālīti] Skt अलिक n a female black bee. “jese ālī kāmla bīn rāhī nā sāke.”—āsa m 4.

2 a clear head. 3 a scholar’s family-life. “ālipat gupha māthī rāhī nītrare.”—ram 2 m 1.

अलिद [ālipa] unsmear, pure. See अलिक.

अलिट [ālipa] A n whose bowstring consists of black bees, Kamdev; god of love. “jānu ālī ṁaṇac kachū tanu kachā.”—raghu.

अलिपात [ālipā] adj unengrossed, unattached, pure. “nānāk thākur sāda ālipā.”—bavān.

अलिपात [ālipa], अलिपा [ālipa], अलिपा [ālipa] adj unattached, unsullied, pure. “brahmāgīānī ālipā.”—maru m 5. “jāv jāl kāmla ālipā.”—sār m 5. “gāthī gāthī purān he ālipā.”—sār chāt m 5. “ālipat ārdhi.”—paras. one who worships Brahma.

अलिफ [ālif] See अलम.


अलिफ [ālif] adj who lies. 2 n untruth. “jagāt rāhe nā ālia bhakhē.”—ram beni. ‘should be on guard, and not tell a lie’.

अलिफ [ālif] a village in Patiala state tehsil Barnala, thana Mansa. It is three miles away from Bhandar. Guru Teg Bahadur visited this place. A gurdwara is there to which the state donates Rs. 25 per year. The railway station is 11 miles away from Mansa.

अलिफ [ālif] adj without a line; undistinguished. “ālik he.”—japu. 2 Skt a lie, falsehood. 3 A very intelligent.

अलिफ [ālif], अलिफ [ālif], अलिफ [ālif] adj engrossed, separate, extraordinary, peculiar. 2 engrossed, absorbed, rapt. “puja car pākhād āлина.”—BG

अली [āli] a row, line, class. 3 Skt अली a black bee. “ālī gōjat ali al gōjat he.”—āsa chāt m 5. 4 a bumble bee. 5 A husband of prophet Muhammad’s daughter Fatima. See अली.

अली [āli] Skt अली। adj who lies. 2 n untruth. “jagāt rāhe nā ālia bhakhē.”—ram beni. ‘should be on guard, and not tell a lie’.

अली [āli] a village in Patiala state tehsil Barnala, thana Mansa. It is three miles away from Bhandar. Guru Teg Bahadur visited this place. A gurdwara is there to which the state donates Rs. 25 per year. The railway station is 11 miles away from Mansa.

अली [āli] adj without a line; undistinguished. “ālik he.”—japu. 2 Skt a lie, falsehood. 3 A very intelligent.

अली [āli], अली [ālī], अली [ālī] adj unengrossed, separate, extraordinary, peculiar. 2 engrossed, absorbed, rapt. “puja car pākhād āлина.”—BG

अली [āli] Skt अली। adj who lies. 2 n untruth. “jagāt rāhe nā ālia bhakhē.”—ram beni. ‘should be on guard, and not tell a lie’.

अली [āli] a row, line, class. 3 Skt अली a black bee. “ālī gōjat ali al gōjat he.”—āsa chāt m 5. 4 a bumble bee. 5 A husband of prophet Muhammad’s daughter Fatima. See अली.

अली [āli] Skt अली। adj who lies. 2 n untruth. “jagāt rāhe nā ālia bhakhē.”—ram beni. ‘should be on guard, and not tell a lie’.

अली [āli] a row, line, class. 3 Skt अली a black bee. “ālī gōjat ali al gōjat he.”—āsa chāt m 5. 4 a bumble bee. 5 A husband of prophet Muhammad’s daughter Fatima. See अली.

अली [āli] adj without a line; undistinguished. “ālik he.”—japu. 2 Skt a lie, falsehood. 3 A very intelligent.

अली [āli] Skt अली। adj who lies. 2 n untruth. “jagāt rāhe nā ālia bhakhē.”—ram beni. ‘should be on guard, and not tell a lie’.

अली [āli] a row, line, class. 3 Skt अली a black bee. “ālī gōjat ali al gōjat he.”—āsa chāt m 5. 4 a bumble bee. 5 A husband of prophet Muhammad’s daughter Fatima. See अली.

अली [āli] adj without a line; undistinguished. “ālik he.”—japu. 2 Skt a lie, falsehood. 3 A very intelligent.

अली [āli] a row, line, class. 3 Skt अली a black bee. “ālī gōjat ali al gōjat he.”—āsa chāt m 5. 4 a bumble bee. 5 A husband of prophet Muhammad’s daughter Fatima. See अली.
he escaped in Sammat 1767 on hearing that Dal Khalsa was coming to attack him.

A [a] adj sick, indisposed. See अस्थाय.

A [a] v to be rapt, absorbed, or engrossed. “साहत अलवा.”—BG

A a village on the bank of Satluj in tehsil Jagraon of district Ludhiana where a battle took place between the Sikhs and the British on 28 January 1846.

A See अलिए.

A adj unattached, unengrossed, unsullied.

A n a line. 2 a current, a stream. “चुति हे सिये सराएले.”—केल्की. 3 adj adolescent, inexperienced.

A look, see! See लोहा and लोही.

A full of wonder. “मगर पाचे कच्छु ना सुधे गुढ़ पाड़ाम लोइा.”—धाना m 1. ‘It is a rare posture.’

A Skt अलेहय. n the act of seeing, looking.

A Skt अलेहय adj strange. 3 adv having seen, after seeing.

A saw. See लोहिए.

A seeing, beholding. “दुसर नही लोइया.”—देव m 5.

A Let us see. See लोहिए.

A adj without iron i.e. without a weapon. “गयो कौन बिह सु याते लोइया.”—VN. ‘Who is that valiant who has not suffered the weapon of death?’

A Skt अलोइ. n light, a miracle. 2 a glimpse, look. “सोड़ा बदन अलोइया.”—सर सुरदास. 3 Skt अलोइक adj not within sight; invisible. “लोइया हेय.”—जपू. 4 n desolate, lonely. 5 the other world. “लोइया गवार दुरानाती.”—रामव. ‘O, evil faced Kekai, you
have been shown in the alphabetical order.  

अलकी [अलकी], अलेकी [अलेकी] Skt अलकूत adj adorned, ornate. "अलकर अलेके."—japu. ‘An ornament was adorned’.

अलक्रिट [अलक्रिट] See अलकी. “अलक्रिट सुदेहीया.”—YN.

अलेन [अलेन] adj what cannot be written. 2 what cannot be seen; invisible, imperceptible. “साचे सबैदलकह.”—सवा m 3.

अलेज [अलेज] adj unattached, unengrossed. 2 Pkt n direction, side. 3 adj without lameness. See लंगा.

अलेज [अलेज], अलेज [अलेज] adj impassable; difficult to cross.

अलाबग [अलाबग] n a support, stay, shelter. 2 a refuge.

अलाबन [अलाबन], अलाबन [अलाबन] Skt अलाबन n stay, support. “हसत अलाबनु देहु प्रब्हु.”—गौ m 5. 2 See अलाबग.

अलाबुना [अलाबुना] See मारमू.

अलाह [अलाह] adj unthinking, thoughtless. 2 ignorant. 3 inexperienced. S अलज.

अल [अल] adj not fully ripe. 2 n God. See अला.

अलासह [अलासह], अलासह [अलासह] a Pathan trader of horses in Delhi and Lahore. Bhai Paro Parmahans of Dalla village met him one day on the bank of Beas and impelled him to see Guru Amar Das. Not only did he turn a Sikh but also became extremely pious. The third Guru assigned him the duty of preaching Sikhism.

अलोक [अलोक] अलोक vr to protect (the word अलोक evolved from this root); to please; to go about; to be loved; to satisfy; to understand; to enter; to wish; to adopt. 2 Skt अलोक a prefix indicating determination, disrespect, dearth, fall, etc. See अलोकाय, अलोकुत, अलोकद्र द्र etc.
अवस्था [avastha] See अवस्था.
अवस्था चतुर्धश [avastha caṭuṣṭay] n four stages of life: childhood, boyhood, youth and old age. 2 See अवस्था and चतुर्धश.
अवस्था तृतीय [avastha tṛtiy] three states: waking, dreaming and deep dreamless sleep.
अवस्था चतुर्थ [avastha catuṣṭay] two states, prosperity and poverty. 2 knowledge and ignorance. 3 pain and pleasure, etc.
अविवर्ति [avivṛtti] Skt n a halt, stop.
अवस्थ [avasy] Skt part surely, certainly; without doubt.
अवस्म [avasyak] adj necessary. See अवस्म.
अवस्मावस्म [avasyakta] necessity. See अवस्मावस्म.
अवह [avhar] See अवह.
अवहित [avhīt] Skt adj alert, attentive.
अवहित [avhīth], अवहित [avhīth] Skt अवहिता n poetic device of cleverly hiding, joy because of modesty and fear.
अवहीत [avhera] v to see, look at, behold. 2 to insult. See अवहीत.
अवहीत [avhera] Skt n an insult, a disrespect.
2 disobedience, contravention of order. "अवहीत नाहि तिन को किजे."—NP.
अवस्म [avkas] Skt n a place, post. 2 the sky.
अवस्म [avkas] n a distance, space, gap. 4 leisure, respite.
अवस्मत [avsania] v to see, look at, behold. 2 to insult. See अवस्मत.
अवस्मत [avsania] Skt n a chance, an opportunity, occasion. 3 leisure, recess, respite. 3 rain. 4 a poetic embellishment describing timely execution of work as the right use of time.
अवस्मत [avsania] See अवस्मत.
अवस्मत [avsania] adj helpless, powerless. See अवस्मत.
अवस्मत [avsania] n condition, state, circumstance. 2 four conditions: wakefulness, dreaming, profound sleep and state of blessedness. 4 stages of age: childhood, youth and old age.
अवस्मत [avsaria] adj worthless. 2 unappreciated. "अंवस्मति रहे उजार आदर अवसारी".—BG. 3 Skt अवस्मतिन which decreases, or comes to an end, come to end.
अवस्मत [avsetkh] Skt अवस्मत adj remainder, balance. 2 n end, a conclusion.
अवस्मत [avsecan] Skt n watering, irrigating. 2 getting wet with sweat, perspiring profusely. 3 extracting blood from the body, phlebotomy.


abhāṣa [əvgaI].Skt adj known. 2 fallen, apostate. 3 Skt abhāṣa adj unknown. “vahguru jo əvgaI he us di gāt śabad kar lakhe hen.”—JSBM. “əvgaI laI saṭguru keri.”—GPS. 4 indestructible. 5 Skt əvgaI.n adj known. 2 fallen, apostate. 3 n Kamdev, god of love. 7 the Creator. 8 soul.

abhāṣṭa [əvgaI].Skt n intellect, understanding. 2 fall (as against rise) “teri əvgaI nahi jahi.”—bāṣṭ m 1. ‘Your rise and fall is beyond comprehension.’ 3 low speed.

abhāṣṭa līlā [əvgaI.bani], abhāṣṭa līlā [əvgaI.bani] speech of the unspeaking One; God’s unsaid utterance. 2 immortal word meditated upon with complete concentration. “əvgaI banI chodi mṛitmādolī tāu pache pachutanā.”—sri benI.

abhāṣa [əvgaI] See abhāṣā. “əvgaI kātī kie prabh apune.”—prabhā m 5. 2 Skt abhāṣā n counting, reckoning. “īra pīgla sukhman bāde e əvgaI kat jahi?”—gau kabir. ‘Where do they go (after death)?’

abhāṣā [əvgaI.hara], abhāṣā [əvgaI], abhāṣā [əvgaI] adj having faults or demerits; vicious, sinful. “əvgaIari pathār bhare.”—kan m 4.

abhāṣa [əvgaI] Skt n sure knowledge, factual information.

abhāṣā [əvgaI.haṇ], abhāṣā [əvgaI.hauṇu] Skt n a bath taken by dipping in water; an ablution by immersion. “bhatI bhatI ban ban əvgahe.”—māj m 5. 2 churning. 3 an investigation, search. “sagal dev hāre əvgahe.”—sukhmani.


abhāṣā [əvgaI] opposite of virtue; a fault, vice. 2 a sin. 3 a crime.

abhāṣā [əvgaI] because of demerit, due to vices.


abhāṣī [əvgaI] adj having faults; accused, criminal. 2 full of drawbacks. “əvgaI bhārpur he.”—oṣkar. 3 with or because of demerits.


abhāṣa [əvgaI], abhāṣī [əvgaI] See abhāṣa and abhāṣī.


abhāṣā [əvgaI]a Skt avgaI a n an insult. 2 a defeat, setback, reverse. 3 disobedience. 4 a literary figure of meaning, used for renouncing or denouncing even a good thing by mentioning some of its demerits. This is also known as tirāskar (lit. reproach).

Example:

kīt hi kārī nā dhauIhar
jītu hārī bīsrae, ...
jalījau ehu bādpna
maIa lāptae, ... 
eso raju nā kīte kārī
jītu nāhī triptae, ... 
pāt pāṭabhāru birtha jīh rācī lobbhae.

—suI m 5.

va sone ko jārīye jāsō tūtē kan.—vrīd.

abhāṣā [əvgaI], abhāṣā [əvgaI] adj a difficult way, rough path. “ık əvgaI ghatī ram ki.”—s kabir. 2 difficult, inaccessible. “əvgaI gāIī bhīrīā.”—maru m 4. “əvgaI utar sāravār majān kare.”—BGK. “əvgaI sārvaI nāve.”—asa a m 1. 3 See अभाषित.
217

Skt n an injury, a wound, concussion.

Skt adj unspeakable, unutterable, beyond words. 2 not fit to be spoken.

Skt adj separated, parted. 2 without an attribute; an adjective or epithet. 3 See अवचिद्ध and अवचिट्ठत.

Skt n a secret, separation, a difference. 2 a division, partition. 3 an investigation, a scrutiny, critical research.

Skt adj who divides, or separates. 2 who investigates.

Skt adj differentiable.

Skt adj covered. 2 spread.

See अवधर. 2 adj which does not drop or fall off, infallible.

Skt n a dispute, controversy. 2 an enigma, a complication. “cit tr bqcit tr ith avjhera.”—gau kahir bavan.

Skt n the master of the earth, a king. “avtarih rudha.”—vaq m 3.

Skt See अवर्द्र. 2 adj without a son; childless. 2 Skt अवतर n going across, crossing. 3 imitation. 4 a ladder. 5 birth; assumption of body.

Skt n lack of estimation or guess. “khaṭ tārak avtārak.”—akal.

Skt, Skt अवर्द्र See अवधर 2 and 5.

Skt adv having been born, having taken birth. “avtari ai khaṭa tum kina.”—suhi kahir.

Skt, Skt अवर्द्र See अवर्द्र and अवर्द्र. Skt adj caught in a vortex. 2 S अवर्द्र opposite, contrary, reverse. “phirhi avtara lori.”—gau 2 m 5. 3 wayward, crude. 4 headstrong.

Skt n birth, especially human. “manukha avtara durlabh.”—asa rvdas. 2 taking birth, being born. 3 descending. 4 birth of a god in bodily form. See अवर्द्र अवर्द्र and अवर्द्र. “avtar na janhit st, parmesar parbrāham bīst.”—ram m 5. 5 a four line matrik metre, each line having 23 matras with two pauses at the 13th and subsequent 10th matra, the last two matras being lāghu and guru. This metre is found in Dasam Granth where the writer has erroneously given it the title of a couplet by mistake as:

“aṣṭhāṇ mukh le kṛiṣṇa tīh, upār soī gae, dhāī tābe brij lok sābh, god uthāi lāe.”

—krisan.

Skt who takes birth. 2 who descends. 3 in taking birth. “kṛiṣṇu sada avtara rudha.”—vad m 3.

Skt adj अवर्द्र अवर्द्र—अवर्द्र chief incarnation. “avtarsavtara dhara ke bhar utaraṇ.”—kalik.

Skt n an ornament. 2 a crown. 3 a bridegroom. 4 a king. 5 a knoll on a high mountain. 6 a pinnacle of a temple.

Skt See अवधर. 2 adj अवर्द्र which cannot be described.

Skt adj white. 2 clean. 3 beautiful. 4 superb, grand. “bās-hī vīprīk tāhī avdat.”—GPS.

Skt n a virtuous action, meritorious work. 2 good moral character.
218

3 refutation, demolition.

अवद्य [avady] Skt adj criticised, condemnable. 2 sinful, mean, vile.

अवध [avadh] n Koshal country. 2 a principal town of Koshal, Ayodhya. 3 See अवधि. “dīn dīn avadh ghaṭaute he.”—sī kobir. 4 See अवधय.

अवधय [avadyan] Skt n concentration of mind, meditation. 2 attention, vigilance. 3 pregnancy, conception. “tāko pātī margayo jab tāhī rāhyo avdhān.”—cārītr 15.

अवधि [avadhī] Skt n boundary, border. 2 appointed time. 3 age. 4 time of death.


अवधु [avdhut] Skt adj made to tremble, exorcised. 2 destroyed. 3 n a person freed from vices through exorcism; a sadhu, saint. 4 a renouncer, a recluse, an ascetic. See अवधूत.

अवधुताई [avdhutani] a female saint, renouncer or recluse. They rub ashes on their bodies and wear robes of monks. The first female monk was Ganga Giri after whom the sect started. They are initiated only by nuns because monks cannot initiate them. The nuns do not have the right to sit in a line formed by the monks.

अवधेश [avdhese], अवधेष [avdhesear] king of Avadh, Dasharath. 2 Lord Ram Chandar.

अवधय [avady] Skt adj not fit to be slaughtered. See अवधय.

अवन [avān] Skt n protection, defence. 2 the act of pleasing some one.

अवनत [avānat] Skt adj bent, humble. 2 fallen, outcaste.

अवनति [avānati] Skt n humility, bowing. 2 fall, downfall, degeneration.

अवनि [avāni] Skt n the earth; land, ground, soil.

अवनि सुता [avāni suta], अवनि खंडयी [avāni kumari], अवनि व्रज [avāni kānya] n born of the earth, Sita. See मीरा.

अवनिप [avānip], अवनितह [avānīpal], अवनी (avāni) [avāniś], अवनीवर [avānīvar], अवनी [avānip], अवनेश [avānes], अवनाबर [avānābar] n the master of the earth, its nourisher, God and husband: a king. “sūnāt ris-hī bheje avnīp.”—GPS. “kābo jyō jarkābār ki dhīg tayō avnābar tir suhae.”—āj.

अवधान [avādhān] Skt adj not fit to be slaughtered. See अवधान.

अवदेश [avādeś] Skt n a disregard, an insult.

अवनय [avānyā] Skt n a limb. 2 a part, segment.

अवर [avar] Skt adj not grand; low, mean. 2 inferior. “vidhi vidhi avara sad.”—japu. 3 close, contiguous. 4 Skt अवर first. 5 last, previous. 6 second. “jhrārī dohagār jīnī avrīrī lāgra nehu.”—var mala m 2. 7 who opposes; who contends.

अवरत [avārat] Skt अवरत n a slander. 2 adj colourless. 3 outcaste. 4 beyond words and letters. 5 अवरध indescribable. 6 See अवतत.

अवरत [avarat] Skt adj devoid of love. 2 separate. 3 static. 4 See अवरत. 5 See अवरत.


अवर्त [avārd] n age, life. “hāri dhīraī sagal avarā.”—māj m 5. “hau hau karat bīhar avarā.”—sorāth m 5. 2 See अवर्त. 3 See अवर्त.

अवरत [avāra] See अवरत. 2 adj अवरत-त, not immortal; mortal. “kī bhū man avra nāda avināsī.”—mālar m 3. ‘Is this conscience mortal, or ever indestructible?’

अवरत [avāra] m part other, another. “āvarī nirapal kama.”—sūhi m 1.

अवरत [avārit], अवरत [avārita] adj अवरत-त. not covered; free from the defect of cover or screen; whose veil of ignorance is removed. “hau bālīhāri sajna mita avrītā.”—sūhi chōṭ m 1. 2 contrary custom. 3 opposite motion, reverse routine.
Avaru [əvɑrʊ] part and, other, another. "kāhe prabhū avaru, avaru kāchu kijē."—bīla a m 4.
2 pron stranger, other than self. "āvar updese āpi na kare."—sukhanī. 3 See əvəra.

Ahavati [əvərəkʰən], Ahavat [əvrekʰə] v to engrave, carve, draw. 2 to write. 3 to see, watch. 4 to guess, estimate. "rajan mahī avar khē."—raghu.

Avrekhan [əvrekʰən], Avreh [əvrekʰə] Skt n a zig-zag gait. 2 an ironical statement; which conveys an oblique meaning.

Avrekha [əvrekʰə] Skt n a descent, fall. 2 going downward, descending.

Avreki [əvrekʰi] Skt avarēññ, n a musical tone in which tunes are set in descending pitch. 2 adj descending.

Avrey [əvredʰ] Skt n an obstacle, impediment. 2 an encirclement, a siege.

Avrā [əvɾɑ] emperor Aurangzeb. See əvəraññ. "āvrā kur kāryo bād bada."—GPS.

Avar [əvɑ] A ĵi n origin, beginning. 2 adj first, topmost, foremost.

Avar [əvɑ] See əvəraññ. 2 See əvəraññ.


Avarti [əvɑrti] Skt āvarī n a multitude, crowd, group. 2 line, row, file. "avari su hīran ki jāti si."—NP.

Avreh [əvərəh] Skt n lapping with tongue. 2 a thing to be lapped.

Avlehan [əvleʰən] Skt n lapping with tongue. 2 a thing to be lapped.

Avloin, Avlokan [əvlokan] Skt avarēññ seeing, viewing. "kārī kirpa prabhū nadāri avlokan."—asa m 5. "avloka brāhman bharām sāb chūṭkya."—sāveye m 4 ke. 2 an inspection, a scrutiny.

Avlab [əvləb] Skt n a support, prop, basis.

Avlabān [əvləbən] v to support, adopt.

Avella [əvələ] adj slanted. 2 irate.

Ava [əvɑ] n āva, a brick kiln. "det jare jese iţ ava pe."—cādi l.

Avael [əvəlɛl] A ĵi plural of əvəraññ first, initial. 2 old, ancient. 3 habits or ways of childhood. See əvərələ.

Ahavati [əvərɑ] n arrival. 2 vagrancy. 3 adj unfortunate. "manmukh ram nā jape avarī."—maru solhe m 1. 4 fruitless, in vain. "manmukh pāce avarī he."—maru solhe m 1. "chādd, avarī kāhrī ķo bāt."—NP.

Avas [əvɑs] adj without clothes, naked. 2 Skt. Āvams n a house, home, residence.

Ahavat [əvəs] See əvərə. 2 adj without clothes, naked.

Ahavati [əvəsɪ] n a yawn; it is a sign of indolence and sleep. It is written in Mishkat that a sneeze comes with divine grace and a yawn with divine anger. One who does not cover his mouth with hand during a yawn is laughed at by Satan. In Sikhism there is no question of good or bad; a yawn is a natural activity of the body. See əvərə.

Avar [əvərəh] adj without a carriage or conveyance. "kāvān gūpha jītu rāhe śvē avarān."—sīdhgosāt. 'Where is the cave in which a soul settles after giving up the conveyance of life?' 2 See əvərə.

Avak [əvək] adj who does not speak; silent, mute, dumb.

Avac [əvək] adj silent. 2 Skt avarān adj not worthy of being uttered. 2 not fit to speak to; low, mean.

Avaci [əvəcɪ] Skt n south direction. "kāhū lakhyo harī avaci īrī brī sah, kāhū pāchah ko sis ñīvaya."—əkāl. 'Some (Hindus) see you in the south and some (Muslims) bow their heads to the west (Kaaba)'. 2 a dumb person, mute. 3 a woman with a downcast face. 4 goddess Bhavani.

Avaj [əvəj] See əvərə.

Avaj [əvəj] See əvərə.

Avaj [əvəj] See əvərə.

Avar [əvərə] Skt āvaññ adj inner, interior, internal.
अवध्य [avadhy] Skt adj unstoppable. 2 without hindrance, unobstructed, unhindered.

अवन [avan] P स्थल n a house, building. “लू ली अवना.”-VN. 2 a Muslim caste living in an abundant number in Jehlum district and along the Indus river. 3 Skt dry fruit.

अवना [avan] Pkt n a house, building. “लू ली अवना.”-VN. 2 a Muslim caste living in an abundant number in Jehlum district and along the Indus river.

अवनण्ड [avigna] Skt adj not separate, continuous, unbreakable.

अवनज [avignata] Skt adj who does not possess full knowledge; ignorant.

अवनज्ञ [avignyat] Skt अविज्ञ n ignorance, naivety, simplicity.

अविध [avighat] See अविध.

अविश्व [avical] See अविश्व.

अविश्व तन्त्र [avical nagar] See अविश्व तन्त्र.

अविश्व [avical] See अविश्व.

अविचारी [avicari] adj unthinking, thoughtless.

अविचित [avichita] Skt अविचित adj not separate, continuous, unbreakable.

अविज [avijat], अविजन [avijata] adj belonging to a low caste. “तुम्हा जाति अविज जाति होइ.”-बसल m 4. 2 not well-known, unknown.

अविजात [avijati] n a low-caste. 2 not casteless, well-born, of gentle blood.

अविद [avid], अविद्य [avid] Skt अविद adj without knowledge, ignorant, foolish. 2 See अविद.


अविदात [avidat] See अविद.

अविदाग [avidaga] See अविद.

अविदा [avidita] adj not revealed, not manifest; hidden.

अविद्य [avidy] Skt adj uneducated, illiterate.

अविद्या [avidya] Skt n ignorance, foolishness.

अवि (अवित) adj not pierced.

अविनय [avinyay] Skt n lack of decorum or good
behaviour, impertinence, crassness, obtuseness.

**āvina** adj indestructible, immortal. "हरिजूँ सुनिज़हि आविना।"—suhi chāt m 5.

‘Let us listen to the virtues of the imperishable god.’ 2 n God, the Eternal. 3 Vishnu. “क्रूद्धके युध्ध कियो बाहु काड़ि, ना एतो कियो माधु सो आविना।”—cōdi 1.

**ाविने** See **आविनतम।**

**ाविनहा** See **आविनतम।**

**ाविनाल** [āvīnāl] Skt adj without interstice; dense, thick. 2 without a gap.

**ाविनेह [āvīnēha]** See **आविनाल।**

**ाविनेही [āvīnēhi]** See **आविनेह।**

**ावीणिओ [āvīlīo], अवीलिनी [āvīlīnī], अवीलिकन [āvīlīkan]** See **आविलव।** 1. “अवीलिकन पुनह पुनाह कार्य जन का दारसर。”—suhi m 5. 2 See **आविलव।** 2. “सास्रा बेद पुरान अवीलिको。”—dev m 5.

**ाविलव [āvīlāb] Skt**अविलब adverb without delay, soon, at once. 2 Skt अविलब n a basis, prop. “तेरे नाम अविलाब बाहुत जन उध्रे।”—год namdev.

**ावीलेव [āvīleve]** See **आवीलेव।**

**ावीलेवी [āvīlevi]** See **आवीलेव।**

**ावीनणी [āvicārī] adj** devoid of prudence, discriminate. “हम दिन मुरक्ख अवीनारी।”

—molar m 3.

**ावेस [āves]** See **आवेस।**

**ावेसिका [āvesata] Skt अवेसिका adj** entered, settled. “साबर आवेसिका।”—BG

**ावेलु [āvesa]** See **आवेलु।**

**ावेहा [āveha] adverb** like this, of this kind, such.

**ावेह [āver]** See **आवेह।**

**ावेह मसेह [āver sevea] See **आवेह मसेह।**

**ावेहिक [āvedik] Skt adj not provided in the Veds.

**ावेहा [āveha] adj** (one) who comes, the arriving (one).

**ावेहार [āvehā] See **आवेह।**

**ावेह [āveve]** a limb, See **आवेह।** 1. “सूत अवेह साभ देखना लगौ।”—NP.
aaḍala lārbe.”—GPS.

aaḍal [aaḍal] n the job or post of an orderly, a group of peons, despatch riders. 2 attendance upon some officer as the “mē ap di aaḍal vīcch hā.”

aaḍali [aaḍali] an orderly. See aaḍal.

aaṛa [aaṛa] v to get stuck, stay. 2 to fight. 3 to oppose. “gurūmukh sīru mānmukh aṛe.”—vaṛ māḥ m 2.

aaṛāb [aaṛāb] adj obstinate, obdurate, stubborn.

aaṛābī [aaṛābī] n obstinacy, stubbornness.

aaṛābīg [aaṛābīg] See aaṛāb.

aaṛa [aaṛa] suf added to words, it indicates triviality; its form is only ṛa also. See ḍhāṭhē, ḍhāṭhē, ḍhāṭhē, ḍhāṭhē, ḍhāṭhē, ḍhāṭhē, etc.

aaṛā [aaṛā] a vocative of endearment for a male addressee, its feminine equivalent being aṛī. 2 See aṛā.

aaṛāara [aaṛāara] adj stubborn. 2 opposing. 3 belligerent.

aaṛīl [aaṛīl], aaṛīli [aaṛīli] a four-line maṇīk metre, each line having 16 matras and ending with an ṢII arrangement.

Example:
“dolāt jāhī tāhī purāk̂h āpavaṇ, lagat kāt-hī dharam ko davaṇ, aṛth-hī chaḍ āngar̄th batavat, dharam kār̄m cit ek nā lavaṇ.”—kālki.

2 In the second form of aaṛīl, each line has sixteen matras in ṢIS combination.

Example:
“guru nānak sīkhya mān dharo, gurujan ki rītī nā visar, kāhī ko vak kādī nāhī haro, saty dharam jāg me pārcharo.”

3 The third form of aaṛīl has 21 matras in each line with pauses at 11th matra in ISI combination and subsequent 10th matra in SIS combination respectively. It is also called “cāḍrayāṇ.”

Example:
“vīdya se ānurag, ren din kijīye, niḥṣakṭi ānusar, sābīn sukh dijiye, svarīth ka vās hoy, na pārhanī kāro, prabhūta ār dhaṇ man, rīde me na dharo.”

4 The fourth form of aaṛīl has 21 matras per line, each ending in ṢIS combination with pauses at 11th and subsequent 10th matra, with the proviso that the fourth line begins with a vocative like ho! hārāh! which are not counted among matras. This is also called “cōbola.”

Example:
“sune gōg jo yahī, su rāṁa pavaṇ, sune mūṛth cit laī, cāturta avai, dukh dārād bha nīkāt, nā thi nār ke rāhe, ho! jo yākī īk bar, cōpai ko kāhe.”

—benti cōpai de ūt.

aṛī [aṛī] n stubbornness, obstinacy.

aṛīal [aṛīal] adj stubborn, obstinate.

aṛīara [aṛīara] a vocative for female addressee showing familiarity.

aṛūha [aṛūha] a four-line vāṃśik metre, also called sāyukta with each line organised as ISI, ISI, ISI, S.

Example:
“saj sen bhārt cāle tāhā, rāṅ bal bir mādē jāhā, bāhu bāhīt bir sāgharhī, sār ogh progh prāharhī.”—raṃav.

aṛokṣa [aṛokṣa] n a support, stay, an obstacle.

aṛāg [aṛāg] adj obstinate, stubborn. 2 entangled in limbs. “kī aṛāgas.”—gaṇ. 3 curved. 4 contentious.

a [a] Skt part from all sides. “a sāmodr lo pūrti duḥāī.”—dilip. 2 to, upto, unto. 3 prep which preceding a verb denotes profusion as in aṛūha, aṛūha, aṛūha, aṛūha, etc. 4 in Punjabi, it replaces terminal ‘h’ of Persian words as in pār for pāṛ.

ā [ā] Skt part expressing wonder. 2 yes. 3 P
The sentence contains a series of definitions and explanations for various terms. Here is a breakdown:

1. Pronoun: he, she, that. "no, as that a people."
2. Time, duration: "no one (but God) controls the wherewithal of living creatures.
3. Time, duration: "no one (but God) controls the wherewithal of living creatures.
5. Time, occasion: a moment, an instant.
6. The definition of various terms is provided, each followed by a note on its use or pronunciation.
7. The terms are defined with examples and references to other words or phrases.
8. The text is structured to provide a comprehensive overview of the terms, including their uses and meanings.
9. The text is a part of a larger work, possibly a dictionary or a reference guide.
10. The text is written in a formal style, typical of academic or reference works.

The text is a rich source of information on a wide range of terms, providing a valuable resource for understanding and learning.
See [aśarāy] See असमर्थ and असमनस.

अस्थ असमर्थ n a place, state, seat; an act of sitting, 2 a cloth spread to sit upon.

असत [asat] adj a believer in God and in the other world. 3 n west. “उदे मनहि असत.”—मरु solha m l. 4 a weapon, a missile. “असत धारे नथारे.”—gyan.

अस्ति [astii] P ये n place. 2 a door. 3 a
hermitage.

आसाति [asat] See आमुः. 2 short form of आमुः. 3 आमुः existence. See आमुः.

आसिक [astik] Skt आसिक adj who believes in the existence of the Creator and of the other world; a theist.

आसिक [astik] Skt आसिक adj who believes in the existence of the Creator and of the other world; a theist.

आसिकत्व [astikta], आसिकत्व [astiky] n theism; firm belief in the Creator and in the hereafter, Theist.

आसिक [astik] Skt आसिक a sage who was the son of sage Jaratkar and Mansa, sister of Vasuki, cobra. During a sārāmpedh (killing of snakes) ritual, he saved the tribe of his mother, the Takshak and Anant snakes. “ययो आसिक वापी विप्र सिद्धि”–जानमेजय. See असास.

आसी [astin] P आसी n the sleeve of a shirt, coat. आसी [aste] See आसी.

आस्त [astai] See आस्त. 4 – 5.

आस [asan] See आसन. “स्न्यू कालम आसन सूरूसी इं महि सात ने अव जी.”=माध m 5. 2 a saddle. “आसन ए बाग गाहि बलवाळ विसेसा.”–GPS. 3 Skt आसन thunderbolt of Indar, lightning. 4 Indar. 5 one who serves meals.


आसन [asna] Skt n state, stage, situation. 2 See आसनाति.

आसन [asni] See आसनाति.

आसनं [asān] on or in a seat. “प्रेमात्र बेस्ट ग्री आसन.”=माल m 5.


आसन [asna] Skt n state, stage, situation. 2 See आसनाति.

आसन [asni] n lust, hope. “प्रभु पुरान आसन मेरे मना.”=आस m 5. 2 See आसनाति. 3 See आसनाति.

आसन [asān] Skt आसन n a place, spot. 2 a position, rank. 3 reputation, honour. 4 work, function.

आसन [asān] n strong hope, intense desire.

आसनसन [asānaksān] Skt आसनसन n caste goddess of Chauhan Rajputs who believe her to be the fulfiller fo all desires. 2 service of the spiritual guide. 3 spiritual knowledge of self.

आसनाति [asāna] Skt आसनाति n-in-law of Painde Khan who stole Baba Gurditta’s hawk, and together with Painde Khan fought against Guru Hargobind at Kartarpur in Sammat 1691. He was killed by Baba Gurditta in this battle.

आसनाति [asān] n a rambler of the sky, bird. 2 an arrow.–सानामा.

आसन [asān] n or in a seat. “प्रेमात्र बेस्ट ग्री आसन.”=माल m 5.

आसनाति [asān] n an aim, object, intention. 2 a longing, wish.

आसन [asān] Skt आसन n a prop, basis, stay. 2 an asylum, a resort, refuge. “जि आसन ता भव्यल तर्ना.”=बावहं. “जि आसन पुरान वाहे काम.”–गाउ m 5.

आसनाति [asāna] Skt आसनाति n a prop, basis, stay. 2 an asylum, a resort, refuge. “जि आसन ता भव्यल तर्ना.”=बावहं. “जि आसन पुरान वाहे काम.”–गाउ m 5.

आसनाति [asāna] Skt आसनाति See आसनाति.

आसन [asān] Skt आसन n a desire to have, hope. “आस कार्टा जागू मूा.”–वार गुज्ज m 3. 2 a

3 a musical measure in its own right, sung in the early morning. Guru Angad Dev started the daily routine of singing Asa di Var in the presence of Guru Nanak Dev. Guru Arjan Dev added to it twenty four stanzas composed by the fourth Guru, one stanza to each balladic measure. Now it is daily sung in the gurdwaras. “gai rababi asa var.” -GPS.

In Sikh way of life, Asa is also sung in the course of evening prayer. In this measure, all notes are pure.1 gāḍhar measure may be added to Asa in descending but not in ascending tone. The descending tone of Asa comprises sa, re, ma, pa, dha, ni, sa, and ascending tone has re, sa, ni, dha, pa, ma, ga, re, sa, in that order.2

Among the Rags in Guru Granth Sahib Asa is the fourth in order.3 4 aim, intention, purport. See असार. “tā babe us da asa janīa.” -JSBB. 5 A a club, heavy stick. “asa hath krtab kacch.” -BG. “mansa marī pravartu asa.” -maru solhe 5. ‘Killing or eradicating of desire is hope’.14

आसासिद्ध [asais] See आसासिद्ध.
आसासित [asasī] adj grieving, expectant. 2 A असासित adj grieving (woman). “asāsiti as kr as purai.” -phunhe 5. ‘Fulfil the hope of the sorrowful’.1

1For various notes See मुद्र and छाग.
2In view of differences in different places, singers join Asa with rishabh and dhaivat soft also.
3Many writers have considered Asa as a subordinate sub-measure of Megh and the time of its rendition as sunrise.
4Muslim hermits also, like monks of Dandi sect, consider holding a club as their denominational sign.

आसासिद्ध [asads] See आसासिद्ध. 2 See P असासिद्ध.
3 to praise. 4 to raise, lift.
आसासित [asas] a clerk of Guru Gobind Singh. Once, in order to help a poor Sikh, he sent a demand draft for Rs. 500 to another Sikh. That Sikh made the payment. When the demand draft was presented to the Guru, he enquired why it was sent without his order. Asa Singh got frightened and fled during the night, and sent the following couplet to the Guru:

“mukh kara mero kare karet na pārupkar, tis ko mē phir kōrgi palṭa is dārbar.”

This meant that the offence was of the clerk’s pen which now says, ‘if my face was not blackened for a good deed for another’s good, then I would have in turn blackened the face of the clerk’. The Guru was pleased at Asa Singh’s note and he called the latter back and reinstated him in the same job.

आसास [asase] See आसास.
आसास विल [asa di var] written at the end of Asa measure in Guru Granth Sahib, it is a composition in saloks and balladic stanzas, by Guru Nanak Dev, though it also includes a few saloks of Guru Angad Dev. Since olden times it is sung early in the morning. Guru Arjan Dev also included in it 24 stanzas of Guru Ram Das to correspond to each balladic stanza, and taught the Sikhs to sing them. See असास विल.

“paryo bhog jāb asavar.” -GPS.
Arohi has five and Avrohi seven tunes.

Arohi has five and Avrohi seven tunes.
through demonic means. 2 excess of foul actions like lust, anger, etc.


आसु [asu] soon, quickly, See आस। 1. “gāmān tayar bhae kayō asu.”—NP.

आसु [āsu] n tears.

आसुर [asuni] n hope, desire, wish. “vātā asuni bāni.”—s forid. ‘having tied the luggage of countless hopes’. 2 adj an unrealizable hope.

आसुद [asudan] P असुदन v to be comfortable, be prosperous.

आसुद [asuda] P असुदा adj in comfort, prosperous. 2 happy. 3 living in comfort. “gaj baji asude karkā.”-GPS.

आसुदन [asudan] P असुदन n a distress, suffering. 2 a shock, trauma, blow. 3 the shadow of an evil spirit; its entrance in the body or the mind.

आसे [asē] See आसा.

आसल [asok] See आसल। 2 (from all sides), एक (grief); excessive sadness.

आसल [asān] an unlucky omen. See मृतः.

आसव [asēka] Skt आसव n a doubt, worry, suspicion. 2 fear, dread.

आसवन [asājan] Skt आसवन n binding and connecting. 2 hanging, suspending. See मृत: and मृतकः.

आसे [asē] Skt आसा adj sitting near. 2 adv near, close by.

आसबाहु [asēbho] adj who has not been born, birthless. “asēbhaud vīdī∆.”—saveye m 5 ke. ‘The birthless has appeared.’ 2 See आसन्त.

आसमु [aścaray] See आसमु.

आसमु [astik], आसमुक [astikta] See आसमुत: and आसमुक्तः.

आसमु [astik] See आसमुक
t.


आसम [asram] Skt आसम n a place to live, residence. “caṇān kāmāl guru asram dia.”—bīla m 5. 2 four stages of life according to Hinduism: brahmchāray, grīhaṣth, vanaprasth and sanyās. “car varan car asram hār, jō hαι dhiave so pārdhanu.”—gōd m 4. See उन्नत आसम

आसमान [asrmai] See आसमान। “kāmāl bīgṣe madhu asrma.”—sri m 5. ‘Lotus blooms and honey drips.’

आसमान [asrmai] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā nanak.”—sahas m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.

आसर [asrav] Skt n flow, current. 2 n a dripping, falling in drops.

आसरा [asrā] adj who lives in a hermitage. 2 who lives through the four-stages of life.

आसर [asray] See आसर। “tat asrayā sanak.”—asray m 5.
**ahar** [ahar] *n* an impulse to be active, effort. 2 an endeavour, attempt. “sevak ke thakur hi ka ahar jiu.”—*majh* m 5. “ahar sōbhi karda phire aharu tiku na hoi.”—*var ram* 2 m 5. 3 *Skt* a sigh, deep breath indicating grief. 4 adj who collects.

**ahar [ahar] n** snatching. 2 stealing.

3 taking away. *Pkt* अनजे.

**aharmāl [aharman]** See अत्याचार.

**ahari [ahari] with zeal.** “ja ahari harti jiu pārīa.”—*sodār. ‘whereas the Almighty is exerting zealously.’

**ahari [ahri] adj** energetic, vigorous.

**aharu [aharu]** See अहार.

**ahārvalia [ahlu valia]** See अहुलवालिया दी भिमस. 2 adj connected with Ahluvalia misl. 3 belonging to the house of Sadda Singh. See अहुलवालिया.

**ahluvalia [ahluvalia]** See अहुलवालिया दी भिमस. Sadda Singh of Ahlu village, 5 kos east of Lahore, was a celebrated prosperous Sikh. He established the Ahluvalia house. In his family was born Jassa Singh in 1718 AD whom Navab Kapur Singh brought up as a son. Mata Sundari blessed him and bestowed upon him the mace of Guru Hargobind (which is now in Akal Bunga). The misk grew a lot under Jassa Singh as a confederate branch of the rising Sikh power. First of all it was he who conquered Lahore, founded the Khalsa state and issued his own currency. Now Kapurthala state belongs to this misk. See अहुलवालिया दी भिमस.

**ahāra [ahara]** adj thoroughly estimated or measured. “agām agocār beśt atolā, he nahi kṛchu ahaṛa.”—*maru solhe* m 5. ‘There is nothing which has not been measured by the Almighty’.


**ahir [ahir], ahirā [ahir] adj** desired, wanted, needed. “aḥi toṁra dhora.”—*guj m 5. “eko suami ahaṛ jiu.”—*majh m 5. 2 See अहिरि. 3 adv. is. “jot kāt pēkhāu ahi.”—*kan m 5.

**ahist [ahista] P 1 adv** slowly, gradually. अहिस्त is. See अहिरि and अहिर. “pūnārpi janam na ahi.”—*gaṅ m 3. “nānak ghāṛi ghāṛi ahi.”—*asa m 5. 2 desired, wanted (for feminine object) “mē ahi or tuhari.”—*gaṅ majh m 5. 3 may want, may need. “jīs sāg lāge prāń tīse kāu ahi.”—*phunhe m 5. 4 S is. 5 a hardship, calamity.

**ahī [ahic] let us desire, let us seek. See अहिरि and अहिर.**

**ahu [ahu]** See अहिरि. 2 short form of अहुलवालिया.

(called, summoned)

**ahok [ahok]** See अहोक.

**ahu [ahu] Dg n** a battle, war. 2 tiredness, fatigue.

**ahutī [ahutī] Skt n** calling (invoking) god. 2 an oblation to gods, pouring purified butter in fire by addressing the deity. 3 fire, sacrifice, material needed for this ritual.

**ahūna [ahurna], ahūnā [ahurna] v** to bend, spring at, pounce at. “ahure jāg.”—*ramav.

**ahu [ahu] P 1 n** a deer, buck. “dādan dūr ahu caṣēm.”—*sāloḥ. ‘teeth like jewels and eyes like those of a deer.’ 2 an appeal.
3 asthma. 4 Skt a summoner. 5 the summoned.


अनुष्ठान [ahu] Skt adj was called, was summoned; sent for. “gayo beg kalu ahuta.”

नेह [ahe] See नेह, नेघ और नेहि. “हे होसी नेहे.”—maru m 5. ‘is, shall be and was.’

नेघ [ahe] See नेघ और नेघि. “जोगी जाति सिद्ध हार्वी नेघे.”—gau m 5. ‘Jogis desire to realise God’.

नेघ [ahe] See नेघ और नेघि. “तु अहो कर्ने काम.”—s farid. 2 part yes; that is right. 3 or, else. 4 otherwise.

अनुष्ठान [ahag] P आ n a desire. 2 a resolve, an aim. 3 time, occasion. 4 a prelude to singing.

अनुष्ठान [ahvan] Skt n a call, summon, invitation. 2 an invitation letter. 3 a name. 4 an edict.

अक [ak] n a wild plant, calotrosis procine. “धृष्ट जबेन अक कि चरा.”—dhana chāt m 1.

2 P अ a trouble, a conflict. 3 a vice, fault, demerit. 4 अ adj disloyal. 5 disobedient.

अक [ak] See अक. 2 S a weight; 1/16 th of a seer, a Chhatank. 3 an anna, a coin, 1/16 th of a rupee.

अक [akar] P अक n a desire. 2 a resolve, an aim. 3 time, occasion. 4 a prelude to singing.


2 A अ adj wise, intelligent. “कि अकल अलामे.”—japu. 3 a carpenter Sikh of village Vadeghar who was the maternal grandfather of Bhai Rup Chand. “अकल काहे तहि को नामणु, मन गरुमत को विश्रामु.”—GPS. See तूफान काशी. 4 a spiritually awakened devotee of Guru Arjan Dev from Sultanpur.

अकल [akal] Dg n a branded and cauterized bull set free, a stud bull.

अकल [akar] n pride, arrogance. 2 rigidity. 3 a village seven kos north of Patiala in Sirhind tehsil and under Musepur police station visited by Guru Teg Bahadur. There is only one platform and no building where the Guru stayed. The priest is a Nirmala Sikh. It is two miles north of Kauli railway station.

अकल [akal] T अकल n a master, an owner.

अकल [akas] See अकल. 2 all-pervasive God. 3 space, the sky, paradise, heavenly spheres. त्रि गुण मोहि मोहिया अकल.”—asa m 5.

4 the sun, the moon, and other planets which emit light or shine. See राष्ट्र अकल. 5 pride, conceit. “उपरि कारण ताले अकल.”—ram m 5. ‘Humility is superior to pride’.

अकल [akal] Dg n a branded and cauterized bull set free, a stud bull.
اکاک کوسوم [aŋak kōsum] n a flower of the sky. 2 impossibility, improbability.

اکاسا گاگا [aŋak gōga] n a celestial river, named mādakāni mentioned in Purans which flows in the sky. In Punjabi it is known as 'bachelors' road.' a galaxy called the Milky Way. "Punj|mādakāni|a|bachelors' road.'

اکاک بانی [aŋak bāni] n a celestial utterance. 2 according to Sikhism, a divinely inspired idea or speech of a spiritually awakened person.

اکاسی [aŋasi] in the sky. See اکاذی.

اکاسی [aŋasi] adj concerning the sky; celestial, heavenly.

اکاس [aŋasu] See اکاک.

اکاکشا [aŋaksha], اکاکشیا [aŋakshi], اکاکیا [aŋakhiyā] Skt 

اکاکسر [aŋaksa] Skt a desire, wish. 2 the need of one word for expressing the meaning of another word, as for example in the phrase "Read this lesson", the lesson is the need of reading or in “Go there”, there or that place is the need (aŋaksar) of going.

اکار [aŋar] Skt n a form, structure, semblance, “hukmi hovāṅi aŋar.”—jāpu. 2 stature, bulk, figure. 3 composition, construction. 4 a mark, sign.

اکار کتر [aŋar cetr] See کتر اکاکس 3.

اکارو [aŋaro] adj having a shape, form or figure. “soi gupāt soi aŋaro.”—asa m 5. 2 n a form, shape.

اکر [aŋri] P ḍī pron that, which, he, who.

اکر [aŋri] See اکار.

اکر جام [aŋri das] a priest of the Hindali sect who assisted Lahore officials to apprehend many Sikhs.


اکچ [aŋoc] Skt आक्च n contraction, shrivelling, shrinkage, constriction. See اکن.

اکول [aŋul] Skt adj diffused, pervasive. “rāmaia aŋul ri bai.”—guj namdev. 2 अ-कृष्ण, without a pedigree or lineage. 3 without birth. “यम होर सौ aŋul rōhe.”—prabhā namdev. 4 n God. “aŋul ke gharti jauge.”—ram namdev. 5 perplexed, confounded. “sokakul rodān ko kina.”—GPS.

اکو [aŋo] Skt n an attack, assault. 2 crossing the limit.

اکت [aŋat] Skt adj surrounded. 2 spread, expansive. 3 assaulted, attacked. 4 helpless. “jab hot dharāṅi bharakrāt.”—rodr. ‘helpless under pressure’. See اکت.

اکت [aŋat] Skt आक्त n a shape, form. 2 stature, structure. 3 an idol, image.

اکو [aŋo] Skt aksēp Skt n the act of throwing. 2 a taint blemish, stigma. 3 a literal figure of meaning (irony) having self-abuse in the utterance.

Example:

“kābir roṛa hoṛāḥu baḥ ka ṭājī mān ka oṁbhi manu, esa koi dasu hoṛ tahī mīle bhagvanu. kābir roṛa hua ṭākā bhāra? pāthi kau dukhu deī, esa tera dasu he jiu dharāṁ māṛi kheh. kābir, keh hui tāu kia bhāra? jā udī lage ēg, ḍhāṛāṇu esa cahi jiu pāṇi sārbāṅ. kābir, pāṇi hua ṭā kia bhāra? sīra tāt hoṛ, hāṛāṇu esa cahi jesa hāṛi hi hoṛ.”—s kābir.

(b) a second form of Aksēp or irony is where utterance appears legally sound, but is intended to reject the ideas;

Example:

“bhāṅg phim mādīrā chako raho mast dīn rat, īn sevān te tūrāt hi nāṛ vṛdeh hvejat.”

4 an irony, a sarcasm, sneer.

اک [aŋh] See اکاذ. 2 See اکاذ. 3 See اکاذ.

اک [aŋh] Skt आक n an eye. “ṭab te kou ākh
तरे नाही अन्यो।”-रामव।

अभध [कहाँ] v to say, speak, tell. “कहाँ वाला किरा वेचा।”-asa m 1.

अभधि [कहाँ] n something said or spoken of. “कहाँत अक्षे बेख सभुको।”-asa m 3.

2 n a statement explanation. “कहाँत ओक्हा साक्षा नाह।”-सोडार।

अभध [कहाँ] v to say, utter, speak, tell.

“कहाँत नाखा शुष्केन बेख इ।”-ब्हेर m 1. 2 n a speech, an utterance.

अभधि [कहाँ] P आधिए adj castrated, sterilised.

अभधि means to pull, axta thus means whose testicles have been castrated.

अभधि [कहाँ] See अभधि।

2 adv every moment, always.

अभधि [कहाँ] Skt अभधि n a name. “ब्हेरवभाड़ेन के मँ को अक्षे बेख कहा है।”-न्प। ‘The four characters of the name Vahguru are a medicine against the disease of worldly bondage’.

अभधि [कहाँ] Skt अभधि a letter of the alphabet, a character. “किने राम नाम इक अक्षे।”

-सुक्खमान। 2 A आधिए last, ultimate. 3 n the end, a finis. 4 a result, consequence, outcome.

अभधि [कहाँ] v to be called, named or described. “पादित अक्षे बेखतु रह इ।”-वार राम 2, m 5.

अभधि [कहाँ] Skt अभधि n a tale, story. 2 a description, explication.

अभधि [कहाँ] म्योड़ली [कहाँ म्योड़ली] n a theatre, stage.

“कहाँ म्योड़ली धरणी स्नाय।”-राम 5। 2 a group of actors.

अभधि [कहाँ] See अभधि। “राशि मादिएल किनो अक्षे।”-सूह पार्षातल ५।

अभधि [कहाँ] Skt अभधि n Harh, a summer month in which occurs the full moon in the mansion of purabakhara.

अभधि [कहाँ] See अभधि। “रासनु किना इकु अक्षे।”-मरु सोल्हे ५। “गुरुमाति संभी रास बघ्दा वादा अक्षे।”-वार मरु २, m 5.
ko kāhe.”—var ram l m l. and “vāje pānāk
akhe sābh jai.”—dhana m l. ‘The airstream
striking (the throat and the palate) reminds of
Him.’

भाषण [akhāda] See भाषण 2.

भाषण [akhy] Skt भाषण a name, noun. 2 good
reputation, prestige, renown.

भाषण [akhyā] a letter, a character. See भाषण.
“kīne ram nam īk akhyā.”—sukhmani.

भाषण [akhyā] See भाषण.

भाषणकथा [akhyāka] Skt भाषणकथा n a story,
tale, fable.

भाषणतत्व [akhyānt] Skt भाषणतत्व n a story,
history, chronicle.

भाषुंड [axvod] See भाषुंड.

भाष्य [ag] n sugarcane; the top portion of certain
tall grasses like sorghum etc. 2 fire, “ag lāgāv
tṛth dhāoḥ ṭṛtiḥ nahi harī ko nau.”—skābir.
3 an order, command. See भाष्य. 4 adv in front,
ahead. “pōn ke gōn te ag cālīyo.”—krīsan.
5 Skt n a crime, sin.

भाष्य [agösāt] See भाष्य. 2 Skt भाष्य संज्ञा adj
connected with the sage Agastya’s sub-caste. 4 n the southern direction.

भाष्य [agah] Skt भाष्य n persistence, obstinacy.
2 adv forward, in front. 3 adj second, other.
“dos det agah kau ṣdha.”—bavan.

भाष्य [aga] See भाष्य. 2 Skt भाष्य n elder brother.
3 a principal officer, leader. 4 Brahman.

भाष्य [agat] Skt adj arrived. 2 n a guest.

भाष्य [agān] See भाष्य. 2 See भाष्यकथा. 3 See भाष्यकथा.

भाष्य [āgan] Skt भाष्य a compound, courtyard.

भाष्य [aganat], भाष्यत [aganta] adj countless, innumerable.
“parbrāham eso aganta.”—bavan.

भाष्य [agāni], भाष्यत [agānti] in the courtyard.
“sobha mere agāni.”—bīla m 5. “agāni sikh
basna.”—phunhe m 5. ‘living comfortably in
the compound’. “ghar khā āgāni nē sukhai.”—
sri beni. 2 See भाष्य.

भाष्य [agāneta] countless. See भाष्य. 2 a
fire-carrier.

भाष [agom] Skt n arrival, coming. “mēn cau
bhaīa pṛabhū agom sūrtā.”—ānādu. 2 future.
“āgāṇa janu agam khan janae.”—krīsan. 3 Ved.
4 Shastar. 5 Tantar Shastar, book of charms
and mystical formulae which has seven parts:
creation, dissolution, worship of gods,
practice of mystical formulae, performance
of sacrifices and repetition of the name of
some deity with a definite aim and contemplation.
“agom nīgom kāhe janu nana sāb dekhe lōk sābāt.”—toḍī m 5.

भाष [agomān] Skt n arrival, advent. 2 profit,
gain.

भाष-भाषण [agomapai], भाष-भाषण [agomapayi]
Skt भाष-भाषण n arrival, advent. 2 profit,
gain.

भाष [agam] Skt n persistence, obstinacy.
3 an order, command. See भाष. 4 adv in front,
ahead. “pōn ke gōn te ag cālīyo.”—krīsan.
5 Skt n a crime, sin.

भाष [agāneta] countless. See भाष. 2 a
fire-carrier.

भाष [agom] Skt n arrival, coming. “mēn cau
bhaīa pṛabhū agom sūrtā.”—ānādu. 2 future.
“āgāṇa janu agam khan janae.”—krīsan. 3 Ved.
4 Shastar. 5 Tantar Shastar, book of charms
and mystical formulae which has seven parts:
creation, dissolution, worship of gods,
practice of mystical formulae, performance
of sacrifices and repetition of the name of
some deity with a definite aim and contemplation.
“agom nīgom kāhe janu nana sāb dekhe lōk sābāt.”—toḍī m 5.

भाष [agomān] Skt n arrival, advent. 2 profit,
gain.

भाष-भाषण [agomapai], भाष-भाषण [agomapayi]
Skt भाष-भाषण n arrival, advent. 2 profit,
gain.

भाष [agam] Skt n persistence, obstinacy.
3 an order, command. See भाष. 4 adv in front,
ahead. “pōn ke gōn te ag cālīyo.”—krīsan.
5 Skt n a crime, sin.

भाष [agāneta] countless. See भाष. 2 a
fire-carrier.

भाष [agom] Skt n arrival, coming. “mēn cau
bhaīa pṛabhū agom sūrtā.”—ānādu. 2 future.
“āgāṇa janu agam khan janae.”—krīsan. 3 Ved.
4 Shastar. 5 Tantar Shastar, book of charms
and mystical formulae which has seven parts:
creation, dissolution, worship of gods,
practice of mystical formulae, performance
of sacrifices and repetition of the name of
some deity with a definite aim and contemplation.
“agom nīgom kāhe janu nana sāb dekhe lōk sābāt.”—toḍī m 5.

भाष [agomān] Skt n arrival, advent. 2 profit,
gain.

भाष-भाषण [agomapai], भाष-भाषण [agomapayi]
Skt भाष-भाषण n arrival, advent. 2 profit,
gain.

भाष [agam] Skt n persistence, obstinacy.
3 an order, command. See भाष. 4 adv in front,
ahead. “pōn ke gōn te ag cālīyo.”—krīsan.
5 Skt n a crime, sin.

भाष [agāneta] countless. See भाष. 2 a
fire-carrier.

भाष [agom] Skt n arrival, coming. “mēn cau
bhaīa pṛabhū agom sūrtā.”—ānādu. 2 future.
“āgāṇa janu agam khan janae.”—krīsan. 3 Ved.
4 Shastar. 5 Tantar Shastar, book of charms
and mystical formulae which has seven parts:
creation, dissolution, worship of gods,
practice of mystical formulae, performance
of sacrifices and repetition of the name of
some deity with a definite aim and contemplation.
“agom nīgom kāhe janu nana sāb dekhe lōk sābāt.”—toḍī m 5.
Singh. According to Guru Partap Suray, Guru Hargobind also came here with emperor Jahangir.

**agál** adj foremost, leading, chief. 2 excessive, abundant. “sukh màgát dukh agál ho.”—gau ə m 1. 3 adv in front, ahead. 4 n the next world, hereafter. “bahun sìnaàp agál bhara.”—gau m 5.

**agálra** adj of the past, former. “maïa moh mani agálra prañi.”—sri triloca₄.

**agal** n the next world, hereafter. “bahut sIalagál bhara.”—gau m 5.

**agala** adj bottomless. 2 P ăi informed, knowing, privy. “garab jìva vàdíaìa dhan jobàn agal.”—s farid.

**agaha** towards the front, to the future. “agaha ku trãgh pìcha pher nà mohadra.”—maru var 2, m 5.

**agahi** P ăi n knowledge, acquaintance, vigilance.

**agaj** adj free from destruction, indestructible, immortal. “agaj paga.”—ram var 2 m 5.

**agyar** adj coming. 2 future. **agyapalak** See agay. 3 ignorance. “sabādi nìvari agì joti di pai.”—suhì ə m 1.

**agir** adj an order, command. “man gobiìde agir.”—gau m 5. “agir mani bhaåtì hoî tumari.”—asa m 5.

**agirakari** adj obedient. “agirakari sèda suhagãô.”—var suhì m 3.

**agirah** Skt adj belonging to the clan of sage Angira. 2 n Vrihaspati, the teacher of gods.

**agj** n fire. “déhì nívari jàl mohì agì.”—probha ə m 1. ‘absorbed dark traits in the qualities of goodness’.

**agj** adj a leader. 2 a guide. “ádhà agù je thie kù pàdhàru jàne.”—suhì chàt m 1. 3 Sktn a vow, solemn declaration, commitment.

**agaj** adj in front. 2 after this. “agè gham pìcåe rutì jàda.”—tukha bârômâàhà m 1. 3 future. “agè dàyu påçå nàràÎû.”—bher m 5. ‘In between the future and the past is the eternal.’

**agj** adj before and behind. 2 in this world and the next. “agè pâçå màdì soî.”—gau m 5.

**agj** adj (one) who comes. 2 P ăi a visitor, guest.

**agy** Skt adj with or by order. “mè sùkh paio guragì.”—jé m 5.

**agry** adj obduracy, obstinacy. 2 perseverance, persistence. 3 a shelter, place, abode. 4 grace, kindness. 5 an arrest; a grasp. 6 an attack, invasion.
āgūrā [agrāhi] Skt अग्रहित adj obstinate, obdurate. See अग्रह.

अग [agh] See अग. 2 Skt अग n price, rate, cost. “ताब सुवर्ण सोग ते सुवर्ण अग बिका।”—अलकर सगर सुधा।

अगहाँ [aghana] See अगहाँ. “जिन त्याग प्रेमरो से त्रिपत राहे अगह।”—बारहमहा माझ. ‘Those who tasted the juice of love, remained satiated and content‘. “अगहा साता।”—मारु m 5.

अगहाँ [aghā] adj satiated, content, surfeited.

अगहप [aghapat] Skt n a blow, stroke. 2 an injury, hurt, wound, push. “करेब बाहु अगहप सोल्या प्रभार।”—V/N. 3 a butchery, slaughter-house.

अगहान [aghāna] See अगहान. 2 adj satiated, surfeited, content. “हरी पी अगहान।”—स्री चाँट m 5.

अगहाळ [aghāvāl] See अगहाळ. “नम जपत अगहाल।”—सुक्खमानी।

अगहिज [aghīj] See अगहिज. “त्रिपत राहे अगहिज हे।”—मारु सोल्मे m 5.

अगहु [aghul] मुहे [aghoe] S adv in the presence of, face to face. “सागे जपे काकु वेड़ो तु अघू अघे साल्वे। नानक अत्सारी माझि नेतु बिया घाड़ले पबंदि जी हो पूणात्त।”—वर मारु 2 m 5. ‘You consider false things which shall pass away as true, and you go forth to get them, but they are fleeting like butter in fire and a lily in water’.

अगहोर [aghor] See अगहोर. 2 adj highly frightening, terrible. “पारीब अगहोर रुप तँज।”—पारस।

अगहर [aghara], अगहरु [agharə] Skt अगहरा n smelling, sniffing. 2 adj satiated, surfeited.

अगहश [aghash] See अगहश and अगहाझ।

अगहशी [aghashī] in a courtyard or compound. “पीर बाघरीहु, मेरे पीरे! अगशी धुहर लोटे।”—स्री चाँट m 4.

अग [ac], अग [āc] Skt आग n a flame of fire. 2 heat. “जा दुध नराय रब दुध अग नह।”—स्री चाँट m 5. “अग ने लागे अगतसगर ते।”—देव m 5.

अगर [acan] v to eat; to drink. “राकसार अगर।”—जाल। See अगतस।

अगरबद [acprabhav] Dg n a Rajput dynasty born from fire. See जनूभद्र।

अगर [acam] Skt आगर (व्र अगर to eat), n drinking water. 2 rinsing mouth to clean it before starting recitation of prayers; in Gautam Simriti the quantity mentioned for this is of fifteen drops. 3 eating.

अगर [achaman] See अगर।

अगर [acar] See अगर।

अगर [acara], अगर [acaraju] See अगर। “अगर सुधा अगरजमी।”—माला चाँट m 5. “अगरजु धिथा अमू वुठा।”—स्री m 5.

अगरह [acaran] Skt n conduct. 2 behaviour. “जादी बिद्ध अगरणी।”—गुज जेदेव। 3 a mark, trait.

अगरव [acarni] See अगरवट्ट। 2 adj inert, inactive, “कौरी अगरणि।”—कृषण।

अगरवट्ट [acarniy] Skt adj fit to be performed, capable of being dealt with.

अगरविश [acarā], अगरिर [acarIt], अगरी [acri] Skt अगरिविश. adj dealt with, brought into use.

अगर [ācal] See अगर।

अग [aca] See अग।

अग [acar] See अग। “गावे को गुँ वाड़ाई अगर।”—जपु।

अगर [acar], अगर [acaray] Skt अगरधर n a teacher, religious teacher. 2 an educator. 3 a sub-caste of Brahmans who live on money or material taken on account of the dead. They accompany the dead to the cremation ground and are popularly called maha (grand) brahmans.

अगरी [acari] Skt अगररिव, adj a practitioner. adv by or through moral behaviour. “अगरी नाही जिता जाई।”—स्री m 1.
See sar m 5.


acional [aci], anat [acu] See anat. “acu kacu dharipahi.”—mala ə m I. ‘Glass melts in a fire.’

ach [ach] adj good, nice, excellent. 2 free from disease; healthy. 3 n an eye. 4 desire, wish.

“surag nə ach-hə.”—bavan. See ach.

S a sea.

achann [achan] Skt anacchha adj covered.

achar [achar] n a letter; a character. 2 imperishable.

achall [achal] See achal.

acha [acha] adj good, nice. 2 healthy. 3 clean. 4 n desire.

achadem [achadən] Skt anachadən n garment. 2 the act of covering. 3 a roof. 4 a lid.

achan [achən] See achan.


ach [aj] Skt anəj adv to-day, this day. “aj hamare məgalcar.”—bəsət m 5. 2 Skt anən n goat’s milk (anə). 3 A anən ivory, elephant’s tusk.

aj [aj] See ajn.

ajn [ain] Skt anajn. adj concerning collyrium.

2 n Anjana’s son, Hanuman.

ajna [ənə] v to put collyrium in the eyes.

ajna [ənə] n a test, trial. This word has been derived from anajna meaning to test.

azmar [azmar] P jəmar n a test, trial. This word has been derived from anajna meaning to test.

azmadakar [azmadəkar] P jəmədəkar adj experienced, clever.

azmadan [azmadən] P jəmədu n v to test; to examine.

ajaran [ajaran] P jəran adj not knowing, ignorant, unacquainted.

azad [azad] P jəd adj free from bondage; n independent.

azadgi [azadəgi] See. azadgi.

azad magaz [azad maGaz] P jədəmaGaz adj who produces new ideas.

azadi [azadi] P jədədi n freedom, n independence, lack of restrictions.

ajaran [ajaran] See azad and azad. 2 Skt anajaran n gods born at the time of the creation of the universe. “ajaran bah.”—japu. ‘inspires gods.’ 3 creation. 4 nature. 5 See azad.

ajaran bah [ajaran bah] See azad and azad. 2 Skt anajaran n gods born at the time of the creation of the universe. “ajaran bah.”—japu. ‘inspires gods.’ 3 creation. 4 nature. 5 See azad.

ajaran [ajaran] Upto the knee. See azad.

ajaran [ajaran] adj long-armed; whose arms touch his knees.

ajaran [ajaran] See ajn.

ajaran [ajaran] See ajn.

ajaran [ajaran] Skt n a battle, contest, encounter.

2 a battlefield. 3 a path, route. 4 surpassing.
Eight qualities of a statesman are:

- prithme ese lije her, sabh karaj me hoy diler.
- dusar apno kador pochan, drisathi dhare nike man man.
- tritrye agya svami sath, rehe prosan cahi yaas gath.
- caturath maram apno joy, tā ko kahi patr jo hoy.
- pacam bat chupave ese, kou lakhe bhed nahi jese.
- khaštam ese karo ucar, badah ko jo darbar, tā māhī nikti jo sod rāhē, sāg sah ke batā kahē, tin ko cīt mīthe kohī ben, kāre hath me budi ko en.
- saptam sukhan sābhar nīkale, darja āpna ap sābhale.
- aṣṭam suhbat lahi patṣah, rāhe xamos hoṣ ke mah, job la nahi puche ko bat, tōb la nahi bhakhe kusārat.
- jīs māhī sīphat āth yahi ahi phate pāhe sōb bidhi māhī.

—Buddhvaradhi m1.
screen. 3 a support, basis. 4 a nose-string which is attached with a hook to the hair so that the weight of the ornament does not impinge on the nose. “ājan aḍḥ sudhar bhale pāṭ.”—krīsan. 5 See झरक. “aḍḥ śīpār ko rokas aga.”—GPD. 6 In Punjabi, a water channel is also called aḍ.

आद [aḍ] n an egg. 2 an ovary.

आदट [aḍāṇ] Dg n a shield.

आदर [aḍāṭ] See आदर. brokerage. 2 a soldier of Soini sub-caste who was a sepoy in the King’s army at Delhi. He became a disciple of Guru Arjan Dev, who besides giving the former the gift of God’s name taught him to be brave for the good of here and hereafter.

आदर [aḍa] adj crooked, aslant, awry. 2 a competition. 3 an obstruction, obstacle. 4 basis, support. “hāmro kou or nā aḍa.”—krīsan. 5 a halting place, resort. 6 a band for a hawk to perch. “bākhāsīs guru ki baz sāhīt tī āde pār bāṭhāi sukh man.”—GPD.

आद [āḍa] n an egg. “phūṭo āḍā bhārīm ka.”—maru m 5. 2 (the egg shaped) universe.

आद टीक [aḍa tīk] n a slanting forehead mark worn by Shaivites shaped like the moon of the second night of the bright fortnight; a triṃūḍ. “aḍa tīkhe mukh-hō nā lag.”—rātmālā. The Vaishnavites regard the slanting forehead mark of the Shaivites as a derogatory. See तीक टीकु.

आद [aḍan], आदट [aḍan] See द्रुघट “bhe vīcī aḍaṇe akasī.”—var asa. 2 n द्रुघट the celestial sphere, the vault of heaven, the sky. “bajh kala aḍaṇ rāhāIa.”—maru solhe m 1.

आदि [aḍi] See आदि.

आदी [aḍī] Pkt n a raised boundary line; an embankment made in front of the trenched of a fort. “aḍī parbal mata.”—bher kābīr. a strong boundary of illusion.’ 2 adj slanting.

आदीत [aḍīth] invisible. See आदीत.

आदो [āḍo] n an egg, “jese āḍo hīrde mahī.”—mali m 5.

आद्यबत [aḍā̀bər] See आद्य। See “meri sejīre aḍā̀bər bāṇī.”—asa chōṭ m 5.

आद [aḍh] See आद। “aḍh dam ko chipro hoī lakhīṇa.”—asa dhōṇā. 2 n support, basis. 3 See आद।

आधाक [aḍhak] Skt n one fourth of a dron; four seers in weight. 2 a measure of size, ten fingers in breadth from each of the four sides. 3 Skt message.

आधल [aḍhāl], आधव [aḍhālu] adj dependent. “nanak so sāhu aḥī jāke aḍhālī ḫābhoku.”—var guj m 5. 2 dependent, needy.

आधा [aḍha] n a dispute, a violent fracas. 2 adj needy, wanting, dependent.

आधी [aḍhī] Skt आधी adj complete. 2 with, including. “dhanḍaḷī aḍhī bhāḍari hari nīḍhī hot jīna nā cir.”—guj ə m 5. ‘Those who had no garment to wear became far richer than the rich on receiving the treasure of God’s name’. 3 See आध and आध।

आधीती [aḍhītī] adj worth a quarter of a pice; cheap. “aḍhītī hoi lakhīṇa.”—BG

आधु [aḍhu] See आध and आध।

आध [aḍh] Skt adj strategic, tactful. “sārba bhārnāḍhī.”—japu. ‘is inclusive of all metaphors.’ 2 rich, wealthy.

आत [an] See आत। 2 See आत। 3 Skt subjection, allegiance. 4 obedience, dutifulness. 5 Dg a cry for mercy or justice.

आत [aṇaṇ] Skt to bring, fetch, Skt आत।. See आत।

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’

आत [aṇaṇ] Skt आत। n bringing, fetching. “jahānāvī tape bhagirāthī aṇī.”—mala m 5. ‘The Ganges was brought by Bhagirath.’
- sri m 1. 2 Skt आश्रय a custom, tradition. 3 an oath, vow. 4 honour, reputation. “नम देव ताक आश्व.”—मता नामदेव. 5 adv having brought. “प्रभु आश्व आश्व महादेव पियसई.”—बिला अ मै 4.

अनुदान [अन] brought, See अनुदान and अनुदी. “गुरु आश्व गहर माही ता तरेब सुख पाई.”—साई मै 5. 2 S n selfishness. 3 hope. 4 practice. 5 trust.

अदेश [अदेश] Skt अदेश n a bowl, an intestine.

अधम [अधम] P आधम n fire. “आधम दुनिया खुनाख नम कहीदा.”—वर मला मै 5.

अधम अदेश [अधम अदेश] See अदेश विदेश.

अधमाल [अधमाल] P आधमाल n a fireplace, portable hearth.

अधम अदेश [अधम अदेश] P आधम अदेश n one who makes and displays fire works, a pyrotechnist.

अधम अदेश [अधम अदेश] P आधम अदेश n fireworks, pyrotechnics, a display of fireworks. 2 firing, bombing etc. during the war. “आधम अदेश सर वेकर रा विच गहल हो मरादा.”—BG

अधम अदेश [अधम अदेश] P आधम अदेश n fire. See अदेश.

अधम अदेश [अधम अदेश] adj of fire. “आधम अदेश आधम”—मै 1 बोनो.

अधम अदेश [अधम अदेश], अधमालिन [अधम अदेश] See अधम अदेश.

अधम [अधम] Skt न न स्वच्छ, सूर्यकुल. “आधम चाँद दिशनिस हैसे.”—GPS. 2 heat. 3 fever, temperature.

अधम [अधम], अधम्य [अधम्य], अधम्य [अधम्य] Skt अधम्य n protector from the sun’s heat, an umbrella; a parasol. 2 a canopy or umbrella as a mark of royalty. “सिर अधम्य साको तकहत.”—सौरवे मै 4 के.

अधम अदेश [अधम अदेश] army of a crowned king.

अधम [अधम] Skt अधम n God, for full detail of this word, See under अधम. “अधम राम तिसो नाद्री आदा.”—सुक्मानी. 2 individual soul. “अधम माही राम, राम माही अधम.”—बहर अ मै 4. 3 mind. “प्रभु काउ सिमानी तिनी अधम जिता.”—सुक्मानी. 4. one’s own self. “साह ते निवु अधम कार मानव. ”—देव मै 5. 5 a body, corpse. 6 patience. 7 nature. 8 Skt आत्मसंदुष्ट deep darkness, meaning darkness of ignorance. “निदा करी करी नरेश नवसी, अती अधम जाप.”—मारु मै 1.

अधम [अधम] [अधम अदेश] n a suicide.

अधम अदेश [अधम अदेश] [अधम अदेश] n entrance into the self. 2 travelling to attain self-knowledge.

अधम अदेश [अधम अदेश] [अधम अदेश] n a fort of the mind, mind as a fort. “अधम गरु बिखम तिना हि जिता.”—मज्ह मै 5.

अधम [अधम] [अधम] Skt अधम n knowledge of the self. 2 knowing God.

अधम अदेश [अधम अदेश] अधमक्यन [अधम अदेश] Skt अधमक्यन n knowledge of the self. 2 knowing God.

अधम अदेश [अधम अदेश] अधम अदेश [अधम अदेश] n a Brahmgyani. one who has attained knowledge of the supreme spiritual reality. 2 a knower of the self.

अधम अदेश [अधम अदेश] [अधम अदेश] n a suicide.


अधम [अधम] Skt अधम n own-born son.

अधम [अधम] [अधम] Skt अधम n daughter.

अधमालिन [अधमालिन] Dg n one’s own source of origin; mood; Cupid, Kamdev.

अधम अदेश [अधम अदेश] [अधम अदेश] n pilgrimage place of the self; spiritual knowledge of the self.

अधम अदेश [अधम अदेश] [अधम अदेश] in the sacred precinct of the self. “साच तपात्रु जानिदि जात अधम तिराधि करे निवस.”—वर असा.

अधम [अधम] [अधम] Skt अधम n a glimpse of God.

1 Some ignorant persons, without following the meaning
hold that the writer, has written erroneously ‘atas’ as
‘atam’. Following their suggestion, some persons have
dared to print ‘atas’ there. See Guru Granth Sahib’s bir of
1430 pages published by Mufid Aam Press p.1013, line 3.
2. A mirror in which one looks at oneself. 

**atam darsi** [atam darsi] Skt आत्म दर्शी adj who sees spiritual reality; for whom God is a visible reality.

**atamdan** [atamdan] आत्मदान n a gift of the self; self-sacrifice. 2 a gift or donation of spiritual knowledge. "guru jevādu data ko nahi jini dīta atamdan."—sri m 5.

**atam drāvṇa** [atam dravṇa] v to feel pity or compassion; to soften.

**atam pragāś** [atam pragāś] n spiritual light. 2 a miracle of self-knowledge.

**atam prābhodh** [atam prābhodh] n spiritual knowledge; knowledge of God. “dukh bhājan atam prābhodh.”—sāveye m 4 ke.

**atam bas** [atam bas] adj who has one’s self under control. 2 self-reliant. “atam bās he.”—japu. 3 n continence.

**atambhu** [atambhu] n born from self, God. 2 son. 3 Brahma. “atambhu bhāl rītī pachanat.”—NP. 4 Shiv. 5 Vishnu. 6 Cupid.

**atam rāś** [atam rāś] n a relish of spiritual knowledge. “atamrāś jīni janī.”—sāveye m 1 ke.

**atam rākṣa**, **atam dīvīṣa** [atam rākṣa], **atam rākhīra**, **atam bāy** [atam rākhya] n self-defence, protection of one’s own self. 2 protection of mind or soul “atam rākhya gopal suami.”—sahas m 4.

**atamrāt** [atamrāt] adj who loves the soul. 2 who has attained spiritual knowledge. 3 proud of one’s body. “atamrātā sāsar gāhā te nār nānāk nīphalāh.”—sahas m 5. ‘Those who take pride in their body, donot attain salvation’.

**atam raṃ** [atam raṃ] n such a soul in which those possessing spiritual knowledge dwell; the supreme Soul; God. “gurmokhī mān samjhaie atamram bicarī.”—sri m 1. 2 a yogi frequenting the spiritual domain.

**atam vid** [atam vid] Skt आत्मविद् adj equipped with spiritual knowledge; possessing mystery of the soul.

**atam vidyā** [atam vidyā] n theology especially as taught in the Upanishads; knowledge or science of the self.

**atman** [atma] Skt आत्म (आत्-मनि) by which knowledge is acquired; the basis of knowledge got from the Guru’s teaching. Knowledge of the soul is the central element in living beings which is the source of many desires. In human beings it is the source from which knowledge of I and mine arises. Some have accepted its location in the brain, and others in the heart while still others believe it permeating the entire body. According to Nyay philosophy, the soul possesses qualities of comfort, pain, knowledge etc., Their presence is the proof of the soul’s existence. “इच्छा हेतू यमवत शुल दुःख ज्ञानायंत्योन्लिन्यस्मिन्” —nyay darsan, āhnik 1, maxim 10.

According to the Vedant, atma is the reflection of sentience in ignorance, abode of ignorance in consciousness, and ignorance itself. Jivatma or spiritual essence is one, as the reflection of the sun in thousands of pots is one, similarly spiritual essence (atma) in different bodies is one and is not separable from the supreme Soul, the sachchidanand (truth, consciousness and joy) or from time-space continuum. Individual soul is not different or separate from Brahm; it only appears so because of the different names given to it. Reflection of Brahm in Maya (physical nature), abode of Maya in conscious beings, and Maya – these three together constitute Ishvar or God. If Maya and abode of Maya are taken away, what remains is pure Brahm.

The atheists consider the soul also
transitory and impermanent like the material substances. Scientists consider the brain cortex as an attribute of ganglionic cells.

For Sikhism the soul and the supreme Soul are one. “atma pāratma eko kāra.”—dhāna m 1. 2 God. “atmaṇau pujie gur ke sahajī subhār. atme na atme di prātī hoī, ta ghar hi pāra paī.”—var sri m 3. 3 inner self, mind, soul. “atma ṛṇolu na dolai gurke bhai subhār.”—var sri m 3. 4 character, temperament. 5 body, physique. 6 patience, forbearance. 7 intellect. 8 sun. 9 fire. 10 air. 11 son.

atmaṣrasya [atmaṣrasya] n own support, self support. 2 according to Nyay Shastar, it is a literary defect where subject of a verb is taken as its object. Any topic which anticipates itself is called “atmaṣrasya” or self-supporting.

atma trividhī [atma trividhī] the mind which possesses three qualities of peacefulness, enjoyment and anger. “atma trividhī tere ek līvtar.”—sāvēye m 2 ke. ‘Your mind possessing three aspects is singularly oriented and concentrated on the One’.


atmaṁadān viśālu [atmaṁadān viśālu] “atamgyan vāt.”—sāvēye m 2 ke.

atmik [atmik] Skt आत्मिक adj relating to the soul; spiritual. 2 own. 3 mental; of the heart. atamu [atamu] See atāmā and atāmē. 2 God.

atamū [atamū] See atāmā and atāmē. 2 God.

atamū [atamū] the individual soul. “atamū cine so tato bicare.”—gau a m 1. 4 conscience. “atamū jita gurmati gün gae gobid.”—gau thiti m 5.

atame tīke bhe ḍhī [atame tīke bhe ḍhī]—krisān. three minds (of Rukamini, of her father, and of her brother) are floating in the river of anxiety.

atār [atār] Skt n a tax on unloading of charges on boats. 2 See atārā.

atārā [atārā] Skt आत्मिक adj internal.

atrog [atrog] a disease of the intestines, also known as chidrodār, or baddhgudodar, स्तोध in Persian, and phlebitis in English. According to the vedic books on medicine, if along with eatables, sand, straw, thorn, bone, hard crust of wood, etc. enter the intestines and peel it, pus starts seeping and sometimes causes phlebitis. Besides, there are several diseases of intestines such as ileus, or bloating due to phlegm. Their treatment should be done by some expert physicians as early as possible. Patients of intestinal disease should not eat hard and heavy eatables and should take measures to avoid deposits of impurities in the intestines. “kete āt rog te ṭare.”—cāritr 405.

atātī [atātī] See atātī.

ātirē [atirē] See atirē.

ātirat [atirat] n hospitality, respect for and service of guests.

ātīt [atīt] See atītē.

ātūr [ātūr] Skt adj perplexed, confounded. “mohī atūr teri gōti nahi jani.”—dhāna m 5. 2 sick. “atūr nam bin sāsar.”—sar m 5. 3 humble. “asan te uth atūr hve.”—krisān. 4 adv soon, quickly, at once.

ātūrā [ātūrā] Skt n disease. 2 pain. 3 distraction, bewilderment, confusion. 4 haste, hurry. 5 humility. 6 submission.

ātśa [ātśa] See atśa.

ātśa [ātśa] Skt आत्मिक n an intestine, lower part of the alimentary canal.

āth See atśa. 2 wealth, money. 3 sensual pleasures. 4 āthu disappearance. 5 āthu engaged, seized, possessed. 6 injured, beaten. 7 See āthē.

āthu [āthu], āthvaṭ [āthvaṭ], āthvaṇ [āthvaṇ] Skt आत्मिक n setting of the sun. “dīnasu cae phirī athve.”—sri m 4. 2 direction in which
the sun sets; west, "ugvau hu te athwanhu cahu
cakti kiai loa."—var ram m 3.

アサフラ [アスハラ], アサフラ [アサフラ] See アサフラ "bhagat
vachal athaha he."—man solhe m 3.

アサフ [アサフ] See アサフ. 2 a word money, wealth.
"ath i sel nic ghari ho, athi dekhi nize jis
dor."—oakar. 'If the lowly and the foolish
possess wealth, the clever and the noble, also
bow in respect.' 3 in sensual matters. See असभभि. 4 set, disappeared. "mero jānam
maran dukh athi."—basot kabir. 5 अहत here.
"maia bhuli athi."—oakar. 6 tired. "bhukh
piaso athi kiu dali jaisa jiu."—dhana chāt
m 1. 7 अविद्य supplicant, desirous, aspirant.
"bhulo marag athi."—sri a m 1. 8 the rich;
the wealthy. 9 a word with अम in the
beginning. "swasati athi bani barmau, sati
suhau soda mani cau."—japu. Words like
those beginning with मूि and अम enthuse the
mind (like the Arabic word sub-han or the
Sikh formula satInamu) See अम and मुम्बैळि.

Professor Teja Singh interprets these lines
as 'Salute is to Him who Himself is Maya,
Bani and Braham. He is truth incarnate,
beautiful and in the form of infinite
pleasurable desire for doing good'.

अविद्य [अविद्य] n instability, impermanence.
2 See अविद्य उद्घर. 3 See अविद्याज.

अविद्य उद्घर [अविद्य उद्घर] n the world, a
guest house, an inn. "atyāt asa avidyabhāva."—sahas m 5. 2 a transient home.

अम [अम] Ski अम adj first, initial, basic. 2 n
the beginning; origin. 3 the primary cause.
4 part others.

अम [अम] See अम and अमु.

अमक [अमक] See अमक्ष. 2 Ski अमक n fresh
ginger. See अमक्ष 2.

अमक्ष [अमक्ष] adj burning, aflame, afire.
2 shining, lighted. "adāgg jog sōdar sārup."
—datt.

असानस [असानस] A a habit, nature, addiction.
असान [असान] father of Bhai Bhagtu who was
a devotee of Guru Ram Das, See आसान उद्ध्रि. 2 EAdamA the first man whom, according
to the Bible and Quran, God made with earth
and in his own image. "baba adām kāo kīchū
naadēr dikhai."—bhēr cabir. According to a
Biblical story, while Adam was sleeping, God
took out one of his ribs and turned it into Eve.
God put this couple in the garden of Eden
telling them that they might live there in
pleasure and eat fruit. He instructed them not
to eat fruit of a particular tree. Satan came
and lured Adam and Eve to eat the forbidden
fruit, for which act they were expelled from
Eden with the curse that Adam's progeny shall
have to toil for living and shall be liable to
death. In the Bible, Adam's age was 930
years, and Cain1, Abel2 and Seth were his sons.

T.P. Hughes writes in his Dictionary of
Islam that after expulsion from heaven, Adam
fell in Ceylon and Eve in Jeddah in Arabia.
They remained separated for 200 years, after
which the angel Gabriel brought Adam to
Mount Arfah and united him with Eve. Adam
then went with his wife back to Ceylon where
there is a 7426 feet high hill and also a bridge
named after Adam. According to the
Ramayan this bridge was made by Ram
Chandar. Some poets think that Ram was
Adam, and Sita was Eve. 3 adj wrapped in
leather. 4 of wheatish colour.

असान उद्ध्रि [असान उद्ध्रि] n test of a man; a
method to assess man's merits and demerits.
jape déy jivan to sajjan sānehi sóg
jape déy mic to bhali hi bhumi kāsi ki.
jape déy darid to hari ke bhajan yut
jape déy loch bane seva avināsi ki.

1This pronounced as 'काह्र'.
2This is pronounced as 'अमक'.

Page 277 of 674
Adam da pul Adam's Bridge, a 17 miles long low ridge extending from Rameshvaram in Madurai district of Madras to Munnar in Ceylon. According to the Ramayan tale, it is a bridge which Ram Chandar got constructed through Nal and Nil for transporting his army to Lanka (Ceylon). See अदालम 2.

अदमी [admi] A आदि n man; progeny of Adam. "हम आदमी हाय कायदामी।"–धना m 1.

अन्नियत [admiyat] n humanity, human nature, gentlemanliness, civility.

अदर [adar] Skt n respect, regard, hospitality.
2 welcome, reception, hospitality. “आदरू दिना परब्रहम।”–सुही a m 5.

अदर्श [adar] See अद्वैत and आद्वृत.

अदरस [adaras] Skt अदरम n a mirror. “दर्शन विक आदरस बादन को।”–GPS. 2 an annotation, a commentary.
3 a sample.
4. a principle, purport.

अदृश्य [adaru] See आदालत.

अदरव [adol] See आद्वितीय.

अदरका [adla] See अदित्वा.

अदाल [ada] See अदित्वा.

अदालत [adat] plural of अदरका.

अदाल [āda] adj brought. “माजानु गुरु आदा रसे।”–sor m 5.

अदाह [adab] plural of अदालत.


2 n God. “आदि काव सावन्यू बीर गाथीले।”
–siddh gosāyī.

अदिक [adi] [adi ākur] n the result of past actions. 2 manifestation or cumulative effect of previous actions. “आदि आकूर आइ।”–भवा चृत्र m 5.

अदित [adi śtri] adv in the beginning and at the end; birth and death. “आदि आतियो रक्षनहरु।”–सुखमानी. 2 at any or every time.

अदित्र [adis] See आदित. 2 See आदित्वा. 3 adv all around. “आदित्र फिरेया तेतो भुत के पारची।”–अकल.

अदिक [adik] part et cetera, and others.

2 Skt अदिक n fresh ginger. “आदिके बिक बिब बोरे।”–क्रिसन। ‘munches aconite root instead of fresh ginger’.

अदित कवि [adi kavi] n the first poet; Valmik.
2 Shukrachary.

अदित त्रिम्भ [adi kumar] n Brahma’s sons, Sanak etc. “कई आदिकुमार।”–कल.

अदित दुर्मित [adi kumari], आदित दुर्मित [adi kumari] n goddess Druga. Parvati. 2 Lachhmi.


अदित समान [adi jugadî], आदित समान [adi jugadî] from the beginning of time. “आदित जुगदी दीलावू ती ठाकू।”–सोइ a m 1. “आदित जुगदी रक्षदा।”–माज़ी m 5 परवरी.

अदित [adi] See आदित. 2 the sun. See आदित्र.

अदित्वा [adivar] the day of the sun; Sunday.

अदित्वा वार [adi var] on or during Sunday.

“आदि वार आदितपुराख हे सो।”–बिला var 7 m 3.

अदित्वा [adiṛt], आदित्र [adiṛty] the progeny of Adity; from the dynasty of Adity. 2 Adity’s son, the sun. “कि आदित्र सोकर।”–japu.
‘controls even the sun’.
3 the god Vaman.
4 Indar, the king of gods.
5 god, angel.

अदित्वार [adiṛty var] See आदित्वा राज.

अदितः [adi nath] n the primal Lord, God.
2 according to Yogis’ belief, Shiv.

अदितः धर्म [adi purak] n Skt आदि धर्म n God.
“आदि पुराख आदि।”–japu.
अंदिरा स्वरुप [adri svr] Skt स्वरूप. adj a rule or custom in practice since the beginning. "धुसा निकादें अंदिरा ब्रिटे."—वकल. 2 अंदिरा स्वरूप invisible. 2 Skt अंदिरा a model, standard, norm. "अंदिराया धारामा."—जपु.

अय [adh] adj half. "अधिष्ठ भागी कौं नाही राखे."—देव म 9. 2 See अय.

अथांि [adhav] short form of अथियती; king’s army.—सनामा।

अधार [adhār], अधा [adhra] adj blind. "अधार किरणावी काही पावे."—वन्न. 2 ignorant, stupid. 3 arrogant, conceited.

अधार [adhar] See अधार.

अधरी [adhar] See अधरी.

अधर [adhār], अधार [adhra] adj blind. "अधार किरणावी काही पावे."—वन्न. 2 ignorant, stupid. 3 arrogant, conceited.

अधर [adhār], अधा [adhra] See अधार.

अध [adhar] adj half.

अधार [adhār] See अधार.

अधिक [adhik] Skt adj (suffering) caused by gods. 2 n a calamity caused by heat and cold, rain, lightning, a natural calamity. 3 a mendicant’s bag. "जाँच मोद्रा क्षत्ता अधारी."—बिला कबीर.

अधि [adhi] Skt n mental suffering. See अधि. 2 worry, anxiety, concern.

अधि [adhi] See अधि.

अधिक [adhik] Skt adj (suffering) caused by gods. 2 n a calamity caused by heat and cold, rain, lightning, a natural calamity. 3 a mendicant’s bag. "जाँच मोद्रा क्षत्ता अधारी."—बिला कबीर.

अधि [adhi] See अधि. 2 worry, anxiety, concern.

अधि [adhi] See अधि. 2 adj brought, fetched. "जिनमें हूँ अधि दाखुरा."—राम म 1. 3 अधि [adhī] adj habituated. 4 practising.

अधि [adhi] See अधि 2.

अधी [adī] See अधि 2.

अधी [adī] adj first, initial. 2 vocative, 'O, Judge !'

अधी [adī] of ancient times, aboriginal. "अधी भगत जी तुल तारे."—सवेये म 4 के.

अधी [adī] See अधि. 2 adj brought, fetched. "जिनमें हूँ अधि दाखुरा."—राम म 1. 3 अधि [adhī] adj habituated. 4 practising.

अधी [adī] See अधि 2.

अधी [adī] n अधी-रीय। primal, master, God. 2 प जी एज्य fire.

अधी [adī] See अधि 2.

अधी [adī] adj first, initial. 2 principal, great. 3 n a thumb. 4 eatable, food.

अधी [adī] adj first, initial. 2 principal, great. 3 n a thumb. 4 eatable, food.

अधीक्ष [adikṣ] Skt adj of the present; modern.

अध [adh] adj half. 2 suffering mentally.

अध [adh] See अध.

अधेय [adhēy] Skt n something which stays on some support like a bangle on the arm. 2 adj sustainable.

अधेय [adhē] See अधेय.

अध्ययन [adhorāṇ] Skt n a keeper and driver of an elephant; a mahout.

अध्ययनमित्व [adhyatmik] Skt अध्यात्मिक adj spiritual; pertaining to the soul; concerning the mind. See उप and सुध.

अध्ययन [an] See अध्ययन. 2 Skt अध्ययन adj other, alien, stranger. “an apna kārat vicara.”—sor m 5.

अध्यात्म [adhyātma] Skt अध्यात्म Skt adj spiritual; pertaining to the soul; concerning the mind. See अध्ययन and अध्ययनमित्व.

अध्यात्मिक [adhyatmik] See अध्ययनमित्व.

अनु [an] See अनु. 2 Skt अनु adj other, alien, stranger. “an apna kārat vicara.”—sor m 5.

अनुभव [anubhav] Skt अनुभव n a battledrum, kettledrum. 2 a thundering cloud. 3 adj sound producing, clamorous.

अनुभव टूटकी [anubhav todhbi] Skt अनुभव टूटकी n a high sounding war-drum. 2 Krishan’s father Vasudev. There is a story in the Purans that gods had sounded war drums at Vasudev’s birth, therefore he got this name.

अन्नो [anō] n where war drums are sounded, army—सनामा.

अन्न [anā] Skt adj bent, humble. 2 A आता n aid, assistance.

अन्न [anā] See अन्न "अन्न rup sāb nādri atra."—bīla m 5.

अन्न टूटका [anān todhka] See अनुभव टूटकी. In krisnavtar, page 185, some scribe has written टूटका instead of टूटकी as the name of Vasudev. “ānād dōdabh chāone.” Krishan son of Anak Dundubhi.


1See Vishnu Puran, Ch 4, Section 14.
The anād form of marriage is very old among the Sikhs. Nabha’s heir apparent, prince Ripudaman Singh tried to give it a legal status. A bill was presented in the Council on 30 October 1908. With efforts put in by Sardar Sundar Singh Majithia, on 27 August, 1909 report was called for from a select committee, and on 22 October 1909, the Anand Marriage Act was passed.¹

1. **Anand* [anād sīgh] A pious Sikh who became an ascetic on reading from Anand the line: “I hu kutb tu ji dekhda cale nahi ter nale.” He came into the service of Guru Gobind Singh and got entitled to the highest spiritual glory.

2. **Anand ghar** [anād ghar] one of the forts of Guru Gobind Singh. See *Anandpur*.

3. **Anand ghar** [anād ghar] a famous Udasi saint, who lived mostly in Kashi. He wrote a commentary on Japuji in Sammat 1852. Bhai Santokh Singh has strongly criticised and rejected it. 2 a Kayasth poet who wrote Sujan Sagar Granth. He was killed during Nadir Shah’s invasion on Mathura.

4. **Anand purī** [anād pūrī] See *Anandpur*. 2 Guru Teg Bahadur, having purchased land in Makhowal village near Nainadevi hills founded this town on the bank of Satluj river in Sammat 1723. It is now in Una sub-division of Hoshiarpur district. It flourished a great deal under Guru Gobind Singh. It is known as the home of the Khalsa which signifies that the home of the father of the Khalsa is also the home of his progeny, the Khalsa.

In Sammat 1746, Guru Gobind Singh got five forts built for the defence of the city:

(a) Anandgarh, (b) Lohgarh, (c) Fatehgarh, (d) Keshgarh, (e) Holgarh. Now gurdwaras add to the prestige of these sites. Following is the detail of the gurdwaras at Anandpur:

(1) Akal Bunga is Guru Gobind Singh’s gurdwara within the compound of Gurdwara 

¹This has been printed in several languages and is available with book sellers.
नक्सा अंदपुर
नासान गुर्दवरा----●

MAP OF ANANDPUR
Sisganj. Here he was consecrated as the Guru. It has a beautiful building in which Guru Granth Sahib is placed.

(2) Anandgarh Fort is less than half a mile to the south. It was raised as one of the forts for the defence of the city.

Inside the fort there is an open well of which the steps are difficult to ascend and around which there are cells where, if one enters, it is difficult to find one's way out. The gurdwara is also very elegant and recitation of Guru Granth Sahib goes on here.

It has a grant of land worth Rs. 1600 a year in villages Chandpur, Burj, Chikuna and Mehandri in Anandpur police station. A cash grant of Rs. 37½ per annum is given by the Kalsia state. The gurdwara has 125 ghumaon of land.

It was to destroy this fort that the hill chiefs sent a drunken elephant whose head was pierced by Bhai Bachittar Singh with his spear.

(3) Within the town of Anandpur Sahib is gurdwara Sisganj raised in the memory of Guru Teg Bahadur. Here Guru Teg Bahadur's head brought from Delhi was cremated.

Attached to it is grant of land worth Rs. 900 sanctioned from the time of the Sikh rule. Besides this there are annual cash grants of Rs. 37½ from the Kalsia state, Rs. 60 from the Patiala, and Rs. 70 from the Nabha states.

(4) Close to Anandpur to the southwest is Guru Gobind Singh's gurdwara Keshgarh Sahib where Khalsa Panth was forged on Baisakhi day of 1756 Bikrami. This gurdwara has the following relics:

(a) a Nagini spear 8 feet 9 inches long.
(b) a bhala (spear) half an inch less than eight feet in length. Its front pike is two feet and nine inches long. There is a long wooden grip in the middle.
(c) a set (straight sword), 4 feet 3 inches in length including the grip; the grip is 3 inches broad decreasing to two inches in the middle and lastly tapering to a pointed end. The sword weighs two seers.¹

The inscription on it is:

one side

\[\text{...}\]

the obverse

\[\text{...}\]

(d) a double edged broad sword, 3 feet 3.5 inches long with its blade 1.5 inches broad in the middle and increasing to 2.25 inches at the end. This is the sword which was used to test the faith of the five beloveds.

(e) a dagger 2 feet one inch long including its grip. On the grip are carved figures of elephants and lions.

Details of the grant of gurdwara Keshgarh:

half the annual rent of the entire land of village Baddon equal to Rs. 1150 was offered

¹According to Giani Sampuran Singh, a senior aged priest of Keshgarh Sahib, this weapon was given by the Caliph Muhammad IV of Rome to Aurangzeb along with a ceremonial gown but Bahadur Shah presented it to Guru Gobind Singh. From the inscription, it seems unlikely that a Caliph would have given it to a king belonging to Sunni faction of Islam. The author's father Baba Narayan Singh used to tell that this weapon was presented to Guru Gobind Singh by Pir Budhu Shah of Sadhaura.
by Sardar Baghel Singh Jathedar, at the time of taking amrit; Rs. 400 per year from village Giganval, district Jalandhar donated by Sardar Mit Singh Jathedar; Rs. 1100 per year from Mothepur village under police station Anandpur donated by Sardar Charat Singh Dallevalla; Rs. 75 per annum from village Mahain under police station Anandpur in Bilaspur State. Other annual grants are Rs. 375 from Patiala state, Rs. 169 and 10 annas from Nabha State and Rs. 37 1/4 from Raja of Kalsia. The gurdwara itself is located in a plot of 33 ghumaons.

Total income is about Rs. 3000. Offerings during Hola Mohala fair are also considerable.

(5) Guru ke Mahal as got built by Guru Teg Bahadur as his residence. Guru Gobind Singh also lived here. Some walls of that time still exist.

(6) Damdama Sahib. To the west of the town is a gurdwara of Guru Gobind Singh. Here the Guru held congregations and it was here that he punished māsāds (preachers-cum-title-collectors).

(7) Manji Sahib is Guru Teg Bahadur’s gurdwara close to Guru ke Mahal. Here the Guru held his daily congregation. It was here that the pandits of Kashmir appealed to the Guru to protect their religious faith.

(8) Manji Sahib (2) is a gurdwara dedicated to the sons of Guru Gobind Singh, Baba Ajit Singh, Jujhar Singh, Jorawar Singh and Fateh Singh, who were trained in games and got their education here as young boys. It has an annual grant of Rs. 80 from village Surewal, police station, Anandpur since the time of Maharaja Ranjit Singh; and annual grants of Rs. 18 and 10 annas sent from the Kalsia state and Rs. 25 from the Patiala state.

The gurdwara is on a low hillock, and its building was raised by Sardar Gujjar Singh an aristocrat of Surakhpur in Kapurthala State. A banyan tree close to the gurdwara has been there since the time of the Sahibzadas.

(9) Bhora Sahib (cave-like structure) within the gurdwara Guru Ke Mahal to the West of Anandpur is dedicated to Guru Teg Bahadur who used to meditate here on the Almighty. It is about 8 feet below the land surface and ten descending steps lead to it.

(10) Fort Fatehgarh is a gurdwara of Guru Gobind Singh located inside the town close to the police station. The fort built by Guru Gobind Singh for the defence of the town, is in ruins now.

(11) Lohgarh Fort is about one mile southwest of Anandpur which the tenth Guru got built to protect the city. This fort was destroyed by the Satluj river as also through the negligence of the Sikhs. Now a small gurdwara stands here to which belong about three ghumaons of land.

3 See मुख्य भर्ती और समीत.

आर्थिक अनुसार [anādpur de kīle] See आर्थिक पुंज 2.

आर्थिक मुख [anād mul] n God, the source of all joys. “anādmul anath aḍhāri.”—dhana a m 1.

आर्थिक रुप [anād rup] God whose form and attribute are a joy to behold. “anād rup aṇup agocār.”—maru solhe m 1.

आर्थिक [anādi] Skt आन्तरिक adj happy, joyful. आर्थिक [anādu] See आर्थिक.

आप [ap] Skt आपvr to happen; to acquire; to satisate. 2 आपमन pron one self. “kāru sābhar sārab ki ap.”—GPS. 3 polite words for ‘you’ and ‘he’. “guruisūkhī ko bhākhṣo ap.”—GPS. 4 n selfhood, ego. “ona vīcī ap vīcārdā korma kīchū na jai.”—maru m 3. 5 God who is the self of all. “jāhā lobb tāhi kal he jāhā khīma
tāhī ap.”–s kābir. 6 self-knowledge. “ape no ap khai manu nirmānu hove.”–var sri m 3. 7 adj one’s own. “īsēt mit ap bap nā mai.”–gau m 5. “so dhan kīs-hī nā ap.”–asa m 4. 8 Skt आप adjective, smart. “lēe sarāb sena kie ap rupā.”–parās. 9 आपस् n water. “jesē dhar sāgār me gāgā ji ko ap he.”–cādi 1. 8 Skt सत adj one’s own. “Isat mit ap bap nā mai.”–gau m 5. “so dhan kīs-hī nā ap.”–asa m 4. 9 आपस्ट n water. “jēse dhar sāgār me gāgā ji ko ap he.”–cādi 1. 8 Skt सत adj one’s own. “Isat mit ap bap nā mai.”–gau m 5. “so dhan kīs-hī nā ap.”–asa m 4. 9 आपस्ट n water. “jēse dhar sāgār me gāgā ji ko ap he.”–cādi 1.

अथ [अप] n mutual relationship. 2 an alliance. 3 brotherhood. 4 See अथ 7. 5 adv mutually, among ourselves.

अपमुक्ति [अपसुर्थिति] adj selfish, self-seeking. “मनमुक्ति अपसुर्थिति.”–var sor m 3.

अपकारी [अपकारी] See अपकार.

अथ [अप] Skt n a shop. 2 a market. 3 See अथ. “ाप लिये जे मिले.”–māj barāhmāha.


अपात [बाहन] n ego, pride; self-seeking selfishness. “आप बाहन जो जल बाहेर विचरि कोता खावे.”–sor m 3. 2 God’s will and pleasure.

अपात [अप] Skt आपणो n a calamity, distress. “सोपत हराखम ना आपत दुक्हा.”–gau m 5. 2 Skt आपत् ego, pride. “कम krodh lōb moh आपत pāc dut bīkhaṭāto.”–sāveye m 3 ke. 3 Skt आपत् adj received, acquired. 4 wise; shrewd. 5 who tells the reality. 6 n a sage, hermit.

अपातकम [अपातकम] Skt आपत्तिकम अपातकम adj all whose desires have been fulfilled; fully satisfied.

अपति [अपति] See अपति 1. 2 Skt आपत्ति n acquisition, profit.

अपतु [अपतु] Skt आपत्तु n ego, pride. 2 love of the self. “चोडू आपतु बड़ अहकरा.”–tōdi m 5.

अपत्र [अपत्र], अपद [अप्दा] n a calamity, disaster, adversity. 2 hindrance. “तहां दुख सब आपत्र.”–sar m 4.

अपां [अपां] pron personal, belonging/pertaining to. “अपां बापे नहीं किसी ko bhavan ko हारी राजा.”–sor rāvdas. 2 self, oneself, “अपां मुह kia sog kariye, तू kije जो आपां जी.”–gau kābir. 3 n a shop. See अपथ “बानज सो आपां परिक.”–NP.

अपांत [अपांत] n pron of the self, one’s own. “अपांत प्रभु नदिर kari dekhe.”–vād m 4. “अपांत ग्हार हारी रोगों ki ना मानेहि.”–trīlāg m 1.

अप [अप] See अप.

अपेम [अपेम] adj one’s own dress. 2 pride incarnate, picture of self-conceit, “भायो आप भेषाः.”–rāmav.

अपमुहानु [अपमुहानु], अपमुहार [अपमुहार] adj self-willed, headstrong, impulsive; impervious to advice from others. 2 who can do things on his own without external prodding. 3 speaking spontaneously without refinement “मुखी बोले अपमुहानु.”–sor m 4.

अ पत [अपत] See अपत.

अपमो [अपमो] See अपमो. “निर्हर varti a परसा.”–sri a m 5.

अप [अप] Skt अपन n self, oneself, one’s own self. 2 pride, ego. 3 one’s real worth or real self. “जननानक बिन आप cinc मिरे na bhram ki kai.”–dhāna m 9. 4 म पां father.

अप [अप] pron. plural of अप, we.

अपाव [अपाव] Skt अपाव n watering, irrigation. “सलिल आपाव sarāgpaṇ.”–sri m 1. ‘Irrigate with water i.e. with God’s name’.

अप [अप] Skt अप n a river, in which ap (water) flows. “cīt apga bhai māhāni.”–NP. See धिलपाण.

अपमहानु [अपमहानु], अपमहार [अपमहार] adj self-willed, headstrong, impulsive; impervious to advice from others. 2 who can do things on his own without external prodding. 3 speaking spontaneously without refinement “मुखी बोले अपमुहानु.”–sor m 4.

अ पत [अपत] See अपत.

अपमो [अपमो] See अपमो. “निर्हर varti a परसा.”–sri a m 5.

अप [अप] Skt अपन n self, oneself, one’s own self. 2 pride, ego. 3 one’s real worth or real self. “जननानक बिन आप cinc मिरे na bhram ki kai.”–dhāna m 9. 4 म पां father.

अप [अप] pron. plural of अप, we.

अपाव [अपाव] Skt अपाव n watering, irrigation. “सलिल आपाव sarāgpaṇ.”–sri m 1. ‘Irrigate with water i.e. with God’s name’.

अप [अप] Skt अप n a river, in which ap (water) flows. “cīt apga bhai māhāni.”–NP. See धिलपाण.
achieve anything.'

AFT [afat] A n a calamity, adversity. 2 a distress, affliction. 3 a turbulence, tumult.

AFTAP [aftab] P n drier of water, the sun.

AFTAB [aftab] drier of water, the sun.

AFTAB E YAMAN [aftabe yaman] of Yemen; bright and very hot. "aftabe yaman."-GPs.

APHTABE [aphitate yaman] the sun produced, gave birth to.

APHTAH [aphirah] produced, gave birth to.

APHTAHAN [aphitahan] produced, gave birth to.

APHTAR [aphitar] See LIT OT.

APHTAU [aphitau] self alone, one's self. 2 vain, conceited. "ek mahāli tu ape ape, ek mahāli gārībano."—gau m 5. 3 See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.

APHTAP [apodhap], APHTAPA [apodhapi] n rat race for one's own interests; extreme selfishness; action to please oneself alone. "apo dhapi hoīke nyare nyare dhārām calave."—BG 2 Skt ill-intention, ill-omened thinking, perplexity.

APHTA [apo] See APHTAH and APHTAHAN. pride. 2 by oneself.

APHTAH [aphitah] See APHTAH.

APHTAHAN [aphitahan] See APHTAH.

APHTAR [aphitar] See APHTAH.

APHTAU [aphitau] See APHTAH.
to ripen with good qualities.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ābhayat</td>
<td>[ab ḍhayat], [ab ḍevan] P water of life; amrit; elixir; nectar.</td>
</tr>
<tr>
<td>ābca[2]</td>
<td>1 a distiller. 2 a distiller or maker of wine.</td>
</tr>
<tr>
<td>ābca[3]</td>
<td>1 a distillery. 2 a wine factory.</td>
</tr>
<tr>
<td>ābca[1]</td>
<td>1 a pot for drinking; a cup, bowl, goblet.</td>
</tr>
<tr>
<td>ābca[4]</td>
<td>1 a distiller or maker of wine.</td>
</tr>
<tr>
<td>āb-c[3]</td>
<td>1 a pot or tank for holding water. 2 a trench, stream. 3 a pot for water, a pitcher.</td>
</tr>
<tr>
<td>āb-gū[4]</td>
<td>1 adj water-coloured. 2 glittering like water. 3 a shining sword. 4 the name of a canal in Persia.</td>
</tr>
<tr>
<td>āb-d[4]</td>
<td>1 plural of āb. 2 a habitation, town. 3 praise. 4 adj populated, inhabited.</td>
</tr>
<tr>
<td>āb-d[7]</td>
<td>1 a habitation, populated place, residential area. 2 population, census.</td>
</tr>
<tr>
<td>āb-d[8]</td>
<td>1 for adj who worships; a devotee.</td>
</tr>
<tr>
<td>āb[9]</td>
<td>1 adj related to water, watery. 2 n moisture. 3 short form for बजाबी.</td>
</tr>
<tr>
<td>āb-ū[10]</td>
<td>Skt Mount Abu, a hill top of Aravati mountain in Rajputana. It is said to have been the residence of sage Vashishth. Its average height is 3930 feet and the highest top, Guru Shikhar, is 5650 feet high. Here is an ancient fire pit from which Rajputs are said to have emerged. There are also some very old Jain temples here. Rich people of Rajputana come here to spend their summers.</td>
</tr>
<tr>
<td>āb-h[8]</td>
<td>Skt n splendour. 2 lustre, radiance. 3 praise.</td>
</tr>
<tr>
<td>āb-h[9]</td>
<td>Skt n a reflection, glimpse, image.</td>
</tr>
</tbody>
</table>

“Bad actions turned into good ones.” See दीर्घ.  "Gaī abro diragh aj."-GPS.  "Gaī abro diragh aj."-GPS.
abhani [abhani] n a splendid army.—sanama.
abhara [abhara] Skt n weight, load, burden. 2 a responsibility. 3 a favour, benefaction. 4 a varnak metre, See मदेय त 27.
abhikhe [abhikhe] See abhikhe. 2 adj relative, relation.
abhigya [abhiga] See abhiga. 5 famous. 6 n a year.
am [am] Skt n the sap of undigested food which oozes through the anus. See amadd 2. 2 Skt a mango. 3 Skt abhava. a disease. “sun lahiṇa harkhya ride jyō ami khve am.”—NP. ‘just as a patient becomes happy on getting rid of his illness.’ 4 A adj common, general, frequent, not special. 5 famous. 6 n a year.
amkh [amkha] See abhiga.
am khas [am khas] n a session of the court of kings of Delhi in which special courtiers as well as common people presented themselves. 2 income. See ammay 2. 2 a royal function which any one could attend; an open court. “am khas me kari prasaśa.” —GPRS.
amad [amad] P ～ came, “kuja amad kuja rāphti.”—tilōg namdev. ‘Where did you come from, where do you go?’ 2 n income Skt apś. “amad xārēc sōbharaṃ kare.”—GPRS.
amdan [amdan] P ～ v to come, arrive. 2 n income.

amadd [amadd] P ～ they came.
aman [aman] Skt aṁmano n a disease, sickness.
ammay [ammay] Skt aṁmatu n Ved. 2 practice, exercise. 3 a ceremony, custom. 4 sectarian, communal.
am pat [am pat] abortion. See abhara 2. 2 exuding or oozing of undigested food through the arse. Due to the weakness of the belly-heat, the raw sap of food deteriorates and exudes in the form of foul-smelling greasy faeces heavier than water. The patient should take soft and light food like rice or sago. If the intestines develop inflammation and pain, it results in dysentery. A patient of ampat should be given hauberry, fresh ginger, motha grass and oldenlamdoi boiled in water, bifora and pith of mannals mixed with jaggery should be eaten or drunk like tea. A powder of ginger, white cumin seeds, rock salt, asafoetida, nutmeg, mango seed, onarmulos, catechu and ground bharangi eaten with curd is effective. “ampat əro sronat pata.”—cărtr 405.
amay [amay] Skt n a disease, malady. 2 loss, harm. 3 indigestion, dyspepsia. 4 a camel.
amar [amar] See abhiga. “ap gaṇv at amar rohe.”—asa m 1. “hoi amro grīh māhī beṭha.”—sor m 5. 2 ～ who gives an order. “dhur ki bheji ai amar.”—asa m 5. ‘Maya is sent by the Almighty per His will.’ 3 A ～ weak, powerless. “ihu amar həm gurī kie dərbarī.”—asa m 5. ‘This maya became powerless and we became supreme’.
amarakh [amarakh], amarkha [amarakh] Skt amarakh n anger, ire. “zṛkha parukha chal amarkha.”—NP. 2 Skt amarch an intimate touch. 3 a consultation.
amari [amari], amrī [amri], amav [amav] See abhiga and abhaga. “aji amri niIVALMA karam vare.”—datt. ‘unborn, deathless practitioners.
of Yoga.’

अम्रुद [amrud] See अम्रुद.

अम्र [amro] See अम्र.

अमल [amal] See अमल.

अमलिक [amlok] See अमलिक. “hath amlok atam gyan.”—NP.

अमली [amli] See अमली.

अम्ल [amili] Skt n the stomach where raw food (am) settles. 2 the first part of the small intestine, where liver and gall bladder meet; duodenum.

अमद [amat] See अमद.

अमदाह [amadah] P अमदाह ready, prepared.

अमल [amal] A अमल n plural of amal actions, doings, pranks, tricks.

अमित [ami] See अमित.

अमिक [amikh] Skt अमिक n meat, flesh. “prtham taj-ho amikh ko khana.”—NP.

अमिल [amil] A अमिल doer, performer, practitioner. 2 n a worker, servant; an employee “amil mulkan kejts thai.”—GPS. 3 a revenue official of old times, whose descendants are still called amils in Sindh. 4 an artisan, craftsman.

अमिट [ami] adj suffering from a disease; sick, patient. See अम 3. 2 A अमिट Amen1 part be it so ! 3 please accept, approve.

अमृ [amu] P अमृ n river Oxus of Bukhara which flows through the middle of Turan and Iran (Persia), “amu adi bashankhe israstra kahit st.”—sannama. ‘Varun is the husband of river Amu, and his weapon is execution.’—sannama.

अमेत [amextah] P अमेत adj blended, mixed.

अमेट [amextan] P अमेट v to join, mix.

अमेज [amez] P अमेज adj mixed. 2 mixed; used after a word as आजमेज.

अमेट [amezra] P अमेट n mixing, mixture.

अमेय [amey] adj See अमेरी. 2 which cannot be absorbed or accommodated. “cakhā dvar amey vahyā su ave.”—NP.

अमलेत [amer], अमलेत [amrel] an ancient town near Jaipur which once was a capital. See अमलेत and अमलेत.

अमले सम्य [amo samne] adv face to face. “lakkh nēgare vajjan amo samne.”—cādi 3.

अमोक्त [amokht] P अमोक्त adj trained, skilled in doing work.

अमोक्त [amokhtan] P अमोक्त v to receive instruction or training. 2 to teach or train.

अमेठ [amod] Skt n happiness, pleasure, enjoyment. “ur amod sāg bhe gaht var.”—NP.

अमेठ [amol], अमेठ [amola], अमेठी [amoli] See अमेठ 2 priceless. “guru pāhī sīr bec amolia.”—var gau m 4.

अमेरु [amōrū] Skt n an invitation. 2 a solicitation.

अम [amr] Skt n a mango.

अमल [amul] Skt m pollen of a mango.

अम [ay] Skt n income.

अम्ल [ayś], अम्ल [aysu] n permission. See अम्ल.

अम [ayt] Skt adj broad. 2 spread. “māstak ayt locan lone.”—NP. 3 A अम a line of the text of Bible or Quran. 4 a sign, mark. 5 prophet’s miracle.

अमेंन [aytūn] Skt n a house, home, residence. 2 god’s house; a temple.

अमेंद [ayatt] Skt अमेंद adj subordinate, subservient.

अमेत [ayad] P अमेत adj likely to come. 2 A अमेत returning. 3 applicable.

अमय [ayān] See अमय.

अम [aya] v past tense of अमिट. “bāga bhī aya cau.”—var vād m 3. 2 P g a nurse. 3 P अम part what; if; or.

अम्लक [ayam] Skt n extending, pervading. 2 act of bringing within rules. See अम्लक.

This is originally a Greek word meaning ‘really’, ‘in fact’. Christians and Muslims utter it loudly after their supplicatory prayers.
Skt [ayu] *Skt* *n* age. 2 ghee, clarified butter.
3 a Chandarvanshi king, son of Pururva.
4 food, corn. 5 air. 6 an offspring. 7 medicine, drug.

Skt [ayusman], आयुस्मन् [ayukhman] *Skt* आयुस्मान् adj long lived, lasting for a long time.

Skt [ayukha] *Skt* आयुखा *n* age, duration of life.

Skt [ayukhy] *Skt* आयुख्य *adj* who gives life.

2 n eatables fit for a sick person. 3 strength, power.

Skt [ayut] See आयुत and आयुज़.

Skt [ayudh] *Skt* आयुध *n* a weapon. 2 a horn or conchshell, which is helpful in a battle.

Skt [ayudhan] आयुधान *n* a battle, See आयुधय. “ghor ayudhān eso bhāyo.”–*caritra* 405.


Skt [ayur ved] आयुर्वेद *n* a minor *Veda* about the age of human beings; a medical science. Ashvini Kumar is regarded as its chief preceptor; he taught it to Indar, who in turn taught it to Dhanvantri. This *Veda* is derived from Atharv *Veda*. Now there is no book bearing this name, but all books on medical science are covered by it. “ayur ved kīyo pūrkapasa.”–*dhanātar*.

Skt [ayed] *P* you come. This word is coined from आयत.

Skt [ayodhan] आयोधान *n* a battle, war. 2 a battlefield.

Skt [ar] *Skt* आर *n* an awl. “ar nāhī jīthiṃ topaḥ.”–*śor rāvidas*. Here आर stands for sharp intellect. 2 a tooth of a circular saw; an axle of a wheel. 3 a raw metal. 4 a pointed prod for driving an animal. 5 A sense of shame, modesty. 6 S to cajole, express love or fondness.

Skt [aras] आरस *n* sloth. “bīsar arsā sābe pṛabhat lok jag-hī.”–*surāj*. 2 *Skt* आरस *adj* concerning a sage (rishi); a sage’s composition. 3 n a book respected for its association with a sage.

Skt [arast] आरस्त *n* laziness, sloth, lassitude. 2 See आर्मात.

Skt [arsi] *Skt* आर्ष *n* a mirror, a looking glass. “tīhu manu arsi koi gurmukhī vēkhe.”–*mājh a m 3*. “jēse tārā tārī arsi sānāh sāstra.”–*BG*. See आर्षात. 2 an ornament with a mirror fixed in it which ladies wear on their thumbs. “kāhā su arsiā mūhī bāke.”–*asa a m 1*. 3 also used in place of आर्ष.

Skt [arakat] आरक्त *Skt* आरक्त *adj* red. 2 with a tinge of redness.

Skt [arakta jālam] आरक्ता जालम *n* a river of reddish water; Sarasvati.–*sānamā*.

Skt [araj] See आर्य.

Skt [arajta] आराज्ञ *n* culture, civilization. “sīrjan arajta.”–*NP*. 2 superiority, eminence. 3 candour, simplicity.

Skt [arjani] आर्जनी *Skt* आर्जनी *adj* white as silver (आर्जन), bright. 2 a female collector. “nāmo arjani marjani.”–*cāḍī* 2.


Skt [arja] आर्ज *n* age. state. 2 See आर्ज़. “je jūg care arja.”–*jāpu*. 3 *Skt* आर्ज *adj* mother. 4 a metre. See ग्राम. 5 adj noble woman, virtuous lady. “bhāne nīj bharja sō arja ! sāvān kār.”–*GPS*.

Skt [arjadhā] आर्जधात *n* आर्जधात *adj* duration of life. See आर्जधात.

Skt [arjari] आर्जरी *n* the enemy of age; old age. –*sānamā*.

Skt [arjari] आर्जरी *n* enemy of आर्जन (old age), amrit, elixir.–*sānamā*.

Skt [arjari] आर्जरी *n* See आर्जधात. 2 age. “bīnu simran jēse sarāp arjari.”–*gau a m 5*.

Skt [arzi] आर्ज़ी *adj* temporary, impermanent.

Skt [arzu] *P* आर्ज़ *n* a desire, wish, hope.
anvil; ironsmith’s block. See anvil. “kara anan man vici loha.”—maru m l. 2 Skt depth, solemnity. 3 a pit, pond. 4 a war, battle.

son of Aran (pond); lotus. “aranan kar prabhu sir layo.”—NP. ‘the master taking it as lotus put his hand on the head’. 2 the moon, which is son of the deep ocean.

in a furnace or forge for melting or heating up metals like iron. “jiw anan loha pai bhani gharai.”—suhi m l. 2 an eddy, a whirlpool.

coward, timid. 2 suffering, in pain. “aran duar ratat piggeria.”—gau m 5. “gopal tera arta.”—dhana dhona. ‘Your timid slave seeks shelter with you, master of the earth.’ Some ignorant people interpret this as a (a ceremonial worship of gods by moving lighted lamps in front) holding that it is Dhanna Jat’s ‘’. 1

Skt anan n pain, humility, poverty. Skt anan n what happens even without night, that is, to do worship by revolving lighted lamps for which reason it is called non-night worship. According to Hinduism, lamps are revolved four times at the feet of the image, twice at the level of the navel and seven times around the entire body. The number of lamps may be anywhere between one to a hundred. Guru Nanak Dev rejected this ritual and said that God’s arti is already being performed by nature. See Dhasasri Shabad: “gagan me thal rawi ced dipacbane.” See . 2 Arti Sohila, a hindu recited at bed time. “soda arti gavie amrit vele japo uchara.”—BG

Though word arta is not in the sense of arti but Sikhs do employ it this way as well. Udasi Saints declaim: “arta kije nanak sah patshah ka. din duni ke sahanah sah ka.”...

song of joy in which true arti is described. Here, recitation begins with “je ghari kirati akhie.” “titu ghari gavhu sohila.” and culminates as “kesi arti hot bhavkahna, teri arti anhata sebad vajat bheri.”

P, n flour, ground corn. 2 from . let one bring, brings, will bring.

adj red coloured. “jari sag jare raj aran uchar.”—NP. ‘Red coverlets interwoven with golden thread look beautiful’. 2 See . 3 Bhai Santokh Singh has used in place of (forest). “aran jit dis ghani nihari.”—GPS. 4 See .

adj relating to forest; wild.

Skt aaryak related with forest; vanprasth, the third stage of life for a Hindu. 2 those Brahman parts of Veds which were studied while living there because saint-scholars staying in forests taught them to their disciples. See etc. 2

Ara prof. adj a possessor of spiritual knowledge (kik). “ara prof kamal vali valayat.” —GPS.

n Arabia. 2 Arab, Arabian. “arab ke arbi aradhhe tere nam he.”—akal. 3 the language of Arabia; Arabic “kah mari tiorki parsi ho.”—akal. 4 an Arab (or Arabian) horse “kache arbi pabb mano sapaccha.”—paras.

Arbal, Arbala n n—- strength and age. 2 age, duration of life, lifetime. “baraah bahattar bhai arbal.”—GPS.

See .

Four forests vrzhad, tetzriy, etrey and kesiti are well known.
that part of a drama which shows courage and terror. 2 a theatre. 3 courage, intrepidity.

See. See Armenia.

adj superior, superb, virtuous. 2 worshippable, venerable. 3 belonging to a superior pedigree. 4 a resident of Aryavart; Indian.

Mul Shankar, son of Amba Shankar, a Brahman of Tankara village, Moravi state, was born in 1824 AD. He became a disciple of Sanyasi Parmanand and adopted Dayanand Sarasvati as his name. He studied Sanskrit grammar under Pandit Virjanand of Mathura. Taking note of the preaching of Christianity in India, he was enthused to spread the Vedic religion. According to his own thinking and the culture of the time, he interpreted the Vedas and promulgated new rules. He named his sect Arya Samaj and Satyarath Prakash is his religious treatise.

The saint Dayanand died on 30th October 1883 AD.

The rules of Arya Samaj are:
1. All truths are discovered through education and material sciences and they all have their origin in God.
2. God is truth, mind and joy, without form, all-powerful, just, kind, birthless, endless, unchangeable, without origin, incomparable and the source of all that exists. His worship is the only proper one.
3. The Ved is the book of true knowledge; its study, teaching and listening comprise the prime religion of the Aryas.
4. One should always be ready to learn the truth and to unlearn the untruth.
5. All tasks should be performed according to the dharma, that is, with knowledge and consideration of truth versus falsehood.
6. The welfare of the world is the basic objective of Arya Samaj including its physical, spiritual and social progress.
7. Relations should be maintained with all as far as possible in accordance with dharma.
8. Removal of ignorance and spread of knowledge should always be the aim.
9. No one should be content with his own progress, but should consider it as a step in the progress of all.
10. All men should be inter-dependent, in following rules for universal good, and should be independent in adopting every beneficial rule.

[nobility] Skt feminine of anna. a woman of high or noble birth. 2 mother. 3 grandmother. 4 mother-in-law. 5 the goddess, Durga. 6 a stanza. See and. 7 adj noble, virtuous (woman).

The country of the Aryas; the country with Himalayas in the north, Vindhyachal in the south, Bay of Bengal in the east and the Arabian sea in the west. Now the whole of India is called Aryavart.

a serrated tool with which wood is sawed, a sawing machine. 2 noise, din. 3 near side bank, "kachu ara par na sujh." -gauravidas. 4 Skt a big needle for making a hole. 5 suf with or having qualities of, as in and. "avganare pathar bhare." -nat m 4.

P to that, to him. 2 Skt a garden, "jake rukh bhark arau." -strei m 1. 'whose grass and trees provide relief.' See brak.
“krēc su aruncur pukarat.”—GPS.

आरु [aru] See आरु.

आरुध [arudh], आरुध [arur] Skt adj ascended, mounted, riding. “arurte avā raṭh nagāḥ.”
—sahas m 4. 2 firm, resolute, determined.

आरे [are] plural of आरें. 2 suf meaning ‘one having or with.’ See आरा आरी. “avāṃnāre pahar bhaire.”—kan m 4.

आरेव [arem] प्रिव we bring, we shall bring, we may bring.

आरेव [aram] Skt आरेव adj fit to be pleased and worshipped, adorable.

आरुध [arad], आरुध [aradhy] Skt adj spruced, adorned; its root is आरुध. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.

आरसत [arasat], आरसत [arasath], आरसत [arasta] प्रिव.adj spruced, adorned; its root is आरसत. “arasat lāskar sābh kīnās.”—GPS.
आर्य [ary], आर्यसमाज [aryasamaj] See आर्य and आर्यसमाज.
आल [al] Pkt n moisture, humidity. 2 Skt adj excessive, more. 3 all, entire. “अल जोश बिक रही है।”–sukhmani. See E all. 4 Skt अलिया एक घर, आवासीय एक दास, आवासीय.
आलस [alas] n laziness, sloth, indolence. “अलसु हमारा जोश सब तो है।”–dhana m 5. 2 Skt adj lazy, indolent, slothful.
आलसार [alsahar] n a remover of laziness; amrit, nectar.–सनामा।
आलसी [alasi], आलसीमता [alasia] See आलस।
“जनामु गवारो अलसी।”–sri trilocan।
आलसु [alasu] See आलस।
आलसुल [alsun] a village near Nadaun. Guru Gobind Singh punished its riotous people and also stayed here for some time while on his way back to Anandpur. See Vachitar Natak eh 9, cød 24. Due to the negligence of the Sikhs, no gurdwara has been set up here.
आलस्य [alsyा] Skt n laziness, lack of zeal and endeavour.
आलक [alak] n laziness, sloth. “कीर सिम्रात किर आलक ?।”–var guj 2 m 5।
आलका भत्ती [alaka pati] See आलका भत्ती।
आलकु [alaku] sloth See आलक।
“गाँवत आलकु करे।”–var guj 2 m 5।
आलज [alaj] See आलज।
आलज नज [al jal] See आलज एवं नज n bonds of family life and progeny. “अलज ब्रह्म मोह तौज्ये।”–guj m 5। 2 S adj much, plenty. 3 adv mostly.
आलजी [alajī], आलजु [alaju] adj shameless, brazenfaced, immodest. “उस निक ते ते आलजु ससर।”–bīla ravidas।
आलज मिंठ [al jājal] See आलज एवं मिंठ n bonds of family life; snare of love for children. “अलज बिक रही है।”–sukhmani।
आलन [alna] See आलन।
आलट [alat] a pole, mace. 2 genitals. 3 a tool, an instrument, implement.
आलन [aln] n grain flour used for mixing with leafy vegetables to make them thicker and tastier.
आल्य [alna] n a nest. P अल्य। “सुसक अल्य है।”–GPS।
आल्यवस [alpyat] n the celestial and the nether world. 2 praise and nit-picking. “गव्हल राजा बोले अल्यते।”–var asa। 3 topsy turvy. “अल्यते मुह-हु बोले जीव पद मद मत्वाले।”–gau var 1 m 4। 4 high and low, good and bad, auspicious and inauspicious. “लिखित हु अल्यते, मोह जम दो न लगाई।”–gau ravidas।
आल्यमल [alpyat] See आल्यवस।
आल्यमल [albal] See आल्यवस।
आल्यमल [albal] Skt आल्यमल n a round plot; a mason’s mud of lime pit. 2 a circular low ground around a tree where water collects.
आल्यमलस [albalst] See आल्यमलस।
आल्यमल [alam] a adj scholarly, highly learned, erudite, pandit. “जानत बद मह आल।”–cपै। 2 n the world, universe. “आलम कसाँ खुब।”–ramav। 3 time, period. 4 living beings. “कादिहाज़ आलम इकल खाना।”–trīlāg namdev।
5 a poet in Guru Gobind Singh’s court. Here is a poem of his:
सोभा हु के सगार नवाल नह नगर हें,
बाल बहुम सिम सिल कहाँ लो गानी,
भुमि के विभुक्त जू दुकान के दुकान,
सोभा हें के सोख हु के सोख देखे आगहाई,
हिमोत निद्धान अन दान को बखाने जान?
अलौं तमाम जाम आघो गुल गाई,
व्राताम प्रताप पत्षाह गुरु गोबिंद जि!
भोज की सों मोज ते रोज रोज पाई।
6 a well-known poet of Persian and Hindi who translated Madhvanal Sangit in Braj language.
in 991 Hijri. Ragi-mala is a part of this very book. 7 a devotee of Guru Gobind Singh. “jab dāl par nādī ke ayo, an alme hāme jāgao.”—VN. 8 A Brahman poet converted to Islam who attended the court of Bahadur Shah, King of Delhi.

**Amarn Singh** [alam sīgh] a Rajput resident of Sialkot, who received initiation into the Khalsa at the hands of Guru Gobind Singh. The Guru used to call him nācchā (dancing) Alam Singh as he was very active, smart and ebullient.


**Amālgir** [alamgīr] adj who holds or conquers the world. 2 a title of emperor Aurangzeb. “alam gīr ahē tu ek.”—GPS. 3 n a village seven kos south of Ludhiana. Guru Gobind Singh came here from Machivara carried on a bedstead; from here he rode on horse-back. Since the Sikh rule the gurdwara owns 70 bighas of land. It is about two miles south of Gill railway station. The priest is a baptised Singh.

**Amalgāj** [alamgōj] a village in Patna district of Bihar. “mohān alamgōj rāhēda.”—BG

**Amālgāl** [alamgāl] a preacher-cum-agent (masād) of Guru Arjun Dev at Lahore. 2 a Hada Rajput Sikh of Guru Arjun Dev. 3 a commander of the hill army who along with Balia Chand used to operate against the Sikhs at the head of a roving army. They suffered a heavy defeat at the hands of Udai Singh and Alam Singh. Alam Singh severed the hand of Alam Chand. Balia Chand was also wounded and he fled the battlefield.

**Amālāpur** [alamālā pur] a village in Dasuha tehsil of Hoshiarpur district, about two miles north of Tanda Urmur railway station. It has a gurdwara of Guru Hargobind who once came here from Kartarpur for hunting and stayed for several days.

The gurdwara has only a platform under the care of a Nirmala Sikh. The shrine possesses 75 ghumaōns of land. A congregational fair is held here annually on the 16th of the lunar month of Harh.

**Amāy** [ala] n door or window, leaf. 2 (figurative) the tenth door, a mystical orifice of the brain “ūpari ḥāṭ, ḥāṭ pār ala, ale bhītārī thati.”—ram benī. “(in the valley of the supreme person) there is the shop (man) on the shop is a window (head) and over the head is the material (of God’s name).” 3 the house of material existence (Maya) “ala te nāvārṇa.”—dhana nāmdev. 4 A adj superior, very good “bādgi ələh ala huīra.”—maru solhe m 5. 5 high, aloft. 6 ज an instrument, tool, a mechanical device.

**Amāi** [ala], [ala] n an utterance, speech, “mānmuṅk ḫuṅtha alau.”—sava m 1. “uṭhdī bhi guru alau.”—suhī o m 4. “hārī rās no chakhe phika alai.”—gau m 3.

**Amāśi** [ala] adj said, uttered, stated, sang.

**Amār Gōj** [alam pānāh] adj refuge of the world.

**Amālāpur** [alamālā pur] a village in Dasuha tehsil of Hoshiarpur district, about two miles north of Tanda Urmur railway station. It has a gurdwara of Guru Hargobind who once came here from Kartarpur for hunting and stayed for several days.

The gurdwara has only a platform under the care of a Nirmala Sikh. The shrine possesses 75 ghumaōns of land. A congregational fair is held here annually on the 16th of the lunar month of Harh.

**Amāy** [ala] n door or window, leaf. 2 (figurative) the tenth door, a mystical orifice of the brain “ūpari ḥāṭ, ḥāṭ pār ala, ale bhītārī thati.”—ram benī. “(in the valley of the supreme person) there is the shop (man) on the shop is a window (head) and over the head is the material (of God’s name).” 3 the house of material existence (Maya) “ala te nāvārṇa.”—dhana nāmdev. 4 A adj superior, very good “bādgi ələh ala huīra.”—maru solhe m 5. 5 high, aloft. 6 ज an instrument, tool, a mechanical device.

**Amāi** [ala], [ala] n an utterance, speech, “mānmuṅk ḫuṅtha alau.”—sava m 1. “uṭhdī bhi guru alau.”—suhī o m 4. “hārī rās no chakhe phika alai.”—gau m 3.

**Amāśi** [ala] adj said, uttered, stated, sang.

**Amār Gōj** [alam pānāh] adj refuge of the world.

The gurdwara has only a platform under the care of a Nirmala Sikh. The shrine possesses 75 ghumaōns of land. A congregational fair is held here annually on the 16th of the lunar month of Harh.

**Amāy** [ala] n door or window, leaf. 2 (figurative) the tenth door, a mystical orifice of the brain “ūpari ḥāṭ, ḥāṭ pār ala, ale bhītārī thati.”—ram benī. “(in the valley of the supreme person) there is the shop (man) on the shop is a window (head) and over the head is the material (of God’s name).” 3 the house of material existence (Maya) “ala te nāvārṇa.”—dhana nāmdev. 4 A adj superior, very good “bādgi ələh ala huīra.”—maru solhe m 5. 5 high, aloft. 6 ज an instrument, tool, a mechanical device.

**Amāi** [ala], [ala] n an utterance, speech, “mānmuṅk ḫuṅtha alau.”—sava m 1. “uṭhdī bhi guru alau.”—suhī o m 4. “hārī rās no chakhe phika alai.”—gau m 3.

**Amāśi** [ala] adj said, uttered, stated, sang.

**Amār Gōj** [alam pānāh] adj refuge of the world.
replacing it with a permanent fort on 4 Phagun Sammat 1820. He died on 27 Savan Sammat 1822 (22 August 1765 AD) at Patiala where his beautiful mausoleum exists, and cooked food is served to all visitors, See सयान.

अली सिंह का स्मारक [ला सिंह दा बुराज] See परिपत्र.
अली नदी [लालहंि] See अलीन.
अली [ला] स्त्री See अली. 2 plural of अली. See अली 6.
अली [लालन] Skt n rope or chain for tying an elephant. 2 See देल.
अलाप [लाप] Skt n speech, conversation, dialogue, parley. 2 in music, the process of producing a proper note; a prelude to singing, “गुंग कोट दे गावहु साहिब हरिजॉन, राग रसना लापा.”—बिला m 5.
अलापन [लापन] v to say, speak. 2 to establish the form of music by arranging the sounds in the prelude. 3 elaborating of a note.
अलापित [लापित] having sung the prelude.
अलीव [लालव] री See अलापवी.
अलापवाड [लापवाट] adj having a house, who owns a house. “लापवाट दुःब्रोम जोहे.”—मला नामदेव. ‘The owners of the house are under the misconception that low caste persons cannot pray to God there.’
अलापवेंद्री [लापवेंटी] to the master of the house. See अलापवेंट.
अली [ला] n of the house. “मौल लगा ला जाएल.”—स्री m 4 पाहिरे. 2 Skt अली a (female) friend. 3 a row, line, class.
अलस्य [लास्य] See अलस्य. 2 Skt अलस्य the act of making the dancers dance well; making the world dance. “अलस्य कराय.”—जपु.
अलिगट [लागंत] Skt अलिगटम n an embrace, a clasp.
अलिम [लाम] See अलम.
अली [ला] Skt n a female friend. 2 a line, row. 3 A जु adj great, high. 4 superb, grand. 5 Bhai Santokh Singh has used अली (female) in place of the Sindhi word अली (wet). “उर सुलगल लक्री जिंद्री ला.”—GPS. See अले.
अली मिस्र [ला सिर्फ] a resident of village Salauli. Along with his brother Bhai Mali Singh he was in the service of Vazir Khan, subedar of Sirhind. When Banda Bahadur, at the head of Khalsa force, reached Punjab, the subedar jeered at them. They felt insulted, quit his service and joined the Khalsa force. After the conquest of Sirhind, Ali Singh was made its deputy Subedar. He was later, martyred along with Banda Bahadur in Delhi.
अलिह [लाह] Skt adj licked, lapped. 2 n lying down during the hunt so that the quarry comes close to the hunter unafraid.
अलिय [लाइ], अलिया [लाइमा], अलिय [लाइ] See अली.
2 Skt अलिय adj absorbed, become one in thought. “ज्ञान राज वर्ता, सठुज लाइ.”—सवे ये m 4 ke. ‘Satyug came to prevail in Kaliyug’.
अलू [लू], अलू [लू] Skt n a potato, an underground crop, commonly used as a vegetable. Its seed was first of all brought from America by Sir Walter Raleigh in 1584. Its scientific name is Solanum tuberosum. 2 a flask, sieve. 3 P लू Skt अलू a kind of fruit which ripens in summer and is sour-sweet in taste, “नसप्तः प्रस्त्र राल लू.”—GPS. See अलू और अलू शर्मा.
अलू चुक [लूचुक] P लूचुक Skt अलू और वीचुक. n potato a fresh plum (when fully ripe it is called लू बुखारा), E Plum, L Prunus domestica.
अलूक [लूक] P लूक adj having a depraved mind. See अलूक.
अलूकत [लूकन] P लूकन to smear, besmear.
अलूकत [लूक] आदुे [लूका] P लूका adj smeared, bedaubed. 2 dirty, filthy, unclean. वर आदुे. “नानक विनु नाव लूका.”—वर मारु 2 m 5.
अलू बूखारा [लू बूखारा] P लूबूल P प्रस्त्र n a plum,
alacha from Bukhara, potato of Damascus. Greek physicians used it in various medicines and its effect is cold-moist; it softens intestines and cures bilious humour, clears blood and cures vomiting, stops thirst and despite being sour it does not increase cough.


[alo hārākh] a village in nazamat Sunam, police station Bhavanigarh, Patiala state. Here, half a mile south of the village is a gurdwara of Guru Teg Bahadur who came here from Gunike.

A beautiful gurdwara was built here in Sammat 1966. Five copies of Guru Granth Sahib are kept open side by side. The room where the Guru stayed is separate (from the main building.) The priest is an energetic Sikh. The gurdwara has 125 bighas of land donated by the Patiala state. It is close to Bhavanigarh road, nine miles west of Nabha railway station.

See [alok] Skt n light, miracle. 2 a sight, glimpse, view.

See [alocen] Skt n a sight, view. 2 an investigation, consideration.

See [alocna] Skt n an investigation, determination of good and bad points. 2 a revision. 3 a review.

See [alab] See Aṣṭā. See Aṣṭā. See [alābān] See Aṣṭā. See Aṣṭā. See [alābān vībhav] a supporting cause of emotion; a factor helping the rise of a particular feeling, for example, a hero and heroine in the sentiment of love; an enemy in arousing terror; a strange shape or speech for ridicule or mirth; a heart-rending speech or situation arousing pity; fearfulness for arousing terror; suppuration etc. for creating a sense of disgust and loathsomeness; strange things for creating wonder; transient, impermanent things for a feeling of tranquility; and children for arousing affection.
birth and death, transmigration of soul. See अन्तरात्मक. “avān jan rāhe sukh pāra.”—suhi chāt m 3. “tān mān thapī kia sābh āpna eho avān jaṇa.”—ram m 5. 2 adj momentary, liable to break up in a moment, impermanent. 3 v to come and go, pass through.

आवाज जनि [avān jaṇi] See आवाज नाट. 2 impermanent, perishable. “िं मानी ढँठी साभ आवाज।”—mājha m 3. 3 n created world, creation. “नम तेरा सृष्टिको लेकि हे जस्ती आवाज।”—asa am 3.

आवाज नाट [avān jaṇu] knowledge of coming, knowledge of the purpose of human birth. 2 See आवाज नाट.

आवाज जनि [avān jaṇu] See आवाज नाट. “आवाज जनु तौ राहे, पाईं गुरु पुरा।”—asa am l.

आवाज लत [avān var] adj who arrive. 2 n time of birth. “बाहुः ना आवाज वर।”—prabhā m l.

आवाज [avān] See आवाज.

आवाज साध [avān sah] adv in coming and going; in birth and death “आवाज साह विविष्क।”—ośkar.

आवाज [avān] See आवाज.

आवाज नाट [avān jaṇu] See आवाज नाट. “आवाज जानु ना सुकाई।”—sri m l. 2 n knowledge of the purpose of birth and death or of why we are born and what we are required to achieve. “आवाज जानु बिभुति लाई जोग! ता तिन बहावन जानु लाई।”—rama am 3.

आवाज संहर [avān vānāṇu] n birth and death; transmigration. “आवाज वानाणु दाक्ष्रो।”—sri am l. 2 v to be born and to die. 3 coming and going.

आवाज साध [avān sah] adj (those) who come and go; (those) who take birth and die. “आवाज साध धरावने?!”—suhi chāt m l. 2 adv while coming and going.

आवाज [avān] coming. See आवाज.

आवाज जनि [avān jaṇi] adj coming and going, taking birth and dying. 2 n transmigration; birth and death. “आवाज जत राहे स्राम नारे।”—karna m 5.

आवध [avādha] Skt अवध n a weapon. “कोटि आवध तिसु बद्ध नाही।”—suhi m 5. “प्रचारण लाखं आवधह।”—saḥas m 5. 2 Avadh, Ayodhya, Audh. “आवध राज त्रिया जान सोभत।”—rama avg. 3 See आवध.


आवध [avādha] Skt अवध adj not fit to be killed. 2 difficult to kill. 3 Skt अवध अवधिविष धूर्त, strung, threaded. “आवध धावत केही।”—gyan. ‘warrior lying pierced in the battlefield’.


आवेनत [avāni] (they) come 2 (they) will come.

आवेनत अठाटे [avāni aṭhauste] sen an utterance from Guru Nanak Dev’s proleptic hymn in Tilang measure addressed to Bhai Lalo:

“आवेनत अठाटे जान तन्मेये ढारे हरू बी उत्सव मोहल का देल।” ‘They came in the year seventy eight and shall depart in ninety seven by which time another disciple of a brave man shall also arise.’ It means that in Saidpur (Eminabad) Mughals would enter in Sammat 1578 to destroy the vainglorious Afghans but they shall depart in Sammat 1597 when another brave man will arise from the Afghans themselves and will drive them away.

Babar invaded India five times. It was during his third invasion in Sammat 1578 that he killed the conceited Afghans of Saidpur (Eminabad), and it was in Sammat 1597 that Babur’s son Humayun was defeated by Sher Shah Suri at Kanaj and he fled from India. The word ‘also’ with other brave man suggests
that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

Some scholars extend this prolepsis from the sixteenth to the twentieth century Bikrami and imagine Guru Gobind Singh, Banda Bahadur etc. as the ‘Marad ka Chela’, but this is their mistake because the Guru uses only yearly and not the centurial figure. He is talking of the then current sixteenth century only. These years are therefore 1578 and 1597 respectively.

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See

that the conquered Afghans would also rise again. Thus Sher Shah rose and won the throne of Delhi.

See
Indians have believed in metempsychosis or transmigration of souls since ancient times. According to the Greek historian Herodotus (II, 53, 81, 123) ancient Egyptians also believed in transmigration. Greek metaphysicians too have been preaching this view. Modern theosophists think that ancient Jews, Christians, Muslims and others also believed in it in some form or the other. Now only those people accept transmigration whose religious leaders were once related to ancient Indians or those who still have respect for archaic beliefs. Buddhists, Jains, Hindus, Sikhs and neotheosophists all accept this philosophy. Scholars of the modern times have divided this viewpoint into three branches:

(a) When a child is born, God does not invent a new soul for it; an already existing soul in the bodiless form assumes this new body for the first time and will never adopt a body in future. This theory is called the doctrine of pre-existence.

(b) The soul has already been roaming in millions of men, animals, trees, etc. and after quitting the present body too, it will roam as born in different bodies. This is what is known as metempsychosis or transmigration of soul.

(c) Human soul before coming in the present bodily form has been living as man or woman, but not as animal, bird or tree etc. and after the present life it will be born again and again in human form until its redemption from the cycle of birth and death. This is the theory of re-incarnation.
clay. “ghāṛ bhade jīnī avi saji.”—asa paṭī m l. 2 आवेश्. See आवेश्. “manmukha no partitī na avā.”—sor a m 3. Skt a pregnant woman. 4 travails; pangs of child birth.

आरुडन [avurdan] P जूँगल adj bringing.

आवर्तन [avordan] See आवर्तन 2. Its pronunciation as आवर्तन is also correct.

आवेर [aves] Skt n an entrance, entry.
2 enthusiasm, fervour, vehemence. 3 a fit, epilepsy. 4 according to superstitious people, entry of a spirit in the human body.

आवेश्त्र [avesṭra] Skt n encircling, enveloping, wrapping. 2 a cover; screen. 3 a quilt cover. 4 a compound wall.

आवेष्ठन [avexṭan] P जूँगल v to hang, suspend.
2 v to be suspended.

आवेग [aveg] Skt n excitement, zeal.
2 paroxysm, a strong fit of excitement. 3 in poetry, an auxiliary sentiment of distraction for acquiring something contrary to the real desire arising from the heart.

आवेष्ट [aveśṭ] Skt आवेष्ट n wrapping, enveloping, converging. 2 a wrap, shawl, scarf. “paś āveśṭ mārā sārā bhuṣṭa.”—bīla m 5.

आवेंद [avānd] coming, See आवेंद. “āvē ḍaṃvat thakāt.”—sohas m 5.

आवेंन [avān], आवेंष [avāṃ] See आवेंद. “naṇak se dhī avāṃ.”—sohila.

आवृत [avṛt] Skt आवृत n enclosed, covered.
2 enveloped, surrounded. 3 hidden.

आवृत्त [avṛtṛt] Skt आवृत्त n repetition, a repeated practice. 2 learning again and again.
3 repeated reading of a book.

आवृत्ति टीप [avṛtṛt dipāk] See टीप (d).

आय [aś] n a cover, safe position. 2 refuge, asylum. 3 crookedness, obliquity. 4 See आय।

आयङ्क [aṅk] a loin cloth, wrapped to cover private parts.

आय रोटी [aś goṭī] n a diagonal move of a counter. 2 deceitful game “aś goṭī nīt kāṛē hīdu musalman.”—mago. 3 S आयी तोष obstruction, impediment.

आर्ह [aṛ] Skt आर्ह n a species of fish; cod. “tū kese aṛ phāthi jāli?.”—mala a m l. 2 a kind of heron. S आर्ह।

आर्ही [aṛ] See आर्ह। 2 n a friend, pal. 3 friendship.

आरु [aṛu] Skt आरु n peach tree and its fruit, L Prunus persica. It ripens in summer, and is moist hot in effect.

आरुद [aṛhaṭ] n an obstacle: 2 a commission agent’s trade, taking aḍhāk (4 seers) grain as commission. 3 material received as wage.

आरूढिम [aṛḥṭiya], आरूढी [aṛḥtī] n a commission agent, See आरु 2.

अ [e] used in Punjabi for य of. “हरिप्रेम bhini colic.”—dev m 4. 2 P a vocative he! re!

अंग [es] pron this. “es jāga ave.”—JSBB. 2 adv such, in this form “es ghat phir hath na ehe.”—VN. 3 A जूँ n life. 4 fun and frolic; enjoyment. 5 sexual bliss, pleasure. “es hi es su bes bitayo.”—akal.

अंगत [es] adv like this, thus, of this kind. “esa sātī gur je māle.”—sri a m l.

अंगत [esi] adv such. “esi kṛpā kāṛhu prabhu nanak.”—bavan.

अंगथुरवत्स [esupraja] sen अंगथुरवत्स created such (a thing). “māt esupraja.”—aṛḥāt. ‘introduced such a religion’.

अंगथुरवत्स [esura] See अंगथुरवत्स।


अंगत [eso] See अंगत।

“eso gian birloī paē.”—bīla m 5.

अंगथुरवत्स [esvaraj] संगथुरवत्स n godhood, godship, sovereignty. 2 wealth, dignity, glory, majesty. “dāsan ko bakhṣē esvarjā.”—GPS.

1In olden days commission was paid in kind.

2Punjabi equivalent of Skt रङ्।


**future tense of** "es sāmo phār hath na ehe."—VN. 2 part a term expressing grief. "he! he."

**[eky]** n  unity.

**[ekh]** Skt एक्ष n an arrow. “lage tīse ekh.”—kālki.

**[ekhā]** short form of “गौर metres.” 2 short form for रिष देषाय.

**[ecn]**, **[ecn]** [ैचन] Skt आकुज्ञतन. to pull, to drag. 2 to shrivel; to contract; to cramp. **[ejn]** A इज part ditto, the same.

**[eji]** part a polite vocative, ‘I say, sir’. “eji! na ham utām nic na madhām.”—guj १ मौ.

**[eth]**, **[eth]** n pride, arrogance. 2 pride, obduracy. “e se gari māhi eth hāthilo.”—bīla m ५.

**[ethā]** v to strut, to walk pompously; to behave insolently. 2 to twist.

**[ethi]** adv pompously and insolently.

**[ethi]** adj proud, arrogant. 2 foppish. “e thi sō bādh gayo sanēha.”—cāitr 35।.

**[edna]**, **[edna]** v to behave arrogantly, conceitedly or foppishly. “thu jagu he sāpāti supne ki dekhī kāhā edana.”—baśāt m ९.

**[eda]** adj so large.

**[eda]**, **[eda]** adj proud, conceited, arrogant. “taka gāthī edo tehdī jat.”—sar kābir.

**[etl]**, **[etu]** n आत्मज the sun. २ Sunday.

**[et]**, **[etu]** n आत्मज the sun. २ Sunday. ३ ten thousand. See आत्मज. “et tūrāg cāmu handāri.”—krisān. “tīs ētu pedal kāhī māryo.”—cāitr ५२।.

**[er]**, **[er]** adj related to Iīa; Iīa’s progeny. २ n Pururava, son of Iīa. ३ a tree which grows puckhī thau.”—sri ५।.

**[eth]**, **[eth]** [ैथे the othe] adv here and there; in this world and in the hereafter “e the othe sāda sukh hor.”—māla m ३।.

**[en]** a house. See आत्मज. “dāya en sun ben e.”—NP २ A अ n an eye. ३ eyesight. ४ paradise.

**[en]** the sun. ६ a ray. ७ wealth. ८ adj like that, resembling him.

**[enok]** P एनक n eyeglasses, spectacles.

**[enulyakin]** a correct belief; knowledge free from doubt. Scholars have accepted three forms of belief. (a) रिमुलयकिन: sure, certain, believable knowledge, like. “Amritsar is a city in the Panjab.” (b) enulyakin: knowledge as seen through eyes, visible truth as seeing Amritsar is believing it to be there. (c) hākkułyakin: knowledge of the founder, foundation of Amritsar, its development in history, its area, form, population, etc. factors of factual belief.

**[eb]** A एब n a bad habit. २ a defect, fault. “eb tāri cikro.”—sri १।.

**[ebi]** adj (one) who has bad habits.

**[eyar]** See आत्मज.

**[er ger]** adj unknown, foreign, unacquainted.

**[erak]**, **[eraki]** See आत्मज and इत्तिय.

**[eran]** See इत्तिय.

**[erapat]**, **[erapat]**, **[erapat]**, **[erapat]** Skt इरपात n an elephant which came out of दिनेश (sea). There is a story in the Purans that gods and demons churned the ocean and brought out fourteen jewels including a white elephant having four tusks which was given to Indar as his carriage.

**[eravati]** Skt इरवाती n the river Ravi, Parushni. See उदय. “eravati ulāghat cala.”—GPS।.

**[el]** Skt एल adj related to Iīa; Iīa’s progeny. २ n Pururava, son of Iīa. ३ a tree which grows
from the earth (दुक्त). 4 grass. 5 the planet Mars. See दुक्त. 6 अंि to roaming, wandering. 7 talking loudly to a deaf person. 8 noise. “वे जत पव वृद एल.”–GPS. 9 S imprisonment, imprisoning. 10 the idea of subjugating.

अल बेल [el gel] n noise on the road; all round noise. “ाफ र बास्र बएजा एल बेल भायो.”–GPS. See अल and बेल.

अल बेल [el bhel] n a frightening noise. “पॊर्यो एल बेला.”–GPS. See अल and बेल.

अलरा [elarad] Allard and Ventura were officers in Napoleon Bonaparte's army. After Napoleon's defeat at Waterloo, his army got disbanded. These two came to India via Iran in search of jobs. Ventura was an Italian while Allard was French. They arrived at Lahore in March 1822, and requested Ranjit Singh to give them jobs. The Maharaja employed them to train his army on European lines at a salary of Rs. 2,500 per month but on a written promise laying down the following conditions:

1. In the event of war between the Sikhs and the Europeans, they shall remain loyal to the Sikh government.
2. They shall not correspond with any European government.
3. They shall not trim their beards.
4. They shall not eat beef.
5. They shall not smoke tobacco.

Both these generals remained completely loyal to the Maharaja. Ventura performed excellent service under Prince Kharak Singh during the conquest of Peshawar.

अद्वे [eve], अद्के [eve] adv uselessly, fruitlessly, in vain. 2 thus, in this manner.

अ [a] part short form for अत, “ो वात सिघ सज्यो तान को।”–क्रिष्ण. 2 Skt अ n Sheshnag.

1Napoleon was the emperor of France during 1804-15. He was born in 1769 and died in 1821.
Aurangzeb. His title was Alamgir.

21 October 1619 according to some.

literally, it means 'two boundaries' being right on the border of Gujrat and Malva.

See ~.

Aurangzeb [ə'rɔŋzəb] 3rd son of Shahjahan and Arajmand Bano born on 3 November 1618² at Dohad³ of district Panch Mahal in Bombay Presidency. In 1658, having imprisoned his father in Agra fort, he ascended the throne of Delhi on 21 July. Having obtained a religious decree that his elder brother Dara Shikoh had acted against the tenets of Islam, he got him killed in Delhi in September 1659. He told his younger

1His full name was Abuzafar Muhiiuddin Muhammad Aurangzeb. His title was Alamgir.

210 October 1619 according to some.

³literally, it means 'two boundaries' being right on the border of Gujrat and Malva.
brother Murad who was an aspirant to the throne that he did not want the kingdom; and that after killing Dara with his help, he would put the crown on his head, and leave for Mecca. Unfortunately Murad was thus deluded by Aurangzeb's plan, and along with the later he defeated Dara at Fatehabad near Agra. After his victory, Aurangzeb held a grand party during which he made Murad drink heavily and put him in prison at Gwalior. Three years later, he accused him of the murder of a Saiyad and had him killed. Thus having members of his family imprisoned and murdered, Aurangzeb assumed the title of Alamgir (possessor of the world). His full name was Abu al Muzaffar Muhaiyuddin Muhammad with the title Alamgir added to it. This staunch follower of the Sunni creed of Islam was a highly learned, sagacious, industrious person, expert in the art of governance. His dress and food were very simple, and he did not take liquor or any other intoxicant, and spent very little money on his personal needs. During leisure he made caps and prepared copies of the holy Quran, did not consider Islam and Hinduism as equal, and did not hesitate to commit deliberate acts of grave injustice. He was extremely glad to have the title of Muhiuddin (animator of religion) from his correligionists.

He ordered the closure of Hindu fairs, temple functions and Vedic schools, and having demolished famous Hindu temples at Mathura, Benaras, etc. he got mosques built in their place. He reimposed Jazia (a tax) on the Hindus which had been stopped by Akbar.

With the reimposition of Jazia and other taxes and the persecution of Hindus, all Rajput whom Akbar had befriended became hostile to him. In this connection a letter which Raja Raj Singh wrote to Aurangzeb in 1680 AD as quoted by colonel Tod in his book "Rajasthan" is worthy of note:

"Your elders had fostered Hindus, Muslims, Jews, Christians, as also the atheists with equal care, but during your reign many have become homeless and have left the country. There is virtually a doomsday all around, people are dying of hunger; your subjects, trampled under the feet of soldiers, are crying; traders are beating their breasts. How can the rule of an emperor who demands tax from such suffering subjects, remain stable? If you have faith in your own sacred book you will see that God is common to all and is not only of the Muslims. He is worshipped in the mosques but his gongs are also struck in the temples. When we spoil the picture painted by an artist, we without doubt are displeasing him. Similarly, one who spoils the work of God becomes liable to His displeasure. The tax which you demand from the poor Hindus is unfair because they do not have the means to pay. But if you must impose Jazia, ask me and Maharaja Ram Singh to pay. By killing minor flies you are stigmatising your greatness."

This emperor was a staunch enemy of music and considered it against the teachings of Islam. Therefore all the royal musicians were dismissed. Once, all the musicians of Delhi created a great clamour while following a hearse passing in front of the emperor palace. On enquiring the emperor was told that music had died during his rule and the people were going to bury it. Aurangzeb told them to bury it so deep that it may not come out again.

It was Aurangzeb's oppression and tyranny which made Shivaji his enemy, and the
Marathas began uprooting the Mugal rule. By assassinating Guru Teg Bahadur, he sowed seeds of enmity in the hearts of all the Sikhs, the consequences of which had to be faced by his successors. Guru Gobind Singh sent him Zafarnama, which contained some pieces of sane advice.

At the time of his death, Aurangzeb repented over his actions. He wrote to his son: “I brought nothing but demerits with me when I came, and I am now going with bundles of sins. I have committed horrendous errors and I do not know what punishment shall be meted out to me. I am seriously worried about my salvation”.

Having ruled for fifty years, Alamgir died, at the age of 90 years and 17 days\(^1\), at Ahmadnagar in the South, on 21 February 1707 (Sammat 1763), and was buried in a mausoleum near Daulatabad.

Aurangzeb had five sons (Sultan Muhammad, Bahadur Shah, Azam Shah, Muhammad Akbar and Kam Bakhsh) and four daughters (Zebunnisa, Jinnutnisa, Badrunnisa and Miharunnisa).

At the time of his death the annual income of the kingdom was to the tune of Rs. 317, 935, 050.

\(\text{मोह} [\text{मोह}]\) emperor Aurangzeb. “मोह मारी जूधन नू जे मंसिना बोकर.”—जागनमा.

\(\text{मोहा} [\text{मोहा}]\) a famous city in Hyderabad Deccan which was formerly known as Khirki. Emperor Aurangzeb renamed it after his own name in 1653 AD.

\(\text{मोल} [\text{मोल}]\) See \(\text{मोल} \) and \(\text{मोलि} \). 2 white yarn, \(\text{लु}\) Arum Campanulatum.

\(\text{मोला} [\text{मोला}]\) \(\text{मोल} \) adj very good, the best.

\(\text{मोलाथ} [\text{मोलाथ}]\) \(\text{मोल} \) plural of \(\text{रूत} \) (son), offspring, progeny. 2 dynasty, clan, race.

\(^1\)According to Hijri.
thread, yarn. 4 books with the sun as part of their titles, have chapters called āṣu. See Gur Pratap Suray.

āṣuk [āṣuk] cloth made from cotton yarn. 2 a sheet, wrap. 3 a silk garment.

āṣubevī [āṣubevī] See Āṣubevī.

āṣuman [āṣuman] grandson of Sagar, king of the solar dynasty and son of Manjas, See Mahāvīra.

āṣumal [āṣumal] Skt अष्माल n the sun, which wears garlands of rays. “bhai prabhat udyo āṣumal.”—GPs.

āṣu [āṣu] n a tear. 2 a chapter, See Āṣu 4.

āk [āk] Skt अक् vṛ to mark; to count; to walk exist; take in the lap; talk ill of. 2 Skt a mark, spot, sign. 3 a letter of alphabet. 4 a writing; a written piece. 5 body. 6 a count of nine because there are nine major parts of the body. 7 a sin, fault. 8 a lap, bosom. “āk mayāk bēnaya badna.”—GPs. 9 an attire. 10 heart. 11 a stigma, blemish. “āk jaldu ḍānu.”—Sri Kabir.

ākas [ākas] See Āṣumāl.


ākṣu [ākṣu] adj having rays.

ākṣa [ākṣa] Skt अक्ष न written, scribed. 2 marked with some sign. 3 smudged. “ākṣa jaldu ḍānu.”—Sri Kabir.

ākura [ākura] n a hook, loop.

ākura [ākura] See Ākura. “purān likhāt nīsan kāram ākura.”—BG

ākh [ākh] Skt अख् vṛ to float, be carried by the current, continue to do something. 2 an eye.

āṅga [āṅga] Skt अंग् vṛ to mark, walk, engage in some work. 2 Skt a limb, hand, foot, head etc. 4 a way out, measure, effort. 5 a friend, dear one. 6 a point of view,
espousal. "jīn ka āg kāre mera suami."—sar m 4 partal. 7 a part, share. 8 a numeral, figure. 
9 a kingdom around Bhagalpur in Bengal whose capital once was Champapuri. "tts dzs āg bāg te adi."—GPS. There is a story in Mahabharat that Bali's wife Sudeshna gave birth āg, vāg, ādīg, pūdrār and suṣ, the five sons of sage Diraghatma who founded different kingdoms after their respective names.

अग में [āg sāg] adj with the body, embodied. 
“guru āg sāg rāhe.” 2 always accompanying.
अगनी [āg-hī] adj limb-less, crippled.
अगर [āgo] Skt adj born from a limb. 2 n a son, progeny. 3 pore, hair. 4 disease. 5 Cupid.
अगर [āgan] Skt अगरण and अगरन n a courtyard, compound. 2 going about, roaming, rambling.
अग्नरु (āgtrā) Skt n the protector of the body, clothes; a dress. 2 a helmet, breast plate, armour.
अगर [āgar] Skt अगर n decorator of a limb; an ornament, anklet, bracelet. 2 son of Bali and Tarā, and nephew of Sugriv. He went to Ravan's court as an emissary of Ram Chandar. "it kāpiratī ar ram dut āgād-hī pēṭhayo."—ramav. 3 one of Lakshman's sons, who founded the town Angadi in his name. 4 See अगर मन्दिया. 
अगर मन्दिया [āgar sāṭīguru] The second preceptor of the Sikhs, was born on Sunday, 15th day of the lunar month of Vaisakh (5 Vaisakh) 1561 Bikrami era (31 March 1504 AD). He was the son of Pheru Mal Khatri and Daya Kaur of village Matte di Sarai (district Firozpur). He was named Lahina. He was married in Sammat 1576 to Khivi, daughter of Devi Chand Khatri of village Sanghar, the ruins of which are near Khadur. Two sons, Dasu and Dātu, and two daughters, Amaro and Anokhi, were born to them.

Initially Bhai Lahina, like his father, was a devotee of goddess Durga, and used to visit Vaishnav Devi every year as the head of the devotees. During Sammat 1589, while going to Vaishnav Devi (Javalamukhi according to Nanak Prakash) he met Guru Nanak Dev at Kartarpur, and, forsaking the worship of the goddess, he became a disciple of the Guru only, who, pleased with his devotion and service, renamed him Angad and made him his successor on 17 Harh Sammat 1596. He started functioning as the Guru from 23 Assu 1596, and preached the doctrine of Nanak Dev with rare efficiency. In Sammat 1598, he began Propagating knowledge in Gurumuki script without any discrimination of caste. He got the biography of Guru Nanak Dev written in Sammat 1601 of which a distorted version is now known as Bhai Bale wali Jansamakhi. After having functioned as Guru for 12 years 9 months and 17 days, he breathed his last at Khadur on 3 Baisakh (Chet 4) Sammat 1609 (29 March 1552 AD) at the age of 47 years, 11 months and 29 days.

अगना [āgna] Skt अग्ना n a woman with beautiful limbs. “āgna adhin kam krodh me prābin.”—akal.
अगनालम [āgnyas] Skt अग्नायस n (according to Hinduism) touching individual limbs in turn, while reciting the mantars. See बाँटनमाल निम्नित्त, part 1, §: 5 to 8.
अग्नर [āghan] Skt अग्नर a woman. See अगर.
अगनर [āgna] Skt अग्नर n (for muscles) to throb, quiver or flutter involuntarily. Among the Hindus throbbing of muscles is variously considered auspicious or inauspicious. See चाँदनील उभावित आवाज़ ब्यह, छ: 59. In Sikhism such a belief is not given any credece. “devi dev na sevka, tāt ne mōt na phūnā vīcāre.”—BG
अगबिन [āgbīn] See निवृत्ती.
277

**āgra** [āg bhāg] Skt adj who has some limb broken. 2 n absence of some part of the body.


**āgrā** [āgrā] n Guru Angad Dev. “gurujāgat phīrān sih āgrā.”—sāvēye m 2 ke. ‘the lion-like son of Pheru, universal guru Angad’.

2 Angira rikhi, a sage. See ṛājāe and ṛājāe.

**āgrah** [āgrakha] n a stringed dress for protecting limbs, reaching down to the knees, is also called āga.

**āgrā** See ājīvājā. 2 n an ember, burning coal. “āgrā bīrhagānī ke nīkre.”—krisān.

**āgrājī** [āgraj] See ājīvājā.

**āgrāj** [āgraj] Skt n a paste of saffron, musk, sandalwood, for applying to the body for fragrance. 2 clothes, ornaments, etc. for adorning the body. 3 an armour.

**āgrārāj** [āgraraj] n to stretch the body in order to remove languor.

**āgrēj**, **āgrēji** See āgraj.

**āgrē** [āgre] n the sage Angira. See ājīvājā. “parurāu āgre guru nanak jas gaīre.”—sāvēye m 1 ke. ‘Pururia and Angira’.

**āgrajaj** [āgrai] n stretching of limbs due to languor.

**āgal** [āga] of a dear one. “bārānī na sakāu guṇ āga.”—maru solhe m 5. See āgaj 5. 2 See āgajātājaj.

**āgar** [āgar], **āgajāt** [āgaraj] Skt a burning coal or piece of wood; amber. “kachua kahē āgar bhī lorāu.”—asa khabir.

Here āgar means spiritual enlightenment.

**āgikā** [āgikā] Skt a lady’s garment, bodice, stays “āgikā surāgī naṭ vēr rāgī.”—ramāv.

**āgira** [āgir] a measure equal to the width of a finger. 2 a thumb.

The five fingers are named thumb (āgust), fore-finger (tārjani), middle-finger (madhyma),...
ring-finger (anamīka), and little finger (kanīṣṭhīka).

āgulika [āgulika] See āgulikī. 2 See āgulikīra. āgulikīra [āgulikīra, āgulikīrā [āgulikīran] Skt n a protective leather cover worn on the thumb and the fore finger while using bow and arrows. According to Valmik this protective cover used to be of the hide of large-sized lizards. The second cāḍi cāḍira also quotes. “bā dhe baddh godhāgulikāna baddhā.” “kāhu āgulikāna kate pare hē.” –cāḍira 320. 2 a housewife; a metal cap worn on the finger by a tailor.

āgulikī [āgulikī] See āgulikīra.


āgulikāra [āgulikāra], āgulikārā [āgulikāran] See āgulikīra. “su sobh āgulikānā.”–ramav.

āguliyāk [āguliyāka] See āgulikīra.

āgūṭha [āgūṭha] thumb. See āṇāgaṇu and āṇāgaṇi 2. āgūṭhi [āgūṭhi] n a ring worn on the thumb; a thumb-ring containing a mirror. 2 a ring.

āgura [āgura] See āgur. “pache harto āgur.” –sṛi m 1. 2 P grapes, seedless dried grapes called kīṣmiṣ and with seeds called munakka. Superior quality of wine and vinegar are prepared from grapes. In India grapes of Quetta and Kandhar are of a superior quality. 3 grape vine.

āgurī [āgurī] n newly sprouted crop. “cori mirag āgurī khar.”–oākar. “hari āgurī gadhā care.”–gau kābir. Here gadhā means pride that feeds on green sproutings i.e. āgurī means virtues of good deeds like charity, etc. 2 drink such as wine, vinegar, etc. made from grapes. 3 adj of the colour of grapes, light green.

āgochā [āgochā] Skt something to clean a body, especially a towel; a large handkerchief; “īsnaṇa dio kār ap āgochan pōch sudhare.” –gūruṣobha.

āgochā [āgoche], āgoche [āgoche] See ṛiṇēmaṇ and ṛiṇēmēṇi.

āgh [āgh] Skt adv. vr to go, begin, gamble, stain, mark, stumble, complain, make haste. āghī [āghī], āghī [āghī] Skt adverb n a root. 2 a foot, which leaves a mark on the ground. See āgh vr “āghī sam arīd sāras tōv mōn sam madhup kārije.”–NP.

āgā [āgā] See āṅg, ānga and āṅgh.

āṅgh [āṅgh], āṅghū [āṅghū], āṅghā [āṅgha], āṅghata [āṅghata] See āṅgā. “sāhu beṭhā āṅgū maṭ.” –var maru 2 m 5. Here āṅgū means ‘the mind.’ “mārāktāra āṅgūre bare.”–vēa əlaḥniā m 1.


āṅghī [āṅghī] See āṅghā. See āṅghāniḥ.

āṅg [āṅg] Skt adv. vr to bow, worship, decorate, beg, reveal, remove, spread, collect. 2 Skt āṅg n a flame, i.e. sorrow, woe. “rāti aṅ dukh ṇa lai.”–bher a m 3. 3 Skt a scratch, abrasion, “bhumī rāgavli mājhi vīsula bag, jō nār pīr nīvajī tīna aṅ na lag.”–var ram 2 m 5. ‘Living in the thorny garden of the Divine, one does not get a scratch.’

āṅgar [āṅgar], āṅgala [āṅgala], āṅgara [āṅgara], āṅgarā [āṅgarā] Skt adv. n the end part of a scarf or a headcloth, fringe, border. “āṅgāl gāhōrā sadhu ka.”–asa m 5 bīrhāre. “āṅgāl gōhāo jan apne kāu.”–nāt m 5. 2 a garment. “kāhu cācla āḷcā ko bānave.”–cāḍira 405.

āṅgerätī [āṅgerätī] See āṅgāli.

āṅga [āṅga] Skt adv. vr to clean, go, admire, brighten, rub oil, decorate.

āṅga [āṅga] See āṅgā. 2 n bringing. “cūn cūn āṅgā butiā.”–BG

āṅgā [āṅgā] Skt adv. n antimony ground into collyrium, “gīrā āṅgā gūrī dīa āṅgān ādher bīnas.”–sukhmāṇi. 2 black ink. 3 wealth
“ajan mahi nirajan rahiye.”—suhi m 1. 4 a mountain of collyrium mentioned in Valmik’s Ramayan. 5 night. 6 a paste for massage on the body. See आज्ञा. vr “ग्राम अज्ञा मेरा मनु यस्ते आज्ञा.”—धृत्र सोम 5.
7 a lizard. 8 Skt अज्ञा sitting in a solitary place; isolation; seclusion. “ape sab ghata bhogve suami, ape hi sab अज्ञा.”—वर धृत्र एम 4. “jīva upāt jata sati kini ape gurumukhi अज्ञा.”—माला एम 1. 9 in the dialect of Chamba hills, अज्ञा stands for the knot tied on the clothes of the bride and the bridegroom.

आज्ञा [अज्ञा] v to apply collyrium to the eyes. “अज्ञा तेरा अज्ञा jesa pīru bhavte.”—suhi chhota m 1. 2 Skt न a sty, a pimple on the eyelid. 3 In Sastarnamamala, a young maiden doing a facial makeup is mentioned as अज्ञा. “अज्ञा ने नाम के ने.” 4 Hanuman’s mother. See आज्ञा.
आज्ञा [अज्ञा] Skt अज्ञा n wife of the monkey (or forest dweller) Keshri and mother of Hanuman; Anjna. 2 maya (wealth, illusion). 3 woman with body covered with sandalwood paste etc. “अज्ञा के धीर है.”—रामव. ‘Horses are as volatile as pupils of a woman’s eye.’ 4 a sty.

आजनिमुद [अजनिमुद], आजनिल [अजनिल], आजनिलकुम [अजनिलकुम] son of Anjani; Hanuman, Anjani Kumar.
आजम [अजम] See आजम.
आजम [अजम] [अजम] Skt अजम n palms joined in the form of a cup. 2 palmfuls of water thrown as dedication to the dead forefathers. The Sikh Gurus have rejected the practice and have advised the people to accept the will of the Almighty. In Guru Granth Sahib under the title अजम in mālar measure in the line “साजग विजग दहर-हु हिता” we are advised to abide by the will of the Divine. 3 See आजम.
आजम [अजम] P अजम n an end, a consequence, finale. 2 result.
आजिक [अजिक] See आजम.
आजिक [अजिक] Skt अजिक n a fig tree and its fruit. 1 Ficus carica. Its fruit contains seed. It is sweet in taste. Physicians of the Greek system of medicine use it in several prescriptions. Figs of Kabul and Iran are very sweet; their effect is hot and moist. 2 a town, 30 miles away from Qilat in Balochistan.
आजिल [अजिल] See आजिल.
आजम [अजम] P अजम n an assembly of eminent persons. आजम is plural of रात्रि (star); a place where eminent persons, celebrities of society, gather.
आजुली [अजुली], आजुली [अजुली] See आजम. 2 joining of both hands in salutation “करी सादू अजुली पुनु वादा.”—सोहिला.
आजहु [अजहु] n a tear.
आज [अज], आज [अज] adv thus, like this, in this way.
आज [अज] Skt अज n an egg. 2 a testicle “टब तेरा दूसरा ऐंठे.”—सैत्य 43. 3 the universe, which is be egg-shaped. 4 a musk-carrying navel. 5 Kamdev, Cupid. 6 cupola of a temple. 7 semen. 8 short form for आजन (oviparous) “आजन बनाई जर बनाई.”—सर म 5. 9 a son of king Yayati.
आजत [अजत] Skt अजत n born like fish, birds, reptiles etc. from eggs, oviparous. “अजत जरा उत्थट सेता तेरा जरा जेता.”—सर म 1. 2 the world, the universe, the earth. “अजत वर्ज जर विचर.”—बिना थितिम 1. See आजेन्द्र and विनिमेय उपल.
आजेन्द्र [अजेन्द्र] एम 1. See आजेन्द्र and विनिमेय उपल.
‘Mortal persons are the residue.’ See भगवती.

अंड बाद [āḍ bāḍ] न incompatible speech. 2 out of context babble. 3 adj crooked, bent.

अंड बर्डी [āḍ vṛddhiḥ] न Hydrocele. accumulation of serous fluid about the testes. It is caused by living in a flatulent way, eating rheumy substances, copulation by restraining normal excretary system, drinking too much toddy wine. In medical books its seven forms, each born of winds, bile, impure blood, etc. are mentioned; its patient must get himself treated at once by a competent doctor. Good medicines for rubbing, pasting or eating should be used so that the cause of the enlargement of testes is removed. The following medicine has been found to be effective: Take a bark of large myrobalan, terminalia chebula, wormwood, carriander seed, each 2 tolas, cloves 1 tola, cassia acufolia 4 tolas, all ground and sieved, add to it one and a half times sugar and same amount of honey. Mix all these and keep them in an earthen vessel; this should be lapped up or eaten with water in quantity according to the patient’s age. One tola intoxicating hemp mixed with brown lump sugar should be bound around the testes; alternatively the fruit of dhak tree soaked in water and mixed with ghee (clarified butter) should be rubbed as well as bound around the testes.

अंडा [āḍa] See अंड.

अंडकर [āḍakar] Skt adj egg shaped; oval; elliptical. 2 न geography and astronomy.

अंट [āṭ] Skt अंट to tie. 2 Skt अंट न the end, death. 3 a consequence, effect, result. 4 boundary, extent. 5 the last breath, the time of death. “ाट बी बाई केचु तेरा.”—गौ कबीर. 6 centre, middle. 7 See अंउज.

अंटकरी [āṭ sankhari] adj who helps at the last moment (death). 2 who remains a constant friend till the end. 3 न religion. 4 God.

अंउज [āṭasth] Skt अंउजः adj who is at the centre; situated in the interior. 2 न in grammar, four characters व, र, ड, त which are between कवराग and उम्मॉराएँ, (श, ष, स, ह) characters. 3 human soul.

अंउजकरण [āṭahkarāṇ] Skt अंउजःकरण न the inner organ of sense in alliance with which the external sense organs function. It has four forms:

1 (mind (भत्त) from which arise will or volition, doubt and error.
2 intelligence (वृद्धि) from which come ideas and decisions.
3 cerebrum (पिंड) in the sense of thought and memory.
4 ego (अघोज्य) by which the relation with things is established; the selfhood; self-assertion. Guru Nanak Dev has referred to these faculties in Japūji: “ति the gharie सुरति (mind as consciousness), मति (selfhood, I-nness), मनि (mind as will or volition) and बोधि (mind as thought and memory)”

अंउज पुर [āṭah pur] Skt अंउजःपुर न a palace for ladies situated between (अंउज) the city (पुर) and the king’s court. 2 the interior part of a house.

अंउज [āṭa] न death. 2 Yam, god of death. 3 adj who ends or causes death. “ाट जम जब लेने आये.”—क्रिसन. 4 This word is also used for अंउज meaning terror. “ानाग योंहागाक के ाट ते.”—करित्र. ‘Cupid for fear of Shiv.’

अंउज दम [āṭa dham] न the land of the Yam. “आंट को ाट ते गहाम पढ़हरे.”—अकल.

अंउजली [āṭakalī] न a gun, rifle, musket.—सनामा.

अंउजकर [āṭakal] न the time of death; death.

अट दे पाब [āṭ ke dham] See अट दम.

अट विष्य [āṭ kriya] न death ceremony. 2 funeral rites. See फरिस्य and फूडू गमल.

अटन [āṭaj] Skt अटन न born in the lowest caste; a shudar. 2 lowly. Rishi Atri has mentioned
seven low castes: washerman (वैर), leather worker (शूल), actor or acrobat (सौर), housebreaker (हौस्सर), water-carrier (पानर), distiller of liquor (लाल), and bhil (बील).

अंद्र समफ [अंद्र] n reducer to the last stage; death; Yam, the god of death. “तिह उपर अंद्रसंह कघयो.”-क्रिसान.

अंद्रम [अंद्रम] See अंद्रम.

अंद्र [अंद्र] Skt अंद्र n a distance, space, interstice. “निशि दिन अंद्र ज्वो अंद्र बक्षनियांत.”-GPs. 2 a cover, curtain, screen. “जिन कृ प्या सुमार प्रतार तिन कृ अंद्र वाही.”-maI m 5. 3 difference, distinction. “हरिजन हरि अंद्र नवी नहाय.”-सन्मा. Bhisham’s enemy Arjun, Arjun’s charioteer Krishan, Krishan’s enemy an arrow.

अंद्रमध्य [अंद्रमध्य] adj bosom friend. “अंद्र मध्य प्रभु सोई.”-वाड m 3.

अंद्रविज्ञन [अंद्रविज्ञन] n conscience, soul, innermost organ of sense. “जिसु अंद्रविज्ञन सुहु हेय.”-बिहा m 4.

अंद्रविज्ञन [अंद्रविज्ञन] Skt अंद्रविज्ञन adj achieved to the innermost extent.

अंद्रविज्ञन [अंद्रविज्ञन] n inward condition, state of mental poise bereft of evil thoughts and actions. “मन तेन अंद्रविज्ञन तकी.”-गोव a m I. 2 adv achieved at the innermost level. “अंद्र गर्ती तिरांशी मेली नाई.”-जापु.

अंद्रविज्ञन [अंद्रविज्ञन] Skt अंद्रविज्ञन adj knowing (or perceiving) innermost thoughts. 2 persuasive by settling in inner mind. “तहकर अंद्रविज्ञन.” -सर m 5. “जोत जोर मानवक दाखावे ऑह अंद्रविज्ञन जने.”-द्हाना m 5.

अंद्रधान [अंद्रधान] Skt अंद्रधान n concealment, hypocrisy, secrecy. 2 adj hidden, secret, disappeared.

अंद्रधान [अंद्रधान] Skt अंद्रधान adj existing within; included in the self. 2 n a mental view of the soul.

अंद्रधर्म [अंद्रधर्म] Skt अंद्रधर्म n heart’s object or desire, intention. 2 internal understanding.

अंद्रधर्म [अंद्रधर्म] adj existing within; included in the self. 2 n an individual soul; spiritual essence of a living being.

अंद्रधर्म [अंद्रधर्म] Skt अंद्रधर्म adj existing within; included in the self. 2 n an individual soul; spiritual essence of a living being.

अंद्रधार्म [अंद्रधार्म] adj existing within; included in the self. 2 n an individual soul; spiritual essence of a living being.

अंद्रधार्म [अंद्रधार्म] adj existing within; included in the self. 2 n an individual soul; spiritual essence of a living being.
space between the earth and the heaven. 2 the sky. 3 the other world.

‘People do not honour saints during their lifetimes but repent after they are gone.’

adj inner, internal. 2 garment for the torso; shorts dhoti.

adj from the heart. 2 internal.

adj liable to meet with ruin, destructible.

adj last, final. 2 the last time, at the time of death.

adj last, final. “atī gārā pachutarā.”—sri m 3. 2 the last time, at the time of death.

adj last, final. “jaṭī ati ausar ati bathe.”—kalī m 4.

See .

adj internal, inner.

n mind, soul. “atī laga rām nāmī.”—sri m 5.

n mind, soul, conscience. “tis da atarī cita nā bhi jai.”—var guj 1 m 3.

adj inner, internal.

n a nightingale.

v to throw, cast, drop.

n an estimate, guess, conjecture. 2 weight. 3 measurement. 4 part, portion. 5 an instance, example.

an estimate, appropriate, suitable. “boli sāke nā ādājā.”—bīla kābīr. ‘God cannot be talked about even on the basis of guess work.’
अंदम [ādā] P । यूज n body. 2 management, administration, arrangement. 3 beauty.

अंदेश [ādes] P अदेश adj who thinks; used terminally in a word as in दुःखादेश.

अंदेश [ādesa], अंदेश [ādesro], अंदेश [ādesa] P अदेश n apprehension, anxiety. "सृष्टि राहस्रो अदेशमारो।"—सृष्टि m 5. "जो जन भावना करे प्रभु तेरा त्यस अदेशमाह।"—सृष्टि m 5.

2 doubt, double-mindedness, diffidence.

3 fear, apprehension, misgiving.

अंदेह [ādo] P । यूज n grief, sorrow. 2 worry, anxiety. "दुःख अदों नहीं ती तह।"—ग्रंवारदास.

अंदेश [ādokhtan] P अदोक्त v to gather; to accumulate; to serve; to repay debt.

अंदेश [ādol] Skt अन्दरल v to shake, rock, swing.

अंदेश [ādolan] See अंकोतस.

अंद्र [ādṛ] See अंक 2 See अंवरो.

अंद्रू [ādru] adv from inside, from the heart, heartily. "तोमा न हो अद्रुहु लोभी।"—वर्गान व 1 m 4.

अंद्रूर [ādraul] n अद्रु—नाशिल intestines (colon), guts, See अंवरो.

अंद्र [ādh] Skt अद्व v to close eyes, not to see.

2 Skt adj blind. 3 ignorant, devoid of thought.

4 n a blindman. 5 water. 6 an owl.

7 darkness. 8 ignorance. "अग्रानि अध कृमि।"—वर्गान m 3.

9 a defect in poetics where the poet writes contrary to the rules, as "नसिका कामल जसि र्नु हे नागरे से।" See अंवार 5.

10 Skt अद्र n a chain. "जर अध काध पार दारो।"—दत्त् 'with the net and chain on the shoulder.'

अंद्र [ādh] blind; who cannot see. 2 ignorant.

3 vain, proud.


3 adj who has no knowledge of a shape or appearance. "अग्रानि अधा अधारा।"—माह अ म 1.

अंध [ādh sut] n son of the blind (Dhrittrashtar); Duryodhan and his brother Dussasan, etc.

अंधा [ādha] Skt n a blind person. "तम प्रकाश अंधाहकार।"—सृष्टि m 5. 2 a sub-caste of Yadavs which started with Andhak, son of Yudhajit. 3 a demon, son of Kashyap who drank so heavily that he came to be known as Andhak (blind with drunk). 1 He is said to have one thousand heads and two thousand arms. He stole the wish-fulfilling parrjat tree from Indar’s garden in heaven. Shiv destroyed him. "जीम अधक सो हर्युद्ध कर्यो।"—रुद्र 4 A blind ascetic of Vaishya caste, whose son Sravan (Sindhu) was thought to be a wild animal in the dark night, and shot to death, by King Dasrath with a sound-directed arrow.

अंधक [ādha] to the blind one. See अंधक 1.

अंध कार [ādh kārā] n a thoughtless action; actions taken in ignorance. "जग अध हे अधे कृमि कृमि।"—वर्गान m 5.

अंधगिरिक [ādhagirik] n Shiv, See अंधय 3.

अंधकार [ādhkar] Skt n darkness. 2 ignorance, lack of education. "अंधकार माह भाषा प्रजास।"—ग्रंवार m 5. 'Light of knowledge appeared.'

अंधकुप [ādhkup] adj a blind well, 2 permanent darkness within a well. 3 n world as ignorance. "अंधकुप ते काधे तारा।"—माह m 5.

4 an underground cell close to a well.

अंधकार्य [ādhkārī] अंधय—अंध, demon Andhak blind with drink. "अंधकार्य फिर्यो तबे जय दोधबिन भाज।"—रुद्र 2 ignorant and imbecile.

1 An ancient tale is there to the effect that once, laughingly, Parvati covered Shiv eyes with her palms. From this was born Andak. He gained his eye-sight through meditation.
thoughtless behaviour. “dhuḍat dolhṛ ādh gatṛ.”—s kabir.

ādh ghor n pitch darkness; terrifying darkness. 2 hugely ignorant. 3 a terribly ignorant person. “āsākh murākh ādh ghor.”

ādh tamisra n a particular hell so dark that one cannot see one’s own stretched hand. 2 ignorance, which is a form of dense darkness.

ādh dhūḍ, ādh dhūḍh n darkness intensified with fog. 2 a bad custom, wrong conduct. 3 injustice. 4 ignorance.

ādh dhūḍh See ānyās. 2 S tyranny, cruelty. 3 disorder, mismanagement.

ādh netra Amaurosis is a disease of the eyes, resulting in partial or total loss of sight. It is caused by head injury, brain tumour syphilitic boil, excessive copulation, diseased eyelids, studying in dim light, headache with pain in eyeballs, taking too much liquor or smoking, and sudden stoppage of menses in women etc. Its treatment should be had from an efficient physician or doctor who after exhaustive testing may properly treat the patient.

A patient of amaurosis should take rich invigorating food and should completely abstain from copulation. The following medicine is very good for a patient suffering from eye-diseases: melt one tola of pure lead, mix it with one tola of mercury while it is hot; then take blue glass, oxide of zinc, cardamom, parched borax, mother of pearl, stone of Basra, caltha patustri, dosel, cold sugar and camphor all one tola each, white antimony four tolas, black antimony ten tolas, raw opium three masas. All those things should be finely ground and dissolved in one bottle of rose water. Two chhatanks juice of margossa leaves, two chhatanks of bould myrobalan, bellax myrobalan and embile myrobalan, one chhatanks extract of root of amonum anthorhiyam or berberis aristate, be mixed and ground fine like collyrium and put in a blue bottle. By putting this in the eyes with a needle, diseases of the eyes are cured. But care should be taken to ensure that the needle, used by one person is not used by others without thoroughly cleaning it. Medicines prescribed for green cataract are also useful for this disease which also has two more forms; one blind by day but able to see during the night; and two vice versa that is blind during the night but not so during the day. This disease is cured by putting drops of the liquid of the shell of Bellorica myrobalan in the eyes and eating bread of wheat flour with fresh ghee poured on it while it is still hot. This is to be taken for seven days. Daily licking of the powder of the three myrobolans mixed with half tola of ghee of cow’s milk is also useful. Seeds of Kulpha (potulaca olerecca) three masas, coriander seeds three masas, ground and mixed with mucilage of the seeds, quince fruit three masas is also beneficial. White sandalwood rubbed in rose water should be rubbed on the forehead. “pāthri bāṛphṛtṛg ādhnetra.”—cārītīr 405.

ādh patṛ n night, See महजिम.

ādh paṛpāra n a thoughtless observance of an old custom; blind faith.

ādh bīl, ādh bīla n a dark hole; vagina; vulva. 2 illiteracy, ignorance. “ādh bīla te kadh-hu kārte.”—dev m 5.

ādh bicar n blind or incomplete
thought. “ādhi ādha bicar.”—var sar m 1.

अंध [ādha] n a blind person. See अंध.

अंधवरठ [ādhrata], अंधवरठ [ādhratra] n night blindness, amaurosis. See अंधवेदु.

अंधी [ādhī] adj dark. “jese rat ādhri.”—BG

अंध [ādha], अंधी [ādhli] n a blind person, the blind. 2 adj ignorant, thoughtless. “ādhri mātr ādhli.”—suhī āt m 1. 3 Shravan’s father and mother.

अंध वर्तत [ādha vartata], अंध वर्ततव [ādha vartava] n thoughtless behaviour. “ādha vartava bhau duja.”—sēva m 1.

अंध अंधक [ādha akhar] See सूचनायाम.

अंध खुप [ādha kup] See अंध खुप. 2 stubborn and ignorant persons who do not let light from outside come inside. “mānhu jī ādhe kup kārtā bīrad na jānī.”—var sar m 1.

अंध खुप [ādha khōdh] See अंध खुप.

अंध अंधक [ādhar] ignorance, See अंधक. “pau sāt sānī lago cānnī mīte dukh ādhār.”—sēvī m 5.

अंधी [ādhari] adj dark. 2 lacking knowledge; ignorant. “dē ādhāri ādh.”—vād chāt m 5.

अंधालि [ādhali] temporary blindness and giddiness because of some defect in the stomach and the brain or because of debility.


अंधाल्ली [ādhari] adj (feminine) dark. 2 n ignorance. “bīn sētīguru ādhāri.”—gujī m 5.

अंधी [ādhi] adj (feminine) blind, uneducated. See अंधी and अंध. “ādhi rāyāti gran vīhuṇī.”—var asa.

अंधी वेळी [ādhi koṭhī] n a dark cell. 2 an ignorant mind. “ādhi koṭhī tera nam nāhī.”—asa m 1. 3 womb, mercy.

अंधगढ़ [ādhaḷa], अंधगढ [ādhalu] adj dark, with or in darkness. 2 ignorant, devoid of knowledge. “ādhalu bhūdh kāmāi.”—bērī m 1. “bhārāṃ bhūlāṇā ādhalu.”—sī̀ m 1. 3 intoxicated with pride. 4 n a blind man.

अंधुर [ādhaḷu] See अंधुर. 2 adj smeared or stained with dirt. “mattu bhasāṃ ādhule gārāb jaṅhī.”—bēsāt w 1 m.

अंधे खुप [ādhe kup] See अंधे खुप. “mānhu jī ādhe kup.”—var sar m 1.

अंधे खुप [ādhe khōdh] See अंधे खुप.

अंधक अंधक [ādhēr] adj ignorant. “āgīn ādhe kī̀nas.”—sōkhamānī 2 injustice. 3 ignorance. 4 adj being ignorant. 5 blind. “koṭī pīṭā na dīṣe ādhe.”—rāmī m 5. ‘In spite of countless lights, a blindman cannot see.’ See फ्रें.

अंधकेली [ādheḷī] See अंधी.

अंधकेली वेड़ली [ādheḷī koṭhī] n a cell in a prison which generally has no light. 2 womb.

अंधे [ādhe] See अंध and अंधक. “ādhe bōla mūguard gāvar.”—prabhā m 1. ‘mentally blind, enamoured fool, deaf to Guru’s sermon.’

अंधकर [ādhyar], अंधकर [ādhyara] See अंधक.

2 ignorance. “dukh drīḍ ādhyar ko nas.”—sāveśī m 4 ke. “ta mīṭā sāgāl ādhyara.”—sōr m 1.

अंधु [ādhr] अंधु n a hybrid caste of hunters and fowlers. 2 a country lying between Krishna and Gudawari rivers. It is now called Tilangana. 3 people of Andhra, originally independent, were conquered by Ashoka. After him they again became independent and progressed so much that their rule extended up to the western ghats where they began to
rule after deposing the ‘Kanav’ dynasty. These Andhra kings, thirty in all, ruled for about 450 years and at last their rule ended around 225 AD. The title of these kings was Shatkarni, Pulmai IV being their last king.

Andhra [ādhru vās] See Andh 3.

And [ān] See And. n corn, grain, edible stuff. “ān te rāhta dukh dehi sāhta.”—prabhā ə m 5. 2 vital air. “lāgria pārū ān.”—var maru 2 dākhne  m 5. 3 some other. See Attra. “ān marag tāj-hu.”—sāveye m 4 ke.

Andsala [ānsala], Andsala [ānsala] n a community kitchen; an alms house. “ghār ghar ānsal karcha dālip.”

Andga [ānka] n the earth, producer of grains. 2 goddess Anpurna.

Andkut [ānikut] Skt n a pile of food; a Hindu festival falling on the day following Divali. On this day devotees place food in front of the deity, but religious books allow it to be celebrated on any day between the moonless and full moon day of the month of Katak.

Andsā [ānac] Skt adv others too; more again.

Andchet [ānchet] Skt n a place where the hungry get food; a free public kitchen.

Andt [ānat] Skt adv somewhere else; else where.

Andtha [ānatha] See Attra.

Anddata [āndata] n a provider of food; a patron, guardian; nourisher. 2 adj a title of kings in Rajputana.

Andpurṇa [ānpurna] Skt n a Hindu goddess who fills the devotees’ houses with food. Its famous temple is in Kashi and the festival for worshipping it falls on the eighth of the bright half of the lunar month of Chet.

And prasān [ān prasān] Skt n a Hindu custom of first feeding the new born baby by making it lick food. According to the religious scriptures, this ceremony should be performed when the child is six months old.

Anmaykoṣ [ānmaykoṣ] See Boṣ.  


Anrā [ānra] other, another, some other, different. “jīth sāman kāhī lāge nā ānra.”—V.N.


Aṣu [ānha] See Aṣy.  

Aṣy [āny] Skt adj other, some other, another, different. 2 not one’s own, stranger, alien.

Aṣy [ānyac] See Aṣy.

Aṣyatr [ānyatr] Skt adv somewhere else, at some other place. 2 without.

Aṣyatha [ānyatha] See Attra.

Aṣyay [ānyay] See Aṣy.

Aṣyony [ānyony] See Aṣyony.

Aṣy [ānyey], Aṣey [āneve] See Aṣy.

Aṣyit [ānyit] Skt adv included, enclosed.

Aṣ [āb] leaves of gram plant; chaff of only leaves of gram plant. 2 Skt a mango plant and fruit. 3 Skt ər v to go, make a sound. 4 n a call, shout. 5 going. 6 father. 7 an eye. 8 water. 9 See Aṣy and Aṣy. 10 See Aṣy.

Aṣastā [ābṣaṭ], Aṣastā [ābṣāṭ] Skt n a mahaut of an elephant. 2 son of a Brahman father born to a Vaishya woman. 3 old name of central Punjab; Majha. “ik ābṣaṭ des nīrpala.”—cāritr 274.

Aṣak [ābak] Aṣamk n father. 2 copper. 3 an eye. “ābak ābuj me ābhu chae.”—NP. ‘water (tears) swelled in lotus like eyes.’

Aṣik [ābka] See Aṣik.

Aṣkat [ābka] v to suffer from a disease (amay), be sick. 2 to get tired, be fatigued. 3 to stretch, be stiff.
Vishnu’s Sudarshan Chakar chased sage Durvasa whose story is as follows:

On 12th of Kartik, king Ambrik was ready to break his fast on the eleventh day, when sage Durvasa arrived. The king invited him also to eat but the latter said that he would first take a bath. The king waited a long while but Durvasa did not return. On the advice of his priest, the king then broke his fast. Durvasa on return got very angry. He pulled a tuft of his hair with which he created a smart person who started beating the king. Vishnu sent his Sudarshan Chakar to protect the king which killed the smart person and chased Durvasa who ran for his life but did not receive any refuge in the world. Tired at last, he sought refuge with Ambrik himself who saved him from the Sudarshan Chakar.

Another story in Ling Puran is that Narad and sage Parvat, on seeing the beauty of Sundari, Ambrik’s daughter, fell in love with her and approached the king for her hand. The king replied that he would marry his daughter to a person of her liking. Both of them then went separately to Vishnu, each asking the god to turn the other into a monkey so that the princess might not marry him. The god granted their request. So both of them became monkey-faced and neither could get the princess. They cursed Ambrik that he would remain enveloped in darkness. Vishnu in order to protect his devotee Ambrik shot his Sudarshan Chakar which produced light like that of the sun and dispelled darkness. It then chased the two sages, Narad and Parvat, who sought forgiveness from Ambrik, which was granted. It was only then that they found peace. “Abrik kau dio abhe pad.”—maru namdev.

“janyo bhagat bhup abris.”—GPS.
वर्णन [वर्णन] adj of the colour of a mango; of the colour of mango juice. “वर्णन रंग बाजू”
-क्रिया.
वर्ग [वर्ग] n to reach; to arrive at. “बिन बेरी पारा ना वर्ग.”—वद म ल. 2 to be equal to; to achieve similarity. “जकत तोल ना वर्ग.”
-सुहि m ल कुछै। “अमल अमल ना वर्ग.”—वद म ल। ‘For an addict nothing equals the drug he is addicted to.’
वां [वां] Skt अंबा n mother. “वां लंसे वां छो भो、“—नप 2 दुर्गा 3 elder daughter of Kashi’s king Indar Dayuman whom Bhishampitamah snatched away for his brother Vichitarviray. But she wanted to marry Shalv. Learning about this, Bhisham sent her to Shalv, but he did not accept her. Disappointed, she worshipped Shiv, and during her next birth she as Shikhandi became the means to kill Bhisham in the battle of Mahabharat.
वाक्र [वाक्र], वाधक्र [वाधक्र] n a shrivelled piece of a raw mango. 2 a small raw mango. “वाक्राल जे कहें।”—बी.गी
वार [वार] प अप्रा a heap, stack, rick. 2 a pit, pond.
वारी [वारी] प अर्थ n a canopied howdah. A देखें See अधकार.
वाला [वाला] Skt अमृतास्र (house of mangoes). n a city in between Ludhiana and Karnal where there used to be many mango gardens in the past. Now it is the headquarters of a district as well as a commissioner and cantonment. A railway line to Kalka and Simla branches off from here. It has the following gurdwaras:
(1) Guru Gobind Singh’s gurdwara on the bank of Labbhu’s tank northwest of the town. It has a small nice building with residential quarters close by. A piece of land has been donated to it by Sardar Gurbakhsh Singh. Free kitchen is provided by local Sikhs; accommodation for the stay of ten visitors is also arranged.
The priest is an Akali Sikh. The railway station is about half a mile northeast of the town.
(2) The gurdwara of Guru Gobind Singh is in the house of a priest, Bhai Sundar Singh, in Dhumi Gujjar Bazar. Guru Granth is placed for recitation regularly on manji sahib (a cot) in the roofed part of the house. The Guru arrived here during a visit from Lakhnaur for sight-seeing and stayed here for three days. The place is half a mile east of Ambala city railway station.
(3) A sacred spot in the name of Guru Gobind Singh and called Manji Sahib is there in the fields south of the main courts, southeast of the city. The Guru came here while on a visit from Lakhnaur. The building of Manji Sahib is crumbling in the absence of a caretaker. The place is half a mile southwest of Ambala city railway station.
(4) Out of Sapatu Gate opposite the charitable home for stray cows is the Gurdwara of Guru Har Krishan who stayed here while on his way to Delhi. It has a small building with a Singh acting as the priest, and possesses ten bighas of land. It is connected with Ambala city railway station by about one mile of metalled road in the east of the city.
(5) Guru Teg Bahadur’s gurdwara is near Tabakkal Shah’s mosque in Kainth Majari. The Sikh carrying the head of the Guru from Delhi had stayed here a while. Now an impressive gurdwara has come up about one mile east of the city railway station.
वालिका [वालिका] Skt अमृतालिका n mother. “की वालिका जे।”—दाट 2 daughter of Raja Indar Dayuman of Kashi, younger sister of Amba
whom Bhisham Pitamah had forcibly brought for his brother Vichitarviray. After the death of Vichitarviray, VyAs had sexual contact with her to procreate Pandav whose progeny were the Pandavs.

\[\text{अंधि} \text{[अंधि]} \text{n the mango tree. "कोई होवा अंधि बसाः."} \text{--गौ म 1.}\]

\[\text{अंधिकर [अंधिकर]} \text{Skt अंधिकरा} \text{n the middle daughter of Indardyuman, king of Kashi, was the real sister of Amba and Ambalika. Bhisham had snatched, brought her to be married to his brother Vichitarviray. On her becoming a widow, the sage VyAs entered into niyog (cohabilation without marrige) and produced Dhritrashtar who became the father of Duryodhan and other Kauravs. 2 mother. 3 Durga. "नामो हिंगुला पिंगुला अंधिकराः," --वन 2.}\]

\[\text{अंधिका [अंधिका]} \text{n a raw mango. 2 See अंधिकाः. 3 adj of the colour of a mango.}\]

\[\text{अंधी [अंधी]} \text{n a small and raw mango. 2 Skt अंधी} \text{ n mother. 3 a noble woman.}\]

\[\text{अंधिना [अंधिना]} \text{A अंधिना plural of अंधी. "जीते अल्पां अंधी होर बिमे,"} \text{--वन 2 twenty first chapter of the Quran wherein the caliphs are described. 3 See अंधिना.}\]

\[\text{अंधी झाव [अंधी झाव], अंधी झावती [अंधी झावती] n perennial happiness; shade of mango trees remains constant because they do not defoliate. "जीते अल्पां अंधी होर बिमे"} \text{--सुहि म 1 कुची.}\]

\[\text{अंधिर [अंधिर]} \text{See अंधिना. 2 See अंधिना. "गुलाब अंधिर गुलाल उदाई,"} \text{--क्रिसन. 3 P अंधिर filling with dry or wet earth.}\]

\[\text{अंधस [अंधस] Skt अंधस n water. "सुग्रहे पिचे धोई नहीं जेमं अंधस निदा मुही अंधस पारा."} \text{--वर गौ म 4. ‘His heart is full of malice and mouth overflows with water,’ meaning that the mouth waters because of greed. 2 a child.}\]

\[\text{अंधुकर [अंधुकर] Skt n a red castor. 2 See अंधकर.}\]

\[\text{अंधु [अंधु]} \text{Skt अंधु n a lotus, which is born from water. See अंधकर. 2 a stork. 3 the moon. 4 camphor. 5 a conchshell. 6 a tree.--सनामा.}\]

\[\text{अंधुतात्र [अंधुतात्र] Skt n the earth (born from water.)--सनामा.}\]

\[\text{अंधु [अंधु] वु, अंधुमोहन [अंधुमोहन] Skt n Brahma, who was born from a lotus and has his seat on it.}\]

\[\text{अंधुर [अंधुर] Skt अंधुर n a cloud, which yields water. 2 adj who provides water.}\]

\[\text{अंधुस्म [अंधुस्म] n water bearing cloud; cloud from which comes water.--सनामा.}\]

\[\text{अंधुन्तपन [अंधुन्तपन] अंधुजादहर n a holder of water, a tank, reservoir. 2 the sea, ocean.--सनामा.}\]

\[\text{अंधुर कुः [अंधुर कुः]} \text{n Meghnad, son of Ravan, who thundered like a cloud. 2 n Meghnad, son of Ravan, who thundered like a cloud.--सनामा.}\]

\[\text{अंधुरती [अंधुरती] अंधुरती n earth the giver of water. --सनामा. 2 a line of clouds. 3 a stream, river.}\]

\[\text{अंधु [अंधु], अंधुपी [अंधुपी], अंधुस्म [अंधुस्म] अंधुमथ [अंधुमथ] n a sea; ocean as treasure of water; holder of water; master of water. 2 Varun, is also named Ambunath and Ambupati.}\]

\[\text{अंधुरु [अंधुरु] Skt n a lotus, born from water.}\]

\[\text{अंधु [अंधु] adj of a mango. 2 mango-like. 3 of yellow colour, colour of mango juice. See अंधस.}\]

\[\text{अंधु [अंधु] See अंधस.}\]

\[\text{अंधेस [अंधेस] old capital of Rajputs of Kachhavaha clan in Rajputana. It has the temple of Ambkeshvar Mahadev, due to which it came to be called Amber. Some people surmise that this name came from King Ambrish. So the city was called Ambrishnagar. 1 It is seven miles northeast of Jaipur railway station. Here the Jaygarh fort, situated on a 500 feet high hill, is worth seeing. Beautiful mansions of Raja Man Singh and Raja Jay Singh Mirza}\]

\[\text{See अंधस स.}\]
may be seen at Amber.

In 1728 AD Maharaja Jay Singh Savai founded a new city Jaypur and made it his capital. Now the state itself is named Jaypur (Jaipur). Amber is now named Amber and Amer also. “मेरे आबाद आम्रि सेन से साथ।”—सच्च म 52.

अवेत रचना अवेत पत्र अवेतपीत [अवर्धिन] King of Amber, Maharaja of present Jaipur, See अवेत.

अवेत [अबोह] P, अवेत n a group, crowd, assemblage, multitude. 2 a heap, hoard, pile, dump.

अविद्व [अविद्व] See अविद्व. “कही माथुरा अविद्व बायन।”—sayeye m 5 ke. 2 अविद्व अजुट adj without obstruction, unhindered. 3 without hitch, unbroken. “अविद्व धर्मे।”—japu.

अविद्वत तक [अविद्वत जल] See अविद्वत तक.

अब्ध [अब्ध] Skt अभ्ध vr to make a sound. 2 Skt अभ्धसं n water. “कच गृहिया अभ्ध माघिया।”—asa m 5. “कव्ध ज्ञात माही दारो अभ्धे अभ्ध मिलो।”—sar m 5. 3 god. 4 forefather.

अब्धी [अब्धी] n a stream, river. 2 rivers like Ganga, Yamuna, etc.—sānama.

अब्धुल [अब्धुल] n water. See अब्ध. “नम तरो अब्धुल नम तरो काँडनो।”—धना राविदास.

अभेंज [अभेंज] Skt अभेंज n born from water, a lotus.

अभेंज [अभेंज] Skt अभेंज n giver of water, a cloud.

अभेंज [अभेंज] स्त्रीलिपि [अभेंज] Skt n a holder of water, cloud. 2 a sea, ocean.

अभेंज [अभेंज] अभेंज [अभेंज] Skt n born (उद्धे) from water (अभेंज), a lotus. 2 a crane. 3 adj water born.


अमली [अमली] See अमली. “अमली प्रभाल सारों गोबिद।”—sayeye m 3 ke.

अमधन [अमधन] v to reach, arrive. “रह दसाई ना जुला अमधन।”—vaL m 1.

अमली [अमली] See अमली. 2 n mother.

अमर [अमर] Skt अमर A अमर n plural of अमल. action, conduct.

अमली [अमली] अमली-अमली best friend (feminine) “मेरे अमली भुख हो उत्रे, अमली।”—vaL m 5. 2 because of actions, that is, because of worldly occupations. “अमली हाल कारी सुचा ते सहित ना भाव।”—vaL m 1. I am fairly efficient in worldly affairs but O God! none of these, is to your liking.


अमस्त [अमस्त] adj beyond capacity, infinite, countless. “माही कूची अमस्त दोषे।”—suhi m 1 kucojī.

अमुहा [अमुहा] See अमुहा. “माता भेसा अमुहा आ।”—gau kābīr. ‘Intoxicated bull (that is mind) gets uncontrolled.’

अम्रत [अम्रत] See अम्रत.

अम्रती [अम्रती] See अम्रती.

अमर्क [अमर्क] See अमर्क. 2 n butter. “तब माथी, इन बिधि अमर्क पवहु।”—suhi m 1. 3 milk. “सोइं कातरी अमर्क भारी।”—bher namdev. 4 adj without death, immortal. “हरी अमर्क साज़ मेरा।”—suhi chāt m 5. 5 sweet. “गुरुमुख अमर्क बानी बोली।”—sri अ m 3.

अम्रत सत्स [अम्रत सत्स] n Guru’s composition or discourse. 2 Guru’s sermon or advice. “अम्रत सबाद पव जन कौर।”—asa m 5.

अम्रतसार [अम्रतसार], अम्रतसार [अम्रतसार] See अम्रतसार. 2 a holy congregation; a community of holy men. “अम्रतसार सिप्ती दा धारु।” 3 a sacred tank of liberation. “सातगुरु हे अम्रतसार साका।”—mahā अ m 3. 4 self-knowledge. 5 embodiment of self. “कार अधारी अम्रतसार साका।”—maru solhe m 3.

अम्रत कथा [अम्रत कथा] n a nectar of spiritual discourse. 2 a discourse leading to salvation. 3 a talk about God. “अम्रत कथा सत सोगि
sunua.”—bavøn.

अम्रि० दिस० [āmrit dīsã] n a spiritual glance, compassionate attention. “āmrit dīsã pekhe hui sāt.”—sukhmānī.

अम्रि० दिस० [āmrit dak] अम्रि० दिस० [āmritdak] a flow or current of nectar. 2 a shower of Guru’s words and His name. “jhim jhim barse āmritdak.”—majh m 5. 3 according to Yog, essence of belief dripping from the brain. “āmrit dhar gōgan das duari.”—gáu m 1.

अम्रि० दिस० [āmrit dhar] अम्रि० दिस० [āmritdhar] a discourse about God flowing like a current of nectar. “hāmāri piāri āmrit dhar.”—asa m 5. 2 one who has taken nectar of the double edged sword.

अम्रि० दल [āmrit dāl] the fruit of liberation; spiritual knowledge. “bīn guru māhīt ne japaī na āmrit phal pahī.”—sri m 3. See अम्रि० दल.


2 Guru’s utterance.


अम्रि० देल [āmrit de] See अम्रि० देल. “āmrit vela sācu nau vēdrāi vicaru.”—jōpu.

अम्रि० [āmriti] n a glutinous food made of flour, milk and sugar. 2 a sweetmeat like a jalebi, circular in shape. “āmritīā khurme su bāēr ghevar set sīta bāhu pae.”—np.


अम्रि० [āmret] See अम्रि०. 2 like nectar. 3 Skt अम्रि० adj deathless, immortal. “pāra sadhu sāg hērī hērī āmret.”—bhāl m 5.
 Dominion of Mardan. See Mardan.

Jinda [i, m] adj alive, live. "jinda thok ki kahut whan."—maru m 5. "jinda zab tere va de tere hit."—dev m 5. "jinda zab la khade."—bila m 5.

1 childhood, childishness.

The garb of Mardan. See Mardan.

Mardan [madr] a village in Tehsil and District Ludhiana, about one mile north-east of railway station Baddoal.

It has a gurdwara named after Guru Hargobind who had blessed the village with his visit. It is in an old building looked after by an Udasi sadhu. The gurdwara possesses 80 bighas of land donated by the villagers.

Mardan [madr] adj having beautiful limbs (or body) like those (that) of [e] (Cupid); possessing a beautiful body. "mardsat."—gian.

Mardan [maru] pron this, it. It is an inflexional form of mard. "tab is kau sukh nahi koi."—sukhmani. 2 Skt ś k a king. "tiyā isā, gōhyo kisā."—ramav. ‘King Ravan’s wife, Mandodari was caught by oflH (monkeys).’

Mardan [madr] See Mardan.

Mardan [madr] n fondness, love. "maru m 1 n act of mard (felling), aborting, toppling. 2 abortion.

Mardan [maru] Skt mard a religious task.

1See ati smriti s 44.
2 worshipable God. 3 a friend. 4 adj desired, wanted. 5 worshipped. 6 beloved. “Isat mit aru bhai.”—jet m 5.

**Istam** [Isatk] See Ṣit.

**Istam** [Isat dev] Skt Ṣit n worthy of worship according to one’s religion. For the Sikhs it is God, the Creator. 2 tutelary god of a clan.

**Istam Bhi** [Isat mit] adj desired friend, dear friend. See **Istam** 6.

**Istamput** [Istapati] Skt Ṣitapati n Ṣit (desired) (gain); finding a desired point in the opponent’s speech or action, desired success. “to bhi Ṣitapati hām jova.”—GPS. 2 profit, gain.

**Istam** [Istam] See Ṣtām.

**Istāli** [Istī] adj having a deity, or patron saint. 2 one who realises or actuates a charm. “kāhyo ki Ṣtī tū bāda ṭaman kārat bānai.”—NP. 3 Skt Ṣtī n an oblation; a religious sacrifice. 4 desire, wish.

**Istābar** [Istobar] Ṣtī n publicity, public notice; an announcement.

**Istakbāl** [Istakbal] Ṣtī n a welcome; a reception; going forward to receive as a mark of respect or honour.

**Istādua** [Istādua] Ṣtī n an expression of desire. 2 a prayer, supplication, request.

**Istāmar** [Istamar] Ṣtī n firmness, resoluteness. 2 continuity. 3 without change.

**Istān** [Is tarā] adv like this, in this manner.

**Istādan** [Istadān] P Ṣtī v to stand. 2 to halt.

**Istāda** [Istada] Ṣtī adj standing.

**Istamāl** [Istamāl] Ṣtī n being or putting in use; use.

**Istahakāk** [Istahakak] Ṣtī n an entitlement.

**Istigāma** [Istigasa] Ṣtī n a request; petition to the ruler for obtaining justice; an appeal.

**Istijā** [Istīja] Ṣtī n cleansing of a drain. 2 cleansing the excretory organs with earth or water after easing or pissing. According to the Islamic texts one does not remain fit to perform a namaz if the body or cloth is soiled by urine. Therefore the wetness left after urination should be sucked clean with a piece of stone or hard earth.

**Istimar** [Istimar] See **Istam**.

**Istīyak** Ṣtī n fondness. 2 wish, desire. 3 love.

**Istīlah** [Istīlah] Ṣtī n consultation. 2 a technical term, or phrase, having a special meaning, such as ‘deg teg’ (literally kettle and sword) meaning feeding and destruction of enemies to continue, as the goal of the Khalsa. See Ṣāmsa ṣe Ṣānsa.

**Istī** n menses, menstrual discharge—sānamā. 2 metaphorically, red sea.

**Istī** Ṣtī n a smoothing iron press, used by tailors and washermen. 2 Skt Ṣtī n a woman. 3 wife. “Istī taj kārī kam viapīa.”—maru ṣ m l. See Ṣrī.

**Istī jati** four types of women according to Kamshastar. See Ṣatītī, Ṣatītī, Ṣatītī and Ṣatītī and Ṣatītī.

**Istīrāt** adi conquered by a woman, i.e. uxorious.

**Istī dhān** Ṣtī n dowry, ornaments and cash which a bride gets from her father or the groom at the time of marriage. Katayan and Manu have referred to six types: (1) money in cash and kind given at the time of marriage. (2) goods given at the time of departure after her second visit to her in-laws. (3) pelf given by the husband to please his wife. (4) money and objects given by her brothers. (5) material things given by her mother and (6) gifts given on different occasions by her father. See mahu Ṣāmas Ch 9, § 194.

**Istī raja** Ṣtī n Mohini Avtar.—dāsam grāth.
In the modern times, many incurable diseases are treated with special baths like sun bath, steam bath, mud bath, or bath with medicated water.

Islam [Islam xā] son of Shaffi Khan, one of the maulavis (Muslim priests) of Kabul, was subedar of Lahore during the reign of Bahadur Shah. When the Sikhs of Majha rose under Banda Bahadur, Islam Khan at first remained quiet in Lahore, but when Muslim religious teachers raised the Haidri banner, he too willy-nilly sent troops to fight against the Sikhs but got defeated in the month of Savan of Sammat 1767. He died in Lahore in 1768. Some writers have mentioned him as Aslam Khan or Muslim Khan.

According to Hadis Tirmazi, prophet Muhammad had opined that while the Jews had seventy two clans, his followers would have seventy three, and all but one would go to hell. Asked to clarify, he said, “Those who follow me and my companions will go to heaven.” Sunni Muslims claim that they are the ones thus blessed by the Prophet.

Besides the Sunnis, Islam has seventy two sects divided into the following eight groups:
(a) Muatzilah (b) Shia (c) Khavarij (d) Murjiyah (e) Najjariyah (f) Jabriyah

4 Prophet Muhammad named his faith Islam, followers of which are called Muslim or Musalman. The five principles of Islam are:
(a) believing in one God.
(b) praying five times a day.
(c) giving ‘zakat’ (one fourteenth part of earnings in charity).
(d) observing fasts during the month of Ramzan; and
(e) going on pilgrimage to kaaba in Mecca.

Besides these rules, one who has faith in prophet Muhammad, God’s messengers, the angels, the revealed book Quran, the last day of judgment and in Allah is a Muslim or “momin” (a believer).
(g) Qadariyah and (h) Mushabbih.

(a) Per detail Muatzilah sect was founded by Vasil Bin Atta during the second century Hijri. He was born in Madina in 80 Hijri and died in 131. Muatzilah means one who stands aside. So Vasil parted from Imam of Basri and set up this separate sect, but this sect was further divided into these sub-sects:

(2) Vasiliyah holds that man is free to act: God only exists but has no qualities.

(3) Amriyah was founded by Amar Bin Abid.

(4) Huzailiyah was founded by Abu Huzail. It believes that God has fixed the moment of death separately for each individual.

(5) Nazzamiyah was floated by Ibrahim Bin Sayyar Nazam.

(6) Asvariyah was led by Abu Ali Umar Bin Abdullah Qayad Asvari.

(7) Iskafiyah was founded by Abu Jafar Muhammad Iban Abdullah Iskafi. According to it, God is not strict with wise men.

(8) Jafaryah headed by Jafar Bin Mubbashir thinks that drinking is not punishable, but a thief loses his religion.

(9) Bishriyah was founded by Bishar Bin Muatmir.

(10) Mizvariyah was founded by Abu Musa Mizvar.

(11) Hishamiyah founded by Hisham Bin Amar does not believe in the miracles by the prophets.

(12) Habittiyah was founded by Ahmad Bin Habit. This sect like the Christians, believes that Christ was the son of God.

(13) Hadsiyah was founded by Fazal Hadsi. Its followers believe in transmigration.

(14) Salihiyah consists of the followers of Sahib Bin Umar. They believe that man is the doer of good and bad deeds; God has nothing to do with it.

(15) Mamriyah, started by Muamar Bin Abad Salmi, believes that God’s qualities should be inhere in man.

(16) Samamiyah has followers of Shamam Bin Ashras Namiri, who believe that atheists will not receive any punishment on the Dooms Day.

(17) Xayyatiyah, founded by Abul Hussain Bin Abi Umar Khayat believes that man is free in his actions.

(18) Jahiziyah is a sect founded by Abu Umran Jahiz who died in 255 Hijri.

(19) Kabiyyah of Abul Qasim Kaabi believe that God has no volition, yet many acts undesired by Him do take place.

(20) Jabaiyah was founded by Abu Ali Muhammad Bin Abdul Wahab Jabai, who died in 303 Hijri.

(21) Buhashmiyah comprises the followers of Abu Hasim Abdul Salam, son of Abu Ali Jabai.

(b) Shias believe Imam Ali to be the true successor of Prophet Muhammad. Other Imams were all self-proclaimed leaders. The chief proponent of this sect was Abdullah Bin Sabba who believed that prophet Ali did not die and would again return to this world. Shias are further divided into several sub-sects:

(2) Kamliyahs are the followers of Abu Kamil, who regard three companions of Muhammad as atheists. They believe in transmigration and in the existence of God’s soul in the prophets.

(3) Mugiriyah is the sect of Mugiriah Bin Said Izli. Like the Hindus, they hold that a God like Vishnu possesses a particular form.

(4) Bananiyah followers of Banan Bin
Samaan do not accept any difference between God and Ali.

(5) Janahiyah followers of Abdullah Bin Muaviah (who believed himself to possess God's soul) do not believe in the Doomsday.

(6) Mansuriah were floated by Abu Mansoor Izali.

(7) Xattabiyah believe in Abdul Khatab who held that a lineage of divine messengers comprised the progeny of Ali.

(8) Kaisaniyah, a slave of prophet Ali, founded his own sect Kaisaniyah in 64 Hijri.

(9) Muxtariyah is a sect introduced by Mukhtar Bin Abu Abdulah who fought a fierce battle in 66 Hijri to avenge the death of Imam Hussain and put an end to his killers. He initiated the custom of taking out processions of tajias (models of Hussains tomb) during the month of Muhharam.

(10) Kuraibiyah are followers of Abu Kuraib Zarir.

(11) Is-hakiyah is a sect that follows the tenets of Is-haq Bin Umar.

(12) Harbiyah is the sect started by Abdullah Bin Harab.

(13) Ismailiyah are followers of Imam Jafar Sadiq.

(14) Kiramatah sect was set up by Hamdan Kirmat in 264 Hijri.

(15) Musuviyah is the sect founded by Imam Musa Kazim.

(16) Mahadviyah sect was founded by Ubaidulah who proclaimed himself the Imam Mahadi.

(17) Zaidiyah comprised those who claimed Zaid, grandson of Imam Hussain, as their prophet. In Hijri 121 Zaid fought against Hasham and became a martyr.

(18) Isna-ashariyah, also called Imamiyah, believe in the last Imam Muhammad Mahadi. Born in 255 Hijri he, per their belief is still living in cognito and will reappear on the day of Judgement.

(19) Hasaniyah sect was established in 195 Hijri.

(20) Nuamaniyah comprises followers of Muhammad Bin Ali Bin Nuaman. Sunis call them Shataniyah. It was established in 113 Hijri.

(21) Badaiyah ('bad' means new discovery.) This sect is fond of new discoveries. Its believers hold that even God may, on discovering new truth, repent over the past beliefs.

(22) Hakmiyah sect has followers of Hasham Bin Hakam Kindi, who visualise God as possessing a silvery bright body.

(23) Mukaniyah sect was started by Iban Muqanna in 278 Hijri. The followers of this sect accept their leader as God incarnate.

(24) Nasiriyah followers of Muhammad Bin Nasir Fahri, believe that God had entered the body of Hazrat Ali.

(c) Khavarij sect is also known as Kharjiyah, Navasiv and Nasibiyah. While prophet Ali was fighting a battle against Amir Mauviyah, some people who separated from him started this sect. It further split into several branches:

(2) Muhakkimah was founded by Abdulah Bin Wahab. It does not believe that an Imam (religious head) must be from the Quraish dynasty. Its members believe that sins not only proclaim a sinner as a fallen man but also turn him into an atheist.

(3) Baihsiya is the sect of the followers of Baihas Bin Haisam.

(4) Azarkah followers of Rabbi Rashid Nafir Bin Azaraq. They consider
Hazrat Ali a non-believer (unislamic).

(5) Najdat are followers of Najda Bin Aamir.

(6) Asfariyah sect was founded by Ziad Bin Asfar.

(7) Abaziyah was started by Abdullah Bin Abaz.

(d) Murjiyah is the sect of Hasan Bin Balal Muzani who believed that he who has faith in God and His prophet shall not be questioned by God for anything. Its sub-sects are:

(2) Yunsiyah are followers of Yunas Bin Umar Namiri.

(3) Ubaidiyah are followers of Ubaid Mukazib who visualize God in human form.

(4) Gassaniyah disciples of Gassan Bin Iman Kufi, who do not accept Christ to be a prophet.

(5) Saumaniyah are followers of Sauban.

(6) Saumniyah are followers of Abu Muaz Saumani.

(7) Muraisiyah are disciples of Bishar Bin Giasa Muraisi.

(8) Gilaniyah disciples follow Marvan Bin Gilan.

(9) Shabibyah is a sect of Muhammad Bin Shabib.

(10) Shimriyah sect was founded by Abu Shimar.

(e) Najjariyah sect was founded by Husain Bin Muhammad Bin Abdulah Najjar. The rules of this sect about the Caliphate are similar to those of the Sunnis. Its branches are:

(2) Bargusiyah are followers of Muhammad Bin Isa Bargus.

(3) Zafaraniyah sect believes that God’s utterance is different from God’s person.

(4) Mustadrikah sect also takes God’s words as something created and not immanent like the Veds of the Hindus.

(f) Jabriyah sect believes that man is helpless in doing good or bad deeds. These deeds are done only by divine inspiration. Its forms are:

(2) Jahmiyah are followers of Jaham Bin Safvan.

(3) Bakriyah sect of Bakar Bin Ukhat who treat onions and garlic as forbidden.

(4) Zirariyah followers of Zarar Bin Umar believe that God will be seen in person on the day of Judgement but not with these eyes; eyes to see God would be different.

(g) Kadriyah is a sect started by Muabid Bin KhalaJahni. Its followers believe that man himself does good and bad deeds. God does not interfere in them. Muabid preached his views mostly at Basra and in 80 Hijri the governor of Basra crucified him on the cross.

(h) Mushabbih sect believes that like man God sees, speaks and hears. It is because of this likeness that the sect got this name meaning ‘resemblance.’
-sāveye m 4 ke.

हिन्दु म [इस्वराज] See भार्तरा म.

रिद [रिद] pron this. "Ich aśvi te cukī."—bīla m 5. 2 adv here, at this place, in this world. "पर्वन गांि इह आे."—suhi m 5. "जाय काह-हु मुक्ख-हु सेवक, इह बेसी."—sār m 5. ‘Sit here.’ 3 indicating the proximity of an object. 4 n the world.

रिदवियाँ [रिदवियाँ] A जी न need, necessity. This word is derived from क्राङ्द. 

रिदवियां [रिदवियां] A जी n an effort, arrangement, effort, management.

रिदवियाँ [रिदवियाँ] A जी n a thought, concern, idea.

रिदवियां [रिदवियाँ] A जी n care, precaution. 2 encirclement.

रिद शिव [रिद शिव] adv thus, in this way, in this manner. “इह दिध्रि नानक हारि नें अलो.”—todi m 5. 2 See शिव.

रिद [रिद] adv here, at this place. 2 pron this (thing) only this. “रिदं कयामण रति.”—dhāna m 5. 3 See शिव.

रिदवियां [रिदवियां] A जी n a favour; an obligation, a good turn.

रिद [रिद] A जी n need, necessity. This word is derived from क्राङ्द. 

रिदवियां [रिदवियां] A जी n an effort, arrangement, effort, management.

रिदवियां [रिदवियां] A जी n a thought, concern, idea.

रिदवियां [रिदवियां] A जी n care, precaution. 2 encirclement.

रिद शिव [रिद शिव] adv thus, in this way, in this manner. “इह दिध्रि नानक हारि नें अलो.”—todi m 5. 2 See शिव.

रिद [रिद] adv here, at this place. 2 pron this (thing) only this. “रिदं कयामण रति.”—dhāna m 5. 3 See शिव.

रिदवियां [रिदवियां] A जी n a favour; an obligation, a good turn.

रिद [रिद] A जी n need, necessity. This word is derived from क्राङ्द. 

रिदवियां [रिदवियां] A जी n an effort, arrangement, effort, management.

रिदवियां [रिदवियां] A जी n a thought, concern, idea.

रिदवियां [रिदवियां] A जी n care, precaution. 2 encirclement.

रिद शिव [रिद शिव] adv thus, in this way, in this manner. “इह दिध्रि नानक हारि नें अलो.”—todi m 5. 2 See शिव.

रिद [रिद] adv here, at this place. 2 pron this (thing) only this. “रिदं कयामण रति.”—dhāna m 5. 3 See शिव.
karhi ikat.”—sri m 5. ‘collects wealth.’ 2 See रेवाद.

रेवाद [रेवाद] See रेवाद and रेवादु. 2 See रेवाद.
रेवाद [रेवाद] n unity, oneness, harmony, concord. “jiv brahm iktai nirdhare.”—GPS.

रेवादु [रेवादु] n a stringed musical instrument used by wandering mendicant-cum-folk singers. It is improvised by fitting a gut-card to the hollow shell of a gourd.

रेवादली [रेवादली] adj forty-one.

रेवादलाल [रेवादलाल] रेवादलियां [रेवादलियां] A ज़िरी n an authority. 2 control, command, power. 3 acceptance, adoption. “bade, bādgi iktai.”—gau kābir.

रेवादलम [रेवादलम] रेवादलज [रेवादलज] adj thirty-one.

रेवाद [रेवाद] See रेवाद. 2 adj only. “Iktih nam nivas.”—maru solhe m 3. 3 Skt रेवाद n unity, oneness.

रेवादु [रेवादु] n a two-line rhymed hymn sung as a single line. In Guru Granth Sahib a number of hymns are titled ‘İkt uke’, See hymns under Basant musical measure like: “jīr pārśi suraj kīrān jotī.”

रेवाद [रेवाद] of the one (peerless, Creator). “īkti sāda ikt iūrī rah-hī.”—var vēd m 3. 2 एकत: part on one side. 3 one side of an argument, one party in a contest. 4 first, at first.

रेवादली [रेवादली] रेवादलियां [रेवादलियां] adj thirty-one.

रेवादु [रेवादु] adv at or in one place. 2 together. “hoī iktē milīvhi mere bhai.”—bōā hī m 5.

रेवादू [रेवादू] रेवादूली [रेवादूली] adv at one place. “Iktी the guptaḥ pārgaṭu he ape.”—maru solhe m 3.

रेवाद समी [रेवाद समी] adj short lived, who is not sure of another or the next breath. “hām admi hā iktāmī.”—dhāna m 1.


रेवाद [रेवाद] adj a unique gift. “tu sabhna karhi ikat.”—dhāna m 4. 2 equal gift to all.

रेवादु रेवाद [रेवादु रेवाद] sen one from the other.

रेवाद [रेवाद] रेवाद [रेवाद] adj thirty-one. 2 some one, hardly anyone. “ikta kīne calie darvesavi rītī.”—s farīd.

रेवाद [रेवाद] A ज़िरी n allurement, inveiglement. 2 coming face to face. 3 fate, fortune. 4 good luck. “jīr jāg kīrān nal guru de iktal tumara.”—jāgnama.

रेवाद राशि [रेवाद राशि] n one idea or purpose, without any doubt. 2 adv single mindedly.

रेवाद [रेवाद] adj single-minded, attentive, rapt.

रेवाद [रेवाद] n God who has a single vow of truth, “īn iktānī tuḥa se satīgur seva lae.”—gau m 3. 2 adv single mindedly, absorbedly. “iktānī purākhu dhīrī bōārdāt.”—sāveye m 1 ke.

रेवाद [रेवाद] adv thus, in this way. 2 n in Krishnavatār, iktār has been written in place of īdīra which means Lachhami (goddess of wealth). “īkār aī gāī hārī pahi.”—kṛṣṇa.

रेवाद [रेवाद] A ज़िरी n acceptance. 2 sanction. 3 a vow, solemn declaration.

रेवाद [रेवाद] adj constant in one state, engrossed in the thought of God. “sacr rate bhāgāt iktāgī.”—suhi chāṭ m 3. 2 who has the same one colour.

lotus stands for the soul.

Hukum [rkl] n solitariness, loneliness. 2 a sheet or wrap of a single width. “caru pataharr ki rkl.”—NP. 3 See बल्लपी.


Hukumīr [rklmīn] Dg n one-eyed; a crow. See वर 2.

Hukumā [rklota], Hukumā [rklota] adj the only son, single male child. 2 alone, without a companion. 3 unequalled. without an equal.

Hukumā [rklrān], Hukumā [rklrān] adj who has no other caste; from a single caste. “srīsātī sabh ṛk varān hoi dhāram ki gāt rāhi.”—dhena m 1. Here the term means Islamic i.e. the people of Hindustan have turned Muslims. 2 of a single unmixed colour.

Hukumā [rklvā], Hukumā [rklvā] adj who speaks less but remains firm on what he says; truthful. 2 who agreeing with others speaks with one voice. “ṛkvāki kormā vincari.”—BG

Hukumā [rklvāja] adj fifty-one.

Hukumā [rklasi] adj eighty-one.

Hukumā [rklhāth] adj sixty-one.

Hukumā [rklkī] adj only one. “hem māgi bhagat ṛkāki.”—dhena m 4. 2 Skt एकविन्द्र adj sole, alone, exclusive, without a helper. “jekār vāhir ṛkāki paī.”—GPS.

Hukumā [rklg] Skt एकविन्द्र adj having only one limb. 2 n the numeral 1. “ekākar ṛkāg līkh, urā cākar līkhaya.”—BG

Hukumātā [rklgratā] See देवनागर.

Hukumā [rkl], Hukumā [rkl] Skt एकविन्द्र n a theory, tenet, doctrine. “yāhī vīkhe budh kahē ṛkāt.”—Bhai Gulab Singh. 2 empty space, vacant place, without a living being. 3 adj extreme, very much. 4 separate, alone. “prabhū āpna ṛkāt.”—kan m 5. 5 ascertained, assured.

Hukumā [rkl], Hukumā [rkl] Skt एकविन्द्र adj a devotee who keeps his devotion hidden in his heart and does not reveal it at all. “soī bhagat ṛkāti jīu.”—majh m 5. 2 living in seclusion. “so ṛkāti jīsu rīda thāi.”—basōt m 5. 3 all alone, isolated. “āpī ṛkāti hoi rāhe, apī vād pārvaru.”—var bīha m 4.

Hukumā [rkl] See देवनागर. 2 twenty first. “gaj ṛkis puria ek tanai.”—gau kābir. 21 yards of a warp of yarn are five material elements, five senses (speech, touch, sight, taste and smell, five external and five internal organs and the soul. 2 Scholars have taken all matter as forming twenty parts besides the twenty first element, the soul. “etu raIn patr pūrika āhī pālī.”—Jdpu. ‘This route has steps of a ladder, climbing which a person becomes one with the god.’ 3 Ṛk-वीभ. one master, God. 4 See देवनागर 2.


Hukumā [rkl] Skt एकविन्द्र n twenty one generations. It is written in books like Bhagatmala that a devotee of God besides achieving his own salvation redeems 21 generations; that is, ten generations that precede him, and ten generations that follow him. “prahlad jan ke ṛkāhī kul udhāhār.”—bher m 3. Some knowledgeable persons hold that seven generations each of his paternal and maternal father and seven of his father-in-law are
salvaged i.e. those who keep the company of the enlightened person, attain salvation.

Iku [Iku] See इकू. “िकू कही तिसु बिन जिया.”—माजू बारामहा।

Iku aadh [Iku aadh] See इकू अधू. “िकू अधू नाइ राइणा.”—गौ म 5।

Ikulaha [Ikulaha] a village in police station Khanna, tehsil Samrala of district Ludhiana. Close to it on the western side is Guru Hargobind’s gurdwara. The Guru had stayed here on his way from Dhamot to Saunti.

Bhai Ralla Singh, a resident of Ikulaha, who was in service in Sammat 1964-65 in Africa was inspired by the Guru’s teaching, came to Ikulaha and started the construction of a gurdwara which was completed after him by Mai Matab Kaur and the co-villagers. Guru Granth Sahib is placed in the gurdwara which has 50 bighas of land. An annual fair is held here on 20th of Baisakh, the day the Guru is believed to have come here. It is three miles to the west of railway station Khanna, and is joined by an unpaved road.

Ikel [Ikel] part or. See इकेल।

Iker [Iker] adv once.

Ikel [Ikel] alone, single, all by oneself. “िकेल हि आँ इकेल तोलया.”—नाशिहात।

Ikel [Ikel] part or. “िके तो लोर मुकोड्दम इके तो अला लोर.”—जस्ब। ‘Some desire worldly chiefdom and others God’s grace.’

Iket [Iket] adj a gathering; an assembly.

Iketan [Iketan] v to gather, assemble, collect.

2 n an obstruction; check on the organs of perception. “मान इत्री के सहित इकेथ्यो।”—ग्प्स। 3 contracting, shrinking.

Iketha [Iketha] adj gathered. “काहु सिमाट भयो साकर इकेथा.”—सौपाई। 2 at one place.

Iko [Iko] only one; one only. “िको सिराजनहारु।”—वार गुज म 5।

Iko [Iko] adj bent on one’s knees. 2 tilting, inclined. 3 upside down, inverted. “काह-हि ता धरानि इको धराू।”—बेर नामदेव।

Iktor [Iktor] See इकेउल।

Iktor s [Iktor] adj one hundred and one, 101.

Ikgi [Ikgi] adj having one limb only. 2 taking only one side in a dispute or discussion; partisan. 3 alone, without a helper, single-handed. “साहे जिया याहि दुकह इकोगी।”—न्प। See इकेबी।

Ikajas [Ikajas] adj uniform, consistent. “क़ अगोज, किर इकाज़।”—ग्यान। 2 इक्व (unique) is whose अल्पल (power).

Ikt [Ikt] See इकेउल।

Ikati [Ikati] See इकेअत। “अपि इकाती अपि पासारा।”—माजू म 5।

Iktar [Iktar] See इकेउल। “सो बेठ इकटर।”—काल्क।

Ikhi, Ikhi [Ikhi], Ikhi [Ikhi] See इखी।

Ikku [Ikku] [Ikku kul] See इखी तुल।

Ikkor [Ikkor] adv in this way, by this method, thus.

Ikko [Ikko] See इखु।

Ik [Ikso] See इख।

Ikshvaku [Ikṣvaku] Skt इष्वाकु n something that causes the desire to suck sugarcane; bitter gourd. 2 a king of the Suray dynasty and son of Vaivsvatmanu and the first ruler of Ayodhya. According to Vishnu Puran, he had come out of Manu’s sneeze.1 He had one hundred sons but only two of them Vikushki and Nimi became greatly famous. From Vikushki came kings of Ayodhya like Raghu etc. and from Nimi began the Janak dynasty of Mithila. Bhai Santokh Singh has written in Guru Pratap Suray, that Amritsar is the place of Ikshaku’s altar for the performance of sacrifice.

ikh [ikh] See इख।

1 See chapter 4, section 2 of Vishnu Puran.
A summary, an abridged or annotated version, precis.

difference, disagreement, separation. 2 antagonism, different view.

A discharge, dismissal, expulsion.

purity, clarity. 2 sanctity. “ride ikhlasu nirakhle mira.”–bher kəbir. 3 friendship.

See £hakal.

Skt $ an arrow. 2 a reed, a piece of straw. 3 elephant grass, especially the reed-like portion just below the ear at the top.

Skt $ an arrow. 2 a reed of elephant grass.

Skt $ a bow from which an arrow (ısu) is shot.

$n born from a bow, (ısmu) an arrow shot with a bow.–sənama.

$n an army equipped with arrows (ısvasaj)–sənama.

$n an army of archers. –sənama.

Skt $vr wielding of arrows (and bows).

$n a holder of arrows; a quiver. “ıkhudhi kətə sō kos parath ayo.”–krıasan.

Skt $ $ E Sugarcane. L Saccharum officinarum.

See $huvadhi. “dæ ıkhuvadhi dve.”–paras. ‘gave two quivers of arrows!’

E England. $ the English language, the language of England. 3 in Punjabi, pension is also termed as English.

England. a country of the English people. a country in north-west of Europe bounded by Scotland in the north, North Sea in the east, Irish Sea in the west. It is a triangular country with an area 50,874 square miles, maximum length 420 miles and breadth 360 miles. Its area including Scotland, Wales and Ireland is 121,027 square miles.

According to the census of 1911, its population is 47,263,530. Its people are known as English, their religion is Protestant Christianity; some Roman Catholics are also there, their number being around 22 lacs. England is divided into fifty counties; railway line zigzags slightly over 16,000 miles. Hardly any village is without a post office, hospital, school, library or church; primary education is free and compulsory; therefore there is no illiteracy in England.

England’s capital is London with a population of 70 lacs. It is the largest city in the world. The detailed narration of how England conquered India is to be found under 'Achtschaft.'

England rules over a huge empire of the world over which the sun never sets because it is spread over vast areas in all corners of the world. Several countries in Europe, America, Australia, Africa and Asia are
included in it. It occupies one fourth of the entire earth surface where one fifth of the human race lives.

The total area of the British Empire is 13,909,782 square miles and its population is 460,094,000. In area it is over 273 times that of England. Of its population only about fifty million belong to the white race.

The government of England is democratic with a king as its head. Its present ruler is Emperor George V.

England, Wales and Scotland are collectively called Britain and its people are known as the British.
-bher namdev. 2 a contract, agreement.


 निर्देश [rjeha] adv like this, thus.

 निघेन [rjca] n Shiv, the conqueror of lust. 2 jec has also been used in place of jec. See निर्देश निघेन.

 निद्रा [rjca bi] See निघेन निद्रा. 2 n a hymn of praise composed by Jay and Vijay. "जिज्ञासा."-GPs. 3 the victory of जिज्ञासा (one's god). 4 victory song of Shiv.

 निखर [rjy] Skt adj worthy of respect. 2 worthy of worship.

 निखर [rjya] Skt n worship. 2 a ritual.

 निखर [rj], निखर [rj] adv thus, in this manner, like this.

 निखर [rj] See निखर. "अनेक भूख बहु सवानु."-सतीर. 2 Skt वर to go.

 निखर [rjaca] See निखर. "सहीर निखर में घुटना नम सुनार."-जाजिर 90.

 निकट [rj] See निकट.

 निकट [rj], निकट [rjra], निकट [rjha] Skt निकट adj desired, wanted. 2 worshipped. "पृथ्वी निकट ध्यान द्यूना."-स्री m 5 गैफ. 3 dear. "गुसाई मिर्च मिना निकट धान रुप हिना."-स्री m 5 गैफ. "मिर्च निकट धान हिना"-वर जेत. 'dear friend.' 4 See निखर.

 निकट [rj] See निखर.

 निकट [rj], निकट [rjra], निकट [rjha] Skt निकट adj desired, wanted. 2 worshipped. "पृथ्वी निकट ध्यान द्यूना."-स्री m 5 गैफ. 3 dear. "गुसाई मिर्च मिना निकट धान रुप हिना."-स्री m 5 गैफ. "मिर्च निकट धान हिना"-वर जेत. 'dear friend.' 4 See निखर.

 निकट [rj] See निखर.
3 a chance, occasion.

रितनेव [रितन], रितनेवरित [रितनेव], रितनेविल [रितनेव] Adv suddenly, coincidentally, by chance, unexpectedly, abruptly.

रितन [रितन] Adv a chance, occasion.

रितप्रव [रितप्रव] Adv n taking a lesson (from other people’s suffering or their misdeeds).

रितस्व [रितस्व] Adj reliabible, trustworthy, dependable.

रितभित्त [रितभित्त] Adv n satisfaction, confidence.

रित [रित] Skt Adv other, another, different.

2 certitude, belief.

रितकर्ता [रितकर्ता] Adj reliabible, trustworthy, dependable.

रितमित्त [रितमित्त] Adv n satisfaction, confidence.


2 objection.

रितद्वार [रितद्वार] See रितात.

रितद्वार [रितद्वार] Adv v to raise objection, to interfere.

2 to behave with affectation, strut, take airs.

रितदेव [रितदेव] Skt Adv mutually, reciprocally.

रित [रित], रितेक [रितेक] Adv this much, so much.

2 so many, in such a number. “jalpa, padarath रिते.”—सेवे m 3 ke.

रित [रित] Adv this much, this quantity, so much.

रितद्वार [रितद्वार] Adv n obedience, subjection, subordination, allegiance. See रितात.

रितन [रितन] Adv n anger, displeasure.

रितद्वार [रितद्वार] Adv v this time, this moment, now.

“बो बारा सु रिता.”—स कबिर.

रिति [रिति] Adv indicating the end. 2 n conclusion, finis.

3 this.

रितिव [रितिव] Adj so many.

रितिहस [रितिहस] Skt रितिहस-सम्म a well-known place, meaning a book in which past events are narrated in temporal order; history.

रितिहस मुत्र अलम [रितिहस मुत्र अलम] a book of history of the Gurus and the Khalsapath in 72 chapters written by Sadhu Gobind Singh and published in Sammat 1959 from Venketshvar Press Bombay. Although it contains many errors from the historical point of view, its writing is marked by good intention and capability.

In the introduction the publishers say: This is the lovable history of the Gurus of the Sikh nation whose genius is shining like the sun in the history of India; of the Khalsa nation, at the sight of whose bravery and powers the brave Englishmen bow their heads; of the Sikh nation which has acquired an exalted place in the British army and has won eminence in all directions, and shed their blood for protecting Hinduism from the grip of Muslims. It contains everything which a history should have. It contains religious instruction, bravery, prowess, love for one’s country, renunciation and charity. To mention its entire contents in the introduction would be to fill a small space with a huge army.

रितिहसिक [रितिहसिक] Skt ऐतिहासिक adj historical.

रितिक [रितिक] Adv n revenge, retaliation.

2 taking revenge.


रित [रित] N रित the end, termination, finis, period. “साधुन हेत रित जिन कार.”—वन N 2 Adj so much, this much. “साहा न रित दुख.”—स फरिद.

रित [रित] Pron this. “रित कामाने, सदा दुख पावे.”—वर गुज l 3. 2 this. “रित मरागे काल है जरा.”—सुही l 5 गुणवति.

रितकार [रितकार] Adv by doing so, in this way, thus. “रितकारे भागे के हि जान.”—धाना नामदेव.

रितेक [रितेक] Adv so many. “जिस गुर के गुण रिते.”—वर सोर m 4.


**News, intelligence, intimation.**

**Getting, knowing, understanding.** Its root is *darak.*

**Blame, accusation.**

**Poetic metre, record.**

**The country of the Indus river, India; Bharat.** According to the Purans, Lachhmi resides in the lotus. Shachi and Jayant is his son. His weapon is thunderbolt and his vehicle is Airavat, the elephant. His assembly is named Sudharma and his charioteer is Matali, his riding horse is Uchaishrva. "*Idar sad bolaya rajbhikhek nu.*"—*cādi* 3. Superior. Excellent, majestic, glorious.
is believed to ooze out nectar (when exposed to moon light). 2 See वेचकु र द्रुप 2.

र्द्धर्मी [र्दर्म] $n$ a full moon day when it is all bright at night. 2 sister of Bhoj, king of Vidarbha who chose to marry king Aj, son of Raghu during the Svayambar ceremony. See आज. “र्दर्म हित अज नरपति जिम ग्रिश ता लय जोग.”—ramav.

र्दरु [र्दर] $Skt$ इन्द्रु $n$ a rat, mouse.

र्दु [र्दु] See र्दरु and र्दरु.

र्दा [र्दा] $Skt$ इन्द्र प्रण this. “पर्म प्रसान मिदा.”—guj jedev.

र्दद [र्ददा] $Skt$ इन्द्र प्रण this. “सबदिन में लक्ष्मी इदाटा.”—NP.

र्द [र्द] god, king, See र्द. “र्द कोटि जाके सवा काहरहि.”—बहर ए कबिर. 2 a kushtaj tree or plant. See र्दूर्दा and र्दूर्दा.

र्दूर्दा र्दूर्दा [र्दूर्द] $n$ Kashyap, the king of kings; his earth; globe, ground.—सनामा.

र्दूर्दा र्दूर्दा [र्दूर्द] $Skt$ इन्द्र इद्रान adj king of kings, emperor. 2 master even of Indar. “कोटि र्द इद्रान.”—japu.

र्दूर्दा र्दूर्दा अशुष्य [र्दूर्दसुर्योध्य] $n$ Indar's son Arjun, his weapons: a bow and arrow. —सनामा.

र्दूर्दा [र्दूर्द] chariot of king Yudhishthir.

र्दूर्दा वन [र्दूर्द] $Skt$ इन्द्र यह वन.

र्दूर्दा नल [र्दूर्द] $Skt$ इन्दर नल Indar's web; Indar used to play different tricks to entice holy men and sages; hence this term. 2 See नलपुरी.

र्दूर्दा र्दूर्दा [र्दूर्द] $Skt$ इद्रिजस्तः $n$ Ravan's son Meghnad who defeated Indar in a battle; hence this name.

र्दूर्दा नेत [र्दूर्द] $Skt$ इद्र नेत $n$ seeds of kushtaj which look like grains of barley and are used in medicines to cure several diseases. L Holarrhena antidysenterica. See बुटन.

र्दूर्दा [र्दूर्द] $Skt$ इद्र यज्ञ $n$ the rank and personality of the god Indar. “र्द यज्ञ जरार्थिनी ब्रह्मा.”—यज्ञ इद्र 117. 2 kingship, monarchy.

र्दूर्दा [र्दूर्द] $Skt$ इद्र दन, र्दूर्द गुरुमल [र्दूर्द द्युमन] See जानेचु.

र्दूर्द [र्दूर्द] यज्ञ [र्दूर्द यज्ञ] $Skt$ इद्रहनुक्ष न a rainbow in the form of an arc produced by refraction of the sun's rays through water drops in the air, also called an old lady's swing. P Rustam's bow. अनान्त उज्ञ.

It is written in the Bible that God saved prophet Noah from the deluge and promised not to inflict such universal destruction, and as a mark of this promise, He hung his bow midway between earth and sky. See Gen Ch 9.

र्द [र्द] $Skt$ इद्र पाथ See र्दहुः.

र्दहुः [र्दहुः] $n$ Amravati (the city of Indar, abode of the immortals) “र्दहुः महिं सूर्य अर्मिना.”—गुाा म 5.

र्दहुः [र्दहुः] $Skt$ इद्रप्रस्थि $n$ a city established by Arjun in Khandav forest along the bank of Yamuna. It was the capital of Pandav. It was near modern Delhi, See हिंदी. “र्दप्रस्थि मे क्रिसन जु राहे ग्या खार.”—क्रिसन.


र्दमली [र्दमली] $Skt$ इदर मली This word has appeared in Ramavtar instead of र्दमली. An ignorant scribe has erroneously written र्दमली in place of र्दमली by mistaking ल for .

र्दलेख [र्दलेख] $n$ a paradise, also called Amravati and Indrapuri. “र्दलेख सिवलोक-हि जेबो.”—द्हाना कबिर.

र्दवज्ञ [र्दवज्ञ] a poetic metre of four lines, each line having four combinations as S5, S5, S5, S5.

Example:

anād mulā jan gyan data
शत्रुण शुला धन धाम त्रता...
Indrani, Shachi. 2 Lachhmi. See ffdra

Indrani’s throne. 2 on the royal throne. “gavhi ñdr ñdrasãñi beþhe.”—japu.

Indarañ [ñdrasan] the throne of Indar, king of gods.

Indrarat [ñdrar] n Indar’s queen Shachi.

Indarañ [ñdrard] adj Indar and other gods.

Indravan [ñdravan] Skt n the younger brother of Indar, Vaman.

Indrajan [ñdrayan] Skt n bitter colocynth, L Cucumis Colocynthis. 2 the creeper plant bearing it is also named Indravanrui.

Indrayudh [ñdrayudh] n Skt Indar’s weapon, Vajar, thunderbolt or lightning.


Indratã [ñdratã] n Indarpuri, Amravati (the abode of the immortals)

Indri [ñdri], ñdiri [ñdri] Skt ñdiri n subtle and gross parts of the body, recipient of sensations of sound, touch, etc. 2 energy through which the knowledge of external objects is received by the mind; five organs of action and five of perception; some have included mind as the eleventh organ. “ñdri ekadãš parkara.”—NP. “das ñdri kãrì rakhe vasì.”—gæv a m 5. See ñnãm. ñdir слово and ñdirã. 3 a generative organ; a copulatory organ. 4 skin, the organ of touch. “ñnãm ñnakã sãrvnã raspatì ñdri kãhã ra mana.”—maru kabir. ‘Eyes, nose, ear, tongue and skin disobeys.’

Indriñjñ [ñdrijñ] Skt नद्रिन्ज्ञल adj who conquers one’s own sense organs. “ñdrijñ pãc dokh te rahit.”—sukhmani.

Indreni ñdreni [ñdreni ñdreni] cpa the army of Kashyap’s earthly kings. “ñdreni ñdreni ñdr ñdreni adi bakhane.”—sonama.

Indha [ñdh] Skt व्र to shine, burn, make a conflagration, blaze.

Indhañ [ñdhãñ], Indhañ [ñdhàñ], Indhañ [ñdhãm] Skt व्र न and ñh n firewood, fuel. See ñdhãl.

2 fuel used in a ritual, samãdha.

Indhar [ñdhãr] adv on this side, hither, in this direction.

In [ín] pron plural of ñdrama. “ín siu priti kãrì ghãneri.”—asa m 5. 2 Skt न the sun.

3 master, owner.

Insã [ínçå] A क्र n a writing, a script.

In Sa [¡sa] 2 authorship, a composition.

Insan [ínçan] A नान n man.

Insaph [ínçaph] A बाधा n the act of splitting into two halves. 2 sifting of truth from untruth (falsehood); justice, equity.

Insaph [ínçaph] A बाधा n the act of turning one’s face away; being disloyal. 2 disobeying, acting defiantly.

Insar [ínçar] n a refusal; denial; disobeyance; non acceptance.

Insar [ínçar] See Insaph. “ínçar jal tave no tave.”—BG.

Insaph [ínçaph] A बाधा n leisure; holiday. Its root is बाधा.

Insaph [ínçaph] A बाधा n happiness, pleasure, joy. Its root is बाधा (freedom).

Insar [ínçar] adv thus, in this way. 2 by this method. “ínçar sagaru tari£.”—ramav m 1.

Ina [ína] adj this much, so much. 2 See ñnãm. Ina [ína] See ñdram.

Inan [ínçan] A नान n a bridle; a rein. 2 a visible object. 3 opposition, antagonism.

Inam [ínçam] A नान n a reward.

Inan [ínçan] A नान n a favour, kindness.

2 an attempt, endeavour.

Inanxan [ínçanxan] a ruler of Rahon, after
routing whom, Banda Bahadur occupied the town.

These, by or to these. “ Ini hukom na buhia jai.” - savey m 4. 2 these men, such men. 3 this much.

Ini [Inu] See इनु.

Ine [Ineha], Inehi [Inehi] adv like this or these, such as. “cadan bhagta joti inehi sarbe parma karna.” - tilag m 1.

Inha [Inha] pron to these. 2 these (nominative)

Iphjal A ārā n kindness, grace, favour, benevolence. Its root is क्षम.

Iptara A ārā n a censure, slander. 2 an accusation. 3 a blemish. 4 lie, falsehood. “bed kætēb iphtara bhai, dil ka phikar na jai.” - tilag kabir. ‘Veds and Quran are not worth it, if mental tensions don’t disappear.’

Iptarak A āsārā n separation, parting, departing, its root is द्वा.

Ifrat A āsār n abundance, amplitude.

Ifrat A āsār n a demon, giant. 2 adj powerful, mighty.

Iflas A āsār n poverty, penury, indigence.

Ib A āsār See इब.

Ib adv now, at this time. “İb ke rahe jomani nahi.” - veļ m 1 elahmiā. ‘Seeds sown do not germinate.’

Ib tāb See इब तब. “İb tāb phirī pachtaī.” - ośkar.

Ibtida A āsār n a beginning, an outset, start, etc. 2 creation, genesis.

Ibēn A āsār n son.

Ibrat A āsār n getting a lesson (derived from experience).

Ibrahim A āsār 1 He Abraham adj founder of a tribe, head of a clan. 2 n According to the Bible and the Quran, he was a prophet sent by God in the eleventh generation of Noah, and son of Aazar. His first wife Sarah was childless. Abraham then married a slave girl Hagar who gave birth to a son Ismail. After some time Sarah also gave birth to a son; then both women, each having a son, began to quarrel. On Sarah’s instigation Abraham expelled Hagar and her son Ismail, See इस्माइल.

Jews and Christians trace their origin to Is-haqq; and Ismail’s descendants are the Qurashi dynasty in which prophet Muhammad was born.

The ceremony of (circumcision) was introduced by Abraham. No religious book mentions its existence before him. Jews and Muslims considering this as God’s order given through Abraham, accept and practise it. In ancient times, Christians also used to practise circumcision. Christ himself was circumcised. Even now Christians in Asbyssinia practise it.

When Abraham got his own circumcision done and preached it among his own people, he was 99 years old. The Quran defines Abraham as God’s friend. His total age was 175 years. His grave at Hebron in Palestine is a place of pilgrimage.

A verse from Kabir’s composition reads: “sakatI sāneh kari sūnetI kare, me na baḍāuga bhai!” 1 This refers to a story which although nowhere mentioned in the Bible or the Quran, has its roots in a legend that Sarah made Abraham promise on pain of strict punishment to have no sexual contact with Hagar. But he was found to have had intercourse with Hagar once. Sarah however reduced the punishment out of love for her husband. Instead of severing his point of contact with the other woman, made him circumcise his organ of contact and to trim his moustaches, and also made him expel

1asa kabir.
Hagar and her son from the house. 3 a son of Prophet Muhammad born to the slave girl Mary, but he died at the age of two. 4 a king of Balakh famous as Abraham, the rogue. He later abdicated the throne and became an accomplished divine scholar. 5 See ~.

FesaiJiH [Ibrahim lodi) son of Sikandar Lodi who became emperor of India in 1517 AD. He was killed in a battle against Babur on 20 April 1526 (Sammat 1583) and the Mughal dynasty came to rule India.

In India the imambara at Lucknow is the largest and the most imposing.

In India the imambara at Lucknow is the largest and the most imposing.
this way, See दिंह.

दिंह [या] Skt दम् *pron* this, it.

दिंहाफ [इसद] A या n walking on the correct path, making someone walk straight. 2 order, command.

दिंहल [इसल] A या n sending, despatching.

दिंहय [इरक्ष] See दीत्थ.

दिंहत [इरत] See दीवत.

दिंहब [इरह] adj who motivates, impels, incites.

"नमो पक्षि सोक्षि सराब इरहि।"—कादि 2.

2 of the earth, earthly.

दिंहच [इरतब] A या n attachment, relation, adhesion; its root is यक् meaning to tie.

दिंह [इरम] A या a garden which was set up by the order of king Shaddad of Syria, on the model of the garden of Eden or paradise.

दिंहम [इरमन] P या n Armenia, a country surrounded by Iran, Rome and Frank (now between the Caspian and the Black Seas).


दिंह [इरा] Skt n the earth. 2 a river, stream. 3 mother of Vrihaspati. 4 wine. 5 speech. 6 happiness, pleasure.

दिंह [इरक] A या n a river bank, slushy land, alluvial soil. 2 a part of Iran, east of Khurasan. 3 a country between Persia and Arabia, Mesopotamia with Baghdad and Basra as its principal cities. It is known as Iraqe-Arab. 4 a compound, courtyard. 5 a garden. 6 See अनाथ.

दिंहक [इरकी] या adj pertaining to Iraq. 2 n a horse from Iraq. 3 या a pony. 4 a horse from any country.

दिंहश [इरादा] A या n a resolve, sudden thought. "जाग इरादा किन।"—ग्प. 2 a desire. 3 faith, trust.

दिंहशत [इवाती] Airavati. See ताती.

दिंहशत [इरा‌न] Skt n containing water (हि‌ता); a sea. 2 son of Arjun born to the daughter of Airavat Nag.


दिंह [इ] n a kite; a bird of the hawk family. See दिंहन्स. "जीते दिता मिरत को इल भाषी आ।"—वर मव द. 2 Skt भव् vr to go, send, sleep, throw, spread.

दिंहल [इलम] A या n a revelation; a divinely inspired idea.

दिंहल [इलमन] A या n blame, stigma. 2 an accusation, indictment.

दिंहल [इलत] n a mental discomfort, itch. 2 volatility, playfulness. 3 a mischief, prank. 4 a cause, reason. 5 a disease.

दिंहल [इलति] adj prankish, frolicsome. "इलति का नाम गाँध्रि।"—वर मवा म. 2 See दिंहव 4. in Sikh scripture such Arabic/Persian words take vowel symbol as in जान, जमिनी, etc.

दिंहलम [इवाजा] A या n a request, supplication. 2 protection.

दिंहलम [इलमस] A या n a request, entreaty, supplication. 2 a search, quest. 3 inclination, desire.

दिंहल [इलम] A या n knowledge, science, learning, study. See shades of meaning under दिंहल.

दिंह अल्लाह [इल मलाल] See दिंह and बदलिनी. "इल मलाल गिरदर चरा।"—बग. omens like a kite, snarling, howling of jackals, whirl wind, dust-storm.


दिंहम [इलमन] या n a class of swords made in Yemen. "इलमनुर हलाब्बी मार्रबि किरात जानुबी जात।"—ग्प. दिंहम [इलमन] भूव और जमीनी.

दिंहल [इलवल] या n wife of the sage Visharva and mother of Kuber, and daughter of Trinvind.

दिंह [इ] Skt n Parvati, Durga. 2 a cow. 3 the earth. 4 Sarasvati. 5 one of the daughters of King Ikshak. 6 a shrewd woman. 7 vr to
indulge in erotic pleasure.

िरवरित [Ilaiciri] See निरवरित.

िलह [Ila] adj worthy of worship. 2 n supreme Lord, God, Allah. "ईलह! ते इह कसिना."—cait 277.

िलह [Ila] adj related to Allah, godly, divine. "गर्मक्षि पाई देइलह."—BG

िलक [Ila] adj light, glitter, shine.

िलक [Ila] A 3 n a connection, link, relation. 2 a province, territory. 3 a state.

िलक [Ila] See निलक.

िलक [Ila] A 3 n an effort, a measure.

2 means to recover from a disease. 3 a device, plan.

िलकरत [Ilabrot] See निलकरत.

िलकम [Ila] A प्रिना a certificate, a commendation card, a letter of recommendation. 2 a written note, permit. "तब कौज ईजेबीर ईशम."—GPS.

"तो सो लाल कौज पैठ गई, ईशम प्यादन सोग आई."—cait 334.

िलकरत [Ilamat] See निलकरत.

िलक [Ilayci] Skt एला n cardamom, L Alpinia Cardamomum. According to physicians, its effect is dry-hot; it refreshes the heart and brain, increases appetite; removes foul smell from the mouth and cleanses the throat. It cures the diseases of kidney and urinary bladder; and stops vomiting.

िलक [Ilayci daña] n seeds of cardamom, rolled in sugar syrup or sugar-coated. People in Amritsar take it to their homes as consecrated food; it is also called a मोक्षेना. (a kind of sweet drop) See निलक.

िलकोत [Ilavarat] Skt इवारत or इलावृत n according to Bhagvat, a region of Jambudvip, (one of the seven regions of the world including India) which is west of Malyavan mountain, east of Gandhamadean, south of Nilgiri and north of Nishid mountain.

िलक [Ila] See निलक.
mother of Krishan and one of the wives of Vasudev.

Skt ए vr to go, expand, desire, eat, throw, send, prompt. 2 suf ए is added to adjectives to form nouns like गर्व to go, विश्राम to rest, निर्जली from निर्जल etc. It is also used to form words of feminine gender like घेती from घेड़ा, लेटी from लेट etc. 3 n Lachhmi. 4 Sarasvati. "गुर परबति व मा।"-japa. 'Guru is Durga, Lachhmi ( HDF) and Sarasvati ( ए)'. 5 pron this. 6 part a confirmatory word. "कराम धाराम सागल ए इक्वे।"-dhana m 5. 7 it also indicates the second case as in "सिक्खी ते सागति परब्रह्म कारण नामोकार्ता।"-ram var. 3. 'Individual Sikhs and congregations bowed to you for being transcendent God.' 8 See ए.

ए [I] suf meaning plural subjective case; by from, with etc. "मोर रून जून लाज।"-वद m l. 'Peacocks dance and sing.' "गौला हाउ बोहागरं बहे।"-asa patti m l. 'apparently happy in wedlock.' 2 P अj pron this.

दीन [is] Skt दीन n master, husband, owner. 2 God, master of the world. "तपु गुन इ बरान नही साकू।"-ना म 4. 3 a king. 4 Rudar, Shiv. 5 Vishnu. "मोहसारो देव तीनि अतु नव पारा।"-var mala m l. 6 Skt ए वr to have authority, have power. 7 Skt ए वr to kill, go, see, pick. 8 Dg a furrow.

दीमट हिन्दीय वंचली [isat एडिया काप्नी] Many companies bearing this name have been active in South Asia, of which the British and French companies are well known.

The first French company was formed in 1604 AD and the British East Company was established on 31 December 1600 with a capital of £ 72,000 authorised to trade with India, China and other eastern countries. Captain Hippon opened its first office in India in 1610-11.

After getting emperor Jahangir's approval in 1612 for increased business, a factory was set up in 1613. Then in 1634, orders from Shahjahan to open two workshops in Bengal were procured. In 1668 the company got Bombay from Charles II which the king had received from Portugal as a part of dowry. During the reign of James II, in 1690 admiral Nicholson was called by the company with a fleet of 12 warships, 200 guns and 600 soldiers to protect its territorial and other interests. Gradually the company increased its military strength. It purchased Calcutta and several other towns in 1698 and established Fort William. In 1757 Clive defeated Bengal’s Subedar Nawab Sirajudaula and occupied a large part of his kingdom. In this way the British also extended their hegemony to other parts of the country. In 1772, the British Parliament decided to exercise its control on the company's political activities. At last in 1858 the company handed over the rule of India to Queen Victoria of England and in 1877 the Queen of England assumed the title of Empress of India.

दीमकर्नी [िसपाहैज] See दीमकर्नी.

दीमबेल [िसबंगोल] P ج am a drug fleawort, Plantago ovata or ispagula, which has leaves like the ears of a horse (asap). Its effects is moist, cold and it is used in several medicines. It cures dysentery and softens intestines. Its Arabic name is ١٢٠ and Latin name is Plantago isphagula.

दीमकर्नी [िसबाैज] a Pathan tribe. "िसबाैज बादो देल एक।"-GPS. दीमकर्नी is a different tribe.

दीराह [िसर] or दीरास [िसरू] Skt दीराह n possessor of supremacy and glory, God. 2 Shiv. "िसरू ब्रह्मा सेवदे अतु तीनि नो लाहिय।"-var guj l m 3. 3 a particular yogi who preached Gorakh Nath's cult. "बोल इसरू सती सरप।"-var ram l m l. 4 a king. "बरान बाबरान राकू नाहि
Accordingly, Christ was born in 57 Bikrami. Among the Christians, he is known as the son of God. According to the Quran, at the time of his birth, people of the tribe asked Mary how she a virgin gave birth to a child in Bathlehem. Mary pointed to the infant and told them that they could ask the child itself. At this the child asserted his coming from God and removed people's suspicion (See Quran, مُکِیْن بَنیْ اَبْن وَلاد (lines 27-31).

According to the Jews, Christ underwent circumcision and received baptism from John. He started preaching at the age of 30 and made many disciples of whom twelve are regarded as his primary followers. He roamed about in many cities and villages preaching the new religion and showing miracles, but because his teachings were contrary to the current usage and rituals, opposition to him grew among the Jews who, especially the chief priest of Jerusalem, became hostile towards him. Finding him an impediment to his own position, he became Christ's chief enemy and alleged that Jesus called himself the son of God and spread unrest among the people. So Jesus was dragged to the court of the Pilate. Knowing full well that Jesus was innocent, the Pilate sentenced him to be produced before king Herod who ordered Jesus to be put on the Cross. Accordingly, Jesus was nailed in hands and feet to the Cross and was thus killed. The grave of this great soul is in Jerusalem. He was hardly 33 years old at the time of his death.

The Bible also tells that Lord Christ became alive after death; his body disappeared from the grave and he was seen by several persons after that.

The symbol of the cross hung in Churches and worn by the devout around their neck,
signifies the above incidents. Christians believe that Christ by sacrificing himself washed away the sins of his believers and that all who believe in him shall be blessed. 2 See जीत. 3 Skt दुर्गा Durga. 4 wife of one’s master. 5 power, strength. 6 long shaft of a plough. 7 spokes of a wheel.

इसाई [P इसा] adj relating to Jesus. 2 n a follower of the Christian religion; a Christian. इसा भट्ट [िसान] a chief of Manjh tribe who for a time was subedar of Doaba. He inflicted severe atrocities upon the Sikhs and killed Kapur Singh Bairar. See स्वरूप.

इसान [िसान] a branch of Usman Khail Pathans. 2 several other Pathan sub-castes are included in it.

इसान [िसान] Skt इसान, n Shiv; Rudar. 2 north east. 3 master.

इसीतली [िसीतले] See ठोकरात 2.

इसी [िसी], इसीपत [िसीपत] इसीपतिर See ठोकरात. 2 who has a fortune; wealthy. 3 a king. “राजा निशिसुरु.”—bila ravidas.

इसे [िसे] to God. 2 on or over God. “बैठ बाई जै प्रभु अपने इसे.”—maru solhe m 5. 3 of God. “नाहि नेद दिनू भाजू इसे चोज माता कलिया.”—jet chāṭ m 5.

इसर [िसर] See ठोकरात.

इसराइल [िसराइल] इसराइली [िसराइली] [िसराइली] n an army of a god; a king’s army.—सनामा.

इस्वर [िस्वर] See ठोकरात.

इह [िह] Skt हर्ष vr to try; to exert oneself; to desire. इहां [िहां] P इहां this too, also this.

इह [िह] n a desire. “प्रभु हर्षन की मन माहि इहा.”—GPS. 2 a movement; an effort. 3 an attempt. 4 adv here. See इहां. “इहा कहतीं कल्हु हर्ष लहा.”—sohīla.

इहां [िहां] adv here, at this place. 2 in this world. “इहा सुख अगे गात पाई.”—osa m 5.

इहां हीरा [िहां हीरा] here and there. 2 in this as also in the next world. “इहा उहा सादा सोहेली.”
śvaçchanan chāḍī.”—NP.

शिल्प [ija] A १५१ n a torture; an affliction; excruciation.

शीत [iṣṭ] A १५५ n a discovery, new suggestion.

शीत [it], शीठ [it], शीठिज [itika] Skt निष्क्ष न a brick. “मत कौ मेरे हेम.”—बैस्त kābir.

शीठी [it] S शीठी n a piece of wood about five or six inches long and one and half to two inches thick at the centre and tapered at both ends. It is tied to each end of a cord wrapped around the churning stick to make a grip while milk is churned to produce butter. “यह मनु इति हाथर काहौ पहन नेत्र निद नाव.”—सुही m I. ‘Make this mind the tapered stick of a churning cord so that eyes will not feel sleepy.’

शीठ [iṭh], शीठ [iṭha] Skt निष्क्ष adj desired, loved, See निर्द. “िति मि कौ सक्षा नाहि.”—बस्त ए m ५. ‘No one is a friend or companion in need.’ २ dear, darling. “सुन्है नारि नर लघि iṭhe.”—NP.

शीठ [id] Skt vr to praise, admire.

शीढर [iḍak] Dg n a cattle-drum, war-drum.

शीढरी [iḍuri] n the lower part of a leg; calf; shank. २ kind of a cushion; a loop placed on the head while carrying a water pitcher etc. See शीढू.

शीठ [it] adv hither, on this side. २ in this world. “नम एक देहार भागता ए गे तेक.”—गुज m ५.

३ See शीढू.

शीढ झूठ न जूठ [it ut], शीढ़िवी झूठि [it-hī ut-hī] adv here and there. hither and thither. २ in this and the next world. “इत हि नाहिब भीिहुए.”—धाना m ५. “इत हि उत हि गाति गाति.”—आसा m ५.

शीढि [itī], शीढ़ी [itī] Skt निष्क्ष n factors destructive or damaging to crops. Scholars have mentioned six or seven such factors:

(a) too much rain;
(b) no rain;
(c) excess of rats;
(d) too many insects, birds like parrots;
(e) hailstorm;
(f) passage of enemy army through the fields;
(g) diseases of plants like microbial attack of tela and wheat rust. “सपत १७१ को भित्र ४ ना पावा.”—NP. २ a quarrel, fracas. ३ an infectious diseases like cholera, plague, etc.

शीठ [id] A १५५ n a festive occasion; festival. Important Muslim festivals are:

(१) id ul fitr शव्शक a festival of breaking fast. At the end of fasts during the month of Ram-žan, this is done on seeing the new moon.

(२) idulazha जंगोऽ a festival of sacrifice celebrated on the tenth of the month of zul hijjah, when an animal must be sacrificed. One part of it is sent to relatives, the second part is distributed among the poor and the third part is kept by the ritualists for their own use. The sacrifice of a cow is called bakrah id. In Arabic bəkraḥ means a cow. This Eid is called id-ul-kabir (the greater eid) “जाके इद बकरी कुल गाउ रे बड़ह कर-हिव.”—माला राविदास.

(३) सबे बराৎ ज्यूट Prophet Muhammad’s order is that on the fifteenth night of the month of shaban, Musalmans should not sleep but fast and read fifty passages of Quran. During this night, God enters in his register their actions of the year. Now a-days people, contrary to the Prophet’s orders, hold fire works ar..Invauously spend on food and drinks on this occasion.

(४) nrož ज्यूट new day, is a week long festival among the Muslim.१

(५) The last cahar sabah शव शव falls on the last Wednesday of the month of safar, and is celebrated in commemoration of the

१Parsi nrož is different from this.
day on which prophet Muhammad had a bath
after recovering from illness.

(6) lelturr qarāb The night of
completing duty falls on the night of the first
Friday of the month of rājāb. It constitutes
fasting and prayers.

(7) mōlūd, māno (lit. newborn child) falling
on the 12th of rābi-ul-awwal is prophet
Muhammad’s birthday.

idgah [idgah] P, 6 n a place for gathering
and performing prayer on the Eid day.

idz [idz] on the day of Eid. See کیہ 2.

idrīk [idris], idrīk [idrik] Skt ईद्रीक्, ईद्रीक ad
looking like this, resembling this. 2 of this
kind or shape.

idhan [idhan], idhan [idhanu], idhan [idhan] See
idhān. “idhanu adhik sakeli bhai, pavāku rōcēk
pai.”—sor am l.

In a hymn in
Ramkali Rag, Guru Arjan Dev writes:

1. idhan te bēsātāru bhagē.
2. māṭī kau jalu dāhdis trage.
3. upāri cāran tāle akasu.
4. ghaṭa máhī sīdhu kho pārgasu....
5. prathme makhanu pache dudhū.
6. melu kino saboun sudhu.
7. bhe te nīrbhau ārta phirē.
8. hodi kau ānhodi hire.
9. dehi gupat bīrēhi disē....
10. thaghēnhar anṭhagda thage.
11. bēn vākhār phirī phirī oṭhi iage.

—ram m 5.

It means:

(1) Desire for enjoyment runs away from
the means available.
(2) A compassionate mind at peace with
itself completely forsakes the habit of
laziness.
(3) Feeling to serve has risen high and
pride has gone down.
(4) An ocean of virtue has settled in the
heart.
(5) Urge for erudition has preceded
bookish knowledge.
(6) Lowly and inconsequential persons
have purified the reforming pandits.
(7) The one who used to flee in fear has
now become fearless.
(8) The existence of the world is getting
obliterated at the hands of its non-existence.
(9) The soul hidden in body is becoming
manifest.
(10) The proligate and their profligacy
which had deceived the world are being
deceived by the spiritual being.
(11) The spiritual being tries again and
again to prove the quality of the non-saleable
merchandise, with the exercise of his spiritual
knowledge.

idhān [idhan] with fuel. “jīu pavāku idhān
nāhi dhrape.”—sukhmānī.

idhanu [idhanu] See idhan.

idin [in] P, 6 n law, rule. 2 statute. 3 manage-
ment, arrangement.

idin hāyat [in hayat] P, 6 n life-pension,
life-insurance.

inu a circular cushion. See ईड़ी और ईड़ी
and ईड़ी. “inu gāgar tāre ṭēkau.”—GPS.

ipsa Skt ईप्सा n a desire, wish, craving,
yearning.

ibhe [ibhe] Dg adv this side, here. 2 in this
world.

ibhe ubhe [ibhe ubhe] adv here and there; hither
and thither. 2 in this world and in the next
world. “ibhe bīṭhālu ubhe bīṭhālu.”—asa
namdev.
318

imān jāmāle.”—sri m 1. 2 religion, faith.
imān wajhad [imā parastā] P जान n sticking to faith and creed.
imān fāgan [imā fagan] P जान adj who throws away faith; who renounces religion.
imān [imā] Skt वाजन n wind, air. 2 movement, inspiration. 3 वाजन vr to goad; to push; to inspire; to motivate.
imān [irakh], imān [irkha] Skt वाजन vl to envy.
imān [iraj] P राज younger son of king Faridun after whom the country was named Iran. See राज.
imān [iran] Skt n a pushing, goading, driving. 2 squeezing. 3 talk, statement. See राज.
imān [irani] P राजी n a Parsee. 3 the Persian language.
imān [irit] Skt adj said, stated. 2 prompted. 3 squeezed.
imān [iraːt] See राज.
imān [iran] See राज.
imān [irat] See राज.
imān [ire] See राज.
imān [esvar] See राज.
imān [esu] See राज.
imān [esur] See राज.
imān [esuraj] See राज.
imān [esur] Skt एसर adj related to the Supreme Master; God’s; king’s. “suta ते es bhua.”—cētr 259.
imān [es] adj एस like this. 2 plural and vocative of एस (owner). “he! is.”
imān [es] See एस.
imān [esur] See एस.
imān [esuraj] See एस.
imān [esur] Skt एसर adj related to the Supreme Master; God’s; king’s. “suta गैजिय नेशन.”—कल्ली. Many kings thundered in the battlefield.” 2 n rank and position of a king, kingship.
imān [esvar] See एसर and एसराज.

It is incorrect to say that those who recite bani orally don’t understand the meaning since the mind does not dwell in the heart.

* He is also used for the verb है as in ‘कर्तर नल प्रार्का e.’

** he `pron this. 2 adv in this way, thus. “bhulā malti he `pron.”—asa kābir.

** he `pron this, these. “ee jia bahut grābhi vase.”—bāvan. 2 this very, these very.

** he `pron this. “ee kah-hi sīdhi pai.”

** he `pron this very. “ee sāgāl vīkar.”

** maru m 3. “hāme ei bādna.”—var asa m 2.

** es `pron See एस. “es nā hor thau nahi.”

2 n राज lord, master. 3 adj worthy of worship, adorable. “kahū māhes ko es bākhan no.”—33 सेवे. “esān es nāri kā sēt.”—rāmav. 4 In Dasam Granth, एस has been used for एस, as in एस (for Kharag Singh) मालोम, एसेम (for Hargobind) etc. At present Sikh poets are using एस for एस with their names, as for example. “summeres top ke dhārake tahā ese hot.” See मुख एस.

** he `pron this. “ee sāgāl vīkar.”

2 n राज lord, master. 3 adj worthy of worship, adorable. “kahū māhes ko es bākhan no.”—33 सेवे. “esān es nāri kā sēt.”—rāmav. 4 In Dasam Granth, एस has been used for एस, as in एस (for Kharag Singh) मालोम, एसेम (for Hargobind) etc. At present Sikh poets are using एस for एस with their names, as for example. “summeres top ke dhārake tahā ese hot.” See मुख एस.
(1) The first form is Sri, each of its four lines comprises one guru character.

Example:
“he-ge-le-ke.” (having taken along horses and elephants).

(2) The second form is mahi metre comprising four feet beginning with the same character, each foot being structured as 1s, such as. “æe-æe-æbhe-æbhe.”—japu.

(3) The next is mrgedr metre comprising four jagat feet (structured 1s1) and each foot beginning with the same character.

Example:
“ægaj-æbhag-æalker-æbhakkh.”—japu.

(4) The fourth is sa$ metre comprising four jagat feet (structured 1s1), each foot beginning with the same character.

Example:
“na ræge-na rupe-na rekhe.”

(5) In the last form, the entire metre is structured with only one character, example: “keki kok kæ k ki kæk.” ... ‘cries of a peacock, a ruddy she-drake, and a vulture.’
Mind’s queries:
1. ko atma sarup he, kahē sıristik bīcar, ko dhārm, ko kārm he, kaho sāgal vistar.
2. kahē jītāb, kahē marān he, kāvān surg, kahē nārk, ko sughra ko mūrhta, kahā tark, avītārk.
3. ko nīda, jās he kāvān, kāvān pāp, kahē dhārm, kāvān jog, ko bhog he, kāvān kārm, āpkārm.
4. kaho sı sam kasō kahē, dām ko kahā kahōt, ko sura, data kāvān, kaho tāt ko māt.
5. kahē rāk, raja kāvān, harakh sōg he kōn, ko rogi, ragi kāvān, kaho tatt muhi tōn.
6. kāvān rīṣṭ, ko puṣṭ he, kahū sıristik vicar, kāvān sırist, ko bhṛīṣṭ he, kaho sāgal vistar.
7. kahā kārm kukārm he, kahā bhārm ko nas, kahā cītān ki chesṭā, kahā acēt prakās.
8. kahā nem, sōjam kahā, kahā gyan agyan, ko rogi, sōgi kāvān, kahā bhārm ki han.
9. ko sura, sūdar kāvān, kahā jog ko sar, ko data, gyāni kāvān, kāhī vicar āvicar.

This is intellect’s reply.
1. sat cīt anād aj amar vyāpak param anup, viśvānath devadhīpatī he yah atam rup.
   jēse jal te budbuda jīr tarīṣṭ akar, tēse purān bhrahm te jano sıristi vicar.
   tattvyān hit yatān sād yahe dhārm nīj jan, totpar ho upkar me karm param śubh man.

2. sādacar aṟu yas sāhit jīvan jīvan ahi, āṛyaṣ ēr vikār yut jīyan māran jago mahi.
   mān ki śāti svaṛēg he narāk deh abhīman, pāre na vās kīh viṣay ēk tākō sūghra jan.
   viṣayprañān mūṛh he tārk sāc partīti, so avītārk puchānī ēk yāte vīprīti.

3. bhāgaṇprātrgyā nīd he aṟuṇ pīth dīkhan, satyaprātrgyā vīrta yahe jagāt yas jan.
   dhāraṇkīrāt ko tyāṅgo pāp mahā jīy man, khaṭṭī ghalīke devnō pūn na ya sām an.
   vahguru me cītā ki lāgaṇ kāhāvē jog, das īḍrīn hoyke sukh bhogān he bhog.
   jāg ko sukhdayāk kṛṣṇya guṇumāt me hē kārm, viśv dukhāvān lohb vāṣī jāno so āpkārm.

This is intellect’s reply.
3. kahē rāk, raja kāvān, harakh sōg he kōn, ko rogi, ragi kāvān, kaho tatt muhi tōn.
4. kaho sı sam kasō kahē, dām ko kahā kahōt, ko sura, data kāvān, kaho tāt ko māt.
5. kahē rāk, raja kāvān, harakh sōg he kōn, ko rogi, ragi kāvān, kaho tatt muhi tōn.
6. kāvān rīṣṭ, ko puṣṭ he, kahū sıristik vicar, kāvān sırist, ko bhṛīṣṭ he, kaho sāgal vistar.
7. kahā kārm kukārm he, kahā bhārm ko nas, kahā cītān ki chesṭā, kahā acēt prakās.
8. kahā nem, sōjam kahā, kahā gyan agyan, ko rogi, sōgi kāvān, kahā bhārm ki han.
9. ko sura, sūdar kāvān, kahā jog ko sar, ko data, gyāni kāvān, kāhī vicar āvicar.

This is intellect’s reply.
1. sat cīt anād aj amar vyāpak param anup, viśvānath devadhīpatī he yah atam rup.
   jēse jal te budbuda jīr tarīṣṭ akar, tēse purān bhrahm te jano sıristi vicar.
   tattvyān hit yatān sād yahe dhārm nīj jan, totpar ho upkar me karm param śubh man.

2. sādacar aṟu yas sāhit jīvan jīvan ahi, āṛyaṣ ēr vikār yut jīyan māran jago mahi.
   mān ki śāti svaṛēg he narāk deh abhīman, pāre na vās kīh viṣay ēk tākō sūghra jan.
   viṣayprañān mūṛh he tārk sāc partīti, so avītārk puchānī ēk yāte vīprīti.

3. bhāgaṇprātrgyā nīd he aṟuṇ pīth dīkhan, satyaprātrgyā vīrta yahe jagāt yas jan.
   dhāraṇkīrāt ko tyāṅgo pāp mahā jīy man, khaṭṭī ghalīke devnō pūn na ya sām an.
   vahguru me cītā ki lāgaṇ kāhāvē jog, das īḍrīn hoyke sukh bhogān he bhog.
   jāg ko sukhdayāk kṛṣṇya guṇumāt me hē kārm, viśv dukhāvān lohb vāṣī jāno so āpkārm.
एकसत्ता [eksut] adj of the same opinion, concurring. 2 strung on or the same thread.

एकताई [ekse] to the mind. “सब लोक साहेब एकता।” –basat m 1. 2 one thing.

एक चक्षु [ek čakṣu], एक लंदन [ekccha] blind in one eye. “एक चक्षु की बात सून रिख रहे महाराज।” –cairt 54. 2 treating every one equally. 3 n Shukar, the teacher of demons. 4 Jayant, son of Indar. 5 a crow. See ताम्र.


एकत्र [ekctr] a kingdom having a single crowned head of state. None else is entitled to hold a canopy over his head. See देशीदक्ष.

एकबल [ekdbal] adj a weapon without a separate handle or grip, but having the grip and the blade in one place.

एक [ek] Skt एक adj at one place, collected together. “निरू धारां खारिक एकता।” –sar a m 5. 2 एकत्र. See एकत्र.

एकार [ekara] Skt adj one of the two.

एकात्र [ekatra], एकत्र [ekatru] Skt n unity, accord, oneness.

एकसङ्ग हो यिर मे साैर माँ बहद रहक 
 अटर कपात जो उघरे तो उघरजाँ, 
 रसो ठाणे जो बिना हुआ यात्र मात्र करे 
 साप को जिहर यश उतरे तो उतरजाँ, 
 ‘ठाकूर’ ठाण यह काहटन ना जानो काचु 
 एका किरे ते कानो काहा ना सुधाराजै?
 मार जाँ सर हु दिसा ते सर को गाह 
 मेरु को हिलाये उखारे तो उखरजाँ।
 2 equality, parity. “एकात्र राष्ट्र परहैर दो।”
 –basat a m 1.

एकत्र [ekatra] See एकत्र.

एकात्व [ekatv] See एकत्र.

एकथे [ekthe] adj (collected) at one place.

एकदा [ekda] Skt adv once only. 2 once; at one time.

एकेस्ती [ekdesi] Skt एकेस्ती. adj who keeps affiliation with only one place or one country at a time.

एकदत [ekdät] Skt n Ganesh or Gajanan, who has only one tooth. See ताम्र.

एकद्रीसाति [ekdrisati] n viewing all as equal. “एकद्रीसाति कारि सामसाति जाने जोगी काही सोई।” –suh m 1.

एकद्रीसे [ekdrtk] adj one-eyed; blind in one eye. 2 free from discrimination between the high and the low; possessing divine knowledge. 3 n Shiv. 4 a crow. 5 Venus.

एकत्रीवद [eknarivrat] monogamy; the norm to forego second marriage when the first wife is alive. “एका नरी जति है।” –BG “त्रयी एक वियाह मात्र नागिन किया।” –datt.

एकपद [ekpad], एकधर [ekpad] Skt n paradise.

2 Mount Kailash. 3 Kerala, now called Malabar. 4 an inhabitant of Malabar. 5 an ascetic who meditates standing on one leg.

6 God whose one foot comprises the entire world. 7 one manifestation of Shiv out of eleven Rudars.

एकधर [ekdrI] एक-धर. “प्रैन एकधर कार्हो।”
 –krisan.

एकधरत [ekbha] adj a unique soldier who has no equal. “पति उधराने एकधरे।” –akal.

एकधरति [ekbha] n the idea of oneness; absence of duality. 2 adv with a single idea. “एकधर देखार साह्न नारी।” –gau kābir.

एकधर [ekbhar] adj an object or measure put for weighing in one pan of the balance. “पाटल पूरी एक धर होविल।” –prabha m 1. See प्रातु.

एकम [ekam] n the first day of either fortnight of a lunar month. See प्र.

एकम [ekam] n the first day of either fortnight of a lunar month. See प्र.

एकमाय [ekmāy] adj one form which on merging with others does not remain distinct. “सातस सुे एकमाय।” –sidh gosati.
unity, union. 5 part only one; one only. “eka 
ṣi gahuhā.”—asa 5. 6 Skt एका n a goddess; 
Durga.

ेका [eka] adv suddenly; all at once. 
2 adj different from one another.

ेकाः [ekā] adj who lives in seclusion. 
2 living separately from all. 3 unbounded
follower of monism.

ेकाः की [ekāksi] Skt एकासीति, eighty-one, 81.

ेकाः महारि [ekāhari] adj who eats only one thing. 
2 who eats only once a day.

ेकाः [ekaki] See एकात्व 2.

ेकाः [ekakṣ] See एकक्ष. 
2 a Sankrit dictionary, giving meanings of one lettered
nouns. It was compiled by a scholar 
Purushotam Dev. In Hindi Nand Das has also
provided several meanings of each word in
couples, as for example.

Example:

“go ḍīri go vak jāl go ḍīsa discretionary,
go ḍhār go tār go kīrān go pālaṅ go pāṅ."—

ेकाः [ekā] adj alone, without company of another. 2 peerless, matchless, 
second to none. 3 only one, one only. “ekā 
maṭi kōjār citī bhājan hē bāhu nana re.”—māli 
namdev.

ेकाः [ekakṣ] See एकक्ष.
2 n singular number in
grammar. 2 one word, one utterance.

ेकाः राक्ष [ek vacān] n singular number in
grammar. 2 one word, one utterance.

ेकाः राक्ष [ek vak], एकावक्यता [ekvakyata] Skt 
एकावक्यता n concurrence, accord, agreement.

ेकाः [ekak] adj alone. 2 n an acre, a measure 
4,840 square yards of area.

ेकाः [eka] n the numeral 1 (one). 2 the Creator, 
God. 3 a worshipper of the only One. “eka 
kau sācu eka jaṅe.”—sīdhgosāti. 4 oneness,
ekach [See एक] See एक.

ekachari [See एक] अंक. 2 See एकचरि.

ekat [See एक] See एकत.

ekati [See एक] See एकति.

ekadas [Skt एकादस adj eleven. 2 numeral 11. 3 eleventh chapter of Bhagvat.

ekadosi [Skt एकादसी n eleventh of either fortnight of a lunar month. The Vaishnavs consider fasting on ekadashi virtuous and eating grain a sin; See एकादसी. In Sikhism this fast is defined as under;

“ekadasi nikaṭi pekh-hu hari ramuu, indri bāsi kari sunu hārīnāmu, mant sātōkhi sārāb jia sārā, in bīdhī bārātu sāpurān bhārā.”

eko adj (one) having a singular aim. “ekadesi ek dīkhave.”—ram m 5.

ekavali, ekavli n a vāṇika metre. See वाणिता राटिक रूप 2. 2 figure of meaning, in which words are deleted, or adapted to avoid repetition.

Example:

“saci priti ham tum sīu jori,
tum sīu jori āvar sāgī tori.”—sor ṛavidas.

“ek mārāte doī mue, doī mārāṭah carī, carī mārāṭah chah mue, carī purakẖ doī nari.”

—s kābir.

ekal [ek] one out of many. 2 several. “ekī cale ham dekhō suami.”—ram m l. 3 to some.

“ekī naacavī ekī bhavavī.”—ram m 5.

ekan [ek] n oneness, unity. 2 became one.

“thakur sevāk rālī ekra.”—var kan m 4.

ek [ek] short form of एक (only one) “ekī sahiḥ bahāra duja āvar na jaṇe.”—maru m l.


ekār [ekā] n the one indivisible reality; God sans duality. “ekār dhīrae ram.”—suhī chāṭ m 5. “prāṇvo adi ekākara.”—akal. 2 one Oankar. पौराणिकः. “saha gāṇḍhi na kār-hī bicar, तवैति एकोह बहुवाच प्राणेनिति.” (chādoga a 6 khaḍ 2 mātr 3).

He desired that He, the lone form, (should) be born in myriad forms.
sahe upār ekākar.”—ram m 1. 3 adj single form, one shape. “bhrām chūte te ekākar.”—suhi m 5. “phāl pake te ekākara.”—suhi m 5. “eka ekākarī tīkh vekhalā.”—BG. See इकार.

एकारणी [ekākari] adj who worships the one God; monotheistic. 2 having only one form. “sūt khfchē ekākari.”—gau a m 4.

एकार [ekāga], एकारी [ekāgi] See एकारणी.

एक्ष [ekh] Skt एक n a search, hunt, exploration.
2 a desire, wish.

एक्ष [ekhna] See इधन.

एक्ष [ezad] P एक n the Creator.

एक्ष [ezaz] A एक honour, homage, prestige.

एक्ष [etaya], एक्ष [etava] a city on the bank of Yamuna in the United Provinces, and a principal town of the district and a railway station. The ninth Guru visited it. Bhai Tara Singh named it etaya.

एक्ष [et] Skt एक vr to stop, torture, move.

एक्ष [etna] to stretch. 2 to contort one’s body.

एक्ष [edak] adj so big, so large. 2 Skt n a male sheep; a ram.

एक्ष [edka] Skt n a sheep.

एक्ष [eda] adj so large.

एक्षी [e-di] Anno Domini; the Christian era.

एक्षी [edi] n heel. 2 short for दिवी रेंकी.

एक्षी.म. [e-di-si] F aide-de-camp, an assistant to an army commander. 2 a courtier, counsellor.

एक्षुआ [edua], एक्षुआ [edua] n a cushioned loop put under a load being carried on the head. “punar edua sistāke tīkkae.”—gyan. 2 Skt एक्षुआ gloves of reed fibre worn while handling heated articles to protect the hands.

एक्ष [edhak] n a ram. See एक्ष 2. “edhak rup su dison laga.”—NP.

एक्ष [en] Skt n a buck; a black buck. “bīna sāstrā jhāre bhāe en jese.”—GPS. 2 Skt अनेनस adj free from blemish; faultlessness. “raja yudhīstra bhu bharat en.”—gyan. ‘King Yudhishtar the nourisher of the earth (the people).’

एक्रम [enraj] n a black buck; a deer. 2 a lion. 3 the moon, master of the deer. “cāryo enrajā dhare bāṃ paṅā.”—a.

एक्री [en] Skt n a doc.

एक्री पत्र [en pātr] n a deer, a black buck.

एट [et] pron this. “et chaodai moh te.”—bīla m 5. 2 adj this much. 3 Skt arrived.

एट [etāj] See इधाज.

एट [etāl], एट [etā] Skt पत्र, pron this. 2 adv thus, in this manner.


एट [etbar] P एट n trust, faith, reliability, belief.

एट [etra], एट [etre] adj this much, so many. “me tānī aṅgānētre.”—vāsuhi m 1. “etra vīchu so jon samdha.”—vā guj m 3. See एट.

एट [eta] adj this much. “eta bhāvi thāki.”—maru a m 1.

एट [etdrī] Skt एट n which looks so; visibly like this; similar to this.

एट [etvanmatr] Skt एटवनमात्र only this much; merely this much quantity.

एट [etvhr], एट [etv] Skt एट be thus; traditionally a well known matter, the mere existence being its proof. See एट.

एट [etv] See एट.


एट [eta] so many, as many as these. “ete guṇ etia cāgīaia.”—prabhā m 1.

एट [et] adj so much. so many. “ete jāṇi varāsē tīkh mār-hi.”—var māla m 3.

एट [etsh] See एट.

एट [eth] Skt [et] adv from this place, from here.

एट [eth] adv at this place, here.
2 in this world. “ethe othē nanka karta rakhē patr.”—JSBB.

325

2 in this world. “ethE othE nanka rakhE patI.”—JSBB.

Et!'" [eda], ेट् [edā] adv in this way, in this manner.

324

3 in this way, in this manner. "edu uparī kāram nālū.”—ramkūli a m l.

ेवह [edhr] adv this side, on this side, hither.

2 in this world.

ेल [en] See रिन and री. “gyan abhinam se, moh sam en ki.”—GPS. ‘Attachment is like a deer.’

ेल [ena] adj so much, this much. 2 pron to these. “en thagānī thag se.”—var mala m l.

ेलो [en] See जैस. 2 adj this much. 3 pron these (men or people) “eni thagi jagu thagia.”—var mala m l.

ेलो [enū] See जैस. 2 adj so much, this much. 2 pron to these. “en thagānī thag se.”—var mala m l.


रेयदसर [emnabad] a town in tehsil and district Gujranwala, 8 miles south east of it, was formerly called Saidpur. Sher Shah Suri razed it and named the new settlement in its place as Shergarh. Later, one of Akbar’s officers, Muhammad Amin, renamed it Emnadbad. Guru Nanak Dev stayed here for sometime in the house of Bhai Lalo, a carpenter of Saidpur. See जैस. 325

Many scholars believe that when in Sammat 1578, Guru Nanak Dev, delivered the dwellers of Saidpur from Babur’s servitude and brought them peace (aman), the place came to be called Emnadbad. This town is three miles east of Emnadbad railway station, and has the following gurdwaras:

(a) Bhai Lalo’s well: It was within his house, and Guru Nanak Dev used its water for drinking and bathing.

(b) Chakki Sahib, (hand-operated mill). During the massacre by the Mughals, Guru Nanak Dev was also held captive like others and was given a mill to grind corn. The Guru prevailed upon the king to release all the prisoners. This shrine has 14 ghumaons of land. A fair is held here on the first of Baisakh.

(c) Rori Sahib gurdwara is half a mile south west of the town. Here Guru Nanak Dev used to sit for meditation. This gurdwara has an annual grant of Rs. 1000 since the time of Maharaja Ranjit Singh and also has nine squares (225 acres) of land. It has a beautiful building and so are those for residence. Annual fairs are held on Baisakhi and on full moon day of Kattak.

ेलो [en] See जैस. Skt आर्य adj a forest-dweller; a barbarian.

ेलो [ern] See जैस. 2 n a cow’s dung droppings in the forest.

ेलो [erak] See जैस. 2 a diplomatic· representative of a country.

ेलो [eraki] See जैस. 2 a matrī metre of three lines, each line having 24 matras with the first pauses after the 11th matra and the next after the 13th subsequent matra, the last two matras being guru.1

1If this metre has four lines and the last two matras do not observe this rule, a rōla metre comes into being.
Example:
“nāhī lehē hārīnam, dan kahū nāhī dehē.”

- kālki.

(b) The second form of ela has four lines, each being structured as II, I, III, III, with pauses after the fifth and the subsequent tenth matra of each line.

Example:
“jag me nahi, sukh tanīk kār vicaro”...

3 Skt vr to frolic, to play.

ेलन (elan) A न an order, command. 2 a written order. 3 notice, advertisement.

ेव [ev] adv thus, in this manner. “ev bhi akhi nājapai.”—var asa. 2 Skt part surely, definitely.

3 also, too. 4 definitely, indeed.

ेव to frolic, to play.

ेव [evā], एव [evād] so much, so great, so large. “evād uca hove koi.”—japū.

ेवमसतु [evamsatu], एवम [evamstu] Skt part एवम may it be thus; let it be like this.

एव एव [evār] so great or large. “nakh evār he jāko.”—bāno.

ेव सतु [evamsatu], एवासतु [evamstu] Skt part एवासतु may it be like this.

एव [evā] part definitely thus or in this way. 2 useless, fruitless. “cāga māda kīchu sujhe nahi thu tanu evē khove.”—vād m 1 alahnia. 3 Skt एव in this way. 4 in this way. “nānak evē jānie.”—var asa.
[sassa] fourth character of Punjabi script; it is dental in pronunciation.

1 n Shiv, Mahadev.
2 a weapon.
3 mind.
4 sleep.
5 welfare.
6 a weapon.
7 mind.
8 sleep.
9 a snake.
10 a bird.
11 wind, air.
12 a flash, light.
13 the moon.
14 knowledge.
15 worry.
16 a road.
17 an abbreviation of sagan according to prosody.
18 prefix with, as in “rogi brahma bisan sarudra.”
19 pron he, she.
20 P to, for.

It is pronounced as a palatal, when it is श (ṣ) in form; च (च) is retroflex.
“saphalu janāmu hārījān ka upjā jīnī kīnā sādu bīdhātā.”—dev m 5. 2 See मद्वेषति.

मड्वेषत [saudar] Skt सौदार n beauty. “dīrpe jotti saudar dhare sānopā.”—naraś. 2 Skt सौदार, real brotherhood; born to the same parents.


3 A n element black in colour; the wind, air. 4 P 1, a mental disorder, caused by craziness or excess of insanity. See श्रेप्त.

5 See श्रेप्त.


मड्वेषती [saudai] adj having excess of craziness; unbalanced, deranged, insane. See मड्वेष 4.

मड्वेषाव [sādgar] P f, adj a businessman, merchant, trader.

मड्वेषावक [sādagri] P g, n merchandise, trade. “sāri sasāt sādgar.”—sor m l.

मड्वेष [saun] P r, Skt सून n the act of entrusting. “tānu mano sāpri aye dhāri.”—suhi a m 3. “kōji guru sārpa.”—gāu m 5. ‘The Creator (God) has entrusted the key of the treasure to the Guru.’

मड्वेषती [sārpa] entrusted. See मड्वेष.


मड्वेष [saur] See मड्वेषत. 2 Skt खेर n one’s own will; on one’s own. 3 acting in accordance with one’s own liking or desire. “ār pīkhē gōjgāmērī saurē.”—krisān. 4 adj who does his own sweet will.

मड्वेषत [saurna] v to be right, to improve, groom. 2 to be fragrant; to be redolent. “jaki

vasu banaspati saure.”—prabha m 1.

मड्वेष [saur] adj with द्रव (silk garment). 2 adj short form of मं-अं with, and. “bēr pāryo hārī saurū kalād caḏhyo.”—krisān. ‘had enmity with God and thus got disgraced.’

मड्वेष [saur] See मड्वेषत.

मड्वेष [sāula] cheap. 2 easy, accessible. 3 Skt सबल mighty. 4 सो लास with rapture; with joy. “jīsu satī guru purākṣ prabhū sāula.”—var kan m 4. 5 swarthy, dark-complexioned, wheatish.

मड्वेष [saur], मड्वेष [saur], मड्वेष [saur], मड्वेष [saur] adj narrow. “nacc na janai akhe bhūt saurī.”—BG. 2 n cloth used to cover the body during sleep. “ughe saur pālāgh.”—var mola m l. ‘The sleepy has a liking bed.’ “je jā saurī sājī raja na bhatar.”—BG. ‘If during sleep a person is infested with lice, then, he, though a lord of numerous insects, does not become a king.’

मड्वेष [suar] to gentlemen; of noblemen. See मड्वेष.


मड्वेष [sahag], मड्वेष [saubhag] Skt सौभाग्य m good luck. 2 marital bliss with husband being alive. “sāhag bāh bāhu bīdhi lāsāt.”—datt.


मड्वेष [saurābh] See मड्वेष.

मड्वेष [saota], मड्वेष [saoti] adj having children, blessed with progeny. 2 समाज cheap. See मड्वेष, “gīr de vāṇīj saota.”—BG. “Mr khep saoti.”—BG.

मड्वेष [saadv] A m adj noble. 2 righteous, lucky. See मड्वेष.

मड्वेष [sa] n one hundred. 2 See मड्वेष.

मड्वेष [sa] n knowledge of high quality,
sagacity. 2 adj knowledgeable, wise, dexterous. “ghri karan dagh mathe saian.”—bher ravidas.

महत्वाच्य [saianap] n wisdom. 2 cleverness. sagacity. 3 shrewdness. 4 parsimony, miserliness. महत्वाच्य [saiana] See महत्वाच्य 2.


मही [sai] adj century. 2 natural vegetation. 3 n master, lord. 4 a female friend. “corca job ja un saian ki.”—krisan. 5 A क अ an effort, attempt.

महीर [saiad] See मजट and माजप.

महीर [saiad] A क अ a traveller, journeyman.

महीर [saiad] A क अ a hunter, chaser. “rana hoi bodhia purakh hoe saiad.”—var sor m 1. ‘Women have become fragile while men have turned carnivorous, an incompatible union.’ 2 a tyrant.

मही [sai] n a supervisor, paymaster. 2 a police officer, incharge of the city. 3 a stable boy.

महीर [saidhav] See मजट and माजप.

महीर [saiyad] See मजट and माजप.

मही [saiya], मही [saiya] n a master, husband. “racch karo uth saiya.”—krisan.

महीर [saiyad] See मजट and माजप.


मम [sasak] Skt शक्ति n a hare, rabbit. 2 See ममु.

मम [sasakna], ममक [sasakna] व to breathe with difficulty. “tere bhay bhit bhari bhup saskat h.”—kawi 52.

ममत [saskar] n cremation; burning of the dead body.

ममत [saskuli], ममत [saskuli] Skt शक्ति n an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.

ममत [saianap] n wisdom. 2 cleverness. an ornament worn by women in lower portion of the ear through a large perforation. 2 a jalebi – a kind of sweet-meat. 3 an amriti – a sweet-meat prepared from the batter of washed black pulse. “modak saskuli parpa puri.”—NP. 4 a fried samosa.
released from the hand as a spear, mace, etc.
(d) ग्रन्थ मुखः which are released from some mechanical device, as an arrow, a bullet etc.

Those released from the hand are also called ‘सूत्रा’ (missiles) See मंद्र.

There is a mention of numerous weapons in Dasam Granth, Guru Pratap Suray and Gurvillas. To name a few: 

cदृहस एकेकार धानि, 

dृत्य धोप गाहि त्रित्य कातरी, 

cतृत हाथ सहृथी उत्तरी, 

gोपन गुराज कारत बमकरी, 

पठोसहभरी गोद उभरी त्रिसुल सुहारी चुरकरी, 

जबुा अरु बानसुकस कामनाकरोग प्रामना 

धारबरी, 

पाद्रेल गोलो बाय अमलो पारासु अढोला हाथनला, 

बिचुा पाहराया पाटा भ्रमाया जिम्य यम 

धाया विक्रला।—रामव। 

अथ क्रिपाखंडा कहार तुपक टबार अरु तिर, 

सेप सारोह सेठी याह हमारे पीर... 

तुहि कातरी दर्जोम तु बिचुा अरु बन... 

तुहि गुराज तुम हि गोदा तुम्हि तिर तुपहाग... 

—षानिम।

वादे बन जर सु तेजौ जो मुनां, 

dुधराए पुलादं अनेकं महानी, 

सेप सारोह सेठी याह हमारे बिर... 

तिहि कातरी दर्जोम तु बिचुा अरु बन... 

तिहि गुराज तुम हि गोदा तुम्हि तिर तुपहाग... 

—षानि।

It is regrettable that people do not know the names and meanings of most of the weapons. Most of them are not even recognised by them. For the benefit of the readers we have deemed it fit to give pictures of such weapons.

मंद्र शीम [सूत्रा इस], मंद्र शीम [सूत्रा इसर] n king of weapons, the sword.—षनिम। 

मंद्र शीमडी [सूत्रा इसरानी] n an army of swordsmen. 

—षनिम। 

मंद्र आवेद [सूत्ररेर] n lion amongst weapons, the sword.—षनिम। 

मंद्र बिजर [सूत्रागिरा] adj मंद्र जज one well-versed in the use of arms. 2 जजस्ट्रक् well-versed in scriptures. “धारत धरात ग्रं न जजार्गिरा।” 

—कि ब। 5। 

मंद्र श्री दी [सूत्रानी] See मंद्र श्री। 

मंद्र गगजी [सूत्राधारी] armoured; equipped with arms. 2 a baptised Singh, a Khalsa, a sword-bearer.

मंद्र बुलाम सुझ [सूत्रामाल्मा पुराण।] a literary composition in Dasam Granth containing mention of weapons such as कवना, वट, बबडी, सु, इट (दीवी), पाम (पामी) and संचुचन in the form of riddles. For a lay scholar, they are very difficult to understand. Dexterity is required to decode the distorted terms employed by ignorant scribes.

Indifferent writers have played havoc with hundreds of words and done injustice to their meanings through distortion. They have substituted मही for मुही, ब्रह्म for ब्रह्म, सुस्वर for सुस्वर, मंद्रे for मंद्रे for संचुचन, अमल for अमल, ब्रह्मलक्षण for ब्रह्मलक्षण, मंद्र for मंद्र, ब्रह्म for ब्रह्म, सुस्वर for सुस्वर, ब्रह्मलक्षण for ब्रह्मलक्षण, जव्हि for जव्हि, जम for जम, वहित for वहित, छानन for छानन, ब्रह्म for ब्रह्म, मंद्र for मंद्र, ब्रह्मलक्षण for ब्रह्मलक्षण, जव्हि for जव्हि, जम for जम, वहित for वहित, छानन for छानन, ब्रह्म for ब्रह्म, मंद्र for मंद्र, उद्विगति for उद्विगति etc. This way they
NAME OF WEAPONS AND THEIR PICTURES IN SERIAL ORDER

una 1, asz 2, aradh cadr A, This is used to draw the bow’s string, soa jāg [pəɾʂʊ] 43, šamšer 3, sarāq - 33, šikargah 4, šrohi 5, sikhca 6, sul 32, sef 7, šri sahib, See, asz katar 24, katti 8, karād 49, karabin 54, karati 9, kirac 10, kuruqbaŋ 20, kukri 40, kripan 11, khapra C, khājar 31 →
khāda 12, gatka 21, gada 47, gujrat choti 14 - gujrat vaḍḍi 13, gupti 46, guraj 39, gopia [gofāt] 28, golia 15. cakr navā 52, cakr puraṇa 50, cāpa ye 8, so called if it is more than one finger a measuring unit in breadth and less than six fingers in length. chāhi [chāhi] 48, chura 42, jāmdārh 23, zulafkar 17, jōjel 60, jāburak 57, jābhua 51 →
tholutir D - It is, used to smash the bone of the enemy's forehead. dhāl [stapar] 34, katarca E, tabār 44, temāca 61, tir cogna 29 - A warrior on horse-back while on horse-back, he could pick up arrows lying scattered in the battle-field. tulkā Q, teg [teca] 16 and 18, coredār bādūk 53, tṛṣul F, dhanokā 27, dhemka 56, dhop 19, nār nakhā [bagnakhā] 36, nadakāh 35, nārad H, neza 25, →
> paṭṭis 20, paṭhārkalā 23, paśu, See safa jāg, peśkābād 30, bādamača 1, bārcha 26, bārchi 22, bāg 41, baghnakhā, See naharnakhā, cītua 37, bugdā 45, bād īrat neza, je 35 - So named if it has embroidered frill and border. breech loader 58, masale [topi] dar, bādūk 59, minmukhtīr j. rifle 55, revolver 62, les K, vajr 38.
have done a great injustice to the original meaning of the words.

Keeping in view the interest of the readers, very obtuse terms are explained in this dictionary in the alphabetical order, yet it seems proper that a key to Sastarnammala be provided so as to remove opaqueness and explain the rules, according to which names of the weapons are conceived.

(a) क्षत्रिय is mentioned as गुम्मुक्तम (गुम्मुक्ति-शील). The reader should note that when such terms as तैल, देस, पाठि etc. are added to synonyms for निर्मिति such as दिल्लू, नक, मंगल, द्वीपीभा etc., then such coinages stand for ववृत्ति. Another name for क्षत्रिय is द्वीपीभा, thus all synonyms of द्वीपीभा such as दुर्गेश, दुर्गाप, द्वारका, धर्म etc. when followed by ववृत्ति are treated as क्षत्रिय. Similarly for निर्मिति, the term ववृत्ति अवि is mentioned, so synonyms of ववृत्ति like लक्षक, लक्ष्मी, द्रष्टि etc. when suffixed by अवि, मदु, हैदी etc should be taken to mean क्षत्रिय. The same holds true with regard to such synonyms of क्षत्रिय as नमस्त्र, ममुदाकिन, ववृत्ति, परसंहार, नमस्त्र, तद्वैय, अवि, ववृत्ति अवि etc.

In the absence of a proper explanation some readers get misled. नमस्त्र means भविष्या and त्रि; तद्वैय means a gun; नमस्त्र stands for Shiv; मन्माथि for a hawk; निर्मिति means a lion etc. But it should be noted that traditional association is the basis for understanding of such synonyms of क्षत्रिय. Similarly द्रष्टि for क्षत्रिय, नमस्त्र for क्रृष्टि, श्रवणिज्ञानि for भविष्या, आदिविष्णु for अंगुर, तारिक for अभि, नमम for विन्द etc. should be understood accordingly.

(b) क्षत्रिय is mentioned as गुम्मुक्तम, नमस्त्र, हैदी अवि etc. The reader should know that the word क्षत्रिय when suffixed to नमम (गम) and अवि or मदु when suffixed to पेट means क्षत्रिय.

(c) लक्ष्मी is named मैत्रीक, मविदिन, मुक्तमण्डविन, मैत्रिक, तुड़ा, तुड़ा, तुड़ा, तुड़ा, चुरिलिपि, धक्कर अवि, धक्कर अवि etc. It should be clear to the reader that if मदु अवि is substituted with जैग धिक or द्रृधि अवि with द्रवृत्ति धिक it is nothing more than a jugglery of words, for the meaning remains essentially the same.

For a proper grasp of names used in Sastarnammala, some knowledge of history is essential. In its absence, one cannot follow how Lachhman became unconscious and Ghatotkach got killed when assaulted with a लक्ष्मी (spear) due to which मैत्रीक was called लक्ष्मी अवि and द्रवृत्ति धिक respectively.

(d) To coin terms for क्षत्रिय, the word मदु or आन्त्र is suffixed to all the names of Vishnu and Krishan, who destroyed their enemies by using this weapon: धिमत मदु, धिमन्त्रुप, सुकंदर, आन्त्र, तद्वैय धिक etc. If the reader is fully conversant with all the names attributed to Krishan and Vishnu, then understanding the name for क्षत्रिय will pose no problem.

(e) Apart from the names for arrow mentioned in dictionaries, numerous other names such as धतुर्विश्व, चक्ष्मितेषित, भिन्नावि etc. have been coined. Obtuse words have been coined for an arrow assuming it to be sky-wandering as वन्निज्ञान पल्लव, चंदुपकल्ल, meaning an arrow wandering in the sky that holds the moon. The names of the moon are really complex. In this regard, धधधधधध, धधधधधध अवि यव वर कल्ल denote the moon, who is the son of the sea that abounds in fish and his enemy is Indar; Mainak mountain, whose bearer is the sea, whose son is the moon etc.

The word मदु when suffixed to all the names of Kam (कम) gives words for an arrow as – धधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधध�धधधधधध�धधधधधधधधधधधधधधधध�धध�धधधधध��धधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधध�धधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधधध�धधधधधध�धधधधधधधधधधधधधध�धधधधधध�धधधधधधधध�धधधधधधध�धधधधधधधधधधधधधधधधधधधधधधधधधध�ध��ध�धधधध�धधधध�ध�ध�धधधधधधधधधधधधधधधधधधधधधध�धधधधधधधधधधध�ध�धधधधधधधध�धधधधधधधधध�ध�धधधध�धधधधध�धधधधध�धध�धधधधधधध�धधधधधधधधधधधधधधधधधधधधधध�धधधधधध�धध�धधध�धध�ध�धधधधध�ध���ध�ध�ध�ध���ध��ध���ध���ध���ध�������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������������行
Karan, Krishan and Ravan were killed with arrows hence वटक्कृतम्, यूक्तमुखावित्य, विमत्कृतम्, उस्मन अर्धन असित also stand for arrows.

Krishan was the charioteer of Arjun, hence to denote arrows वीभक्ति अर्धन असित, वृक्षापपुद्रा अर्धन मुदुः असित, साँप सुदर्शन, प्रास्तितिक महान मुदाति etc. are the several names coined for the purpose.

In view of the context in Sastarnamamala, at many places words have to be introduced (बहु र आवज्ञान), for clarifying the meanings as-“प्रिथिम सबाद को मदवर सबद को आधरो जन हरी रे राक्ष, साकेन नाम बन के.”-168. Yudhishtir’s brother is Arjun, but it does not connote much, therefore the term ‘सबदित’ should be introduced from outside, meaning arrow is the enemy of Arjun’s सबद.

Likewise while indicating the names of guns the text gives this detail: “प्रिथिम सबाद को आधरो जन हरी रे राक्ष, साकेन नाम बन के”-721. At this place, the addition of फिस्टटिक to फिस्टीक will provide the word for gun, as it is wood available on the earth that equips it with the butt.

At times for the sake of clarity, parts of a sentence have to be properly connected as in “त्रिमर उचर हनहागिति बखानो.”-1006. As such it should be “त्रिमरका उचर हनहागिति बखानो”, i.e. the word sister should precede the term eliminator of darkness2 etc.

(f) For भुत (noose), बदुरक्तम्, पम्भम सबद are conceived as अजातेश्वरम, द्विमत्कृत्य शैलमन्द्र, that is Varun the god of Ganga and Krishan’s beloved Yamuna; his weapon, the noose. अजातेश्वरम्, द्विमत्कृत्य, पुष्कांत समस्त, etc. are employed to denote the noose.

राष्ट्र is also used for the army’s enemy but the terms for the army are coined in a spectacular manner through the addition of suffixes टी-टी as डीवरी, डदरी, वदुरक्तम्, etc. The addition of अर्धन or अर्धन at the end of these words gives various names for भुत.

Noose is also called ताराधागम्. The reader should know that the addition of मस्त्र to खड़प्पर, खड़प्पर, खड़प्पर, भार, भार, भार, विक्ष्कप्पर, etc. leads to the formation of names for भुत (the noose).

(g) Last of all are mentioned the names for डर्विन (the gun). There are numerous names assigned to it, again coined in an unusual manner, as नलन्ध्रितिकी, बहजट फिस्टटिकी that is having a wooden butt. Another name for the gun is ‘the enemy of army’ and with the addition of suffixes टी-टी- numerous names come to be formed for the army as – जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जातिक्र, जाति
As the grass grows on the earth, so very intricate names are assigned to it like "nisanzakan nancar pati arsi." ‘the bearer of Chandarbhaga-the earth, its produce is the grass and the grazer of the grass is the deer, whose lord is the lion and its enemy is the gun.

Assuming the earth to be the property of Kashyap the Prajapati, the names ascribed to the gun are the most difficult as "uee srava IS eSl)i ISl)i arl)i." It means ‘The lord of Srava (horse) is Indar and his lord is Kashyap, his property is the earth, and its master is the army whose enemy is the gun.’

At places word तुलच्छिः is coined by employing the term तिथिं four times as—

adī śabād matāg bhanjiye,

car bar nṛtip pod ko dīje,

ōrni tāke āt bākhano,

śabh sri nam tupak ke jano.–1251.

‘Lord of matāg (Airavat, the elephant)—Indar, his master Kashyap, his property, the earth, its protector, the royal army and its destroyer, the gun.

If readers study Sastarnammala keeping the aforesaid rules in mind, they will find it easy to grasp the meanings.

सास्त्रानि [sastrani] n an armed force.–sanama.

सास्त्रापति, मन् [sastrapāti], मन् [sastraraj], मन् [sastrarat] n a lord of weapons the sword, sri sahib.–sanama.

सास्त्रावर्ति [sastravarti] adj adept in the use of weapons; skilled in the way to use them. “dou sastravartī.”—gyan.

सास्त्रागर [sastragar] Skt armoury.

सास्त्री [sastrī] with a weapon. “sāstrī tikhānī kāti ḍario māni nā kino ros.”—maru a m 5.

‘With a sharp weapon, man cut the tree but it did not protest’.

सास्त्री [sastrī] Skt शस्त्रिन् adj armed. 2 Skt शस्त्रु who cuts, or kills.

सास्त्रां g [sastrān] P ऊ a gold-coin of four and a half masas in weight.

सास्त्र [sastr] Skt शस्त्र n bearer of the rabbit, the moon.–sanama.

सास [saś] Skt शस्त्र n the act of cutting; murder. See बुढ़ेम. 2 Skt शस्त्र breathing. “tīh jan rīkhi nāhī sas sasyo.”—datt.

साम [sām] [saśan ke bhes] See बुढ़ेम.

सास्पाल [saspal] See शस्त्रपाल. 2 See सास्पल. 3 a breeder of rabbits. See म 3.

सास्पेज [saspēj] See मीरेज.

सास्पर्त [saśbadna] See मीरपा.

सास्कार [saśan] See मीरक।.

सास्केल [saśbel] See मीरेल। “saśbel bṛīya āru cākr-gāda.”—samudrānath.

सास [saśam] P ऊ sixth. Skt माम्. See E Sixth.

सासराम [saśram] a sub-divisional town in Shahbad district of Bengal. It is situated at a distance of thirty kos from Kashi which is 406 miles away from Calcutta. The ninth Guru stayed in this town at the house of Chacha Phago. The gurdwara is known as ‘Vadi Sangat’. There is a garden known as Guru ka Bag here which the Guru visited.

There is a boulder here on which an edict of Ashoka is engraved.

To the west of this town is located the famous mausoleum of Shershah Suri. Some persons have named this place as Sasranv and Sahasram.

In the Imperial Gazetteer of India it is mentioned that its ancient name was Sahasarram because a demon with a thousand arms used to play with as many toys. In our opinion its name is Sahasraram i.e. a place having numerous rest houses. See आचार.

सासरव [sasrāv] See मामव.

सासी [saśri] See मामी and मासी.

सास [saśa] character स of Punjabi script. “saśa
sīrānāp chaḍu ṛana.”—bavan. 2 the pronunciation of म. मृग. 3 Skī शाशा and शाशा n a rabbit. See म. 4 See ब्रह्म.

मांवर [सासाक] Skī शाशा n the moon, which has within it the figure of a rabbit. Poets assume that the dark spots in it are of the shape of a rabbit. 2 camphor. 3 There was a Shaiv king of this name in central Bengal who killed a brother of king Harsha. He burnt the Baudh Tree at Gaya and tortured the devotees of Buddhism.

मांवर मेबद्ध [सासाक शेखर], मांवर चूड़ [सासाक चूड़], मांवर मिति [सासाक मोल] Skī n the bearer of the moon at his forehead, Shiv.

मात्रक [सासान] adj who has a moon-like face; beautiful face. Skī मात्रक with a moon-like face.

मत [साति] Skī शाशा n one who has a rabbit; the moon having the figure of a rabbit. See साति. "साति नदी me sātī so bīgse.”—ṣamudrīmathàn. 2 according to Yog, the moon is situated in the left vessel and forehead and from there trickles the elixir. "साति kīno sur gīrasa.”—ram kābir. 3 a quantitative expression denoting one, for the moon is assumed to stand for one. “साति ban sū cād, khād sātī savaṇ vikhe.”—niḥal sīgh. ‘Sammat 1915.’ 4 This word has also been used for Monday. “jāmdutīya sātī din tāb huto.”—GPS. 5 Skī शाशा farming. “साति sukal sātī ko sali.”—NP.

मारिमाधपर्वती [सातिपास्खिनी]—sānāma.

Chandarbhaga river i.e. Chenab.

मत धूर्पच [साति उप्राजन] n what enhances the elegance of the moon. i.e. the night. —sānāma.

मत अतोजनति [साति अरुणान] n the bearer of the moon’s younger sister, Chandarbhaga, that is, the earth.—sānāma.

मत अरुणनि [साति अरुणान] j a चर n सात्रु] n the bearer of the moon’s younger sister Chandarbhaga meaning the earth. The deer is the grazer of grass grown there. His lord is the lion and the gun is his enemy.—sānāma.

मत बलनति [साति बलन] n the bearer of the moon’s younger sister Chandarbhaga meaning the earth.—sānāma.

मतनित्रात [सातिनिरुज] n the moon’s younger sister, Chandarbhaga river.—sānāma.

मत मेबद्ध [सातिशेखर] Skī शाशा शेखर n the bearer of the moon at his forehead, Shiv.

मत मेबद्ध [सातिशेखर] n the bearer of the moon at her head, Durga.

मतनित्रात [सातिशेखर] Skī शाशा शेखर n the bearer of the moon at her head, Durga.

मात्रक [सातिक] Skī शाशा one; the unique moon. “जिय विय उद्वा sātik.”—prābha m 4. ‘as there is only one moon in the firmament.’ See उद्वृत्त.

मत झर [साति झर] n the abode of the moon, the night. मात्रक. 2 ignorance.

मत झर [साति झर] in the moon’s abode. “sātī झर sāt kao vā sātīk.”—sātī kīno sur gīrānā. The sun stands for spiritual knowledge. The moon has no light of its own, it shines only when the light of the sun falls upon it. “साति झरी sur sātā.”—prābha m 1. 2 in the left vessel. According to yog, nerve रा is the moon’s abode.

मतनित्रात [सातिबन] n a crescent arrow. See अचय चूर्ण.

मात्रक [सातिबन] Dg wife of the moon, the night.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] Dg wife of the moon, the night.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] Dg wife of the moon, the night.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.

मात्रक [सातिबन] n the sister of the moon, Chandarbhaga. See चूर्ण.
-caitr 108. See मृति and पुंजु. 2 having the markings of a rabbit, the moon. 3 the bearer of the moon – Shiv. 4 a cultivator, farmer. 5 the earth that throws up vegetation.

मिहरदना [सूरवदना] मिहरदना a गायक metre also known as अक्र, अंका, अनहाद, अनभ्यास, कढ़ासा and माधुर्धन्य. It has four lines, each line organised as लय, लाय.

Example:

jabkær lekha. badhat vīsekhā.

नाहि गहताई. बाह खताई. –NP.

मृति [सूर] See मृति. 2 a metre, see fourth difference of अग्र, अंक, अक्र and अक्र।


महराज दे बति गुह महरै [सूर के गहरि सुरो समावे] –bīla thiti m 1. in the abode of the moon, the night (ignorance), मृति is the sun (spiritual knowledge).

महराज [सूराज] See महराज. “सूराज गाँगेि जोि तहु लोि.” –bīla thiti m 1. ’peaceful soul that is poised in the brain.’


मह [सूर] Skt मह which spreads fast, or is worthy of respect; father-in-law.

महात [सूराज], महात [सूरा], महात [सूराजा] n house of one’s father-in-law. “ससू रेि तिसू कोि कि.” –mahā m 5 dinreṣ. ’in this world and the next.’

महु [सूर] Skt मह रेि n husband. “ससू रेि सुहागि जनि.” –suhi ṛविदास. 3 P 3 short form of मह, a king. 4 check (a move) in chess. 5 a bridegroom. 6 adj a leader, headman. 7 full, brimming. “नाव ज्वेि हलि ससू रेि विच.” –cādi 3. 8 Skt सह part along; in the company of. 9 adj dominant. 10 competent. 11 Skt सह vr to tolerate, be delighted, be inspired, oppress, be determined.

महाइ (ससू) is also correct.

Pandit Tara Singh holds that the original version is “समत सत्रह सहस पाकवा.” but it is wrong on his part to hold so. See the next example.

महान [ससू] See महान.

महान [ससू] n character. 2 pronunciation of महान. महान [ससू] adj partly white and partly black. “ससू ससू सत्रेण पौग्गे.” –GPS 2 n Punnu’s beloved. In caitrás there is a story about her that once seeing the fairy Rambha, Kapil Muni ejaculated and from his semen Rambha gave birth to Sassi. See सत्रेण 108. See महान 1 and पुंजु.

माधव [ससृ] See माधव.

माधवाकर्तारी [ससत्रधारी] See माधवाकर्तारी.

माधवाकर्तारी [ससत्रनंभारी] See माधवाकर्तारी.

माधवाकर्तारी [ससर्पप] Skt n cultivation. 2 n produce from agriculture. 3 a weapon. 4 a virtue.

माधवाकर्तारी [सस्यपल], माधवाकर्तारी [सस्यपलाक] Skt n a farm-keeper. 2 a cultivator.

माधव [सह] refuge, shelter. “नानक सह पाक्रि सतान कि.” –sor m 5. 2 P 3 husband. “सह कि सह सुहागि जनि.” –suhi ṛविदास. 3 P 3 short form of मह, a king. 4 check (a move) in chess. 5 a bridegroom. 6 adj a leader, headman. 7 full, brimming. “नाव ज्वेि हलि सह दारि विच.” –cādi 3. 8 Skt सह part along; in the company of. 9 adj dominant. 10 competent. 11 Skt सह vr to tolerate, be delighted, be inspired, oppress, be determined.

340

*sahās* bhaṇīye, arādha sahās phun tin kāhījye.”—cārtr 405. 2 Skt सहस्र one thousand. 3 innumerable. See मन्न “sahās śānāpa lakṣhaḥ hoḥi.”—japu. “sahās tān nēn nēn nēn hāhī tohī kau.”—sohīla. 4 Skt सहस्र sturdy, strong. 5 a victor, conqueror, winner. 6 n a victory, conquest. 7 strength. 8 Skt सहस्र adj having with pleasure, joyful, happy. 9 P जन his emperor.

**सहस्र अठारह** [sahās aṭhārāh] In “Basayar”, there is a reference that God’s total creation has eighteen thousand species. It includes animate beings as well as inanimate substances. “sahās aṭhārāh kāhānī kateba.”—japu. ‘The Hindu scriptures hold that the search has exhausted us and the mention of eighteen thousand species in the Quran, points towards creation being endless.’

**सहस्र त्रय** [sahās kār] n one having a thousand hands. See मन्न. 2 one with countless rays; the sun.

**सहस्रविभूत** [sahāskṛat] Skt सहस्रविभूत adj confirmed. 2 provoked. 3 Skt सहस्रविभूत refined. 4 a language regulated according to grammar and refined as compared to a spoken language. 5 n Sanskrit; the divine utterance. 6 See मन्नविभूती and मन्न विभूत.

**सहस्रस्मृति** [sahāsmsruti] n a language grown from Sanskrit, Pali and Prakrit. It is also known as ‘Gatha’. It is in this language that “sālok sahāskṛtī” were written. See गाह.

**सहस्र समुद्र** [sahās nāyaṇ] Skt सहस्र समुद्र n one with innumerable eyes — the Creator. See मन्न and मन्न. 2 Indar on whose body a thousand vaginal spots turned into eyes.

**सहस्र ताव** मरिन [sahās nar sarīta] n a river having a hundred tributaries, Satluj river. —sanama. This term has been used for Satluj by Bhai Sukha Singh in Guru Vilas.

**सहस्र हेतु** [sahās netr], मन्न हैट [sahās nen] See 1. sahas कृतिरत्नम् सा सहस्रकृति.
to rishi Jamdagni’s ashram. The rishi with the help of Kapila—a kam dhenu cow, entertained the king so well that he was taken aback. While taking leave, the king demanded Kapila from the rishi which he declined. At this the king tried to take away the cow forcibly, but the army born of the cow routed the king’s soldiery. To avenge his defeat, Sahasarbahu once again made a surprise attack at Jamdagni’s ashram with full force and killed the rishi. At that time Jamdagni’s son Parsuram was not at home; when he returned to the ashram, Renuka, his mother, gave out seven desperate wails. There upon Parsuram resolved to evict Kashatris from the earth and fought 21 times to achieve his purpose. Then he fought against Sahasarbahu and killed him. See Krsan and Bhaumasur. 2 Vanasur (Bhaumasur) who had a thousand arms. See ag 5.

Sahasrabahu akta [sahasrabahu akta] Parshuram. 2 Krsihan.

Sahasramukhrav [sahasramukhrav] See Akta. Sahasra [sahasra] one having a thousand rays, the sun. Sahsra [sahsra] one having a thousand eyes, God. See Mah and Mah. 2 Indar. According to the legend, one thousand vaginal spots appeared on the body of Indar due to Gautam rishi’s curse, which later on turned into eyes.


Sahak [sahak] n drawing a deep breath. 2 adj dry. “tripa te merah sahak to hari.”—sahas m 5. ‘from a blade of grass into a mountain, from dry into green.’

Sahakna [sahakna] v to draw a deep audible breath; to breathe heavily; to sigh. 2 to long for, to yearn. “sath ka dokhi sad sahkaie.”
sukhmani.

sukh [sahkar] Skt सहकर adj helpful, cooperative. 2 collaboration. 3 a mango with fragrance spreading far and wide. 4 a helper, assistant.

sukhari [sahkar] Skt सहकारिन adj helpful, cooperative. “phirat phirat sakhari log.”—GPS.

sukhal [sahgol] n a sub-caste of the Khatris. “prithi mell sakhel bhala.”—BG

sukhamālini [sahgaminī] adj accompanying female. 2 one who accompanies her dead husband to the next world; a sati. “ātkal jai priyō sāhghamīni ḍive.”—BGK.

sukhamī [sahgami] adj accompanying male. 2 n a friend, companion. 3 an attendant, servant.

sukha, sukhī [sahgha] Skt सह्खा सह्की adj cheap. “vīnah gahak gūṇ vecie taul gūṇ sāhgho jai.”—var maru 1 m 1.

sukhār [sahgār] adj accompanying male. 2 n a friend, companion. 3 an attendant, servant.

sukhārī [sahgārī] adj accompanying female. 2 n a female friend.

sukhā [sahgā] n the act of keeping company. 2 association, friendship.

sukhārī [sahgārī] n a friend, associate, companion. 2 sāhōkārī adj an accompanying person.

sahaj or sōhan [sahju] Skt सहज adj innate. 2 n a (twin) brother. 3 temperament, nature, habit, wont. “āmrītul le le nim śīcāi. kāhīt kabir ṇa ko sahaju nā jai.”—asa. 4 a thought, discrimination. “sahje gavīr thāi pāve.”—sri a m 3. 5 knowledge. “karmi sahaj nā upje vīnu sahje sāhṣa sānā jai.”—anādu. “gurū bīn sahaj nā upje bhāi, puch-hu ḍīrānī jai.”—sor a m 3. 6 ecstasy, bliss. “cauthē pād mahī sahaj he gurmukhi pāle pāi.”—sri a m 3. 7 cultured, devoted to one's husband. 8 the Supreme Being, the Creator. “sahaj salahī sādā sādā.”—sri a m 3. 9 honour, regard. 10 adv effortlessly. “sātīgurū ṭa pāra sahaj seti.”—anādu. 11 natural “jo kīchh hoi sū sahje hoi.”—var bīla m 3. “sahje jaye sahje sove.”—var sōr m 3. 12 easily. “mukat duara mokla sahje avau jau.”—s kābir. 13 S n pounded bhang (intoxicating hemp).

sahajanād [sahjanād] n innate bliss, spiritual ecstasy. 2 natural joy.

sahajāsamadhī [sahjāsamadhī] n in contrast to the relentless mortification of hath yog, effortless contemplation. “The yogis perform relentless contemplation, while the Sikhs indulge in effortless contemplation. They are perpetually engaged in the recitation of Gurbani and thus their life does not go waste” (Bhagatvī) “sahaj saṃadhī sāda līv harī stī.”—sar a m 1.

sahajāsvarovar [sahjāsvarovar] reservoir of knowledge. 2 ocean of knowledge. 3 the Guru, the spiritual mentor. 4 a congregation.


sahajasukh [sahjasukh] n innate bliss. 2 adj spontaneous ecstasy.

sahaj vīra ḍhat [sahaj sāṅka ghat] n dasamvīra (the tenth opening), the ultimate stage of spiritual enlightenment. “gāg amān ke ātre sahaj sāṅka ke ghat.”—s kābir. Here Ganga stands for iṣṭa and Jamuna for pīgla. 2 the path of sahaj dhūni. See नील 9.


sahajākāra [sahaj katha] n narration of knowledge. 2 praise of the Lord.
natural ecstasy; everlasting bliss.

mental tranquility. 2 mind at peace. “sahajgupha māhī asānu badhta.”—asa m 5.

sahaj-jog] n in contrast to the relentless mortification of Hath yog, it is a unique and simple form of yog. It is a form of yog that is attained through contemplation, enhanced by the recitation of Nam; Nam's perpetual recitation.

sahajdhari] adj having innate knowledge. 2 easy-going, comfort, loving. 3 n one of the sects among the Sikhs, whose members do not get baptised, but profess Sikhism!

There are lots of sahajadhariis in Punjab and Sind. Sahajadharis especially those of Sind are very affectionate and devoted. Singhis, who look down upon them, are ignorant of the tenets of Sikhism.

without adopting the formal symbols.

sahajdhunī] n contrary to the listening of anahat nad at the tenth opening (dasam dvar) through practice of hath-yog, perpetual recitation of Nam; Nam’s perpetual recitation.

sahajbhaī] n peaceful nature. 2 spiritual love. “sahajbhaī mīlie sukh hove.”—sīdhgosi. 3 adv naturally, spontaneously.

sahajmātī] n self-contemplation. 2 self-doctrine. 3 adv spontaneously. “sahajmātī bānīai he.”—maru solhe m 3.

sahajyog] See: sahaja. 2 See sahjari. 3 (a female) born alongwith.

sahjā] See mātā. 2 See mātā. 3 (a female) born alongwith.

sahjari] adj relating to the inner poise, spiritual. 2 spontaneous. “tāu sukh sahjaria.”—bīha m 5.

sahjat] born alongwith, syngenetic.

sahjadi] See sahjā. 2 Skt mātā—ādī an innate enemy; natural opponent. 3 n step brother or first cousin who fosters ill-will due to greed for wealth and property.

sahajdhāri] adj about spiritual knowledge. 3 mātā—ādī spontaneous. “māhā anād acīt sahjāra.”—asa m 5.

sahajā] born alongwith, syngenetic.

sahjā] See sahjadi.

sahjari] adj about spiritual knowledge. “nīrāri aparī sahjari.”—asa m 5. 2 Skt mātā—ādī an innate enemy; natural opponent. 3 n step brother or first cousin who fosters ill-will due to greed for wealth and property.


sahaj See मरण.

sahaj adv naturally, spontaneously. “sahje asāṇu āstīrū bhāīa.” –gau a m. 5. 2 steadily, patiently.

sahajī n See मात.

sahajī adv See मात.

sahajī adv naturally, spontaneously. “sahje asāṇu āstīrū bhāīa.” –gau a m. 5. 2 steadily, patiently.

sahajī n See मात.

sahajī n to tolerate; to forbear. See मात. 11. sahajī P ā a beam, log, sleeper.

sahajū [sahajū] See मात.


sahajdhari. See मरणापा.

sahajdhari. See मरणापा.

sahan skt adj tolerant, whose nature is marked with forbearance. 2 forgiving “sahansil pāvān āru pāṇi.” –maru a m. 5.

sahan P ś n a dish, plate, small plate of metal, saucer. “sahan sāb sōsara.” –bher namdev.

sahān [sahān] See मात and मात.

sahānī [sahānī] P ś n a clarionet, flute, horn, trumpet. “kāhā su bheri sahānī.” –asa a m. 1.

sahpur P ś ś n a musical instrument resembling a bugle. “dāph bin rābab sahpur bājē.” and “kāhār sahpur.” –sahol.


sahbala P ś ś n the best man of the bridegroom, almost of his stature and age.

saham P ś ś n fear, awe. “sīrī sīrī sukh sahāmā dehī sūtī bhāla.” –tukha barahmaha. 2 A ś ś darkness, soot. 3 a slur. “kahe dām sahāmī.” –sava m. 1. ‘wealth got through unjust means.’ 4 A ś ś a portion. 5 an arrow.

sahān [sahān] Skt adj holding similar views; in agreement.

sahār P ś ś n a town; shore. 2 A month. 3 A ś ś early morning, dawn.

sahārg P ś ś n aorta. 2 wind pipe, trachea. See सरचार.

saharpanāh n a fort for defending the city; city’s boundary wall; rampart.

sahara P ś ś n a jungle. wilderness. desert especially one as of Arabia, Africa and
Malva.

Malva [sahraa] See महल्ला. 2 Pkt v to caress; fondle. “te padpokaj kesav ke ab udhav le kar me sahrae.”—krisn. 3 to tickle. 4 Skt समस्त n use.

Malvi [sahri] See मालवी. 2 inhabitant of a city, citizen. See रामभावी.

Malvi [saharu] See मालवी.


2 level and soft soil. 3 Abu Mohammad, an exalted saint and son of Abdulla Tashtar who died in 823 Hijri.

Mal [sahla], Malvi [sahli] adj easily available. 2 fruitful, useful. “sahli khep nanak le aza.”—asa m 5. 3 easy, convenient. See मल.


Malasa [sahvat] A m a wish, disposition, desire. 2 sexual urge, carnal desire.

Malasi [sahvati] adj carnal, sexual.

Malas [sahvas] n cohabitation.

Malasni [sahvasi] Skt सहवासिन् adj who cohabits. 2 a neighbour.

Mal [saha] Skt सल, a rabbit, hare. Moses the prophet regards rabbit as one of the impure animals. So the Jews regard it a sin to consume rabbit-meat. Parsis and Armenians also avoid eating its meat. Hazrat Mohammad did not condemn the rabbit. Since he regarded Moses as a prophet, most of the Muslims follow the Jews in this regard. Makhdum Jahanian of Uch, the mentor of the sweepers, was of the same view. Per his direction, the rabbit meat is forbidden to them. “saha nā khai cuhṛa matā muhtaj.”—BG

There are some other stories popular with the sweepers. Lal Beg, the incarnation of Valmiki, in their view, was nourished upon the milk of a she-rabbit, hence eating of rabbit-meat is forbidden to them. Another story that goes is that once a sweeper killed a calf and concealed it under a basket, when the owner of the calf searched the place, it turned into a rabbit under the influence of Lal Beg. Since then eating of rabbit was forbidden. 2 Skt सहा. aloe harbadevsis perfoliata. 3 winter season. 4 henna (mehādi).

Malāvi [sahau] n nature, temperament. “hamro sahau sada sād bhulān.”—bila m 5.

2 tolerance, forbearance. 3 adj मत-अचाई of the same age.

Malāvi [sahai] Skt माय adj who helps. “sri akal jī sahai.”

Malāvik [sahair] adj helpful.

Malāvita [sahaita] n help, support.

Malāvi [sahai] Skt सहाय adj who helps, assistant.

Malā [sahas] adj laughing. 2 (one) who sits along.

Malā [sahasən] मत-अचाई. n the act of sitting along.

Malā [sahat] adj helper, assistant. “prabhu jio hoī sāhat.”—keda m 5. 2 tolerates, bears.

Malādāt [sahadat] A m a testimony, deposition. 2 martyrdom, laying down life in a religious war.

Malādāt [sahadhyayi] सहाध्यायिण् adj a classmate.

Malāna [sahana] P adj royal, imperial, regal.

Malānubhūti [sahanubhuti] Skt n मत-अचाई sympathy; a sense sharing another’s misery.

Malā [sahab] P n a bright star. 4 a streak of fire produced by the falling of a celestial body in the sky due to friction with the air. 5 See मात्र.

Gor is a place situated in the north of Ghazni. Due to his origin from this place, he came to be known as Gori. He was the same Shahabuddin who planted the Muslim rule in India. He conquered Multan in 1175 AD to be followed by Uchch. Having captured Lahore in 1186 AD, he occupied Punjab. In the year 1191 he proceeded towards Delhi but was defeated by Raja Prithiraj Chauhan in the battlefield at Travari near Karnal. Next year he defeated Prithiraj in the same battlefield and became the ruler of India. During his return journey from Punjab on 14th of March 1206 (Sammat. 1264), he was murdered by a Gakkhar (r) enemy in a camp on the bank of Jehlum.

We tolerate’. See m 2 skt sen. 3 ‘I tolerate.’ 3 A plural of m. 4 short form for mājusūjī, meaning a celestial arrow; invisible destiny, fate. “sīrī sīrī lekh sahamā.”—sor ā m l.

sahay], mājusūjī [sahayak], mājusūjī [sahayta], mājusūjī [sahayi] See mājusūjī, mājusūjī, mājusūjī, mājusūjī.


mājusūjī [sahāna] v to tolerate, forbear. 2 to stretch, pull. 3 to stop, withhold.

mājusūjī [sahāra] See mājusūjī. n a basis, foundation. 2 a residence, dwelling place. 3 attraction.
महिलाओं [sahīcet] adj महत्-चेतु. aware, alert. “वे
to sahīcet det kamna bhagat ni.”–NP.
महिला [sahī] See मह.।
महिला महज [sahī jāndū] See मह महज. “pāka
sahī jāndū.”–sri m 3.
महिला [sahīj] See मह.
महिला [sahī] Skt part with, alongwith. “pot
sahī guru darsan kin.”–GPS. 2 adv with
love, with affection. “bhojan mādhur sahī
darva.”–GPS. 3 adj wishing, friendly.
“pavīt mata pūta kutāb sahī sū.”–āndū.
4 See मह 2.
महिला [sahīla] Skt सहील adji tolerant, forbearing.
2 tolerates. See भू.।
महिला [sahīd] See मह 2.
महिला [sahīda], महिला [sahīnda] adj tolerant, forbearing.
महिलाई [sahīdev] See महीनेश.।
महिला [sahīn], महिलाई [sahīnsil] See मह and महि.।
महिलाई[bājpur] [sahībajpurā] See मह.।
महिला [sahīm] See मह.
महिला [sahīr] See मह.
महिलाई [sahīri] See महिला.
महिला [sahīra], महिला [sahīla] easy. See मह and महाक.।
2 fruitful, beneficial. “sahīla māṇa
hot.”–var brha m 3. “sahīla aita sūr.”–var
ram l m 3.
महिला [sahīvat] See महवत.
महिला [sahī] Pkt एक महिला. Skt गर्भाषी.
“sahī vici phire soheli.”–sri chāt 4. “soi sahī
śādev nivāre.”–gau bavān kābir. 2 a female
rabbit. 3 P ग अ adji straight. 4 A ग adv
undoubtedly, certainly. “he tā sahī lakhe jai
koi.”–gau bavān kābir. 5 correct, real. “sūnie
sikh sahī.”–var ram l m 1. “jini calṇāu sahī
janā.”–vad l m 3 ṣālaṇ. “bhājan ram ko
sahī.”–sor m 9. 6 ज a judgement, decision.
“mīlī sadhēh kīṁo sahī.”–sor m 5. 7 a
signature. “sri guru te nāhi sahī pāvai.”–GPS.
8 an account book, a ledger. 9 See मह. “me
teri kaṭhor baṇi baḥut sahī he.”–JSBB.
महाविद्या [sahīh] to बौद्ध (seekers of
knowledge) “guru mele sahīh.”–maru a
kapi m l.
महाविद्या [sahīh] sen healthy,
without any injury, without any regret and
loss. “ghāri sahī salamati ae.”–sor m 5.
2 n a witness. 3 a martyr who lays down life
in a religious war. 4 adj a member of the
Shahid-misl. See महादेव दी भिक्षु.
महादेव [sahīgā] n a place of martyrdom; a
place where a memorial or a temple is raised
to commemorate the remains of a martyr. The
Sikhs have numerous such places, of which
the following are worth-mentioning:
1 a memorial to honour countless Singhis
for their great valour; it is situated to the south
of the holy tank of Anmītsār.
2 Baba Gurbaksh Singh’s memorial. It is
situated near Akalbunga.
3 a memorial for Baba Dip Singh; it is
situated near Ram Sar.
4 a memorial for Baba Basant Singh and
Baba Hira Singh close to the platform of Guru
ka bagh.
6 a memorial for Bhai Tota Singh, a
commander of Guru Hargobind, and thirteen
other Sikhs. It is situated in the street of
Khalsa Khātris near Jamādar di havelī.
7 There are two memorials at Anandpur,
Taragarh and Fatehgarh.
8 in Sirhind a memorial for the younger
Sahibzadas and another near the tomb of Shah
Buali, in the memory of numerous valiant
Singhis.
9 a memorial on the bank of the holy tank
at Mukatsar for Bhai Mahan Singh and 39
other Singhs who accompanied him.

10 In Lahore, a memorial for Bhai Taru Singh and Bhai Mani Singh, etc.

Mājān Di Bīmnī [sāhūā dī māsāl] one of the twelve misls of the Sikhs, founded by the martyr Dip Singh, a landlord of village Pohuwind (district Amritsar). He was appointed head of Damdama Sahib (place related to the Guru) by the Panth. While heading the crusade to defend Darbar Sahib Amritsar, he laid down his life in Sammat 1817. A number of well-known martyrs, such as Bhai Karam Singh, Gurbaksh Singh, Sudha Singh, etc. belonged to this misl. To this misl belonged the Shahzadpuria sardars, to whom the Panth handed over the service and maintenance of Damdama Sahib. Sardar Dharam Singh and his brother Karam Singh conquered Shahazadpur and established their rule there in Sammat 1820 (1763 AD). Sardars of Darauli and Tangoria (District Ambala) also belonged to this misl. Natha Singh the martyr, who rendered service to Babe di ber at Sialkot and was granted a manor (jagir) also belonged to this misl.

Mājān [sāhīdī] n martyrdom, witness. 2 the act of attaining martyrdom. 3 the act of sacrificing one’s life for the sake of religion.

Mājān Devā [sāhīdī dēg] adj sweet pudding offered at the martyr’s memorial. 2 In the Nihang Singh lingo, it is an offering of sweetened bhang (intoxicating hemp).

Mājān [sāhīrī] Skt n the sun. 2 ākk (calotropis procera, calotropis giganta) 3 adj dominant. 4 supreme. “guru sābād sāhīrī.” –BG 5 n truth.


Mār [sāhū] n an oath, a pledge, promise, resolve.

Mār [sāhu sohagān] a hypocritical hermit, who impersonating as a woman at night, claimed that God as husband would sleep with him at night. “duj càdān rat ko sāhu avē mujh pas.” –NP. The teachings of Nanak Dev impelled him to discard this hypocrisy and turn into a true saint.


Mār [sāhuṇa] adj tired, exhausted. 2 bearable.


Mār [sāhulāt] A n ease, facility.


Mār [sāhe sāhu] P n lord of the night, the moon.


Mār [sāheṭa] See sāhēna. n a resting place. 2 adv patiently, with forbearance. “gyān dhīyan kār bhogwātī sāheṭa.” –BG 3 part with, alongwith.

Mār [sāhet] adj with affection. 2 part with, including. “mele jōgām jāta sāhet.” –bher kābir.

Mār [sāhētu], Mār [sāhētuk] Skt adj with reason; which has some cause.


Mār [sāheri], Mār [sāherī], Mār [sāhēlīa], Mār [sāhēla], Mār [sāhelī] Skt s–hē lā adj play-mate. 2 defiant. “sakhī sāhelī nānād gāheli.” –asa kābir. 3 erotic desire born of adornment. Skt
scattered, dispersed. 4 a friend, associate. “sun-hu saheli mīlan bat kahau.”—bīla m 5. “saqāl saheli apne rāsi mati.”—gau m 5. Here saheli means the senses. “meri sakhī saheli ho! prabhu ke cārṇī lāgha.”—bīha chāṭ m 5.

मोन्न [saherna] See मन and दीर्घ. v to acquire; to adopt. 2 to defy. 3 to accept as husband. 4 to accept as wife. See सब्ज मोन्न.

मोजी [saheri] past tense of मोन्न. See मोन्न. 2 n village in police station Morinda, tehsil Ropar, district Ambala. It is situated 11 miles to the north-east of Sirhind. About one furlong to the west of the village is the gurdwara of Zoravar Singh and Fateh Singh. To this village belonged Gangu Brahman, the ungrateful man, who with dubious intention brought here Mata Gujri and the two Sahibzadas. He leaked information to the ruling official at Morinda and got them arrested. Only Manji Sahib exists here, there being no building of a gurdwara as yet. Historians have named this village as Kheri which Banda Bahadur razed to the ground. The village that grew up here later is known as Saheri. See शेजी and शीख़।

मो [sah] See मो.

मोजी [sahēya] adj tolerant. 2 a helper, supporter, assistant.

मो [sah] See मो. 2 n husband, lord. “so sah atri nirmal data.”—suhi chāṭ m 3.

मोक्ति [sahoktī] magh-००००० co-narration, sāhokti rhetoric aims at the description of numerous functions, their origin and end, alongwith the primary one.

Example:

kam kumlane kor pārāt na jane moh
mād the parāne jane pārāt na so tahi,
lin bhae lobh māhā māmta mālin bhai
chin bhai irkha rahi na jag mo kōhi,

शेखर viśekh sāty silta sātokh suicidal
diragh dāyaluta sānet nīg got hi,
gyan ko prakāsh vīrag ko vībhāv hot
gurudev nanak ko dārṣan hot hi.

—gurū pācaśika.

Alongwith the Guru’s glimpse the aforesaid objects are said to have appeared and disappeared. “tūt gāyo īk bar bīdeh māhipātī soc sārasan sābhū ko.”—dev kavi.

मोर [saho] Skt n a hut made of leaves. 2 a hermitage.

मोर [sahot] n a hare’s young one. 2 a rabbit, hare. “nātu prapat mēdan sahōta.”—GPS. 3 adj sheltered, protected.

मोर [sahod], मोर [sahodār] Skt n-०००० adj uterine. 2 n real brother. “god me acet het sōpe na sōhā ko.”—BGK. ‘An unaware infant son does not care for prestige and his brother’s love’.

मोर [sahodara], मोर [sahodri] uterine; a real sister. See मोर. “gurdev bādhāp sahodra.”—bāvān.

मोर [sahās], मोर [sahāsār] thousand and countless. See मोर. “sāhās nam le le kārēv salam.”—asa kābir.

मोर [sahās] Skt n-०००० adj countless charities and rituals. “sāhāsār dan de ōdr roaī.”—var ram १ m १. ‘Due to countless yags and charities, Indar rose to a high pedestal but wept when they led to his fall.’

मोर [sahāsra] thousands. See मोर. 2 n village to the north of Amritsar at a distance of 15 miles, where gurdwara “Ror Sahib” is situated in the memory of Guru Arjan Dev. Since the time of the Guru a plas (ficus infectoria) tree stands there. See शुघरेकली.

मोर [sahās] See मोर.

मोर [sahās] Skt n-००००adj countless charities and rituals. “sāhāsār dan de ōdr roaī.”—var ram १ m १. ‘Due to countless yags and charities, Indar rose to a high pedestal but wept when they led to his fall.’

मोर [sahās] See मोर.

मोर [sahās] See मोर.

मोर [sahās] Skt n-००००adj countless charities and rituals. “sāhāsār dan de ōdr roaī.”—var ram १ m १. ‘Due to countless yags and charities, Indar rose to a high pedestal but wept when they led to his fall.’

मोर [sahās] See मोर.
jahí jone sāhāsrasāt bhopā. – paras. See मधुमधु.

सहद [sahōd] tolerant. 2 P n a well-known mountain of Iran.

महाव [sahāda] See महिष.


सहामा [sahāmā], सहामी [sahāmi] See मह and मही.

सह [sahy] SkTI सह adj tolerable, bearable. 2 healthy, robust. 3 dear. 4 n a part of the western ghat, that extends up to northern Neélgiri of Malay mountain. It is a famous mountain of the south. In order to protect himself from the foes, Shiva ji used to live in this mountain range.

सह [sak] SkTI सह, vr to be able to, capable of, be strong. मध and मध etc. are derived from the same root. 2 SkTI सह n a race inhabiting the north. In earlier ages, these people resided on the bank of Sair river in Turkistan. In 160 BC they left Turkistan and proceeded to the south and then laying waste the Greek kingdoms of the frontier areas, they entered India. They settled in Taxila, Mathura and Saurashter (Kathiavar). In about 395 AD Raja Chandar Gupt Vikramadity of the Maurya dynasty, defeated them and annexed western India to his kingdom. Thereby he came to be known as Sakari – the enemy of the Saks.

The upper half of their heads being shorn, suggests that Raja Sagar had defeated them.1 See मह 2. The name Seestan (Sak land) seems related to the same race.2 In Mahabharat the origin of the Saks is shown to be from the sweat of Vashishth's cow. 3 A

1See Mahabharat.

2In Chinese, the Saks were named Si. That is why, si – stā, seem apt at places.
In apoplexy, the body gets numb; the heart does beat but the brain stops functioning. The pulse becomes feeble and the body gets cold. At times, the patient loses control over the functioning of his stool and bladder or they stop functioning.

To begin the treatment, the patient with head raised should be made to lie down comfortably. His shirt should be un-buttoned, Sandalwood and camphor rubbed in vinegar and a piece of cloth soaked with it should be applied to the forehead. If there is excessive blood, some of it may be let out through phlebotomy done by some competent person. Calves and biceps should be tightly tied with handkerchiefs. Enema should be performed and soles of hands and feet massaged. Administration of majun flasfa, xamira, gaujuban, yograj, guggal, and distillate of ark kasni is useful for the patient. Anything that cleans impurity from the intestines, i.e. extract of oats, soup of boiled mugi lentils and soup of white meats and soft food should be given to him. A flaw in a couplet. See sakti and sakti bidesh.

**sakti** [sakti] *Skt* मूर्ति  n strength, capacity.  2 effect, impact. “sakti adher jevri bhram cuka.”—gau kabir. 4 woman. “sakti seneh kari sounat kare.”—asa kabir. “tou ani sakti gol baidha.”—sri beni. 5 nature. 6 a spear. “parhiri sil sanahu sakti bidari.”—saveys m 2 ke. Here the word “sakti” is a pun for illusion and spear. 7 context of a word or sentence conveying the meaning. 8 Competence of gods and their consorts is also known as sakti. They are countless in number but the most prominent are – Īdraṇi, veṣṇāvī, śāta, brahmāṇi, rādri, kāmari, narsīghi, varahi, maheśvri, camūḍa, cāḍika, kartikī, pradhana, kirti, kāti, tuṣṭi, puṣṭi, dhrītī, śātī, kriya, dāya, medha, lolkṣi, diraghjīhva, gomukhi, kūḍodri, virja etc. 9 *Skt* मूर्ति, relation, due to. “jese sakti suru bahu jalta gur saṣi dekhe lahi jai saḥ tapna.”—gāḍ m 4. ‘heat due to the sun.’
4. kindness.

**sakas** Skt **adj** near, close by, at hand. 2 **n** a relative, connection.

**sakabads** Skt **adj** Shak Sammat. See **sakabads**.

**sakam** **adj** passionately, desirously. 2 **n** a person with a longing. 3 **a** lustful person. 4 **a** lover.

**sakami** adj desirous, passionate.

**sakar** **n** character; its pronunciation. 2 **See** **sakar**. 3 **See** **sakar**. 4 **Pkt** early morning, dawn.

**sakarath**, **sakartha** See **sakarath**. **adj** effective, efficacious, meaningful. "gurumukhi janamu sakartha."—var sar m 4.

**sakara** Pkt **n** early morning, dawn.

**sakarI**, **sakari** **adj** enemy of Sak descendants, Vikramdity. See **sakari**. 2 **See** **sakari**.

**sakaris** Skt **adj** timely. 2 **subject** to time, opposite of eternal. "or sakal sabhe vas kal ke."—VN.

**sakals** See **sakal**. 2 **A** **adj** n misfortune. 3 **adj** unfortunate.

**sakim** *Col. James Skinner. (1778-1841 AD). He was the son of a Scottish officer. His mother was a Rajput lady. He served the Marhatta army under De Boigne and Perron. Thereafter, he showed great valour under Lord Lake. He was a scholar of Persian. A battalion of cavalry, Skinner’s horse, was named after him.1 Landed property worth rupees twenty thousand, alongwith the title of C.B. was awarded to him. He died in 1841 AD. Historians of Punjab have also given him the epithet of Sikandar Sahib.

**sakim** adj invalid, patient. 2 addicted. 3 **E** a scheme, proposal. 4 **n** an arrangement, administration.

**sakimi** **n** disease. 2 poverty, penury.

1 It was also named as Yellow Boys.

सकिल [sakil] A ले adj polished. 2 flooded. “bichua seph sakil.”—salo. 3 ले heavy. 4 hard to digest. 5 ले handsome, robust, elegant.

सकुच [sakuc] Skt सकुच brevity. 2 to contract. 3 to hesitate.

सकुटि [sakut] hesitatingly, reluctantly. “car podarath sakuci pathae.”—BG

सकूटि [sakut] Skt सकूटि n a bird. 2 son of Vishvamitar.

सकूटल, सकूटल [sakotla] Skt सकूटला n a damsel grown in the company of birds. She was the daughter of rishi Vishvamitar and Menka, the fairy who, after giving birth, abandoned her in the jungle. Birds brought her up. Taking pity on her rishi Kanav took her to his hermitage. Once it so happened that king Dushyant got infatuated with her in the jungle. They married with mutual consent and a son was born to them who was named Bharat. Along with Bharat dynasty, the country owes its name to him. They married with mutual consent and a son was born to them who was named Bharat. Along with Bharat dynasty, the country owes its name to him. Kalidas, the poet, penned a poetic narrative known as ‘Shakuntla’ with great elegance.

In Dasam Granth, Shakuntla is shown as the wife of king Prithu. See धुश्यांत. “tah b na sakotl rup dhare. saat suraj ki janu krati hai.”—prithu

सकूनि [sakan] Skt सकूनि n a bird. 2 सकूनि signs depicting auspicious and inauspicious moments. See अथमूर्ति. The substantive derives its name from the fact that in ancient times people used to infer good or bad results from the language and movement of birds. With the substitution of ‘ज’ for ‘च’, the word मन्त्र has come into being.

मन्त्र [sakad] Skt स्नानवर to jump, leap; to invade. 2 Kartikey, son of Shiv who goes about leaping and attacking the enemies. He is a commander of gods. In the Purans, six faces have been attributed to him. See यज्ञविक्र्या. 3 See मन्त्र.

मन्त्र [sakadh] Skt स्नानवर n a shoulder. 2 a branch,
chapter. 3 part of a book. When a book is compared with a tree, its chapters or parts are called sākāds. 4 son of Vanasur.

शचि, इंदरानी.

मवारुष [sakranuṣ] Indar’s younger brother – Vaman, the god.

सन्ध्व [saktir] Skt सक्ति, part once. 2 always. 3 along with. 4 n a crow. 5 excreta of animals; dung, etc.

मन्द्र [sākri] Skt n a cloud. 2 a mountain. 3 an elephant. 4 lightning.

मन्द्र [sakradan] See मन्द्रसंह न मन्द्र. मन्द्र [sakha] Skt मन्द्र n a person with identical or similar nature; a companion. “मित्र न पत्र कलात्र साया साक्षा.”–सावे म 5 ke. 2 See मन्द्र.

मन्द्र [sakha] A न a person. 2 body, physique.

मन्द्री [sakhsi] A न adj personal.

मन्द्र [sakha], मन्द्री [sakhnī] adj empty, hollow. “विच-हु साक्षी आहा.”–सूह m 1. 2 Skt शाक्सनक a hollow cowrie, worthless cowrie.

मन्द्र [saxat] P जव adj hard, stiff. 2 mean.

मन्द्र [sakha], मन्द्री [sakhnī] adj empty, hollow. “विच-हु साक्षी आहा.”–सूह m 1. 2 See मन्द्र.

मन्द्र [sakha], मन्द्री [sakhnī] adj having friendship, supporting. “जो नामू सुनवे सो मेरा मित्र साक्षी.”–सूह m 9. ‘emphies.’

मन्द्र [sakha] Skt one who thinks alike; a friend. “सङ्ग सक्षी साह ताजी गाए.”–स m 9.

मन्द्र [sakha], मन्द्री [sakhnī] adj claiming friendship. “तु मूर बाधिपु मेरा साक्षी साह.”–गाव m 4. “कलात्र मते ते होहि मेरा साक्षी.”–सूह m 1.

मन्द्र [sakha] adj having friendship, supporting. “जो नामू सुनवे सो मेरा मित्र साक्षी.”–सूह m 4. “हारि मेरा साक्षी ताजी हो साक्षी.”–गाव m 3. 2 n friendship, affiliation.

मन्द्र [sakha] n friendship. 2 adj friendly.
“dukh bhōjan sōṛ sakhata.”—maru solhe m 1.

Meta [sāvakat] A अ, ए n generosity, magnanimity.

Māthi [sakhī] Skt a female friend; girl friend.
2 A ज adj generous.

Māthi Mālo [sakhī sarvērah] See Mālūra. a town of tehsil and district Dera Ghazi Khan. To the south of this village is a gurdwara ‘Tharha Sahib’. It is in the memory of Guru Nanak Dev. This place is about 40 miles away from Ghazigahat railway station.

Māthi Mālo [sakham] See Māthi.

Māthi [sākun] P ज a discourse, a conversation.
2 poetry. This word may be pronounced as sukan also.

Māthi [sakhēni] adj having friendship; dear, darling. “ram jāp-hu meri sakhēni.”—asa o m 1.

Māthi [sakhā] See Māthi.

Māthi [sakhār] n a town situated near Shikarpur on the bank of river Indus. Here is Sadhbela1 an important place bearing the memory of Guru Nanak Dev. See Ṣaddbela.

Māthi [sakkha] See Māthi.


Māthi [sakhya] Skt n friend, friendship, association.

Māthi [sāg] Skt adj म (along) ज (going), a companion.
2 P ज n a dog. “sāg nanak diban māstana.”—var mala m 1. 3 also used for māna as in “pañc dekhū sāgahī.”—var majh m 1. ‘On seeing water, they hesitate to touch it.’

Māthi [sāgar] adj with गा. See गा. 2 a vārnīk foot organised as ग. See गा 7. 3 See Māthi.

Māthi [sāgāṇu] See Māthi. 2 a letter written on the auspicious occasion of fixing the day for wedding. “sāgāṇuñkhiṣa dhur-hūtā.”—ram m 5 bāno. meaning ‘the moment of death.’

Sagar contracted two marriages, one with
Sumati the daughter of Kashyap and the other with Keshini, daughter of king Vidarbh, but they did not bear him any son. At this juncture, he sought the help of rishi Aurav. He declared that one of his wives would bear one son, but the other would have 60,000 sons. Keshini begged to have one son, so she had one son named Asamanjas and Sumati had 60,000 sons. Asamanjas was a wicked person. Sagar disowned him. The remaining sixty thousand sons indulged so much in riot that the gods complained against them to rishi Kapil and Vishnu. Sagar performed the Ashvamedh ceremony. His sixty thousand sons were there to protect the horse. Even then the horse was driven into the underworld by Indar. Sagar asked his sons to find out the horse. They dug the earth till the underworld was in front of them. There they found the horse grazing and god Kapil was sitting nearby absorbed in meditation. Taking him as a thief, they tried to terrify Kapil. When he looked at Sagar's sons in rage, his body emitted fire and all of them were reduced to ashes.

When the horse did not come back for a long time, Sagar sent Ansuman, his grandson, to search it out. He saw heaps of bones of his paternal uncles lying close to Kapil. Grieved Ansuman requested Kapil somehow to send them to heaven. Kapil assured him that they would be salvaged when his (Ansuman's) grandson brought Ganga to earth.

Ansuman took the horse to Sagar and the ceremony was complete. That great pit which the sixty thousand sons of Sagar had dug was named as Sagar, that is now known as the sea.

Ansuman had a son named Dalip whose son was Bhagirath. Due to the noble deeds performed by Bhagirath, Ganga descended from the heaven and with its water, he got purified the ashes of Sagar's sons and they thus attained salvation. Due to Sagar, Ganga came to be known as Sagra and from Bhagirath it derived another name i.e. Bhagirathi.

In Harivansh is recorded another amazing story. It is written that Sagar's wife gave birth to a gourd, which contained 60,000 seeds. Sagar kept each seed separately in a vessel filled with ghee and after a lapse of ten months all the seeds turned into sons and they began to run about. "lāhī sāgar bir, cīt hve ṣādhir.”—prīthen
**sagva** [part rather, moreover. “sagva bhi ap lokahär.”—var brila m 4. “chāparit nate sagvi māl lae.”—var majh m 4. 2 Po similar, identical.]

**saga** See मव. 2 मवजजू, मवश्री of the same sub-caste. 3 a companion, always accompanying. “maya sāgi ne mān sāga, sāga ne yāh sāsār. pārsuram ya jiv ko sāga su sīrjānhar.”

**sagai** n a relationship; engagement, betrothal.

**sagahi** doubtful. See मव 3.

**sagar** P वेक a crack, fissure, hole, orifice.

**sagarva** adj in a dignified manner, in a respectable way. “manu tanu tami sagarva ja dekha harī ne.”—var kan m 4. ‘Only by seeing Hari, I attain dignity in full’.

**sagi** feminine of मव.

**sagir** A ं adj small, less, tiny. 2 inferior, mean.

**sagun** adj endowed with qualities like education and art. 2 with a string. 3 with a bow-string. 4 inhering instincts of purity, passion and wickedness. 5 See मव and मव. “sagun apsagun tis kāu lāg-hi ārī cīt na āve.”—asa m 5.

**sagun अधसगुन** [sagun apsagun] When these two words come together, they stand for good omen. See मव 5.

**sagunata** [sagunata] See मव and मव.

**sagu** P वेक a rope, a trouser-string. 2 a cradle, crib. “sagu ke yako pāhičān-hu.”—cātrir 228.

**sagun** P वेक plural of मव (मव).

**sagufa** P वेक a bud. 2 a leaf-bud, shoot.

**sagur** [latent, hidden, secret. 2 close, intense, thick. “lal sāgur.”—prabhā m 1.

**sago** [part rather, instead. See मव.

**sagoi** adj alongwith concealing. 2 मवोती concealed within itself. “bāhar jāda rakkh sagoi.”—BG. ‘Confine your desires within.’

**sagoti** [sagotil, मवोद्र [sagotr] of the same sub-caste and dynasty.

**sagoni** adj having noble qualities; excellent, superb. “āsthīr cīt sāmadhi sagoni.”—ōkar.

**sagotil** [sagotil] Pkt n meat, flesh. “rudhīr mājhnī byājnī he sagoī.” ‘is carnivorous.’ 2 cooked vegetables; a relish added to food.

**sagōna** See मव विज़ियः.

**saggaratta** [saggaratta] very close and loving.

**sagha** See मवें.

**sagha** adj dense, concentrated. See तह. “āhobudhi bāhu sāghan māzā.”—gūj m 5. 2 accompanied by a musical instrument. “he ge bāhan sāghan ghan.”—s kabir. See तह. 3 cloudy.

**sagharan** n to massacre; to annihilate. “āsūr sāghanān ram hāmāra.”—maru solhe m 1. “ik īdīr pakārī sāgharā.”—nāt e m 4. 2 to accumulate, collect. “āghae sukh sāgharā.”—sar m 5

**sagha** See मवां.

**sāc** Skt सच vr to wet; to serve; to understand fully; to be related in full. 2 adj who attends. 3 n truth. “sāc bīnu sakhi mulo nā baki.”—sāva m 1. 4 The supreme being as incarnation of truth. “sāc ki bañi nanak akhe.”—tīlāg m 1. 5 ecstasy. “tāt-hī tāt miḥīrā sac pava.”—gau bavan kābir. 6 See मव and मं. 7 Dg n a sub-caste, dynasty.

**sac** [sac] See मव.

**sac** [sac] Skt सच vr to wet; to serve; to understand fully; to be related in full. 2 adj who attends. 3 n truth. “sac bīnu sakhi mulo nā baki.”—sāva m 1. 4 The supreme being as incarnation of truth. “sāc ki bañi nanak akhe.”—tīlāg m 1. 5 ecstasy. “tāt-hī tāt miḥīrā sac pava.”—gau bavan kābir. 6 See मव and मं. 7 Dg n a sub-caste, dynasty.

**sacau** See मव.

**sac sohīla** a true song; a composition in praise of the Creator.
the eternal world. 2 a state of emancipation, salvation. 3 a sphere of eternity.

[sackhād] [sackhād] in the world of eternity. “sackhādī vāse nīrākāru.”—jāpu.

[sacghar] the abode of the true guru. 2 a congregation, holy assembly. 3 state of salvation.

in the world of eternity. “sackhārī vāse nīrākāru.”—mājh m 5.


[sacpir] the true spiritual perceptor; Guru Nanak Dev.

[sac bhau] true love, eternal faith.

[sac mahī] state of salvation. 2 a congregation.

[sacman], [sacman] adj having pure conscience. “mel nahi sacmone.”—dhana chōt m 1.

[sacmuc] adv in fact, indeed, really, actually.

[sacar] adj living and acting with full awareness. 2 communication. “bhai māle sacu sacre.”—gāu a m 1.

[sacav] See ‘Rtf.

[sacra] adj true, sincere. “gosai sevi sacra.”—sīr m 5 pepaī.

[sacar] adj true, sincere. 2 durable. “jīrā ṛg maṣjīth sacrāu.”—var suhi m 3. 3 ascending.

[saca] adj true, veritable. “saca sātīguru saci jīrū bānī.”—sor a m 3. 2 perpetually, constant. “saca tera amṛtū saca dibānū.”—var asa. 3 n incarnation of truth; the Supreme Being, the Creator. “saca sevi sacu salahi.”—mājh a m 3. 4 a mould, pattern. “ādhā saca āḍhī sāt.”—gāu m 1. 5 pure; pious. “saca cauka surēti ki kara.”—maru solhe m 3. 6 Skt saca adv near, closeby, at hand.

[sacai] n truth, veracity.

[sac sai] [sac sātīgur] n Guru Nanak Dev. “saca sātīgur saci bānī.”—suhi chōt m 3.

[sac sābād] Guru’s preaching, Guru’s word.

[sacava], [sacavi] true, veritable. “ehu sacava saj.”—s farid.

[sac] See ‘Rtf. 2 following the path of truth. “saci rāh-hu saca saḥāju sukh upje.”—ram a m 3. 3 to truth. “saci melū na lage bhram bhu bhage.”—bīla thātī m 1. 4 of truth. “saci kalū kur vārīṭā.”—var asa. 5 through truth. “saci sacu jaṇiye.”—savīye m 3 ke.


[saciarī] veritable ones (have). “saciari saci sācia.”—oākar.

[saci] [saci sājami] adj within truth and restraint. 2 due to truth and restraint. “saci sājami sāda he nīrmal.”—suhi chōt m 3.

[saciv] Skt n a close associate, companion. 2 a minister. 3 adj a helper, assistant, supporter.

[saci] true. “saci teri kudrātī sacē patsah!”—var asa. 2 Skt saci n strength, might. 3 Indar’s consort. “mano sīghāsān beṭhī saci he.”—cāḍī l.

[saci taksal] a holy congregation or holy assembly. 2 See [saci taksal].

[saci dari] adj spotless beard meaning unblotted or unblemished life. 2 a person endowed with good conduct. “se dari sacia ji gurcārni lagāṇi.”—sāva m 3. 3 See देव 3.
मन्त्र मतिविद्या समानता [sacipārisa-saśi] n army.
-śaṇama. Shachi’s husband Indar, his god Kashyap, his earth, the earth’s king, his army.
मन्त्र घरी [saci baṇi] adj (writing) that reveals the truth. 2 truthful writing. 3
-sri m 5 pēpaṛ.
मन्त्री [sacīras], मन्त्रीनिम [sacīrasī] n eternal wealth; virtue. 2 the Creator’s Name. See मन्त्री.
-nya p. 3 the Creator as the incarnation of truth. “aḍī sacu jugādi sacu.”-japu. 4 adj pure, cleansed. “mān māje sacu soī.”-dhanā cāṭ m 1. 5 See मन.
मन्त्रसाग [sacuṣaca] adj absolutely true, entirely true. “sacuṣaca harī rākhvāle.”-var gau l m 4. 2 devoted to truth and supremely truthful.
“sacuṣaca satīguru amā ṛe.”-var gau l m 4.
मन्त्रपाल [sacudharma] n a disciple of true religion, Gursikhi. 2 adjone who has imbibed the true religion.
मन्त्र तिलक [sacuṇai] adj the deliverer of true justice. “tākhārī bahe sacuṇai.”-mājī m 5. 2 n the Creator; He, who delivers justice without any prejudice.
मन्त्र [sacet] Skt सचेत् adj conscious, alert.
2 attentive.
मन्त्रसाग [sacuṣac], मन्त्रमु [sacuṣacu] adj nothing but the truth, absolute truth. “sacuṣac vakhnē koī.”-var ram l m 1. “othe saco hi sacu nībhre.”-var asa.
मन्त्र [sac] truth, opposite of illusion. 2 rectitude.
3 तृत (true) -व्र (and).
मन्त्र सीत [sacca saṇ] See मने मत. 2 a Brahman resident of village Mandar (district Lahore, tehsil Sharakpur) who was a disciple of Guru Amar Das. He used to recite ‘sacca saṇ’ all the time, so he himself came to be known as ‘sacca saṇ.’ The Guru cured the insane queen of Raja of Haripur and married her to Sachan Sach. Throughout their life this couple preached Gurmat. Guru Amar Das bestowed upon him the status of a masand. Mistakenly Bhai Santokh Singh mentioned his village as Sekhopur. See त्रम 1 अ: 34. Descendents of Sachan Sach now live in Mandar.
मन्त्र [sacca] adj truthful, one who has abandoned falsehood. 2 what happens daily. 3 pure, genuine, unadulterated. 4 n the Creator. 5 See मन.
मन्त्र भवकर [sacca paṭṣa] n the Creator, the Supreme Being. 2 the true guru. “teg saco deg saco surma saṛaṇ saco, saco paṭṣa guru gobād kohay ho.”... “ṛ saco saḥaṛ logaṇ ki paṭṣaḥi, paṭṣaḥo pṛ saci teri paṭṣaḥi ho.”
-52 poets.
मन्त्रित रूढ़ [saccīda nād] Skt सच्चीदानन्द n one who is the incarnation of truth. “sāda saccīdanād saṭṛu prāṇasi.”-japu.
मन्त्री सारी [saccai daṛī] See मन्त्री साँती. 2 See बत्रू 3.
मन्त्री मंत्री [sacci mājī] See मन.
मन्त्रे मतिविद्या की बने [sacce saḥīb ki phate] Banda Bahadur had begun preaching ‘sache Sahib ki phate’ in place of ‘vahguru ji ki phate’, which many historians have mistakenly written as ‘phate dāṛan.’ The edicts issued
from Baba Banda Bahadur’s seat still employ the expression ‘sace sahib ki phate.’ Sacha sahib meant Guru Gobind Singh, whom he regarded as his task master and himself as his slave.

Mālīk [sachilok] adj with a bark, with skin. See नील.

Mān [saj] n decor, decoration, make up. 2 Skt सज्ज adj with a bow-string. 3 armed and ready for action.

Mānā [sajag] adj alert, attentive, clever, ever-ready.

Mānā [sajan], Mānā [sajān] adorned. 2 adj मन्त्र gentle, noble. 3 blue-blooded, of noble descent. 4 n friend. “sajānu satīguru purakhe.”—sri m 4.

Mānā [sajadhāj] decoration of a flag; honour, glory.


Mānā [sajnai], Mānā [sajnai] n goodness, kindness, welfare, friendliness. “dusāt dut sajnai.”—asa m 5. ‘became friends.’

Mānā [sajni] n a female friend. 2 adj a virtuous (lady); respectable (woman).


Mānā [sajra] A , a tree. 2 a genealogical-tree.

Mānā [sajal] adj with water. 2 wet. “sajal nēn carnān laptae.”—GPS.

Mānā [sajal] P I/7 n punishment. 2 revenge, warning. 3 adj deserving. 4 See मन्त्र.

Mānā [sajat] See मन्त्र सज्ज.


Mānā [sajati] adj of the same caste. 2 of that caste.

Mānā [sajadpur] Shahzadpur a town of district Ambala. It was the capital of the sardars of Shahid misl. See मन्त्र सज्ज.

Mānā [sajad] adj simple, unadorned. 2 n son of Bhai Mardana who after his father’s demise continued to recite the hymns of Guru Nanak to the congregation. 3 P नोत्र a prince. 4 A हुसू a carpet, upon which the Muslims perform their prayer.

Mānā [sajad] n decor. 2 decoration.

Mānā [sazavār] P सज्ज adj capable, competent. 2 imbued with glory.

Mānā [sajju] See मन्त्र.

Mānā [sajin] adj with सीत (saddle); saddled. “hay sajin ko lin hākare.”—GPS.

Mānā [sajila] adj adorned. 2 handsome.

Mānā [sajiv] adj with a soul. 2 alive.

Mānā [sajivni] See मन्त्र and मन्त्र.


Mānā [sajud] A , the act of paying obeisance; a salutation.

Mānā [sajog] See मन्त्र.

Mānā [saj] Skt सज्ज adj ready, ready with an arrow put on the bow string. 3 See मन्त्र.

Mānā [sajj] See मन्त्र.

Mānā [sajj] a cheat, master impositor of village Tulamba or Tulambha (district Multan) who had constructed a temple and had devised several ways to fleece the travellers. Any body taken in by his trickery, was not only robbed but also killed. When Guru Nanak Dev reached his place, he tried to play the same trick with him as well, but he was so much impressed by the Guru’s words that he himself became the disciple of Guru Nanak Dev. The Guru transformed him into
a noble person, included him in the company of his devout Sikhs and appointed him a preacher. See भक्ति-प्रेम.

मंत्र [sajjan] See मंत्र.

मंत्र [sajja] Skt मंत्रवर adj absolutely fresh.

मंत्र [sajja] Skt लंबा right; south. n (it also means) left. 3 Skt गाया n bed, bedding.

मंत्र [sajja] See मंत्री.

मंत्री [sajji] feminine form of a मंत्री. 2 Skt स्वर्णी n a type of alkali prepared from the ash of a bushy weed. It is used for washing clothes. 3 Skt स्वर्णी adj wearing a coat of mail. 4 मंत्री with a bow-string drawn.

मंत्र [sajjan] Skt मंत्रज्ञ knowing. 2 an introduction, acquaintance.

मंत्र [sajjan], मंत्र [sajajan] Skt सं-ज्ञापन n the act of making one realise.

मंत्र [saj] See मंत्र, मंत्र and मंत्र. 2 Skt सद्र vr part to be a part of; to make.

मंत्र [sajka] Skt कामला पुष्प सागर anemia. It is a disease of the anemic type. It is caused when liver stops functioning.

Eating of alkaline, sour, hot and dirty rotten things, excessive use of alcoholic intoxicants, obsessive indulgence in sex, anxiety and fear, obstruction in defecation, urination or sleep and eating of clay are some causes of this disease.

Symptoms of anaemia are indigestion, increase in heart-palpitation, body turning pale like that of a frog, decrease in the redness of blood and nails, and the skin getting dry, constant fatigue, loss of hunger, dyspepsia, having eructation, swelling of limbs, feeling of giddiness, getting sullen in the face etc.

The following are the cures for this disease:

1. use of iron oxide (कुष्ठा फलड) or iron in any other form.
2. कुष्ठा फलड abhi, तेलोसिर, seeds of cardamum, सू-गिलो and मिश्री one tola each pulverised together and divided into fifty parts, one part to be taken in the morning with diluted semi-churned curd.
3. use of the ash of iron-drops with milk or semi-churned curd.
4. use of substances which expel prickly heat from the liver.
5. eight masas of निसोथ कोल्ला mixed with sixteen masas of मिश्री to be taken daily in the morning with water.
6. decoction of green गिलो mixed with honey to be taken.
7. the patient of anaemia should consume old oats, wheat, rice, green, lentils, fruit, sour butter milk, semi churned curd and butter etc. to be taken.

मंत्र [sajkarna] v to sweep the mane; to dust hair falling at the neck; to perform the winnowing act. “बेनि सरपतें सिसातकरी.” —GPs.

मंत्र [sajna] Skt v to stick. 2 to throw. “कूहाठी जै सज्जा.” —var asa.

मंत्र [sajpat] part immediately, at once. “सातपत बेठा.” —NP.

मंत्र [sajpat] See चंजीकृत चुटुँबुँ 2.

मंत्र [sajpatana] v to be over-whelmed with surprise; suddenly, to buzz off.

मंत्र [sajpana] v to throw. “माहा कसब चुरे सातपा.” —ram m 5.

मंत्री [sajoll] adj who boasts; who indulges in exaggeration. See vr मंत्र.

मंत्र [saj] an exchange. See मंत्र. “मे तौ मोलि महिगे लै जी सज्जा.” —धनो राविदास. 2 Skt n the mane. 3 a tuft of hair at the tail. “उद्धि सत्यावृत सिग्ध धंयो.” —कृति 2. 4 matted hair.
part immediately, at once. See Skt.

Skt [sathan] a lion with the mane; a lion with a rich growth of hair on the neck.

Skt [sathaghatana] to throw.

"तिन धरु साधगहता।"—var sor m 4.

Skt [sathi] stuck. 2 thrown.

Skt [sath] a walking stick. "तुल पग सर हथ सातोरी।"—GPS.

Skt [sath] to inhabit, live, kill, torture, get fat, donate. 2 a blow, stroke.

Pkt n exchange. 2 speculation, forward trade. 3 an agreement.

Skt [sath] to cheat, kill, torture, go, observe long silence, utter unpleasant words.

adj a liar. 3 a knave. 4 a stupid person. See E sot. “गुरु साधती ते साथ मात्यान।”—GPS.

6 n furtuosa. 7 iron. 8 See मठ.

9 in poetics a type of hero. “मोक्ष मिथि बते काहे, निरप तोप जिर यां जाँक ना दग अफ़र्द बो साथ कर ताही बख़ान।”—rāṣṭriyā.

Skt [sath] Skt शलता n folly, stupidity.

2 mischief. 3 lasciviousness.


Skt [sathā] a village of tehsil and district Ambala. It was once the main town of the twenty eight parganas of suba Sirhind. Sain Budhu Shah, a resident of this town had helped the tenth Guru in the battle of Bhangani. See ब्रू ग्र।

During his invasion of Sadhaura in 1710 AD Baba Banda Bahadur inflicted heavy punishment upon the tyrants who had tormented Pir Budhu Shah.

Skt [sān] Skt शान part with, along, alongwith.

2 Skt शान n jute, from which ropes are made. L Crotalaria Juncea. It is an autumnal crop. After cutting, the plants are buried in water, till the peel comes off from the reed.

Skt [sānakhtā], Skt [sānakhtī] Skt सानक्षा n a daughter-in-law. “मादि पगन्दी पुप्पाधि बहना दिस सानक्षा।”—BG 2 adj having good stars; fortunate, lucky. “साहुर सहर मोनिस सानक्षिय धर्मसन्तव सहनिय।”—BG मठ [sān] See मठ and मठ। 2 alongwith. “जानि लक्ष्यार हस्त पपी सान।”—asa rāvidas. ‘Do not spend the days of your life in the company of an unsaintly sinner.’
with the seventh. “sataē lakhi raghupātī
capīdāl adhi-rātī subhāt vīkāt mātī yut
bhrātā.”—ramav.

Skt [satsau], satsadībhā [satsārī], satsātī [satsaī] Skt satsadātī n a literary composition of seven hundred couplets: A narration of Durga in seven hundred couplets from Markanday Puran, whose translation is to be found in Chandi Chītṛ and Chandi di Var.1 “hom kārē jap au satsau re.”—krīsan. “grōth satsārī ko kāryo.”—cādi 1. “satsē ki katha th puri bhai
he.”—cādi 1. See चुपजा मधुवर्ती and चुपक्षपत.

satsātī satsātī [satsaī] seven wives of the seven rishis. See मधु विषय. 2 seven (female) friends.

sattā [satsāyā], sattā [satsayi] See मधुवर्ती.

satsār [satsaṛ] n a holy tank; a congregation, holy assembly. 2 the true spiritual guide. 3 seven holy tanks in the form of truth, contentment, compassion, righteousness, patience, renunciation and knowledge. 4 Sri Amritsar.

satsāra [satsaṛi] n the congregation as a stream. 2 adv in the stream of the congregation, “gurmātī satsaṛi hārijāli nāra.”—asa m 3. 3 in the tank of truth.

santa [sathāb] an expression of greeting sadhus of Garibdas sect exchanged on meeting one another.

satsahiba [satsahībā] See अलोकम.

satsai [satsaī] Skt satsaiśeṣa adj seven (times) furrowed; that has been ploughed seven times. “anaj māgāū satsai ka.”—dhana dhāna.

sata [sāva] n seven boundaries, seven stages of knowledge. See द्वितिक.

1It is available in Markanday Puran on pages 81-94.
An assembly, on the auspicious occasion of the marriage of seven such women, whose husbands are alive.

See an assembly of virtuous persons.

Assembly of virtuous persons. “satsāgati kesi yānī? jīthe eko nam vākhaī.”—sri m ī jogiādīr. 3 See मधुरमागीति.

Who participates in a holy congregation. 3 in a holy congregation, in a holy assembly. “satsāgīti sāda matī rahe.”—sri m 3.

Whose company is noble.

A true promise. See मधुर मागीय.

Whose company is noble. “māha sarthi satsāga.”—maru solhe m 5.

(one) who remains in the company of virtuous persons.

A performer of one hundred rituals (yags); Indar. It is mentioned in the Purans that one achieves the status of Indar after performing one hundred ashwamedh yags. “svī dham sattātī jat bhae.”—rūdr.

A river having one hundred streams; Shatdrav river; Satluj. —sūnāma. See मधुर.

The master of Satluj–Varun.–sūnāma.

A guru who delivers excellent spiritual message.

The fourth inflexion to Satguru, to God.

With the grace of God.

With the grace of God. See मधुर.

See मधुर.

See मधुर.

A town of tehsil Ukara, district Montgomery. There is a gurdwara of Guru Nanak Dev, where the Guru recited “sahāsār dar de ādir rūaī.” relating to the money-lender’s vocation. The gurdwara is in non-descript state. There is no estate or land attached to it. It is located at a distance of about five miles to the west of Rinala Khurd railway station.

A type of spear having one hundred barbs. 2 There is a mention in the Mahabharat that it was made by fixing the bank of river Beas.
one hundred nails to a heavy stone. When thrown at the enemy, it strikes like a cannon ball. 3 In Valmik's Ramayan, it is a type of a club. See सूंड, Chapter 60. 4 Modern poets take it to mean a cannon, but it is just their fancy.

सूंड [सूंड] Skt मछुआरा n one of the four eras in which truth is supreme. See युग

सूंड [सूंड] Skt adv perpetually, always. 2 continuously, constantly, at the same pitch.

सूंड [सूंड] seventy-seven.

सूंड [सूंड] n मछुआरा a righteous donation. 2 a donation from one's honest earning. 3 a donation of spiritual knowledge.

सूंड [सूंड] See मधुनी.

सूंड [सूंड] n a river having one hundred streams; Satluj. There is a story in the Puranic lore that once in grief suffered on account of his sons, rishi Vasishthath tried to drown himself in the river. The river divided its flow into one hundred streams and saved the rishi from drowning. This river has its origin in Ravanrad lake situated close to the famous Mansarovar lake in Tibet. From there it flows to places like Kulu, Mandi, Bilaspur, Anandpur, Ropar and Ferozepur, covering a distance of 900 miles. It has a confluence with the river Indus in Muzaffarpur district. “नेत्र त्रोग की गरें तर सूंडव तिर तराग़्म.”—ramav.

Satluj was the border between the British empire and Maharaja Ranjit Singh's kingdom. In the year 1882 under the Jurisdiction of Lord Rippon a big canal was dug out of this river at Ropar. This canal irrigates the Malva region. It cost the British government rupees one crore and seventy lacs and the Sikh states, rupees one crore and twenty nine lacs.

सूंडवार्द [सूंडवार्द] n the mountain from which Satluj originates i.e. the mountain range of Tibet. 2 people living in the mountains of Tibet, the Tibetans. “सूंडवार्दत्र अत्र द्रिं पर रोप.”—cari 52.

सूंड [सूंड] Skt शातुर n a river flowing in the form of one hundred streams. Satluj. See सूंड.

सूंड [सूंड] n शातुरवा, n a Yadav bearing one hundred bows. He was the son of Hridak. He killed Sattrajit the father-in-law of Krishan. Hence Krishan chopped off his head with a circular boomerang. See शातुरव and शातुरु. This tale is narrated in the 57th chapter of 10th divison of the Bhagwat.

सूंड [सूंड] n a noble religion, Sikhism. 2 adj righteous deeds which should be performed.

सूंड [सूंड] Skt शातुर adv in a hundred ways. 2 in a hundred parts. “दुधा करे सूंडवा कार्धारि.”—क्रिसन.

सूंड [सूंड] n सूंडवर, 2 seven ranges of mountains. See तलापवटक.

सूंड [सूंड] See सूंड, “सूंडवा होि साग गलयो.”—क्रिसन.

सूंड [सूंड] See मूर and घट.

सूंड [सूंड], सूंड [सूंड] n a combination of seven cereals; a mixture of seven varieties of grains: rice, moongi, wheat, malkangni (seeds of celastrus paniculata), sesame seeds, oats, grams. According to rishi Katyayan the mixture consists of rice, moongi, manh, wheat, mustard, sesame seeds and oats. To assuage the influence of certain planets its offering is favoured. “तेि माह सूंडवा मागि.”—GPS.

सूंड [सूंड] See सत्क.

सूंड [सूंड] adj who worships satyanam. 2 n a sect of Hinduism, which, fed up with the tyranny of Aurangzeb, revolted against the Mughal empire under the leadership of Jagjivan Das. The Satnamis captured Narnaul.
(which is now a nizamat of Patiala state and is located at a distance of 75 miles to the south-west of Delhi) and defeated the royal army. On 15th of March 1672, Raad Andaz Khan a general of Aurangzeb defeated the Satnamis. There was a belief current among the people that the Satnamis had magical powers and none could defeat them. Aurangzeb wrote verses of Quran to be tied on the flag so that magical powers of the Satnamis could not have their effect.

Jagjivan Das son of Ganga Ram was a Chandel Rajput. He was born in village Sardha of Barabanki district. He was a disciple of Baba Lal (a well-known saint during the reign of Jahangir and a resident of C.P.) His literary works – Aghvinash, Gyanprakash etc. correspond with the philosophy of the Vedas. The Satnamis of this sect are also known as Munda or The Mundapanthi. Along with their head and beard, they shave off eye-brows too.

3 a religious sect founded by Ghasi Das. In 1835 AD, Ghasi Das was born in a cobbler’s family in village Bhandara of C.P. He declared himself a messenger of God and preached that the recitation of Satnam is better than worship, pilgrimage and performance of yags. His son Balak Das also preached Satnam like his father and numerous cobblers became his disciples, who are known as the Satnamis. They greet each other with Satnam whenever they meet and also recite the same word with a rosary. Their scripture “Nirvan” is in the possession of the Satnamis of Farrukhabad. They abstain from all types of intoxicants.

these seven types of cooked food; seven types of sweetmeats cooked in clarified butter (ghee) i.e., laddu, jalebi, barfi, balusahi, mithhi, nurgdi and sakarpura. “sat pakhvan an ahare.”–GPS.

Mudh [satpat] adj harsh. “karaak saab satpat katu kamb he.”–BGK. ‘A harsh word produces pain, and all bitternesses are far less hurtful.’

Mudhu [satpatri] Skt šátaśála n a lotus, which has one hundred petals. “nahi tatr thali satpatri raha.”–ramav. 2 šátaśála is also a Sanskrit word for lotus, which means something with elegant petals.

Mudh [satpatri] Skt a brahman scripture of Yajurved showing one hundred of ways.

Mudh [satpatri] Skt a centipede. 2 a hundred footsteps.


Mudh [satpurakh], Mudh [satpurakhu] Skt satya purakh adj a truthful person. “dhanaa dhanaa satpurakhu satiguru homara.”–vaar vaar m 4. 2 n an incarnation of truth and perfection; the eternal Being.

Mudhurg [satpuria] seven pious cities of the Hindus namely Ayodhya, Mathura, Maya (Haridwar), Kashi, Kanchi (Conjeeveram), Avantika (Ujjayni), Dwaravati. 1 See Satpauri.

Mud [satpaj nua] See Patel madu.

Mudh [satpravahnin], Mudh [satpravahini] n a river having one hundred streams; Satluj; the land by Satluj.–sanama.

Mudvah [satbaaacaan] adj a truthful utterance. 2 part alright! yes sir! word of address.

Mudvah [satbaaconia] adj who agrees with everything you say; agreeable, sycophantic, credulous.


Mudvah [satbraarai] wife of Mehma, a jat of Khehra sub-caste, an ardent devotee of Guru
Nanak Dev, who served Guru Angad Dev as well. Per the Guru’s direction, she daily cooked an unsalted and unleavened chapati weighing four ounces for Guru Angad Dev. This was the only food he took for twenty-four hours. Some scribes have named her as Sabharai while the others have put her name as Virai.

“satbhau,” “satbhaI” Skt adj good intention. “kārām dhrām sājām satbhau.”—asa m 1. “mārī satbhau bhogātī gobīd.”—prābha m 1. 2 recognition, existence. “sevāk ke satbhau.”—sri m 5. 3 full belief, factual truth. “ægode satbhau nā dive, pichode akhīrā kāṁī nā ave.”—var gau Im 4.

“satbhaman,” “satbhama” Skt n daughter of Strajit and consort of Krishan upon whose bidding he brought Parijat from heaven. “satbhamaṁ kā kārī sāyāṁ bhāne ājī ko sāb logān me jās chāyo.”—kṛṣṇaḥ. “ghānśyam sat sāth sātbehama, tīm mīlī rāhit sūkhdhama.”—Gprasād.

“satbhiktha” n truthful alms, perfect alms; alms free from immoral desires such as obduracy, greed, hypocrisy, etc. “chādān bhojān nā lehi sāthbhikthā.”—var guj 1 m 3.

“sat bhūmika” [sāt bhūmika] See Bhūmika.

“satam” Skt adj superb, excellent. “sādhu satam ṇaṇo.”—gatha.

“sātmā” [sātma] adj a performer of one hundred yags; Indar. See sātvatā.


“sātmasa,” “sātmā” adj & n born after seven months of pregnancy. 2 work to be completed in seven months.

“sātmukh,” “sātmā” See Sātmākhi. 2 adv in numerous ways.

“sātmar” Skt n Bhausur the wearer of numerous crowns; one who had snatched crowns of numerous kings and put them on his head. “jīh kud kīlē sātmor māryo.”—kṛṣṇaḥ. See Ṛgveda.


“sāt” [sātā] A n a line. 2 a written line. 3 Skt mūrti. seventy. 4 A a curtain, See Skt fāṭī. 5 adj private; concealed, secret. See sātvatā.

“sātvat” [sātvar] n to fear, be frightened. 2 to be impatient, be agitated. 3 to be in a hurry.


“sātvatā” n truthul alms, perfect alms; alms free from immoral desires such as obduracy, greed, hypocrisy, etc. “chadaṁ bhojān nā lehi sātērkhā.”—var guj 1 m 3.

“sātvatā” See Sātvarī.

“sātvatā” adj & n born after seven months of pregnancy. 2 work to be completed in seven months.

“sātvatā” See Sātvarī. 2 adv in numerous ways.

“sātvatā” n Bhausur the wearer of numerous crowns; one who had snatched crowns of numerous kings and put them on his head. “jīh kud kīlē sātmor māryo.”—kṛṣṇaḥ. See Ṛgveda.
meaning six colours. So six types of men are there in chess (king, queen, bishop, knight, castle (rook) and pawn and the board has 64 boxes. On each side there are sixteen pieces. When the king reaches a stage where its movement is completely blocked, the game comes to end. “saṭrāj baji pake nahi kaci aveh sari.”—asa m 1. See पंडी मन्त्री.

**saṭrāj** n a carpet with boxes of chess shown on it. 2 These days thick floor coverings are also called saṭrāj. “jai jatu na satavāvō go.”—ram namdev.

**Mandir** See मंदिर.

**Mandirī** [saṭlāṇi] a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.

**Mandir [saṭlaj]** See मंदिर.

**Mandirī [satlāṇi]** a village situated at a distance of 12 kos to the east of Lahore. The sixth Guru visited this place. A devotee of the tenth Guru, Bhai Bulaka Singh, was the first headpriest of this gurdwara. Thereafter under the guidance of his son Bhai Basti Ram, a number of Singhs served here. From amongst the head priests, Bhai Kuma Singh was a pious man known for his noble deeds, who introduced great activity as well as prosperity in to this place. Bhai Vir Singh, popularly known as Nihang Singh and Dillititor Singh, was held in high esteem by the people of Majha and the governor of Punjab. Thereafter during the headship of Kirpa Singh, there was a change in tradition and he had to quit the headship. Now a committee manages its affairs. The railway station is known as Gurusar Satlani. See गुर्जर सातलनी.
5 Krishan. 6 a chariot of Vishnu.

अन्वय [सताब] See मन्त्र.

सतावध [सताबध] Skt महावध adj century. one hundred years.

सता [सतार] See मन्त्र. 2 आ adj who shields; who saves from exposure. “सिपहत कहार सतार हे सहिब की दोही.” –GPS. 3 Skt शतार having one hundred teeth, रशद्र तार. 4 thunderbolt, Indar’s mallet.

सतारा [सतारा] seventeen.

सतारा देवता [सतारा देवता] See हैंसेन देवते.

सतावैन [सतावैन] fifty seven. 2 v to torment, torture. “माको कहा सतावहु बर बर?.” –बासत कबिर.

सतो [सती] n at some place in Gurbani (१) has been used in place of ज as, for example, सतो is written in place of ज. See मन्त्र and मन्त्र. the incarnation of truth; God. “सती नामु कर्ता पुराख्वु.” –जपु. 2 truth. “अपि सती किया साभ सती.” –सुक्खमनि. 3 faith. “तिसु गुर को चदान बहोन पात पैठबार बाहु बिधिसती कैर मुक्ति सोच-हु.” –माला m 4.


सतीश्वर [सतीश्वर] n power, authority. 2 adj true.

सतीप्राप्ति [सती प्राप्ति] sen a virtue such as truth. “सती प्राप्ति भाव राता.” –गुज्जेव.

सतीप्रकट [सती प्रकट] n the initiatory mantar from a spiritual preceptor. “सती प्रकट दे मुक्ति करिया.” –BG. 2 true advice from a spiritual mentor. 3 adj true dictum.


सतिमंत्र [सतिमंत्र] See मन्त्र.

सतिमंत्रविध [सतिमंत्रविध] See मन्त्रविधि. “सो सतिमंत्रविध साः हस्त जहाँ वीक विकर.” –गुरुसोभा. 2 See मन्त्र मंत्र.

सतिमंथ [सतिमंथ] See मन्त्रमार.

सति मुख [सती मुख] sen It is a religious salutation of the Sikhs. It means truthful and eternal is the Lord. These auspicious words are uttered at the beginning of all functions, especially towards the end of the congregation, at the time of a march and also while beheading an animal with one stroke. Some people greet each other with this salutation, whenever they meet but it is not proper to use Sat Sri Akal in place of Vahguru ji ki fatah.

सतिक [सतिक] See मन्त्र 2-3.

सति कर्त [सती कर्त] One who is, was and will be omnipresent; the Creator.

सतिकार [सतिकार] adv with due deference, out of devotion. “तिसु गुर काचदान बहोन पात पैठबार बाहु बिधिसती कार मुक्ति सोच-हु.” –माला m 4.

सतिगुर [सतिगुर] See मन्त्र. 2 n Guru Nanak Dev. “सतिगुर बाज़-हु गुरु नाही कोि, निगुरे का हे नाउ बुरा.” –आसा पातं m 3.

सतिगुरदेव [सतिगुरादेव] See मन्त्र है। “सतिगुरादेव नामाह.” –सुक्खमनि.

सतिगुर प्रसादि [सतिगुर प्रसादि], मन्त्रित्र प्रसादि [सतिगुर प्रसादि] adv with the grace of Guru Nanak Dev. “सतिगुर प्रसादि परमपदु परा.” –सोये m 4 ke. 2 adj true, spiritual and merciful preceptor. –प्रसादिन

सतिगुरविधि [सतिगुरविधि] true spiritual guide.

“सतिगुर वृद्धि द्रायाई.” –वर स्री m 3.


“नानक सतिगुरु का जानी सो साभि से मिलाई जिय.” –स्री m 1, जोगियादार।
a guru embodying tranquility; Guru Nanak Dev. 2 a true disciple of Guru Nanak Dev. "sātigurū sāt mēlē sātī paie."—sarā m 4.


2 recitation of the eternal Being, the incarnation of truth. 3 recitation of sapatsati. 4 see R 3. "sātigurū purakhu para vaklabhagu."—asa m 4.

2 recitation of the Nam. 3 recitation of the Namu satgur. 4 see R 3. "sātigurū purakhu jīnī janīa sātigurū tis ka nau."—sukhmāni. 2 adj truth is whose name.

trade. This epithet is given to it because trade is a mixture of truth and falsehood. See ति. "kītām nam kathē tere jīhva satīnamu tera pārā purābāla."—maru solhe m 5. "sati namu prabhū ka sukhdai."—sukhmāni. 2 adj truth is whose name.

n the initiatory mantar of Gurmat which holds that, He the Creator is, was and will be omnipresent. "kīrṭām nam kathē tere jīhva satīnamu tera pārā purābāla."—maru solhe m 5. "sātīnamu prabhū ka sukhdai."—sukhmāni. 2 adj truth is whose name.

s the Creator. “sati purakhu jīnī janā sātigurū tis ka nau.”—sukhmāni. 2 adj See सतिपुराक्खु. "sātigurū purakhu sātiguru pūrmesara."—maru solhe m 5.

n the Creator. "sātigurū purakhu jīnī janīa sātigurū tis ka nau."—sukhmāni. 2 adj See सतिपुराक्खु. "sātigurū purakhu sātiguru pūrmesara."—maru solhe m 5.

n hymns of Guru Granth Sahib. 2 adj Gurmat as expression of truth.

adj सतिवादि सतियावदि truthful, righteous. “sāmītāsēr sātigurū sātivādi.”—guy m 4.

Skt सतिवस्त्र ज्ञानविशेष true faith; contrary to belief in falsehood. Assuming sugar to be sand is faith in falsehood, and to consider sugar as sugar is true faith. See ज्ञाता. सतिखेत्र सतिखेत्र See सतिखेत्र.

With inspiration drawn from Raja Rammohan Roy, the founder of Brahm Samaj, Lord William Bentick introduced a law on 7th of December 1829 banning the practice of sati. This law came into force in Punjab and Rajputana in 1847.

8 daughter of Daksh, wife of Mahadev. There is a story in Devi Bhagwat Division 7, chapter 30 and in Kalika Puran that, Sati finding her husband suffer insults at the hands of her father, jumped into the yag kund (pit) and breathed her last, Shiv destroyed his yag and out of affection took out her dead body
from the fire pit, placed it on his shoulder and started wandering day and night. Seeing the deplorable plight of the dead body of Sati, Vishnu with his Sudarshan Chakar cut the corpse into pieces. Wherever the pieces of Sati fell, they became places of pilgrimage. The place where the tongue fell, came to be known as Jwalamukhi, where eyes dropped was known as Naina Devi. There is a mention in Tantarchuramani that Sati’s limbs fell at 51 places. All those places are called “devi piths”. 9 Skt मही (महलिं) a group or bundle of one hundred.

मही [सती] Skt n the state of being faithful to one’s husband.

महीव See महीजा.

मही तंती अथे मिलाय [सती मही गहऱे सीपा] –sva m 1. There is always wailing where reside too-many women. It means in the households of the corrupt, there is always trouble brewing up amongst women. 2 With seven wives around, there should have been comfort in the home, instead constant wailing prevails there. 3 five sense organs, avarice and jealousy are always at war.

महू [सातु] n truth. “सत्यजीत सातु तेता जागी.”–gau ravidas. 2 See मू, मू, मू, मू. “सातू प्राग्ट्रो रावि लोि.”–seveye m 2 ke. ‘Let your glory be known in heaven’. 3 Skt महू a donation. “साती पप करि सातु कामहि.”–var ram 1 m 1. ‘Good people indulge in charity after committing sins.'

महूद [सातुत्र] Skt सटुि n praise, honour, appreciation. “स्मरत सातुत्र बकान.”–NP.

महूद रहन हिंदन [सातुत्र वयाज निद्दा] See द्वामिद्द रहन हिंदन and रहमनिहिंदन.

महूर [सातुर] See महू.

महूर [सातुल] adj equal, even. “ेकसे सातुल हे.” –NP.

महूर [सातुवा], महूर [सातुआ] Skt महूर n सातु; pounded flour of parched oats, mixed with sugar or salt and made tender with water is eaten then. “ले सातुपत्रिय या सिन्हाइ.”–वृत्र 89.

महूर [सातु] P महू n a mulberry of good quality, grafted mulberry. 2 a special type of mulberry, of which the fruit is sweet-sour and high quality syrup is prepared from it. L Morus Atropurpurea.

महूर [सातुन] P महू n a pillar, column.

महूर [सातुप] Skt सूप n a top knot of the hair. 2 a pinnacle at the top of a temple. 3 a temple’s minaret glorifying someone (किरातिसात्खभ).

महूउभयम [सातुयम] Skt महूउभयम adj praised, applauded. “हो सातुयमान यो अवैत.”–GPS.

महू [साते] adj in the form of incarnation of truth. “बेंजी ता सोगमु साते साते.”–dhana चॉट m 1. ‘Absolute truth is a confluence.’ 2 See महेज.

महूट [साती], महूटी [साती], महूय [साते] Skt महूप n theft. “पादित पाखु कर-पह साते.”–NP.

महै [साते] Satta (did), See महै 4.

महूवुर [सातोगुन] n महूवुर the first of the three elements of illusion, functioning to impart peace, compassion, charity, forgiveness and happiness, etc.

महूवुर [सातोभ], महूवुर [सातोब] Skt महूवुर a pillar, column. 2 stationary, immobile. “भायो सातोभ चालन नो पैग.”–GPS. 3 the act of being stationary.

महूज [सति] See महू, महू and महूज. 2 seven. 3 In Sastarnammala the scribe has written महूज at a number of places as in “सभ आरजन के नाम ले सात शाबद पन्दहु.”–145. It should be: आरजन सू। ‘Arjun’s charioteer -- Krishan.’ See महूवज.

महूज अनुजे [सातुजे] These are so often mentioned in books of history. For the interest of the readers, these are listed here:

(a) Seven wonders of the world (old):
(1) Pyramids of Egypt. These are more than five thousand years old;
(2) Hanging gardens of Samiramis in Babylon;
(3) The Temple of Diana at Ephesus;
(4) The Statue of Zeus, by Pheidias, at Athens;
(5) Mausoleum at Halicarnassus;
(6) Colossus at Rhodes;
(7) Pharos’ Light house at Alexandria.
(b) Seven wonders of the world (new):
(1) Stonehenge in Salisbury Plain in England;
(2) Catacombs of Alexandria;
(3) The Great Wall of China (See क्षत्रीय नृत्यरत्न);
(4) Leaning Tower of Pisa;
(5) Porcelain Temple in China;
(6) Church of St. Sophia at Constantinople;
(7) Colosseum at Rome.

**Mand bhuti (satt sahaj car) -** रतनमाला बोनो. seven saints, twenty seven planets, fourteen disciplines of knowledge and four salvations.

**Mand sahagātā (satt sahagātā) wives of seven rishis.**
See मंड दिवी. seven such women whose husbands are alive, assembled at the time of a marriage.

**Mand sūdhā (satt sūdhā) n seven senses.** "धीर भूज्य ब्रह्म बल गा गा मति गृहि गृहि क्षिप ना जाति तुर्कान कि भुल गई सुधि सतात।" -PP.

**Mand saur (satt sur) See मंड मुष, मुष and मृष.**

**Mand kūkārām (satt kūkārām) seven malpractices mentioned in the nogram chapter of Nirukat are –** theft, adultery, killing a Brahman, foeticide, drinking, repeated doing of evil deeds and falsely implication of some one in a crime. 2 Seven deadly sins. See मृष.

**Mand dhara (satt dhara) See मंडधारा.**
They composed the third var in Ramkali rag. “ramkāli ki var rāz bālavādi tatha sāte dūrāi akhi.”


Mā[ sattu] See Māru.

Mā[ sattone rohāni] See Māthūrī chau.

Mā[ saty] Skt saty n God, the Creator; the eternal One. 2 an era of truth. 3 a promise. 4 a thesis, essence. 5 the highest i.e. the seventh region. 6 truth, as opposed to falsehood. 7 adj real, exact, factual.

Mā[ satyān] Skt adj one who makes a true promise, and fulfills it. 2 n a king. See Māṇḍya.

Mā[ satyrkār] See Māirtyādā.

Mā[ satyprātygy] Skt adj one who makes a true promise.

Mā[ satybhāma] See Mādva and Bhāradva.

Mā[ satyvatī] n Vasuraj’s (upārītēr) daughter, born of a fish, hence her name was Machhodari (Matsyodari). Rishi Prashar was enamoured of her beauty, had sexual intercourse with her and a son named Krishan Dvaipayan (later on named as Vyas) was born. King Santanu married her and his two sons namely Vicitrvīrya and Chitrangad were born. It is mentioned in Mahabharat that she gave out the smell of a fish but with the grace of rishi Prashar her body began to emit fragrance spreading to a distance of four kos. Hence her name Yojangandha. See Māṇṭe.

Mā[ satyvadi] See Māru.

Mā[ satyvisv] See Māṭi visvā.

Mā[ satyvrat] See Mādyu. 2 n a Surajvanshi king, who was the father of Harishchandar. He is also known as Trishanku.

Mā[ satya] See Māṭa. 2 Skt truth, veracity. 3 Durga. 4 Sita.

Mā[ satyananta] Skt truth and falsehood. 2 business and trade.

Mā[ satyavat] a book written by Acharya Sadhu Dayanand of Arya Samaj. It has twelve parts, containing twelve rules relating to Arya Samaj. All other religions are condemned in it. Its first edition was published in 1874 AD.

Mā[ satyā] Skt In Chhandogya Upnishad part 3, sub-part 8, it is stated that the three words mā-[ṛi-ṛ] combine to signify unity of the eternal and the mortal. 2 incarnation of truth, true. “sadh sāg sāneḥ satyasā.”—sahas m 5.

Mā[ satr] Skt n wealth. 2 a house. 3 a true rhythm. 4 an eternal feast. 5 yag. “kāhū sastri satr kathe kathanā.”—gyan. 6 a fraud, deception. 7 a forest. 8 an enemy. See Mābhāt Mār. See Mār. 9 See Mātr.

Mā[ satre] Skt māṇḍva and Mādva.

Mā[ satra] n son of Nighan Yadav. Pleased with him, the sun gifted him the syamātak gem. See Mādhvā and Mādhvā. “satra lokh bhed naḥ.”—krīṣān. In Dasam Granth, Arijit and Aranjit are mentioned as its synonyms.

Mā[ satradh] n the destroyer of the enemy, a sword. “kavcatak satradh.”—sanama.


Mā[ satrāhu], Mā[ sātruhāta], Mā[ sāturhā], Mā[ sāturghān], Mā[ sāturgh], Mā[ sāturbhā], Mā[ sāturvāh], Mā[ sāturvidar] adj who destroys the enemy. 2 n younger brother of Lachhman, who was the son of Dashrath from
Sumitra. “mīlyo satruhāta.”—ramav. “bharat lacchmān satrubidārā.”—VN. 3 Shatrughan, a demon who was a commander of Ravan.

In Sastarnammala the arrow is described as मदुर. “nam satruha ke sabhe.”—238.

Bhai Santokh Singh has used this word for ‘quickly’. “prapat jyā aVIlab ko badhat belI satrm.”—NP

Skt ~()T. one who loves his wife dearly.

Skt adv hurriedly, hastily. 2 being in haste.

There is transformation of the same.

Skt adj who owns a place. 2 related to a place.

Skt n a heap. 2 stock of harvested crop. 3 a bare ground, vacant land. “kēr sathar thāf te cāl ae.”—GPS.

Skt S assembly, gathering. 2 company.

Skt adj permanent. “rag majith da sada sathoi.”—BG

Skt n a platform, dais. “kērhu satthacal kītak utāg.”—GPS.

Skt n a pillar, column. 2 inertia. 3 the act of stopping.

Skt See अभव.

Skt See अभव.

Skt See अभव.

Skt see अभव.

Skt S assembly, gathering. 2 company.

See अभव.

Skt See अभव.


Skt See अभव.

Skt See अभव.

Skt See अभव.

Skt See अभव.

Skt See अभव.

Skt See अभव.

Skt n a platform, dais. “kērhu satthacal kītak utāg.”—GPS.

Skt n a pillar, column. 2 inertia. 3 the act of stopping.

Skt See अभव.

Skt See अभव.

Skt adj permanent, lasting, stable. 2 n a refrain.

Skt n This (enduring emotion) is one, upon which the sentiment is based, as srīgar (eroticism) is based on rātī, hasy (humour) on hasi (laughter), karuṇā (pathos) on sok (grief), roḍar (ferocity) on krodh (anger), vir (heroism) on utsah (inspiration), bhayanak (dreadfulness) on bhe (fear), bibhtas (aborrence) on gālānī (nausea), sādhut (marvel) on hārani (astonishment) and sāt (tranquil) is based on sātī (peace).
Granth Sahib, which is in Ramkali Rag, has six lines and is a variant of hollas metre. Its first line has 23 matras, the second line has 25, the next four lines have 28 matras each and the last part of the second line, by a ‘lion’s back glance’ maxim (svghavolokan nyay) forms the beginning of the third line.

Example:

jagdata soi bhagavachal tihu loj jiu, 
gurusabad samavae avro na jaie koi jiu, 
avo na jaie sad gur ke ek nam dhianve, 
parshad nanak guru jagd parampardv pavhe. ...

(b) There is an irregular-lined “sad” in the Dasam Granth, which has three lines and every line has 29 matras ending with a yagad, iss. The first pause is at the 17th matra and the second at the subsequent 12th.

Example:

SUDKE sadd mahi da mehi, 
padi gahat mutone, 
kis hi nai na ralia kai, kari sok payone, 
gaya prtrak mla mit mahi, tahi sokar kiteone.

6 Skt वर to go, march against, attack, call out, evoke, meet, overtake, climb, obey, clarify or purify. be at peace with oneself, keep company (of). 7 a hundred. “bairi hari guru apne diuhiari sad var.”—var asa m 1.

सद [sad] Skt ता a sacrifice. “bairi bairi jau sat sadke.”—bavan. 2 objects used in exorcising a spirit or for driving away sickness; charmed substances passed over or around a person’s body; propitiatory offering. 3 an endowment, grant. “vahguru tera sabh sadka.”—sawye m 4 ke. “nigru rakhi saatan ka sadka.”—tukha chot m 5.

सदकर [sadkar], सदकक [sadkkaj] n a virtuous act or action.

सदकरी [sadkari] adj who performs virtuous deeds. 2 adv by sacrifice, grace or charity. “rakh sat sadkari.”—sar m 5. ‘Protect by the grace of the saints’.

सदकला [sadkela], सदकली [sadkeli] adj ever happy or delighted. always enjoying. “kahu nanak guru the bujhaio priti prabh sadkela.”—dhana m 5. 2 always alone. solitary or unattached; ever free from worldly ties.

सदाधित [sadgati] Skt सदाधित n a superior state, happy condition. 2 beatitude.


सदर्मह [sadaghara] adj who calls. 2 who summons. “sadaghara simrit.”—sohila.

सदन [sadha], सद[ sadha] न to summon, call. सदन [sadha] Skt n a place for sitting; a house. 2 a place. 3 water. 4 master.

सदम [sadm] Skt सादन n a resting place, house.

“nato rakho sadar nit sadma.”—NP. 2 a battle, war.

सदम [sadm] Skt सादम n a shock, collision. 2 a
loss. damage. 3 anger, grief.

\textbf{sadā} [sadār] a heart. 2 a breast, chest. 3 a beginning. 4 the highest officer or chief of a district. 5 a prominent area of a city where government offices and courts, etc. are located. 6 a president of a meeting or assembly. 7 adv on; above; over.

\textbf{Rahmat} [sād rahmat], \textbf{rahmat} [sād rahmati] a hundred blessings (from heaven), compassion. 2 applause. “sād rahmat tere var kaun.”—cādi 3.

\textbf{Sadrī} [sādā] a garment for the chest; jacket, vest.

\textbf{Sadrīg} [sādṛg] n eternal joy, pleasure or ecstasy. 2 a bard who eulogised the Sikh Gurus.

\textbf{Sadrīgī} [sādṛgī] always or ever with pleasure. “sādṛgī sāhājī kālu ucrē jāsū jāpū lahne rasan.”—sāvyē m 2 ke. 2 adj of eternal joy.

\textbf{Sadvāu} [sādvāv] adj always flowing, moving. 2 n air. 3 See पञ्चत 3.

\textbf{Sadra} [sādṛa] See तरु. 2 a song of praise or triumph, paean. “tera sadra suṁije bhāi! je ko bāhe alāi.”—sūhi m 1. 3 a cry or call for help; a humble appeal (for protection, justice, etc.) 4 summons. “sādṛre aie tāna jānīa.”—vād m 1 alahniā. 5 soon; immediately; without delay. “pich-hū rati sadra nam khasēm ka lehī.”—maru m 1.

\textbf{Sada} [sāda] part always, ever. “sāda sāda atēm pārgasū.”—asa m 5. 2 A n a sound, word. 3 a mendicant’s blessing or benediction. 4 a cry or call for help; a humble appeal (for protection or justice). “reṇ dīnas dūr sāde pae.”—bāsāt m 4. See मँगः.

\textbf{Sadaunā} [sādauṇā] v to be called, to send for, to pronounce. 2 to be sent or asked for, send order through somebody. “kālau māsajni kia sadaic?”—vār sri m 3. ‘why ask for a pen and inkpot?’

\textbf{Sadasiv} [sādasiv] n the ever beneficent or benevolent supreme Being. “mahadev ko kāhī sada siv. nirākār ka cinat nahe bhiv.”—cāpe.

\textbf{Sadrahman} [sāda suhagān], \textbf{Sadhman} [sāda suhagān] n always married and unwidowed; who has never suffered the grief of widowhood.

\textbf{Sadasukh}, \textbf{Sadasukh} [sādasukhu] n perfect happiness, joy or bliss. “sadasukhu sace sābādi vicari.”—vād m 3.

\textbf{Sakat} [sādakat] A n sincerity, candour.

\textbf{Sada Kor} [sāda kōr] Sada kunvari, daughter of Chandu, whom Guru Hargobind was to betroth. Acceding to the request of the Sikhs from Delhi, Guru Arjan Dev however declined the vain person’s offer. 2 Mother-in-law of Maharaja Ranjit Singh, mother of Maharani Matab Kaur. She was the widow of Sardar Gurbakhash Singh of the Kanhaia misl. After the death of her husband she headed the misl and earned a name through her valour and prudence. She used the power of her misl in support of Maharaja Ranjit Singh. But, in 1821, there developed a rift with her son-in-law and consequently, she lost her own territory. Her daughter Matab Kaur was the mother of Maharaja Sher Singh. 3 The daughter of raja Hamir Singh of Nabha, married to sardar Jai Singh, a nobleman of Batala.

\textbf{Sagat} [sādagnost] Skt n air, wind.

\textbf{Sagolab} [sādagolab] n an everblooming rose; the China rose. 2 xa an acacia tree.

\textbf{Sagolab da mukhmān} [sādagolab da mukhmāṇa] xa an acacia twig used as a tooth brush.

\textbf{Sadcar} [sādacar] n good manners or noble conduct; nice behaviour.

\textbf{Sadcarvāṭ}, \textbf{Sadcar} [sādacarvāṭ], \textbf{Sadcar} [sādacar] adj well-behaved, virtuous.
377

sadachām] n one who always preserves or protects; the famous physician Dhanvantri, who is said to have appeared from the churning of the ocean. “rogin janyo sadachām he.”—krisan. 2 adj observing norms.

sadānād] n eternal or everlasting happiness, spiritual bliss. 2 God, the Creator. 3 Guru Nanak Dev. 4 adj always or eternally happy.

sadabrat, sadavrat] n daily routine. 2 practice of providing uninterrupted alms and food in charity. 3 adj observing unchanging routine.

sadī] adv having called or summoned. “jīnī tera nam dhīāta tīn kau sādī mīle.”—maru m 1. 2 without delay, immediately. “ape deve sādī bulāi.”—majh a m 3.

sadāttana] P ras a precept, enfrapping musical instrument. “bēje sādān dār pār sādānane.”—GPS.

sādi] P sādi Skt शताब्द्र n a period of one hundred years, century, centenary. 2 one hundred. For example—“do sa sadī” ‘two per cent’ and “vīvī sādī” ‘the twentieth century.’

sadī sādī] A sādīr vehemently, severely.

sādiv] part always, ever, See sādīve.

saddu] See sādī 5. 2 a word. “hau jiva saddu suñe.”—var kan m 4. 3 of a mendicant’s cry or call at the door of the householder asking for alms. “tīk vānkhādi bēs-hi jai sādū na devhi.”—var māla m 1. 4 a precept.

sādūpatr] a precept, genuine teaching, proper advice.

sādei] v will summon; call; summons. “nanak akhe gor sādei.”—sri m 1.


sādeh] See sādēr. 2 Skt adv म (with) देव (body), alongwith or together with the body. “sādeh surāg ko gāyo.”—GPS.

sādēre] part always, ever. “sātīguru sev din rat sādēre.”—maru solhe m 5.

sāde] See sādēr.

sādōh] Skt साधो adj all, entire, whole, complete. 2 completely, entirely. “jōyī sācītānād sādōhā.”—NP.

sādā] See sādēr. 2 at once, immediately. See sādāve. “sādā sis kāpyo.”—gyan.

sadd] See sādī and sādus. 2 a word, sound. “bhāyo sādā evā, hāryo nirdhevā.”—VN.

sādha] शताब्द्र] to call. See sādha.

sadda] n an invitation. 2 a message. 3 a cry or call for help, humble appeal (for protection or justice). 4 a caller, messenger.

sādī sīgh] See sādī sīgh. 2 a Nirmala ascetic who was very learned. He lived mostly in Kashi. He wrote. “Advaitsiddhi” an abtruse book on Vedanta and Sugamsar Chandarika.

sādus] a rabab player who was the brother of sādus (Maddu). Accompanied by his brother, he used to perform kirtan in the court of Guru Gobind Singh. “sādū māddu asa var. kirtan kāte rag sudhar.”—GPS.

sādy] Skt साधे adv at once, immediately, instantly. 2 today itself. 3 n Shiv.

sādyā] Skt साध्या] an instant reward.

sādyan] See sādyā.

sādhr] See sādyā.

sādhe] Skt साध्य] adj looking alike. resembling, similar, equal. “kur kupatta sādhe sottā.”—GPS.

sādhuk] See sādhu and sādhu.

sādak] sādha] adj who is accomplished or adept in religious exercise; who performs a religious practice. “sādha sādha.”—gyan.

sādhan] n म-वा a rich, wealthy or moneyed person.
He was a butcher, resident of Sehvan (Sindh). Blessed with the company of those having self-realisation, he obtained the gift of love for and devotion to God. He was a contemporary of Namdev. His tomb is situated near Sirhind. The bani of this Bhagat is recorded in Guru Granth Sahib.

“ausar laj rakhI lehu sadhna janu tora.”-bIla.

2 v to complete, to accomplish, to be served (a purpose).

3 skilled, adept or trained (in).

“garab nirvan sarab sadharan.”–maru solhe m 5. 6 to provide with a base, or a support.

“risu jen ke sōgI tare sēbhu koi so parvar sēdharna.”–maru solhe m 5. 7 See मप्लेट.

“path sēdharn jo nit kare.”–GPS.

“saddhu Sikkh sa bharya prem kare man mahi.”–GPS. 2 See मप्लेट.

“saddhu” a devoted Sikh, resident of Lahore, at whose residence Guru Arjan Dev had stayed for some time. Summoning the Guru from there, Chandu incarcerated the Guru. “saddhu sīkkh sa bharya prem kare man mahi.”–GPS. 2 See मप्लेट.

In Punjabi, it is the plural of मी. were; and in Lahindi Punjabi suffixed to words, it indicates the future tense. For example - jason, kharsan etc. See भजन, नमी etc. 2 Skt सान, vr to give in charity, donate, serve, honour or
respect. 3 Skt n gain, profit. 4 adj old, ancient. 5 Bhai Santokh Singh has used this word at one place, for greasiness or oiliness (greasy substance-butter). “pe mādh jayō sōn hot sōdiv he.”—NP. 6 P a colour. 7 a rule, a principle. 8 a spear, lance, javelin. 9 A a year (of a calendar); year (of Indian calendar). “sōn na sō ekāṇṇa ahi.”—masā. 10 See मन्त्र. 11 Pkt part with, to, for. “tīr sān kāhyō prem ke sath.”—GPS.

मल्ल[सानाद्ध] n a region from Mathura-Bhartpur to Amarkot. 2 Sodhi family or lineage. 3 lineage of the Sanadhya Brahmans. See मल्ल and मल्ली।

मल्ली [सानाद्धि] adj of the Sanadhya lineage. “tōhī ik ahi sānādḍhi brahmaṇ. pādīt bēdo mahā bād gūni jan.”—aṭe sīgh rāj. 2 Sodhi. See मल्ली।

मल्ल [सानक] Skt adj old, ancient. 2 n eldest of the four spiritual sons of Brahma. “sānak sānād āt nāhi pārī.”—aṣa kābir. 3 Skt jīnīk a sage, son of Shaunak who was an Acharya of the Atharv Ved. Authored by him “bṛhiḍ-devta” is a famous book. He was a great grammarian. 4 a tome authored by ‘Shaunak’. “sānak māhī pekhī nam ki namna sāpāt dipa.”—māla rāvidas.

मल्लादित्व [सानकदित्व], मल्लादिव [सानकदिव] n four spiritual sons of Brahma, namely, Sanak, Sanandan, Sanatan and Sanat Kumar. “brahmadīr sānkadīr sānak sānādān sānātan sānātkumar tīn kau mēhālu dulbhavau.”—aṣa mā 5.

मल्लवेश [सानकेश] n मल्लवेश्वर master or father of Sanak, Brahma. “sānkes nāḍān pāvhi nāhī bhev.”—akal.

मल्लवेशव [सानकेशव] son of Brahma. See मल्लवेश.

climber, leaves of which are used as a purgative. L Cassia Senna. It is called markAda in Sanskrit. In Ayurvedic system of medicine, it is believed to eradicate such diseases as constipation, leprosy, flatulence and cough, etc. Physicians consider the senna of Mecca (Cassia Lanceolata) very useful. Its effect is warm and dry. It drains bile through loose motions and cures pain in the gout and the ribs.

मलोष [sana] See मलोष. 2 See मलोष 2.

मलोष [sana] A n workmanship, craftsmanship. The root of this word is मलो which means ‘to make something skilfully.’

मलोष [sana] See मलो A n commendation, praise. “Pūjyā sīphātī sana.”--var majh m 1. ‘Laudation of the Praiseworthy (God) is the fifth namaz.’ 3 प नान म little trumpet. “bājōtra kōtī bāhī. sana bherī sajhī”--ramav.

मलोष [sana] eulogy, praise. See मलोष 2. “sana bāhut kār.”--JSBB.

मलोष [sana] n one who is worthy of praise or laudation; God. 2 air-filled leatherbag used as help to cross a river, etc. “bhup-hī laya cārhati sanaī. sārīta bic pārī pun jai.”--cārītr 344. 3 See मलोष 3.

मलोष [sana] P adj who is a judge of; knowing. It forms adjectives by combining at the end of a noun. e.g. वरातलम, वृत्तलम etc.

मलोष [sana] P v recognizes; may, should, will recognise.

मलोष [sana] P adj who recognizes, knowledgeable.

मलोष [sana] P n the act of recognizing; recognition. It comes at the end of another word, e.g. वरातलम.

मलोष [sana] P we recognize, we shall, may or should recognize; let us recognize.

सनाह [sana] Skt मलोष properly tied armour or chain-mail. “parbrāhamu jāpi pāhīrī sanāh.”--suhi m 5.

सनाह [sana] Skt जापी of the armour (वरातल); the sword. “sana jharat hē.”

सनाह [sana] 2 weapon capable of piercing chain-mail or armour.

सनाह [sana] See मलोष.

सनाह [sana] adj armoured; wearing a chain-mail. 2 See मलोष air-filled leatherbag. “dōhī sanaī lai māgai.”--cārītr 344.


सनाह [sana] P n identification.

सनाह [sana] P v to identify, know. recognize.

सनाह [sana] See मलोष and मलोष.

सनाह [sana] See मलोष A plural of मलो; those who harbour enmity. 3 Skt सनाल part always, ever, perpetually. “karta sādiv harta sana.”--ākal. 4 सनात bathed, cleansed by bathing, purified.

सनाह [sana] Skt adj ancient, primeval. 2 perpetual. 3 n God, the Creator. “āb man uḷāṭi sanaḥ hua.”--gau kābir. 4 Brahma. 5 Vishnu. 6 son of Brahma. See मलोष.

सनाह [sana] adj following traditional customs. 2 traditional. 3 n conformist, traditionalist. 4 orthodox or conservative Hindu.

सनाह [sana], मलोष n mixed caste or tribe. 2 a low caste, tribe or class. “nānak nave bājī sana.”--asa m 1. “vīcī sanaī sevāk hoi.” māla m 1. 3 See मलोष.

सनाथ [sana], सनाथ [sana] adj having a master or protector (above oneself). “tīn dekhe hau bhāia sanaḥ.”--tukha chōt m 4.

“tīn saphālīo jāṇamu sanaṭha.”--jet m 4.

मलोष [sana] adj with sound or noise, sonorous.

सनाद [sana] alongwith or including an attendant of Shiv. “sanaī sīv ēt na sujhe.”
gyan.

कोह [sānan] See विज्ञान 2 See शिल्प.

कोह [sānay] See कोह।

कन [sānī] See कन, कनी। “सानीं जयो तोकह्वी दक्खिनि।”-NP ‘Having decayed its own body, the flax, taking the form of a rope, ties others.’ 2 adv with, accompanied or attended by, including. 3 Skt सनी n charity. 4 reward.

कन्म [sānīgadh] मलिन् [sānīgadh] Skt मलिन् adj oily, greasy. 2 soft, tender, delicate. 3 well-wishing, benevolent.

कनी [sānī] See कन। 2 adj soaked in, mixed, kneaded। “सर्पी सिता स्वदः ससानी।”-GPS। ‘ghi or butter-oil and sugar।’

कनिक [sānicar] See कन। 5-6 and बहिनि।

कनिकव [sāniscar] See कन। मलिन् [sāniscar] Skt मलिन् adj oily, greasy. 2 soft, tender, delicate. 3 well-wishing, benevolent.

कन्लिक [sānī] See कन। 2 adj soaked in, mixed, kneaded। “सर्पी सिता स्वदः ससानी।”-GPS। ‘ghi or butter-oil and sugar।’

कनक [sānukha], कनक [sānukha] Skt फुक्का n wife of one’s son, daughter-in-law। “यहाँ कोई साथी सन्तान के पिंडां साहित सनुक्का।”-GPS।

कने [sāne] adj mixed, kneaded। 2 Skt शानि: part slowly, gently, gradually.

कनो [sāneh] Skt मृदुः n love, affection, friendship। 2 oil। “राम सनेह चुटि नंदे धें सो पाशु नेये सनेह मे रक्षे।”-हाँ। 3 According to the Nyay (system of Hindu) Philosophy, a quality of water that helps to form a ball of flour, clay, etc.

कनो निकाधक [sāneh nībahāṇa], कनो निकाधक [sāneh nībahāṇa] कोह काते जाहे किथिन नापु पावक मे। कोह काते जाहे किथिन निबिनहू तेहू।

कोह काते जाहे किथिन मर्ग्राज साहे। कोह काते जाहे किथिन सय्रुधे को। “ग्वल कवि” किथिन विशाहो दुसोह दुक्के। कोह काते जाहे किथिन असुमेल ते। साहे हि साहि जाहे जीय मे उमाहे हो। मेरे जने किथिन निबिनहे सनेह को।

कनो [sāneha] a message; communication। “मेरे प्रिय काय मे दे सनेहा।”-मजह यू।

कनो [sāneh] Skt सन्निहित adj attached, affectionate, friendly।

कनो [sānet] Skt सन्निहित adv continuous, close। “निखर धार अपर सनेठे।”-BG 2 n place of pilgrimage, in Kurukshetar, near the spot where Vishnu was seated। See मलिन् ब्रह्मणा हृं। 3।

कने [sāne] See कन। 1। “ग्वर सनेह बन बिर रिरे।”-क्रिसन। 2 See कन। 3 See मलिन।

कनो [sānecar] slow moving। See मलिन ‘अधिवृत।

कनो [sānodh] See मलिन। 2 The progeny of Janamejay’s son Ajai Singh and a Brahman woman named Sanodha। “वह जाति सनोध कहात भाये।”-अजे दिग राज।

कनो [sānoḍ] See मलिन। “भाज सनोध डेस टे गै।”-VN।

कनो [sānod] [sānodh], कनो [sānod] [sānodh] n Sodhi। See मलिन and मलिन। 2 a sandhy Brahman। Its derivation is मलिन (charity), आचरण (endowed with or possessed of)। He who accepts as alms offerings made to the deity। “ब्रह्माजु जे की सहा प्रागा भाये संकैदि। उप्ये त्यि कै ति साकल सनोध अल।”-कविप्रिया। “दिनो गाव सनोधान य मथुरा मातोल महि।”-रामचंद्रक।

कनो [sānat] Sanakad, the sons of Brahma। “सिद्ध जसंथ सनोधान धयायो।”-सकल। ‘was meditated upon by Sanat Kumars।’

1gaze in the eyes of someone।

2a sacrificial horse; to run this horse। Those who follow this horse, have to fight the enemy।
382

मरौड [sanād], मरौड [sāndān] adj with or accompanied by a son. 2 n short form for मरौड. See मरौडर. “sāṇak sānd mahēs samana.”—dhana kābir.

मरौज [sānik] n मरौज [sānik]—कैंड 2. sen मरौज-आन-ठासी, ‘came and stood face to face.’

मेघ [sonher] A village, in the tehsil and police station Zira of district Ferozepur, which is about eight miles to the east of the railway station Talwandi. About one fur-long to the north of this village, there is a gurdwara built in the memory of Guru Hargobind. It is an ordinary building and an Udasi saint is the priest there. A religious fair is held on Maghi (first day of the month of Magh, January-February) and Vaisakhi (the first day of the month of Vaisakh, April-May).

मेघ [sanah] See मेघ.

मेघाम [sanyaas], मेघाम [sanyaasi] See मेघाम, मेघाम, मेघाम and मेघाम.

मेघन [sanyo] adj mixed; imbued (with)

मध [sap] Skt श्रप vr to promise on oath; curse. swear. 2 Skt ρप n a snake, serpent. “sāpe dudhu piaie.”—suhī 3 Skt शप n penis.

मधु [sapat] Skt (सप वr to obstruct, make known, convince.) adj सप द clear, distinct. 2 evident. obvious.

मधु [sapaks], मधुं [sarpakk], मधुं [sarpach] adj partisan, factional. 2 with wings. “turkacch turāg sāpacch bādo.”—kalki. 3 n a bird. “sāpacch uQ jahīge.”—akal.

मधु [sapat] Skt श्रप n an oath, vow. See मध vr. “kūr sapat ko dos no mana.”—GPS. 2 शप seven. “sapat dip sapat sagra.”—var sri 4. 3 adj seventh. “sapat patali bāṣāt.”—sāveye m 1 ke. 4 Some ignorant scribe has written sapat in stead of sāhas in the cāitr 203, viz. “sorāh sapat krisṇa trīy bari.” The correct text is: “sorāh sāhas krisṇa trīy bari.” 5 Skt

मधु adj accursed.

मधुमली [sapat sati] See मधुमली.

मधु महेस [sapat sāmūdar], मधु महेस [sapat sāmūdar] See मधु महेस.


मधु महेस [sapat sat] a recitation of seven quintessential stanzas (saloks) from Bhagvatgita. “babe kāhī a me sapat saloki gita pāhda hā.”—JSBB. These seven stanzas of the Gita are—

1 omītyekakṣārā — a 8, s 13.
2 sthāne — a 11, s 36.
3 sāvatāḥ — a 13, s 14.
4 kāvī — a 8, s 9.
5 urdhvamulā — a 15, s 1.
6 sāvasy — a 15, s 15.
7 mānmanā bhav — a 9, s 34.

मधुमग [sapat sāgar] Seven oceans, In the Purans, these seven oceans are mentioned as of milk, curd, ghi (or butter oil) sugarcane juice, honey, sweet water, and brackish water. It is also said that each of these oceans surrounds an island. “sapat dip sapat sagra”—var sri 4. See मधु महेस and मधुमी.

मधु मिग [sapat stīdhav], मधु मिग [sapat stīdu] seven oceans. See मधु महेस. 2 According to the Mahabharat, the seven rivers are - Vasvoksara, Nalini, Pavini, Ganga, Sita, Jambunad and Sindhu (Atak). 3 The land between the river Ghaggar and Sindh, in the Purans, is called Sapat Sindhu. The five rivers of Punjab and Ghaggar and Sindhu. 4 See मधु महेस.

मधुमर [sapat sur] See मधु महेस and मधु मिग.

मधुमंड [sapatstīg] Skt शतस्तीग A mountain, in the Himalayan range, near Badarinarain. See वेमुत. “sapatstīg tī nam kahava. pādu raj jāhī jog kāmava.”—VN. 2 A hillock, in the

1Sapatsindhu is the ancient name of Punjab.
Chandor range, in Nasik district of the Bombay State. Its height is 4659 feet above sea level. There is a temple of Mahikhasurmanda on the top of it, which is also called Sapatsring Nivasni. A fair is held there on the 15th of the light half of Chet.

2 The following seven rivers are regarded in the Vedas as sacred and the best: Ganga, Yamuna, Sarasvati, Shatndru, Airavati, Marudvardhika, and Vipasha. 3 In the Ramayan the following seven tributaries of Ganga are mentioned as most sacred: Nalini, Lhadini, Pavni, Chakshu, Sita, Sindhu and Bhagirathi. The legend goes that when Shiv squeezed the Ganga from his matted hair these seven streams came into being.

2 The following seven rivers are regarded in the Vedas as sacred and the best: Ganga, Yamuna, Sarasvati, Shatndru, Airavati, Marudvardhika, and Vipasha. 3 In the Ramayan the following seven tributaries of Ganga are mentioned as most sacred: Nalini, Lhadini, Pavni, Chakshu, Sita, Sindhu and Bhagirathi. The legend goes that when Shiv squeezed the Ganga from his matted hair these seven streams came into being.
seven subterranean or nether regions of the world are: Atal, Vital, Sutal, Rasatal, Talatal, Mahatal, Patal. See "Eighth.

seven subterranean region. It is the most feeble voice which is hardly audible.

seven states of mind; seven stages of knowledge, which according to the yog and the Vedant Shastar are:

(1) _subheccha_: the best desire, that is, for salvation.
(2) _vichara_: attainment of discretion (i.e. the power to distinguish between the reality and the illusion).
(3) _tanumansa_: attenuation of desires rising in the mind.
(4) _sattvapattti_: attainment of supreme knowledge.
(5) _asasaakti_: indifference to the supernatural powers.
(6) _prarthabhavini_: elimination of all thoughts except those relating to God.
(7) _turya_: attainment of the fourth state of the soul.

_adj_ seventh. See _E Seventh_.

seven goddesses who, according to Hinduism, are worshipped on auspicious occasions like marriage, etc. They are: Brahmi, Maheshvri, Vaishnvi, Kaumari, Varahi, Indrani, Chamunda. _2_ mother, step mother, guru’s wife, queen, mother-in-law, elder brother’s wife and wet-nurse (or foster mother).

_adj_ seventh day of any lunar fortnight. “saptami sāc-hu namdhān.”—_geau thiti m 5_. “saptami sātī sātkah sārir.”—_bīla thiti m 1_.

_adj_. _Skt_ _saptān g_ According to the Mahabharat seven great sages are—Marichi, Atri, Pulah, Pulsatya, Kratu, Angira and Vasishath.

In Shatpath Brahman and the eighth section (chapter) of the Bhagvat these seven sages are: Kashyap, Atri, Vasishath, Vishvamitar, Gautam, Jamdagni and Bhardvaj. Wives of these seven sages are: respectively: Aditi, Anusuya, Arundhati, Menka, Ahalya, Renuka and Ghritachi. _2_ seven types of sages. See "Vimāni.

_adj_ _Skt_ _saptān g_ See _Sthapati 2_ and _Vrup_.

_adj_ _Skt_ _saptān yavu_ See "Rūp_.

_The sun is described as Saptansu, in the Nirukta, as it has seven-coloured rays, that is, the sun assumes seven colours in its rays which are visible in the rainbow.

_The sun, that is like a seven-faced horse. “suta saptasu ki.”—GPS. ‘Yamuna, the daughter of the sun.’ “kīt pātbijan kīt saptasu.”—GPS. _2_ The sun is described as Saptansu, in the Nirukta, as it has seven-coloured rays, that is, the sun assumes seven colours in its rays which are visible in the rainbow.

_The Yamuna. See _Sthapati_.

_The sun, that is like a seven-faced horse. “suta saptasu ki.”—GPS. ‘Yamuna, the daughter of the sun.’ “kīt pātbijan kīt saptasu.”—GPS. _2_ The sun is described as Saptansu, in the Nirukta, as it has seven-coloured rays, that is, the sun assumes seven colours in its rays which are visible in the rainbow.

_adj_ respectable, honourable.

_adj_ an oath, pledge, vow. See _vṛ_.

_adj_ _Skt_ _sapaḍa_ _adv_ hurriedly, instantly, immediately. “bhramaṁ tāṁ ko sam bhanu ke det sāpaḍaṁ uṛ tāṛ.”—_NP_.

_adj._ _Skt_ _saprādas_ _n_ sense of touch.

_adj._ _Skt_ _saprād_ _vṛ_ to envy, be jealous; to wish ill.
very person, the same person.

hand over, entrusted.

See

progeny.

having a dutiful son.

adj full, brimming. “drum

See

See

See

See

See

white, bright.

See

See

one who keeps or rears snakes.

affectionate. 2

annihilation of snakes. See

a snake.

a noble son.

adj having a son; with progeny.

having a noble son.

adj virtuous, pious.

adj having a son; with progeny.

See

n a line, row, file.

For offering namaz (a prayer), the Muslims
stand on it in rows; hence this name. “हाँ नाम के होँवु जो गुरूमुखि बेस-हु सापि विचार.”—बासू m 5. 3 Skt सापि a hoof.

साफँट [साफँट] A सावित्री. kindness, compassion.

साफँट [साफँट] P saphajag n an array of warriors; a battle-array. “सप्हाजौग में तुये नाचै.”—कर्तब्य 52. 2 See साफँट.

साफ़ [साफ़] Skt साफ़ vr to open, bloom. burst open.

साफ़ाक [साफ़ाक], साफ़्टक [साफ़्टक] Skt साफेक n a rock crystal, quartz. In the Purans, gods and rishis (sages) are shown wearing necklaces made of it. These days high quality spectacles are also made of it. 2 a magnifying glass.

साफ़लुङ्क [साफ़लुङ्क] P साफ़लुङ्क a species of peach that bears fruit in the colder regions.

साफ़ [साफ़] A जय n a journey, travel. 2 Skt साफ़ a fish. Here the word साफ़ is also correct. 3 Skt साफ़ vr to tremble, quiver, move tremulously, become visible.


साफ़ [साफ़] A साफ़ n bile.

साफ़ी [साफ़ी] n a traveller, wayfarer. “जय्य साफ़ी उदर बाह्य बाह्य उठती.”—सार m 5. ‘as a wayfarer sits at a wayside eatery and fills his belly.’ 2 one who catches fish; a fisherman. See संभ्रम. 3 Poets have used the word ‘साफ़ी’ as a substitute for ‘साफ़र’ (fish). “साफ़ी ज्यो साफ़ी जल मे.”—साल्ह.

साफ़ी [साफ़ी] See साफ़ी. 2 a group of persons sitting on a mat; an assembly, a congregation. “थिर सदु साफ़ी.”—बिहा m 5.

साफ़ी बहदर [साफ़ी बहदर] Dg a store of fish; the sea.

साफ़ [साफ़] adj with or having fruit. 2 purposeful, fruitful. “अपि तर्किसागल कुल तर्कि तिन साफ़ल जानमु जागी आिा.”—मारु सोल्हे m 1. 3 having testes; uncastrated.

साफ़ल्यवत [साफ़ल्यवत] a fruitful glimpse. 2 one whose glimpse or visit produces good results. “नानक सेव कर-हु हाँ गुरु साफ़ल्यवत कि.”—वर गाल I m 4.

साफ़ल्यवति [साफ़ल्यवति] one whose figure brings some gain or holds out good result. 2 whose being is fruitful. “अरधि स्रिदहर साफ़ल्यवति.”—गुज m 5.

साफ़ [साफ़], साफ़ [साफ़] See साफ़. “तिन कि जानमु साफ़ल हे.”—स्री m 3.

साफ़त [साफ़त] See साफ़.

साफ़ाई [साफ़ाई] P साफ़ाई cleanliness, purity. 2 innocence.

साफ़नाल [साफ़नाल] xa n a battle-axe, a chopper. 2 See साफ़नाल.

साफ़ [साफ़] A साफ़ n a recommendation; intercession. “सो साफ़त मम बहे गो.”—GPS.

साफ़सिम [साफ़सिम] See मिलेसिम.

साफ़ [साफ़] Skt साफ़ n pulsation, twinkling. 2 an acute intellect.

साफ़ी [साफ़ी] A साफ़ी adj intercessor. 2 Per the Muslims belief, it is one of the names of Prophet Muhammad because he is regarded as the intercessor for the believers (i.e. the orthodox Muhammadans).

साफ़ तिक [साफ़ तिक] A साफ़ तिक adj showing compassion, compassionate.

साफ़ [साफ़] A साफ़ n a mediator, messenger, envoy.

साफ़ि [साफ़ि] It is a Punjabi metathesis of जालिक an enclosing wall; a rampart, bulwark. See
He. Shabbath. 1 Sabbathum F Shabath n the act of taking rest or enjoying a holiday. 2 Per belief of the Jews, it is Saturday. According to the Bible, having created the world, God took rest on this day. 3 The Christians consider Sunday as the Sabbath. See शनिवार and रवि.

**लट** [sabat] Skt लट n a sound, tone, tune, note. 2 significant word. 3 dialogue. “sabh hi bhagat jande jini ki baani saati ho.”—asa m 3. 4 The Guru’s precept. “bhavjal bin sabde kiu tare.”—bher m 1. 5 the supreme Being, the Creator. “sabab guru suratt dhunI cela.”—sidhgosati. 6 religion, creed. “jogi sabda gian sabd bed sabda brahmaṇaḥ.”—var asa. 7 a message. “dhauvādhī pir des nivasi sae guru pahi sabd pāthai.”—mala a m 1. 8 The verses of Bhagats like Tuka Ram, Namdev etc. are known as “abhang” and those of Surdas and Mirabai as “visnupad”, the poetic compositions contained in Guru Granth Sahib are called “shabad”. A shabad is not a particular class of metre. Metres of various types are inherent in the shabads. 9 See लट. 10 Skt शाबद adj denotation of a word, the purpose or intent of a word. “na sabab bujhe na jane bani.”—dhana m 3. 11 See प्रभु.

**लट** अनवक [sabod atit] Skt शाबदात्त adj beyond the power or reach of words; indescribable.

**लट** वाद्य [sabod sakati] the power of a word by virtue of which its meaning is known. See द्रुढ़ि 4.

**लट** मुद्रेणी [sabod satureni] n what inheres the ‘enemy’ word; the army; what includes the noise of the enemy.—सनाम.

**लट** मुद्धा [sabod sapūn] endowed with the word (knowledge). “guru kāru sabad sapūn aghan kāthi sabāhi tere.”—sāveye m 4 ke. ‘he who is accomplished in spiritual knowledge.’
"the true Guru, who is an ocean of spiritual knowledge. 2 Guru Nanak Dev. "durat nivaran sabadsare."—saveye m 1 ke.

Skt "durat nivaran sabadsare."-saveye m 1 ke.

1 See Visnu Puran, Part 6, Ch 5.
Logos or Name, in the Guru’s precept. “sadbādi rātī sohagi.”—var sri m 3. 5 See ṣabdi.

Sadhāniśīhīva [sadbādi ṣatī] indescribable and transcendent is the supreme Being. “sadbādi ṣatī anahadī rātā.”—ram namdev.

Sadbādi (sabdā) [sadbādi pārdhūni dhuni ārī] thunders cloud in the sky, Meghnad who produces such a thunder, his enemy the arrow.

Sadbādi [sabdā] n Preceptor is the Guru. 2 Sikh is he who imbibes the Guru’s lesson. 3 Skt गानबंदन्, one who utters it; a speaker. “nadi bedi ṣabdī moni jām ke pāte ikhāiā.”—sor kābir. ‘Through its music, one attains silence.’

Sadbādu [sabdudu] See sad. 2 religious life. “ghārīe ṣabdud satī taksal.”—japu. ‘True religious life is thus forged.’

Sadbāsohīla [sabdusohīla] a hymn of the Guru’s precept; a hymn of the Name. “sabdusohīla sātī guru sāhia.”—eṇādu.

Sadbū [sabdū] because of the word or the Guru’s counsel. “sabdū uca hoī.”—asa m 3. 2 from all.

Sadbūt [sabdāt] n the end or essence of a word; the doctrine of the logos.

Sadbīkarta [sahnigār] n a soap-maker. “tar cafai he sabōn ko sānigār.”—cādi l.

Sadbā [sabā] A सब n reason; efficient cause.

Sadbār [sabār] A सबर n contentment. “sābār ehu sau.”—s forid. 2 Skt सब्र A low caste tribe which is a branch of the Bhils. 3 Shiv.

Sadbhā [sabtha] A सभा n easterly wind. 2 morning breeze.

Sadbhāra [sabthāra] सभारा a spotted cow. 2 Dgv dusk, evening.

Sadbā [sabā] A सब n easterly wind. 2 morning breeze.

Sadbāri [sabāri] pron all. adv everywhere; at all places. “sāpāpani sabāri.”—var maru l m l.

Sadbāri [sabāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri], Sadbhāri [sabthāri] adj one and a quarter. 2 pron all, whole, entire.
“sūntūhu lok sabaīa.”—var asa m I. “ṭhakur ek sabaī nāri.”—oṣkar. “rūne bir sabaē.”—vaḍ m I alahānīa. Skt a merger, relationship, union. “purākh ek ḍhe hor sāgī nari sabaī.”—vaḍ m 3. 4 See मधुर सङ्घ. मधुर [sābas] a poetic metre which is also called sāvasān and suvas. Its distinct features are—four lines, and each line organised as: III, ISI, 1.

Example:
calat khatag-hī. bhat tan bhag-hī. 
boran surāg-hī. gnat turag-hī.—GPS.

2 See मधुर. 3 having cloth or clothes, clothed, clad.

मधुर [sābah] P श्चा adv during a single night.

मधुर [sabah] n daybreak, dawn. See मधुर. 2 adj of the night. “cōthe pāhārī sabah ke.”—var majh m I. ‘during the last watch of the night.’ 3 to or for all. 4 to deliver, convey. See मधुर.

मधुर [sābahat] A श्चा the state of being identical; resemblance, similarity.

मधुरी [sābahī] See मधुर, मधुरी and मधुरी.

मधुर [sābahag] P श्चा n night-time.

मधुर [sabat] A मधुर n a roofed wayside shelter in which one can shield against the enemy weapons. 1 2 Derived from this word, a large room is called मधुर in Punjabi. 3 A श्चा steadfastness, resoluteness.

मधुर [sābab] short form of मधुर. 2 A श्चा welfare, virtue, kindness, a charitable act. “nyay mor kijīye sābab jan apno.”—NP. 3 A श्चा justness in acting and thinking; the right course, rectitude. 4 A मधुर youth, prime of life.


1 At the time of Chataur war, Akbar had used ‘Sabat’. See V. Smith’s Akbar p. 87.

In the Bikrami Sammat 1790, Zakaria Khan sent him, as his personal representative, to Amritsar to intercede on his behalf and offer the title of nawabhood and some precious gifts to the Khalsa Panth with a plea to shed violence and to placate them. Because he succeeded in his intercession and invested Sardar Kapur Singh with the title of a nawab he is known as ‘Vakil’ (i.e. an advocate) in Sikh history.

He remained the kotwal of Lahore for sometime and during his tenure he got constructed Shahidganj and several other gurdwaras. Ultimately, on the complaint of the qazis he, along with his son, Shahbaj
Singh, was tied to die on the killing wheel, in Sammat 1802, at Lahore. See 

Māvra [sabēr], Māvra [sabēra] n daybreak, dawn.
Māvīm [sabēs] Skt सबोस् adj of the same age. coeval. “केतक ति न मे सबका सबेस।”—GPS.
Māvēt [saboroz] P सबोरोज् day and night; continuously. “साबरोज सराब न जोर लया।”—ramav. See माव.
Māvēl [sabōgan] सबोगन all the limbs; the whole body. “धरो सबोगन सुध्द केस्री चिर।”—paras.
Māvē [saby] Skt सब्य adj left hand; left side. 2 right side, right hand. “साब्य बन्या ले सु साब्या प्राहार, त्रित्य बान्ले बाम पानाल चलाए।”—VN.
Māvād [sabōgan] सबोगन-अंग all the limbs; the whole body. “साबोगन सुध्द केस्री चिर।”—paras.
Māvē [sabsal] सबसाल hole made for stealing wealth; a house-break. 2 an iron crowbar to drive a hole in the wall. 3 See माव.
Māv [sabh] adj all, entire. “साब्ह अपर्य नानाक का ठहकूर।”—sūhi chāt m 5.
Māv [sabhās], Māvī [sabhse] part every, each. “साब्ह जिए ते तु साब्हास दा।”—dhana m 4. 2 part to or for everyone. “प्रितां मण्ड वा जी साब्हास देइ अधारु।”—sri m 3.
Māvād [sabhkachu], Māvī [sabhkīhu], Māvād [sabhkīchu], Māvē [sabhkēhu] every thing. “साब्ह कच्छु का को हु अनेहारु।”—sukhmāni. “साख्रिथु ते वासी हे।”—var bīha m 4. “साख्रिथुति कोटे तरा होवे।”—mājī m 5. “गिर्थ ते साब्हकेहु।”—kāṇ m 5.
Māvē [sabhko], Māvē [sabhko], Māvē [sabhko] every being, everybody. “साख्रो असे तेरी बेठा।”—mājī m 5. “साख्रो को मिथा मागी देख्ने।”—vād chāt m 1. “साख्रो श्रि के वासी हे।”—var bīla m 4.
Māvād [sabhta] See मावाज. “सिक्खन को साब्हता दासराई।”—GPS.
Māvād [sabhū], Māvē [sabhē] Skt साख्रू part at all times. 2 everywhere. “थै गृहिन्स वै ति साख्र्तु हे।”—sri m 4. “साख्र्ते राहिए सामाई।”—gāv a m 3.
Māvād [sabhdu], Māvē [sabhdu] of all, above all, over all. “साख्रिु वृद्ध बहाग गूर्ज्रक्षा के।”—var vād m 4.
Māvē [sabhna], Māvē [sabhna], Māvē [sabhni] to all, for all. “अण्मोग्या दान देव्हा साख्रिन्हा जिया।”—var vād m 4. 2 all (nomina"

Māvād [sabhē] adj fearful, afraid. 2 See माव.
Māvād [sabhērval] साख्रिन्हवल a subcaste of Khatris among the Khukhrains. The Khatris of this group engage in agriculture also. “साख्रिन्हारवल ते नावल निहाल सुध्द पृणी।”—BG.
Māvād [sabhrai] साख्रिराई adj outshining or surpassing all; most illustrious; the principal queen. “सा कुलवाणि सा साख्राई जो पिर के रागी सवारी जियू।”—majhī m 5. 2 n sister of Baba Pheru, the father of Guru Angad Dev. She is also called Phirai and was married in Khadur village. 3 See मावारती.
Māv [sabh] adj all, entire. “जाही बिंथा साख्रा मान की।”—asa m 5. “अपि तेरा साख्रा सारीता चेठावे।”—var ram 2 m 5. 2 Skt n an assembly, meeting. 3 a council chamber, court. “गृसाख्रा एव नापाई।”—var sri m 3. 4 a court room of a king.
Māvād [sabhēsad] n a member of an assembly or a court, a courtier.
Māvād [sabhēgar] साख्रेगर adj a gem of a gathering; perfect in beauty, qualities, strength, prudence, etc. “साख्रेगर बादे मानुका।”—BG 2 n a king. 3 a poet. 4 a scholar.
Māvād [sabhē] Skt साख्रा k See मावाज. 2 daughter of raja Hamir Singh, king of Nabha, who was married to sardar Sahib Singh of the Bhangi misl.
Māvād [sabhag], Māvē [sabhaga], Māvē [sabhagi] adj fortunate. lucky. “बृज हैं बुज्हनहार साख्रागा।”—gāv kābīr. 2 n a devoted follower
of Guru Nanak Dev. 3 a devotee of Guru Arjan Dev who was a resident of the village Chuhnia and was Arora by caste. 4 a Sikh from Peshavar who had brought five horses from Kabul and presented them to Guru Hargobind in the latter's court at Hargobindpur. "dhani bādo āru nam sābhaga."—GPS.

**sābhāj** [sābhaj] Skt सभाज प्रर to serve; to please; to satisfy.

**sābhājī** [sābhajī] Skt न the act of worshipping; praise. 2 See **sābhāj**.

**sābhājī** [sābhajī] adj who worships. 2 who pleases. See **sābhāj** प्र. "māthila purī raja. janak sābhajī."—raimav. 3 a transform of **mādhar**. 4 म-धार. together with one's wife.

**sābhāpati** [sābhapatī] n the president or chairman (of a meeting).

**sābhāmādh** an ornament of a group, society or gathering. See **sābhāmī**.

**sābhi** [sābhit] pron all, entire. 2 all of, entire. "sābhī gun tere me nahi koi."—jopo.

**sābhī** [sābhit] adj fearful, afraid.

**sābhū** [sābhu] pron all, entire. See **sābhī** and **sābha** व्र. "sābhū jag āpi upārōnu."—vaṣ m 3.

**sābhuk** [sābhuko] See **sābhū**.

**sābhut** [sābhuṭ] adj alongwith or including the elements. 2 alongwith the attendants of Shiv. 3 alongwith or attended by a creature. 4 See **sābhū**.

**sābhē** [sābe] adv all, entire. "sābhē gunah bākhṣai lōrinu."—asa ṣ m 3.

**sābē** [sābe] See **sābhē**. "kāhu ravidas sābhē nahi sāmpjhas."—ram. 2 all without exception. "sābhē ghaṭī ramū bole."—mali namdev. 3 civilized. "soi ram sābhē kāhe soi kāutkāhar."—s kābir. ‘There is a difference between the uttering of (the word) Ram by a civilized person and by an acrobat.’

**sābhī** [sābhō] adv entire, all. "sābhī varte hukām."—var sri m 3.
ay dvar par turat hi shri guru thaqhe an.

2 an even number; a pair. 3 in music, the instant from which rhythm grows. 4 like, equal, similar (to). "jo rupu ko daru na sam ser."—GPS. 5 Skt गं म vr to make peace, pacify. 6 n peace. 7 restraint of mind, mental peace. 8 प a finger nail. See सम्बेद. 9 ए poison.

सम्बर्त [समाला] adj with maula. See मेला. 2 thoroughly mingled or merged. 3 overjoyed, ecstatic. "गुं गवरं गुं समाला."—var kan m 5.

सम्बिंद [समाठ] adj merged, mingled. “हरि नामि समाठा.”—var suhi m 3.

सम्प [समेल] Skt समेले in time (of), at the time (when). “सारिस सवसठ कहिं समेल.”—साहस m 5.

सम [समस] a beard. See सम्पू. “पकर समस te brahm ruayo.”—rudr. “समस मनो तम cahi sast ghera.”—GPS. ‘The beard is the darkness, as if it wants to surround the moonlike face.’ 2 A जु the sun. “समस मंद्रक्रासनय.”—GPS. 3 short form for समस उच्चेम्. “पिर ब्रो जहि समस समेट.”—NP. See समस उच्चेम्व.

समां भल [समस नसन] a companion of Mukhlus Khan, an official in the royal army, who fought against the sixth Master in the battle of Amritsar. See विवेकविन महत्तु. 2 a military commander of Doaba whose real name was Nur Khan. He was killed by the Khalsa Dal in Sammat 1768, near Raipur.

सम्म [समसत] Skt सम्म adj entire, whole. 2 सम्म अन्तम is equal to, equals. “सरेब जिया समसता.”—maru a m 5.

सम्मस्मत [समससत दहमा]—japu. sen whose display or manifestation is everywhere. 2 whose abode is everywhere.

सम्म उबबेन [समस तब्रेज], सम्म उबबेनी [समस तब्रेजी] छ. a Sufi fakir whose actual name was Makhdum Shah Shamsuddin. He was born on 17th Rajab, 560 Hijri, at Sabzvar, in Gajni. Travelling India, he came to Multan. On a complaint from the bigoted maulanas that Samasuddin claimed अनाल आक्क (I am the Truth, God), he was flayed by the order of the ruler of Multan. His shrine is situated there. The Hindu and the Muslim followers of his sect are known as “Shamsi.”

2 There was another mendicant, named Shamsuddin Muhammad, who was a resident of Tabrez. He was born in 603 Hijri. Once he revived a dead body by giving it the order to rise up. For this offence, Alauddin Mahmud got him flayed and threw into a well in 645 Hijri. There is a legend about him that once the sun came down to roast a fish (according to some writers, the flesh of a dead ox) for the hungry Samas Tabrez. Maulana Rumi, the famous poet, was a disciple of this noble soul. Some poets, like Bhai Santokh Singh, have messed up the legends of these two saints.

समस्ती [समस्ि] See समसी.

समसुल मल [समस हल सालम] sen worthy of obeisance from all. “समस्तोल सालामे.”—japu. 2 See मलम.

समस्तुल तिरसी [समस हल नवसी]—japu. dwelling in all.

समस्तोप्राज [समस हलोप्राज]—japu. adj the Creator of all. 2 He colours all and because of Him the universe appears multi-hued.

समस [समसन] See समस.

सम वेण [समस नसन] a general in the army of Sahjahan who was killed in the battle of Gurusar Mehraj by Bhai Jatimalik—a general in the army of Guru Hargobind.

समस [समसर], समसिं [समसरि] adv resembling, like. “उन समसर आवा ना date.”—gau m 5. “बुरा भाला दुि समसर सही.”—maru solhe m 5. 2 See समसिं.
Marjorana, a tree of the cypress family which is used as a metaphor to show the height of a person. L Marjorana.

Marjorana Skt ལ་མར་རོ་ཏ་མ་ a burial or cremation ground.

Marjorana, a tree of the cypress family which is used as a metaphor to show the height of a person. L Marjorana.

Marjorana Skt ལ་མར་རོ་ཏ་མ་ a burial or cremation ground.
samāt [samat] See मर्यम. 2 Skt समायत् adj industrious; courageous. “सात साग सागरहे.”—paras.
samant [same] merged (in), mingled (with). “सल-ल सल लसमाने.”—नेत m 4. 2 similar, compatible. 3 of one colour, or caste.
samād [samāt] Skt समाध्य n equality, comparability, non-partisanship. “क्षेत्र पृक्ष में समाधि सारी.”—सवेे m 2 ke. ‘You play the game of impartiality.’ “दुख सुख उप समाधि दिखाई.”—बाछन. 2 Skt समाध्य adv everywhere, all over, throughout. “हरि समाधि निवासी.”—मरु सोलहे m 5.
samāvat [samatā] a lake or sea of equality. “चाहक तत समातसारे.”—सवेे m 4 ke.
samāmda [samatari] a game of equality or impartiality. See मर्यम 1.
samata [samata], samath [samathu] See समात. “सत्यगुरु पुराखु दाताला हे जिस नो समातु साहकर.”—var gav 1 m 4.
samālti [samultī] of equal or same weight. “तस सामूली नाही अंगेकर.”—मला रविदास.
samdh [samath] adj strong, powerful, competent. “सामथ अकाध सुख दाता.”—बिला m 5. “भाजन गरन सामथु,”—सवेे m 4 ke. 2 Skt n peace, calmness, tranquillity. 3 a minister.
samad [samad] adj proud, haughty. 2 addict. 3 careless, independent. 4 n God; the Creator.
samadvan [samadvan] See अवस्थ महावर.
samardasi [samardāsi] Skt सामदर्शिण् adj viewing equally; impartial. “सो सामदर्शी तता का बेटा.”—सुक्मनी. 2 See रत्मक.
samad [samāl], samat [samadalu] n equality in a group or community; global equality; unity in diversity. “रविदास समदलू सामिहावे कोइ.”—स्री.
samadra [samadra] adj haughty. 2 addict. 3 proud or vain.

samadan [samada] adj proud or haughty (female) samadrasi [samadrāsi] See मस्तिम.
samārdes [samārdwa] Skt समार्द्व n impartial, unbiased. “गुर्प्रसदि नानेक समार्द्वा.”—गोि m 5.
samārdesi [samārdesati], samārdes [samārdṣṭi] Skt समार्द्विगुण् n impartiality. “मित्र सारु हम काव समार्द्विगुणे देखाई.”—var vād m 4.
samdhā [samdhā] Skt समधिगुण् fuel wood for the sacred or sacrificial fire. 2 Skt समधिगुणे wood.
“मन तब समधा हे कारू दरी दरने जोले.”—स्री m 1. 3 fire. 4 Skt समधिगुण adj prosperous, affluent, wealthy. “सो गहरू लकड़ा सहज अंगहे समधा.”—वाद चोट m 5. “दत्रावी मिठे हो जो समध्या.”—var gija 1 m 3. “नमी राते जो समध्या.”—var bhīla m 3. 5 very large.
samdhī [samdhī] Skt समवधी n a relative; relation. kinsman. 2 father of a son-in-law or of a daughter-in-law. “होत भायो समधनी को अंग.”—स्री m 1. 3 fire. 4 Skt समधिगुण adj prosperous, affluent, wealthy. “सो गहरू लकड़ा सहज अंगहे समध्या.”—वाद चोट m 5. “दत्रावी मिठे हो जो समध्या.”—var gija 1 m 3. 5 even-minded. equanimous.
samrah [samdh] See समाप.
samdh [samān] Skt समध्य n violence, murder, destruction. “जाके अस समन विघन गो गौना.”—GPS. ‘who is peerless in destroying a host of impediments.’ 2 peace. 3 Yam, the god of death. 4 cereals, food (in general). 5 an injury, hurt, blow. 6 disrespect. 7 Skt समध्य body, physique. 8 face, countenance. 9 samān body, physique. 10 a jasmine. 11 P अस adj eighth. 12 P अस an idol-worshipper, idolator.
samman [samman] Skt समस्त adj properly combined, included.
sampan [sampan], samāpan [samāpan] Skt समस्त n entrusting, handing over, consigning, dedicating. “जियु समपानने अन्ना.”—सकर. “तिने सेन साहास समान-ही.”—सवेे m 3 ke.
sambhā [sambhā], samadhā [sambhāya] Skt adj not liable to change, immutable, imperishable,
eternal. “bhav bhut bhav sāmbīyā.”—guj jedev. ‘ Immutable are the past, present and future.’

**Sambhā [sāmāy] n time. 2 Skt सम्बाह arrogation, conceit. 3 astonishment, surprise.**

**Sambhājī [sāmyānī], Sambhājī [sāmyānī] n a river. In arrogance (सम्बाह), the river cuts its banks and uproots the trees, therefore it is termed अद्वितीय (the conceited one). See सम्बाह 2.**

**Sambhā [sāmya] Skt part near, close by. 2 in. within.**

**Sambhāl [sāmyana] See संभाल.**

**Sambhā [sāmā] Skt n a war, battle. 2 Skt सम्बाह Kamdev, the god of love. 3 recollection, remembrance. 4 a variation of ‘chāppāy’ metre in which there are 35 guru and 82 laghu matras. 5 A फ्रUIT 6 result, reward, outcome. 7 A फ्रUIT 8 a narrative, story.**

**Sambhā [sāmār] Skt part near, close by. 2 in. within.**

**Sambhā [sāmārkād] फ्रUIT a famous city, founded by king Samar near Bhukhara, in Turkistan; some call it the place whose fruit is sweet as sugar.**

**Sambhā [sāmārkād] adv angrily. “purākh sāmārakh-hī kin ucaru.”—NP.**

**Sambhā [sāmārān] Skt सम्बाह n recollection, remembrance, contemplation.**

**Sambhā [sāmārāk] Skt सम्बाह n recollection, remembrance, contemplation.**

**Sambhā [sāmārak] Skt सम्बाह n recollection, recollecting or contemplating.**

**Sambhā [sāmār] Skt सम्बाह adj powerful, strong. 2 capable, competent. “sārāb kala sāmrath.”—bavan. 3 comparable. “hām hārī sāth dhāra kia jīs ka koi sāmrath nahi.”—asa m 4.**

**Sambhā [sāmārān] Skt सम्बाह n asking, begging, soliciting. 2 backing or supporting with the help of reason or argument; corroborating; confirmation 3 decision.**

**Sambhā पथ [sāmārath pāth] proper. “sābh dīn ke sāmrath pāth bīthule.”—dev m 5.**

---

1 Some writers have spelt it as ‘Sombre’.

2 The Sardhana region lay between the Ganges and the Yamuna Doab. This city is situated 12 miles in northwest of Meerut.
Begam married Levaso in 1793. After two years, Levaso committed suicide and the Begam was arrested. But she was released and reinstated with the help of Thomas. From 1805 she started to rule under the suzerainty of the English and her territory extended from Muzaffarnagar to Aligarh. She was very liberal and generous. She got many churches constructed and also participated in the propagation of this religion. Samru ki Begam died on 27th January, 1836.

“Samru ki Begam ne sara. Bie aI tha kaj sudhara.” – PP

See a'RH~'(a)

Skt adj dirty, filthy.

1 to be alert, cautious or careful.

2 to remember, recollect.

Skt n a sheet (of cloth) worn on the shoulders.

2 the loose end of a turban, left hanging on the shoulders or at the back.

Skt adj impartial, unbiased, viewing everyone equally.

2 Skt Yam, the god of death.

3 Guru Nanak Dev.

Skt n a union, combination.

2 a mass (of people); a multitude.

Skt n relation between cause and effect, as thread and cloth have an inseparable connection.

Skt Skt adj mingled, merged.

2 with or under the influence of Maya.

Skt, Skt to merge, commingle, be immersed (in).

2 n rennet or sour milk used to produce curd.

Skt n arrogance, pride.

2 Skt n A the act of hearing.

4 absorption, destruction.

Skt n arrogance, pride.

2 Skt with compassion.

4 absorption, destruction.

Skt n time (in general).

5 A the sky.

6 candle.

Skt Skt and Skt.

2 S knowledge, learning.

3 heaven, paradise.

Skt, Skt to merge,
səmai.”—gau m 5. 6 See सति समाति. 7 See समाति 7 and 8. “dāre sekh jese səmai səmae.”—cārit 335. ‘The Sheikhs were laid low in the battlefield in such a fashion as if they had been engrossed in listening to music.’

समास [समास] Skt n समास the act of sitting together at one place. 2 gathering, collecting. 3 According to grammar, the concept or method of forming one compound word from several simple ones. For example, there is compounding in words like गुजराजीही दिवस. 4 an abstract, abridgement. “duje hui vīt vyas səmasa.”—GPs. ‘The second quality of a speaker (orator) is that he should know how to expand and abridge his speech.’

समासन [समासन], समासन [समासन], समासन [समासन] A समास plural of समास red insects; They come out of their holes during the humid heat of the rainy season. “manhu pekh səmasan ke mukh dhai cəli mil juth ahi he.”—krisen. ‘Female snakes have rushed to eat up the moths.’

समास [समास] will merge (into) or commingle (with) “jīn sevi a mera hərī jī, se hərī hərī rupi səmasa.”—sopurakhu.

समासक्ति [समासक्ति] a figure of speech (a succinct expression), which imparts veiled knowledge of a secondary thing through a hint of the principal one.

Example:
sīghan ki son gəraḷ ko jəbuk hoe mən. ... rogi nīrbaḷ sīgh pikh musa bhae dīler. Here the coward, the king and the vile persons, are hinted at through the jackal, the lion and the mouse respectively.

समासित [समासित] Skt adj Skt dependent (on); supported (by). 2 who has found refuge (in). 3 connected or concerned (with).

In grammar various kinds of compounds, such as अवयबस्व, तत्पुरुष, समाविधकरण, व्याख्या etc. are described in detail.
sukh sadhṣamagām koṭī bekoṭahāh pae.”—sar m 5. “mīlī sadhṣamagām.”—bīla m 5. 2 arrival. 3 coitus, sex.

माझा [sāmaga] Skt समङ्गृ adj obtained. n arrived, merged (in). “dehi māhī deo sāmaga.”—sor m 1. 3 message. 4 usage, custom, practice.


माझाणिल [sāmacarī]. माझती [sāmacarī], माझपत्र [sāmacara] See माझहत.

माझह [sāmacar] Skt n an account of time. 2 news, tidings. 3 message. 4 usage, custom, practice.

माझह पत्र [sāmacar patr] a newspaper.

माझी [sāmaci] short form for माझीविल.

माझ [sāma] Skt n assembly, gathering. 2 a meeting, conclave. 3 a council chamber or hall. 4 an elephant. It is a transform of माझा. See माझ.

माझद [sāmaṇau] adj merged, contained, included.

माझ [sāmaṇa] adj merged, commingled. “sārbe sāmaṇa apr.”.—vād m 1. 2 Skt सामाणि. commended, admired. “jājī kaj vīaḥī suhava othe mas sāmaṇa.”—var mala m 1. 3 See माझस.

माझी [sāmaṇl] adj merged, included. 2 See माझद.

माझ [sāmane] to sink into. “kal kōṭak marī sāmane ram.”—suhi chāṭ m 3. 2 obliterated, eliminated.


माझ [sāmat], माझ [sāmate] adj mingled. merged, pervaded.

माझद [sāmadan] P माझ—एं. n a candleholder. 2 a lamp stand.

समधि [sāmad?] means such as समध्य. See घनन्धित.

समध [sāmadh] n a memorial at the cremation site. 2 See माझह.

समध भाई [sāmadh bhai] a village in tehsil Moga of district Ferozepur. The place has come to be known thus because of the memorial (माझध) of Bhai Rup Chand that is situated here. There is in this village a gurdwara of the sixth Guru who, while passing through Malva, had come here. At that time this village did not exist. Pandit Bhola Ram Udasi, a unique scholar of Nyaya Shastar, belonged to this village.

समध [sāmadha] Skt समधं n resolution of a dispute. 2 a reply (to a question). 3 concentration of mind on one object. 4 See माझह.

समधह [sāmadhan] Skt n concentration of mind. 2 fortitude. 3 a reply to a question. 4 a decision.

समधह [sāmadhī] Skt n the act of total perceptual concentration. 2 merger of the mind in the object of meditation. 3 a Vaishya, who was a companion of king Surath and a devotee of goddess Durga. “sāmet sāmadhī sāmadhī lagai.”—cādi l. 4 a figure of speech that renders easy the meaning of one word by relating it to the others:

Example:

khidranē pār sīghā na jad pāya he ghāmsan, māhā sīgh ār bhag kār sāg sīgh pahuce an, kāri mar sātrun pār eśi dine per hīlaj, ghayal thake trīkhātur vēri bhage pīth dīkhay.

‘The sudden arrival of the Singhs and non-availability of water helped in forcing the enemy to flee.’ 5 a religious establishment built at the place of cremation or burial of a person. 6 sleep, slumber.
[samadhī] See समाधि. “jah nam samadhī.”—savye m 3 ke.

[smadhīhra] adj practising meditation or contemplation. “sadhīk sīdh samadhīhra.”—savye m 3 ke.

[smadhey] Skt adj systematic, sequential. 2 advisable. 3 acceptable. 4 a question worthy of a reply.

[śāman] Skt adj equal, even. 2 merged, mixed. “joti joti śāman.”—biśa m 5. 3 See में शय तुष 6. 4 life-breath active in the navel. 5 respect, honour. “raja duar śob śāmane.”—gau a m 1. 6 न-अत. obey Him, know Him. “cārnarīd nā katha bhave supāc tūr śāman.”—keda rāvidas. 7 short form for समभ.

[śāmanka] See सामाक्ष. 2 n a canopy, baldachin, large tent. “uc śāmana thakur tero, avar nā kahu tani.”—tođi m 5. ‘The high canopy (sky) is yours and it does not stand on the strength of anyone else but you’. 3 a town in the state of Patiala that is 17 miles south-west of the capital. The Samanid dynasty from Persia first settled here, thus giving it its name. Like in Dhaka, fine cloth was woven here, as is mentioned by several European writers. A resident of Samana, Jalaludin Jallad assassinated Guru Tegh Bahadur in Delhi, The Saiyyads of this place issued a fatwa to slaughter the younger sons of the tenth Guru. The executioners who tortured and killed them were of this place. That is why the Khalsa led by Banda Bahadur captured the town in Sammat 1766 (year 1708 AD) and punished the sinners.

Guru Tegh Bahadur travelled to Samana from Bahadurgarh, but the place where he camped is now outside this town. See बाहूगर्ग.

4 got associated, counted. “mānmukh tatu nā jannī pasu mahī śāmanā.”—maru a m 1. ‘The self-willed are to be counted amongst animals.’


[śāmanī] a metre, whose each line is organised as Śī, Śī, Śī.

[śāmanīka] a metre, whose each line is organised as Śī, Śī, Śī, Śī.

Example:

dhar ke guru gīra. kam krodh te phira. śācī dūr hve raḥyo. labh deh ko lāhyo.

(b) In the Dasam Granth ‘paṁmaṇīka’ is called by this name, and each line is organised as Śī, Śī, Śī, Śī.

Example:
	nāres sōg kedē. prābin binē laē.
śānadd bhadd hve cāle. subir birha bhale.

—ramāv.

[śāmanī] See शान्त. 2 n a village in nizamat Barnala tehsil Mansa, state of Patiala, also known as Samha. A gurdwara in the name of Guru Tegh Bahadur is situated a furlong away towards the east. When the Guru was returning from Kheeva Kalan, news came that a group from Peshawar region on way to Anandpur was arriving to obtain his blessing. The Guru rested here under a wild caper tree.

The pilgrims offered dry fruit and several
other presents to the Guru. They were delighted upon meeting him and hearing his precept. The gurdwara and houses around are pucca; the priest is a Namdhari Singh. 40 ghumaons of land given by the Patiala state are attached to the gurdwara and an earthen track connects Narindarpura railway station with the village 9 miles north of it.

401


2 See समर.

समराद [samarad] to remember (the name of God). “समराद नाम.”—asa m 4.

समराचं [samarach], समराज [samaraj] remembers. “प्रेम प्रेम िू कौ ना समारापति?”—maru m 5. 2 reminds.

समरक [samarak] Skt सामरक adj associated with memory. 2 n the Dharam enunciated by the Simriti to regard, for worshipping, the five gods (Vishnu, Shiv, Durga, Ganesh, Sun) as of one form.

समाधन [samarahn], समाधान [samarana] v to improve, amend, correct. 2 Skt n to remind. “समाधि समाधान कौ.”—savayye m 4 ke.

समानी [sami] See समा. 2 adv having memorized. “उन समानी में मान सहधरे.”—dev m 5.

समाधियाँ [samarīa] memorized. “जिन हरि हरि नाम समाधिया.”—gau var 1 m 4. 2 improved, amended.

समानी [sami] one who improves, amends.

2 one who remembers, memorises. “काहे ना विसारी उंदिन समानी.”—dhana chāt m 4.

समावेश [samara] See समाव.

समान [somal], समालिम [somalisi], समालम [somalasi] See समा, समालिम and समालम.

समाल [somal] Skt स्माल See समा, समालिम and समालम.

समालि [somalī] safely. 2 cautiously. “सहू सोजां है लेसी वसालि.”—sri m 1.

समालु [somalu] See समालु.
there is another town ‘Lady Smith’ in the name of his Spanish wife. 2 Skt fire. 3 oblation. 4 a battle.

there is another town ‘Lady Smith’ in the name of his Spanish wife. 2 Skt fire. 3 oblation. 4 a battle.

Skt fire.

Skt n jand, a tree (prosopis spicegara) L. Mimosa Suma. See संक्रमन and संहि. 2 Skt adj destroyer, pacifier/deliverer.

Skt See संभिः.

Skt सहि-अभि. came face to face. “एवर कवन सहि हे?”, parās. ‘will come face to face.’

Skt n confronts, faces.

Skt See संभिः.

Skt adj facing, in front. ‘संभिक पराभिक कबी विरोधे.’—GPS.

Skt See संभिः.

Skt n relating or connecting by using a single verb words that are not in consonance with each other, being paradoxical. e.g. murāk, pāḍita, kavi, bhād, rajdārbār nā ja rāhe hān. The verb ‘ja rahe hān’ applies to all the nouns. 2 a figure of speech, in which many sentiments/emotions are simultaneously aroused in the mind.

Example:

pēde xa de kāth pā cil guru talvar,
śok kṛpa pachtau tab ude bhāe tāk bar.
(b) If this work is accomplished by many who unite to do it, it is another form of संभिः.

Example:

śōdāta yovan c dāhen mīl prabhuta sō,
nār mān vikhe bāhu mad upjat hē.

Skt समुचत adj increased. 2 high. “समुचत के बाहर गाहि.”—krīsan.

Skt See समुज्व. attains knowledge, becomes aware, understands. “साधु सागति में साहजि समुज्व.”—BG

Skt n समुज्व an ocean, sea. 2 adj blissful; happy.

Skt an ocean. See समुह. 2 adj bounded. 3 upto the border. 4 n a bay, gulf. “अपि समुद्र api he sagar.”—var bhā m 4.

Skt समुद्र n समुद्र-विध an ocean extending to the horizon; a sea extending to the border.

Page 436 of 674
"jeta samodu sagoru niri bharia tete aogan homare."—gau m l.

samod [samod xa] See समोद समाधान.
samudpan [samudpan] n a potable liquid extracted from the sea; alcohol; wine. “samudpan panke, gaji krīpa pan l e.”—cādi 2.

samud [samudar], samud [samud] See samud. 2 xa milk.
samudratre [samudradhari] xa one who lives on milk (समुद्रत्र) alone.
samūda [samūda] See samud. 2 a disciple of Guru Arjan Dev to whom the Guru expounded the attributes of spiritual versus non-spiritual qualities essential for salvation.
samuday [samudar], samudak [samuday] Skt n a gathering, group. 2 a battle, war. 3 progress, advancement.
samudr mahā [samudr sagaru] See samudr mahā.
samudr [samudr] Skt n मसूद्र that which completely wets; the sea, ocean. This is the body of water that covers 3/5 portion of the earth. Scholars have visualised its five parts as follows:

(a) The first, spreading from America to Europe and touching half of Africa, is known as the Atlantic.2

(b) The ocean between Americas and Asia is known as the Pacific.3

(c) That which spreads from Africa to India and Australia is the Indian Ocean.4

(d) Arctic Ocean is the body of water that is to the north of Asia, Europe and America and surrounds the North Pole.

c) That surrounding the South Pole is known as the Antartic Ocean.

If one considers this carefully, then there are only the northern and southern oceans, the other three are included in them.

A part of the sea that encroaches upon land is known as ‘bay’ i.e. Bay of Bengal. The depth of the ocean is not uniform everywhere, but the maximum depth is thirty thousand feet. The tides of oceans greatly influence the climate. The water is less hot or cold according to the geographical degrees of latitude; it is icy cold near the Poles, but the quality of water is uniform everywhere. Scholars have identified nineteen different elements, in which salinity is predominant; the pressure of water in the sea increases by 7 1/2 seer per square inch at the depth of every 33 feet. In this manner the pressure of water at a depth of 12000 feet would be 70 maunds per square inch.

The light of the sun’s rays can penetrate upto a depth of 330 feet, below which this penetration gradually decreases and there is complete darkness below 5580 feet.

The waxing and waning of the moon has a lot of impact on the tides. See चाँडचटा.

There has been enormous advancement in oceanography and sophisticated instruments can now measure accurately the depth of the sea, increase in salinity, the movement of the tides, temperature etc.

The Purans have described seven oceans. See समुद्र महान and for an accepted opinion on its origin see माहान. “khar samudr ḍhāḍholie.”—maru a m l. 2 an indicator of number seven because the seas recognised are as many.
3 Also means the sky in the Nighantu.
4 A milk. 5 A coin that has official stamp on it. 6 Wealthy, rich.

404

2 If we accept this etymology then fourteen gems and pearls, corals etc. can be called samudrasut.

3 Samudrasut yam cah [samudrasut dhar cah] n: son of the ocean, the moon; the sky that holds it and the arrow roaming therein. -sanama. 2 A bird.

3 Samudrasut yam ca [samudrasut dhar dhar] n: the moon-embracer (sky), the arrow (star) embedded in it. -sanama. 2 Shiv, whom the moon adorns; Kailash on whose top Shiv resides.

Samudra Phen [samudraphen] the foam of the ocean.

Samudrabaj [samudrabaj] n: hippopotamus. 2 Ucheshrava, the sun’s horse that emerged during the churning of the ocean. See लेखीले.

Samudrmekha [samudrmekha] Earth, that has made the ocean a girdle.

Samudrirpo [samudrirpo] See दिपनामुख.

Samudrik, Samudri [samudrik] See नगनामुख. "padyho samudrik me bhuh sodha.” -NP

Samudhari [samudhari], Samudhaye [samudhare], Samudha [samudha] Skt समुद्रहरिय n: properly made, well established; salvaged. “kulsabhum samudhari.” -saye ye m 3 ke. 2 Lifted, raised to a high rank. “siv sankadit samudhari.” -saye ye m 3 ke. “sath saagati mil maha asadh samudha.” -BG

Samudcar [samudcar] See समुदपिन्न. 

Samudhari [samudhari] n: progress. 2 Superiority.


Samullas [samullas] Skt समुल्लस n: extreme joy, complete bliss. 2 Exultation, heart’s desire.

Samuh [samuh] Skt n: a group, community. 2 Adv completely, with all customary rituals. “mai ri, mati cara samuh.” -sar m 5. See मम्मु 2. 3 Superb imagination.

Samuka [samuka] See मम्मु.

Samur [samur] P, a sable fox, the skin of which is worn as dress by rich people; sable fur. 2 Skt समुर deerskin that students sit on while studying the Vedas.

Samurat [samurat] n: an auspicious hour, lucky time. “bhulo samurat purna.” -sor m 5. 2 Adv with a beautiful figure. 3 With a form; incarnate.


Samah [sameh] Adv with rain. 2 Cloudy. 3 n: same face, countenance, feature. “girgat hi ke rog kama sameh bhuh.” -BGK. ‘Even the chameleon has colour that looks like the pink of lotus flowers.’

Samak [samek] Adv equivalent, equal. 2 See मम्मव.


Sametana [sameṇa], Sametra [sameṇi] v: to collect, gather scattered things in one place. “laid dhan driṣṭi sameṇa.” -var guj 2 m 5.

Samapl [samep] part including, along with, inclusive.


Sameta [same] n: time, hour. “ek same mokau gah badhe.” -sar namdev. 2 Sleeps, reposes,
slumbers. “hukmo seve hukamu a gradhe hukme same samee.”—sava m 4.

405

See bhag. “drisati sameerati.”—ram 2 m 1.

sama [samesar], samadhi [samesar] in time.
See bhag.

sama [samy], See bhag.

samayak [samyak] See bhag.

samad [samyta] See bhag.

samy [samat] n a hundred, century. “saya sahas samp-hti.”—saye m 3 ke. ‘Lakhs of objects are offered.’ 2 A an object, thing, entity.

sapt [sayan] See megh.

sapt [sayan] See megh.

sapt [sapan] See megh.

sapt [say] an object, thing, entity. 4 sleep. 5 mind.

sayan [sayan] Skt n a bed. 2 sleep.

sayendrapri [sayan ekadashi] Skt sapnekaadashini eleventh day of the lunar month of Harh of the Bikrami era. According to Hindu mythology Vishnu begins his sleep from this day. See saptakadashini.

sasay [sasyat] See megh.

sasay [sayan] See megh.

sasay [sayan] See megh.

sasay [sayar] n a jackal. 2 A one who travels. 3 a revolving star.

sasay [sayal] See megh.

sasay [sayad] See megh.

sasay [saydri] See mitibhi.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.

sasay [sayyad] See mahis.

sasay [sayya] Skt saya n a cot, bed, couch.
‘He is himself the reed and the steel.’ 5 indicative of number five because Kam, the god of Love is supposed to have five arrows. 6 cream of milk. 7 root of plant Cymbopogon arocaticus. 8 Pkt appropriate time, suitable hour. “sār əpsər ki sār nā jaṅhi.”–sōr m l. 9 equal, even. “name sār bhāri sona lehu.”–bēr nādēv. 10 a sea, ocean. 11 a breath, voice, life. “avāt jat nak sār hoi.”–gāḍī kābir. ‘is the limit of endurance.’ 12 P / the top of the head; head. “mām sār mui ajāil gāṛphāṭāh.”–tīlāg m l. “nā əkāl sār.”–vār sār m l. 13 a victory, triumph. “des sārē sār kīno.”–GPS. 14 a chieftain. 15 A / evil, wickedness. 16 Dg milk.

sarəpsər [sərəpsər] See सर and सरपसर.

sānəmər [sər-ərə] n an arrow with a half-moon. –sānəmā. ‘a sickle shaft that can destroy the enemy’s arrow.’ 2 sword.–sānəmā.
sorəl [sərəl] See सर आ. 2 enough, sufficient. See सरः.

sān [sārə] Skt adj juicy, moist. 2 with the nine emotions/sentiments of poetics. 3 The six types of flavours. 4 with pleasure. “rut aile sārə bāsāt māh.”–bāsāt m l. 5 Skt सारं balanced, even. “apān sārə kāu nā jagāt koi.”–sāveye m 4 ke. 6 Skt सारं happy, glad. “sīkh sōt sābhi sārə sārə hoe.”–sōr m 5. 7 Pkt extreme, more, excessive.

sārəsə [sərəsə] See सार. 2 n mustard. See साल.

“kacī sārəsə pelike.”–s kābir.
sārəsə-rə [sərəsə-ərə] adj was elated, felt happy. See सार.

sārəsən [sərəsən] See सार. 6. to flourish; to be happy; to burst with happiness. “sārəsən pārəsən sārəsən hārsən.”–asa m 5.

sārəs [sərəsə] Skt सार्द n mustard, rapeseed plant or crop. See P आस मसाला.


ससा [sərsə] a town in district Hissar founded in the sixth century AD by Saras Rajput, where a gurdwara in the name of Guru Nanak Dev is located near the house of the five pirs. It is a famous pilgrimage as Guru Gobind Singh also stayed here while travelling from Malva towards the South. Nabha’s ruler, Maharaja Hira Singh spent a lot of money to get a beautiful gurdwara constructed there. The gurdwara gets an annual grant of Rs. 325/- from Patiala and Rs. 26/- from Nabha. There is some non-irrigating land donated to the gurdwara by devotees of some villages. Saras is a station on the Bombay Baroda Central India Railway. 2 a rivulet between Anandpur and Chamkaur. When Guru Gobind Singh left Anandpur for Chamkaur, then many Sikhs were drowned in this rivulet and a lot of war material also got lost. This event is known as ‘gurumarīa’ among the Sikhs.

sārsəi [sərsəi] n excess, tyranny. 2 happiness, joy.

sāsətr [sər sastra] n Dhanurved. See स्त्र. 2.

sārsəhi [sərsəhi] n a measure of weight that is one sixteenth of a kacha seer, or two tolas. 2 a measure of land that is the ninth portion of a marla. 1 See भक्ति.

sāsəm [sərsəm] P त्व tumour in the head; swelling in the brain. See स्त्रियाण for information on this disease.

sāsər [səsər] P आस intoxicated, drunk. 2 drowned in, absorbed.

sārsənət [səsənəṯ], sārsənət [sərsəj] adj happy, elated. “sārsənət mere bhai sābhi mita.”–asa chōṭ m 5.

sārəj [səsəj] n a lotus, which blossoms in a pond.

sārəsə [səsə] sot] the son of lotus, Brahma.

1sārsəhi or bisvasi is one and the same thing.
nari [sarsi] See nistha. will be completed. “man
sarsi kaj.”—bäsät kəbir. 2 exceeded. 3 was
delighted. 4 a metre in poetry, that was
named suthra in Gurupad Prem Prakash by
Bawa Sumer Singh. It has four lines of 27
matras each: the first pause is at the 16th matra,
the second at the subsequent eleventh matra
and the end is organised as guru and laghu
(S).

Example:
eka mai jugēti vīai, tīni cele pārvānu,
īku sāsari īku bhōdari, īku lae dibānu.
—jēru
pārdara pārdhan pārlobha, hōume bīkhe
bīkār,
dusātbhau taj nīd pērai, kam krodh cādar.
—mēla m 1.

(b) The characteristic of vārṇik sarsi
metre is that it has four lines, and each line
has matra-combinations as III, IS, SI, IS, IS, IS.
There are two pauses, one after the
eleventh character, and the other after the
tenth thereafter. This metre is also called
pāckavāli.

Example:
simrēt prem se guru gīra, rāhte jēg me sāda
sukhi,
karēt bīhar kar jāge, nāhī hovēt so kēdā
dukhi.
5 got juicy; succulent. 6 Skt a pond; a tank
full of water. “jo bhēv bhurī bhāra sārsi.”
—NP

nara [sarsiruh] Skt n that which grows in a
pond; a lotus.
narai [sarsutī] See nara. “gāga jāmna godavri
sarsutī, te kārhi udām dhurī sadhu ki tai.”
—mēla m 4.
nare [sarseru], narem [sarsero] lotus. See
nare. “pōk bīkhe bāsta ras me ras uradh
ko nīsra sasero.”—NP. ‘The lotus blossoms
happily in mire and water and emerges higher
than them.’

nara [sarsō] See nara.

nare [sarsodh] n a temple of arrows.
“cāhō or ghiṛyo sarsodh stōvā.”—rūdr. ‘So
many arrows were showered from all sides
that a temple of arrows got erected.’
naru [sarsvēt] Skt n that which contains
water; a pond or a tank. 2 a sea, an ocean.
3 See naru. 4 adj knowledgeable.
narui [sarsvēti] Skt n land made wet with
water. 2 Saraswati is the name of a river in
the Veds at the border of Brahnavart, which
the Aryans first inhabited and considered
Saraswati to be as pure as subsequently their
inheritors regarded the Ganges. Now it flows
out from Sirmour area and disappears into the
sand and re-emerges at many places and meets
Ghaggar in the area of Patiala. 3 according
to the Purans, wife of Brahma, the goddess
of knowledge and speech. Her beauty is
described as—“cīṭṭha rāg, ṭāg sajīle, māstāk te
cādrma, hāth vīcch viṇā, kāmēl phull vīcch
vīraṃjan.”

The Vaishnavas of Bengal believe that,
like Lachhmi and Ganga, she was the consort
of Vishnu. Once all the three goddesses
fought amongst themselves, then Vishnu,
believing Saraswati to be quarrelsome, as also
realizing that he couldn’t handle more than
one consort, gave Saraswati to Brahma and
Ganga to Shiv and kept Lachhmi for himself.
4 brahmi, a herb. 5 malkāgni, a scrambling
shrub and its bitter seed. 6 a cow. 7 adj
knowledgeable.

nar [saraḥ] See nar.

nare [sarhad] P a boundary, a line which
demarcates the border of a country or land.
nrhal [sarhal] a village in district Amritsar
known for Gurdwara Chubacha Sahib, raised
in the memory of Guru Arjan Dev. See सरवरा मरियम 2.

सरहीद [sərɦɪd] an important town of Hindustan. Ferozeshah Tughlaq separated it from the rule of Samana and made it the capital of a suba with this name. It was a large and wealthy town during the Mughal reign and had twenty-eight districts under it. On 13 Poh Sammat 1761, Vazir Khan the subedar got the younger sons of Guru Gobind Singh, Baba Zorawar Singh and Fateh Singh, killed here, as a result of which Mata Gujri also breathed her last in utter grief.

Banda Bahadur conquered Sirhind on 1 Jeth Sammat 1767 and killed Vazir Khan. In Sammat 1820 Hakim Zain Khan was eliminated by the Khalsa Dal and gurdwaras were raised in Sirhind. The town is known as ‘Gurumari’ amongst the Sikhs; now it is in the state of Patiala. See लेने भूज़. Sirhind has the following gurdwaras:

1 Shaheedganj 1. When Banda Bahadur conquered Sirhind, six thousand Sikhs were cremated here.
2 Shaheedganj 2. Jathedar Sukha Singh was martyred here while inflicting defeat upon Jain Khan.
3 Shaheedganj 3. Jathedar Malla Singh was martyred here while scoring victory over Jain Khan.
4 Jotisaroop, the place where the Sahibzadas and Mataji, their grandmother, were cremated.
5 Tharha Sahib, where the sixth Guru

1Bhai Santokh Singh has shown the capture of Sirhind before the passing away of Guru Gobind Singh and even Giani Gyan Singh has given the year of it as 1764 (Sammat). However this is a grave error, because in this year, Banda Bahadur had not even met Guru Gobind Singh.

6 Fatehgarh, where the Sahibzadas were martyred. It has a grant of property worth four thousand rupees from the time of the Sikh rule and from Maharaja of Patiala. A huge fair is held here on 13 Poh. This place is about one and a half miles away from the railway station of Sirhind.

7 The tower of Mata Gujri, where she was under house arrest along with the Sahibzadas and where she breathed her last.
8 Vimangarh, the place where the bodies of Mataji and the Sahibzadas were brought from Fatehgarh and kept overnight to be bathed and taken for cremation to Jotisaroop.

सरकरा [sərkərə], सरकार [sərkərə] Skt n sliding. 2 shifting. 3 creeping slowly.
सरकार [sərkərə] See महाराज. 2 See महाराज़. 3 See महाराज़.
सरक्ष [sərkəx] P कर्ष a chieftain, who is the head of soldiers. 2 a wrestler, an athlete. 3 chief of a kotwali (Police station). 4 a gate-keeper.

सरक [sərak] See महाराज़. 2 See महाराज़. 3 See महाराज़.
सरकार [sərkərə], सरकार [sərkərə] Skt n sliding. 2 shifting. 3 creeping slowly.
सरकार [sərkərə] See महाराज़.
सरक्ष [sərkəx] P कर्ष a chief agent, headman of workers, chief officer.
सरकार [sərkərə] Skt मदर n raw sugar. 2 sugar. 3 a pebble, gravel.
सरकार [sərkərə] See महाराज़.
सरक्ष [sərkəx] P कर्ष n concern, relation, connection. 2 business. “यह नाम सरकार कर कर.”—Sri m 3.
5 During the sMughal rule, the head office or

rested for a while.
head officer was given this name. 6 Skt one who makes arrows.

[Sarka] Skt शाकर a reed.

[Sark] [sark] P शाकर adj chief, boss, oppressor. “sarkop sardar.”

—sahoh. 2 n a mace, club.

[Sark] See सर्क. 2 “सत्थि cur sarkra.”—cāḍ 2. “crushed bones like pebbles on a riverside.”

—[sarkhe] Skt सरक्षे the act of moving forward. “हर्त्वे sarkhe bāsudevhi ke pāg jai chuyo jamna jāl te.”—kṛṣṇa. “सत्थि दो सीव शाकरे.”—kṛṣṇa. 2 with joy. 2~

[A] sarkhat ab hi ham te līkhaikē.”—cāḍ 162. 3 a certificate; a testimonial.

[Sarkhat] [sarkhat] Skt सर्कहत mustard. See सफ. “sarkhap sag bānai.”—NP.

[Sarkhio] [sarkhio] सफ नन्तेन सर्क्हियो See सफ. “क्रुध्दक्षे juddh-lu ko sarkhyo hē.”—cāḍ 1.

2 See मसव 3.

[Sark] [sark] Skt मसव n See सूत् n a sacrifice, a renunciation. 2 a chapter; a section. 3 creation, world, earth. “लक्षत sārāg bhāhrat.”—pārās. 4 origin. 5 source of water, spring. 6 nature.

[Sargat] [sargat] P शाकर n an umbrella, especially one held over the head of the bridegroom during the marriage ceremony.

[Sargam] [sargam] स्नात n nomenclature of the seven ascending or descending notes: सराज (म), रीशभ (व), गाद्धर (ड), मद्धयम (ढ), पचोम (ण), द्वेषत (व), and निसाद (श).

[Sargardā] [sargardā], सर्गर्द नन्तेन सर्गर्दानन] P शाकर, शाकर one whose head is spinning; amazed, befuddled.
बृहत सर्जु तिर.”–रमाव।

सरजु [सरजुदास] See तिलकवाली।

सर [सरा] [सरता] Skt शर न a lizard, chameleon.

सरदब [सरदोब] adj water deep enough to rise above the head of a standing man. 2 covered from head to foot. “सर दोब लोह मे देह सोइ।”–G.P. ‘the entire body sheathed in armour and weapons.

सर [सरान] Skt n a voyage; going away. 2 Skt a refuge, home. 3 a shelter, protection. 4 adj sheltering, protecting.

सर्जुरिक [सरजुरिक] adj who supplicates for shelter; who seeks protection; one who asks for refuge. “सरजुरिक प्रतिपालन।”–सोये m 2 ke.

सर्जुमें [सरजुमें] adj worthy of refuge; deserving shelter.

सर [सर्ना] short form of सरजुमें. 2 v to be completed, to be accomplished. “तुह बिन किरु सरें।”–विला चृत m 5. “जिन जिन नमु धिता तिन के काज सरें।”–बरहमहा माजी m 5.

सर्जु [सर्नाई] a refugee. 2 a shelter, haven. “गरिब दास कि प्रभु सर्नाई।”–गोच m 5.

सर्जुरिम [सर्नाई] a refugee; one who has come under protection. “सागल त्रागत ननक सर्नाई।”–सुही m 5.

सर्जु [सर्नाई] shelter, refuge. “ठाकूर तूम सर्नाई आ।”–सर m 5.

सर्जुगात [सर्नागात] adj one who has come for shelter. “सर्नागात प्रतिपाल हरी सूमी।”–धाना m 4.

सर्जुल [सर्नालै] n a (place where refugees find) shelter. 2 a gurdwara. 3 the Creator.

सर्टी [सरती] See सर। 2 Skt a passage, path, way, footpath, road. सर्टी is also correct. 3 Skt शरणय capable of protecting one who has sought shelter. 4 the earth; land.

सर्टी सर्नाय [सरती सर्नाय] adj capable of giving shelter. “सर्नाय सर्नाय अगोर सुमी।”–सुही m 5.

सर्जुरिम [सरजुरिम] where refugees can be put; one who takes refugees under his protection. “सरजुरिम सरजुरिम दसहू।”–गौ m 5.

सर्जुरिम [सरजुरिम] Skt शरणय adj brave enough to protect refugees i.e. who doesn’t give in but fights against the enemies. “सरजुरिम भाग्यनी।”–वर जेत। “सरजुरिम फरे यमकागर।”–गौ m 5.

सर्जु [सरजु] jugg] adj capable of providing shelter. “सरजु जोग सरजुत्व मोहानु।”–गौ चृत m 5.

सर्जुरिम [सरजुरिम] worthy of respect as a protector. “सरजुरिम दान कार्नापाट।”–केदा m 5.

सर्नी [सर्नी] See सर्ना and सर्नी।

सर्ना [सर्न्य] See मला।

सर [सरा] A b n a promise, vow. 2 a condition. सर [सरा] See मला।

सर्जु [सर्त] a coronet. 2 a canopy over the head. 3 chieftain, leader.

सर [सर्त] A n the zodiac sign for Cancer. See बच्च। 2 adj courageous, brave.

सर्जुस्म [सर्टस्म] King of streams, the ocean. –सोनामा। 2 Lord Varun.–सोनामा।

सर्जुस्म [सर्टस्म] poison born from the chief of the streams i.e. the ocean; venom.–सोनामा। 2 Lachhmi (goddess of wealth)–सोनामा।

सर्जुस्म [सर्टस्म], सर्जुस्म [सर्टस्म] the queen of streams (rivers), Ganga.–सोनामा।

सर्जुला [सर्न्हला] a village in district Hoshiarpur, tehsil Una where a gurdwara in the name of Guru Gobind Singh is situated.

सर [सर] P न cold, cool. 2 Skt शरणय n autumn. “रुटर सर अश्रौ असु कांटक हरी प्रीत जू।”–रम रूटी m 5. 3 a year. 4 a bow and arrow; a sheath; a quiver.

सर्जुल [सर्नालै], सर्जुल [सर्नालै] P न a cool home, basement or house
cooled by using damp jute cloth etc. “राखी सरदखाने मे जो.”—GPS.

मत सरद [sār darad] See सममित.

मदर [sārad] n a threshold, the top arm of a door frame.

मदर [sārda] n one which offers सार (water); a bowl, cup. 2 P श्री a Kabuli melon, the seed of which was first brought to India by Babar. “सर्दे माग्वैं तो तक.”—GPS.

मदर [sārda] n coolness. 2 a medicine or drink that cools, prepared by blending crushed almonds, cardamom, black peppers, chicory, petals of rose sown in Chet with मिश्रि (sugar lumps) and cold water, especially drunk in the summer months. 3 ground भाग (hemp) is also referred to as सरदाई by some people.

मदर [sārda] P श्री a leader, chieftain, premier. 2 See मदर. 3 a year. “सरदार बिसौतीर कारौन्द चार्च फिराईा.”—कल्कि. ‘For twenty four years Kaliavtar (prophet ordained to put an end to evil) will keep an umbrella over the head. i.e. will rule.’

मदर [sārda] the rank of the sardar.

मदर [sārdi] n coldness, coolness; winter.

मदर [sārd] See मदर.

मदर पिट [sārdal stīgh] the elder son of Baba Ala Singh who was born in 1715 and died during his father’s life time in 1763.

मदर [sārad] Skt faith, sentiment, belief. “सेि बिचार सरदा अपरा.”—सुहि म ५. 2 interest, wish, desire. “होि प्रेत खामोि सरदाह गाँि.” —वार वाद म ४. 3 Skt n an army. 4 adj strong.


मदर [sārda] n faith, belief. See मुस्ल. “सरदा लागि सोगि प्रित्म.”—राम रूि म ५.

मदर [sāradh] adj venerable, worthy of devotion. “सरद्वि काौ सरद्विा.”—मारु जेद्व. ‘worshipped the Creator worthy of devotion.’ 2 a sheath, quiver. See दिप्तिप.


मदर [sār] n slope next to a well on which oxen walk as they pull a leather bucket. See मदर. “आपन सारं दिसा तब गायो.”—GPS.

मदर [sārana] n See मदर.

मदर [sārā] a shelter, refuge. See मदर.

मदर [sāra] a Veterinary disease that slackens the muscles of the legs.

मदर [sārān] adj one who accepts refuge, refugee.

मदर [sārānā] See सारा.

मदर [sārānia] adj one who accepts refuge, refugee. “नाना्त सराेनिया.”—बिहा म ५.

मदर [sārān] a shelter, refuge. See मदर.

मदर [sārān] disproportionate. 2 a shelter, refuge, haven. “पग लागि राम राहे सरानह.”—धोि कबिर.

मदर [sārāg] short form for मदर।

मदर [sārāga] See मदर।

मदर [sārān]n See मदर।

मदर [sārān] a refugee, one who has beseeched for shelter. “जो प्रभु कि सराना.”—मारू म ५.

मदर [sārān] is sheltered. “नाना्म सराना.”—बिला म ५.

मदर [sārān] Skt शरण adj one who protects the refugee. 2 one capable of protecting the sheltered. “सरयः शरयः.”—वन.

मदर [sārāp] Skt शरण (See धार) voyage, gait. 2 slow pace, tardy movement. 3 a snake, serpent. “काि जानि पाखी सारप होि.”—गोि म ५. See मदर।

मदर [sārapt] Kashyap, the father of snakes.—सानामा।

मदर [sārapt] Kashyap, the father of snakes.—सानामा।

मदर [sārapt] See मदर।
army.—sə́nāma. Kasyap, the father of snakes, his earth, the army of his patron Lord.

Kasyap, the father of snakes, his earth, the army of his patron Lord.

Skt sarpaṁi n a female snake. 2 i.e. maya. “sarpə́nī ke vasi jiə̃ra.”—sri a m 1. “sarpə́nī te upari nahi balia.”—asa kə́bɪr.

sarpaṁdh, sarpaṁna a religious sacrifice involving violence to snakes. This was the sacrifice Janamejya conducted to avenge the death of his father Parichhat (Parikshit) at the hands of the snakes. The place where this sacrifice took place was ‘sarapdaman-kə́ṣetr’ and is now known as “spido” in the Jind State.

adv without doubt, unquestionably; indisputably.

“sarpə́nī və́sa sarpaṁ upaṁ nahi”—sri m 5. 2 on the head.

a patron, protector.

patronage.

Sheshnag. 2 Vasuki.

snake’s enemy. 2 a peacock. 3 a mongoose.

the king of snakes, Sheshnag and Vasuki. See E Serpent.

ghee, clarified butter.

dhar sarə́v və́i ke sə́rpī madh pə́və́k pə́və́t jə́r abhā́ga.”—NP.

a turban, head-dress.

an ornament like a plume worn on the head that adorns the turban. “lalaṇ ko sarpec suhaya.”—cə́rɪtə́ 109.

A ʃə́rf n wandering, travelling. 2 a test. 3 expenditure. 4 advantage. 5 knowledge of vocabulary. 6 the way of the world. 7 A ʃə́rf honour, veneration, praise. 8 a faqir, who was the resident of Panipat. See नेष जलब.

9 a Muslim resident of Kandhar who became a devotee of Guru Nanak Dev.

a lieutenant in Aurangzeb’s army who was present during the last battle of Anandpur.

P ʃə́rfaz proud; one who holds his head high. 2 an increase in respect and power.

P ʃə́rfaζi n arrogance, pride. 2 headship, honour. “dai sarphə́raζ iə́s kala.”—GPS.

A ʃə́rpha n frugality, parsimony, niggardliness. “sarphe sarphə́ sə́də́ sə́də́ eve gai viha.”—sə́va m 1.

A ʃə́rphi adj a grammarian, philologist. 2 n short form for श्राभ. “sə́rphi kədə́ ə́gə́ guru dhari.”—GV 10.

A ʃə́rba n adj all, whole. “sə́rə́b kə́n kə́hə́dhu namu.”—sukhmə́n. 2 Skt sarə́ mb n Lord Shiv, who slays with a ə́rə́ (arrow).

See श्राभ.

adj omnipotent, possessing all powers. 2 n the Creator, Vahguru.

P ʃə́rbasta adj whose head is tied. 2 hidden, secret.

adj nourishing all, supporting all. “pə́rə́pə́kə́r sarə́bsə́dharə́.”

—dev m 5. 2 owning everything.

Skt sarə́bə́mb n pelf and power. “kə́r ə́hə́li line sarə́bə́mb dine.”—sə́r m 5. 2 all essence, quintessence. “sə́rbə́mb choθi mə́hə́ras pі́j.”—gə́v kabі́r.

always lucky; who is never widowed. “hə́rə́ ki nə́rə́ su sarə́bə́hə́gə́nə́.”—suhi chə́t m 1.

n the culmination of all joys, spiritual bliss. 2 everlasting joy, eternal happiness.
sarabso] See sarb, “mere sarbso gobid.”-kan m 5.
sarabsmari] unanimity, consensus.
2 unanimous viewpoint.
sarbakla] n all knowledge and skill.
2 adj expert in all arts (knowledge); accomplished in all skills. “mun jen gavhi sarbakla.”-savye m 1 ke.
sarabkala] adj supremely skilled in all knowledge and art.
2 omnipotent. “sarabkala samrath”-sriy m 5.
sarabkaIIal] one who bestows happiness upon all, bringer of good luck and prosperity to everyone. “sarabkaIIal vesa manti at.”-gau m 5.
sarabkal adj who destroys everyone; which annihilates everything. 2 unchanging.
3 n transcendental God, who is not affected by death or time. “sarabkal he pita apar.”-VN.
sarabkris] that which attracts all.
“namo sarabkrisa.”-japu. 2 microscopic (sukham). 1
sarbag] See sarbag. “ram ravi rahi sarbage.”-sar m 4 portal. 2 Skt one who pervades everywhere, omnipresent.
sarbagoun] one who travels to all places. “namo sarbagoune.”-japu.
sarbagat] omnipresent, all pervading.
“jadci ceti sarbagatia.” and “bhow bhut sarbagatia.”-guj judev.
sbarbagi] Skt omniscient; who knows everything. “sbarbagi puran purakh bhagvanah.”-sahas m 5.
sarabhjot] source of all light, God. See sarab.
sarab thar gami] adj (one) who goes everywhere; omnipresent. 2 n an ascetic who wears matted hair and ringing bells; a
1

See sulu.
sarab} a refreshing drink. 2 See sarbat.
sarbat], sarb], sarbatt] n everywhere. omnipresent. “sarb man sarbat man.”-japu. “atali bahari sarbati ravva.”
-sri chat m 5. 2 in all times, in all ages. “ja jat sarbat nau tera dhatva.”-var sar m 4.
“hari bhagta ka meli sarbat.”-var bila m 4.
“dayal sarbat jia.”-sahas m 5. 3 all. “tere bhaane sarbatt ka bhala.”-ardas.
sarbhth] Skt anywhere in every manner.
sarbd] Skt always, in all times.
sarbdris] omniscient, all-seeing.
sarbdhar], sarbdhara] adj who embraces all. 2 basic to all, fundamental. “sarbdhara samrath.”-var ram 2 m 5.
“sarbdhara pratiparan.”-maru m 5.
sarbdnam] Skt sarbnam a word that comes in place of a noun; pronoun e.g. in “jad marade ne guru nanak dev de sarab de namaskar kiti, tahi nanu us nia agya kiti.” Here ‘unha’ (he) and ‘us’ (him) are pronouns. 2 all names. “tva sarbdnam kati kavan.”-japu.
sarbdvasi] omnipresent.
“sarbdvasi sada alepa”-dhana m 9.
sarbdn] adj functioning as the eye of all. “sarbdn api pekhanhara.”
-sukham. 2 one who keeps an eye on all.
sarbdpak] adj championing everyone’s cause, helping everyone.
“sarbdpak rakhu murare.”-dev m 5.
sarbdpi] adj love from all, adoration by one and all.
2 beloved of all, the Creator loved by all. “paie sarbdpi.”-sri a m 1.
sarbdpuj], sarbdpuj] worthy
of being worshipped by all; worth-adoring by everyone. “sarbapuj cārān gur guṇ sey.”—gād m 5.

सर्बप्रतिपाल [sarbaprātipal] adj who protects all, God. “sarbaprātipal rāhim.”—ram m 5.

सर्बप्रिय [sarbprīya], सर्वभिषु [sarbprīya], सर्वपूर्ण [sarbprer] loved by all, beloved of all. See पूर्णि.

सर्वभिषाल [sarb bīpač], सर्वभिषाल [sarb bīpač], सर्वभिषालिधि [sarb bīpik], सर्वभिषालिधि [sarb bīpā] adj omnipresent, all-pervading. “sarb bīpač purāṇdhāni.”–gau m 5. “sarb bīpač ram sāgi rocan.”–sukhmani. “sarb bīpik āṭā hār.”–mola namdev. 2 n the transcendental Being, the Creator. 3 the sky. 4 air. 5 a sadhu with supernatural powers, whose shrine is in Patiala.

सर्वभव [sarb bhau] who travels to all places. 2 pervading in all the worlds. “nāma sarab-bhau.”–japu. 3 whose home extends everywhere.

सर्वभक्षी [sarb bhakkhi], सर्वभक्षी [sarb bhācchi] adj all-consuming; (one) who devours everything, eating up even what his dharam prohibits him; omnivorous. 2 See आपेक्षि.

सर्वभाव [sarb bām], सर्वभाव [sarb bām] every form. “he purāṇ he sarabme.”–bavan. “āṁit adevkā sarbām.”–gīan.

सर्वभाव [sarb bāman] worth following by all, worthy of being emulated, adored by all. “sarb bāman sarbār man.”–japu.

सरबे [sarbē] See सर्वभाव.

सर्वभूमि [sarbhmāla] Skt सर्वभूमि a particular goddess, who per the Purans, brings prosperity to all. See भूमि पुराण भ: 45 and स्वभाव पुराण. “sarbhmāla ko bhāvān gokha nāgar mājhār.”–cāritr 88.

सर्व [sarb] n a competition, rivalry. “ravan seti sarbar hoi.”–gād namdev. 2 adj in comparison, equal. “sarb kau kahi jiy.”–sāurvede m 4 ke.

सर्वभवन [sarbbrēs] sugarcane. 2 xa salt.

सर्वभावातिपति [sarbbrāsātin] spiritual pleasure, which inheres all essences. 2 God’s name. “sarbbrāsātin gurmukhā jata.”–asa a m 1.

सर्वभावन [sarbērah] P सर्वभावन a patron, manager who makes all arrangements. 2 a guide, one who shows the way.

सर्वभव [sarbē] See नवव and सर्वभव.

सर्वभव [sarbē] night. See सर्वभव. “sarbē sarbē pāth vītai.”–NP. 2 belonging to everyone. In Dingal ती is indicative of पर or ती (of). “sarbē prītī pīr.”–sar pāral m 5.

सर्वभूमि [sarbbhō] Skt सर्वभूमि adj made entirely of iron/steel/pure steel. 2 n a kind of arrow called ‘narac’ that doesn’t have a reed but is all iron. 3 xa iron. 4 a weapon. 5 immortal. “sarbbhō ki rācchiā hām ne.”–akal. 6 an incarnation of Mahakal whose tale is told in Sarbloh Granth. 7 Sarbloh Granth, that is also known as Mangalcharan. There is at the beginning of this granth Shri Mukhvaak Patshahi 10. Here is its exposition for the sake of the readers:

First chapter – the eulogy of the devi and akal, seeking of refuge by the gods with the devi after losing to the demons, assuming the powers of other gods by the devi to fight and kill the demon, Bhimnad.

Second chapter – committing of sati by Bhimnad’s wife; preparations made for war by Bhimnad’s brother; Brijnad (Veeryanad) to fight the gods; Indar writing missives to all the gods asking for help.

Third chapter – attack by both sides; going of Vishnu to Brijnad as a messenger of Narad; Brijnad’s refusal for rapprochement and his determination to fight; the death of 11 commanders of Brijnad’s army in the battle.

Fourth chapter – waging of a terrible war;
Vishnu reviving the dead gods by giving them nectar; final triumph of the demon over the gods and imprisoning of Indar; Vishnu’s rescue of Indar by cutting off his chains; Brijnads victory and capture of Indarpuri.

Fifth chapter – the harassed demi-gods petitioning God; assumption of the Sarbloh avtar by God, as in, “sārēb āg bājṛāg he dharyo purākhi āsāg he, sarbloh avtar.”—chād 65; and the arrival of Sarbloh to see Brijnad as a messenger of Ganesh; ensuing of a terrible war after clauses of the peace treaty are rejected; entry of the devi and other powers into the fray of the battle; Sarbloh hypnotizing all demi-gods and demons with his powers, except Brijnad; the eulogy by Brijnad of Sarbloh invoking him to appear again and fight him; Sarbloh assuming a horrific form and engaging in a battle; the beheading of Brijnad and the offering of his head to Shiv to raise a mountain of heads; presentation of robes of honour to all the demi-gods and bidding them adieu.

This granth holds that this book is a gist of Shukr Bhashy, as in –

“te sābh kāthe prīthāk kār nīrṇāy sukrabhas-hi chād,
sāva lakh he sākhya yāki vādat muni jan chād,
tāko sar kaḍhke bāṛṇā māgalcāṛān suchād,
sāva lakh chādān ko sarā tre sāhār sāt chād.”

It also holds that this was not a war between Sarbloh and Brijnad, but one between reason and passion, that is “nṛīp bībek aśībek senani bhāt prādhān mātri dhujīnī.”

In the Sarbloh, there are several irrelevant articles on Sikhism, especially under headings like “gurugadi paṭsahī 10”, “khalsa prākaṣ” and “bākḥīṣī hājur”:

“bhyo nīstar tras aśurān te tarīkho gurū jagāt sābe,
śah gobīd phāṭāh satīguru ki
vaḥguru suṁmāṭr ākhe.” ...
“pāth khalsa bhāyo pūnīta
prabhū agya kār udatē bhāe,
mīrī dvt upādhi jāg ki
āsūr malechān mul āe,
dhārmi pāth khalsa prācūryo
sārīrup purīrup jāye,
āe cēc kes kīrpan trīmudra
gurubhagta ramāda bhāye.
ākal-upaṃsaṃ khaṭrīdharma
rāṇ kāṭi kās pāṛdhān āe,
ta māhī pāc calis prādhāna
pācprādhāna khalsa ṭhāe,
sīgh ajit jujhar phāṭāhī sīgh
jorāvēr sīgh pāṛm prie,
pācīm khaḷī satīguru pura
jīn īh pāth supāth prāṭāe.” ...
“guru āṃrāc khaḷe dina,
dūṭī rup satīguru gurūgrātha,
bolān satīguru sābād sābhakhan
nam gobīd kīrtān sāthā,
dvāḍas rup satīguru e khaḷihāi
dvāḍas rāvī prāṭyo hārisāta,
das gobīd phāṭāh satīguru ki
grāth khalsa guru bāḍāṭa.” ...

According to Pandit Tara Singh’s research, Sarbloh is a work by Bhai Sukha Singh, who was a granthi at Patna Sahib. He has confessed that he got this granth, a work of Guru Gobind Singh, from an ascetic of the Udasi sect living in the jungle in Jagannath.

We are also not inclined to regard Sarbloh as the work of Guru Gobind Singh, because it mentions Roopdeep in Pingo language. Roopdeep was written in Sammat 1776, and the Guru had passed away in 1765; and if this granth precedes Amrit Sanskar then how could it have a chapter on the Khalsa and
detail about Guruship to Granth Panth? If it is later than Amrit Sanskar, then why names like Das Gobind, Shah Gobind?

As it is, this is full of errors due to the carelessness of ignorant scribes as is the Dasam Granth. ठिठिठ instead of खालक, रेप instead of धेप, मध्यवाल instead of मध्यवाल, फिरूवी instead of फिरूवी, कमाल in place of कठघर, डिप इँस्टेड लेफ्ट etc. are hundreds of errors marring the text of this granth.

A saintly resident of Bhai Dhyan Singh Sahib Kattu, (State of Nabha) took a charitr from Dasam Granth included it in Sarbloh and prepared a volume, which did not become popular.

सरबलोहिया [sarblohiya] xa one who doesn’t eat from utensils made of any other metal but iron. 2 an armed warrior, who is encased in iron. 3 one who covers his entire body in armour.

सरबक्तित [sarbakrit], सत्साक्तित [sarbhaakrit] (सर्वफूटि) shape of all things. “sarbakrit he.” –japu.

सरबा [sarbā], सरबाना [sarbān], सरबाज [sarbāj] See सरबाज. सरबाज उप. “kār-hu tapavāsu prabhu sarbagā.”–prabha a m 5. “purān sarbagā.”–mali m 5. 2 See सरबा. सरबाजी [sarbāj] Skt सर्वाजिन adj whose limbs partake the entire cosmos; the Creator, in whose image the cosmos is created. “sukhādai sarbāge.”–sar m 5.

सरबा [sarbā] See सर 4. 2 Skt सरबाज an archer; one who makes his living as an archer; a soldier carrying a bow.

सरबानी [sarbāni] See सरबाज.

सरबातम [sarbatam] Skt सरबातम soul of everything; one’s self. “sarbatam he.”–japu. “sarbatam jini jañio.”–sāveye m 1 ke.

सरबा [sarbā] See सरबाज.

सरबाहरनाध्य [sarbabhāρnādhya]–japu. sen सरब-अंदर-अंदर all be jewelled; wealthy for having all the jewellery. 2 one who wears all ornaments.

सरबला [sarbala] See मरबला.

सरबला [sarbula] instead of सरबला, सरबला [sarbula] the maternal uncle of Ahmad Shah Durrani and a famous general in his army. His entire life was spent in battling the sikhs. For a while he was the subedar of Jalandhar. In 1756 Sardar Jassa Singh Ahluwalia inflicted a heavy defeat on him near Jalandhar and Sardar Charhat Singh Shukarchakkiya imprisoned him at Rohtas, but then he was sent off to Afghanistan with due respect after the presentation of a robe of honour.

सरबोज [sarbēs], सरबोज [sarbēs], सरबोज [sarbēs] Skt सर्वोज the Lord of all things, God.

सरबोज [sarbōtam] Skt सर्वोज the best, topmost, incomparable.

सरबोज [sarbōtā] Skt सर्वोज परिपर topmost; (one) who rules over everyone; (one) who is above everyone.

सरबोजिया [sarbōtā] Skt सर्वोजिया भवत Skt सर्वोजिया भवत the best, topmost, incomparable. In the 74th chapter of the Lanka section of Valmiki’s Ramayan, it is mentioned that Sarbosadhi mountain was beyond Mount Himvan but in between Mount Rishabh and Mount Kailash, over which are to be found four divine herbs.

1. mṛtsājivni, which can revive the dead.
2. viśyākārni, which can heal wounds.
3. suvārān kārni, which can heal the wounded and diseased limbs and make them healthy, strong and beautiful.
4. sādhani, which can cure wounds the moment it touches the affected parts.

This mountain is said to be at a distance of 4000 kos from Lanka. When Ram and
Lachhman were caught in the celestial trap laid by Indarjeet and fell unconscious, then Hanuman, upon Janbvan's order, carried this mountain and cured Ram and the others and returned the mountain to its original place. This mountain was brought again for the second time when Lachhman fell unconscious.

Valmiki Section 6, Ch 50 has an essay that describes how Inderjeet trapped Ram and Lachhman in a snake-snare and made them unconscious with snake-like arrows. The entire army was rendered unconscious. Then, Tara's father and Sugriv's father-in-law, Sukhen asked Hanuman to fetch two herbaceous plants from Mount Chandar and Mount Dron in Keer Sea—Sanjivni, that bestows life, and the other, Vishlaya, that heals the wounds. As Hanuman was preparing to leave, Garud came and neutralized the effect of the snake trap and he did not have to take the trouble to go.

In Hanu Natak (a play on Hanuman), the uprooting of Dronachal has been mentioned, and the distance of the mountain from Lanka is said to be—"sath lakh yojan he koṣa. kon jai jīry he nā bhāroṣā." When Hanuman took Dron and flew over Ayodhya on his way to Lanka, Bharat shot arrows and brought him down thinking that he was some mischievous demon. When he found what the truth was, he felt repentant and asked Hanuman to sit along with the mountain on his arrow, so as to enable him to reach Lanka immediately. In this context, the chapter tells: "jīry dur te lyāyō hē gītī. jīry dur lāka pache phītī." According to this poet, Ayodhya is thirty lakh yojan (a measure of distance) away from Lanka. If we look at the map of India and try to visualise it, per the crow-flight then it is far less, but by rail and ship, the distance of Ayodhya from Lanka is 1960 miles.

mārg [sārbāg] all parts of the body. "me gāṇat na ave sārbāgā."—maru solhe m 5. 2 all good qualities. "jīry pani sārbāg."—s kābir.

mārg [sārbāgna] Skt सर्वभृत्तिस्व, complete in all respects, not lacking in any respect. "ek rāvita sārbāgna."—maru solhe m 5.

mārg [sārbāg] See mārg [sārbāgna]. "sābhna ādār he sārbāgā."—BG 2 A belief or doctrine enjoining upon the devotees to wear the symbols of Shiv on their limbs, arose with Mastnath Yogi. Its followers take alcohol and non-vegetarian food and remain naked, and do not practice untouchability in matters of food. The pilgrimage of sarbangis is in Bohar near Rohtak. The people of this sect eat even garbage/filth, termed 'ghori' or 'aghorī' by them. See अघरी.

mūrg [sārebh] Skt n an eight-legged monster living in snow-clad mountains that hunts even lions, according to descriptions by Sanskrit poets. He is also known as Ashtpad Sinhari, the eight-footed killer of lions, and Mahan-sakandhi, See मिहान. 2 a demon. 3 a camel. 4 son of Shishupal. 5 Vishnu.


mārtvāp [sārbhār] weight carried on one’s head. 2 weight which one can carry on one’s head. 3 disaster in water. "thāl tap-hī sār bhar."—tukha barahmaha. ‘Land is parched in Jeth, and water dries up, that is, even ponds are parched.’

mārtvī [sārbhārī] on one’s head, upside down. 2 See मित्र वी.

mārtvā [sārbhāg] Skt सर्वभृत्तिस्व an ascetic whom
Ram and Sita visited in the Dandak forest. When he saw Ram, he said that his heart's desire was fulfilled and that he would now proceed to heaven, Saying this, he walked into the fire and died.


समस्थङ्ग [saramkhand] a region of hard labour. 2 a sphere of joy, the region of bliss. See सराम 2 and 3.

सरमाद [sarmad] A adj n the Creator who has neither a beginning nor an end. 2 a faqir, Jew of Kashan in Persia. Muslim in name only, he used to frequent the company of Vedantic scholars and have debates on the Quran and the prophets. He was a special friend of Dara Shikoh. In 1661, (Sammat 1719) Aurangzeb got him executed to punish for remaining naked down the waist. His tomb is in Delhi near the Shahi Masjid. “सरमाद बाद दर्वेस साग्हार्यो.” -GPS. 3 श्रमन्न adj who bestows happiness. 4 n Vishnu.

सरामनक [saramnak] प्रवर्ण adj shameful. “सरामनक हवे ह्रिदे, बाचन हास हास काहे.” -सरामनक. 2 shameful.

सर्म [srma] श्रमन्न n Devshuni, a bitch belonging to Indar in the Rigveda; the mother of two dogs named Sarmey. They had four eyes each and belonged to Yamraj. 2 the term is also used for a mother-dog. “हो गै सर्मा तेन तुरान.” -NP. 3 the daughter of Shailoosh Gandharav and the consort of Vibishan, had the charge to look after Sita in Ashok Vatika and was her well-wisher. “उत्र त्रियोत जी सर्मा वाहित सुहित सिय कि जी दाहन.” -जागन्मा. 4 in the Agni Puran and Bhagwat, Sarma said to be a daughter of Daksh and wife of Kashyap, is the mother of forest creatures. 5 a wave referred to as सरामा in the Dasam Granth, its root being Skt सरिमन्न which means air and motion. “से सरोवर हेतु हित हि मे सर्मा साहि सी दामक.” -क्रिसेन. 6 Skt श्रमन्न refuge, shelter. 7 home, house. 8 joy. 9 surname of a Brahmin that is Devdutt Sharma, etc.

सरमान्वित [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.


सरम्य [saramu] प्रवर्ण n the rays of the sun dispersed the mist.”

सरमध्यपिव [sarmapatri] सर्मा’s (the bitch) husband, a dog. 2 Vibishan. See सरमा 3.

सरमाण [sarmaya] प्रवर्ण n capital, wealth, assets.
can be recited correctly and fluently by segmenting it at the right places. e.g. “gróthi sāral pāth karda he.”—prov.

sarloh [sālōh] P  a writing on a slate or tablet. 2 the title page of a book, with gilded ornamentation and writing on it.

sarlohe jārgāri [sālōhe jārgārī] n golden embroidery work done on iron; gold work done on iron.

sarlohe jaragari 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

dani [sarloh] P see sarlohe jārgāri.

sarlohe jārgāri 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

sarlohe jaragari 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

dani [sarloh] P see sarlohe jārgāri.

sarlohe jārgāri 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

sarlohe jaragari 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

dani [sarloh] P see sarlohe jārgāri.

sarlohe jārgāri 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

sarlohe jaragari 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

dani [sarloh] P see sarlohe jārgāri.

sarlohe jārgāri 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

sarlohe jaragari 1 golden embroidery work done on iron; gold work done on iron. 2 the title page of a book, with gilded ornamentation and writing on it.

dani [sarloh] P see sarlohe jārgāri.
n a small house. 2 a tent, camp. "sātokh saraicāu."—sāveye m 4 ke. "jace ghāri dig dīse saraica."—mala namdev. "chār saraicē."—maru m 1.

sarā [saraī naga] See में के की सरात.

sarāra [saraīra] adj moist, verdant. "sīmal rukh sarātra."—var asa. 2 straight as an arrow.

sarā [saraī] See सराहि. 2 A त्र खुर adj wild. "nuru nama sarai bakriā carda si."—JSBM.

sarā [saras] short form for मदम.

sarāsat [sarasā] P र ज from one end to another. 2 all, complete. See सरोनी. 3 ab initio.

sarā [sarah] n appreciation, praise, eulogy.

sarā [sarahat] A खरट openly, transparently, clearly.

sarā [sarahān], sarā [sarahna] v to praise, eulogise, appreciate.

sarā [sarakat] A खरट partnership, shareholding.

sarā [saraq] adj colourful. 2 loving. 3 with musical sense.

sarā [sara] A खरट n a saddler. 2 a jockey. 3 an earthen lamp, lantern, light.

sarā [saraj] A को n the craft of making saddles.

sarā [sarai] A खरट shining, illuminated.

sarājī [sara] See मदम. 2 See मदधी. "cādhyo tatt taji saraśe sōbe."—paras. ‘A radiant rider looks smart on an agile horse.’

sarā [sarā] See सरात.

sarā [saradh] Skt श्रद्ध n an act of devotion. 2 offerings of food and clothes with reverence to or in remembrance of one’s ancestors. Per the Hindu belief, a śrādha has four features:

(a) nīti śrādha: daily offerings of water, etc. that are made to gods.

(b) parvān: offerings made on festive occasions like the day of new moon.

(c) kṣayah is performed on the death anniversary of one’s father.

(d) mahalay is performed in the first half of Asu.

"jivat pītār na mane kou mue saradh kārahi."—gau kābir.

sarā [saran] See सराद. "jant nanak pārio sarān."—sar m 5.

sarā [sarap] Skt a curse.

sarāp [sarapar] See मदध. "choḍī sarapār jana."—dhana m 5.

sarap [sara] P र ज short form for अक्र म र द from head to foot, i.e. the whole body.

sarāpī [sarpī] See मदध. 2 adj cursed, damned. "jo jo sāt sarapī se phīr-hi bhavāde."—var gau 1 m 4. “dar bhrāsēt sarapī nam bin."—basāt a m 1. ‘Those who are not devotees of God, are the cursed and degraded ones.’

sarā [saraph] See मदध. 2 A को n one who trades in money etc.; a money lender; “je hove nādēr saraph ki bēhūri na pai tau."—var majh m 2. Here saraph stands for Satguru.


sarāphi [saraphi] n money-changing. "esa sahu saraphī kare."—asa a m 1. 2 See मदधिन the cursed one.

sarāphīl [saraphil] whose name is Israphil also See मदध.

sarāb [sarab] A खरट n an alcoholic drink. 2 frolicsome water, wine, See मद and मदध. 3 A खरट प 4 See मदध.


sarā [saray] See मदध.


sarā [sara] n sparks of fire. 3 possessed as if by a spirit or ghost. “kōn sarār bhayō is ko?”

—NP.
4 beautiful.

**sāra** [sāra] A त्र थः a mischief, wickedness. See म 15.

**sāra** [sāra] A त्र थः n a spark, flare, burst of fire.

**sāraka** [sāraka] n a tall grass having black thorns at its head. 2 a village five koh to the east of Phagwara, also known as ‘Guru ka Chakk’. Here the ninth Guru rested after journeying from Bakala. A Palash tree known as ‘Gurpalah’ still stands there since that time. The incharge is an Udasi ascetic, See सुधाकर हि: 3.

**sārak** [sārak] See सारक. 2 a hamlet at a distance of one koh to the west of the village of Bahibal in the state of Faridkot. Guru Gobind Singh stayed here. The gurdwara is known as Gurusar. See सुधाकर हि: 4. 3 Skt n that which prevents milk, curd etc. from curdling; an earthen vessel. 4 a pot of clay; an earthen bowl. 5 sixty-four tolas of weight.

**sārāv** [sārāv] Skt सराव. n a quiver, bow. 2 a shield. 3 an armour.

**sārī** [sārī]. adj balanced, even, equal. “हम सारे दिनो मार्ग में सारे.”—dhana ravidas. “हानुमान सारे, गरुर सामाना.”—dhana kabir. 2 in the pond, on water. “सारे हारा ओलाते आ.”—sri m I pahire. ‘The pond is the body, the swans are the white hair.’ 3 Skt n a river.

**sārā** [sārā] adj created, made, crafted. 2 became a pond. “त्रीस ब्यास तथा सारी सारी.”—bher m 5. 3 See म 17.

**sārīr** [sārīr] adj angry. 2 balanced, even.

**sārīṣta** [sārīṣta] P सरस्त्र् an office, a register.

**sārīṣṭedar** [sārīṣṭedar] P सरस्थर an officer, incharge.

**sārīṣṭ** [sārīṣṭ] P सरस्थ्र n a blend, mixture. 2 yeast; an innate quality. 3 a characteristic, habit, temperament, nature.

**sārīka** [sārīka] A त्रृ थः n theft.
“nabh mag cale chitti path cale bahu, cale adhor saruch hi.” - saolah. 3 सरूचि with interest.

सूरु [गृह] adj of the same or identical form. 2 सूरु beautiful form. “catur sarup siana soi.” - maru solhe m 5. 3 सूरु oneself, self.

सूरु शिख [सूरु सिंह] Jind’s glorious king, son of Sardar Karam Singh Bajidpuria, who took over as the ruler after Raja Sangat Singh of Jind died childless. He ascended the throne on Fagun Badi 2 Sammat 1893 (18 March, 1837). He was a wise, farsighted and able administrator. He sided with the British during the Anglo-Sikh wars in 1845-46. He supported them during the revolt of 1857 and was present with his army when Delhi was captured. The British bestowed great honour on him for his help and added the district of Dadri with Jind from the lands annexed from Nawab Jhajjar. He took over the mosque near Gurdwara Sisganj in Delhi from the British and the service that he rendered to the gurdwara will always be remembered in Sikh history. Raja Saroop Singh died on 26th of January, 1864 at the age of fifty-one in Bajidpur. 2 See महर्षि शिख शाक्ष.

सूरु शिख शाक्ष [सूरु सिंह बाबा] This noble mahatma with great achievement to his credit was born on Chet Sudi 9 Sammat 1840 in village Pitho (Nabha state). Initially he served the state of Nabha, then came under the protection of Baba Ajapal Singh and got higher education.

He was appointed mahant of Baba Ajapal Singh’s gurdwara in Sammat 1869 and served at this post with distinction. He initiated a large number of people into the Sikh faith by baptizing them. He also baptized the entire family of Raja Bharpur Singh Bhagwan Singh.

1See Aitrey Arnyak, arnyak 2, Chapter 1, Part 4.

2अधिक - midway to the under world.
He passed away on Harh Badi 7 Sammat 1918 in Nabha. His grandson, Baba Narayan Singh was appointed mahant in his place. See अवधारण विधि श्राद्ध and तत्वावधारण विधि श्राद्ध.

मुन्डित [sārupcād] See मोहम धुराम.

मुन्डिती [sārupdevi] wife of Baba Ajit Singh Bedi and the mother of Baba Sahib Singh Rais Una.

मुन्डिती [sārupi], मुन्डिय [sārupi] Skt सूर्विन adj handsome, beautiful. 2 (woman) with a beautiful form. “अब कि सारुपि सुजानि सुलख्नि.”—asa kābir.

मुन्न [sāru] A ṃ n bliss, happiness.


मेदी [sāreu] See मेंज. 2 to use, offer. “कवाण सेवा सारे.”—sāveṣe m 4 ke. 3 See मंज.

मेदीह [sāreuṇa], मेदीह [sāreuṇ] See मेंज.

मेदीह [sāreuṇ] See मेंज.

मेगं [sāres] P ऊँच n a glutinous substance extracted from the joints of bones and hide, used as an adhesive for joining wooden pieces etc. 2 a sticky substance prepared from resin etc. and used as an adhesive.

मेगम [sāresat] Skt मेणू. adj deserving the highest praise. “हैय स्वराज्य खोर अरसत उतम.”—var sri m 4. “बृहस्त्त सारसत पुरी.”—sar m 5. 2 See मेंज. 3 Skt या mango.

मेगम [sāresi] adj balanced; (one) who maintains equality.

मेगह [sārekhaṇ] the act of uttering sounds; speaking in loud tones. “गोग ना सारेखानी.”—BG 2 adj neighing, whining.

मेगह [sārekha], मेग्धी [sārekhi] adj equal, comparable, even. 2 pure, unadulterated. 3 best. “गुणीकाह रौहिरस सारेखी.”—BG. narrated. See मेगह.

मेगह [sārevaṇ] Skt नेलत n the act doing something in the best way; worship, service. See E service. “नानक बिन्ने तीज सारेवहु.”—dhana m 1. “सारे सरे लासेवा.”—sor a m 3. “गुरु के सारे सरेवन.”—sri m 5. “सारे सारवी त्य्रानि दिता.”—majh a m 3.

मेगसत [sāresat] uses. 2 adv while using or offering. “गुरारण सारेवात दूङ्ग गाई.”—basāt m 5. See मेगह.

मेगसत [sārevaṇ] See मेगसत.

मेगसत [sārevra], मेगसत [sārevra] Skt मृदुः n a preacher; one who preaches. 2 Jain. 3 a Buddhist; a disciple of Buddha. “सारे सारवे के आनुमानि.”—NP.

मेण [sāre] See मेंज. “हारा जिम ते सब्ज़े सारे.”—maru rāvidas. 2 See मेण. 3 adj lawful according to the Muslim laws. “सारे सारात कृि-हि बिचर.”—var sri m 1.

मेण [sāroa], मेण [sāroa] Skt मृदुः n a ladle which looks like a man’s right hand for pouring ghee during a fire worship ceremony; also called ‘Brahmhast’. “कारवारन के जिन सारो.”—NP. ‘Swords were turned into ladles.’

मेण [sāros] See मेण.

मेण [sārosa] adj per head; each one. “नाचेनल काल सारोसा.”—cadi 3. 2 P फ्रो adv from top to bottom. 3 completely, entirely.

मेण [sāroh] adj angry. 2 n tresses, hair. “काहु सारोह पत्तिअ.”—VN.

मेण [sārohi] See मेण.

मेण [sāroki] P फ्रो, क ल concern, relation, purpose.

मेण [sārokh] adj angry, angrily.

मेण [sārogh] Skt मृदुः a host of arrows. “सारोघ प्रधान.”—salo. 2 a shower of arrows.

मेण [sāroj] n lotus flower growing in a pond. 2 Bhai Santokh Singh has written ‘मेण’ instead of निविज्ञ which is a town in the state of Tank in C.P. It is two hundred miles to the south-east of Tank. The tenth Guru stayed here on his way to Nanded. “साहर सारोज जएन
ko kār sāgāt mēla."—GPS.

ब्रह्म [saroj] स्वरूप [sarojhaṃ] ब्रह्म, born from a lotus; Chaturanān, Kamaladan.

सरोत् [saroṭa] Skt āraṃ adj who listens. “ānāk sarote suḥi niḍhan.”—saroṭa m 5. (in Hindi) an areca nut cutter, shaped like a pair of broad scissors, also called बगरें.

सरोट [saroṭa] Skt शुद्ध adj worth listening to. “Iko saṃta saiva saroṭa.”—var gau l m 4. 2 n a source, flow. “janām muce bīn bhāgatī saroṭa.”—asa a m l.

सरोद [sarod] P सरोद n music; a song. “karaṇ sarod din hāṭkari.”—NP 2 stringed musical instrument like a rebab (violin-like), favourite with the people of Kabul.

सरोरु [saroṛuḥ] n that which grows in a pond; lotus. “lākha sur saroṛuḥ so dāmkyo.”—nār ṣīgh.

सरोवर [saroव] n an excellent pond. “sārīr sarovāra bhītre aĉe kāmal aṇup.”—bīla kabir. 2 a sea.

सरोवर [saroव] from the sea. “sārīrī sarovāri guṇa pārgati kie.”—asa m 4. 2 in the pond. “ramdas sarovāri nhate.”—soro m 5.

सरोत [saroṭa] See मेंढ़ 2

सरोवर [sarojam], सरोवर [sarojam] P सरोवर n material to accomplish, task. 2 arrangement, management. “sārōjamī lāgo bhajal tārān ke.”—sopurakhu.

सरोत [saroṇi] See मेंढ़。“saroṇī udhare.”—kāki.

सरोद [saroṛ] short form for सरोवर. See मेंढ़.

“maia lāb sarōṛ rāhī.”—BG ‘Maia, a Sikh of Lamb subcaste lived at Sirhind.’

सरोद [saroḍa] a stringed musical instrument played with a bow. This was designed on the suggestion of Guru Arjan Dev. He not only gifted it to the Sikh ragis, but also taught them how to play it. See मेंढ़. 2 See मेंढ़.

सरोंत [saroṇi] See मेंढ़.

सरोहा [sarohā] Pu a sari, a head covering for a woman; a dress. “dehu kāhyo hāmri sārhīa.”—krisān.

सरोही [saroiṇa] a village in district Ferozepur, tehsil and police station Moga. It is situated approximately 2 miles to the north-east of Dagru railway station. Towards the south of this village, a gurdwara of Guru Hargobind is situated at a distance of one furlong. It is a small temple. The priest is a baptised Sikh. The village has donated two ghamaon of land to this gurdwara.

मल [sāl] Skt सर to move, go; to praise; to pierce. 2 Skt मल to creep, crawl; to pulsate; to vibrate. 3 n water. 4 praise, appreciation. 5 a camel; an ostrich. 6 Pkt a pyre. “cār bēthe tāhi sal ko bāṇa.”—ramav. “gāḍhi meli sal māddhā.”—saloḥ. 7 See मल and मेंढ़. 8 A घ n a cripple. 9 one whose limbs are disabled or immobile.

मल [sāl] Skt सर to move, go; to praise; to pierce. 2 Skt मल to creep, crawl; to pulsate; to vibrate. 3 n water. 4 praise, appreciation. 5 a camel; an ostrich. 6 Pkt a pyre. “cār bēthe tāhi sal ko bāṇa.”—ramav. “gāḍhi meli sal māddhā.”—saloḥ. 7 See मल and मेंढ़. 8 A घ n a cripple. 9 one whose limbs are disabled or immobile.

मल [sāl] Skt सर to move, go; to praise; to pierce. 2 Skt मल to creep, crawl; to pulsate; to vibrate. 3 n water. 4 praise, appreciation. 5 a camel; an ostrich. 6 Pkt a pyre. “cār bēthe tāhi sal ko bāṇa.”—ramav. “gāḍhi meli sal māddhā.”—saloḥ. 7 See मल and मेंढ़. 8 A घ n a cripple. 9 one whose limbs are disabled or immobile.

मल [sāl] Skt सर to move, go; to praise; to pierce. 2 Skt मल to creep, crawl; to pulsate; to vibrate. 3 n water. 4 praise, appreciation. 5 a camel; an ostrich. 6 Pkt a pyre. “cār bēthe tāhi sal ko bāṇa.”—ramav. “gāḍhi meli sal māddhā.”—saloḥ. 7 See मल and मेंढ़. 8 A घ n a cripple. 9 one whose limbs are disabled or immobile.

लक [sāl] Skt सर to move, go; to praise; to pierce. 2 Skt मल to creep, crawl; to pulsate; to vibrate. 3 n water. 4 praise, appreciation. 5 a camel; an ostrich. 6 Pkt a pyre. “cār bēthe tāhi sal ko bāṇa.”—ramav. “gāḍhi meli sal māddhā.”—saloḥ. 7 See मल and मेंढ़. 8 A घ n a cripple. 9 one whose limbs are disabled or immobile.
ke bhāyo sālabh dip anōhar.”—cōdi l. 2 a locust, pest. “gambar dāl sālabh ke kār maro maro.”—GPS. ‘Armies attacked like swarms of locust.’

Skt [sālabh] n flow of water. 2 water. “mīrī sālab sāl-le.”—nāt m 4. 3 Skt sālab the quill of a porcupine. 4 the hair of a pig.

Skt [sālabhār] n water-bearer; the cloud. 2 an ocean. 3 one controlling the flow of Ganga; Shiv—sānamā.

Skt [sālabhār aṛi ketu cēcchu aṛi]—sānamā. Kam, the enemy of Gangadhar Shiv, his flag—a fish, the enemy of its eye, Arjun. While wedding Draupadi, Arjun had pierced the eye of the device set up as fish.

Skt [sālabat] A Muslim’s prayer. 2 See Skt 2 and पुराणमत.

Skt [sālab] See मत.

Skt [sālabat] A n hardness, rigidity. 2 determination, firmness.

Skt [sālabat] See मत.

Skt [sālabat] A Muslim’s prayer. 2 See मत 2 and पुराणमत.

Skt [sālab] See मत.

Skt [sālabat] A n hardness, rigidity. 2 determination, firmness.

Skt [sālabat] Paymaster-general of emperor Shah Jahan, king of Delhi, who was also a high official of the Arzbegis. Supplications to the emperor were routed through him. Upon a sarcastic remark, Amar Singh Rathaur, son of Gaj Singh stabbed him to death, in the presence of the emperor at Agra Fort. The royal soldiers did not spare him either. The gate relating to this incident is now known as Amar Singh Gate. This event took place on 25th July, 1644.

Skt [sālam] A n peace, wellbeing. 2 blessing, benediction. 3 In the Quran, God being blissful, is also named ‘salam.’ 4 short form for ई। It is a convention among Muslims that whenever they meet, the first greets with अस्लामोअलकुम meaning ‘peace be with you’, the second responds with वासलाम; that is ई। meaning peace be with you too. 5 a salutation. “sālam javab dove kare.”—var asa. 6 respect, sway. “kā sultan sālam vihūṇa.”—asa m l.

Skt [sālamat], मत [sālamati] A adj safe and sound, in good health. “tū sāda
salamatı nırokar.”—japu. 2 trouble-free, without any conflict.

Mahabadi [salamti] n well-being. 2 safety.

Mahabale [salamalek], Mahabalekam [salamalekam], Mahabaleki, Mahabalekhu [salamalekhu]
See Mahabh. “salamalekam mukhō alavē.”—GPS.
“milde musalman důr míc míc karan salamaleki.”—BG “vir, salamalekhu.”—s m l bāno.

Mahabi [salami] n a salute. 2 a ritual of blessing the bride and the bridegroom. 3 adj (one) who salutes. 4 sycophancy.


Mahar [salar] Pl n chief, commander. “sekh pir salar.”—sri m l. “saran se salar he jake.”—bher kabir. 2 Skt mahā a nail. 3 a ladder. 4 a cage.

Mahi [sali] Skt mahā n a wound. 2 See Mahā.

Mahim [salīs] Skt śilāthu vr to embrace, cling.


Mahītar [salītanēth], Mahītpatt [salītapatēth] Skt sarīpatī lord of the river; the ocean. 2 God Varun.

Mahīta bhānī [salī bīsālī] n a herb that heals the wounds. See sarvēśhaṃ bhrkudy and sarvaśūlagī. “sarī bīsālī aṃ tokhile hāri.”—dhēna trilocaṃ. 2 a river named Shalyo Vishalya, which finds mention in the 45th Chapter of Sakand Puran.

Mahīka [salīl] See Mahīka.

Mahīma [salīs] A easy, simple. 2 tender, delicate.

Mahīra [salīka] A n warm nature, nice disposition. 2 etiquette, manners.

Mahīra [salīkha] A n a prayer carpet; Muslim place of saying prayer. 2 a sound, word.


Mahīrīt [salīta] P n a camel’s pannier. 2 a canvas bag for packing a tent or a canopy.

Mahīv [salīb] A n cross, its shape is †. 2 a cross-shaped object which the Christians wear round their necks. This is done in memory of Jesus Christ who was crucified on the cross.

Mahīv [salim] A adj who remains safe. 2 a Chishti Faqir of Ajmer, whose prayers are said to have blessed Akbar with a son, Jahangir. That is why he was named Salim.

Mahīmā [salimsah] See Mahīmā.

Mahīm [salos] See Mahīm and Mahīm. 2 n unity, union.

Mahīyā [salōcan], Mahīyā [salōnu] adj plucking of the hair. See śukh. “jämi pakre kālī salōnu.”—bāsāt m 4. ‘Yam caught (him) at the time of death and dragged from the hair.’

Mahīko [salīno] See Mahīko.

Mahīku [salūn] See Mahīku.

Mahīku [saluk] See Mahīku.

Mahīku [salunu] adj salted, saltish. 2 n cooked, salted vegetables or dishes etc.

Mahīku [saluri] a village in tehsil Una, district Hoshiarpur. It is situated to the north of Anandpur at a distance of 27 kos. It was here that Guru Gobind Singh rested for a while on his way to Nadaun to help the hill-rulers. A gurdwara which was erected during the reign of Maharaja Ranjit Singh stands at the top of the hill. It is situated to the north of the railway station Hoshiarpur, at a distance of 25 miles.

Mahīm [sales] Skt śēkṣ (Skt śilītpu vr to join, unite, embrace). n unity, union. 2 a metaphor, word suggesting several meanings.

Examples:

mohān tere uce mādīr mahāl āpara.

—gau chāt m 5.

Here Mohan stands for both God and Baba Mohan.

adhi brīdhi upadhā ras kāb-hu na tute tap, parbrāhām purān dhēni nāthi bujhe partap.

—gau thiti m 5.
‘bujh’ means ‘to be extinguished’ as also ‘to understand.’ ‘pərtap’ means splendour and distress – pərtap.

gurdərsən udhrə səsara.—asa m 3.
Here ‘gurdərsən’ means ‘sight of the Satguru’ and also ‘awareness of his doctrine.’ babiha benti kərə, kərə kərpa dehu jiadan.

—var məla m 3.
‘jiadan’ means ‘a gift of life’ as well as ‘gift of water.’

मलेश्वर [səlesia] joined सलेसिया. 2 united, having several meanings. 3 See मलेह a.

मलेह [səlesa] सलेसा or मलेहेस [səlemta] सलेसथा or सलिमथा] younger son of Sher Shah Suri. His original name was Jalal Khan. Having ascended the throne, he assumed the name of Islam Shah which degenerated into Salim Shah. After Sher Shah’s death, he ruled over India from 1545 to 1553 AD. Due to oversight, Bhai Santokh Singh has termed Salem Shah and Sher Shah as brothers and has mentioned a battle at Paryag between Hamayun and these two brothers, i.e.

dve bhrata pəthan vəd sure, bəd umrəv su kin hadure.
brəg pəre dələlipatə səg, gəɾəb ʒən cəhət bhe jəg.
ek səlemta təs nam, şəɾəb dusəɾ bal dəhəm.
aki duraj prag kər lina, səket səməj ʒədəd ka kina.

—GPS rasə l a 10.

2 younger brother of Jodh Ray.

मलेंजर [səloŋa], मलेंि [səloŋə] v to unite. See मलेघ to fondle lightly. “cərnədək le nən salose.”—NP. See E solution. 2 to foment with hot water.

मलेव [səlok] म-लेव the same people, the same country. 2 Skt मलेवेन a type of salvation. It involves living in the realm of the Deity.

3 Skt मलेव प्राइज, appreciation. 4 a song of praise. 5 verse; metre. “utəm əloks sadh ke bəcan.”—sukhmani. In Guru Granth Sahib there are numerous metrical compositions under the heading of saloks. Various forms of these compositions are explained in Guru Chhand Divakar. 6 See आमसूट्र. 7 See मलेघ.

मलेव मलांबिनी [səloksəloksərə] See मलांबिनी, मलांबिनडंग and रंग.

मलेव दुर्गे दे याच [səlok vaɾə te əvədɪk] the saloks which remained unabsorbed while determining the order of the pauris. Their number is 152. Guru Arjan Dev put those saloks towards the end of Guru Granth Sahib before Mundavani. Guru Gobind Singh, while recreating the manuscript (bir) posted the saloks of Guru Teg Bahadur between Varan te Vadhik saloks and Mundavani.

मलेघ [səloŋa] See मुतु and मलेव.

मलेघ [səloŋa] Skt ədəɾə n a rod, stick. 2 a goad, this word is derived from the root ‘उठ’ which means to reprimand. 3 See मलेघेत.

मलेघे [səlotri], मलेघे [səlotri] adj a staff bearer. 2 a nihang Singh. 3 a veterinary surgeon. See मलेघेदी. “gan salotri turət həkəre.”—GPS.

मलेघे [səloŋə], मलेघे [səloŋə], मलेघ [səloŋa], मलेघे [səloni] adj सलोक sodium salted, rather saltish. 2 beautiful. “nən saloni sədər nəri.”—gəu a m l. 3 a woman with beautiful eyes. “jagə saloni, bole gurənət ram.”—bila ʧət m l.

मलेश [səloŋo] See मलेव. 2 See मलेघे.

मलेशी [səlodi] a village situated at a distance of ten kohs to the north of Sirhind by the Grand Trunk. Road. A number of Sikh warriors who fought to defend their faith were born in this village. See आसी मिल.

मलेव [səloŋə] n a pitchfork. It is an agricultural implement. Its shape is like that of a trident. It is a large fork with sharp, widely spaced prongs for pitching straw and chaff.
Maula [salhab] See मल्हाच.
Maula [saly] n Guru’s euologist bard. “guru amardas sac saly bhāṇ.”—sāweye m 3 ke. 2 Skt मल्हा a wound. 3 a spear, lance. 4 an arrow.
5 a sin. 6 harsh words. 7 a bil tree. 8 king of Madrdesh, who was the brother of Madri, wife of king Pandu. During Draupati’s swayambar he was defeated by Bhimsen, and turned enemy of his sister’s sons. During the battle of Kurukshetar, he sided with the Kauravs and became the charioteer of Karan as he was very adept at goading horses. On the 18th day of the battle, he was killed by Yudhishthara.
In Mahabharat there is a chapter, assigned to him. “bhae sēnpalā bāli sūlī salyā.”—janmejāy.
Maula [saly jān] n the air—sānāma. The wound worsens when it is exposed to the air. 2 blood—sānāma.
Maulāsā [salyṛtpu] n the killer of Raja Shaly, Yudhishtara. See मल्हा 8.
Maud [sall] See मल्हा.
Maudā [sallā] See मेघ.
Maudāv [sēllok] Skt सत्तोक n gentlemen, pious people.
Maud [salv] See मल्हा.
Maudavat [salvkoṭ] See मानवावत.
2 Skt मह n a dead body, corpse. “janat jogī sav-hī uthāro.”—cāntr 312. “sav ko khahu bžlāb nāḥi kar.”—NP. 3 water. 4 short form for माद. all. 5 Skt मह the process of extracting somras by pressing som, a creeper. 6 an offspring, progeny. 7 yag; oblation. 8 the sun.
Mādav [sāvgun] See मानवावत. 2 a hundred times. 3 short form for मादव.
Mād [sāvān], Mād [sāvā] Skt मध n a bed, bedding. 2 to sleep. “gītīn jag-hī sāv-hī subhāi.”—var sor m 3. “kī saśvān kī jagna.”—var gāv 1 m 4.
Mād [sāvat] n co-wife. “sāvat gīrā te maṇ bīkli.”—NP. See मल्हावत. 2 white. See मल्हा मध ultr.
Mād Mād ut [sāvat sāvat tān]—sānāma. a black deer; whose body is white and black; a deer with black back and white chest.
Mād [sāvda] See मल्हा. 2 sleeping.
Mād [sāvam] P of I will go, I go, I may go. 2 I will be, I am, I may be. Its verb is जग.
Mādāv [sāvāya] See मल्हा. 2 one and a quarter.
“pal pal bīkhe sāvāya care.”—GPS. ‘will become more and more adept.’
Mād [sāvar] Skt मध n a bhīll caste; a low caste, which resembles bhils.1 See मल्हा.
2 Shiv. 3 P of a husband, bridegroom. “προ σαρίας σαύρα.”—vād m 4. the true master.
4 a commentator of mimāśa sutr, Shavar.
Mādav [sāvāraṇ] of the same colour. 2 of the same caste. 3 sounds with the same place of articulation as—अ द ध ध घ ङ and ड ढ ठ ण न घ ङ ङ etc.
Mādav [sāvārath] See आदोव.
Mādav [sāvāra] v to be reformed; to improve; to be set right. “jītu sāvāre mera kajo.”—sṛi chāt m 4. “bīnu gursābadh na sāvār-sī kaj.”
—gāv a m 1.
Mād [sāvra] See मल्हा.
1 These people used to live in the forests of central provinces (C.P) and Rajputana. The Greek writer Pliny calls them Suari and for Ptolemy they are Sabri.
A life’s description, life’s narration.

See WM.

See Fta’3.

See ~.

A carriage, vehicle, conveyance. 2 adv early morning, at dawn.

“atan gavau bah, ’lrI gavau gavau jarg savari.”-asa m 5.

See ~.

“jan lei pEj savari.”-guj m 5.

See ~.

“karaj savare sagle tan ke.”-ram m 5.

See ~.

“nhavan javat hot savare.”-kris;
m.

See ~.

“kavI syam kahE dou sajh savare.”-krisan.

See ~.

“ja tInI savaria ta sav rahiya.”-var biha m 3.

“sava lakh siz ek lGar.”-rhit.

2 xa one. “us ne khalse nū sava lakh dāmā ārdas karā.”-prov.

In Islamic literature, there is a mention of one lakh and twenty four thousand prophets. This figure may be regarded equivalent to one hundred twenty five thousand.

See ~.

Skt सतः adj imaginatively, intuitively.
The sun. “savīta ast nīsa hūi ai.”—NP.

Skt n a begetter, mother. 2 father. 3 the sun.

“savīta ast nīsa hūi ai.”—NP.

Skt n a begetter, mother. 2 Durga. 3 Gayatri. 4 a midwife. 5 a cow.

See.

May you be.

“sukh sahīj savījē.”—var maru l m 3. ‘Sleep in the bliss of spiritual state, or sleep in a blissful state of knowledge.’

nēva n early morning, at day break. 2 adv first. “hīrde ram ki nā jap-hī sa Vera?”—sor kābir. ‘Why don’t you worship Ram before dying?’ 3 Immediately, at once. “ōr bhi lage kādh sa Vera.”—suhi rāvidas. ‘Close relatives also held that the dead body be immediately taken away from home.’ 4 auspicious time, good time. “jānam kṛitarath sāphāl sa Vera.”—gau m 5.

sāyē sa Vera sleeps. “gūn učar-hī gūn māhī sāve sāmai.”—slok m 4.

This is a popular metre having four lines with numerous names; and is mainly of two types, i.e. mātrik and vārṇik.

The best form is a mātrik savēya assumes is when all the four lines alliterate; for two lines to alliterate is a must. The poets insist that in a vārṇik savēya, all the four lines must have assonance or internal alliteration.¹

A large variety of this metre is to be found in poetical compositions. For the knowledge of readers, metres available in Sikh literature or which are our favourite are given below along with illustrations:

(1) The first type of savēya is ‘bir’. It has four lines, each line having 31 matras, the first pause being at 16th, the second at

¹In case of savēyas of different rhymes, this rule is not applicable.

the subsequent 15th with guru and lāghu matras at the end. It is also called mātrik savēya.

Example:

nabhīkamāl te brahma upje,
bed pārī mukh kāth sa Vera...

jaki bhāgātī kārī jān pure,
muntī jān sēvīt guravītari...

—gau m 1.

Viewed from the guru and lāghu angle, this savēya is of Sen type as it has a total 31 guru and 62 lāghu matras.

(2) The second type of savēya is ‘bān’, each line having 31 matras. The pauses come at the 16th and the subsequent 15th, the last two being guru.

Example:

śrītū namu tumāra thākur,
ehū maharaṇī jān-hī piyo...

—asa m 5.

(3) The third type of savēya is of ‘samy’, each line having 31 matras, the first pause being at the 16th, second at the subsequent 15th, with a nāgān (II) at the end.

Example:

mukh te tīka sāhīt učarat,
ram rīde nāhī purān rōhit,
kārti updes sunave logān,
kāhu nā kāmāve apān kāhīt...

—GV 6.

(4) The fourth type of savēya is ‘dādkāla’. This is also known as ‘nīsakar’. It has four lines, each line having 32 matras. The pauses come at 16th and the subsequent 16th matra with a sāgān, līs, at the end.

Example:

buddhi vīvek gyan ar vidya,
sāphāl hot upkar kārat jo...

(b) the second form of ‘dādkāla’ has 18th and 14th matras, with a sāgān, līs, at the end.
Example:
satī guru, bimāl satsāgātī,
atāmrātī calulu bhāya,
jagyā manu kāvālu sahi pārkasya,
abhē nīrājanuk ghar-hī lāha....

-savēya m 4 ke.

(5) The fifth type of savēya is ‘mālīd’, each line having 32 matras, with pauses at the 16th and the subsequent 16th with yagān, lās, at the end.

Example:
te sadhu hari mel-hu svami,
jīn jēpta gotī hoi homari.
tin ka dārāsu dekhi manu bīgse,
khini khini tin kāu hāo bāthīrā...—bhēr m 4.

(b) With only two guru matras at the end instead of a yagān is also a form of ‘mālīd’ as:

kāb lage mastak carṇān raj,
dārās dāyālu dhīrān kāb pekhō,
āmrīt bācēn suṇo kāb sāvāṇāi,
kāb rāsna benti bīsekhō.—BGK.

(6) The sixth type of savēya is ‘sāman’, each line having 32 matras, pauses being at the 16th and the subsequent 16th with a bhāgān, Sī, at the end.

Example:
brāhmādik sīr chādmunisur,
rāsakī rāsakī thakur gun gavāt,...
re mān mur sīmār sukhdata,
nānāk das tujh-hī samjhaṅvāt....—savēye sīr mukhavāk m 5.

(7) The seventh type of savēya is ‘drumīla’. It is marked by 4 lines, each line having 32 matras; the first pause is at the 10th the 2nd at the next 8th the third at the subsequent 14th matra with a sāgān and two guru (lās, S, S) at the end.

Example:
jay jay kāl gidhār, sevāk dukh-har,
nāhī samsār bāl ke dhāri....

(8) The eighth type of savēya is ‘lōlit’. It has 4 lines, each line having seven magāns with two gurus at the end: SSS, SSS, SSS, SSS, SSS, SSS, SSS, S, S.

Example:
dekho ju kēse e jhāde jo jhule hē
dhōse ki dhūkō se sābhū bha bhola...

-sīkkhī prabhakār.

(9) The ninth type of savēya is ‘mādīra’. It has 4 lines, each line having seven bhāgāns, with one guru at the end. Sī, Sī, Sī, Sī, Sī, Sī, Sī, S, S.

Example:
sātāt hi sātāgatī sāg,
surāg rāte jasu gavāt hē....—savēye m 4 ke.

(10) The tenth type of savēya is ‘māttgēyād’. It is also known as ‘Īdēv’ and ‘maltī’. In Dasam Granth it is called ‘bijē’. It has 4 lines, each line having seven bhāgāns, two gurus at the end Sī, Sī, Sī, Sī, Sī, Sī, Sī, S, S.

Example:
danav dey phanīd nī sacar
bhut bhāvīkhh bhāvan jāpēge,
jiv jīte jāl me thal me
pāl hi pāl me sābh thap thāpēge,
pūn prātāpēn bādhat jēdhuni
pāpān ke bāhu pūj khāpēge,
sadh samuh prāsān phīrē jag
satī sābhē oṃlok cāpēge.

(11) The eleventh type of savēya is ‘cākōr’. See विज्ञाप्त 2.

(12) The twelfth type of savēya is ‘ārsat’. It has 4 lines, each line having seven bhāgāns and one rāgān. Sī, Sī, Sī, Sī, Sī, Sī, Sī, S, S.

Example:
sve nīj pay pramod sada
śabdādī virāc vīkōth lakhe vikha,
jā suḥbh kīrātī ko jāg me
434

(13) The thirteenth type of saavedya is ‘ramy’. It has seven bhagans with one guru in first line and eight sagans each in the remaining three lines.

Example:

bhejat he ih pe ham ko
thi gvarani rup guman kare,
thi janat ve ghat he ham te
thi te hath badhi rahi na tare,
kavi sam pikho thi gvarani ki
mati sam-hi kop na nek dare,
thi so bad jaau kaha kahiye
thi lyavhu jo mukh te vede-krisen.

(14) The fourteenth type of saavedya is ‘kriti’. It has four lines each line having eight bhagans II, II, II, II, II, II, II.

Example:

cadi pracodi tabe bal dhar
sobhar lai kvarvar kari kari.... –cadi I.

(15) The fifteenth type of saavedya is ‘durmili’, also known as ‘cadrkala’. It has four lines each line having eight sagans and one guru II, II, II, II, II, II.

Example:

mathra bhantr bhag bhale un ke
man icchat hi phal pavat he....

–savaye m 4 ke.

(16) The sixteenth type of saavedya is ‘sodri’, also varyingly known as ‘sukhdami’, ‘manmodak’, and ‘mulli’. It has four lines, each line having eight sagans and at the end is a guru II, II, II, II, II, II, II.

Example:

parinad daga cugli na kare

(17) The seventeenth type of saavedya is ‘ratan malika’. It has four lines, each line having eight sagans and one laghu II, II, II, II, II.

Example:

bal ves kate chahi ag lafe
jag man ghate palte kul kal,
bhal nirj dage jas pun bhage
cit cito jage na lage prabhu nal,
tan rog badhe ati pap caadh
suci tej kaadh so madhe jag jal,
khal balbadhu mud raccika karan
phukat bidu amolak la.

–nimal prabhakar.

(18) The eighteenth type of saavedya is ‘kodlata’. It is also known as ‘savvan’, ‘sukh’ and ‘har’. It has four lines, each line having eight sagans and two laghus II, II, II, II, II, II, II, II.

Example:

jar jai nahi kis te atri
as pari gae sagri ur me jah.... –GPS.

(19) The nineteenth type of saavedya is ‘surdhuni’. It has four lines, eight sagans and one guru in the first line. In the remaining 3 lines, there are seven bhagans and two gurus.

Example:

hari so mukh he hari dukh he
alke harhar prabha harhi he,
locan he hari se sarwa hari se
bharute hari si barni he.... –cadi I.

(20) The twentieth type of saavedya is
There are in the first line eight sāgāṇs and two lāghus. The remaining 3 lines carry eight bhāgāṇs each.

Example:

\[ bhīkkhaṇu sūtā pīkha rāhi \]
\[ añī sōdārī sōdār kānha kū añān, \]
\[ rājat tir nādi jīh ke sū \]
\[ vīrājat phulān ke yut kānān –kṛśān. \]

(21) The twenty first type of sāvēya is ‘mānīdhār’. It has 4 lines, each line having eight yāgāṇs: ISS, ISS, ISS, ISS, ISS, ISS, ISS, ISS.

Example:

\[ jīrīvasāna ek hi bāsna me \]
\[ jīte āg so ek hi āg me hē. \]
\[ –nīrmoṣ prābhakār. \]

See तृण (a) and तृणप्राण (d)

(22) The twenty-second type of ‘sāvēya’ is ‘gāgḍhār’ or ‘gāgōdak’. It is also called ‘khojān’. It has 4 lines, each line having eight rāgāṇs. SIS, SIS, SIS, SIS, SIS, SIS, SIS.

Example:

\[ jhūṭhā ṣlobh ko tyagke sājno! \]
\[ sātyā satokh ko cītt me dhāriye.... \]

(23) The twenty-third type of sāvēya is ‘utākān’. It has 4 lines, each line having seven rāgāṇs and a guru.

Example:

\[ cīr cāḍrā kārā chātr surā dhārā \]
\[ bēd brāhma rārā dvar mere.–rāmāv. \]


Example:

\[ mūnī dev na pāvē thāk mātī gavē \]
\[ hē bīn adī anāt guru... \]

(25) The twenty-fifth type of sāvēya is ‘vam’, also known as ‘mōkṛd’, ‘madhvi’ and mājari. Its each line has seven jāgāṇs and one yāgāṇ. ISI, ISI, ISI, ISI, ISI, ISI, ISI, ISI.

Example:

\[ kārō na būra kīhko kābī hi mṛīdu \]
\[ bēn bārō tājke kūṭīlāi... \]

Example:

\[ pāve vīdya dhāre sīkkhi \]
\[ kāb-hū na dharat kūṭāth pāg na rā so... \]

(26) The twenty-sixth type of sāvēya is ‘mattakriṇa’ with each line having SSS, SSS, SSI, III, III, III, I, S.

Example:

\[ jāpē na tāko ju je sārdata \]
\[ kāhā hoy puje nādi kup pakhan? \]
\[ rākha na hove kādi āt vele bīnā \]
\[ śrī prābhu bat tu sātyē jān... \]

(27) The twenty-seventh type of sāvēya is ‘abhar’. It is also known as ‘pātāl’. Its each line has eight tāgāṇs. SSI, SSI, SSI, SSI, SSI, SSI, SSI.

Example:

\[ jāp na hiko ju jē sarvdata \]
\[ kāhō na hoy puje nādi kup pakhan? \]
\[ rākha na hove kādi āt vele bīnā \]
\[ śrī prābhu bat tu sātyē jān... \]

(28) The twenty-eighth type of sāvēya is ‘sumukhi’. It is also known as ‘mālīka’ and ‘maḷīni’. Its each line has seven jāgāṇs with lāghu guru at the end. ISI, ISI, ISI, ISI, ISI, ISI, ISI, SSI.

Example:

\[ jū manat hē guṟuvāṇan ko \]
\[ rāhīte jāg māhī kādi nā dukhi, \]
\[ rāhe nā kāmī dhan dham bhāre \]
\[ gṛahī atam deh sādvī sukhī... \]

(29) The twenty-ninth type of sāvēya is ‘krēc’. Its each line has SII, SSS, SIS, SII, III, III, III, III, III, S, with four pauses at 5th, 10th, 18th and 25th matras.

Example:

\[ prem vihina, pāt nā sāti, \]
\[ yādāpi dhārātī dhan, aṅgīt dhārāhi, \]
\[ tap rīde te, dur nā hove, \]
\[ jāp tap vṛat pun, pun nār kāhī... \]

Example:

\[ prem vihina, pāt nā sāti, \]
\[ yādāpi dhārātī dhan, aṅgīt dhārāhi, \]
\[ tap rīde te, dur nā hove, \]
\[ jāp tap vṛat pun, pun nār kāhī... \]

(30) The thirtieth type of sāvēya is ‘jhūla’. See second form of तृण.

(31) The thirty-first type of sāvēya is
mukt-hara'. Each line has eight jagans. ISI, ISI, ISI, ISI, ISI, ISI. 

Example:

vilok gurumukh pākaj sīkh
rāhe hir bhar rasi mākrād...

(32) The thirty-second type of sāvēya is 'lavāglata', each line having eight jagans and a laghu at the end. ISI, ISI, ISI, ISI, ISI, ISI, ISI.

Example:

jīnhe na kāchu kāviṭa rās he
nāhi rag vikhe man rag lāgavat,
jāpē nāhi vahguru gurumātṛ
dūr manukkh pāṣu nāzravat...

(33) The thirty-third type of sāvēya is 'sāravagami'. Each line has seven rāgans and two gurus at the end. SSII, SSII, SSII, SSII, SSII, SSII, SSII.

Example:

gaje māha sur ghumī raṇā hur
bhrāmī nābhō pur bekhā aṇūpā...

-sramāv.

jako rīḍa he kripa sath puryo
prajapitar vāse sāda citt malī
mātrī totha sen hē varte pran ko
tāhī ke raj bhē hot nāhī. ...

(34) The thirty-fourth type of sāvēya is 'sārada'. Each line has seven rāgans and guru laghu at the end. SSIII, SSIII, SSIII, SSIII, SSIII, SSIII, SSIII.

Example:

dhir gābhīr he gyan ko pōj he
prem ko rup he sātru ko kal,
dintahin lelin udyog me
dan datar he khalsa lał...

sāvāṭi [sāvāṭi] adv sleeping. "khet pivat sāvāṭ sukhia."—sar m 5.

sāvāṭi [sāvāṭi], sāvāṭī [sāvāḍhi] Skt स्वाप्ति sleeping (feminine gender). "sābha nanak sukhi sāvāṭi."—sor m 5. "sukh sāvāḍhi sohagnī."—maru a m 1.

sāvān [sāvān] See सुभट. 2 adv while sleeping.

sāvānvi [sāvānvi] adj fair complexioned.

2 golden. "bhāni ghāri sāvānvi."—s farid. meaning 'a beautiful body.'


sāvā [sāvā] Skt adj left. 2 at some places it also means the right side. See मङ्ग.

sāvāsaci [sāvāsaci] Skt स्वास्तिक n one who draws a bow with his left hand; Arjun. In Mahabharat it denotes a person who also draws a bow with his left hand, meaning thereby he is ambidextrous in so far as shooting of the arrows is concerned. Arjun used to shoot arrows with his left hand also.

sār [sār] n burn, scald. See मङ्ग.

sārak [sārak] Skt मङ्ग n a road. Skt मङ्गका mīśa and निलिट are also used for a path. 2 onom a sound of the unsheathing of swords. "sārak mānā koṇḍhā."—cāḍī 3.

sār [sār] See मङ्ग.

sārā [sārā] v to rot, putrefy, decay. 2 to dry. 3 to burn.

sārāka [sārāka] onom sound suggesting unsheathing of swords. See मङ्ग 2.

sārāna [sārāna] n jealousy. 2 causing of putrefaction; a decay causing process. 3 fire; which burns. "duje bhai sārāne sārā."—BG 'one who is badly engrossed/burning in duality.'

sārrunā [sārrunā] Skt सार्वना, सार्व-पूर्ण full moon night in the mouth of Savan; beautiful (face) See संघटी.

sā [sā] pron that. "kahu nanak sa kathni sar."—gau m 5. "sa vela parvan jitu sārīguru bhēṭi."—var guj 2, m 5. 2 adj like, such (as).

"tum sa mit na avar koi."—asa m 1. 3 v past tense of अग्र. was. "os ne ग्रु akhī sa."—JSBB. 4 Skt n Parvati. 5 Lachhmi.

sā [sā] indicator of past tense. See स. as "me othe gia sā." 2 a suffix used in Persian.
This is a transformed version of Sanskrit word as Jauam.

Sau [sau] S (Skt स्व) n taste. “sau prañi tina laga jini śmrītu pāta.”—vād chāṭ m 1. 2 ecstasy. “sau nā pāta jó.”—var majh m 2. 3 Skt welcome, honour. “kāt nā pāto sau.”—var suhi m 1. 4 Skt purpose, self-interest. “tū ja jan māhīja sau.”—var maru m 2.

Saugi [saungi] See मही.

Sau [saun] See मही.

Sau māl [saun māl] See मही माल.

Sauji [saunji] n crop of the autumn season. 2 See मही.

Sauri [saunri] n one who has the knowledge of music. One who tells of profit or loss from the left or right vessel. See मही. 2 one who practises tantar shastar of Shiv.

Saul [saula] See मही.

Sau adj noble, gentle. 2 मु-मय of the same age. 3 n members of the marriage party. 4 a barber. 5 a confidant of the king. See मही.

Saat [saat] See मही.

Sa [saar] See मही.

Saag [saagita] See मही.

Sai [sair] pron same. “sūdārī sai sārup bīchkhaṇī.”—trīlōg m 1. 2 lord, master. “sukhdata hari pransāt.”—sar m 5. “prāṇpātī sukhdāt.” 3 Skt स घ n sleep, lying down. “mera pīrū risalu sāgī sai.”—bāsāt m 1. 4 Skt सांव evening.

Saif [saifs] E science. n essence of a branch of knowledge. 2 chemistry and physics. See विषाण.

Saistan [saistan] P शीतल to be competent, be capable of.

Saista [saistasya] P शीतल adj able, capable.

Sair [sairk] See मही.

Sairi [saari] S Skt a mistress, landlady.

Sair [sair] See मही. 2 A शीतल n a short span of time. “cāl-hu ḍh. saīt.”—GPS.

Sairban [sairban] See मही.

Sair Dg sea (S शीतल Skt शाल) “sair sāpāt bhāre jāl nīrmalī.”—prābhā m 1. See मही माल. “sair bhāre ki suk?”—var majh m 1. “vīcī upāe saīra tīna bhīro jēd.”—varām 1 m 2. 2 a lake. “sair bhar su bhar.”—tukha barahmāha. 3 This word has also been used for Shatdrav (Satluj) in particular and a river in general. “chod diō tab thā nīrmoh ko par bhāe jāb saīr tīra.”—gūrūsobha. 4 A जें a poet. “je saīr mēlī tilu nā pujahī roī.”—sī r m 1. “nānak saīr ḍv kāhī.”—asa pāṭi m 1.

Sair putrī [sair ki putri] n daughter of the Sea, Lachhmi. According to a Puranic myth, she emerged while the sea was being churned. 2 wealth. “sair ki putrī bīdarī gōvai.”—gōv a m 3. ‘The enlightened one has abandoned wealth.’ “sair ki putrī pārharī tījāgī cārān tāle vicare.”—asa chāṭ m 1. ‘Wealth has been discarded with contempt, considering it as a maid-servant.’

Sair See मही.

Sai [sai] pron the same. “jo tudh bhave sai bhali kar.”—japu. 2 n master, lord. “ jithe jai jai gajāt māhī tīthē hari sai.”—var bīrā m 4. 3 Skt मूलव श meaning earnest money given in advance to strike a deal. 4 P जै Gōd. 5 A जै one who puts in effort.

Sai [sāi], Sāi [sāi] Skt master, lord. “tū karta saīraru međā sāi.”—sopurukhu. 2 king.

Sānputra [sāi] a Khatri disciple of Guru Arjan Dev, Sethi by caste. The Guru impelled him to perform Kirtan. He became a wonderful preacher of Sikhism. 2 a vocative: ‘O Master.’

Sādas [sādas] a resident of Daroli (district Ferozepur) who was a Khatri by caste. He
was married to Ramo, the elder sister of Mata Damodari. Guru Hargobind had a long and comfortable stay at his residence. He became the Guru’s disciple and attained salvation. See झेली. 2 a very ardent devotee of Guru Arjan Dev, he was a Bhandari by caste. 3 a disciple of Guru Amar Das. He was a resident of Lahore and was Jhanji by caste. He was in the service of Guru Arjan Dev as well.

मंदिर दिइता [sāḍītta] a disciple of Guru Arjan Dev from Sultanpur. 2 a Jaria follower of Guru Arjan, who acting upon the teachings of the Guru, devoted his life for the good of the people.

मंदिर [sāllok] n godly people, saints.

स्व [sas] Skt स्व n breath, respiration. “sas bīna jīv dehuri.”–keda chōt m 5. 2 a vowel, tone. “pure tal nīhale sas.”–bher namdev.

3 Skt a weapon “pāṅcit sāgī bās-hi jān murakh agām sas sune.”–maru m 1. 4 Skt स्व n mother-in-law. 5 a respiratory disease, asthma. “sānpat sas bhagīdār jūr.”–sāloḥ.

6 Skt शास to praise, sermonise, preach something for the good of others, ingratiate, order, punish, warn. 7 n an order. 8 पूजा स्व urine. See मस्तीरस.

मस्तीरस [sās] Skt स्व n breath, respiration. 2 Skt स्व with parts.

मस्त [sasā] Skt स्व adj an administrator. 2 n a king. 3 a spiritual guide, guru. 3 See मस्त 6.


मस्तक [sastāg] See मस्तक प्रधान.

मस्त [sasā] Skt ससा n an order. See मस्त 6 and मस्त.

मस्त [sasā] n one who issues a warning, king’s army–sānamaha. 2 adj (one) who administers. See मस्त 6.

मस्त [sasā], मस्त [sastā], मस्त [sasātu], मस्त [sastra] Skt ससा n a book that enforces discipline; a law enforcing book. See मस्त-6 “sasā sīmīrī bed carī.”–sri a m 5. “soi sasātu sān soi.”–sri m 5. “sastra bed te gōn he māra.”–bher m 1.

मस्त [sasā], मस्त [sastā], मस्त [sasātu], मस्त [sastra] Skt ससा adj who is an authority on Shastars. “mūnī jōgī sastrāgī kāhavēt.”–gūj m 5. “sabhē sastrāgē ṭhukārmā prāṇasi.”–dētt.

मस्त [sastār] Skt ससा adj who lives according to Shastars, a pandit. 2 an armed man.


मस्त [sastār] शासन adj possessing Shastars, who is an authority on Shastars. 2 n a higher level degree of Sanskrit.

मस्त [sasā] Skt ससा n ordering. See मस्त 6. 2 punishing. 3 a warning, punishment. See मस्त 6.

मस्त [sasā] Skt ससा n an order. 2 a warning, punishment. See मस्त 6. 3 a sermon, teaching.

4 Skt मस्त जोल to breathe.

मस्त [sasā] Skt मस्त n an order. 2 a warning, punishment. See मस्त 6. 3 a sermon, teaching.

4 Skt मस्त जोल to breathe.

मस्त [sasā] Skt मस्त n a book. 2 adv while breathing, which means ‘while being alive.’ “sasānī sasī sasī bālo paie, niḥsasānī namu dhīvēgo.”–kan a m 4. ‘Make recitation of the Name a part and parcel while alive, and it will have its sway after death.’

It means:

1 I am fed up with my mother-in-law (illusion). My father-in-law (God) has affection for me. I am afraid of the elder brother-in-law (Yam-raj).

2 My sister-in-law (folly) has caught hold of me. I am longing for the younger brother-in-law (wisdom).

3 I do not feel the intimacy of the omnipresent Lord in the bed of conscience.

4 Father (the body) is always busy fighting with children (comforts and discomforts). Mother (selfishness) is always in a state of intoxication.

5 When I was with the elder brother (knowledge) the Lord loved me.

6 All this is a quarrel between the five evils.

The meaning of the invisible intrigue, described here, is not satisfactory. But most of the traditional scholars have their interpretations. Hence these are being reproduced here.
(Bahadur Shah) son of Aurangzeb. See भादुरशाह मला. 3 the nominal Mughal king of Delhi, whose real name was Ali Gauhar. He ascended the throne in Oct. 1760. He handed over the civil authority of Bengal, Bihar and Orissa to the then East India Company, in 1765 AD. Thereafter he became a stipendary of the English Government. Then the Marathas captured him. Later in August 1788, he fell into the hands of Ghulam Kadir Ruhela, who maltreated him brutally and got his eyes gouged out. He was a mere nominal king of Delhi till his death on 19th of Nov. 1806.

मित्र [sahas] Skt n work done with force. 2 courage. “कर सहस हेतु दयायो.”—GPS. 3 theft. 4 an act done mindlessly. 5 fire.

सवल [sahar] a fakir who felt deeply obliged to Guru Nanak Dev after having held a discourse with him. 2 a Sadhu of Bihar, who had divine powers. He died in 1379 AD. A large fair is held at his tomb every year.

सहस्नाय [sahsana] P स ह न an emperor, king of kings. “सहस्नाय गौरिजे.”—japu. In Mishkat it is held that Mohammad directed that none should be called Shahanshah, as this title is reserved only for God.

सहसी [sahsi] adj (one) who courageously accomplishes his task. 2 persevering. 3 inspiring. “तोहा सहसी सहस्रांग कोरे.”—VN. 4 See मला.

सहसी [sahsi] a sub-caste of jats. Scholars are of the view that its root lies in the Sanskrit word ‘sahasi’, which means valiant, tenacious and courageous. Maharaja Ranjit Singh, the lion of Punjab was from the same clan. 2 Sansi clan is different from it. See मला.

सहस्रांग [sahsragr] adj lord of war. 2 n Sangoshah, son of Bibi Veero, upon whom the tenth Guru bestowed this title, sacrificed his life in the battle of Bhangani. “लक्ष लहस्रांग जूझिहे जूझराहे। तवै कित बराभं कमानं सोपराहे.”—VN. See मला and जीवे जीवे.

मित्र [sahsra] See मला.

मित्र सुमित [sah husen] 他( זה son of Sheikh Usman of Lahore. Born in Hijri 945, he was a devotee of the Lord. When Guru Granth Sahib was being compiled, he too along with saints like Kahna, came to Amritsar. He beseeched Guru Arjan Dev that his compositions should also be included in Guru Granth Sahib. The Guru asked him to recite his composition. There upon Shah Husain recited. “कुप रूप रूप रूप रूप.” On listening to it, the Guru asked him to stop i.e. to observe silence. Shah Husain died in Hijri 1008. See झतु.

मित्री खेती [sah kā dheri] See कब्रसलम.

मित्री घर [sahcikhan] His real name was Ahmed Khan. He was a commander of the king of Kabul, Zamanshah, who was the grandson of Ahmad Shah. In 1798 AD, the king sent him to Punjab with a cavalry of twelve thousand men. He was very cruel to the Sikhs and Hindus. At last he was killed by Sardar Sahib Singh of Gujrat in 1800 AD. His tomb is situated to the east of Gujrat at a distance of four miles from the city.

मित्राण [sahshāh] भक्ती जी जी He was the third son of Jahangir from Balmati (Jodh Bai), daughter of Raja Udai Singh Jodhpuri. He was born in Lahore on 5th of Jan. 1593. His real name was Mirza Khurrram. After the death of his father, he ascended the throne in 1628 AD.1 The kingdom prospered during his reign; the revenue collected per year was twenty three crores.

1His full name was Abu Ali Muzzafar Shahabuddin Shahjahan. He is presumed to have become the king after the death of Jahangir. Hence in history his reign started from 1627 AD but formally he ascended the throne on 4th of February, 1628 AD.
He was very fond of architecture. Apart from Moti Masjid, he got a mausoleum constructed for his dear wife Arjmand Banu (who is also known as Mumtaz Mahal and Kudsia Begum). She was the daughter of Asif Ali, a brother of Noor Jahan. She was born in 1592 AD and died on 7th of July 1631. This mausoleum cost the exchequer rupees four crore and fifty lakhs. It is popularly known as the Taj Mahal. Some writers have estimated its cost at rupees one crore, twelve lakhs and fifty thousand only.

Delhi at present situated on the bank of Jamuna opposite the Red Fort, was founded by the same ruler in 1631 AD. He named it Shahjahanabad. Elegant buildings of Delhi like Lal Quila, Diwan-e-Khas, Dewan-e-am and Jama Masjid add to his reputation. The Peacock throne, which cost the state exchequer rupees seven crore and ten lakh, was got built by this king. The world-renowned Koh-i-Noor diamond, which weighed 319 ratti and was estimated to value at Rs. 7,815,225/-then, was presented to him by Mir Jumla.

Due to the ineptness of certain corrupt ministers, he persecuted Christians and Hindus. As a result, he became hostile to Guru Hargobind, so the Guru had to take up arms in self-defence.

Shahjahan had four sons: Dara Shikoh, Shuja, Aurangzeb and Murad. Once when Shahjahan fell ill, Aurangzeb (after subjugating his brothers) incarcerated him in the Agra fort in the year 1658 AD. After 7 years of incarceration by his son, Shahjahan pining all the while to rule, died to be buried at the Taj by the side of his beloved wife.

Shahjahanabad [ṣahjāhanābād] a town in U.P. which was built by Daler Khan, an army officer of Shahjahan in the year 1647 AD on the left bank of Deoha (Garra) river. It is situated at a distance of 768 miles from Calcutta and 987 miles from Bombay. “ṣahjāhanāpur me huti ṭik pīṭha ki nari.”—caṭṭī 41.

Shahjahan [ṣahjāman] See ṣahānājān.

Shahdara [ṣāhdārā] Mausoleum of emperor Jahangir across river Ravi near Lahore. A nearby settlement is also known as Sahdara.

Shahdara [ṣāhdār] A prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.

Sahdara [ṣāhdā] P ṣ ṭ adj a prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.

Sahdara [ṣāhdā] A prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.

Sahdara [ṣāhdā] P ṣ ṭ adj a prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.

Sahdara [ṣāhdā] A prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.

Sahdara [ṣāhdā] A prince. 2 n son of Bhai Mardana, who kept on doing Kirtan in the presence of Guru Nanak Dev.
money-lender.

2 A village of Patiala state, tehsil and police station Sunam. East of it is situated a gurdwara of Guru Teg Bahadur. To begin with, there was only Manji Sahib. But since Sammat 1980 a “Darbar” is being constructed. The village has donated about 50 bighas of land to the gurdwara. The priest is a Singh and it is seven miles to the west from railway station Sunam.

2 A district of the Rawalpindi Division and is its main town. It is situated on the left bank of Jhelum.

[This city is in Patiala state.]

Bhai Santokh Singh have mentioned him as the resident of Kurham.²

Shah Bhikh was a disciple of Abul Muali Shah of village Ambhita (District Saharanpur). Bhikh Ji spent most of his life at Thaskepur which is situated in tehsil Thanesar, district Karnal. Due to his devotion, Saint Muali Shah also migrated to Thask and Shah Bhikh wholeheartedly served his master.

By virtue of his spiritual power, he came to know of the birth of Guru Gobind Singh at Patna. So he reached there with two pitchers full of sweets and presented them to the Guru. The Guru put his hands on both the pitchers. To satisfy the curiosity of his disciples, the Pir told them that he wanted to find with whom this divine personage (the Guru) would side, the Hindus or the Muslims. So anticipating his feelings, the Guru strengthened his faith with the gesture that he was the patron and well wisher of both the communities.

Shah Bhikh was Saiyyed (Mir), so Thaska is now known as Thaska Miranji. During the rule of the Mughals, a jagir was attached to his tomb which at present brings a revenue of rupees three thousand per annum.

Some writers have also named him as Saiyyed Bhikh and Bhikhan Shah.

²pur kuhram bhi ke huto sah bhikh jiz nam. nta mursid ke nika hir thi haske gram sudham.”—GPS.
Sahib Kaur, his elder sister, contributed a lot to the defence and administration of the kingdom. Raja Sahib Singh died on Chet-Badi 9, Sammat 1869 (26th March, 1813).

Baba Sahib Singh was born in the house of Ajit Singh (son of famous Baba Kaladhari of Bedi clan) and Mata Saroop Devi in Sammat 1813. He was a man of rare quality and an ardent preacher of Gurmat. With a sense of great enterprise, he occupied a lot of territory and established his capital at Una. Free public kitchen (lagar) and continuous Kirtan went on without any interruption on account of his initiative. Baba Ji died on Har Sudi 13 Sammat 1891 at Una. See विद and देवी स्वर्ग.

Rahibal [rahib hal] P साहिब हाल one who has realised ecstasy; a blissful soul.

Rahibkalam [rahibkalam] n the Creator, master of language or speech. “कि रहिब कालमे।” –japu.

Rahibkal [rahib kal] P साहिब कल adj one who has the courage to say what he means. 2 one who is only a man of speech.

Rahibkrita [rahibkrita] A साहिब क्रिता fortunate i.e. highly dignified. See विल. “कि रहिबक्रिता हे।” –japu.

Rahibkaur [rahib kaur] daughter of Raja Amar Singh of Patiala and elder sister of Raja Sahib Singh. In Sammat 1834 she was married to Jaimal Singh, son of Sardar Hakikat Singh Rai of Fathegarh of Kanhaiya misl. The efforts she put in to expand and safeguard the kingdom of her brother are indeed unique in Sikh history. In Sammat 1851 she defeated the Maratha army. She conducted the administration very efficiently but her credulous brother did not value her qualities. She died in Sammat 1856 (1799 AD). 2 Mother of Raja Sangat Singh of Jind and queen of Raja Fateh Singh, she was very
महिला कैप्टन| 444

महिला कैप्टन [sahīb kār mata] daughter of Bhāi Ramū Bassi, Khatri of Rohtas. She was married to Guru Gobind Singh on 18th of Vaisakh Sammat 1757. The Guru left the Khalsa Panth to her care. That is why at the time of baptism she is declared the mother, and Guru Gobind Singh the father, of the Khalsa. After his arrival at Avichal Nagar, Guru Gobind Singh sent her to Delhi along with the five arms of Guru Hargobind to be kept and displayed with full honours. These arms are at present kept in Gurdwara Rakabganj.

She died before Mata Sundari. Her memorial is quite close to the shrine of Guru Harkrishan located in Delhi. See जित बहादुर.

महिलावृद्धि [sahībbad] a devoted Sikh of Guru Gobind Singh. He was a great warrior. He attained martyrdom in the battle of Anandpur. As per instructions of the Guru, he was cremated at Nirmohgarh. “jit bhai toh khalse ki āru sahib cōd ki loth ॻथाई.”—gurubodha.

2 A village in district Ferozepur tehsil Muktsar, police station Kot Bhai. Adjoining the habitation, there is a gurdwara of Guru Gobind Singh at the bank of the village pond. The Guru graced this place twice with a visit. A small temple and residential houses have come up close by. An Akali Singh is in attendance here. The village has donated 7 ghumaons of land to the gurdwara. A fair is held on the Vaisakhi day. It is situated at a distance of about seven miles from Balluana railway station to the north-west and is connected by un-metalled road.

महिलावृद्धि [sahībā] feminine of महिला 2 vocative of महिला “sace sahibā! kīa nahi ghāri tere.”—αναदु।

महिलावृद्धि [sahībā] a damsel of Mahni Sial rajputs, engaged to a lad of Chaddhar sub-caste, but she was in love with Mirza. The Chaddhars murdered both of them; their grave is in Danapur. (district Multan) See निन्दन।

“ravi nādi upāri bāse nari sahibā nam, mirja ke sāg dosti kārūt āthāu jam.”—cāri 129.

महिलावृद्धि [sahīban dī] plural of महिला वृद्धि. महिलावृद्धि [sahībi] the Creator (nominative case).

“sahībī ādhā jo kia.”—m 5 var ram 2.

महिला [sahībi] P वी n ownership, lordship, sovereignty. 2 authority.

महिला [sahību] See महिला। “sahību guṇī gahera.”—sor m 5.

महिला [sahīr] A जू n a magician, wizard. See निन्दन।

महिला [sahīl] A ज्व n a river-bank.

महिला [sahīl] P वी n royal. 2 ink. “jīta akhānu sahib sahībī.”—var sar m 1। ‘whatever is verbal and written’. 3 की an effort. “uā kārāti mīṭāt bīn sahibā.”—bāvon। 4 A अं indifference, carelessness. 5 forgetfulness.

महिला बा महान [sahī hu sahu] adj king of kings, emperor। “tu sahi hu sahu, hau kāhī nā sēkā guṇ teria.”—sahī a m 5। 2 chief among money-

1Bhai Santokh Singh has mentioned “rava” sub-caste. See rut 5, a 1.
lenders.

सहिद् [sahid] See मरी. 2 adj pertaining to a martyr.

सहिन् [saheen] A अलय It is generally believed that कोही, बाहिरी and सही are different names for the same bird of prey. But it is a mistaken belief. Kings fond of hunting have bestowed the status on कोही and बाहिरी as सही कोही, सही बाहिरी. There is no separate bird as सही. See फ्राइटाक.

सह [sah] a king. “साह साह वार्ता.”—sri m 3. 2 a money-lender. “साह साह साह वान्जारे.”—suhi a m 3. 3 breath. “करी बैदे तु बादगी जिरहु गहत माहि साह.”—tīlāg m 5.

सहुरि [sahuri] wife of a money-lender. See मरी.

सहुर्रा [sahura], सहुर्जी [sahurri] father-in-law’s house. “पैििंग साह सेिि साही वास.”—suhi a m 3. 2 adj belonging to the in-laws. “साहुर्री वाहु साहब किरदार साही पेवकरे दंग वाके.”—basāt m 1. ‘Parents house is this world, in-laws house is the other world.’

सहुर्रा [sahura] adj father-in-law’s house.

सह [sah] n ash. “गोिि हुि कोिन खाउली बी साह सिि पानु.”—var suhi m 1. 2 Several kings of this name have ruled in the south, but most renowned of them was the grandson of Shiva Ji who was put in jail quite early in life and remained there till the death of Aurangzeb. In the year 1708, he became the king of Maratha people and ruled for a long time as a nominal king from the capital Satara. Reins of the state were held by Peshwa Shivnath. Sahu died in the year 1749. 3 S adj brave.

सहुकर [sahukar] Skt सहुकर a rich trader who lends money on interest.

सहोब [sahoval] See बैं गणित. 2 See लख मान 4.


सक्ष [sak] Skt शाक n force, might. 2 help. 3 a helpful friend. 4 vegetables, greens. 5 an island. See साह. 6 adj belonging to the Shak clan. See मरी. 7 Skt र्वेनिन one’s own. 8 n a great grand-son, kin, close relative. 9 a relationship. “तम-हि पेनानु साके तम-हि सागि.”—sar m 5.

सका [sakā], सक्ति [sakā], सक्त [sakā], सक्ति [sakā] can (do), having the capability. See मरी. “तम्र महििा बनाति ना साक.”—suhi m 4. “आसा जरू नहीि जी किचु कश्य प हामि साका.”—suhi m 4.


सक [sak] Skt सक adj who worships Shakti; devoted to Durga, who worships Kali. 2 n Shakat cult, in which Shakti is the chief amongst all gods. Shakti worshippers, usually worship ten goddesses Kali, Tara, Shorsi, Bhuvneshvari, Bhairvi, Chhinmasta, Dhoomavati, Vagla, Matangi and Kamla. 3 A अप adj apostate, degraded. “सक असार असार ना जाना.”—sohīla. “हारि के दस सिड सके नहीि साग.”—gau m 4. “सकातू मुि लागे पाति मुिि.”—gau a m 4.

सक र्विद् [sak dvip] See साह र्विद.

सकनि [sakni] See मरी.

सकबर्नक [sakbənik] n a spinach seller. “सकबर्नक ज्योि इमि तहि, नाहि जानि कलि मान माहि.”—NP.


सक [sak] Pkt adj narrow, tight. 2 Skt शाक्तकर pertaining to Shankar (Shiv). 3 Skt n a chain. “भराम मोि को नस्त किय देव-हि सके कत.”—NP.

सकर्माक्षि [sakarmakhi] n a honey-bee.
“sakarmakhi adhik satape.”—bher kābir.

सक्र र [sākra], मांकली [sākri] adj narrow, tight. 2 Skt शाक्तकं, son of Shiv, Ganesh. 3 fire.


सक्रध [sakrāp] See सिक्रध. सक्रध [sakrāp] निरविकलप sākalap ucari.”—NP.

सक्र [sakla], मांकली [sakli] See मांकल मांकली. See मांकल.

सक्री [sakri] n a vegetarian; Sati; Durga, Shakambhri. “ajni gajni sakri sitla.”—paras.

सक्रह [sakrap] See सिक्रह. ‘ज्ञानक्रस’

सक्र [sakal] Shak Sammat, started by Shalivahan which came into force after 78 AD. See मांकलध. 2 an event which is worthy of note in history. “dhāramhet saka jīn kia.”—VN. 3 Skt शाक्त ka myrobalan.

सक्र [sakar] adj evident, manifest.

सक्रच [sakichu] that much. 2 Skt सकृत n dirt, filth. “jōhā sakichu tāhā lagto.”—maru a m 5. ‘The air does not mind touching the filth.’

सक्री [sakini] See मांकली.

सक्र [sakin] A जु म a resident. “साम सिंह खोरूबो सकिन कहरकान.”—PP.

सक्री [sakini] Skt शाक्तिनी n vegetation bearing earth. 2 a yogini in attendance on a goddess. It is mentioned in Sakand Puran that Sakini accompanied Virbhadr when he went to destroy the sacrificial rites of Daksh.

सक्र [sakir] A जु adj grateful. 2 obliged, indebted.

सक्र [saki] A जु n one who serves drinks. “बोधि खालिथ खोरूबो साग्रे साग्रे सुरा फाम.”—hakayāt. 2 God, who imparts ecstasy of love. 3 A जु a complainant.

सक्र [sakj] See मांकल 7-8 “हरि मेरा सकू शी होि सखाई.”—guj m 3.

सक्र [saket] मांकलपुरी. 2 territory around Ayodhya. 3 adj who resides in Ayodhya.

सक्री [sake] can. See मांकल. “कोई ना सकू खरध ना किर.”—sui chāt m 5.

मांकलध [sakā] ना मांकलध. “केल माळ्डिन खौदो धारम सकां.”—gyan. ‘caused a religious event.’

सक्र [sakbhri] Skt शाक्तकं Durga, provider of nourishment with vegetation. In Markandey Puran there is a story that, once during a great famine when everybody began to die, the goddess assuming the form of vegetation covered the whole earth and thus saved the people from starvation.

सक्र [sak] Skt an ancient Khatri clan that used to live in the foot-hills of Nepal. It is among them that Shakay Muni (Buddha) was born.

सक्र [sakṣi] Skt साक्षिन n a witness who deposes what he has seen with his own eyes. See मांकल.

सक्र [sakṣay] Skt n evidence, deposition.

सक्र [sakha] Skt साक्व n vegetation, vegetable, agricultural produce. “जल बिन सक्व कुम्लवति.”—बाराहमाहा माध्य। “सक्व पाकास्व आई होर कार्टी वान.”—s farid. 2 Skt सक्व evidence, deposition. “तभ सक्व प्रभु आसत बाने. खान निमित देबे ठाइराई।”—VN.; ‘gave evidence for’... “हर्तिमा मई पति सक्व.”—maru m 4. 3 goodwill. “सुसक्व तस कि सोद तीलु होक मानिये.”—paras. 4 Skt सक्र P जु a branch. “तु पद सक्व तेरी पहु।”—majh m 5. “नम सुरायु सक्वह।”—sahas m 5. 5 lineage; a family derived from an aboriginal tribe. 6 a vine, creeper. 7 a part of a book, chapter.

सक्र [sakha] See मांकल and घट मांकल. 2 n a slice, a piece, a small portion. This word is derived from मांकल. 3 Skt मांकल adj made of conchshell.
4 n a sound blown out of conchshell.

sakhā [sakhat] P ना See मधु. 2 a crupper that is joined to the horse’s tail and tied to the saddle.

saxtan [saextan] P व्यो v to make. 2 to live together.

sakhā See मधु. 2 and पहळे. “घोरे पखार छर में बाहुलया.”-sri m 1. 2 See मधु.

sakhati n vigour or the process of cruppping the horses. “ती को है अस्वाद तक बाहुलया.”-var majh m 1. 2 P जेना the process of making. “अपि कारौ साहकी फिरि अपि कारे मिटा.”-var asa. ‘He himself is both the creator and the destroyer.’

sakha Skt मधु n a branch of a tree. 2 limbs of the body as arm, hand, finger and leg etc. 3 lineage or offshoot of a tribe. 4 a sect, creed, offshoot of a religion. “सिख साहकी बहुते की.”-s kābir. 5 branches of the Veds. Numerous saints have taught their disciples the texts and meanings of the Veds in different ways, according to their own thinking. This has led to different branches of the Veds. “साहका तिन को है निर्मित बैठा.”-asa m 1. “साहका तिन निवारिए एक सबरील लिए.”-sri a m 3. Here three branches mean knowledge pertaining to three elements.1 See ढूँढ़े 3.

sakhaIti n an army which has groups friendly with one another.-sānamā.

sakha tin जील [sakha tin] Chapters on practice, devotion, knowledge chapter. 2 Brahma, Vishnu and Shiv are the branches. “साहका तिन मल मःः रेवे.”-asa a m 3. 3 elements of purity, passion and darkness.

sakhā [sakhamrig] n one that goes about among the branches; a monkey; a langoor.

sakhī [sakhī] See मधु. 2 evidence, deposition. “दिनतु रेनी साक्ही सुनाई.”-biri a m 5.

1Some scholars take these to be practice, devotion and knowledge.

sakhīo is witness. “सातर्कम साखी.”-dhāna m 5.

sakhī [sakhī] See मधु. 2 n witness. 3 an example, illustration. “उदाक समृद्ध साले कि साखी.”-maru kābir ‘like a wave born in sea-water.’

sakhī n an eye-witness, account of a happening or history. “सुन हु जान भाई, हाँ साततिगुरु की रक साखी.”-var sri m 4. “सुनि साखी मदि जोर पियार.”-bāsōt a m 5. 2 advice, an instruction. “गुरु साखी जोर पर्गाठि होि.”-sohīla. 3 Skt साक्षिन् an eye-witness. “गुरु भिन साहकी तात दित्ताल आक्नि.”-asa chāt m 5.

sakhī n a Ved, which has numerous branches.

sakhī [sakhī] is witness. “साततिगुर साक्षी.”-var sri m 4.

sakha [sakhu] See मधु and मधु. “बिन हाति रेस रेस पाति ना साक्षु.”-bāsōt a m 1. ‘neither honour nor good reputation.

sakhocar [sakhocar], sakhočcar [sakhoccar] n an announcement of lineage and descent. At wedding ceremonies, it is announced so that everybody knows about the family. “साखोचार उसरान किनाक.”-GPS.

sakhy Skt मधु n friendship. 2 See मधु.

sakhy adj related to a numeral. 2 n an arithmetician. 3 sakhy sastrā. See घट मधु.

sag Skt मधु n spinach, a leafy vegetable. 2 a cooked dish of mustard and spinach leaves.

sag [sag] n a type of a spear with a 10 feet long, iron-encased handle. It has a four feet long pointed blade. “गर्वि खार साक्षी साहभर
lai.”—GPS. “nīḍak kau dokh lage sāge.”—bhēr
m 5. 2 Skt मंगल a similar part; an imitation; mimicry. See मंगल. 3 adj म (with)-अंग (limb/organ).

मंगल [sagār] Skt n a sea. See मंगल and मंगल. “sagār māhī būd, būd māhī sagār.”—ram m 1. meaning that the Creator is immanent in the creature and vice versa. 2 In Bengal an island in Hoogli river. It is at this place that Ganga has a confluence with the Bay of Bengal. 3 a count of ten padam. See मंगल.

4 depicting number seven, as there are seven seas. 5 adj of or relating to the sea. 6 P जी a bowl, cup. “bārdh sākia! sāgre sābāz rāg.”—hakayat. 7 a wine-glass. See मंगल. 8 adj म-वा full of poison. “bhe sīduh sāgar tāsto.”—bīha chāt m 5.

मंगल दुःख [sagār udār] the belly of the sea; the interior of the sea, which contains innumerable objects. “ravi sāsī kīrānī udārā sāgar ko.”—sāvēye m 3 ke.

मंगलम [sagarsut], मंगलम [sagarsunu], मंगलाचार [sagartanay] son of the sea, the moon. 2 Dhanvantri etc. who are born out of the sea.

मंगल मेहक [sagār mekhla] Skt n the earth, of which sea is the cord worn around.

मंगल [sagra] See मंगल. 2 Skt n earth, the holder of the sea. “ādi sagra sābād bākhanān kijye.”—sānacya.

मंगलबाब [sagrābra] Skt सागराबाब the earth of which sea acts as the attire.

मंगलदेश [sagrodgar] the belching of the sea; rise and fall of sea tide. See तृकडाट.

मंगल [sagvan] See मंगल.

मंगल [sāga] See मंगल.

मंगल [sagrad] P जे n one who moves around the king; a servant of the king. 2 an attendant of a saint; a disciple. 3 a student.


मंजो [sāgit] adj of or pertaining to music. See मंजो.

मंजू [sāgu] मंजु an imitation, mimicry. See मंजू.

मंजूर [sagun] See मंजू. “nagun te pun sagun te guru ke māt me bād nam pachano.”—NP. ‘Nam is superior to all qualities, good and bad.’

मंजूर [sagun] See मंजू. 2 immortal.

मंजू [sāge] adv in the relevant context. “pāḍvā ki katha ke sāge kāhe hē.”—JSBM.

मंजूरपाग [sagopāg] Skt सागोपाग adj with parts and sub-parts; entire.

मंजूर [sagon] Skt teak. Teak wood is considered excellent for buildings and household furniture. L Tectona Grandis.

मंज [sac] n truth. 2 the Creator, God.


मंज [sacan] to accumulate, gather. See मंज.

“sati kī sāce bhāde?”—gau kābir.

मंज [saca] adj true, truthful.


मंज [saca sah] n the Creator; the truthful king. 2 the eternal being, the ever living king. 3 adj who is an immortal ruler. “sahān māhī tu saca saha.”—guj a m 5.


Page 482 of 674
There are countless types of musical instruments, but only such instruments are drawn here, which have been or are being used by the Sikhs in performing kirtan. 4 profit. 5 See मंगल. 6 A † somewhere, rare, seldom. मंगल [sajan], मंगल [sajanu] v to build, make, create. 2 n See मंगल.

मंगल [sajan] or मंगल [sajanu] n मंगल—स a gentleman, friend. “सजानी देखा ता गोल मिला.”—मरू ए म २. 2 the Creator, who is everyone’s friend. “सत्गुर ए एर्दसी करी सजानी देख मिला.”—मरू ए म ३. 2 a good man. “सजानु मतु साहा करी एकु.”—मौल ५. 4 creation. “सरौं जोगेट के सजानहर.”—साहो. See मंगल.

मंगलवर [sajanra] suf व at the end of word मंगल denotes endearment. See व्र. “सजानर मेरा सजानरा.”—राम चाहत म ४. 2 a friend.


मंगली [सजनी] adj a gentle female. “सखी सजनी के हाउ चरान सारेरू.”—सरू म १. ‘Here it means the eternal Being.’

मंगल [सजनू] See मंगल.

मंगलि [साजेली] Skt साज्जेलि with hands, folded and spread.

मंगल भिलालिन [सज मिलाना] v to tune one musical instrument with another; to create final harmony between musical instruments. “सुर सज मिलवे.”—कोटी १.

साझा [साझा] Skt मण्डन  n संस्कृत एक जोड़ी, संबंध. 2 संबंध, संरचना. 3 एक कार्य को सलाह करने के लिए. 4 प्लानिंग की संगठन को संयोजन करने के लिए.

साझा [साझा] Skt मण्डन  n संस्कृत एक जोड़ी, संबंध. 2 संबंध, संरचना. 3 एक कार्य को सलाह करने के लिए. 4 प्लानिंग की संगठन को संयोजन करने के लिए.

साझी [साझी] adj साझी साझी मैंने, साझी मैंने। 2 साझी मैंने, साझी मैं। 3 साझी मैं। 4 साझी मैं। 5 साझी मैं।

साँझ [साँझ] सरी लड़की की गर्मी के लिए। 2 साझी के लिए। 3 साझी के लिए। 4 साझी के लिए। 5 साझी के लिए।

साँझि [साँझि] साझी साझी मैं। 2 साझी मैं। 3 साझी मैं। 4 साझी मैं। 5 साझी मैं।

साँझालू [साझिल] adj साझी साझी मैं। 2 साझी मैं। 3 साझी मैं। 4 साझी मैं। 5 साझी मैं।
semen; horse or ox, which is not castrated or is not impotent. The word मात्र is a distortion of मात्र.

मात्र [sadra] adj our, ours. द (da) is changed to द (dba) in labhdi dialect. 2 n taste, flavour. “क्ति काहाव साढ़े”–maru m 1.

मात्र [sada] adj our, ours, belonging to us.

मातात्र [sādily] Skt शाण्डिल्य n son of the sage Shandil. Scholar of Upasna Kan, who composed Bhagati-shastar.

माती [sādi] Skt शीती n an elephant. “राजा के गहर सादी गो.”–todi namdev. 2 Skt शापिक she-camel.

मात्र [sāth] Skt साद् adj that which in addition to one has a half more; one and a half.

मात्र [sātha] See मात्र. 2 See मात्र.

मात्र [sāthsati] Skt साद्धस्तः equal to seven and a half; one and a half. The Saturn rules for two and a half years each over three zodiac signs. This stage is very painful according to the Hindu mythology. “क्ढान के बे खाले ग्रह साद्धः साद्धस्तः स्व झाड़ि तुमारे.”–GPS.

मात्र [sādhān], मात्र [sādhna] v to associate, tie into a knot. 2 to refine, repair. “अपना बिगारी बिराना साध्हे.”–गौर रविदास.

मात्र [sādhnya] n a she-camel, which is kept for transport only and is kept barren; not for rearing the offspring. See मात्र 2.

मात्र मात्र [sādhni साद्धनी] n a camel-rider; a soldier riding a she-camel.

मात्र [sādhī] साद्धी short form for मात्र. “उत्तर साढ़ी ते रविज ते.”–cari 144. 2 adv having joined, tied, combined.

According to astrology, the term साद्धस्ति refers to the rule of Saturn in three zodiac signs— the twelfth zodiac sign, the zodiac of birth and another zodiac for a period of two and a half years in each.

In ancient times, the postal distribution was performed mainly by camel-riders.

*साधु [sadhu], साधु [sādh] Skt साधुंद्री n husband of wife’s sister.

मात्र [sāth] See मात्र. “कादू सादः हिंद धार, धारी ता पाउने कर.”–kaṅb. Three and a half hands (one hand equals half-a-yard) of land is sufficient for one’s burial or funeral pyre; at the most one may require three and a quarter hands of land for the purpose. 2 See मात्र. “हम कराज गुरू बाहु सादः”–gau m 4. 'We have prepared a balance sheet regarding the debt that we owe to our Guru which is increasing year by year but we have not repayed a single penny.'

मात्र [sāth] सादः co̲हाट्तर] a mark denoting seventy four and a half. See अवस्था.

मात्र [saṭ] साथ equal, equivalent. “मुर्गाई ने संयोजन.”–sidhgosati. 2 Skt सात n a circular grindstone of a knife-sharpenener, used for sharpening the weapons on a grinding wheel. It is made up of a mixture of sand, shellac, rosin etc. “सबदेस न रक्तके लर.”–var ram l m 1. 3 a weight equivalent to four masas, a measure of four masas. 4 adj which is made up of hemp; hemp-made.

मात्र [sān] साथ n closeness, proximity. 2 presence, attendance. “साथ मेरी अपी कहरा.”–asa chāt m 5.

मात्र [sān] साथ See मात्र. 2 adv in front of, before, face to face, opposite. See है 2.

मात्र [sat] Skt सात seven. “सत गहरा जब बिति सुनि.”–bher namdev. 2 See मात्र. 3 A लेत n time, period. “बोल-हर हर हरि राम नाम हर सात.”–sor m 4. ‘Always recite Ram Ram.’

4 Skt सात adj sharp, piercing. 5 slim, feeble. 6 beautiful. 7 n happiness, bliss. 8 Skt सात adj achieved, obtained.

मात्र [sāt] Skt सात adj peaceful; sans anger.
“namō kal-hī karta, namō sāt rupe.”—jāpu. 2
cold. 3 a corpse; one in state of complete
cessation of the vital functions. “tāb lāu bhai
kekai sātā.”—rāmav. 4 n an unperturbed saint,
holy man. 5 one of the nine poetic sentiments
with renunciation as its lasting quality. See
व्रत and व्रम. 6 adj virtuous, morally good.
“namō rajas tamsā sāt rupe.”—jāpu. 7 n a
Hindu prayer performed by the bridegroom’s
maternal grandfather during the marriage
ceremony to counter any disturbances or
hindrances. Its original name is “sātī”.

मउद मूढ [sat saṃdōd], मउद मत [sat sar], मउद मशह [sat sahor] See मउद माजल. 2 five sense organs,
mind and wisdom. “sat saṃdōd ṣamaṇa.”
—tokha barahmaha. 3 See मउद मत. “sat sar
śmrit bhare.”—asa chāt m 1.

मउद मृद [sat sudh] See मउद मृदण.

मउद मृु [sat sur] seven fundamental notes of a
Rag: sařaj, ṛiśeṣbh, gādhar, mādhyaṃ, pācāṃ,
dhveṛat and niṛad. “sat sura le cale.”—ram
m 5. See मृृ and मृू.

मउद मृू [sat sut] n trade, business, dealings.
“sat sut in mūḍie khoe.”—bīla kabir. 2 Skt
शालदुर्य pleasure provided, bliss bestowed by
the Creator. See मउद and मृू. 3 n created by
seven metals, body or mortal frame. “sat sut
māli bēnaēj kin.”—bāsāt kabir.

मउद [satāk] Skt मउदल adj virtuous, one
possessing goodness or having virtue. “rajas
satāk tamaś dāṛpāhī.”—mārū m 5. “kāhū
rajas tamsā satkeyā.”—vīna.

मवन [satāki] Skt मवनव a son of Yadav Satyak,
who is also known as Yuyudhaan. He sided
with the Pandavs in the war of Kurukshetar.
He learnt the skill of using arms from Arjuna.
“satāki ṣ musli rāth pe.”—krīṣeṇ.

मवन्देश [satkey] See मउद.

मउद हुढे हुढ तिथ [sat chopae chāpät nāhir] See घेड 3.

मउद पुन [sat dhuja] n seven marks, seven
standards, seven flags. “sat dhuja prabhū ki
tāhī rajat.”—GV 10. There are seven pennants
(Sikh standards) over the seven holy places of
pilgrimage in Anandpur. The seven main places
of worship are— Akal Bunga, Sees Ganj, Kesgarh, Guru Ke Mahal, Damdama Sahib, Manji Sahib and Bhora Sahib. See अंधेशुर.

मंडल [sātnev] Bhisham, son of Shantnu. See मंडल.

मंडल [sātēnu] Skt शांतनु or शांतनु. son of
Chandarvanshi king Prateep, husband of
Ganga, father of Bhishampitama. There is a
reference about Shantnu in the Mahabharat
and the Vishnu Puran that any old person
touched by him would become young, that is
why he became popular as Shantnu (one who
spreads peace and happiness). He married
Satyavati (Matsyodari) in old age, who gave
birth to two sons Chitrangad and
Vichitarvira, who did not live for long after
the death of Shantnu. On the persuasion of
his mother (Matsyodari), the sage Vyas, begot
Pandu and Dhritrashtara from Ambalica and
Ambika, the widows of Chitrangad and
Vichitarvira respectively.

मंडल [sātēnu] Skt शांतनु or शांतनु. son of
Chandarvanshi king Prateep, husband of
Ganga, father of Bhishampitama. There is a
reference about Shantnu in the Mahabharat
and the Vishnu Puran that any old person
touched by him would become young, that is
why he became popular as Shantnu (one who
spreads peace and happiness). He married
Satyavati (Matsyodari) in old age, who gave
birth to two sons Chitrangad and
Vichitarvira, who did not live for long after
the death of Shantnu. On the persuasion of
his mother (Matsyodari), the sage Vyas, begot
Pandu and Dhritrashtara from Ambalica and
Ambika, the widows of Chitrangad and
Vichitarvira respectively.

मंडल [sātēsu] Skt मंडल मत [sātney], मंडल [sātnev] n Shantnav, Bhishampitama, who was
son of Shantnu. “subhe sāstrē saja mano
sātnevā.”—cādi 2.

मंडल [sātpād] n a stage of salvation;
liberation; emancipation; fourth and final
stage of spiritual beatitude. 2 See मंडपु.

मंडपु [sātpād] adj who bestows peace.

मउद [sata] n group of seven. 2 seven days;
week. 3 a digit denoting number 7. “sata
likhyo gāyo tīs kal.”—GPS.

मउद [sata] n daughter of king Dashrath, who
was married up by king Lompaad. She was
married to sage Shringi.
Some so-called Sikhs ask the ragis to recite this hymn during the marriage ceremony on the pattern of Hindu’s custom of performing or worshipping “sati” by the maternal grand-parents of the bridegroom.
सादल बार [sādāl bar] a wild forest between the rivers Ravi and Chenab. The sage Sandil used to reside in this forest, hence the name ‘सादाल बार’.

साद्रा [sādṛa] adj simple, unassuming, not given to deceiving. 2 n taste.

सादा [sāda] P सादा adj clean, clear. 2 unalloyed, pure. 3 foolish, illiterate. 4 n grandfather of Bhai Rup Chand, resident of the village Tuklani. 5 a devout Sikh of Guru Hargobind residing in Balakh. The author of Dabistan Mazahab writes that Sada moved from Balakh for Iraq to bring horses for his master. His son was very sick at that time. He was asked by his fellow-villagers not to leave his son at this stage but Sada preferred to serve his master. Sada had hardly covered the first stage of his journey when his son died, but he did not return home. He brought three horses of excellent quality for the Guru, which were ultimately snatched away from him by Khalil Khan, an officer of Shahjahan.

सदऱ्ब [sadāb] P सदऱ्ब adj new, fresh. 2 lush green, verdant.

सदाबिक [sadābīk] P सदाबिक n newness, freshness. 2 verdure.

सदी [sādi] with taste. “त्रिपति ना अलग किहिया सादी.”—ram m 5. adj with origin. 3 Skt n wind, the air. 4 a warrior. 5 a chrioteer.

सदी [sādi] n peace. “सुक्ख सादी धरी जा.”—sor m 5. ‘peacefully.’

सदीहर [sa dīhari] the same day. “तोसी दीहरी लाहर जाना.”—JSBM.

सदिक [sādik] A सदिक adj firm in faith, devoted. “पिर पेकाबर सार्क सादिक.”—asa m 1. 2 true.

सदिर [sādir] A सदिर n name of Muhammad Jafer Imam, who was born in 83 Hijri and died in 148 Hijri.

सदिस्त [sādisṭ] A सदिस्त adj likely to commence, likely to be issued. 2 A सदिस्त adj careless, carefree.

सदी [sādi] feminine of सद।. 2 P सदी eminent Persian poet, Sheikh Sadi, resident of Shiraz. He was born in 1175 AD and expired in 1292 AD. Many of the books written by him like Gulistan, Bostan, Pandnama, etc. are well-known. 3 ज्ञान happiness, bliss. 4 marriage. 5 See सादी.

सदिपरित [sādiparit] son of Sandipan. See सदिपरित.

सदू [sadū] n taste. 2 Skt सदू adj tasty, delicious. “सकेत हरिहर सदू ना जाना.”—sohila. ‘did not enjoy the supreme pleasure.’

सदूर [sadun] Skt सदूर n the act of relishing; the act of enjoying. “ज़हवा सदून पही रास बिन.”—sar m 1.

सदूर [sādr] Skt adj thick, dense. 2 soft, tender, delicate. 3 greasy. 4 charming. 5 n a forest.

सद्रम [sādṛam], सद्रम [sādṛam] Skt सदूरम n sense of looking similar; equality, similarity.

सदन [sadv] Skt सदन vr to complete; to conquer; to win laurels. 2 n perfection, excellence. “जौ तुही सदन पिरम्ब किन.”—s kabir. 3 Skt सदूर excellent. “जसो जपत हरि होवी सदन.”—gau m 5. 4 a saint. “सदन उपर जाई कुरबानु.”—sukhmani. 5 short form for सदन. “जप तप सोभाम लाख सदन सिद्धावि.”—BG

सदह [sādha] n a hole made in a wall by thieves; house-breaking. “प्रिथम सादू हे दरब चुराव.”—cārīr 104. 2 See सदध.

साद्धसमाग [sadhsamag], साद्धसमाग [sadhsamagam] n a congregation of holy men. “प्रब्हु आराध्य साद्धसमाग.”—bīla m 5.

सधद [sadh sadh] See सध सध.

सधसमाग [sadhsamag], सधसमाग [sadhsamagam] साद्धसमागम n by holy-congregation. “मानक प्रिथि लगि त्रिन राम सि० भेळत सादह
सागत।—asa chōt m 5. 2 in the company of a saint (holymen).

मथ संज्ञा [sadh sāgī] through the company of a saint. “sadh sāgī sābhu dukhu mitāra.”—bīla m 5. “sadh sāgī hui nirmāla.”—gau thiti m 5.

मथ संज्ञा [sadh sāgēn] by remaining in the company of holymen. “sadh sāgēn tārṇā.”—sōhās m 5.

मथ [sadhak] adj who practises what he preaches; a practitioner; performer of austerities, an accomplisher. 2 (one) who proves. 3 n According to an article written by Apsatamb, sadhak is denotative of ancestral angels.

मथ v to practise, exercise. “kahl jogsadhi.”—akal. ‘be a practitioner of yog-exercises.’ 2 to improve, refine, reform. “dhārātī kāra sadhīke vici dei karta biu.”—var asa. “karaj sagle sadh-hu.”—sor m 5. 4 to conquer. “sagāl dūnī sadhe jiu.”—majh m 5. 5 to bring under subjection, overpower. “hāri aṭhakariā marī nivāe manmukh muṛ sadhīa.”—var sri m 4. 6 to implement, put into practice. “nā hām guṇ, nā seva sadhī.”—maru solhe m 3.

मथ [sadhan] n resources. 2 means like fire, and grains, which are essential for making bread. 3 an effort, attempt, endeavour. 4 a tool, an implement. “karīgar nīj sadhan sare.”—GPS. 5 This term is often used for मथ in Gurbani. “sadhan bīnāu kare.”—tukha barahmāh. See मथ.


मथ [sadhnā] See मथ and मथ.

मथबेला [sadhbela] See मथबेली.

मथ [sadhar] adj म-अज्ञ. with foundation, with support. “māne parvare sadhāru.”—jēpu. “dekhat dārsan mēn sadhare.”—sři m 5. “mohēn lal anup sārab sadharia.”—gau a m 5. “sabād ṓbhi sadhāra.”—asa chōt m 1. 2 ‘adhar’ stands for ‘albal’ in Sanskrit, which is used to keep water around the plant at the base. Hence म-अज्ञ means ‘with a base’. “suka mēn sadhare.”—sor m 5. 3 See मथ.

मथ [sadharan] adj which provides a base, support. “pīr teṭa mēn sadhāraṇ.”—var ram 2 m 5. 2 Skt same, equal. 3 general, not particular. 4 ordinary, insignificant. 5 common to all. 6 a blacksmith of Goindwal, who achieved the status of a Gurīmukh, being a follower of Guru Amar Das. He made a wooden stair which could remain hidden in a well upto the water-level. Satisfied with his devotion, the Guru gave him the status of a preacher. 7 See मथ.

मथ [sadharan] See मथ. 2 a carpenter, resident of Mehitpur (district Jalandhar), who was a follower of Guru Angad Dev. He was a preacher. He served Guru Arjun Dev also.

मथ [sadharu] See मथ.

मथ [sadhi] by practising, by devotion. See मथ.

मथ [sadhi] See मथ. 3 v reform. “sadh sāgī mēlī dūi kul sadhī.”—gau m 5.


मथ [sadhī] See मथ. 2 let us conquer. “bhāramū mēh bhav sadhī.”—gau m 5.

मथ [sadhu] adj one who does other’s work; a benefactor, philanthropic. 2 superb, pious, virtuous. 3 winsome, beautiful. 4 of noble birth or lineage. 5 talented, intelligent. 6 n
Guru Nanak Dev. “utam salok sadhu ke vacan.”—sukhmani. 7 part well done, bravo. 8 Skt See सप्त. See मन्य. सप्त सप्त [sadhu sadhu] Skt See मन्य 7. praiseworthy. “sadhu sadhu mukh te kah-hi.”—bīla m 5. 2 applause, accolade. 3 bravo, well done.

सप्तमंड [sadhusāgu], मन्यमंडि [sadhusāgat] n company of noble persons, exalted company. 2 Sikh religion. (Bhai Nand Lal has given this name to Sikh religion also). See मन्यमंडि 2. Such references appear in Gurbani too.

सप्त [sadhuta] n humility, virtue, goodness, excellence, ability.


सप्त मन्य [sadhu sadh] adj a superb saint. 2 a benevolent holyman. “sadhu sadh sārānī mīlī.”—kāl a m 4.

सप्त मिन्न [sadhu sīgh] See मन्य मिन्न. 2 Sadhu Singh, a saintly resident of Girhwarhi, was born in village Sarli (district Amritsar) in Sammat 1897. His father was Sobha Singh and mother was Devi. He became a disciple of Pandit Gulab Singh of Girhwarhi (district Hoshiarpur). He was a fine scholar of Hindi and Sanskrit and was a researcher in Gurbani. Sadhu Singh wrote many books including ‘Gurusikhya Prabhakar’ and ‘Shrimukhvakya Sidhant Jyoti’. An example of his poetry is given below:

sāveya
adī anadī agadh abadh
ālekh abhekh ārekh aname,
jo sabh rup pāre sabh se
sabh me sāmrup nāhi kachu vame,
so guru nanak lā das rup
sudhāri udhrāi kāri vāsudha me,
tā pad mājul pe kārī ājālī
dād seman kārī pārname.

kabīt

aj jo ajādi praj prajā kopraj kare
prajā to prajātī nāhī prajāhī prajātī var,
hāri hi jo hāri hoi haran ahar prad
hēre hēre ko so herīo nā jāi pēr,
bhāvī bhavabhav ko vībhātī jō bhavādi bhav
bhāvī bhav bhāvī pun bhav ko prabhav kār,
soi guru rup dhāri tam ċese hāre hāre
hare bhavābdhan me badh kese ag hār.
Sant Sadhu Singh breathed his last in Sammat 1964 at Girhwarhi. 3 See वृद्धल.

सप्तपंड [sadhukhādāl] n a congregation of Sadhus; sadhu community. See निवान. “kami kārodhi nāgāru bahu bhārīā mīlī sadhukhādāl khāḍa he.”—sohīla.

सप्तपल [sadhcaraṇ] See वृद्ध.

सप्तपल्ल [sadhapath] n right path, religious path, true path. “sātsāgārī mīlī sadhpāth.”—kan m 4.

सप्त पुरात पन्नल पल्ले [sadhu purākāh sadhjan pae]-nāt a m 4. ‘Philanthropists were found excellent.’ See मन्य.

सप्त [sadhy] Skt adj accomplishable. 2 attainable. 4 n deities, who are twelve in number. These are sons of Dharamraj from the womb of Sadhya, daughter of Daksh. These deities used to perform spiritual and ascetic exercises, hence the name Sadhy. 5 a disciple; pupil; one reformed by a teacher; one who is disciplined by his master.

सप्त [sadhvi] Skt adj (feminine) bearing good moral character, having pious nature. 2 n faithful wife; virtuous wife. “sadhvi paī kal
bhu kalu.”—NP 3 wife. 4 female sadhu, nun.

sān [san] adj similar in appearance, alike. “hove āpni san.”—GPs. 2 See sān, sān and sān. 3 See sāν. 4 P न a honeycomb, beehive. 5 A praise, compliment. “suddhā ki san ho.”—ākal. 6 glory.

sān [sān] See sāν.

sāth [sānth] Skt सत्व adj with unjust company, with a sin. 2 fruitlessly. “郎ता dasi sāṅg sānath.”—maru m 5. 3 Skt सात्विक n togetherness, nearness, proximity. “sāt sānath bāhe lūṭa.”—sar m 5.

sāth [sānaddh] See sāν.


sāν [sāna] P न a comb. 2 a toothed appliance, comb-like in shape, used for sorting out grass by the farmers. 3 shoulder.

sāṅ [sān] n house breaking. 2 in the breach. 3 over the breach. 4 See sāṅ.

sāṅha [sāntha] of a breach, of breaking. “jīvu tāṅkāru dārei sāṅtha.”—sar m 5. ‘as a thief in the house-breach.’

sāṅdhy [sāṅdhy] Skt n the act of being close; nearness; a sense of being nearby. 2 a kind of liberation; reaching close to one’s sacred deity.

sāṅ [sān] adj achieved, acquired. 2 A ज second. 3 similar in appearance, alike, equivalent, similar.

sāṅkāp [sāṅkāp] with (his/her) grace, with kindness.

sāṅkul [sāṅkul] favourable. See sāṅkul.

sāṅ [sāŋ] with the younger brother.

sāṅ [sān] to us; unequal.

sāṅhāra [sāṅhāra] n a message conveyed with affection. “sājān desī videsiāre sāṅhāra dedī.”—tukha chāṭ m 1.

sāṅ [sān] with bliss, blissfully.

sāṅ [sān] See sāṅ and sāṅ.

sāp [sap] n a snake, serpent. 2 Skt a curse, malediction, imprecation. 3 an abuse. 4 a vow, pledge, an oath.

sāp [sāp] n a snake, serpent.

sāp-hera [sāp-hera] n one who charms away the snakes; a snake-charmer.

sāp [sāp] adj disastrous, afflicted with a calamity; distressed. 2 who curses.


sāp [sāp] See sāν.

sāp [sāp] a snake, serpent. “vārmi mari sapu na māryāi.”—asa m 5. ‘one cannot achieve mental peace by torturing the body.’

sāp [sāp] n a virtuous person, saintly person, noble person. “sīgh sāpāṅ pādmini in ka the subhau. jyō jyō dukh garho pāre tyō tyō age pau.”—cārt 297.

sāp [sāp] n virtuousness, gentleness. 2 See sāν.

sāp [sāp] See sāν.

sāp [sāp] a snake, serpent.

sāp [sāp] adj disastrous, afflicted with a calamity; distressed.

sāp [sāp] See sāν.

sāp [sāp] See sāν.

sāp [sāp] adj whose gives relief from disease.


sāp [sāp] ॐ adj clear. 2 pure.

sāp [sāp] P र a turban, a piece of cloth used as a wrap for the head.


sāp [sāp] ॐ adj clear-hearted.

sāp [sāp] son of Krishan, born from the womb of Jambvati. He forcibly kidnapped the daughter of Duryodhan and was chased by warriors like Karan etc. and was ultimately captured by them. Baldev came all the way from Dwarka to get him released. “sāb huto īk kanh ko balāk.”—kṛṣṇa. See būdām.
flit 8'3" [sabat] adj complete, full. 2 existing. 3 strong, firm, solid.

flitmusurti [sabatsurati] adj whose form is one whole; no part of whose body is dismembered. "sabat surati dastar sita."—maru solhe m 5. ‘Bearing a turban on the head is an indication of having a whole body.’

flitdil [sabatdil] adj one who is mentally stable.


flit [sabad] Shakti adj related to a word. 2 n knowledge generated with the word.

flit karm [sabad gyan], flit baev [sabhad bodh] Skt Shakti n knowledge acquired from the meaning of the word. Scholars have assumed four reasons for such a knowledge:
(a) ambition, aspiration—need of one word for the other; collocation.
(b) ability—the proper relationship among words; colligation.
(c) euphony—a combination of words.
(d) meaning—theory of sentence and pragmatics.

flitik [sabadik] Skt Shaktik a grammarian who knows the correct form of a word, its etymology and grammar.

flit [saband] See flituk.


flit [sabar] See flit 2. 2 स-अंक with clothes, properly dressed.

flitri [sabri] adj having patience, patient. “sabar adari sabri.”—s farid. 2 n tendency towards contentment.

flit [sabul] Dg a spear, lance. 2 See flituk.

flit [sabas], flitam [sabasi] P ज़ part short form for flit, which means ‘be happy’, ‘may you be blest’, ‘God bless you.’ “jis da dita khvan tisu kahie sabasi.”—var asa. 2 Skt Maharashtra determined; hard, solid, strong. “nagari vutha sabasi.”—prabha m 1. 3 See flit.

flit [sabali] A  n early morning, dawn, before sunrise or daybreak. “sabahi salah.”—var majh m 1.

flit [sabik] A  adj first, primary, former.

flit [sabika] A  φ primary, former.

flit [sabir] content, contented, satisfied. See flit.


fliti [sabis] See flitam. “dhun dhun guru sabis.”—kan m 4 partal. 2 सवर-सी lord of all.

flitul [sabun] See flitul.

flitul [sabun] with soap. “jau sabun kapar ujal hot.”—ram a m 5.

flitul [sabun], flitul [sabun] A ज़ F savon E soap. a material prepared with the combination of alkali and grease, and used to remove dirt from clothes and the body. “mut politi kapar hot. de sabun laic oh dhor.”—jau.

Now most of the soaps are manufactured using the combination of many types of fragrances, medicines and dyes and have become utility items for daily use.

flitulna [sabunagar] a manufacturer of soap; soap maker. See flitulna.

flitul [sabur] A  adj contented, one who is content. See flitul.

flitul [saburi] n contentment, tendency to be content.

flitye देश [sabo ki talvadi] See देश; देश 2 and देश समुद्र.

flit [sabh] pron all. “puran bhae manorath sabh.”—ram m 5.

flit [sabh] न to take care, maintain, keep in custody.

flit [sabhar] a lake in Rajputana on the border of the states of Jodhpur and Jaipur which is 53 miles north-east of Ajmer. It is 20 miles
long and two to seven miles wide. Salt is made in abundance from its saline water, which is named as sābhar. This popular name is a distortion of śakābhri, as ‘śakābhri durga’ temple is situated nearby. 2 a kind of stag; an elk.

**sābhvi** [śābhvi] *Skt* शाभ्वी adj related with Shiv.

2 *n* the power of Shiv. 3 magical knowledge for the attainment of supernatural power. 4 śavār magical skill-created by Shiv. “kāhu sābhar rasbhakha surācE.”—ajE. See शाभ्व.

**sābra** [sabha] *n* a shelter, refuge, asylum. 2 maintenance, custody. “kāhu ravIClas parau teri sabha.”—gau.

**sabhpray** purposely, having specific purpose.

**sabhman** [sabhīman] with pride.

**sabhr** [sabr] with cloud (अक्षु). **Skt** म-अक्षु


2 conciliation, compromise, reconciliation. See तीर्थ दे तथा अंगूळ shelter, refuge. “thakI a pe prabhū ki sam.”—majh barahmaha. “hāu aIa same tāhādia.”—sri *m* 5 *pepaR*. 3 short form for मन्मत. “sam des jāthī tahi kar góm.”—Gv 10. 4 adj black. “sam sughaṭṭā.”—gyan. 5 A अś Syria *n* a country of Asia, which is 400 miles long and 150 miles wide. The arid land of Arabia is to its south while to its west is the Mediterranean Sea. Damascus is its capital city. “jātyo rum āru sam.”—sānāma.

6 *P* में evening. *Skt* मधी. 7 *Skt* मध्य equality, equivalence.

**sām saṅgh** See आसारी.

**sāmasya** [samasya] See आसार.

**sāmakhi** [samakhi] with a fly. “hochi mētī bhāra mānu hocha, gūru samakhi khaIa.”—vād *m* 1 ोलहानia. meaning ‘there was no fun in purifying the materials.’
2 equal, equivalent. “bīrapīk ram sāgal saman.”—gaṇ kābīr thīti. 3 See मधुजी.
मधुजी [saṃanī] See मधुज全力打造.
मधुज全力打造 [saṃanī] with material. “sāpāt lok saṃanī purīāle.”—maṇa namdev. 2 See मधुज全力打造.
मधुज全力打造 [saṃan] Skt n a sense of equivalence. See द्रुतके. 2 symbols representing equivalence. e.g. in ‘The face is shining like a moon’ ‘shining’ is an equivalence symbol (quality). 3 abstractness within a specific class. e.g. humanity in a humanbeing, brahmanism in a brahman, trademanship in a person belonging to the trading class. 4 adj ordinary, common. 5 n a figure of expression showing similarity of meaning of objects, but not exactness like mixture, yet remaining distinctive.
Example:
set saj saj cālī sāvre ki prītī kaj cānī me radha mano cānī si hvegāi.
—kṛśān.
beṭha cāmkōr di ātārī bhai sōt sīgī ban vārkhāve verī jānī dāṃsēs āhe.¹
मधुज全力打造 [saṃanī] Skt n a harlot, who is common to all.
मधुज全力打造 [saṃarāṇ] v to take care, look after, watch. 2 to remember, keep in mind. “nīmakāh nīmakāh saṃarāṇ.”—saṁ m 5.
मधुज全力打造 [saṃrāk] with meat, e.g.-मधुज全力打造 मुंग.²
मधुज全力打造 [saṃl] A अ adj included. 2 Skt शामिल pertaining to a desert tree called Jand; made of wood from this tree.
मधुज全力打造 [samī] pron the very same, the same. See मधुज全力打造 3. 2 adj who has taken refuge; who has sought refuge. “sabh hve tab saṃl.”—NP.
³See manusmṛti a: 3. § 268 to 271.

²The Hindu rite that permits the offering of meat to feast Brahmans for the salvation of a dead ancestor’s soul. See manusmṛti a: 3. § 268 to 271.

3 short form for आभा.
मधुज全力打造 [saṃ] A स adj silent. 2 A आ class, category, alliterative.
मधुज全力打造 [saṃpy] Skt n nearness; presence.
समुद्रे [saṃuhe] adv in front of, face to face.
समुद्रे [saṃdṛ] adj pertaining to the ocean.
2 n a voyager, sea-farer.
समुद्रे [saṃdṛka] n the study invented by sage Samudr, which helps us to know the auspicious or inauspicious effect of the signs marked on one’s limbs. It is also pronounced as समुद्रिन्. Palmistry. 2 Sea Salt.
समुद्रे [saṃudrāṇ] the earth that holds the ocean.—सानामा.
समुद्रिक [saṃdṛk] adj pertaining to the ocean; oceanic. 2 See समुद्र 1.
समा [saṃs] Skt सामल n a ruler of territories adjoining the boundaries of one’s country. See समोद. 2 a chief of a district. 3 a divisional head. 4 a prince who pays tribute to a king. 5 a brave person. 6 See समा.
समा [saṃ] Skt n sameness, equality.
“trīguṇātmāk ki saṃy ṣvāstha.”—GPST. 2 Skt समस्त peace of mind, mental stability.
समा [saṃyata] n equality, likeness.
समा [saṃraj], समाज [saṃrajy] Skt सामाजिक n title of an emperor; the reign of the whole earth. 2 an empire, which includes many countries.
समा [say] See समा. 2 Skt evening, dusk, sunset. 3 an arrow, shaft.
समार [saṃstgi] P आ adj included. 2 Skt असमर ability, capability. 3 adj who has taken refuge; who has sought refuge. “sabh hve tab saṃl.”—NP.
समा [saṃ] a shadow. See समा.
समा [saṃ] See. समा दरक.
समा [saṃacarā] son of Sayen and disciple of Vishnu Sarvagy, who was a great
scholar of Sanskrit. He was born in the fourteenth century. He has written an exegesis (commentary) on Veds and many more other important works. He was a brother of Madhvacharya, a minister of Bukkaray, king of Vijaynagar. Sayen became a monk (sanyasi) in the last days of his life and became the chief priest of the Shringeri monastery and named it Vidyarany. He is believed to have expired in 1387 AD.

**Manduk [sayat]** See मटिंड. ‘yad khuda rakho har sayat.’—NP. ‘every moment, all the time.’

**Mandaka** [sayad] पृच्छ part should be, ought to be. 2 perhaps. 3 probably.

**Mandakarn** [sayban] पृच्छ न a canopy, baldachin.

**Mandaka [sayār]** an ocean, sea. See मटिंद. 2 आ total, all. 3 a stroller, wanderer. 4 a poet, versifier. See मटिंद 4.

**Mandaki** [sayri] पृच्छ n poetry.

**Mandaka** [sayā] आ adj questioning. 2 flowing.

3 See तत्तापत्त.

**Mandaka** [saya] पृच्छ n a shadow. 2 shelter, refuge, protection.

**Mandaka** [sayā] पृच्छ adj able, capable. 2 proper, appropriate. 3 befitting, matching.

**Mandakasim** [sayujoy] See मटिंस.

**Mandakasim** [sayudh] adj equipped with arms; armed. “अब sayudh guru hovhir ap.”—GPS.

**Mandakasim** [saykal] n evening, sunset time.

**Mad** [sar] n worth, value. “prem ki sar soi jah.”—maru ए म 3. “jo jie ki sar na jane, tis siru kichu na kahie ajane.”—maru solhe म 4. 2 adv amount, evidence. “nahi bādhān ghātan tilsar.”—bā vans. 3 n vigilance, preservation. “sada dārālu he sādbhna kārda sar.”—sri म 3. “je ko ḍube, phirri hove sar.”—dhana म 1. 4 adj vigilant, cautious. 5 n news, information, welfare. “je hukām hove tā ghar di sar le avā.”—JSBB. 6 sometimes used for the tree ‘sal’. 7 Skt iron, steel. “asākh sur muh bhākh sar.”—japu. “sar sā sar ki dhar bāji.”—cādi l. 8 water. 9 butter. 10 clouds. 11 force. 12 justice. “karni upari hovag sar.”—bāsāt म l. 13 air. 14 the Creator, the transcendent One. 15 religious duty. 16 essence. 17 adj superb, excellent. “mān mere sātigur sevā sar.”—sri म 5. 18 a figurative expression of the comparative sort showing the meaning of good or bad things, so that one surpasses the other i.e. the second exceeds the first.

jahī utrota hve ṣadhirkai,
ālokar so sar āahai.—garab gājni.

Example:
manas deh dulābhhhe he jugāh jugārītī ave vari,
uttamānām dulābbhhe he īkvaki korma vicari,
deh āroq dulābbhhe bhagāth mat pīra hītkari,
sadhusāg dulābbhhe he gurmukh sukhpāl
bhagāth pīra.—BG
“mīṣrī te mādhv mādhur he mādhv te sudha māhan,
śrī gurubani sudha te nīṭcēy mīṭhī jan.”
19 a matrīk metre, also named as lālīt pad.
Its characteristics are four lines, each line having 28 matras with pauses at 16th and the subsequent 12th matra, the last two matras being guru.

Example:
thītī var na jogi jah, ruttī mahu na koi,
ja karta sīrthi kau sāje, ape jah soi,
kīrvārī akha kīv salahī, kīv vārni kīv jahā,
nanak akhārī sābhko akhe, ik du īk
sīgāna.—japu.

(b) characteristics of vārān vṛtt ‘sar’ are four feet, each foot being Śl.

Example:

jap, tap, gyan, dhyan.
20 See महत. 21 पृच्छ a camel, an ostrich.
See महत. 22 master, lord.

1See, footnote of example of देवतार.
The moon, which has nectar; the bearer of nectar.

When Parshuram exterminated the Kshatris, their pregnant wives took shelter in the hermitages of sages on the bank of the river Sarasvati. Parshuram reached there while searching for them. The sages who gave shelter to these pregnant women of the Kshatri caste said that there was no Kshatri-woman in their hermitages and those women who resided there were all Brahmins. Parshuram then insisted that the sages must take unbaked bread-loaves made by them. The sages did so. The off-spring of these Kshatri-women were named as “Sarasvat”.

There is an ancient story. Once Dadhichi, a sage, was meditating. Indar sent a nymph ‘Alambusha’ to disrupt his meditation. On seeing such a charming fairy, the semen of the sage ejaculated into the river Sarswati, from which Sarasvat was born. He became the chief of his clan. A book on grammar, written by Anubhooti Swroop. “kāhō siddhiṅka cāḍraka sarsutiṅ.”—ṣeṣīṅgh.


Granth. Its characteristics are of four lines, each line structured as 5S, 5I, 5I, 5I, 5I, 5I, 1, with pauses after the 8th and the subsequent 9th characters.

Example:
des desān ki krīya, sikhvat he dīj ek, ban or kāman ki, bīdhi det an ānek...

See sarai.
2 m 5. 5 to describe, narrate. “sāda guṇ sarā.”
-sāva m 5. “āth pohir guṇ sarde.”-sri m 5.
“āṭar ki gati tudh pāh sarí.”-āṇādu. 6 to put.
“gian śjan sarā.”-āṇādu. 7 See मात्र.
मात्र [sarāṇ] S v to count. 2 to compare. 3 to
examine. 4 to remember.
मात्र [sarā] A n a hint, sign, signal. “deś
bujhāt sarāta.”-gāu m 5.
मात्र [sarath] Skt म द्र adj wealthy, rich.
2 glossary, with meanings of words. “akhay
bhagbhāri subh tera. sarath bhagbhāri əb-
hera.”-GPS. 3 n an assembly of traders.
4 adv along with. 4 purposely.
मात्र [sarad] Skt म द्र adj successful, useful.
2 meaningful.
मात्र [sarath], मात्र [sar.th] n a charioteer.
“sarthi apan ko kohike.”-kritis.
मात्र [sarād] Skt adj related to winter; wintry.
“sarād cōd sāpurān bādon.”-GPS. 2 n a white
lotus. 3 Skt Sharda, Sarasvati. “nārād sarād
sevak tere.”-maru solhe m 1. 4 Sharadvat,
husband of Ahlya, also known as Gautam.
“āṭri prasār nārād sarād vyaś te adi jite
muni bhae.”-dotta. 5 the stem of an Indian
lute (Veena) – a string instrument possessed
by Sarasvati – the goddess of music. “māṇu
pāvan dūri tūba kāri he, jag jag sarād sajī.”
-gāo kōbir. ‘Soul and mind are two gourds,
the sensation produced by their union is the
stem of veena.’
मात्रमस [sarādsaj] n veena, a musical
instrument of Sarasvati.
मात्र [sarā] adj who provides knowledge.
2 n Sarasvati. “sāda sarāda sarāda sarād cōd
manīd.”-GPS. 3 See मात्रे च लुप्त 34. 4 Kashmiri
script.
मात्र [sarudul] Skt म द्र adj a lion. “kīdhō sīgh
sō sarudulō ārujīhe.”-VN. Here Singh means a
tiger. “gāu kāu care sarudul.”-ram m 5. ‘The
tyrant guards the poor.’ “pāchīn me hās
mṛgrājan me sardul.”-BGK. See सिंह.
2 Ravana’s envoy. 3 adj superb, excellent.
4 principal, superior most. 5 See रायें द तुम 3.
मात्रमस विक्रित [sarudul vikrīṭ] a poetic metre
comprising four lines, each line having, SSS,
SS, SS, SSI, SSI, SSI, S, arrangement with pauses
after the 12th and the subsequent 19th matras.
It is also called sātāk.

Example:

hove na guṇīman gyan cāra,
 bhāve nāhi cīt ko,
bhāve sākr seman rajprābhato,
kīc kāhā bīt ko?...
मात्र [saradh] मात्र half; with half. e.g. one
and a half etc.
मात्र [saradhar] n the sharp edge of a weapon.
See पूव भद्र.
मात्र [saran] n refuge, shelter. “hārei pāre tum
saran.”-bīla m 5. 2 Saran, a minister of
Ravan. See मात्र 2.
मात्र [sarna] See मात्र. 2 express, present,
request. “sukh dukh āsu man ki bīrtha tumhi
age sarna.”-ram ā m 5.
मात्र [sarab] See मात्रमस and मात्र.
मात्रमस [sarāb bhum], मात्रमस [sarāb bhūm]
Skt मात्रमस adj who is the lord of the whole
earth; who rules over a vast empire. “sarāb
bhūm sarān jīh pārna.”-NP. “sarāb bhūm
yātā namānāyāk.”-GPS.
मात्रमस [sarban] P न जू n a camel-owner;
owner of an ostrich.
मात्र [sarbhut] adj a gist, summary, abstract.
conclusion. “sarbhut sātī hārt ko nam.”
-sukhmānī. ‘the abstract of all holy scriptures,
hymns and religions.’
मात्र तम [sarmat] adj related to Sarmour. See मात्र.
मात्र [sarab] adj who provides knowledge.
2 n Sarasvati. “sāda sarāda sarāda sarād cōd
manīd.”-GPS. 3 See मात्रे च लुप्त 34. 4 Kashmiri
script.
मात्र [sarudul] Skt म द्र n a lion. “kīdhō sīgh
sō sarudulō ārujīhe.”-VN. Here Singh means a
tiger. “gāu kāu care sarudul.”-ram m 5. ‘The
tyrant guards the poor.’ “pāchīn me hās
mṛgrājan me sardul.”-BGK. See सिंह.
2 Ravana’s envoy. 3 adj superb, excellent.
4 principal, superior most. 5 See रायें द तुम 3.
A poetic metre with four lines, each line having three bhaagons, followed by a guru: SII, SII, SII, S arrangement.

Example:

*gyan vicar nahi jin ko,*  
*kya updes karre tin ko?...*

**sarvati** See **sarvabhom**.

**sarvar** See **sarvatavat**. 2 a camel-keeper. 3 brother-in-law, brother of one’s wife. See **sara**.

**sarasar** **sara** and **sarvagadhar**. “**sarasar lakhvE jab£.**”-NP.

A border village in Kohat district situated about one and a half mile away from Fort Lockhart. There is a small fortress built there by the Indian government. In the battle fought here on 12th September 1897, twenty one Sikhs of 36 Sikh Batallion, encircled by thousands of Afridis, didnot show cowardice, but fought bravely as becomes the duly baptised Sikhs. According to the version of Afridis, these Sikhs laid down their lives after killing about two hundred enemies and injuring hundreds of them. To commemorate their sacrifice, the government has built up memorials at fort Lockhart, Amritsar and Ferozepur.

**saran** adj **sara** and **sareg**. FJJTaj’ and **l?RTd’**. “**Sarasar lakhvE jab£.**”-NP.

“dasdasro sattakhi saran.”-sar m 5. 2 See **sara**. 3 essence of food, extract of food.

**sarab** adj **sara** and **sarohi**. “**aape pasa ape sari.**”-maru solhe m 5.

The sword can cut the bow. “**sepE sarohi satruarE sarfagari jih nam.**”-sanama.

**sari** adj complete, whole. 2 abstract, gist. “**nanak Ihu matI sari jiu.**”-majh m 5. 3 stated. “**guru pure eh gal sari.**”-sor m 5. 4 n information, news, inquiry. “**apni Ithi kachhu nE sari.**”-sar m 5. 5 See **saragadi**. “**karam dharum tum caupar saj-hu sari kahr-hu tum sari.**”-bosaat m 5.

“ape pasa ape sari.”-maru solhe m 1. 6 game, play. “**sari sirjanhar ki.**”-s kabir. 7 a sari - a lady’s garment. “**dare sari nil ki.**”-caritr 136. “set dhare sari bikhbhuno ki komari.”-krisan.

8 sister-in-law, wife’s sister. “**nahi saural sas sasural sa saro sari.**”-BGK. “**ramo lagat huhi guru sari.**”-GPS. “**sariai sari an pi kho.**”-GPS. “All sisters-in-law came to see.” 9 a myna.

**sarthi** See **sarath**. 2 the job or career of a charioteer. 3 success, achievement.

**sarath** **sarithi** See **sarath.** 2 adj corporeal. 2 n animate,
living being. 3 "Vedantsutar" written by Vyas.

**saratik** Skt adj sufferings caused to the body, corporeal, physical. 2 *n* a commentary written by Shankracharay on Vyas’s Vedantsutars.

**saro** Skt adj

**sarupy** n the sense of being similar; a stage in worship when the devotee acquires the appearance of the worshipped one.

**sare** plural of **sarap** 2 See **sarek**, **sarat** and **sarit**.

**saro** Skt adj

**sarag** Skt a rain-bird. 2 an antelope whose upper portion is black while lower one is white. 3 a piebald horse. 4 an elephant. 5 a moth. 6 a peacock. 7 adj speckled. 8 Skt शारफ़, made from an antler. 9 *n* a bow made from the parts of an antler. 10 the bow of Lord Vishnu, in particular. 11 fresh ginger. 12. Skt शारफ़ a canopy. 13 a kind of an archaic musical (wind) instrument. 14 a swan. 15 a robe. 16 Kamdev. 17 hair. 18 gold. 19 an ornament; a piece of jewellery. 20 a lotus. 21 a conch-shell. 22 sandalwood. 23 camphor. 24 a flower. 25 a cuckoo. 26 a cloud. 27 a tiger. 28 night. 29 the earth. 30 light. 31 a lamp. "सरारी महते पात्र गहरे नाग धारे.”—gurusobha. 32 the sky. 33 the moon. 34 the sun. 35 a frog. 36 a mountain. 37 a rag which has five notes in the ascending scale and six in the descending order. Kafi Thaat and the Nishad notes are pure and soft while all others are impure. The period for singing sarāg is noon-time. Vadi in sarāg is Rishabh and Sanvadi is the fifth. Dhaivat is barred in the ascending scale, while it is applied in weakened form in the descending scale.

ascending—sa, re, ma, pa, na, sa.

descending—sa, dha, ni, pa, ma, re, sa.

There are many types of this rag. The above mentioned note is pure sarāg. This rag occupies the twenty-sixth place in Guru Granth Sahib. 38 a bee, honey-bee. 39 a snake. 40 an ocean. 41 Shiv. 42 a hand. 43 an implement for ploughing the fields; a plough. 44 collyrium. 45 a pigeon. 46 the Creator. 47 a teat. 48 a crow. 49 Krishan. 50 a sextain (six line stanza) – which has 45 long and 58 short matras i.e. a total of 103 matras. 51 water. 52 a day. 53 a star. 54 lightning. 55 a pied wagtail. 56 a pearl. 57 a woman/wife. 58 adj imbued with spiritual love. 59 beautiful. 60 joy-giving.

See in how many shades this word has been used by Bhai Santokh Singh in the following savEya:

(a) sarāg pe kahi sarāg pe cahi sarāg satra ko bol sarāg,
(b) sarāg jyō jago me koh sarāg sarāg gyan prakaśan sarāg,
(c) sarāg dasan ko przy sarāg sarāg doṣan ko sām sarāg,
(d) sarāgparśi bhayo nar sarāg sarāg śri hārrgobād sarāg.

Their meanings are:

(a) (He) rides sometimes on a sarāg (horse) and sometimes on a sarāg (elephant). The enemies of a sarāg (deer) are mighty sarāg (lion).

(b) The lineage in the world is sarāg
(bright) like a सराग (the sun), the सराग (fire) being used to light up the erudite सराग (lamp—enlightenment).

(c) सराग (clouds) are dear to सराग (rain-birds), the humble ones; सराग (snakes) are like killers to the guilty सराग (frogs).

(d) सरागपाणि (Vishnu) is (Nar) सराग (Nar-Singh means the superior most of whole mankind); and the splendour of सराग (passion) and सराग (moon) is Guru Hargobind.

वषे[सरागग्र], वषे[सरागग्रा] n that which is coupled in front of a सराग (bow), an arrow—सनामा.

वषे[सरागधर] See वषे[सरागग्रा]. (one) who controls the whole earth, the Creator.

2 Vishnu, the possessor of सराग bow.


वषे[सरागरि] n sword, the enemy of the bow—सनामा. See मणिर्माणि.

वषे[सरागक] a poetic metre, with four lines, each line organised as III, ISI, II5.

Example:

guru jan seva kārīye,
hit kar sikhya dhārīye. ...

2 a bird catcher, who makes his living by catching or killing birds.

वषे[सराग] n a musical instrument, which is played with a ramrod shaped like a bow.

2 a poetic metre, having four lines, each line having five मागस, with the first pause after eight characters and the second after the next seven characters: SSS, SSS, SSS, SSS, SSS.

Example:

sevē jāko devi deva, puṣē sadhu sāgi he,
vyaṇyo sare eko svami, bhaṣe rānha rāgi he. ...

3 a female deer; a hind. 4 Skt शारदिग्र विश्नु, who carries a saraग (bow). 5 adj an archer, a bow-keeper.

सल [सल] adj superb, superior most. "ko salo jīvahe sali."–var ram 3. ‘Which is superior of the two—camel-thorn (wild herb) or paddy?’ 2 Skt शाल n a pine tree. (सल is also correct.) Its wood is very hard and straight. It is specially useful for making roofs. Its Latin name is Vatica Robusta. “hare hare sal khāre.”–GPS. 3 a species of fish; (ophiocephalus wraith). 4 suffix denoting place, house, abode, temple. “prāhlad paṭhae pāṇḍaṣa.”–bāsāt kābir. “uce māda sal rāsoi.”–suhi rāvidas. 5 a hole bored in timber, perforation. See मन vr “dindyal verisa.”–akal. See नैनीताल.

6 a sage named Shalihotar who by the order of Indar cut the wings of horses. It is said that, in the ancient times, the horses had wings which helped them fly in the sky just like birds. “sal munisār kate hute brīraj mano tīr pākh banavat.”–krishn. ‘By striking them with the winged arrows, Krishan made the bodies of horses as if they again had the wings.’ 7 short form for माहसें; a fairy, nymph. “upār grīḍdh sal mādrāhī tere surma juddh mācahi.”–cāitr 52. 8 P ज्व a year. समात (Bikrami year), सवात्सार. See चतम. 9 P ज्व a shawl, coverlet of Pashmina (a fine variety of wool prepared from Ladhaki and Tibetan goats). “śīr par satguru sal sājai.”–GPS. 10 a beggar’s blanket, rag.

मसल [मसल] See मशि. 2 Skt मलस (म—अलस), adj weak. 3 lethargic, sluggish. “dās karman ke salsi kaya man āru bac.”–GPS. See मस्काट बुजारे दे.

सलसरारि [सलसरारि], सलसरार [सलसरार] a jeweller of Bisambharpur (Bishanpur) who was a follower of Guru Nanak Dev.

1It is the old headquarter of district Bankra in Bengal.
who follows the path shown by God. “pir pekamār salak sadak.”—sri a m 1. “salaku mīru na rāhū koi.”—sēva m 1. See मूढी.

A knot given to a rope after every year. In ancient times, when there was no tradition of writing, a rope was kept in the name of each person and a knot was tied on his birth-day. The age of the person concerned was known from the number of knots in his rope; an anniversary; a birthday.

A village on the bank of the river Gandki. Its name is derived from the pine trees in the village. 2 a round stone, taken out of Gandki river flowing near the town Shalgram. The stone has the sign of a circle marked on it. The Hindus consider it to be the idol of Vishnu. “salgram homare seva.”—asa m 5. “Shalgram, the idol of Vishnu, is worshipped in our religion. “salgram bīp puj mānavhu.”—bāsāt m 1. See रुसामी.

A village. See मसल. 2 saltish, salty, saline. 2 n salted cooked vegetable. “bōhu rēsal savardi.”—sēva m 3. See मसल. 2 son of one’s brother-in-law (son of wife’s brother), children of the brother-in-law. “sahura sē sali salatta.”—BGK.

2 salted meat; meat obtained by slaughtering a bird or animal with a single stroke of a sharp weapon. “salan rēs jīm bāno rōrān khat bānaī.”—VN 3 v to pierce into, penetrate. “durjun dēl salan.”—NP.

A leaf of a pine tree. Guru Gobind Singh used to apply pine-tree leaf on the wounds of the injured Sikhs to provide early relief to them.

“hīr ghāyāl anādpur avē…. “salpēr sātīguru tīs det, tū dēn me bāne sasēt.”—GPS.

According to Ayurvedic system of medicine, ‘sal’ is shown curing the wounds. “उजो ब्राह्मण चीत, लेखम रत फ्लोक हल.”—salgram nighātu bhuṣaṇ. 2 In Sanskrit books, मसलांति is also called by this name, that is मसलांत. It is also known as sārīvaṇ and vidarīgādh. Its Latin name is Desmodium Gangeticum. This is also a herb used for curing wounds.

A silk-cotton tree. Its Latin name is Bombax Heptaphyllum. “salmali ko bīro huto tū.”—GPS. 2 According to Bhagwat, it is an island which has a huge silk-cotton tree. “salmali so dip suhava.”—NP. See शील.

See मसल 6. 2 a kitchen. See मस 4. 2 a dish of rice.

स्वामीSee मला. 2 brother of one’s wife, brother-in-law. The term मसल is also appropriate for it. In Sanskrit language, मसलय is also in use for this word. 2 Skt शाल, a house, home.

नील n praise, admiration, compliment, commendation. “bhi tu he salahā pīare, bhi teri salah.”—sor a m 1. 2 by praising or admiring. “eko japī eko salahī.”—sukhmani. 3 (they) praise. “salahi salahī.”—japu. ‘The
admirers admire.'

imperative form of praise, admire. "bhi salahih-hehu saca sor."-sor m I. "salahih hu bhagat-hu kar jor."-var sri I m 4.

[shalah] adj praiseworthy. 2 n the Creator. "salahih sacu salah sacu."-var gau I m 4. 3 a minister, advisor. 4 an admirer.


[shalamar bag] a garden with three terraces spread over eighty acres of land three miles north-east of Lahore, which was set up by emperor Shahjahan through his official Ali Mardan Khan in 1634. According to “Badshahnama” written by Mullah Abdul Hamid, the cost of this garden is estimated as rupees six lacs. Bernier writes that the expenses on this garden were about ten lac pounds. A channel from river Ravi was especially drawn from Madhopur Headworks to supply water to this garden under the guidance of Engineer Ali Mardan Khan at a cost of two lacs rupees. In earlier books, the name of this garden is also found to be “Farah Bakhash”. Shalamar is termed as a “house of bliss” by many writers. The word Shalamar is a combination of शाला (Sanskrit) which means ‘home’ and लाल (Turkish) which means ‘bliss’. According to Mohammad Latif, Maharaja Ranjit Singh named this garden as शालमार, which means ‘garden of the beloved’, as शाल means ‘the beloved’. If we call this garden as “भाव मलार”, it will not be out of context because “मलार” has the meaning of ‘house of Cupid’ i.e. ‘house of the god of love’.

There is a big pond in the middle of the garden, with beautiful open houses on three sides of the pond, where people sit. In the middle of the pond is a dais. The water flowing over the cascade of marble-stones looks very attractive. Inspired by the flow of water, Zebunnisa, daughter of Aurangzeb, composed the following poem.

which means:

O! falling spring water! for whom are you wailing?

In whose grief, you express displeasure by scowling?

What distress you had, for you had been crying by striking head against stones, as we had been doing?

The fountains of Shalamar are also very fascinating. The special get-together parties are organised by the rich and the famous as also other civil servants at this place now.

On the first terrace of the garden, there is a house built by Maharaja Ranjit Singh which has an underground vault. In its basement, stayed William Moorcroft in 1820 while going to Turkistan.
veterinary doctor.

abh [salik] See मल्य and मुली. “salik sadik chodi dunia thair pae.”—asa m 1.

अभिवं [salıkā] plural of अभिब. See अभिव. 2 to saliks.

अभिज्ञ [saligram] See मल्यभु.

अभिबह [salibahkan] Skt अभिबह a majestic ruler from South India, who was the enemy of Vikramaditya. He introduced his own calendar year (महामंक-साकबाद) in the year 78 AD. His capital was Pratishthan in the district of Aurangabad on the bank of river Godavri, which is now popularly known as Paithan. In ancient literature, it is also referred to as Brahmputri. Shalivahan founded Shalivahankot (Sialkot) after conquering Punjab. He had sixteen sons including Baland, Rasalu, Puran, Sundar, Lekh etc. He died in the battle of Karur. He is named as Shatvahan in many books. See मल्यभ.

अभिम [salim] A प्र adj complete, whole, unbroken.

अभिलाश [salilavan], अभिलाशबैँट [salilavan-ankot] See अभिलाश.

अली [sali] adj penetrator, one who pierces a hole etc. “गरी उर सली.”—ramav. 2 Skt मल्यनी n wife’s sister, sister-in-law. 3 paddy, rice. See मल्य 1 and मल्य.

अलु [salu] See मल्य. 2 See मल्य.

अलु [salu] Skt अलु n a red coloured garment. 2 a striped garment worn by women. 3 Dg a sarhi, cover.

अले बही [salobhai] a devoted follower of Guru Ram Das, who worked hard during the construction of Sri Amritsar by the fifth Guru Arjan Dev. He was the chief police officer of Amritsar. His dharamsala (place of worship) built in Ramdaspur is very famous. Bhai Salo died in Sammat 1685. He was cremated personally by Guru Hargobind. The memorial of this holy man is near the Dharamsala.

अलेक्य [saloky] n a concept acceptable to the worshippers, meaning that understanding of attainment is identical with the worshipped deity.

अलेट [salona] See मल्य. saltish, saline.“सोभि रस मिथे मानिय झनिय झामने.”—sri m 1.

अलेजी [salotari] See मल्याःद्र and मल्याःद्री.

अलेज [salakar] with ornaments. 2 with a figurative expression, with literary embellishment.

अल्ल [salv] the ruler of Sobh, whom Amba, the daughter of king of Kashi, wished to marry. When Bhisham brought Amba after conquering her in the battle, she told Bhisham about her desire. Bhisham sent Amba to Shalv, but the later did not accept her. See फिन्दे.

Shalv was a friend of Shishupal. When Krishan killed Shishupal, Shalv set out to attack Krishan and was ultimately killed by him in the battle.

अल्ल [sav] Skt अल्ल n a child. “रणरव सोवरन रेबन.”—paras. 2 adj सर related to a corpse; pertaining to the dead body; of the dead. 3 n a crematorium, cremation ground.

अल्लब [savak], अल्लव [savka] Skt अल्लव a child. “बापु सवका करे लराइ.”—asa kōbir. ‘The father quarrels with his children.’ See मल्य दी बही.

अल्लव [savag], अल्लवी [savgi] a raisin of green colour; dried grapes. “बापु सवाग गरी बादमें.”—GPS. “देहि माहि अधिक सवग पाई.”—GPS.


अल्लवी [savajni] n an elephant-army; the army of elephants.—सानामा.

अल्लव [savja] Skt adj (one) who gives birth to children. See मल्य.
the month which has the full moon night of Savan; the fifth month of Sammat; Saun.

Mal was a nephew of Guru Amar Das. He was sent to Haripur to bring forest timber for the construction in Goindwal of the gurdwara (holy shrine) and residential accommodation for the congregation. He preached the Guru’s teachings there and persuaded the ruler of Haripur to become the Guru’s devotee. The Raja of Haripur, along with his family, became a devotee of the Guru. The Guru appointed him a preacher and assigned him the authority to preach Sikhism.

See Divan 2 Savan Mall, father of Mool Raj, appointed the subedar of Multan by Maharaja Ranjit Singh in 1821, was a very just ruler. Once he heavily penalized his own son for committing some crime. He was killed by some criminal in 1844.

2 See Savan Mall 2.

2 See Savan Mall 2.

2 autumn harvest; a crop sown in summer and harvested in autumn or early winter. “savna saasna.”—var mala m 1. 2 full moon night of the month of Saun. 3 during the month of Saun. “nanaek savnayi vease.”—var mala m 1. ‘if it rains in Saun.’

See Savan Mall. “savnaa aha he saakhi.”—var mala m 2. 2 autumn harvest; a crop sown in summer and harvested in autumn or early winter; kharif. “savnaa raat ahaaru dihu.”—var ram 1 m 1. See Aabaa.

Dg a warrior. See Mrig.

Skt annual, related to the year. 2 n an astrologer; he who foretells the reward in life.

Skt adj one having concentration of mind; alert. “apne prabhu siti hohu savdhani.”—gau m 5. 2 active, conscious. “savdhani ekagar cit.”—sokhman.

See Savan Mall. See Savan Mall. 2 Divan Savan Mall, father of Mool Raj, appointed the subedar of Multan by Maharaja Ranjit Singh in 1821, was a very just ruler. Once he heavily penalized his own son for committing some crime. He was killed by some criminal in 1844.

Skt a treatise on magic told by Shiv. 2 sin; crime.

Skt a slaughter-house; a place of carnage. “ki savrati pura.”—paras. 2 adj having reverberations.

Skt the lord of clouds; the deity who has a series of clouds under his control.

Skt a warrior. See Mrig.

Skt adj dark-complexioned. “savala soodar rup baavhar.”—maru solhe m 5. 2 charming.

The idol of a money lender assumed by Vishnu to liquidate the debt of his devotee Narsi, according to a belief of the Vaishnaites. See Varft and Savali.

Savlaahi, Savla Singh, Savlapathi people following the teachings of the gursikh devotee Savel Singh. Most of them reside in Dera Ismail Khan, Muzzafargarh, and Multan. The people belonging to this sect are both of shorn and unshorn hair.


Skt adj green. 2 Skt a blend of black and yellow; yellowish black; blackish yellow.

Savva the same. 2 equal, comparable.
475

sarhsati] See मन्नत.
sarhi] a sarhi, lady’s garment. See मन्नत.

**in** [si] pron. that. “कव्यानि सि रति महुः kavāṇaḥ sī ruti mahuḥ.”—japu 2 therefore. “हास सि हासा, बाग सि बागा.”—asa chāt m 1. 3 P ā, n three. 4 adj third. “सि रति सि लोचन नहीं.”—var mala m 1. ‘who does not have the third eye (erudition)’ “मादल सि बाजो.”—varmaru m 1 m 1. ‘Teaching of the three Veds is imparted with full vigour.’ Initially there were only three Veds. See लेख. 5 Skt मि peace. 6 pleasure.
7 patience. 8 Shiv.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.

**part** with. “esi priti gobd सि लागी.”—gau m 5. 2 together with, alongwith. “min ki चपल सि जुगाति मौं राखीहै.”—maru m 1. ‘Control with skill the mind which is fickle like a fish.’ 3 from, with, against. “के सि कौं पुकर?”—dhana m 1. “लाज गहरि सि तुति पैर.”—gau kabir. “पिता प्रहलाद सि गुराज उठाई.”—bher a m 3. ‘The father picked up the mace to hit Prahlad. 4 n Shiv. See मन्नत.
5 Skt मि peace. 6 pleasure.
Gurusar is a village, also called Sivrasi. Now it is popularly called Sivrasi. This village falls under police station Kotkapura in the princely state of Faridkot. ‘Gurusar’ the place visited by the tenth master, Guru Gobind Singh is located between it and Behbal. See गुरुसार 4. “बैरोबल ते सिरासी नामु. करे बरोका जब ए ग्रामु.”—GPS. A devout Sikh, Heta, resident of the village served the Guru with full devotion. The Guru presented him a sword which is still preserved by his descendants in the village “Golevala” See सर्व and श्रवण.

साह [sia] See मीनाल.
साहफ ल [sia] past tense of शिक. was. 2 See मीनाल.
साह [sia] adj black. “मिरर जरू करे साहु करना.”—gyan. ‘horses with black-ears.’
साहम [siasat] A the act of supervising. 2 governing. Skt शासन.
साहार [siah] black. See साह [sia]. “साहारू हो हो सेट.”—मज बरामोहा. ‘from youth got into old age.’
साहगोश [siahgos] P न a carnivorous quadruped having black ears. Its face is like that of a cat and body is as that of a dog. It is kept for hunting. It pounces quickly upon animals like a hare, deer, etc. Its zoological name is Felis Caracal.

साहम [siahpa] See मात्रम and जलम.
साहार [siah] a village under police station Delhon in tehsil and district Ludhiana, which is situated at a distance of four miles northeast of Ahmedgarh railway station. There is in this village a gurdwara in memory of Guru Hargobind about half a mile west of this village. When the Guru was on his way from Rarha (ra) to Jagerha, his horse fell ill near this village. The Guru halted here, and the horse died at this place, and was buried with a shawl covering it. There is a shrine raised over the burial place near the gurdwara.

In the beginning, it was a very ordinary shrine, but now the present priest Bhai Tehil Singh has since Sammat 1975 got constructed a beautiful place of worship. The recitation of Guru Granth Sahib is done here daily.

साहाही [siahi] P न blackness, soot. 2 ink. 3 mental dirt, wickedness of mind. See ज्ञ 2.
साहाही सिक्की [siahi tibbi] a place near Anandpur Sahib, where the Guru pierced to death two Muslims with his arrows. Instigated by the hill-rulers, they were trying to blow up the Guru with cannon shots while he was holding a holy congregation there.

साहाही दी शिप [siahidi bibdi] A script-writer has written down the method of making ink on the last page of Bhai Banno’s manuscript of Sri Guru Granth Sahib. While preparing fresh manuscripts the ink-making formula was blindly copied word for word by the ignorant script-writers. So much so some foolish scholars insist on reciting this portion dealing with the method of preparing ink. The formula for ink production is as under:

“soot weighing 1 sirsahi, bolu3 sarsahi 2, arabic gum 2 sarsahi, amethyst (purple or voilet quatz) one ratti, gold one ratti, bjesar water, copper-utensil, wood of magosa tree

3bolu is a medicine named Myrrha in English and mur in Persian. According to Ayurvedic system its effect is assumed to be warm. It cures abdominal diseases. It is also called masi vardhan in Sanskrit.
4bhögra. Its Bengali name is masiraj.
(Azadirachta indica), soot of a burning earthen lamp collected at a distance from the flame.\(^1\) grinding of all these contents is to go on for twenty days.”

The ancient writers used to prepare ink by this method. Addanshahi Sikhs were engaged in its trade particularly, hence this ink was popularly known as “Addanshahi siah.”

**siah** [siahu] See **sia**. “tenu siahu hoy badan jaw Kumli.”—var guj m 3.

**sia** [sian] n recognition, knowledge, identification.

**siaana** [sianna] v to recognise, have knowledge of.

**sianap** [sianap] n wisdom, intelligence, cleverness. “sahas sianap kar rahe mani kor ruggu na hoy.”—sri m 4. 2 experimentation. 3 miserliness, niggardliness.

**siana** [siana] adj wise, prudent. See A nil. far-sighted, sagacious. 2 clever. 3 miserly, niggardly. 4 n a village under police station and tehsil Pehowa, district Karnal, which is situated ten kos west of Pehowa. The tenth Guru Gobind Singh had held at this place a meeting with saint Shahbikh of Thaska.\(^2\) The heavy pointed heads of the arrows of the tenth Master kept in gurdwara are worth-seeing. Guru Teg Bahadur had earlier sanctified this place with his gracious presence.

**sianeyda** [siana seydâ] a village in tehsil Goohla district Karnal. There is a gurdwara in memory of Guru Gobind Singh in this village.

**sianu** [sianu] adj an acquaintance, a familiar person.

**siata** [sîata] adj acquainted, known, recognised.

**siân** See **sia**. 2 wisdom, intelligence. “rani taji siân.”—câir 50.

**sianap** [sianap] See **sia**. “sianap kahu kami na at.”—guj m 5. “sianap te sobh bhay sianap.”—bîla m 5.

**sianâ** [sianâ] See **sia**.

**sia** [sipa] lamentation over the dead body, n a funeral custom with women beating their breasts, cheeks and thighs and wailing through funeral songs.

**siam** [siam] Many have used this term for Assam. See সামন. 2 Skt সাম adj black. 3 n dark complexioned Krishan. “gokul madhe siam go.”—jôdi namdev. See সাম. 4 Skt সাম Lachhmi, the goddess of wealth. “siam polete pai jih.”—krishan. 5 P ১৪ evening, sunset, dusk. See সাম. 6 A Syria. See সাম.

**siamodar** [siamsôdar] n one who adds splendour to nature, the Creator. “siamsôdar taji nid krîai?.”—suhi m 5.

**siamni** [siamni] n evening. “sobha siamni.”—côdi 2. ‘suggesting dusk and dawn.’

2 (woman) black complexioned, black. 3 pertaining to Krishan.

**siamdóda** [siamñodhârã] on the side of the Lord. “tôjôt siamñodhârã bhau tpra prin le bhau.”—ramav. 2 to the kind act of serving one’s master. 3 (one) who is dark-complexioned.

**siamal** [siamal] Skt সিমল adj dark-complexioned, wheatish. 2 beautiful, handsome, attractive. “siamlô madhur manukhyâ rîdyâ bhumi verna.”—sahas m 5. ‘a person who is handsome and soft-spoken, but nurtures a feeling of enmity in his heart.’

**siam** [siamal] Skt সিমল a young woman. 2 Kali; Durga, the goddess of power. “îk râjat nam siamâ apar.”—datt. 3 a black cow. 4 gum

---

\(^1\) the earthen lid over the lamp to collect soot is not to be scrubbed, only the dust particles are to be removed gently.

\(^2\) Many authors have referred to the name of the saint as Bhikhanshah. See সাধকীন and ঠাকবার.
of a certain pine tree such as Arnyris comphora used in incense or balm. 5 musk. 6 piper longum – a piperaceous plant; its fruit is used in medicine. 7 Indian rose wood tree; Dalbergia Sissoo. 8 black pepper. 9 Yamuna river. 10 night.

There are two places of worship here relating to Guru Nanak Dev–

(i) Ber Sahib: Guru Ji took rest for a while under this jujubi tree. Now there is a very grand gurdwara built at this place. See देवी मारिग.

(ii) Bawli Sahib. This sacred place is in the house of Moola. See बृहस्पति.

In days gone by, good quality paper was manufactured in Sialkot, which was popularly known as Sialkoti paper. This was considered next to Kashmiri paper in quality. Many available sacred books are found written on Sialkoti paper. At least sixty out of one hundred manuscripts of Guru Granth Sahib are found to have been written on Sialkoti paper.

Many scholars, who have no knowledge of phonetic rules governing the vowels misinterpret the meanings of words involving (ि). In this Mahan Kosh, the meanings of words having (ि) have been given at proper places.1 See निर्भर, बिष, निर्मिति, विश्वभार etc.

In Gurbani this vowel (ि) is relational at some places while it is adverbial at other places. Sometimes it expresses the meaning of several inflexions (paradigms).

Many scholars, who have no knowledge of phonetic rules governing the vowels misinterpret the meanings of words involving (ि). In this Mahan Kosh, the meanings of words having (ि) have been given at proper places.1 See निर्भर, बिष, निर्मिति, विश्वभार etc.

Sialkot [sialkot] a town in north-east of Punjab. It is a British cantonment. It is said to have been founded by Shalivan. See निर्मिति. Some writers have called him Shakal. Many suppose it to have been founded by king Sal and hence name it as शालकोट.

1 My friend Sardar Teja Singh MA, Professor, Khalsa College Amritsar has written a booklet समाज सूत्रि साहिब अभय on the grammar of Gurbani. The readers are advised to read it.
kripal.”—kan m 4 partal.

**kripal [sisat] P बैठना n a sitting, a session.
2 the act of aiming at. 3 aiming at.**

**kripal [sisan], kripal [sisanu] Skt शिषण् n a penis; reproductive organ (s), genitalia “सिसा तेंते तिर विसाला.”—NP.**

**kripal [sispa] Skt शिपा n Indian rosewood tree P लाल डाल्बर्गिया सिसो। Its wood is very heavy and smooth. It is mostly used in buildings and furniture making.**

**kriphal [sispal] See kriphal.**

**kripa [sisar] See kripa.**

**kripa [sisi] on the head, overhead. “jis sisi na ho vij lekh.”—sri a m 1.**

**kripa [sisi], kripa [sisiar], kripa [sisiaru] Skt शिपण n weather in the months of Magh-Phagun. 2 snow, ice. 3 adj cool, cold, chilly. “रूटी सिसा तितल हर त्रग्न माघ-गहर पोह जी।”—ram m 5 roti. See रोटी सिसा।**

**kripa [sisu] Skt शिसु n a child. 2 a neck. 3 a head. “देति सिसु ओटार।”—var maru 2 m 5. 4 a pupil, disciple.**

**krippal [sisupal] Skt शिसुपाल son of Damgosh, the ruler of Chanderi. He was born to Shrutdeva, sister of Vasudev. Thus he was a cousin brother of Krishan. According to Mahabharat, Shishupal was born having three eyes and four hands. His parents desired to abandon him, but then there was a forecast that this child would become a very eminent person and he should be brought-up to become so. Thus he was named ‘Shishupal’.

He was a staunch enemy of Krishan because Rukmani was engaged to get married to him, but Krishan forcibly took her away. Shishupal insulted Krishan in the presence of all those attending the Yajna performed by Yudhishtar. Thus Krishan killed him out of revenge. According to Vishnu Puran, Shishupal was Hiranyakashipu in his previous birth and he was the ten-headed Ravan during his second birth. “हे सिसुपाल कादेरीमे बिंदू।”—krishan. The famous poet Magh has provided a beautiful poetic description named, “सिसुपालवाद”.**

**krippa [sisumar] Skt n According to Vishnu Puran, there are seven stars having fish-like shape. Vishnu is in the middle of the fish while Dhruv is towards the tail. 2 a crocodile; an alligator.**

**krippa [sishoda] See krippa and krippa.**

**krippa [sisat] Skt adj calm, quiet, patient, forbearing. 2 obedient to the Guru and the holy scripture. 3 wise, intelligent. 4 noble.**

**krippa [sishacar] Skt n manners of civilised people; decency; the conduct of good moral people. 2 hospitality, respectful reception.**

**krippa [sisan] See krippa.**

**krippa [sisy] Skt adj capable of education; who can be advised. 2 n a pupil, disciple. See kripa and krippa.**

**krippa [sish] See n 3.**

**krippa [sish] Skt n a violent animal. 2 a lion. 3 a zodiac sign, Leo. 4 See mva and krippa.**

**krippa [sishka] See krippa.**

**krippa [sishaj], krippa [sisha], krippa [sishaj] Skt शिस्त्या n that on which one sleeps, a bed. See त्री vr. “जौ गुरुजु सिशाज विकस।”—bher namdev. There is a tale in Bhagatmal that the emperor Mohammad Tuglak presented a cot to Namdev. Namdev threw it in the river. The emperor felt insulted and demanded his cot back. The cot was pulled out of the river. By the grace of God it was totally dry, and was returned to the emperor. “सिशाज, वारू कांतर काव पानी।”—prabha m 5. “कोटि जिया जाक बिसिजाज।”—bher a m 5.**

**krippa [sishasni], krippa [sishasni] adj (one) who sleeps on bed, bed-ridden, confined to bed, “नावे का सिषासमृ।”—var majh m 1.**
the view expressed by several authors, she was the wife of Viprachitti. She was believed to possess the power to drag creatures flying in the sky by catching hold of their shadows. Hence her name “chayagrahi”. When Hanuman was going across the ocean to Ceylon, she dragged him and swallowed him but he tore apart her abdomen to come out and this put an end to Sinhika.

2 See मंडळ 4.

मिठिला [सिहिला] a rectifier. See मस्फ. 

मिठी [सिही] a tigress.

मिठ [सिक] n a desire; a wish; an inclination.

2 उत्सुकता. curiosity; a strong craving; love. “जे ताप पिया दिसिक.” – स फरा।

मिठवात [सिकसर], मिठरु [सिकसो] P फ्रक्क a defeat; downfall. “कल सिकसो खाय सब सेना.”

–GPS. 2 adj broken; broke.

मिठमुर [सिकसाठ] P फ्रक्क adj dilapidated. See Skt भास. 2 n inscription made in haste with incomplete vowel signs and unclear letter-forms.

मिठमृत [सिकसाठन] P फ्रक्क v to break, smash. Skt शासन. v to kill, break into fragments.

मिठव [सिक] n granulated sand. 2 sugar.

मिठमुर [सिकसाठ] P फ्रक्क adj one who issues coins; a king. 2 a chief; ruler. “सागल सिकसो खाय प्रसो सिकदार.”


मिठमुर [सिकसाठ] P फ्रक्क n rule, chiefdom. “जीसी सिकसो तिस-ही क्षुरी.”

–र 5 ए म ।

मिठमृत [सिकसर] See मिठल. “कुर्ज हो सिकदार।” – व ।

मिठ [सिक] P फ्रक्क n a ruffle; a fold. 2 adj (he) who breaks. In this sense it occurs at the end of a word e.g. “मैं बस्तिक।” – जीप. ‘I am a breaker of images.’

मिठ [सिक] P फ्रक्क n an abdomen, a belly. 2 See मिठब.

मिठल [सिक] P फ्रक्क a hawk; a bird of prey smaller than a बाहा. It is a female and its male is called चाचक or सिपाख. It is native to Punjab and lays eggs here only. It builds its nest on the trees. It is used for hunting small birds and is released from the fist to chase them.

मिठलवीक [सिकल] See मिठल 2.

मिठव [सिकल] A ॐ n the process of cleansing; polishing of weapons by removing rust.

मिठलाच [सिकलसर], मिठलक्र [सिकलसर] P फ्रक्क one who clean the surfaces, removes rust.
BIRDS OF PREY
BIRDS OF PREY

baz
daz dhoka topi vala
muškhor
lagra
In one of sāvēyas in Dasam Granth the names of some birds of prey are thus mentioned:
besre or kuhi bahri aru
baj jure bahute såg line,
baše ghane lagra carge
šikren ke phet bhali birdhi kine,
dhuti ukab básin ko saj
kōṭh jagolan dval nāvine,
jāk-hu her cēlavat bhe tin
pāchī te ik jān ne dine.
—krisan 2090.

In this dictionary the account of these birds figures alphabetically.

In English there is no distinction of verb on the basis of gender. (Editor)

1In English there is no distinction of verb on the basis of gender. (Editor)
was the king of Greece who after defeating the king of Persia invaded India. He defeated King Puru of the Punjab on the bank of Jehlum in the year 327 BC. Having come up to the river Beas, he turned back to his kingdom and died in the year 323 BC. “phelkus patsah ke sur sikdar pat.”—carit 217. See भेलकु.

(2) The second Alexander was the son of Antiochus, the king of Syria.

(3) The third Alexander was the son of Simon, a resident of Syrinia. He was a supreme devotee of Christ.

(4) The fourth Sikandar was a king of the Lodi dynasty and son of Behlol Khan Lodi. Having ascended to the throne of Delhi in the year 1489, he tormented the Hindus very much and died at Agra on the 17th of February 1517. It was during his reign that the first European ship landed on the Indian coast.

(a) In the year 1765 AD the Khalsa Panth issued a coin, which Maharaja Ranjit Singh also retained during his rule and thus lent glory to the mint at Amritsar. The inscription on this coin was:

dec teco fatah nusrat bedrag,

(b) the currency of the Patiala State: The rupee and mohar coins were known as Rajeshahi. This rupee comprised pure silver and weighed 11¼ masas while the mohar weighed 10½ masas. Both bore the inscription:

hukam sod az kadre be cu bā aḥmad badṣah,
sikka zan bar simo zar az jee mahi ta bamah.

(c) The currency of Jind— the rupee of the Jind state, known as “jīdia”, weighs 11¼ masas and wore the same inscription as on the Rajeshahi rupee of Patiala.

(d) The currency of Nabha: The rupee and mohar of the Nabha state are known as “nabheṣahi”. The rupee of Nabha weighed 11¼ masas and the mohar 9½ masas, and the metal used for both was highly pure. The inscription on them read:

dec teco fatah nusrat bedrag,
yafzān nanak guru gobīd sigh.

(e) The currency of the Kapurthala state— Now this currency is not available. But in earlier times the one issued by Sardar Jassa Singh Bahadur wore the following inscription:

sikka zad dar jahā baṭāzle ākal,
mulak aḥmad garṣṭ jassa kalal.1

1 a metal. Skt मिलक. lead; abundantly used for making mortars, bullets, small shots etc. मिल [sikṣ] Skt शिक्ष to read, practise, learn. मिलव [sikṣāk] Skt adj who educates. 2 n a mentor. 3 a teacher.

2 a metal. Skt मिलक. lead; abundantly used for making mortars, bullets, small shots etc. मिल [sikṣ] Skt शिक्ष to read, practise, learn. मिलव [sikṣāk] Skt adj who educates. 2 n a mentor. 3 a teacher.

3 a part of the Veds in which the number, correct tonal pronunciation and exact recitation of their mantars are explained.

4 Seethe Rajas of the Punjab by L.H. Griffin pp. 285-87, 460-61, 466.
the follower of Guru Nanak Dev who has embraced the Sikh religion of this paragon of truth, and professes Guru Granth Sahib as his scripture and regards the ten Gurus as identical.

“guru satgur ka jo sikh akhia ... jo sas gtras dhiae mera hari hari so gursikh guru mani bhave.”—var gau I m 4. “ap chaadi sada rahi parne gur bin avaru na jabe koi. kahi nanak sun-hu sat-hu, so sikh saumukh hir.”—anad. See गिन्ध. 3 a counsel, an instruction. “je ik gur ki sikh suini.”—japu. “guru tutha sikh deve mere bhai.”—asa m 4.

4 the top. “mud modat jata sikh badhi.”—maru em I.

निमित्त [sikhsabha] n an organisation of the followers of Guru Nanak; a congregation of the hermits. “sikhsabha dikhia ka bhai.”—asa m I. See गिन्ध माह.

निक्षेप [sikha] v to learn.

निक्षी [sikhni] a woman who adopts Sikhism.

निमित्तक [sikhdharom] See गिन्ध योग.

निमित्त [sikhni] See गिन्ध.

निमित्त [sikhmatori], निमित्त [sikhmatori] n teaching, precept, advice, instruction. “sikhmatori sabh budht tumari.”—bila m I.

निज [sikhar] Skt निज n the top of a hill. 2 a spire of a temple. 3 the white horse (of god Indar), with tall ears. “sikhar sonagar nadi ce nathia.”—dhana trilocan. 4 heavenly door; the tenth opening. “amritu mulu sikhar liv tare.”—bila thiti m I.

निज [sikhar], निज [sikhi] Skt निजिन adj with a top. 2 n a mountain. 3 a tree.

निज [sikhla] Skt निज n a chain; a sequence of metal-links. “jo jagkan sikhla sāg.”—NP with crooked chains.

निजल [sikhlana] v to teach.

निज [sikhvan] n teaching, precept, advice. “sikhvan kalu devat bhuri.”—NP.

निजवात [sikhvata] adj educated; (one) who has imbibed the precept. 2 who preaches. “sunī sikhvāte ! nanak bīnve.”—guj a m I.

निज [sikhra] adj(one) who has received the precept; the suffix गृह implying “बध” (a bearer). Many people hold that it is derogatory but this rule is not applicable everywhere. 2 n one adopting Sikhism of Guru Nanak Dev. “jo disse gursikhra tīsu nīvi nīvi lagav pai jīu.”—sahi m 4 govāti.
creeper.

Religion is the path that great personages have chalked out to show the way for realising the purpose of human life. Of several paths shown by religion, the main path is the one that the ten masters from Guru Nanak Dev to Guru Gobind Singh have shown. It is known as sikhdharam, and the basic rules of this religion are as under:

The chief purpose of religion is not to land in heaven, but attain oneness with the Supreme Creator through constant concentration on Him, without which the cycle of life and death does not terminate.

The form of the Creator is: “Ik ôkar satînamu, kartâ purâkhu, nirbhau, nirveru, akal murât, âjuni sebhâ, gurprasadh.” i.e., God is the matchless one, ever indestructible, creator of all inhering His creation. Unlike the gods He fears none, nor does He frighten His foes and is ever blissful. He is immune to birth and death, creates all and is created by none. Through the grace of that Supreme Light everything is attainable.

To be one with the Creator one needs a guide embodied by the ten Gurus whose complete being is vested in Guru Granth Sahib.

The votaries of Satguru who expound the

That is why dharam or religion has been named path. An adept of religion will not be afraid of the world. –varaśa.

The words of Satguru shall be the path one walks. That is the path which is known by everyone. –mola m 4.

The votaries of Satguru who expound the
meaning of the Shabad and unravel the hidden secrets of religion are venerable and beneficient persons in whose company we are expected to elevate our character. Character is of two types:
(a) Personal.
(b) Communitarian (pāthīk).

Following are the salient precepts for elevating personal character:
(1) to remember the Creator by concentrating on Him.
(2) to regularly recite Gurbani for understanding its precepts.
(3) to perform selfless service with devotion, renouncing all distinction of castes and creeds and taking the whole of humankind as brethren.
(4) to live on honest earning while leading a homely life.
(5) to follow Gurmat and abjure untouchability, magic, idol worship and intricacies of other creeds drawing on ignorance.

(b) To forge collective character as a Gursikh it is essential that:
(1) in the conduct of Sikh Dharam, one should be firm in acting upon rules of the organisation.
(2) one should render the panth (community) physical, mental and financial help by taking it as the incarnation of the Guru.
(3) one should preach Gurmat in the world.
(4) one should love every follower of Guru Nanak and regard him as integral to the Sikh Dharam whatever form and dress he assumes; One must always wish for the well-being of all.
(5) one should maintain the sanctity of gurdwaras and places of worship as per the directions of Satgurus.

other creeds drawing on ignorance.

(b) To forge collective character as a Gursikh it is essential that:
(1) in the conduct of Sikh Dharam, one should be firm in acting upon rules of the organisation.
(2) one should render the panth (community) physical, mental and financial help by taking it as the incarnation of the Guru.
(3) one should preach Gurmat in the world.
(4) one should love every follower of Guru Nanak and regard him as integral to the Sikh Dharam whatever form and dress he assumes; One must always wish for the well-being of all.
(5) one should maintain the sanctity of gurdwaras and places of worship as per the directions of Satgurus.

other creeds drawing on ignorance.

(b) To forge collective character as a Gursikh it is essential that:
(1) in the conduct of Sikh Dharam, one should be firm in acting upon rules of the organisation.
(2) one should render the panth (community) physical, mental and financial help by taking it as the incarnation of the Guru.
(3) one should preach Gurmat in the world.
(4) one should love every follower of Guru Nanak and regard him as integral to the Sikh Dharam whatever form and dress he assumes; One must always wish for the well-being of all.
(5) one should maintain the sanctity of gurdwaras and places of worship as per the directions of Satgurus.

other creeds drawing on ignorance.
Sikhism. 2 the path of Guru Nanak Dev. “Gurushkhi da līkhhīnā lākẖẖ na cītrāgupat līkẖ jāne.”—BG. “bīn sīkẖī tārbo kāẖā jāgsagār bẖara.”—GPS. See सिख धर्म.

सिखी धर्म [सिखी da nata] feeling of affinity with the Sikh Religion; sense of fraternity among the Sikhs.

नहि दासर पिता पितामा परितामा सोजन कुश झु काढ़ ना भरता हे, नहि नानसर माता परमता ब्रिंदामता माता मामु मामी मसा ब्रिंदाम विक्याता हे, नहि ससुर सस ससुरा स सरो सरी नहि बिर्तिसुर स जाक ना दरा हे, असौं बासौं धान धान कहूँ मे ना देखियो जेसो गुरुस्य्क्ष साधसैगैट को नाता हे.

—BGK.

सिखिया [सिखिया] See सिख. “सिखिया सत नामु भाजु नानक.”—सावे ये म 5.

सिग [सिग] Skt शृङ्ग n the peak of a hill; a mound.

सिगरध [सिगरध] A न और P नैक्य Skt विशाल. vermillion.

सिगर [सिग], सिगरी [सिग्री], सिगरे [सिग्रे] all; everything. See मात्र. “जिन सिग्रे यह स्रिस्तियो उपाई.”—कबिस. “कप समुद्रु मोदि सिग्रे.”—कैदी 1.

सिगलदीप, सिगलद्र ली [सिगलदीप] See सिग्रेस. “मांहु सिगलदीप के नारि गारे मे ताबर के पिकनविनी.”—कैदी 1.

सिग्रा [सिग्रा] n a short and stout horn of a ram etc., that in olden times the fighters used to fill with gun powder in and tie to their belt.

सिगफ [सिगफ] P नैक्य n a breach, a clink, a fissure, a hole, an outlet in a channel.

सिगर [सिगर] Skt शृङ्ग n paraphernalia for enhancing beauty. 2 an ornament. 3 according to prosody, the first sentiment that inspires lust. See जम.

सिगरांक [सिगरांक], सिगरांत [सिगरांक] v to adorn, beautify, enhance. “जो धान कत सिगरी जियू.”—माझ म 5.

सिगरु [सिगरु] a Sikh of Guru Arjan Dev who remained in attendance of the sixth Guru and participated in battles to defend the faith. A mendicant had given him a prescription for medication which at Amritsar the Satguru directed him to throw away. The Guru revealed to him the true medicine and elevated him to the supreme position. 2 adj adorning.

सिगाल [सिगल] See Skt शृङ्ग P नैक्य E a jackal.

2 son of Vasudev and ruler of Pundar state, better known as Paundrak. See पुंद्रक and पुंद्र. “दुत सिगाल पृथ्यो हरी कौ.”—क्रिसन.

सिगी [सिगी] adj one with horns. 2 made of horn. 3 n a trumpet; a horn. “सिगी अंहत बानी.”—गाव म 5.

सिगीहि [सिगीहि] n the enemy of horned animals, a tiger.—सनामा.

सिगीहि दुलिसी [सिगीहि दुलिसी] a gun producing sound like the roar of a tiger.—सनामा.

सिगीत [सिगीत] Skt अङ्कित adj close relatives or blood relations. “गैंग सिगीत पकरी दह.”—वर माझ म 1.

सिगीहि दिव [सिगीहि दिव] Skt क्रस्थ शृङ्ग a rishi who according to the Purans and the Ramayan had grown horns. Once rishi Vibhandhak, on seeing Urvashi, a fairy, discharged his semen in water which was drunk by a doe. She gave birth to rishi Singi, who lived at his father’s hermitage, remained a celibate and educated himself there.

Once, it had not rained and famine spread everywhere. Lokpad, the king asked the rishi the remedy for mitigating the drought. All held that it would rain if rishi Singi visited the state. The king sent harlots to fetch the rishi. They charmed the rishi with the wiles of their looks and brought him to Ang state. The king was pleased when it rained and married his adopted daughter Shanta, who
was actually the daughter of Raja Dashrath, to rishi Singi.

Rishi Singi made Raja Dashrath perform a yag so as to get blessing for the birth of sons. The queens were fed on rice pudding coming out of the holy pit meant for consecrated fire and they gave birth to Ram, Bharat, Lachhman and Shatrugan.

Ram Das in which Diwan Buta Singh and Bhai Gurumukh Singh were elected President and Secretary respectively. As a result of their teachings. Singh Sabhas came into existence in many districts and in the year 1888 (Sammat 1946) Khalsa Diwan was organised at Lahore. Thereafter on 10th November, 1901 (Guru Nanak Shahi year 432) leading Singh assembled at the Bunga (abode) of Ramgarhias in Amritsar and organised a new Khalsa Diwan named Chief Khalsa Diwan. This organisation has rendered great service to the Panth and is still doing so to the maximum possible extent.
woman.

मिन्धर [śīgha] See मिन्धर.

मिन्ध इति [śīgh tōḍ] See मिन्धत.

मिन्धद्रिष्टि [śīghdrīṣṭi] See मिन्धद्रिष्टि.

मिन्धदुरु [śīghdrinar] Skt सिंधुर n the grandest door of a palace; the main gate.

मिन्धदुरि [śīghdrūrī], मिन्धदुर्ध [śīghdrud] n a roar of a tiger; its growl. 2 a tiger-like roar of a warrior such as may make the foes tremble.

मिन्धदुरित [śīghdrūriti] n a gun that produces a roaring sound.—सनामा.

मिन्धपुर [śīghpur] See मिन्धपपीटि.

मिन्धपुरीत [śīghpurīt] सी पुरी residents of Singhpur, one of the twelve misls. The chief of this misl was Nawab Kapur Singh Birk, jat Sikh son of Chaudhry Dalip Singh resident of Faizulapur, a town in Amritsar pargana. This town had been founded by Faizula Khan. The Singhis conquered it in Sammat 1790 and called it Singhpura. That is why this misl was known as “śīghpurā”. Some writers have called this misl as of Faizulapuryan. The chiefs of Ambala district Ghanoli, Bunga, Kaundhala, Manauli etc. were from this misl.

मिन्धपूर [śīghpur] See मिन्धपपीटि.

मिन्धपूरी [śīghpurī] n In Bengal the district of Chhota Nagpur and the area surrounding it. 2 The state of Punjab where the Singhis live; the birthplace of those who are baptised.

मिन्धपुर [śīghmukha] adj with face like that of a tiger. 2 one who talks courageously and proudly. “bākrimukha hoi kār māgāt, le pun śīghmukha hvejāt.”—GPs.

मिन्धपरिव [śīghpar] n the conduct of Khalsa faith. See हरित.

मिन्धपर [śīghpār] n a gun that can kill a tiger. —सनामा.

मिन्धपरी [śīghpriri] See मिन्धपर.

मिन्धर [śīgha] a Brahmin who was a priest of the Sodhis. He turned a Sikh of Guru Hargobind and was a great fighter. He showed great valour in the battle of Amritsar. Jati Malik was his son and Daya Ram his grandson. See खंड वां. 2 a jat resident of Kheeva who was a Sikh of Guru Tegh Bahadur. The Guru advised him against going to other people to collect food etc. but to accept anything which was offered by others willingly.

मिन्धपपर [śīghapar], मिन्धपपर [śīghapar] Skt सिंधप पर n the seat of a king, superior to other seats; the royal throne. 2 the seat of Satguru. 3 Many hold the view (that it is called Singhasan just because on either side there is an image of a tiger. In the Niti Shastar the seat of a king is described as of eight shapes: “padhm śākho gājo hāsh śīho bhrīgo mrīgo hāy”, अस्ति सिंहसनानिन्द्व नितिस्थास्थ विदो विदु.”

मिन्धपपर [śīghapar] n a Brahmin who was a priest of the Sodhis. He turned a Sikh of Guru Hargobind and was a great fighter. He showed great valour in the battle of Amritsar. Jati Malik was his son and Daya Ram his grandson. See खंड वां. 2 a jat resident of Kheeva who was a Sikh of Guru Tegh Bahadur. The Guru advised him against going to other people to collect food etc. but to accept anything which was offered by others willingly.

मिन्धपपर [śīghapar], मिन्धपपर [śīghapar] Skt सिंधप पर n the seat of a king, superior to other seats; the royal throne. 2 the seat of Satguru. 3 Many hold the view (that it is called Singhasan just because on either side there is an image of a tiger. In the Niti Shastar the seat of a king is described as of eight shapes: “padhm śākho gājo hāsh śīho bhrīgo mrīgo hāy”, अस्ति सिंहसनानिन्द्व नितिस्थास्थ विदो विदु.”

मिन्धपर [śīghapar] n the conduct of Khalsa faith. See हरित.

मिन्धपर [śīghpār] n a gun that can kill a tiger. —सनामा.

मिन्धपर [śīghprari] See मिन्धपर.

मिन्धपर [śīgha] a Brahmin who was a priest of the Sodhis. He turned a Sikh of Guru Hargobind and was a great fighter. He showed great valour in the battle of Amritsar. Jati Malik was his son and Daya Ram his grandson. See खंड वां. 2 a jat resident of Kheeva who was a Sikh of Guru Tegh Bahadur. The Guru advised him against going to other people to collect food etc. but to accept anything which was offered by others willingly.

मिन्धपपर [śīghapar], मिन्धपपर [śīghapar] Skt सिंधप पर n the seat of a king, superior to other seats; the royal throne. 2 the seat of Satguru. 3 Many hold the view (that it is called Singhasan just because on either side there is an image of a tiger. In the Niti Shastar the seat of a king is described as of eight shapes: “padhm śākho gājo hāsh śīho bhrīgo mrīgo hāy”, अस्ति सिंहसनानिन्द्व नितिस्थास्थ विदो विदु.”

मिन्धपपर [śīghapar] n the conduct of Khalsa faith. See हरित.

मिन्धपर [śīghpār] n a gun that can kill a tiger. —सनामा.

मिन्धपर [śīghprari] See मिन्धपर.

मिन्धपर [śīgha] a Brahmin who was a priest of the Sodhis. He turned a Sikh of Guru Hargobind and was a great fighter. He showed great valour in the battle of Amritsar. Jati Malik was his son and Daya Ram his grandson. See खंड वां. 2 a jat resident of Kheeva who was a Sikh of Guru Tegh Bahadur. The Guru advised him against going to other people to collect food etc. but to accept anything which was offered by others willingly.

मिन्धपपर [śīghapar], मिन्धपपर [śīghapar] Skt सिंधप पर n the seat of a king, superior to other seats; the royal throne. 2 the seat of Satguru. 3 Many hold the view (that it is called Singhasan just because on either side there is an image of a tiger. In the Niti Shastar the seat of a king is described as of eight shapes: “padhm śākho gājo hāsh śīho bhrīgo mrīgo hāy”, अस्ति सिंहसनानिन्द्व नितिस्थास्थ विदो विदु.”

मिन्धपपर [śīghapar] n the conduct of Khalsa faith. See हरित.

मिन्धपर [śīghpār] n a gun that can kill a tiger. —सनामा.

मिन्धपर [śīghprari] See मिन्धपर.

मिन्धपर [śīgha] a Brahmin who was a priest of the Sodhis. He turned a Sikh of Guru Hargobind and was a great fighter. He showed great valour in the battle of Amritsar. Jati Malik was his son and Daya Ram his grandson. See खंड वां. 2 a jat resident of Kheeva who was a Sikh of Guru Tegh Bahadur. The Guru advised him against going to other people to collect food etc. but to accept anything which was offered by others willingly.
nama gum nanak kalukumar.—NP.
karni sukh, dukh dard barni,
hornsut sam akhan barni.
barni bakr mahā chabi dharni,
dharni bodhi ki be tan tarni.
tarni bighansidhu jih sarni,
sarniraj duti drig adarni.
darni dokhan das udharni,
dharni karna gunyey barni.
barni kōd īdu abharni,
bharni nag bīghan gān ārni.
ērni kare anād usarni,
sarni pare kāles nivārni.—GPS.

fl::fur3T
[SIghara]

A vegetable that is grown in water and bears fruit having thorns like the seed of bhakhra (astercantha longifolia). It is boiled before eating. L Trapa Cispinosa. Singhara has a dry but cooling effect.

[SighIka] See सिग्हिका.

[Sighu] See सिग्हु.

“sighu bīla hoI gaIo.”

—bIla m 5.

[Sighva] See सिग्व्वा.

“sighva karvai kar din.”

—NP. "got (the poor) sparrows served by “sigans” (tyrants)."

[Sighap] See सिग्हाप.

“A deer caught in an illusion roams on pathways.’

[Sighja] v to water, sprinkle, grease, lubricate.

[sīc] Skt सिन्धvr to water, sprinkle, grease, lubricate.

[sīcana] Skt n the process of irrigation; soaking with water; sprinkling. “sīcanahe eke malī.”—asa m 5. “āmrīt rīde sīcain.”—dhana m 5. “man mahī sīcu hari hari nam.”—bīla m 5. “sīcit bhau kārehi.”—asa m 1. 2 Skt सज्ञायन to collect, amass. “sīc-hī daraṇu dehi dukh log.”—ram m 5.

[sīcan], सिज्ण [sīcana] See सिज्ण. “cīrān sv sīcan te kārvai kār din.”—NP. 'got (the poor) sparrows served by “sicsans” (tyrants).'

[sīcit] having amassed, having irrigated. “sīcit pīal gaganśar bhare.”—ratanmala bāno. ‘... draw in the breath and with practice make it stay at the tenth door.’

[sīcra] adj irrigated, watered. See सिचर.

[sīcha], सिछा [sīchya] See सिचर and सिच्रा. “dīni bhat bhat ki sīcha.”—YN.

[sījā] v to be wet, drenched. “bhījau sījavā kābli.”—s kābir. Skt त्रिच्छ to sweat, perspire.

[sījā] v to drench; sprinkle; irrigate.

[sījda] A तरंग n bowing one’s forehead; paying obeisance by touching the ground with the brow. “kāi paḷat sur sījda kārā.”—akal. ‘Many turn their faces from the direction in which the sun rises and do obeisance (to the west).’

[sījal] adj मिसल. 2 स्वीच्छ clean, pure. “sījal subh bekh hi.”—saloh. A अँच literally, a mirror; anything that is rendered bright like a mirror. 3 A अँच n the register of a judge. 4 an angel who keeps God’s diary.

[sījap] P अँच n piping, border, edge.

[sījja] See मिसल and मिसल. 2 wet. See मिसल.

[sījha] छार v execute a job; to complete a project; achieve success. “nanak sījha rveha var.”—var maru 2 m 5. “vīnu man mare koī na sījhai.”—var so r 3. “pārāt per sījhat te
suami.”—ram m 1. “ek-hi coṭ sijhaia.”—bher kābir. “bura kare se keha sijhe?”—sāva m 3.


sūbhāṣī [siṇata] See sūbhāṣī. “jīni siṇata sai.”—sāva m 5. “those who understood (knew) the mentor.’


sūbhāṣīnā [siṇapsanī] will be recognised. See sūbhāṣī.

sūbhāṣī [siṇapōṇ] Skt सुभाषण n making one know well; making one conscious of a fact. “aṅgā gaṅe siṇapsanī.”—s faris. “nanāk saṅghāru sabādi siṇape.”—gaṅ chaṭ m 1.

sūbhāṣī [siṇaba] adj known. See sūbhāṣī.

sūbhāṣī [siṇa] Skt शिठ vr to insult, dishonour.

sūbhāṣī [siṇa] v to throw, cast, fling.

sūbhāṣī [siṇa] Skt शिठष n an ear of millet or jawar. 2 a principle or a meaning of something. 3 a conclusion, result. “patsah! siṇa hve jahar.”—GPS.

sūbhāṣī [siṇ] Skt शिठ vr to utter insulting words, make humiliating remarks.

sūbhāṣī [siṁ] n a condemnation; an aspersion; defamation. See E satire. 2 an argument. 3 a sentence satirically spoken. See sūbhāṣī. 4 In Gurbilas, sūbhāṣī has been used for सुभ (excellent) also, as in “kāthā prāgaṭ kār siṁtha.”

sūbhāṣī [siṁthī], sūbhāṣī [siṁthi] n an uncivilised utterance; an abusive and ironical remark; an abuse interlaced in a song sung by women at the time of marriage. See sūbhāṣī.

sūbhāṣī [siṁḍa] adj steadfast, headstrong. 2 obstinate, obdurate. 3 n persistence. obstinacy.

sūbhāṣī [siṅkaṇa] See sūbhāṣī.
instrument with three strings, of which the steel string is for medium note while the two brass strings are for sharp notes. Now its name is dimly known and has five strings. Some instruments have more strings than even this.

The instrument has three strings, of which the steel string is for medium note while the brass strings are for sharp notes. Now its name is Vivek tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.


śādī [śādī] a resident of Sind (śādī). See śādī. śādūk [śādūk] Skt śādūk n śādūvar (orśādūvar) tree that has shell-shaped flowers; eating of which helps an elephant to get rid of intoxication. L Vitex Hegundo. "śādūk śādūk mādhur tāmāl."—GPS.
Many knowledgeable persons interpret ‘śidhaura’ as coconut, but that is illogical. See 

śriphal śidhaura pūhā pūgī ṛcchat ... sati bekh raj mano brīdh ānāgi.”–a 2 chād 19. See संपूर्ण.

मिल्ये [śidha] adj have gone “śidhāe sur, sur ke dhama.”–V. ‘The valiant have gone to the solar region’.

मिल्य [śidh] n the territory between the rivers Indus and Chenab. 

मिल्य [śidhak] See मिल्य.

मिल्यकोट [śidhogosā] lिंद्रहोड़ a meeting of the sidhs. 2 a dialogue with the sidhs; a composition of 73 stanzas by Guru Nanak Dev comprising his question and answer session with the sidhs and the spiritual lesson imparted to them.

मिल्य कुश्रिमी [śidh cōrasih] See कुश्रिमी मिल्य. 

मिल्यकोट [śidhjara] See स्त्राणम.

मिल्य [śidhni] n the land that carries river Sind to the sea.–स्त्राणम.

मिल्यकोट [śidhni-is] the supreme ruler of the earth. See मिल्य.

मिल्य [śidhān] n the spider that runs on a thread coming out of its mouth. “sūt sīdhan ki bāhāhāyō.”–क्रिट 80.

मिल्य [śidhni] See मिल्य. 2 adj a resident of Sindh state; a Sindhi. “nahe śidhī iḍr baji sāmanā.”–a० ‘horses from Sindh yoked to the chariot’. 3 the land that carries Sindh to the sea.–स्त्राणम.

मिल्यकोट [śidhnādana] Lacchmi, the goddess of wealth. 2 a cow, come out of the ocean consequent upon its churning by the gods, which fulfills all the wishes (Kamdhenu). See मिल्यकोट.

मिल्य [śidhār] See मिल्य. 2 Skt लिङ्ग n neck. 3 adj Sindh (intoxica elephants), one who takes it; intoxicant; “śidhure śidhārā.” –ramav. intoxicated elephant (śidhur).

4 elephants wearing vermilion marks on the foreheads.

मिल्य मिल्य [śidhār bīdh] sen the sea (Sindhu) and the Vindhy mountains. “śrī śidhār bīdh.”–aкал ‘created the seas and Vindhy mountains’.

मिल्य [śidhara] n sandhuria rag, that inspires valour. “bābajj śidhre surā.”–रामव. See मिल्य.

मिल्य [śidhli], मिल्यकोट [śidhrinā] See मिल्य and मिल्यकोट तह.

मिल्य [śidhla] See मिल्य.

मिल्य [śidhli] adj Sindhi; one belonging to the Sindh state. “śidhli ture nāvine.”–रामव.

मिल्यकोट [śidhvān] n śidhvāni (cavalry) –सानमा. 2 the earth that holds the ocean. –सानमा.

मिल्य [śidhvi] adj Sindhi; one connected with Sindh.

मिल्य [śidha] adj proven, authenticated, researched. “kācān kāla koṭ garh vicī hari hari śidha.”–aşa chāṭ m ४. 2 See मिल्य.

मिल्य [śidhau] Skt लिङ्ग (The root of this word means to go, walk. conquer, teach. train.) v to go, move; depart. “sabh lok śidhāsi.”–वर मरु २ m ५.

मिल्यकोट [śidhai] See मिल्यकोट adj departed. 2 training, education. 3 n characteristic or achievement of śiddhi. “jaki sēva dāsāsat śidhai.”–aASA m ५. 4 simplicity, naivity.

मिल्य [śidhasā] See मिल्यकोट. 2 See मिल्यकोट.

मिल्य [śidhāt] Skt लिङ्ग a statement ultimately proved right; a correct conclusion. 2 purpose, intent.

मिल्य [śidhāti] who has reached a conclusion. 2 who knows a conclusion well.

मिल्य [śidhan] See मिल्यकोट. 2 plural of मिल्य.

“sābh nīdhān dās aṣāt śidhan.”–sodāru.

मिल्य [śidhay], मिल्यकोट [śidhayo] See मिल्यकोट. 2 adj taught, trained. “hath guru gobīd ke
besara siddhayo nanho.”—52 Poets. a small besara (hunting bird) perched on Guru Gobind Singh’s hand and trained for hunting. 3 departed.

siddhar [siddhar] See siddhar 2.
siddharan [siddharan], siddhath [siddharan] (the meaning of vr siddh is to go, to proceed.) v to depart, set out on a journey.
siddharan [siddharan] See siddharan.
siddhi [siddhi] Skt सिद्धि n a miracle, an unusual power.”प्रेमके सिद्धिरिद्धिरिद्धि न न्द्रित्ति.”—sukhmani 2 success, achievement. 3 salvation, release. 4 wisdom. 5 property, wealth. 6 victory, conquest. 7 indicative of figure eight, as principal siddhis are taken to be eight. See आठ siddhi.
siddhid [siddhid] adj one who grants a siddhi. 2 n God.
siddhida [siddhida] adj (one) who proves. “सिद्धतै को सिद्धिता.”—gyan 2 (one) who grants a siddhi.
siddhipad [siddhipad] adj who bestows siddhis. “जप नर! संक उः सिद्धिपद्.”—guy jedev. 2 place of siddhis.
siddhi [siddhi] See siddhi. 2 adj straight, without a curve.
siddhi [siddhi] adj of the land of Sindh. 2 n a resident of Sindh. 2 the language of Sindh.
siddha [siddha] adj father of Bhai Mul Chand. See शृंगार.
siddhira [siddhira], siddhiri [siddhiri] adj straight; simple. “उत्ति पालि सिद्धिरि करे.”—ratanmala bano.
siddhu [siddhu] See siddha and siddhi.
siddhu [siddhu] n A jat sub-caste different from Sidhu and Sandhu. 2 Skt सिद्धु The river Attak which rises in Tibet and flows through district Attak and Sindh state merges with the Arabian Sea near Karachi. Its total length is 1800 miles. 3 Sindhu country, situated along the river Indus. The Persians called this area Hind,1 the Greeks called it Hindos and the English called it India, but this word connotes the whole of the sub-continent. 4 A river of central India which starts in Tank state and merges into the Jamuna. 5 the sea, the ocean. 6 an intoxicant for an elephant. 7 water. 8 short form for ‘मेघ’ (salt) “पारत सिद्धु गैलजहा.”—asa m 5. ‘Salt gets dissolved as soon as it is put into water.’ 9 a Vaishya hermit who was the son of Andhak. Raja Dashrath took him for a wild beast in the dark and killed him with a sound-hitting arrow. He is better known as ‘Sarvan’.
siddhu sarita [siddhu sarita] The river Attak, the river Indus.—sanama.
siddhusot [siddhusot] See siddhusot and siddhusuta.
siddhusuta [siddhusuta] n liquor, that emerged from the ocean. “सिद्धसुता होरियन मूंगाई.”—GV 10. 2 Rambha, a fairy. “सिद्धसुतारु ग्नितित्रिया इन शानिन नाचत दरसल्हे.”—krishan. 3 Lachhmi (goddess of wealth). 4 the wish fulfilling cow.
siddhu hutasan [siddhu hutasan] n fire of the ocean. “सिद्धु हुतसन हेत्तव के गतिः.”—NP.
siddhuk [siddhuk] See siddhuk. siddhuja [siddhuja] n liquor, that emerged from the ocean. 2 Lacchmi (goddess of wealth). 3 the wish-fulfilling cow.
siddhutanay [siddhutanay], siddhuta [siddhutan] n the moon, son of the ocean. 2 the horse with raised ears. 3 poison, venom. 4 the moon. 5 a pearl. 6 nectar. 7 a shell. 8 the divine physician, Dhanvantar.
siddhutane dhār [siddhutane dhār] n the arrow which bears poison, which is the son of the ocean.—sanama. ‘In olden times, the point of an arrow was tinged with poison which proved fatal for the foe.’ 2 Shiv, who carries the moon

[1] [s] has been changed into [h].
on his forehead. He is so named because he carries poison in his throat.

**Siddhāna** [siddhāna] adj trained. See **Siddha**. 2 proven, authenticated. 3 acquired, settled. “dūr khorī ik jīu siddhāne.”—**BG**

**Siddha** [siddha] See **Siddhay.**

**Siddhat** [siddhats] King of Mandi who ascended the throne in 1686 and died in 1729 AD. He was a contemporary of Guru Gobind Singh and fondly kept meeting Banda Bahadur. See **Siddhi.**


**Siddhāntra** [siddhāntrā] See **Siddhay.**

**Siddhikāla** [siddhikāla] See **Siddhay.**

This village is about three miles to the northeast of Jagraon railway station.

**Siddhat** [siddhat] See **Siddhay.**

**Siddhāl** [siddhāl] adj associated with or of the ocean. has been proved. 2 Lord Buddha’s name. See **Siddha.** 3 a minister of King Dashrath.

**Siddhay** [siddhay] Skt meaning of which has been proved. 2 Lord Buddha’s name. See **Siddha.** 3 a minister of King Dashrath.
sīḍhi. “sīḍhyā sārāb kusāṇah.”—gatha.

मिस्त्र [sīḍhyte] first person singular 'is proved’. “ānīk upāvaḥ nā sīḍhyte ... ānīk sadhnā nā sīḍhyte.”—sahas m 5.

मिकलता [sīnakna] Skt लज्जन् v to blow out the snot, to snot.

मिन [sīna] n an army. “kīchu saku nā sīna.”—var jet. 2 Skt विन्न adj drenched with sweat.

sīḍhyta first person singular 'is proved'.

sīḍhyte ...

साधना सधना n the sky; the firmament. “asman sīḍhält su dvī gardū bāḥūr bākhān. pun cār sābād bākhānī nam ban ke jan.”—sānāma. ‘words like asman, sīḍhält, dvī and gardū meaning firmament, when suffixed to cār denote an arrow.’

मिलिर चार [sīḍhält cār] an arrow. See मिलिर. 2 This can be also the name of the moon or a bird.

मिलिटरी [sīpiti] adoration. praise of God. “jīn kā pote pūṁ he tīṁ vattī sīpiti.”—var ram I m 3. ‘Those who have accumulated virtuous deeds always utter the praise of God’.

मिलिर [sīpordan] P ṣ v to assign, hand over.

मिलिर [sīpah] P ṣ n an army, a fighting force.

मिलिर [sīpah] P ṣ n an army, a fighting force.

मिलिर [sīpah] P ṣ n a chief of the army; a commanding general.

मिलिर [sīpah] P ṣ n at the time of afternoon. 3/8th part of the day.

मिलिर [sīpah] P ṣ adj drenched with sweat.

सीधा सलानako.”—sīl.

मिलिर [sīpah], मिलिर [sīpara] P ṣ a form of मी सलान; thirty parts or chapters of Quran.

2 one out of the thirty parts of Quran.

मिलिर [sīpah] P ṣ n the sky; the firmament. “asman sīḍhält su dvī gardū bāḥūr bākhān. pun cār sābād bākhānī nam ban ke jan.”—sānāma. ‘words like asman, sīḍhält, dvī and gardū meaning firmament, when suffixed to cār denote an arrow.’

मिलिर [sīpah] P ṣ n an army, a fighting force.

मिलिर [sīpah] P ṣ n a chief of the army; a commanding general.

मिलिर [sīpah] P ṣ n at the time of afternoon. 3/8th part of the day.

मिलिर [sīpah] P ṣ adj drenched with sweat.

मिलिर [sīpah] P ṣ n at the time of afternoon. 3/8th part of the day.

मिलिर [sīpah] P ṣ n offering of thanks. 2 an act of admiring.

मिलिर [sīpah] P ṣ n related to the army i.e. armyman. 2 an army, a fighting force. “bhaje sāg leke su sāri sīpahā.”—VN.

मिलिर [sīpah] P ṣ one who gets enrolled in the army; a soldier.1 "kāt-hu sīpahī hveke

The root of the English word Sepoy is the same.
praise. Suffixed to a noun, it becomes an epithet as in श्राप्ति (having angelic qualities).

श्राप्ति [sīphāti], श्राप्ती [sīphti] n praise. See श्राप्ति. "श्राप्ति सर्राम का कपरा मागू।" -प्रभा m 1. 2 praiseworthy; the revered God. "वहु वाहु श्राप्ति सालह हे।"-वर गृजा m 3. "श्राप्ति सर नाहाणी।"-वर सुही m 1. 3 by means of adoration; through praise. "श्राप्ति गोर्धु पावे दारबार।"-वर्मान्क m 1. 4 with praises. "श्राप्ति भरे तेरे बाहर।"-सोदरु 5 with praises. "तू ना श्राप्ति कहाँ ना तू।"-जपु.

श्राप्ति [sīphā] A म बी cypher, empty. 2 point, void.

श्राप्ति [sīphal] A म लम n meanness. 2 descent, degradation.

श्राप्ति [sīphā] A म लम adj mean, ignoble. "दहर लिबस ना हवे श्राप्ति।"-सिक्कि प्रभाकर.

श्राप्ति [sīphāli] A म लम adj inferior, low. "रुहि श्राप्ति गिरे भारे।"-सोलोह.

श्राप्ति [sīpha] Skt लिख n the root of a lotus. 2 the root or stump of a tree. "अहै बिंमुरा श्राप्ति राग द्वे बाड़ तास।"-नप. 3 a whip; a hunter. 4 turmeric. 5 A दक्ष the final stage. 6 an edge. 7 a direction. 8 healthfulness.

श्राप्ति [sīfaqan] P श्राप्ति n a hospital.

श्राप्ति [sīphat] A म दुज plural of श्राप्ति. 2 A म दुज recommendation.

श्राप्ति [sīphat] सन syllable adj qualitative, related to quality.

श्राप्ति [sīfarṣ] P श्राप्ति n handing over; persuading to involve in welfare work; a recommendation.

श्राप्ति [sībāl] See श्राप्ति.

श्राप्ति [sībākhar] See मूल्य.

श्राप्ति [sībal], श्राप्त्य [sībalu] Skt मूल्य n scum of (stagnant) water. "काँजा चीज़ हाई श्राप्ति।"-अंकर. covered with the scum of evils and soiled like a scum plant. "भाक्षि श्राप्ति बाहे-स्ति निरमल जल।"-मरु m 1. "the implication of श्राप्ति is dissolution'.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sībā] See मूल्य.

श्राप्ति [sībir] See श्राप्ति.

श्राप्ति [sībir] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.

श्राप्ति [sīb] See श्राप्ति.
recalling. “prabh ke simran te apu puja.”—sukhmani. 2 while meditating. “simran te lage jini api dariyala.”—sukhmani.

**Simran** [simrən] n See Simran 2. “kabir meri simran ransna.”—s kabir.


**Simar** [simrə] adv having meditated. “simar nam puni sabhi icha.”—maru solhe m 5.

**Simaru** [simru], Simru vi vejām [simru ki begam] See Simru and Simru vi vejām.

**Simarāt** [simrət] See Simarā. 2 This is the fifth stage of simran. “jih satigur simrat nayan ke timarrmt-hr khin.”—savaye m 4 ke.

**Simarāti** [simrəthi], Simarāthi [simrəthi] Skt mūrddī They meditate. “simrāt sāt sābatmarmani.”—var jet. “brāhmadik simrāthi guna.”—savaye m 1 ke.


**Simla** [simla] a hill station in Ambala Division, situated in the Himalayan range. It is at a distance of 1176 miles from Calcutta, 1112 miles from Bombay, 947 miles from Karachi, 287 miles from Lahore and 59 miles from Kalka. Its height from the sea level is 7084 feet and that of Jakhu ridge is 8000 feet.

The British government captured this place in 1816 and Lt. Ross, the political officer of the hill states, built the first house there in the year 1819.

The first Governor General to visit this place in 1827 was Lord Amherst and the Punjab government set its foot here in the year 1871. Kalka was connected with Simla by railway in the year 1903. At present it is the summer capital of the Viceroy, Commander-in-chief and the Governor of Punjab. Meetings of political and legal councils are held here.

**Simal** [simal] See Simal.

**Sim** [simla] Skt adv everywhere; at all places.

2 See Sim.

**Simur** [simur] P to count. See Simur.

**Simurān** [simurən] P n, v to count; enumerate.

**Simma** [simma] A Ʞ adj slight; a bit.

**Simrat** [simratby] See Simrat. “sada sada simratby suami.”—dhana cāt m 5.

**Simrit** [simrit] Skt स्मृत adj memorised; remembered.

**Simriti** [simriti], Simriti [simriti], Simriti [simriti] Skt स्मृति n memory, memorial. 2 scriptures which the rishis wrote by recollecting the sayings of the Veds and the teachings of the elders. Their number is large but thirtyone are the major ones including the eighteen and the twenty eight from the list below:

- manusimriti, yagyavālaki, laghuātṛi, ātri, vriddhātri, viṣṇu, laghuhari, vriddh harit, cṣṇas, cṣṇas sāhita, agīras, yām, apstāb, sāvat, katyaṃ, vṛihaspasati, paraśar, vṛihaspasarī, vyaś, laghuvyās, sākh, izkhit, dakṣ, gōtam, vriddh gōtam, satatap, vasīṣṭhā, pulasty, budh, kasyāp, and naṛṇa śimriti. “sāstrā śimriti bīnas-hige beda.”—gau a m 5. “koti śimriti puran sastra na aśi vah cīt.”—japu.

**Sim** [siy] word used for Sita. “raghuvar bīn siy na jiye, siy bīn jiye na ram.”—ramav.

**Simam** [siyam] P Ʞ Ʞ third.

**Simar** [siyar] P Ʞ n plural of Sim (temperament); characteristics.

**Siya** [siya] Like Sim, this word also connotes Sita.

**Siyah** [siyah] P Ʞ Ʞ adj black.

**Siyaha** [siyaha] P Ʞ Ʞ n paper on which
counting is recorded; a book of arithmetic.

तिसरो [तिस्यापति] n Ram Chandar, husband of Sita.

संबंध [संबंध] See संबंध. “ना सिघ हे ना संबंध हे.” – अकाल. ‘He is neither a lion nor a jackal’.

तिंत [तिंत] Skt तिंत and मीन n head. “सिंत दालि गायल मेरी आउ.” – संवा m l. 2 used as adj this word connotes supremacy as in “वेले सिंत राहुना, अति सरी दा सिंत हे.” – prov. 3 This word also means तिंत (create). See तिंत.

तित्तु [तित्तु] See तित्तु.

तित्तु मद्व [तित्तु मद्व] n anything given in charity after waving it around the head; sacrifice. “तित्तु मद्व दिस्तुर्यो.” – GPS. “तित्तु मद्व सद्गुरु को बरी.” – GV l. 3 government. “जिस ही कितिकर हे तिस ही का साधुहित.” – सी म 3. 4 subjects. “एह जाम कि तिकर हे एना उपारं जामडाँदू करारा.” – var guj l m 3.

तिक्रं [तिक्रं] n a cover made of reeds. 2 a cottage made by weaving reeds.

तिक्रन्न [तिक्रन्न] adj one who lives in a cottage of reeds. He shuns a permanent abode and manages by spreading a reed cover wherever he wants to subsist. “राइ जर्हाज्जे तिक्रन्न.” – GPS. 2 a low caste, so named on account of its members living under तिकर्न.

तिक लक्षान [तिक लक्षान] See तिक लक्षान.

तिकर [तिकर] A तिकर n partnership. alliance. union. 2 a belief that someone, other than God, has divine qualities.

तिक्त [तिक्त] adj chief, supreme; who sits among others with head held high.

तिकल [तिकल] A तिकल n a participation, partnership.

तिकल [तिकल] the title of Hudi king, lord of the Gakharpatis, who chopped the heads of his enemies. See काल. “तिकल के देशातार आयो.” – कैट्र 97. 2 a part of Taxila, whose remains are found in Rawalpindi district. See डेबांल.


तिकरी [तिकरी] P तिकरी Skt तितरस n grape or sugarcane juice heated and made into syrup which is sour; vinegar. It is added to pickle, sauce etc. and is used by physicians to cure several diseases. Its effect is cold-dry, and causes constipation, kills germs in the abdomen and acts as digestive and appetiser. The jamun vinegar is an antidote against swelling and spleen in belly.


तिकली [तिकली] n a cover made of reeds. 2 a cottage made by weaving reeds.

तिकन्न [तिकन्न] adj one who lives in a cottage of reeds. He shuns a permanent abode and manages by spreading a reed cover wherever he wants to subsist. “राइ मरहाज्जे तिकन्न.” – GPS. 2 a low caste, so named on account of its members living under तिकर्न.

तिकरूवरी [तिकरूवरी] See तिकरूवरी.

तिकिद्दी [तिकिद्दी] n च crude sugar. 2 a metre named तिकोड, which is a transform of पल्वागम metre, characterised by alliteration but no rhymes. It has four lines, each line having 21 matras, with the first pause after the twelfth, and the second pause after the subsequent ninth matra, the last two matras being guru.

Example:

जुट्छे विर जुहारे, धेगाव वॉजियू,\nबैज्जे नद कारारे, दाल मुशहदा,\nलौज्ज्या कारा-आरे, साग्हर सर्मु,\nवॉट्छे जान दारारे, ग्हाणिये केबेरी।\n
—रामवर.

This very form occurs in Kalki Avtar:

बाणे एग भुजगी, सावल सोहणे,\nत्रेसे हाथ तृंगी, क्षादा दुहिवा। ...
See प्रेर्तिता र चुव 8.

(b) Second form— Each line comprises 22 matras, the first pause occurs after the twelfth
matra which is a laghu; the second pause occurs after the last matra which is a guru. The middle of the line is marked by assonance.

Example:
marat bidhia sen, so tega hath le,
śīvgaṇ sam nahi cen, tē ut dhāvda ...

(c) According to this rhythm, there is Sirkhādi of 23 matras in which pauses occur at the 14th and the 9th matras. See पुढ़ी च च 21.

Sirkhutha [sirphuttha], Sirkhutha [sirphuttha] adj (one) with dishevelled hair. 2 one whose hair has been plucked. 3 n A sect of Jainism, the members of which pluck their hair. "nānak je sirkhutha navāri nahi."–var majh m l.

Sirkur [sirku] adj from head to foot, from tip to toe. “īkna perān sirkur pāte.”–asa ā m l. Some had ragged garments from tip to toe. 2 all; without exception.


Sirgōm [sirgōm] n one, whose head has been plucked; a hairless head. 2 shorn. “prīthmē jati khātri ek. tāpār sāgāri kīyo vivek.... sīrgōm nam tāhi ṭhāhitrayo.”–gurusobha.¹

Sirjān [sirjān] Skt vr ‘sūj’ to create, interlink, shed away. 2 sūrjān n the act of composing, creating, to give up, abandon.


¹In fact, according to Sikhism “sīrgōm” is one who has got defiled after being baptised.

निर्पीड़न [sirpī] headache. To know the causes of this disease, see अल्पय निल. There are many types of headaches and countless are their causes but it is mainly caused by disorder in the stomach or dirt accumulated in the intestine. Its cure lies in the use of medicines that set right the digestive system and dispense with constipation. Following are the remedies, specially recommended:

1. taking cow’s warm milk with a lump sugar added to it.
2. sniffing of sal-ammoniac and lime; separately ground but later put together.
3. eating pudding made from eggs;
4. rubbing soap nut in water and using it as snuff;
5. grinding together three masas of glycyrrhiza glabra and one masa of mīṭha telia and sniffing a pinch of it;
6. mixing salt and ghee and rubbing it on the forehead;
7. if the headache is caused by heat, rubbing of white sandal to plaster the forehead with it; if it is with cold, plastering the forehead with saffron or dry ginger is advised.

निर्धारण [sirphal] Skt शिर्फल n that whose fruit is of the size of a head; a coconut; it has the imprint of an eye, a nose and a mouth on it. 2 See मुद्रण.

निर्धार [sirbhar] the weight of the head. 2 See मिक्वित्र. 3 See मिक्वाण.

निर्धारण [sirbhar] D to take responsibility for somebody else’s assignment. 2 to invite upon oneself the burden of vices by talking ill of the other.

निर्धारण [sirbhar] on one’s head. 2 with one’s whole might. “bhe vīc ṛdu phīre sīrbhāri.”—var asa.

निर्मात [sirbhar] munake bhadra puchna] This is a Punjabi proverb implying to ponder after the time is past. See बृहस्पति.

निर्माण [sirmor], निर्माण [sirmor], निर्माण [sirmora], निर्माण [sirmora], निर्माण [sirmora] Skt शिर्मर-मोली n mālī (coronet) of the head; a crown. 2 a chief. “gur sīrmor.”—bāsō t m 1. “tu thakur sīrmora.”—sor m 5.

निर्धारण [sirar] See निर्धारण. 2 A / n a secret, mystery. “sis dia par sīrār na dia.”—VN.

निर्धारण [sir-ri] adj obdurate, obstinate. 2 steadfast; demented; reckless. “ih bha sīr-ri mati bārana.”—NP.

निर्धारण [sirrog] n leprosy, a heinous disease. 2 obstinacy which is a mental disease. 3 arrogance. 4 any disease that is heinous or fatal.

निर्धारण [sirlek] n fate, lot, luck. one’s destiny as per the karma. 2 an add. 3 a foreword. निर्धारण [sirar] madness; it is a type of disquiet or insanity. For its reasons see दिच्छात्र.

To cure this disease taking of cold drink prepared by crushing almonds, syrup of sandal, peregrinate, half-churned curd and fruits such as oranges, and grapes etc. is useful. Taking the patient for a stroll in gardens of flowers, exposing him to breeze
on the bank of a stream or sea beach is good for him and rubbing oil extracted from pumpkin and lettuce in the head is advantageous. Feeding the patient ghee mixed with brahmi is very helpful. The method for preparing this ghee is as under:

Take four seers of ghee and 16 seers of juice of brahmi plant and boil them together in a saucepan. Take an equal quantity of dregs of brahmi plant, bāc, javahā, dhamaha, kūth, sākhaholi and put one seer of mixed dregs into the said saucepan. When the whole of juice evaporates, leaving behind ghee alone, it may be filtered into a clean utensil and consumed ranging from one to four to last daily as per age and health.

2 consuming items, which leave parching effect and indulgence in excessive temper, makes a person peevish and obstinate. This is also called sīra in Punjabi.

सीरा [सीरा], सीरी [सीरी] adj who has lost mental balance; demented; reckless; insane.

2 obstinate. obdurate.

सीर [सीर] n edge, side. “धू ह धरी का क्षासमु आप।”–वर गुज 2 म 5. 2 on the head. “सबत सुरति दस्तर सीरा।”–मरु सोल्ह ए 5.

3 Skt सीरा a stream. 4 a nerve, a blood-vessel.

सीरा too is a Sanskrit word.

सीरांठ [सीरांठ] v to cool down, get cold. “गैं पवाक सीरा।”–रामव 2 to pass, to elapse.

सीरांठ [सीरांठ] See सीरांठ. 2 on the head. “निद द्वार सीरा।”–मरु म 5. 3 See मरव ।

सीरांठ [सीरांठ] See सीरांठ. 2 already passed.

सीरांठ [सीरांठ] over the head. “कलो वा मी सीरांठ।”–स्री ए म 1.

सीरा [सीरा] See सीरा. “गार सीरा को राज कमावे।”–सर्तर 282.

सीरा [सीरा] adj of सीरा “सु ताजि सीरा।” –काकी. 2 आं ख रा clean. 3 bright.

सीर [सीर] passing, transient. See सीर.

“जानम सीर हे।”–जेजा म 9. 2 आं ख रा n a highway, a road. 3 As per Muslim belief, a bridge over the hellish fire. It is believed to be thinner than a hair and sharper than the edge of a sword. On both sides, it has barbs which do not let one go right or left. The virtuous pass over it easily and the vicious fall into the infernal fire. The Muslims took the idea of this bridge from the Parsis who believed in a bridge named “सीरा घरने” to exist in the other world. The Jews also believe in the infernal bridge. See रामव ।

सीरांठमुसौकिम [सीरांठमुसौकिम] ए 5 एम असे एम एम एम ए म 5. a straight path, a direct road.

सीराय [सीराय] See सीराय.

सीरा [सीरा] “जिवा तिता ना मान कौ मात्र सीराय कारहा।”–गौ काबिर.

सीराना [सीराना], सीरानी [सीरानी], सीराने [सीराने] past tense of सीरांठ; spent, passed. “अयं सीराना लेखा देना।”–सुहि काबिर. “बिरथा आउड सीरानी।”–सो म 9. 2 became cool.

सीरायक [सीरायक] See सीरायक.

सीर [सीर] See सीर. “या खुदाई! क्या भयो सीर।”–NP.

सीरी [सीरी] विरोधिका a tree of the family of acacia sirissa which grows at wet places and is also called घाड़न। In the Vedic scriptures, it is believed to cure diseases like leprosy, piles etc. “स्रिपाल तल सीरिता तह।”–सतरू 256.

सीराव [सीराव] v to become cool. “जिस को देख सीराव नेन।”–GPS. 2 to elapse, pass. “बिरथा जानम सीराव।”–गौ म 9.

सीर [सीर] n creation, universe. “जिन सीर साजि तिन फुंटी गो।”–सैस म 1. 2 adv on the head. “सीर लेग जंमायु।”–वर जेट. “पोरियाँ होड़ा रित के न परी दिखाई।”–म 1 वर सार। ‘If one, holding cities and regions on his head, while standing on one foot, is meditates.’ 3 on, upon. 4 having created. See
adj. chief, supreme. “səbhnə upava siri upaʊ he.”–var guj 1 m 3. 6 Skt səvita n a sword, 7 an arrow, 8 a moth.

siri [sirio], siri [sirio], siri [siria] See məxima. “sətīgur prəmən bidhne siri.” –səvye m 4 ke. ‘The Creator has created Guru Ramdas matching Satguru Amardev.’

“jənə siriə səbhukəi.”–sri m 5 vənjara.
siri [siri siri] per head. 2 to every creature. “siri siri rəjaku səbahe thəkəur.” –sədəru.
sirikar [sirikar] See məxtə 2.
siri [siri] created, made, designed. “ləkə couəəl jənə siri.”–sri m 3. 2 a bier to carry the dead body (to the crematorium). “jənə mətək siri par sohe.”–cətir 139. 3 a small head; the head of a goat etc. or of a corpse.

4 Skt əə adulation. 5 rejoicing. “siri guru sahəb səbhnə upaəi kəri kəripa.”–səvye m 4 ke. 6 a plume that adds to grace. “sirə par kəcən siri səvəri.”–krisən.
siris [siris] Skt səvita srə anything on the head; a plume; a coronet, decorative band etc. “siri səs səbhιyə.”–gəyan. 2 See mərət. 3 See mənəə.
sirisəhəb [sirisəhəb] See mənnəəhəb.
sirisəpə [sirisəpə], mənirədə [sirisəph] the name of thin muslin woven in Dacca in days gone by. At one stage, such muslin was also made at Samana – a town in the Patiala state.
siridər [siridər] See mənəə.
sirinəgəi [sirinəgəi] See mənəə gəi.
sirirəgəi [sirirəgəi] Skt əə the name of this rag (sound pattern) is only mərə but suppletive əə has been redundantly attached to it. It is a complete rag in ‘purbi thətəi’. In the ascent, it comprises five notes while there are seven notes in the descent. əndər and dəvət are barred in the ascent. The rəsəb (second note) is decursive and pancham (the fifth note) is supplementary. rəsəb and dəvət are soft sounds. The middle note is sharp and the remaining notes are pure.

ascending – sə, ra, mi, pa, na, sə.

descending – sə, na, də, pa, mi, gə, ra, sə.

Afternoon is the time to sing it.

In Guru Granth Sahib, Sri rag is the first rag. Ragmala starts with it. “ragə vəc siri rag he.”–var sri m 3.

“ragən me siri rag parəs pəkhan he.”–BGK.
sire [sire] See mənə. “dəve sire satiəguru nəbəəre.”–maru m 1. i.e. ‘birth and death.’

2 created, generated. See məxə stə. “brahma bɪsən səre te əgənət.”–səvye m 4 ke.
siresət [siresət] See məmə.
sirənesi [siresəri] per head; to every creature. See mənə ənə.
sirepəu [sirepəu] See mənəə. 2 a gurdwara in the royal palace of Nabha where the robe bestowed by Guru Gobind Singh on Bhai Tiloka and Rama1 is preserved. Other articles of the Guru are also there, for details of which see rəkə.
sireve [sireve] See məvbət.
siroh [siroh] short form of mənəə ərə; hair.

sirinəi [siroh] In Rajputana, Deora, a branch of Chauhan dynasty ruled a state, the capital of which was Sirohi. It was founded by Rao Sainmal around the year 1425 and is 16 miles to the north west of Pindvar railway station of Malva Rajputana. 2 a type of

1Baba Tilok Singh and Ram Singh. See tʊlərəs.
sword made at Sirohi, which has a very sharp cutting edge. Sirohi is moulded by sandwiching raw iron between two steel or hard iron sheets. So sirohi does not get brittle. “sāg sīrohi sēph āśi tir tupāk tāvar.”—sānāma. See सामु.  

मोऽऽन [sīro] Skt शिरोर n hair, which grows on the head.  

मोऽऽफ [sīrapa], मोऽऽफऽऽ [sīrapau] See मोऽऽफऽ and मोऽऽफऽऽ 2.  

मोऽऽमत [sīromanī] Skt शिरोमणि a jewel that is worn on the head; a pearl of the crown or the coronet. 2 adj chief, supreme. 3 excellent, outstanding. “namu sīromani sāreb me.”—sāveye m 3 ke.  

मोऽऽव [sīroh] Skt शिरोह n hair that grows on the head.  

मोऽऽ [sīrā] adj the Creator, maker. “bhua bhājan gōjan adī sīrā.”—akal. ‘one who humbles the demons damaging the earth and is eternally dominant.’  

मोऽऽ [sīrā] See मोऽऽ.  

मोऽऽ [sīrāda] adj the Creator, maker. “dānu sīrāda sāca patīsahū.”—vaḍ m 1 əlahni. 2 See मोऽऽ.  

मि [sīl] Skt मिल n grains fallen in the field during harvesting. Per the scriptures, it is good for the ascetic to eat this grain. See mānu Ch 10, § 112. “sīl jōgu ālunī caṭi.”—var ram 3. ‘The tasteless stone of Bhagtiyog needs tasting; one who abandons all relishes cherishes it’. See मि भाती. 2 Skt शिल stone. “sīl pujsī bāqūlsamadhā.”—var asa. 3 bhujānga nerve which has stopped the passage of sukhamana like a rock. “tīh sīl upāśi kārkī sīr.”—bher kādir.  

मि [sīl] Skt मिल-अगिल adj (one) who lives on grains fallen in the field. “sīlīt prābīn.”—dātt 2 See मि मिल.  

मि [sīl] Skt मिल n a chain, sequence. 2 a serial order. 3 a dynasty; a generation. 4 a class; a row, a line.  

मि [sīl] Skt मिल n a weapon. “sēc rākhvala sīlā sājōa.”—BG  

मि [sīl] Skt मिल a store for keeping weapons; armoury.  

मि [sīl] the name of a district of Assam and its capital, situated on the bank of river Surma. Guru Nanak Dev stayed here during his missionary sojourn. A gurdwara is also to be found there.  

मि [sīl] Skt मिल n a chain. 2 a cord. “jīsu prāsadī maīa sīlak kāṭi.”—gau m 5. “kāṭi sīlak prābh śeva laīa.”—māj h 5.  

मि [sīl] Skt See मि मिल. “pur sīlkoṭ nam jīs kera.”—NP.  

मि [sīl] Skt मिल n training in painting etc. 2 craft. 3 handicraft.  

मि [sīl] Skt मिल a painter. 2 a craftsman. “sīlpikār sēvar-hī jēhā.”—GPS.  

मि [sīl] Skt मिल n one who lives on picked grains fallen in the fields. See मि.  

मि [sīl] Skt मिल grains fallen in the field. See मि. 2 मिल n a stone; a rock. “pujsī sīlā tīrath bōnvāsā.”—dhana s m 1. 3 सामु See मि “tīk sēvaran sīlā sājōa.”—BG. “sēc sur leke sīlā saj sojyo.”—FV 4 A a reward; a bounty. 5 a meeting, union.  

मि [sīl] Skt मिल unsalted grains picked from the field. First, food prepared from grains gathered from the field is of variegated type. Secondly, if it does not have a twinge of salt, it can’t be relished. It means ‘bereft of all tastes.’  

मि [sīl] n stitching. 2 wage for stitching.  

8 mercury.  9 tranquillity.  “ape SIV vartaianu ätart.”—maru solahe m 5.  10 the supreme Creator of the universe “jahI dekha tahi ravirohe siv sakti ka mel.”—sri m 1.  11 self-realisation.  12 Brahma. See एक्ष.  13 numeral eleven, because 11 Shivs are accredited.  14 a attribute.  15 the word स्वाति has also been used at one place for the funeral pyre: “tanIk aganI ke siv bhae.”—carit 91. See एक्ष.  16 स्वति, vr to sew, to stitch, to sow, to irrigate, to serve.

**Skt** एक्ष n an enemy of Shiv; whose enemy is Shiv, Kamdev.

**आकाश** [स्वाकाण] एक्ष एक्ष गई चेम जौ छोड़तो एक्ष स्वाकाण के सागर बनाने को।—एक्षाल।

**स्वत्रु** [स्वसत्र] एक्षाल See एक्षाल।

**स्वसत्र** [स्वसत्र] एक्षाल See एक्षाल।

**स्वप्न** [स्वप्न] एक्ष एक्ष खयाल एक्ष ना करार स्वप्न कर।—गूज m 5.

**स्वर केमाल** [स्वरकेमाल] स्वरकेमाल स्वरकेमाल शिव, and his Shakti (power) Durga. 2 the Creator of the universe (कर्तर) and illusion (माया). 3 soul and ignorance. 4 tranquility and craving. “स्वरकेमाल अपि उपारे कला एक्ष हुकाम वर्तले।”—अनादु 5 the effect of quality. “आदान समिम जसे बास बनासपती, गाड़ह निर्गड़ एक्ष साक्ति के जानने।”—BGK.

**स्वर्त्र** [स्वसात्र] एक्षाल See एक्षाल।

**स्वनिसार** [स्वनिसार] part negation, prohibition, (a word denoting repentance and surprise). “एक्ष एक्ष! करत सागर कर जोर-ह।”—गूज m 5.

**स्वर केमाल नेमाल** [स्वरकेमाल नेमाल] means eleven Rudars. “मेल एक्ष साक्ति महावे।”—बहर काबीर.

**स्वक्ष** [स्वक्ष] एक्ष एक्ष एक्ष एक्ष कौ ने पहुचा स्वक्ष हामारो।—मेरी ४०३। “स्वक्षन को सिंगून सुख डॉ।”—कपाई।

**स्वक्ष** [स्वक्ष] एक्ष एक्ष एक्ष एक्ष कौ ने पहुचा स्वक्ष हामारो।—मेरी ४०३। “स्वक्षन को सिंगून सुख डॉ।”—कपाई।

**स्वक्षर** [स्वक्षर] n service, attendance, servitude. “लिॅयो प्रान्नपै कर स्वक्षर।”—GPS.

**सिव गी पुरली** [सिवाके पुराण] n Kashi. 2 a religious assembly, a city of salvation. “सिवाके पुराण बुधिसारू।”—बहर काबीर.

11 Shiva’s follower, because 11 Shivs are accredited. 12 an attribute. 13 the word स्वाति has also been used at one place for the funeral pyre: “तनिक एकानी के सिव भै।”—कारित 91. See एक्ष 9.

16 Skt स्र to sew, to stitch, to sow, to irrigate, to serve.

18 “सिव साक्ति अपि उपारे कला एक्ष हुकाम वर्तले।”—अनादु 5 the effect of quality. “आदान समिम जसे बास बनासपती, गाड़ह निर्गड़ एक्ष साक्ति के जानने।”—BGK.
conscience.

Mān ke baṇī [sīv ke baṇī] with an arrow of Shiv. See सिवदार.

Mānvaḍī [sīvkāṭhī] n poison, which exists in the throat of Shiv—sānma ā.

Mānvaḍ [sīvgūṇ] n qualities acquired as gift from God; noble qualities. See मिलन.

Mānvaḍ [sīvghār] n a religious congregation.
2 spiritual preceptor.
3 enlightenment.
4 the penultimate stage of meditation.

Mānvaḍ [sīvghār] in the abode of Shiv.
“sīvghār nā bhī hōi.”—guj े m 3.

Mānvaḍ [sīvjoṭī] n the Creator of the universe, who glitters in the form of knowledge.
“sīvjoṭī kānha budhi pāi.”—prabhā m 1.
2 enlightenment.
“sakātī gāi bhṛm kāṭā sīvjoṭī jāgāī.”—var sar m 4.

Mānvaḍ [sīvdoyal], मिलिकाना [sīvdial] See मिलकाना. 2 See रागा.

Mānvaḍ [sīvduti] n Durga; Bhawani; one who made Shiv a messenger to go to the demon Shumbh.
“sīvīr dut kar ute pāṭhava, sīvduti tātē bhāyo nāma.”—cōdi 2. For a detailed study of this legend, refer to Kalika Puran Chapter 6 and Devi Bhagvat Sakandh 5 Chapter 28.

Mānvaḍ [sīvdev] Shiv and other gods.
“kāṇṭha rāla kāṛī sīvdev.”—gōḍ m 5. 2 god of benediction.

Mānvaḍ [sīvdyal] an excellent poet, who added glory Maharaja Ranjit Singh’s royal court. A sample of his poetry is as under:

celi cākṛ hārī ki sāheli sāktī vīḍhī hū kī
tārēn trīṣul kī sī rī kāṛat hē,
jai yām kī sī ke khīlai māhāmīr kī sī
dēgo sīvīdyal sī rī xalā jī terī tēg
bijō kī prākaṣ kī akāś pāṣrat hē,
tum lākhō dahe vāh dāhne rāhat bāh

tum kāro vāh par utrat hē,
gīlā ke mas mūkh gidh le udāne jat

pret hū pāthanaṇ ke pēṭ phare pōt pōt,
khet me khāvis khuraśaṇīn ko khāi dhai
hād dōt tāre pārē nad hot khoṭ khaṭ,
kāhe sīvīdhal māharaj ranjīt sīgh
kalika asīśe dēt lijye jhāt jhāt,
dakini c sakini pīṣacni ēghānī ghanī
lohu piē jōtīnī gāre me hot gāt gāt.

Mānvaḍ [sīvdrom] Shiv’s favourite tree, wood-apple.

Mānvaḍ [sīvdhatu] quick silver, mercury.

Mānvaḍ [sīvnagār], मिलिकाना [sīvnagri] Kashi.
2 a stage of liberation.
“sīv nāgri māhī asān bēsaṇ.”—asa m 1.

Mānvaḍ [sīvnayan] number denoting 3, because Shiv is said to have three eyes.

Mānvaḍ [sīvnabh], मिलिकाना [sīvnabhī] according to the Janamsakhi, the king of Senhal (sāgla) island, who became a disciple of Guru Nanak Dev. 2 according to the Purans, a Shivling of a special type and a Saligram.

Mānvaḍ [sīvnetur] See मिलकाना.

Mānvaḍ [sīvpuri], मिलिकाना [sīvpurī] Shiv’s realm; Kailash (mountain) “sīvpuri kā hoīga kāla.”—gaur ā m 5. 2 Kashi.
“sagal jōm sīvpuri gāvāī.”—gaur kābir. 3 a stage of salvation.
“so audhuti sīvpuri care.”
—var ram l m 1. 4 according to Yog belief, the tenth opening (ultimate stage of realisation).

Mānvaḍ [sīvbaṇ] adj an unerring arrow; the arrow that does not miss its target. According to a Puranic legend an arrow shot from Pinak bow of Shiv never fails its target. “parbrāhōm prabhū bhāe dāīnā sīv ke baṇī sīr kātī.”—śōdī m 5. In this reference “sīvbaṇ” denotes ‘Guru Updesh’. 2 In Purans, “sīvbaṇ” is the name of Vishnu, because Shiv had used Vishnu as an arrow to kill a demon named Tripura.
Shiv's child i.e. Ganesh.

2 Kartikay. 3 Machhindarnath. “na vilokio sīvbar.”—parās.

sīvāya adj who renders service, who worships. “suraṇ sīvāyya tahi kāl ki bōdai det.”—ākal.


sīvrat, sīvratī, sīvratin According to the Purans, it is the auspicious night of Shiv’s dear Durga; 14th day of dark half of the lunar month Phagun. Those who revere Shiv as the chief god celebrate this day as a festival. “mela son sīvrat da bābā ačāl vāṭale ai.”—BG See अतल बटला.

sīvram son of Ram Narayan Vedi, father of Baba Kalu, husband of Mata Banarsi and grandfather of Guru Nanak Dev. It is told that this saintly person was born in Sammat 1475 (Bikrami).

sīvātī recalling to mind, remembering.

“soi purākhu sīvātī saca.”—savēye m3 ke.

sīvīg n a symbol of Shiv, shaped like a penis. Shaivs (devotees of Shiv) worship to the Brahmans of Mathura, it as the embodiment of Shiv. See ब्राह्मण निस्ब and निस्ब.

sīvlok)n Kailash. 2 a religious assembly.

sīv-vahan Shiv’s carrier, the bull.

sīva Skt sīva n wife of Shiv, Durga; Parvati. “dhar dhiān man sīva ko taki puri kēlas.”—cōdi 1. 2 Shakti (power) of the supreme. See सिव. “deh sīva vār mohi ahe.”—cōdi 1. 3 green grass. 4 she-jackal. “sīva āsīva pukarat bhai.”—GPS. 5 turmeric. 6 salvation. 7 myrobalan fruit. 8 adj comfort giving. 9 Pkt n a funeral pyre. 10 A, adv without.

sīvātī See निर्ग 10.

sīvātī sūrya sābad)n Tantar; the occult science of charms and incantations. This scripture is a collection of discussions between Durga and Shiv. “sīva sākātī sōbadā, mān choḍi choḍi sāgal bhēdā.”—gōḍ namdev.

sīvājī a luminary of the Maratha (Maharashtra’s) clan, son of Jijabai and Shahji Bhosle. He was born in Shivner fort (near Pune) in 1627 AD. His father was a fervent devotee of Shiva (Durga). Therefore, he named his son Shivaji. Shivaji was taught Hindu religion by his mother and a Brahmī named Ataleek Jado Ji. His mentor was Mahatma Samrath Ramdas, who inspired him to unify the Maratha community and protect their religion.

Shivaji raised his power so much, that he was considered a king of the Maratha nation. He realized khīraj (tribute) from Bijapur and Golconda. Once, he recognized the suzerainty of Aurangzeb, but when he visited Delhi’s royal court, he was māltreated. He felt upset but the emperor imprisoned him. However on the pretext of distributing food to the Brahmins of Mathura, he placed himself in a big basket of sweets and escaped. Thus he became a foe of the Mughal empire, and he always defied it. By wearing a royal crown, Shivaji arranged a big ceremonial assemblage in “Raigarh” in 1674 AD. This great warrior left for his heavenly abode on 5th April, 1680 after a brief illness. The sword of Shivaji was called Bhawani and he always kept it with him.

This Maharaja was a patriot and religious devotee. It was his standing order that even during war nobody should harm the enemy’s religious places, scriptures and women.
Bhushan was a unique poet to sing of valour. Even a coward’s hand was automatically raised towards his moustache after listening to his poetry. He added glory to Shivaji’s royal court. In his poetic works he used ‘Shivraj’ epithet for Shivaji, such as:

\[ \text{idr jin jabh pər bərəv su səbh pər rəvən sədəbh pər rəgəhəkələrəj hə,} \\
\text{pən vərəvəh pər səbhu rətənəh pər jyə səhəstəvəhə pər rəm dəvəjərəj hə,} \\
\text{dəvə dədə pər cətə məri jhədə pər bəhəsən vətədə pər jəse mərəjərəj hə,} \\
\text{təj təm əs pər kənən jəm kəs pər təyə mələcəvəs pər şər səvəraj hə.} \\

Shivaji’s son Sambha Ji was a drunkard and weakling. Therefore, he failed to expand his father’s empire. Similarly Sambha Ji’s son Sahoo Ji was devoid of the qualities of his grandfather. Now the state of Kohlapur is reminiscent of Shivaji’s dynasty.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.

The king placed the pigeon on the weighing scale and put his own flesh on the other side. But the pigeon proved to be heavy. Ultimately, the Raja jumped upon the weighing scale. Then Indar and Agni disappeared from there happily.  

There is another mythological tale that Vishnu, disguised as a hungry Brahmin, came to the king. The king tried to serve him food. But the Brahmin told that he would eat only the meat of his son. The king did as desired. When the meat was ready, the Brahmin said, “You take it before me.” When the king began to eat, Vishnu appeared there. He blessed the king and made his son Vrihadgarabha alive again.
denoting pain. “sis dia pār si nā ucī.”—VN. 6
n short for मीठा. “sīa le sies ae.”—ramav. 7 the
furrow of a plough. See मठ मी. 8 In Ramavtar,
the writer has written मी in place of मी “si
asurardan ke kārkā jīn ek-hī ban brīkhe tan
cakhyo.”—617. 9 Dg fear, dread. 10 P ज
thirty. 11 P र a bank, shore. “bhar pare nahi
si pag dhare.”—cārtī I. ‘did not step out of
the battlefield in spite of the pressure of war.’
12 Skt शी vr to sleep, take rest, halt.
मीठा [siu] n a limit; an extent. 2 Shiv. “jīhu
man sakti kī jīhu man siu.”—gāv bavan kabir. 3
the supreme God. “acaraju bhāra jīv te siu.”
—gau thītī kabir.
मीठ [sio] adj stitched, sewn. 2 a past tense
indicator; was. “jāb kāchu na sio tāb kīya
kārta.”—suhi m 5.
मीठवे [sioke] See हेटा राजविकाल.
मीठ [sia] n Sita, daughter of Janak. “name ke
suami sia bāhorī.”—sor namdev.
मीठदु [siau] See निटित्र. “khītha jīhu manu siau
əpna.”—ram kābir.
मीठ [si] A शी an obedient follower. Those
Muslims, who are followers of Ali, son-in-law
of Hazrat Muhammad, are called Shia. They
assume that Ali is the real caliph, and the
former califs are not the successors of Hazrat
Muhammad. Sunni Muslims call the Shia clan,
Rafzi, which means a deserter and the
followers, deserters of truth. Shia Muslims
prepare Tazias (model of the tomb) in memory
of the revered Hussain during the Muharram
and observe mourning. See सिमा ल के दिखे.
मीठ [siara] adj cold.
मीठ [siara] v to become cold. 2 adj
cooled/cool down.
मीठ [si] Sita, daughter of Janak. “sia jīt ano,
hono sraēb dano.”—ramav. 2 See मीठ.
मीठ [siara] n Skt शी a furrow drawn by the
tip of a plough. “kāhu kāhu kādhyo sīara,
jīto bij dīy sabh vrīstāra.”—NP. 2 See निवितः.
मीठ [sial], मीठा [siāla] n cold season,
winter, the season during the months of
Maghar and Poh. “sīa sohādia pīr gālī
bahriā.”—asa farid.
मीठ [sies] n Ram Chandar, husband of Sita.
See मी 6.
मीठ [sis] Skt शी n head. 2 short form of आमी.
“de dīj sīa calyo utko.”—kritis. 3 Skt शी lead,
a base metal.
मीठ सरल [sis əkasi] head raised towards the
sky i.e. holding (one’s) head high, not bowing
down towards the earth on account of a
discomfiture of misdeeds. “jīau gurdeu ta sisu
əkasi.”—bher namdev.
मीठ [sigsō] a sacred place relating to the
ninth Sikh Guru, situated in Chandni Chowk,
Delhi, where the supreme master laid down
his life on Magh Sudi (light half of lunar
month) 5th Sammat 1732 for the protection
of the distressed Indians. This gurdwara was
built by Sardar Baghel Singh in Sammat
1847. Afterwards, the Muslims constructed
a mosque in its vicinity. At last Raja Saroop
Singh of Jind state acquired the land from
the government at the end of the 1914 revolt
and raised the gurdwara and donated an estate
to it. See हिंसी. 2 See आतिरुरु गूजुरु हं 3.
3 See अंबालह हं 5.
मीठ [sista] P शी a country
situated to the east of Persia and on the
western border of Baluchistan. मी-पठा See पठ
2.
मीठ [sisad] adj who offers his head. 2 P ५•५
three hundred.
मीठ [sisād] n Skt शी a country
situated to the east of Persia and on the
western border of Baluchistan. मी-पठा See पठ
2.
sisdharanī sāhas bhāg gami.”—jet ravidas. The recast text goes like this. “sisdharanī umapati suami, gotam nari gami sāhas bhāg.” The Puranic legend is: Having seen Brahma ridden with sexual urge, Shiv cut off his head with his own nail, which got stuck up with his hand See श्रवणेकर्षित. For committing adultery with rishi Gautam’s wife, Ahlya, Indar got a thousand vulvas (planted) on his body. See अवधिन.

मीमुद्ध [sisphul] न an ornament shaped like a flower which is worn by women on their heads.

मीमर [sisom] See मीमर.

मीमलाल [sismahāl] a palace, decorated with mirrors. “man-hu sisomahal ke bie so mūrati ek ānek ki jhāti”—cādi 1. 2 that place in Kiratpur where the marriage of Guru Har Rai was performed. Then there existed a glass-house. See बलबत्तु and वीलबत्तु.

मीम [sisa] न lead. 2 P अ. glass. 3 a looking glass; a mirror. 4 a bottle. “sise sarab ki phul gulab.”—cārī 220.

मीम [sis] of the head. “sisī nīvaie kī thī?”—var asa. 2 in the head. 3 on the head. 4 on account of the head; from the head.


मीमनथ [sisu-akāś] See मीमनथ.

मी [sīh], मी [sīh] न a lion, tiger. “sihā baja cārga kuhia.”—var majh m 1. 2 part a word that expresses pain. “sīh nā mukh te nek ucari.”—cāṛī 95.

मीमा [sīh-aṅ] न the smell of a lion. When animals smell a lion, they do not come nearby. “bōde te avē sīh-aṅ.”—PPP. ‘Enemies get the smell of a lion from their opponents.’

मीह [sīhān] न lioness, tigress.


मीहली [sīharphi] See मीहली.

मी [sīh] न a devoted Sikh of Nanak Dev, whose brother was Gajjan. 2 a resident of Khadoor, who belonged to Uppal khatri subcaste and became a devotee of Guru Angad Dev. He also served Guru Amar Das. See मी. 3 a masand/messenger of Dheermal Sodhi, who tried to kill Guru Tegh Bahadur at Bakala with his gun. Makhan Shah awarded him a heavy punishment. “sīhā nam tīṣī ko α, guru sō droh kārāt nīt rāhe.”—GPS. 4 adj like a lion. looking like a tiger/lion, e.g. मी ‘brave.


मी [sīk] See मी. 1.

मी [sīk] Skt मी n drops of water. “srmāk anan pē jē kē.”—NP. 2 dew. 3 wind, air. 4 tiny drops of rain, drizzle.

मी [sīk] Skt मी n the seal of a state embedded on coin. “lākhiṃi ketāṇi gāṇi nā jaie gāṇi nā sākē suṣika.”—gūj a m 5. ‘Leave aside counting the wealth of your treasury, it is impossible even to assess how many types of coins are there.’ See मी.

मी [sīk] प n an iron rod. “jānu hālvai sīk nal bīnh bēre utare.”—cādi 3. 2 a straw; a matchstick. 3 Skt मी n a sermon, teaching, precept. “sace gur ki saci sīk.”—gau m 1.

मी [sīk] Skt मी adj मी who teaches. “sēbh ke sikhāk ravē ahō.”—GPS.

मी [sīk] प n a nail. 2 a straight sword. “dhop sikhāc cākr kārare.”—GPS. See माह.

मी [sīkgna], मी [sīkna] न to light the wick of an earthen lamp with a stick. 2 to instigate. 3 to learn, acquire knowledge.

मी [sīk pa], मी [sīk pā], मी [sīk pal], मी [sīk pa] (for a horse) to stand erect on its hind legs by raising both the front legs.
सिखा [sikhia], सिख्या [sikhyya] See मिर्जा.
सिखावीश [sigriya] adj adorned, embellished. “ताँ मे सजां झिउग्रिया.”–sar m 5.
सिख [siga] he was there. 2 A सिख the act of melting. 3 in grammar a sign denoting the
verb form of a word.
सिखाम [sigar] See मिर्जा. “सिखाम मीठरों बहों
भोजन.”–gau chaṭ m 1.
सिखाचढ [sigar] P. सिखाम the act of sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
मद्य मक्खी सिखाम के रकार खेल करे.”–BGK.
सिखाम [sicana] P सिखाम bird of prey,
bigger than a falcon and smaller than a hawk, which has a red head. “सिखाम जीव पाखिया.”
–sri a m 1. See मिर्जा प्रेम.
सिखाम [sic] n horn. “हिरो सिमर जे सिख
गतारा.”–gau a m 5. ‘one who breaks other’s
head and suffers as do a ram’s horns’.
सिखाम [sicana], सीखर [sicar] n the act of
sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
madhu मक्खी सिखाम के रकार खेल करे.”–BGK.
सिखाम [sicana] P सिखाम bird of prey,
bigger than a falcon and smaller than a hawk, which has a red head. “सिखाम जीव पाखिया.”
–sri a m 1. See मिर्जा प्रेम.
सिखाम [sic] n horn. “हिरो सिमर जे सिख
गतारा.”–gau a m 5. ‘one who breaks other’s
head and suffers as do a ram’s horns’.
सिखाम [sicana], सीखर [sicar] n the act of
sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
madhu मक्खी सिखाम के रकार खेल करे.”–BGK.
सिखाम [sicana] P सिखाम bird of prey,
bigger than a falcon and smaller than a hawk, which has a red head. “सिखाम जीव पाखिया.”
–sri a m 1. See मिर्जा प्रेम.
सिखाम [sic] n horn. “हिरो सिमर जे सिख
गतारा.”–gau a m 5. ‘one who breaks other’s
head and suffers as do a ram’s horns’.
सिखाम [sicana], सीखर [sicar] n the act of
sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
madhu मक्खी सिखाम के रकार खेल करे.”–BGK.
सिखाम [sicana] P सिखाम bird of prey,
bigger than a falcon and smaller than a hawk, which has a red head. “सिखाम जीव पाखिया.”
–sri a m 1. See मिर्जा प्रेम.
सिखाम [sic] n horn. “हिरो सिमर जे सिख
गतारा.”–gau a m 5. ‘one who breaks other’s
head and suffers as do a ram’s horns’.
सिखाम [sicana], सीखर [sicar] n the act of
sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
madhu मक्खी सिखाम के रकार खेल करे.”–BGK.
सिखाम [sicana] P सिखाम bird of prey,
bigger than a falcon and smaller than a hawk, which has a red head. “सिखाम जीव पाखिया.”
–sri a m 1. See मिर्जा प्रेम.
सिखाम [sic] n horn. “हिरो सिमर जे सिख
गतारा.”–gau a m 5. ‘one who breaks other’s
head and suffers as do a ram’s horns’.
सिखाम [sicana], सीखर [sicar] n the act of
sprinkling. 2 watering. 3 Skt सिखाम collecting, accumulating, storage. “जे
madhu मक्खी सिखाम के रकार खेल करे.”–BGK.
Some ignorant scribe has written bichatai instead of bichvai.

\(\text{sītla}\) adj cool, unperturbed. “sītā sukh sātī murāti sīmārī sīmārī nīt dhīaī.”

According to the Hindu belief, it is the goddess of smallpox. She is of golden hue, rides on a donkey, has a broom in her hand, a winnowing basket on her forehead and wears a red dress.

When children suffer from smallpox, Sitla is worshipped to protect them from its evil effect. The donkey is served with grain and the patient is called Mata Rani da khota. (donkey of mother goddess). Sitla is also called Masani Devi. A special day for her worship is 8th day of the dark half of Chet month. 3 Masurika, \(\text{Pīṭṭapāra}\) smallpox. cecāk. It is mainly caused by germs of a particular type. They spread in the body and cause high fever and pimples to flare up. During the three-four days of fever, pimples appear. Then they fill with water, which turns into pus. On the tenth or eleventh day the pimples wither and on the twentieth, their crusts also vanish away.

It is contagious disease. The best cure of it is vaccination, called लेंड (lōda) in colloquial term. Children and the residents of hot countries get afflicted with small-pox. Generally a person suffers only once in his/her life, but sometimes it may recur, then its impact is less severe and has shorter duration than the first one.

Small-pox causes many types of troubles such as uneasiness, burning, stiffness in the limbs and head ache etc. It is better to give a dose of \(\text{sīrtīsāt}\) (a unani medicine) rubbed in the squash of \(\text{Pīṭṭapāra}\). The incense of the birch tree leaves and Jhau provides comfort. The rubbing of ointment made of camphor provides solace from the burning itch of the boils.

Five grains of \(\text{unab}\), flowers of blue lotus, \(\text{Pīṭṭapāra}\) and dry mako five masas each and five masas of bihdana should be soaked in about half a litre of water. Then this material be crushed and with two tolas squash prepared from the blue lotus may be given to the patient to drink; it gives him relief from fever and boil burning.

The patient’s food should contain a dish of rice mixed with moong pulse, nominally salted or milk rice pudding with a little sugar. It is better to keep the room and the clothes of the patient clean. “sītā te rakhta bīhari.”

It is mentioned in Valmik Ramayan Part 1 Chapter 66 that Raja Sirdhvaj was busy ploughing to clear the earth for the performance of a religious sacrifice and oblation. Then a virgin girl emerged from the earth. On account of her birth from the furrow,
she was named Sita. Janak and his wife Sunayna reared her like a daughter. Therefore she was called Janakja. On account of her birth from the earth, she came to be named Bhoomija and Ayonija.¹

Valmiki Ramayan Part 7, Ch 17 contains a story that saint Kushdhvaj’s daughter Vedvati was performing penance to get Vishnu as her husband. Charmed by her beauty, Sumbh the king of demons, desired to get that virgin girl by killing Kushdhvaj, but he failed to do so. Then, Ravan had the desire to make Vedvati his wife. When she did not agree, Ravan dragged her by her hair. Vedvati got her hair released and jumped into the fire. Afterwards she appeared as Sita to kill Ravan and got Vishnu’s incarnation Ram as her husband.

Sirdhvaj had pledged that whoever was able to shoot an arrow with the bow string of Shiv, he would marry Janki. Thus Ram not only succeeded in this endeavour, but broke the bow into two pieces by drawing it apart. Therefore, he got Sita as his bride.

About this bow, it is said in Valmiki Part 1, Ch 67 that after destroying Daksh’s religious sacrificial ceremony Shiv kept this bow named Devrat in trust with Janak. It was so heavy that 5000 persons laboured to bring it near Ram.

Sita remained with Ram Chandar during his exile and she left the homely comforts to serve her husband. When on a suggestion from Ram, Lachhman cut off the nose of Ravan’s sister Soopnakha in Dandak forest, Ravan carried away Sita in revenge. With Sugreev to help, Ram came to know through Hanuman that Sita was in Lanka. Thereafter Ram waged a war against Ravan and got her back. When Sita was brought from Ashokvatika and she appeared before Ram, he said, “Sita! I am doubtful about your character, Therfore you may go away anywhere you like. You are not worthy of me.” Due to this Sita jumped into the fire, but such was her chastity’s strength, that the fire could not consume her. All the gods bore testimony to her chastity, and Ram accepted her (as his life partner) See रामायण कौंट्याल 6. भ: 17-18-19.

After the coronation of Ram Chandar in Ayodhya, Sita lived in comfort with him and became pregnant. One day, a joker named Bhadr said to Ram, “People talk ill of you because Sita, who remained in Ravan’s abode, is now settled in your house by your sweet will.” So Ram ordered Lachman to take Sita away and leave her in the forest. Rishi Balmiki was moved on hearing Sita’s cries and he escorted her to his hermitage. There Sita gave birth to male twins. Valmiki writes that for the protection of one child Kusha grass was dipped in water (and sprinkled on the child’s body) and thus he got the name Kush. The other child was sprinkled with Lav grass dipped in water and named Lav. Kush was elder to Lav. The sage looked after them and taught them. He trained them to learn Ramayan by heart and sing it in melody. When Ram performed an Ashvmedh Yag, the sage took Kush and Lav with him to Ayodhya to join the festival. Ram and his courtiers were charmed by the singing of the children. The sage certified the chastity of Sita and told Ram

¹It is prevalent in folk tradition that Ravan demanded tribute from the sages. But the hermits had nothing to pay. Therefore they gave their blood. A pitcher, filled with their blood, was buried under the earth. Sita was born from it and became the cause of Ravan’s destruction.
that Kush and Lav were his real sons. Therefore, Ram ordered that Sita be brought back. Arriving in Ram’s royal court, she addressed the assembly remarking, “if I have thought of any other person other than my husband Ram, then O Earth give me abode within in thyself.” On the utterance of these words of Sita, the earth burst open and she was absorbed into it. See लघुनीवं संग्ह 7, म: 97.

jo mere वै kārām कर हरदे bosat rāgahurai, prīthil peḍu mohi dījīye liye aṃpirīaṁ. sunāt baecān dharmi phat gai, lop sia tīh bhītārī bhai, cākrat rāhe nīrakāt rāgahurai, raj karan ki as cukai.—rāmav.

9 wife of Peepa Bhagat. 10 according to the Vedas, the goddess of agriculture/crops.

सीताभ [sītāśu] n the moon, which has cool rays. See मीनवं.

मीनवं [sitakāṭ], मीनवं [sitanath], मीनवं [sitapāṭ] Ram Chandar.


मीनवं [sitaramañ], मीनवं [sitaramañ], मीनवं [sitavār], मीनवं [sitavālāb] Sita’s husband, Ram Chandar. “sīta rāvēn kahā hē?”—rāmav.

सीते [sītō] adj मुदृत threaded, sewn, stitched. 2 n coolness; lack of heat. “tīthe sītō sīta māhīma māhi.”—japu. In the realm of action (preamble) Ram (all-pervading) is wide spread and Sita indicating spiritual (inner) peace is all-absorbing.1 3 Skt मीनवं adj tilled with a plough. “ṭhā tānū sītō tumre dhanu.”—sarb 5.

सीताभ [sitosān] Skt शीताभ winter and summer.

1In this realm, heroes known for actual living, are mentioned. Here live males like Ram and females like Sita.
Central Province; Madhya Bharat; area around Nagpur.

stitches, sews. “यु पति पति सिप्ह्टिसिपे.”—var ram in 1.

a caste of Rajputs. The state of Siba belongs to this caste. See सिबा यज्ञ.

See सिबा तरखाजरल हार्ल—GPs.

Skt लिट्ट of pretty/beautiful colour. “सिबाला बद्ध.”-gyan ag 150. ‘killing a horse of fine colour in Ashvamedh Yag.’ See सिबा.

a village, in the police post Moolepur, tehsil, Sirhind, seven kos to the north-west of Patiala. The ninth Guru visited this place. The State has allotted forty ghumaons of land to the gurdwara. This place is about 4 miles to the north-east of Dhablan railway station.

Skt लिट्ट adj having a silvery body.

See सिमाई.

“सिम कारो सराह अभर ग्राम.”—GPs.

Skt n boundary, limit. 2 propriety. 3 parting of the hair. 4 A लिट्ट a sign, mark. 5 a mark on the forehead.

Skt परना silvery water; mercury.

n a boundary-mark.

Skt लिट्ट a bird with feathers having colours of thirty birds on its wings. It is an imaginary bird. Griffin. Poets have mentioned that its lower portion is of a tiger and the upper of an eagle. 2 Some have opined that unka is its second name. 3 Many people give this name to daggra. See ताजिर.

n the act of parting hair with a comb. “सिमाट्टनयान्”, a ritual of the Hindus derived from this word, is performed during the fourth, sixth or eighth months of pregnancy. The husband does the hair-parting of his wife (by using a comb). This ceremony is considered auspicious for the child in the mother’s womb.

who has done hair-parting. See सिमाई. 2 See नाजाबुद्ध.

the lady, who performs the act of hair-parting. See सिमाई.

Skt सिमाई adj a lady with hair adorned, who has adorned herself by spreading layers of her hair on (both sides of) the forehead. “जोर सिमाई जी मैं तहे.”—NP.

See सिमाई.

[siya] Sita, Janki.

[siyapat] Ram Chandar.

n partnership. “सिर ना सुसाग मे.”—GPs. 2 coolness, coldness. “सिर जी मैं नगर हो सक्कर है.”—NP. 3 adj cool, cold. “फॉस मस लागे जल सिर.”—GPs. 4 Skt n the sun. 5 akk, a wild plant. 6 a plough. 7 Skt मील a python. 8 adj sharp. 9 खान P n rice pudding; milk.

adj who drinks milk, who lives on milk. “सिरखोर तन कहार बर्गारा?”—GPs.

Skt लिट्ट n adj broken. 2 scattered.

See सीरी.

n habit, nature, temperament, innate disposition. “सुरात सिरा मे जनक आप बनयो पोरहु.”—वृक्ष 66.

[सिर्द्वृत्त] सिता’s father Janak.

2 Krishan’s elder brother Balram, whose flag has a “sir” (plough).

n Balbhadar, who holds a plough “sir” in his hand. 2 a ploughman; peasant.
512 [sira] adj cold. “sira tata hoi.”—s kabir. 2 P, n a thin granular sweet. 3 a condensed essence of a (dry) fruit like datepalm etc. 4 sesame oil. 5 Skt सिरा a river, stream.

513 [siraz] P, n a famous city of Iran, where celebrated poets, like Sadi and Hafiz, were born.

514 [sirazi] adj an inhabitant of Shiraz. 2 relating to Shiraz.

515 [siri] adj a partner, co-worker. 2 Skt सीरी a plougman, tiller.

517 [siri] P, adj sweet. “गोभिर धिर सिरी जोबान.”—पप. 2 dear, affectionate. 3 n wife of Iran’s king, Khusro Praveez, who was dear to Farhad. Farhad was told to bring a stream by cutting a mountain to win Sirin in marriage. Farhad laboured untiringly to cut the mountain but when his job was done, he got the news that Sirin had died. Hearing it Farhad also breathed his last. Sirin also died on hearing of the demise of Farhad.

519 [sirini] P, n sweetness. 2 a sweet. 3 the distribution of a (gift) to show happiness on the successful completion of some work. 4 sweets offered to a pir or presented at his place/tomb.

521 [sirā] See मिट्ट. 2 speed, motion. 2 falling of hail; a hail-storm. 3 silence. 4 a rope of grass. “सिर पाग राग रण काही।”—म्प्प. 5 a furrow drawn by a plough. Skt सिर a needle. 6 See मीठ.

523 [sirh] a joint, a stitch. 2 a bier. See मीठ.
म [s] Skt part excess, too much. “मामा मोह सु बाद्धना, पुरा कालत तर दोहधा.” –var bhāma m 3. 2 prep excellent, the best. “सू कान्ति कामान्ति गुर मति हां मा पै.” –asa m 5. 3 n an opinion, a view. 4 adv without any effort; easy. 5 adj beautiful. 6 has also been in use for ६ (self). “जूस नहीं सु प्रशां हो.” –suhī m 4. ‘was himself pleased.’ “सूरुप में ब्यूटी तिकाई.” –GPs. ‘focused his mind.’ 7 pron that, same. “सू एसा राजा स्री नरहरी.” –mala namdev. 8 It stands for suffix to a third person singular verb. “दूत सू लाड्हसू एल.” “He gave, he found.” १ जय ने सुना सून एक. २ एक परंपरा. ३ See २. ४ m 5. ५ adj excellence; the best. “सू कन्ही का मारी का लाम का पै.” –asa m 5. ६ n an opinion, a view. ७ adv without any effort; easy. ८ adj beautiful. ९ सू हां सून एक. १० हां सून एक. ११ सून एक. १२ सून एक. १३ सून एक. १४ सून एक. १५ सून एक. १६ सून एक. १७ सून एक. १८ सून एक. १९ सून एक. २० सून एक. २१ सून एक. २२ सून एक. २३ सून एक. २४ सून एक. २५ सून एक. २६ सून एक. २७ सून एक. २८ सून एक. २९ सून एक. ३० सून एक. ३१ सून एक. ३२ सून एक. ३३ सून एक. ३४ सून एक. ३५ सून एक. ३६ सून एक. ३७ सून एक. ३८ सून एक. ३९ सून एक. ४० सून एक. ४१ सून एक. ४२ सून एक. ४३ सून एक. ४४ सून एक. ४५ सून एक. ४६ सून एक. ४७ सून एक. ४८ सून एक. ४९ सून एक. ५० सून एक. ५१ सून एक. ५२ सून एक. ५३ सून एक. ५४ सून एक. ५५ सून एक. ५६ सून एक. ५७ सून एक. ५८ सून एक. ५९ सून एक. ६० सून एक. ६१ सून एक. ६२ सून एक. ६३ सून एक. ६४ सून एक. ६५ सून एक. ६६ सून एक. ६७ सून एक. ६८ सून एक. ६९ सून एक. ७० सून एक. ७१ सून एक. ७२ सून एक. ७३ सून एक. ७४ सून एक. ७५ सून एक. ७६ सून एक. ७७ सून एक. ७८ सून एक. ७९ सून एक. ८० सून एक. ८१ सून एक. ८२ सून एक. ८३ सून एक. ८४ सून एक. ८५ सून एक. ८६ सून एक. ८७ सून एक. ८८ सून एक. ८९ सून एक. ९० सून एक. ९१ सून एक. ९२ सून एक. ९३ सून एक. ९४ सून एक. ९५ सून एक. ९६ सून एक. ९७ सून एक. ९८ सून एक. ९९ सून एक. १०० सून एक.
maru m 5.

maru [suarthu] Skt स्वार्थ्य, adj selfish, for whom self-interest is paramount.

maru [ssarathu] See maru.


maru [suav] See स्वाभ.

saur [sual] Skt स्वाभ adj the abode of beauty, a house of splendour; a dwelling of excellence. “keta tañ sualhu rup.” var gau 1, m 4. “kaya kamari aśi sualio.” suhi m 3. n splendour, beauty. “tin ka kia salahna avar sualhu kai.”-sri m 1. It is mentioned in the Janamsakhi that Guru Nanak Dev called Munafak Desh as sualhu.-sri nanak prayas Ch 11. 5 adj laudable, praiseworthy, commendable.

suav A weakness, deficiency. 2 P pure gold. See suavē.

suavē [suavir] P ज्योति keepers of pure gold i.e. pure coins. See suav 2. “ja sātiguru saraphu nādi kari dekh, suavē sābhi ughoriae.” var gau 1, m 4. “The pure have been distinguished from the counterfeit.”

saur [suavra] n स्वाभ selfishness. “chāidra maī suavra.” var jam 2 m 5. 2 taste.


saur [suabर] See स्वाभन. 2 adj स (fine)-अंक (dress), lovely garments. “nā dhāre suabর ḍg me.”-cörtī 156.

saur [sui] pron he, that. 2 n one’s own self. “janāt soī sōt sui.”-bāvan.


saur [suin] adj goldsmith. 2 a Khatri caste. See mārī. “bhagirath suini socīara.”-BG

saur [sui] See स्वाभ. 2 swāhī.

saur [sui] pron मै a devotee of Shiv; same, that one. “dīhād sui.”-var māj m 1.

saur [susak] Skt सुक adj dry, parched. “cīrākal man taru susak sri guru pag jal prem.”-NP. “devotion to the preceptor.”

saur [susa] See स्वाभ. “susaṭu baran vari ur me dharan ki.”-GPS.

saur [susti] P ज्योति Skt स्वाभ n laziness, sloth.

saur [supts] n a preceptor’s teaching. 2 Gurbani. 3 a divine melody produced from within, an unheard melody. “susābd ka kahā vas kathiale.”-sādhgosātī.

saur [susara] See स्वाभ.

saur [susukha] See स्वाभ. 2 n sister. “sūṣa ṣvas gae gunraśi.”-NP.

saur [susīch] Skt सुसध adj well-trained, highly educated, lettered. 2 सुसध n good education/ training, good advice, good precept. “susīch duj janie.”-paras. “The other warrior is well-trained.”

saur [susidh] adj which can be proved easily; easily achieved. 2 n a figure of speech (अवलोकन) describing how effort is put in by one and its fruit enjoyed by another. This type of description is termed as “sūṣidh
aικαρ.”

Example:
jese madhumakhi sācī sācīke ḫāṛ kār
hare madhuḥar täke mukh char ḫāṛke,
jese bācch het gau sācāt he khir ḫīṛ
let he aḥir duḥḥ bōchre viṭāṛke.
jese ḫāṛ ḫod ḫod kar bāl ṣajē mūsa
pēṣāt sōṛā ḫāṛ khāṛ ḫīṛ marke,
tese koṭī pap kār maya jor jor muḥh
āṭkal chāḍcāle dou hath ḫjarke.—BGK.

(b) Drawing advantage by many persons
from an other’s labour/work is the second kind
of “susrddh.”

Example:
jīṇa nam dhīṛaṇa gē māsākārī ghālī,
nanāk te mukh ujle keti chuti nālī.—jaṇu.
prahlad jān ke ḫīṛh kul udhārere.—bhēr m 3.

सुरद [susil] adj सुरदी good-natured.
सुस [susu] Skt सुस n father-in-law, wife’s
father. “khri an ḫūkau susu nāgri.”—NP.
सुसुध [susukha] See सुसुध.
सुसुध [susukha] Skt सुसुध n the desire to listen.
2 an honour, hospitality. 3 service. “sāṭsāgāṭi
susukha kārṇī.”—NP.

सुहा [suhā] Pa n a spring; a source of water.
सुहा [suhā], सुहाने [suhāne] A सूहा plural of
सुहा. “suhā n sar saḥih.”—sri a m l. “deponent
of religion and dauntless fighter for a religious
cause.” See सही.

सुहात [suhat] A सूहात company, meeting, re-
union.

सुहात [suhat] A सूहात Skt सूहात n mention,
rumour, talk. 2 fame, repute. “īs prākaṛ
suhāt bhi sare.”—NP.

सुहात पार [suhat pār] P सूहात पार adj famous,
known.

सुहात [suhā] See सुहात.

सुहाती [sulati] adj मुहाती glorious, splendid. 2 plea-
sure, happiness. “grīh māgāl sulati.”—māla
m 5.

सुहात [suhā] A a sub-caste of Khatris. “suhā
tīloka surma.”—BG. 2 Dg a warrior, valiant
person.

सुहात [suhā] adj सुहात Skt सूहात n a saline material, called ṭākān
Skt ताकन E borax. 2 a leveller, cultivator’s
implement, which is used for breaking bricks
in the field. It is shaped as a flat beam. The
farmer stands on it, while being it is being
pulled by two or four bullocks on the ploughed soil. “nam bij sōtkh suhaga.”—sor m l. “let rāhyo kārke upma th ḍar cale kṛisan suhaga.”—kṛisin. ‘A black serpent is lying on the sandy land like a leveller.

Satokh suhaga [suhaga pherna] See Suhaga. 2 to cause utter destruction, to ruin the other completely.

Suhā[ṃ] Skt śālākṣaṣa n a plant, whose beans are used for the preparation of a pickle; and its root, gum, peel and juice are used in making various medicines. L Moringa Pterygosperma. It cures phlegm and gastric ailments, removes swelling, increases sexual energy, produces hunger, dissolves stone in the urinary bladder, is effective for curing rheumatism and stomach-ache. Its effect is hot and dry.

Suhā adj graceful, beautiful. 2 A pious, soul. “sārī suhānu sāda marnī caau.”—japiu.

Suhā adj graceful, beautiful, pleasant. See Suhā.

Suhā See Suhā.

Suhā See Suhā.

Suhā [suhā] adj beautiful. 2 S a friend, well wisher. “agā sajan suhela.”—sor kabīr. 5 a special horse of Guru Hargobind, named Suhela. See Suhā and Suhā.

Suhā [suhā] adj beautiful; graceful. 2 a friend. “sabhe kaj suhelre thie.”—var gau 2 m 5. “suhela kāhān kāhavan, tera bikhām bhavan.”—sri m 5. “coṭ suhehi sel ki.”—s kabīr. 2 happy. “ṭicāru vas-hī suhelri.”—sri m 5. 3 pleasing. “hāri kī katha suhelī.”—sor m 5. 4 n a friend, well wisher. “age sajan suhela.”—sor kabīr. 5 a special horse of Guru Hargobind, named Suhela. See Suhā and Suhā. 6 See S and Dēyya.

Suhēva a village of Bikaner state, najamat Rajgarh and tehsil Rini, which is situated 25 kos from Rajgarh station in north-west direction. It is 30 kos from Sirsa in the south-west quarter. People in the vicinity call it Sahia. While going towards the south, Guru Gobind Singh graced this place with his presence. In the north-east corner of the village, there is a gurdwara on the bank of a pond. There stands a banyan tree and a peepal tree since the time of the Guru. Then a small peepal grew in the jand tree. The Guru predicted that the country would get rid of famine when the peepal would devour (wholly absorb) the jand tree. Now the peepal has swallowed up whole of the jand tree and its visible size remains only two and a half inches in width and six inches in length.

About 25 feet away from the peepal, there is a stone rock on which three-four steps of a horse are found, which are said to be those of the Guru’s horse. The gurdwara has 30 bighas of land. It also receives Rs 325 annually from...
the Patiala state. Its priest is a baptised Sikh. On the day of full-moon night of the month of Kattak, a festival/holy congregation is held here.

The priest is a baptised Sikh. On the day of full-moon night of the month of Kattak, a festival/holy congregation is held here.

It is mentioned in the Mahabharat that Vyas was trying to produce fire by rubbing arni wood. In the meantime a nymph named Ghritachi appeared there and looking at her the sage dropped his semen into the arni. Ghritachi felt that the sage would curse her. On account of this awe she flew away in the garb of a female-parrot. Thus Shuk was born in the arni from the semen of Vyas. The father named him Shuk because Ghritachi had assumed the shape of a parrot. He was sent to Janak by Vyas to acquire divine knowledge. He proved to be a very renowned scholar.

Thus Shuk was born in the arni from the semen of Vyas. The father named him Shuk because Ghritachi had assumed the shape of a parrot. He was sent to Janak by Vyas to acquire divine knowledge. He proved to be a very renowned scholar.

Socrates. a celebrated thinker of Greece and a scholar, who was born in Athens from the womb of Phinareti in the house of Sophroniscus in 469 BC. Socrates was moved to preach against evil practices and hypocrisy prevalent in Greece. He actively condemned them, fearlessly sermonised to the people about truth. His discursive method was such that the scholars of his time could not argue with him. Thus selfish persons turned hostile and they levelled against Socrates the charge that he was the enemy of ancient religion and was a preacher of new belief. So he was imprisoned and ultimately on a court order was put to death by having to drink a cup of poison.

Socrates believed that human soul was neither subject to old age nor death. The fear of death could not turn him away from his cherished principles. Therefore he remained absolutely firm. At the time of his death, whatever he discussed with his disciples, was
full of valuable teaching. This noble soul lived only for about 70 years.

sukhiya P  thankfulness, gratitude.

sukal Skt sukh. 2 n silver. 3 butter.

sukhāmukha [suklabhāsarṇika] See श्वसनामुख. suklihe adj white coloured; whose blackness has dried; whose wetness has evaporated. “bīn jāl dekhe suklihe.”—बासत m I.

sukvālabbh Skt loved by a parrot; a pomegranate.

sukvah Skt Kamdev whose carrier is the parrot.

sukarna, sūkarna n to shrink.

sukab Bhai Santokh Singh has used this word instead of सुकभ. See सुकभ. “gānt sukab ko turāt dābāe.”—G.P.S.

sukal n free from famine, good times; auspicious moment. “āne bīnā nā hoi sukal.”—gōd kabir. 2 time of peace. 3 good time.

sukavy a metre, whose characteristic is four lines and every line contains 24 matras. There is a pause after the 13th matra and another on the subsequent 11th, the last two matras being guru and laghu.

Example:

avāu vēnāu dūnāri, kitti mitr kēre,
sadhan dhoi na lahe, vādhi kīū dhireu....

—maru m 1.

2 adj sublime poetry; that poetry, which is embedded with pleasing words and meanings.

suki she-parrot.

sukia adj मृदोज own.

sukia See मृदोज.

sokiv See मृदोज.

sukōla See श्वसनामुख.

sukum A a disease, an illness. 2 dearth, loss. 3 a vice, defect.

sukum Skt adj (child) with tender limbs. 2 n sugarcane. 3 sweet poetry, which does not contain rough-sounding words.

sukul adj of a high-family.

sukunāt Skt a residence, abode.

sukesi a nymph, who adorned Indar’s court. 2 adj (lady) with lovely hair.

suket a hill state, which lies to the north of Satluj, ruled by the Rajputs of Suketya sub-caste. See बासतीपाण. 2 Skt adj having a noble meaning. 3 good natured. 4 benevolent.

suketi See सुकेस.

suketu Skt adj very bright. 2 glittering, shin. 3 having beautiful hair. 4 n one who understands the language of the birds. 5 father of Tarika, the demoness.

sukho P मुल n authority. 2 splendour, grandeur, pomp and show.

sukāth a translation of the name of Sugreev. See सुकी. 2 adj who has a sweet throat; a person with a melodious voice.

sukka adj झुल्ल dry.

sukti, suktra Skt झुल्ला, झुल्ला n a small, shell of an oyster.

sukti n a pearl that comes out of a small shell of an oyster.

suk Skt n झुल्ल n semen. 2 fire. 3 month of Jeth. 4 Shukracharya, a preceptor of the demons. He was the son of Bhrigu and a Purohit (priest) of Bali. He is also called कौ. The name of his wife was Shushuma. His daughter Devgani was married to a Chandarvanshi king, Yyati. He also authored books on spiritualism and ethics. It is written in Harivansh that he underwent a great penance to acquire power from Shiv (so that the demons could not be defeated by the gods) i.e. he did penance for 1000 years with head downwards. When he was thus busy, the gods invaded the demons and Vishnu killed his
mother. Shukar cursed Vishnu seven times to have birth on the earth. Then he brought his mother back to life. Indar got afraid and sent his daughter Jyanti to disturb his penance. Jyanti reached there and tried her best to distract him with her charm, but Shukar fully completed his penance period and then married her. Shukra is also called Bhargava, Bhrigu's father.

Shukar was a one-eyed demon and the reason for it is that king Bali promised to give two and a half feet land to the dwarf (Vaman) Brahmin, so Shukar made his body very small and entered into the neck of the water vessel, called gangasagar. When water did not fall into his hand, Bali moved a straw in the neck that punctured his eye.¹ “sukr bat man mo pahīcani.”—vaman. 5 Friday. 6 a bright planet, which is quite close to the earth. Its distance from the sun is three crore and 35 lacs kos. It rotates round its axis in 225 days. The same Shukar is mentioned as the guru of the demons in the Purans. 7 adj bright, glittering. 8 white, glaring.

Shukar was also called Bhargava, Bhrigu’s father.

¹This legend is not to be found in the Purans.

Shukar was a one-eyed demon and the reason for it is that king Bali promised to give two and a half feet land to the dwarf (Vaman) Brahmin, so Shukar made his body very small and entered into the neck of the water vessel, called gangasagar. When water did not fall into his hand, Bali moved a straw in the neck that punctured his eye.¹ “sukr bat man mo pahīcani.”—vaman. 5 Friday. 6 a bright planet, which is quite close to the earth. Its distance from the sun is three crore and 35 lacs kos. It rotates round its axis in 225 days. The same Shukar is mentioned as the guru of the demons in the Purans. 7 adj bright, glittering. 8 white, glaring.

Shukar was also called Bhargava, Bhrigu’s father.

¹This legend is not to be found in the Purans.

Shukar was a one-eyed demon and the reason for it is that king Bali promised to give two and a half feet land to the dwarf (Vaman) Brahmin, so Shukar made his body very small and entered into the neck of the water vessel, called gangasagar. When water did not fall into his hand, Bali moved a straw in the neck that punctured his eye.¹ “sukr bat man mo pahīcani.”—vaman. 5 Friday. 6 a bright planet, which is quite close to the earth. Its distance from the sun is three crore and 35 lacs kos. It rotates round its axis in 225 days. The same Shukar is mentioned as the guru of the demons in the Purans. 7 adj bright, glittering. 8 white, glaring.

Shukar was also called Bhargava, Bhrigu’s father.

¹This legend is not to be found in the Purans.

Shukar was a one-eyed demon and the reason for it is that king Bali promised to give two and a half feet land to the dwarf (Vaman) Brahmin, so Shukar made his body very small and entered into the neck of the water vessel, called gangasagar. When water did not fall into his hand, Bali moved a straw in the neck that punctured his eye.¹ “sukr bat man mo pahīcani.”—vaman. 5 Friday. 6 a bright planet, which is quite close to the earth. Its distance from the sun is three crore and 35 lacs kos. It rotates round its axis in 225 days. The same Shukar is mentioned as the guru of the demons in the Purans. 7 adj bright, glittering. 8 white, glaring.

Shukar was also called Bhargava, Bhrigu’s father.

¹This legend is not to be found in the Purans.
Sukhem [sukhən] the younger son of Baba Phool’s son Tilok Singh. He (Sukhchain) was the ancestor of the Jind branch. He established Sukhchain village in his name. He died in 1751 AD.

The younger son of Baba Phool’s son Tilok Singh. He (Sukhehain) was the ancestor of the Jind branch. He established Sukhchain village in his name. He died in 1751 AD.

Sukhehain [sukhehən] adj the saviour of happiness.
2 a comfort giving umbrella, which protects against the heat of hardship and adversity.

Sukh [sukhə] adj soothing.

Sukhdev [sukhədv] adj whose sight is soothing. “jo sukhadise pekhale piare, mokh te kahin na jai.”—asa m 5 birhāre. 2 n a herb from the family of lily with beautiful flowers, the juice of which is used to cure an ear-ache.

Ski [sukhehən] Amoryllis Zeylanicum. 3 Guru Nanak Dev, whose glimpse is very blissful.

Sukha [sukha] adj soothing. 2 n a metre, comprising four lines with each line containing eight matras, the last two being guru and laghu. It differs from madhubhar in that it does not end with a jagān foot.

Example:
rikhi vīda kin. asīkha din.
dūti rām cin. mun mon prābin.—ramav.
(b) The second type of Sukhda metre is characterised by 22 matras, the final one being a guru, with two pauses after the 12th and the last 10th matras respectively.

Example:
jagūjvan ko sevo, jagūjvan tab hi....

Sukhdeva [sukhədevə] adj a store of happiness.
“sukhdeva jīn ko data.”—dev m 5. “sokhdata hārī ekū he.”—bher m 3.

Sukhdeva [sukhədevə] adj soothing, pleasing. 2 n See में (16).

Sukhā [sukhə] a metre, also named “sagōna”. It comprises 4 lines and every line contains eight characters. Every line begins with a laghu character, and ends with a guru character, with pauses after the 5th and the subsequent 3rd characters.

Example:
ki nagri ke, es hē, 
ki mṛgi ke nares hē, 
ki rāja chitrāhīrī hē, 
ki kali ke bhīkhāri hē.—kālī

Sukhadayak [sukhədayək] See मुख.

Sukhdev [sukhədev] n Shukdev. See मुख. “In maṛi līn bhae sukheh.”—gau a kābir. 2 Sukhdev, a ruler of Jasrota, a hilly area, who helped Bhim Chand during the battle of Nadaun. “sokhaDev gajī jāsaroḍ rayā.”—VN a 9. 3 a brahmin poet of Guru Gobind Singh’s court, who wrote a unique description of the Creator’s attributes using twelve adjectives, such as sat (truth), cīt (consciousness) anād (bliss), advidik (unique), akhād (never-ending) acal (immovable, firm), ānat (infinite), svāprakās (self-glittering), kuṭasth (mysterious), aj (self-existent), akrtī (inactive) and brahām.

Sukhadham [sukhədham] adj the abode of happiness/comfort. 2 n a true teacher/preceptor. 3 the Creator of the universe. 4 self-realisation. 5 Vishnu’s abode, the heaven.

Sukhā [sukhə] P n a talk, a conversation. 2 a metre, a verse-line. See मुख.


Sukhand [sukhandə] adj soothing, pleasing. 2 n See में (16).

Sukhpal [sukhpal] n a palanquin. See मुख अनाहक.

A comfortable swing/cradle. “rāni ko līno
“sukhpal caraık,”—carittr 146.

सुखेन (sukhbala) adj the highest pleasure.
2 n the pleasure of knowledge, solace of the soul.

सुखमुक्ति (sukhmukti) adj comfort-giving; that has a soothing effect. “satiguru sukhbhai kripadhari.”—sāvēye m 4.

सुखमुख (sukhman), सुखसिद्धि (sukhśiddhi) adj a temple of comfort, an abode of pleasure.
2 n a true preceptor. 3 the Creator. 4 self realisation.

सुखमाला, सुक्खमान [sukhmāna], सुक्खमंत्र [sukhman], सुक्खमाण [sukhmāna] Skt संघ It is also correct, if written as सुक्खमाण. n a vein supposed by the yogis, that starts from the point of the nose and passing through the inner portion of the forehead (चंद्रमें) reaches up to the brain. Pingla is on its right side and Ira falls on the left side. This vein is like chandarma (moon) sooraj (sun) and agni (fire). When breath is circulated in it through practice or exercise, “anhat sābād” (divine melody produced from within) is heard which provides ecstatic pleasure. Its other names are ‘Brahm Marg’ and ‘Maha Path’ “sukhmāna nari sahaj samani pive pīghula bujhe.”—sīdhōsāyī. 2 The earlier devotees of Gurbani consider twenty four Asthpadis (a stanza of eight lines) by Guru Ramdas as ‘Sukhmāna’. There are six Ashtpadis of Bilawal (Rag), six of Sarang (Rag), six of Kaura (Rag) and six of Kalyan (Rag). 3 a bani comprising 43 stanzas composed by some Sikh in a particular manuscript of Dasam Granth. A part of the text is: “sāsahār sukhmāna pattsahi 10.”

प्रिथमे निराकर को पार्ना,
प्रियों किचू भागापि रिति रास बर्ना.

dindayalu purākh ati svami.
bhagatvachal hari āṭārjami.
ghāṭi ghāṭi rāhe na dekhe koi.
jai thal rame sarv me soi.
bahu bēdāt nāhī pave.
पढ़े पढ़े पढ़े रह भावावे. II 1 II ...
vahguru jawale sōbhkoī.
yaka ārath samahe jan soī.
vava vahi apār āpar.
haha hirde hari vicar.
gaga gobād simran kīna.
rara ram nam manī cīna.
in acharān ka samjhandhar.
rakhe dubāthā hoi khwār. II 16 II ...
prīti kār-hu cīt layke ikmān hvekār jap.
kaī āsan sukhmāna paro
nīhē man ko thap. II 38 II ...
sun-hu sāt tum saci bānī.
guru āpne kāu harījan žānī.
ja hari hov-hī sāda sāhāi.
dhārām bīlās kāramgātī pai.
pakhād chād brahmād mān dhāro.
an chād simran mān kāro.
suk kirī aor hari hari bhaījo.
jhūtha prīpūsana tojā. II 43 II

सुखमत्ति (sukhmāni) v to take a vow for the welfare of a near and dear one. 2 to worship the Creator. for mental peace. “sakhi, ich kāri nīt sukṛh mānai, prabhū meri as pujāe.”—gau chāt m 5.

सुखमति (sukhmāni) See सुक्खमति. 2 This word has also been used for सुखमति. 3 a grand army. “sūṣuma vali senā.”—sānāma.

सुखमानी (sukhmāni) a long poem, composed by Guru Arjan Dev in Gauri Rag that provides bliss to the mind. It has 24 eight line stanzas.

जनाम मरोन का दुख निवारे,
dulabh deh totkal udhāre,
dukh rog bīnse bhai bharōm,
sadh nam nīrmaal take karōm,
sabh te uc taki sobha bani,
nanak th gori namu sukhamari.

-sukhamari.

sukha [sukha] Skt n solitude, seclusion.

sukham [sukha] Skt n glory, beauty. “kajam
ki sukham saktu hi.”—cudi l.

sukhraj [sukha] See मुख.

sukhram [sukhras] See मुख. “tat bit ghan sukhras
sabh baje.”—aj. See प्या. 2 a feeling of
pleasure.

sukhraj [sukhras] adj the king of happiness,
lord of bliss/ blissful Lord. “dokhbhaahan
sukhraj.”—guj m 5.

sukhras [sukhras] adj cumulus of comfort,
commune of pleasure, wealth of bliss/ecstasy.

2 n the Creator of the universe.

sukhla [sukha] adj easy; easy to prove.

sukhla [sukha] adj comfortabile, blissful. “sej
sukhla.”—asa m 5.

sukhla [sukha] adj easy, easy to prove.

sukhla [sukha] adj comfortable, blissful. “sej
sukhla.”—asa m 5.

sukhvasi [sukhvasi] adj a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhvasi [sukhvasi] adj who lives comfortably.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhvasi [sukhvasi] adj(woman) leading a happy
life. “sukhvati sa nari sobha puri bea.”

-asah m 5.

sukha [sukha] Skt the abode of god Varun. 2 See मुख and मुख.

sukha [sukha] Skt the abode of god Varun. 2 See मुख and मुख.

sukha [sukha] Skt the abode of god Varun. 2 See मुख and मुख.

sukhwa [sukha] See मुख.

sukhwa [sukha] See मुख.

sukhkhadi [sukkhadi] comfort giving,
soothing, appealing/ pleasing. “jitu mila
harrbhagati sukha.”—dev m 4.

sukhwa [sukha] to soothe, please. “prta ke
beacon sukha hoare.”—dev m 4. “mani tani
prem sukha.”—mala m 5.

sukhara [sukhar] See मुख.

sukhal [sukha] n ease, convenience.

sukhara [sukha] adj easy.

sukhal [sukha] n comfort giving, comfortable. “dar ghar
mahla sej sukhal.”—gao a m 1.

sukhara [sukha] See मुख.

sukhal [sukha] adj comfortable, blissful.

sukhal [sukha] adj comfort giving, comfortable.

2 a feeling of
pleasure.

sukhali [sukha] adj the king of happiness,
lord of bliss/ blissful Lord. “dokhbhaahan
sukhraj.”—guj m 5.

sukhali [sukha] adj easy, easy to prove.

sukhali [sukha] adj comfortable, blissful. “sej
sukhla.”—asa m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj easy.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.

sukhali [sukha] adj comfortable, blissful.

2 a house holder; one who spends his life with
ease. “jac-hi jati sati sukhras.”—maru solhe
m 5.
sukhetra [sukhetra] n a state of being blissful. “sukh sukhetra.”—var guj 2 m 5.
sukhen [sukhen], sukh [sukhen] adj easy, simple.
2 an abode of ease/happiness, comfortable, delightful. “sukhen beñ rat nā.” ‘which has no love for delightful utterances.’ 3 Skt mūseṣa n Vishnu. 4 a leader of Gandhravs. 5 son of Varun or Dhanvantri, father of Tara, father-in-law and minister of Sugree, famous as Ayurvedic physician. When Ram and Lachhman became unconscious, he sent Hanuman to bring herbs. See लल्लेखिप धर्मजन.
“jamvāt sukhen nilaru hanu āgad kesri.”—ramav.
sukhe [sukhe] in comfort. 2 pertaining to ease/comfort. “sukhe ehu bābeku he.”—var ram l m 3.
sukheṣṭ [sukhen], sukheṣṭ [sukhen] adj easy, simple.
2 comfortable, delightful. “māl̄ro manohar sarab sukhen.”—dev m 5. 3 comfortable. “jisū nam rāde so sāhaj sukhen.”—bher e m 5. See sukhē.
sukhopāṭ [sukhopat] See सुक्होपाट.
sukh [sukh] Skt mūṣa n perfect silence, complete stillness. “kāhū sāstra sukha.”—VN. 2 See मध.
sukhāṣṭ [sukhābār] adj a comfortable dress.
2 armour, shield.
sukh [sukh], sukh [sukkh] See मध 1 and मध भरणीती.
sukhāṣṭ [sukkhan] a Khatri, resident of Dhamial village (three miles beyond Rawalpindi) who was a devotee of goddess Durga. After seeking Guru Amardas’s blessings, he became one of the Guru’s devotees. The Guru offered him a cot (seat/throne) for preaching the Sikh tenets. Bhai Sukkhan diligently preached Sikhism in Pothohar. A celebrated successor of his family, Dr Surjan Singh is still a devoted missionary of Gurmat.
sukhāṣṭi [sukkh māṇi] See मध 1 and मध भरणीती

sukha [sukha] n a euphemism for hemp coined by its users.—वजी।
sukha sīgh [sukha sīgh] a devoted Sikh from Kambomari village, who was born in the Kalsi subcaste of carpenters. After adopting Sikhism, he served the faith with great vigour by participating in religious wars. Joining Saddar Matab Singh, he punished the Turks such as Massa Ranghar for sacrilegious acts of violating the sanctity of Sri Harimandir. He attained martyrdom in Sammat 1810 in Lahore at the bank of Ravi after fighting against the Durrani force. 2 a valiant man of faith, Baj Singh’s brother, who won many battles along with Banda Bahadur. 3 Poet Sukkha Singh, who was born in Sammat 1825. He was a Giani of Keshgarh Sahib. He authored Guruwol as of the tenth Master in Sammat 1854. He passed away in Sammat 1895. His wife Gulab Devi died in Sammat 1935. 4 a Granthi at Harimandir of Patna Sahib, who incorporated his sukhamān chhakey etc in Dasam Granth and brought out its new copy, which is known as “khas bir” (special manuscript). See मधकाठ। 5 son of Saddar Basawa Singh, a rais of Badrukhan, and father of Nabha’s ruler Maharaja Heera Singh. He laid claim to the royal throne, when Raja Sangat Singh, the ruler of Jind died issueless but the government appointed Saddar Saroop Singh Bajidpuria as the legal ruler considering him to be his direct descendant on the basis of the longer genealogical line. But the Almighty ordained Saddar Sukha Singh’s son to ascend the throne of Nabha state. Saddar Sukha Singh passed away in 1852 AD.
sukku [sukku] See शाप्त.
sug [sug] Skt mū العسكرية fine gait. See मुर्माठ।
Lord Buddha. A follower of Lord Buddha; one who adopts Buddha’s religion; a Buddhist.

BOJ3T [sugata] adj who has achieved salvation. 2 fine gait.

Skt [sugatir] adj salvation, fine gait. 2 good condition. 3 n salvation through oneness with the Absolute.

Lord [sugam] adj easy. 2 a place that can be reached easily; an easily approachable destination.

Stk [sugam] adj good condition. 2 good salvation through oneness with the Absolute.

[ljt3f] fsugaf] adj easy. 2 a place that can be reached easily; an easily approachable destination.

Stk [sugaf] adj the best book, book of spirituality; books of Gurbani i.e. preceptor’s sermons. “arath samrath sugrah samai.”—BG

BOJ3T [sugfath] adj the best book, book of spirituality; books of Gurbani i.e. preceptor’s sermons. “afath samfath sugfath samai.”—BG

[ljTfT] [sugat] adj shapely, having a robust body, well-formed. 2 T lekhar bhole sugat samaja.”—GPS.

Stk [sugri] adj the best knowledge; self realisation. 2 real knowledge.

Stk [sugri] adj extremely wise, having deep self-realisation. 2 a real possessor of knowledge. “soi sugri soi sugri.”—asa chot m 5.

[ljTfT] [sugita] adj having excellent knowledge; knowing all. 2 which can be known easily.

Stk [sugri] adj who receives; who collects essence. ’taa righ gae kachu sugri.”—datt.

Stk [sugriv] adj with an elegant neck. n a horse of Krisha’s chariot. 3 Younger brother of Kishkindha’s king Bali. Having forged friendship with him (Sugreev), Ram Chandar conquered Lanka. According to a story in the Ramayana, Sugreev was the son of Suraj (the sun). After killing Bali, Ram Chandar handed over the kingdom of Kishkindha to Sugreev.

Example:

Su riti he th prem se nrit,

dhayariy gobād...

Sugan] a good quality.

Sugd] P n an oath. 2 a vow, pledge, solemn promise.

Sugd] n fragrance, aroma, pleasant odour. 2 a lotus. 3 sandal. 4 an oath, vow, pledge, solemn promise. “paras cādne tīn he ek sugd.”—s kābir. It is in the nature of paras (philosopher’s stone) and cādān (sandalwood) that whoever touches them, turns into gold and sandal respectively.

Sugd] adj fragrant, aromatic. “ih prasad sugdān tāni lavhī.”—sukhmānī. ‘applies the scented material to the body.’

Sugd] Stk n aniseed. 2 basil. 3 a white rose.

Sugd] Stk n fragrance. 2 adj fragrant.

Sug] Stk adj having excellent knowledge; knowing all. 2 which can be known easily.

Sugr] adj who receives; who collects essence. ’tāb rīgh gāe kacu sugr.”—datt.

Sugriv] Stk adj with an elegant neck. n a horse of Krisha’s chariot. 3 Younger brother of Kishkindha’s king Bali. Having forged friendship with him (Sugreev), Ram Chandar conquered Lanka. According to a story in the Ramayana, Sugreev was the son of Suraj (the sun). After killing Bali, Ram Chandar handed over the kingdom of Kishkindha to Sugreev.

Example:

“āpnaik sugriv ko kāpīraj bali sāgharke.”

—ramav. See šāh. 4 Indar. 5 Shiv. 6 a regal swan.

Sugrivbādhu ari] n an arrow; Sugreev’s brother Bali, his rival the arrow. Bali died when hit by an arrow. 2 Ram Chandar, who killed Sugreev’s brother Bali.


534

**sughat** adj finely chiselled, well-proportioned. 2 which can be easily done.

**sughna** Skt सूँधणा v to smell; to inhale fragrance.

**sughan** Skt सूँध स adj deserving to be killed easily.

**sughana** adj extremely dense, strongly thickened. "moh baḍhīro sughana."—soveye m 5 ke. 2 See सूँध।

**sughar** adj grand house; delightful abode. "nīhaçal sughar paça."—suhi chātt m 5.

2 finely-chiselled, well-proportioned. "sodār sughar sujaṇu prabhū mera."—asa chātt m 5 birnāra. 3 competent, accomplished. See सूँध।

**sughraji** n fine chiselling. 2 cleverness, wisdom. 3 a complete Indian musical ‘kafi’ (having seven primary notes (गौरव सूँधणा चार)). It has soft notes of gādhar and niṣad, while other notes are pure. “Sughraji” is another type of “Kanra” Its fourth note is primary and stressed with a long pause (vadi). It is also pāśēm sāvādi. In the ascending scale, the sixth note is prohibited. It is sung at midnight.

arohi (ascending scale of notes) sa ra ga ma pa na sa.

avrohi (descending scale of notes) sa na dha pa ma ga ra sa.

In his epic Bhai Santokh Singh has thus mentioned this name: “āru sughraji rag anurag.”—GPS.

**sughari** in a grand house. 2 a competent woman; an accomplished lady; a beautifully chiselled woman.

**sughar** See सूँध।

**sughar** Skt सूँधपेटिट ad well-built, robust. “agīrakari sughar sarup.”—asa m 5.

1 In आदेही there are six notes, while in आदेही there are seven.

2 chiselled in a standard mint; clever, intelligent.

3 n a devotee of the fifth Guru Arjan Dev. 4 This word has also been used for “suha” sub-caste.

**sughra** adj See सूँध। 2 n short form for सूँध, cleverness, wisdom. “ko sughra ko muṛta.”—akal.

**sughraji** n beauty, robustness, wisdom. 2 cleverness.

**sughar** n fine chiselling. 2 a superb formation. 3 adj well-chiselled, superbly formed.

**suc** Skt सूँच v to feel sorrow, mourn, have a bath, be purified. 2 n brightness. 3 grief, anger.

**sucra** Skt सूँच n an etiquette, nice behaviour, good conduct.

**sucra**, **sucra** adj a man/woman of good conduct. 2 Guru Nanak Dev has provided a useful sermon in Granth Sahib to women under the caption of “sucra” in “suhi rag.” See it under the heading. “ja tu ta me sābhuko.”

**succh** [suc dharm] adj who has adopted the true faith. 2 who has accepted Sikhism.

**sucanta** Skt सूँचना n to apprise. “sabhē sucanta jo kāryē. grāth baḍhān te aḍhik dāreye.”—carrīt 320. ‘if all the topics are ascertained.’

**suc** Skt See सूँच।

**sucanad** an employee of Wazir Khan, the subedar of Sirhind. Historians have written that he was a Khatri. Actually he was a Brahmin. He had prompted the subedar to murder the two younger sons of Guru Gobind Singh, saying that the children of a snake do not deserve any mercy. Banda Bahadur killed him too at the time of the destruction of the Sirhind. He was termed “juthanad” by the Sikhs.


535

**sucar** *Skf* सुचार n good etiquette, good conduct. “अधिकार दिन इसन हसरर।”—सुही म 5.

**sucari** *See sucara. 2 adj a person of good conduct. 3 a lady of noble character; a well-behaved woman.

**sucara** *adj a person of a good gait. 2 xaka lame, maimed, crippled. 3 holy, pure, clean. 4 the fire. 5 month of Hari.

**sucara** *adj who preserves purity. 2 used for सहील.

**sucet** *adj alert, cautious, smart. “कब्रु सुचत हवे जागो।”—होजा 10. 2 Skf kind-hearted, noble. 3 good-hearted.

**sucetan** *adj who maintains purity/holiness.

**sucetara** *adj clean, holy. “गुर के सबै सुचत।”—बिला म 3.

**sucetjana** *xa v to wash, respond to the call of nature. A person is freed from laziness and impurity through defecation, hence this term.

**suceta** *good memory. 2 xaka washing of two hands, two feet, and face. It purifies and removes laziness, hence this term.

**sucet** *adj who can remain wake; who has forsaken sleep. 2 cautious, alert, watchful, vigilant. 3 n a watchman; a guard. “पक्काकर जित सिक्क है सुचत है।”—बी 4 जृं प जाति बुध वत हास्य चंचक जी।”—BG 4 और्य रूपक जत सिक्क है सुचत है।”—GPS.

**sucag** *Dg a horse. “सुचाग नैक के रे में पे।”—सलोह.

**suchad** *Skf स्तूचा) adj unfettered, self-willed, independent. “मरी पुसुचानु तम हो सम्रात हूँ।”—GPS. “नाडन पेशुर सुचाने बोलत।”—GPS.

**succh** *adj pure, clean. “सुचा सुग्गर रानी पिर ए।”—सैक्ट 37.

**suja** *adj brave. 2 learned, thoughtful, sober. “तम हौ दुसुजक्ष्ये लेह पाचन।”—बासाट ए म 1.

**sujak** *adj having attractive eyes, (a person) with good eye sight. “हो सुजक्षा नप्को, सो कुं वहाँ परि?”—वर राम 1 म 2.

**sujakha** *adj सुजक्षा having attractive eyes, (a person) with good eye sight. “हौ सुजक्षाने कुन के वहाँ परि?”—सलोह.

**sujakhe lehu pachan** *A xs a sieve.

**sujag** *adj who can remain wake; who has forsaken sleep. 2 cautious, alert, watchful, vigilant. 3 n a watchman; a guard. “पाक ताकर जित सिक्क है सुजक्ष है।”—BG 4 जाति बुध वत हास्य चंचक जी।” urethral inflammation (burning sensation); gonorrhea. It is a contagious disease. On account of inflammation inside the urinary tract, pus oozes out. It results from microscopic bacteria which a person gets from others through contagion. Those, who have sexual relationship with loose women, become victims of gonorrhea, and such wretched people transfer this disease to their noble wives.

A patient of gonorrhea feels pain and burning when he urinates and also suffers from a backache. He also has light fever and his appetite disappears.

The disease should be taken care of at the earliest stage, because chronic gonorrhea creates various types of problems. Its normal treatment is as follows:

1 See apsatab सिमरेटि चौ 10. ज 11.
Five grains of calomel may be given at night and the next morning four drams of magnesia or any other purgative be administered. Ten drops of oil extracted from a fig tree’s roots or the oil of white sandal mixed with milk should be administered thrice a day. If constipation results, a purgative of salt must be immediately given.

Three masas of red chalk and one tola of uncooked grams soaked in water at night, mixed with four tolas of bazoori syrup should be served to the patient.

1¾ tolas of crystal line saltpetre and 1¾ tola seeds of black cardamoms crushed to a powder mixed with six masas be taken twice a day along with the boiled rice water twice in the morning and evening.

For cleaning the urinary tract wounds, a sprinkling of a syringeful of the liquids of the following medicines proves curative/effective: Take one masa of parched nilathotha (copper sulphate), six masas of mordar sāg, one tola antimony, one tola rāsāt, one tola white kath, six masas māstagī rumi, and grind all these in a mortar, put them in a bottle after dissolving the material in water. To this solution are put one masa of opium and one masa of bāroza. This solution is pumped thrice a day.

Spices, sour articles, exceedingly sweet things, meat, sauces, chillies, coitus, excessive walking etc. must be avoided.

Milk, boiled mixture of rice and pulse (khīcī), custards, barley porridge, cucumber and kulfa (a leafy vegetable) etc. are useful as diet.

Mūnadh [sujaṇ] Skt सुजान profound knowledge, deep knowledge. 2 सुजानिन् 3 clever, sagacious. Mūnadtī [sujaṇī] feminine of मूनरद. 2 an intelligent woman (nominative case).

sūna [sūnā] Skt vr mith is derogatory and sūna is derived from it. v to throw away; to discard.


sūt [sūṭ] having thrown away.

sūth [sūṭh], sūthī [sūṭhī] Skt sūthī n dry ginger, zingiber. A जील E ginger. It is used in many medicines. The effect is hot and dry. It is used to cure various gastric disorders and ailments. It strengthens the liver as it is effective against liver ailments. It destroys phlegm, cures paralysis, kills worms, enhances appetite and sexual potency. Ancient physicians called it the supreme medicine. There is a mention in the Quran that a cup (of wine) lined with ginger juice will be served in heaven.¹

sūd [sūḍ] Skt sūḍa n the trunk of an elephant, figuratively its hand. 2 a tube or pipe for distilling. 3 ‘sūḍ’ is used in ‘cōḍi di var’ in place of šōḍi “mahikhasur sōḍ upāsā.” ‘Mahikhasur, the demon, was born as an elephant.’ There is a story in Markande Puran that to kill Durga, Mahikhasur appeared as an elephant and pulled the lion from under her with his trunk. Goddess (Durga) chopped off his trunk with her sword.

sūda [sūḍā] See sūḍ. 2 a distillery. 3 a prostitute, harlot. 4 liquor. 5 a dissolute woman, procuress.

sūdal [sūḍal], sūdal [sūḍal] n elephant with a trunk. 2 a distiller.

sūdī [sūḍī], sūdī [sūḍī] female elephant with a trunk. 2 a female distiller. 3 See sūḍī. 4 an insect that does tremendous harm to crops.

sūdh [sūḍh] See sūḍ.


sūnā [sūnān], sūnā [sūnān], sūna [sūnā] Skt sūna to listen. “vekhațī sūnāṇī nā ātu.”—japu. sūnī [sūnī] from listening, through listening.

2 having listened to. “sūnī updēs sātiṭur pāhī aīa.”—āsa m 5. 3 an ear. “caraṇ kār dekhat sūnī thāke.”—var bīha m 3. 4 गुण listen (imperative) “sūnī sakhī sāheli sācī suheli.”—gau chāt m 1.


sūnia [sūniār] n an ear. “nanak sūniār te parvāṇu.”—vad chāt m 5. 2 See मलिन्ध 2.


sūndra [sūnāḍra], sūndṛi [sūnāḍri] a listener. sūd [sūḍ] Skt adj squeezed. 2 n a son. “sūt kālāt bhrat mit.”—ram m 5. 3 adj short form for mūr (sleeping).

sūtis [sūt-is] n Ganesh, son (मु) of Lord Shiv (ें). “puj sūt-is ko aṣūghān mānavaī.”—NP.

sūtīdhu [sutsīdhū] the moon. See मिस्त्रु. “sutsīdh adhomukh tap taṇe.”—skal. ‘The moon keeps its face down while meditating.’

sūt mūr [sut surā] Karan, son of the sun. 2 Yam. See मुरांनु.

sūt [sūṭ] Skt part spontaneous, instinctive. sūtisīdh [sutāsīdh], sūtīsīdh [sutāsīdh] adj happening by itself, requiring no proof other than itself. “sutāsīdh rup dhārīo sahān ke sah jīo.”—sāveye m 4 ke.

suktakali [suktakal], suktakalkali [suktaulkali] n Brahma, born out of the lotus bud; son of lotus. “tīhko lakt kē upma bhagvān kare jīh ki suktakalkali.”—kṛṣṇa.

suktaulk [sotgāckka] n small round stone, so formed in the rivulet Gandka. See भागवान.
“pujē ham tumē, nahi pujē sugādkā.”
-kṛṣṇa.


**sūta** [sutba], **sūtra** [sutban] n Yam, Dharamraj, who is mentioned as the sun’s son. “nam sune sutbanā dāryāḥ.”—sāvīye m 4 ke. 2 Saturn, born from the womb of Chhaya, is the son of the sun. “yuddh some sutbanā manā sātī ke sāb tūk jode kār dāre.”—cāṇī l.

‘Saturn had a fight with the moon over Jupiter’s wife Tara.’ 3 See चन्द्र. 4 Sugreev.

**sūta** [sutar] Skt adj which can be swum across. 2 P ʃ n a camel, dromedary. See झुमार.

**sūtanāl** [sotānal], **sūtanālīka** [sotānalika] n a gun carried over, and fired from, the back of a camel; a light cannon. “sotānal gheśnāl bhan.”—sānāma.

**sūtra** [sutar murag] P ʃ ṭ ṭ ostrich. n a bird resembling a camel found mainly in Africa. It cannot fly with its wings but can run very fast with their help. Its feathers are expensive and traded in Europe. The length of an ostrich’s spread wings extends from twelve to fourteen feet. It lays six to fourteen eggs and its offspring are hatched in forty two days.

**sūtri** [sotri] adj relating to a camel. 2 camel coloured. 3 a big drum carried over a camel. “sotri niśan māgaito.”—GV 6. 4 n a kettle-drum. “sotri bājāt.”—GPS. 5 Skt स-उली, a beautiful boat, fine boat.

**sūt** [sutal] Skt n hell. See महात्म भुजान.

**sūtra**, **sūtrā** [sutrī] adj asleep. “sotri so sāhu dzāthu.”—var maru m 5. 2 lost in sleep of ignorance. “sotre asākh māta jhuṭhi kārṇa.”—sāva m 5.

**sūta** [suta] n presence of mind, awareness. 2 Skt daughter. 3 adjasleep. “jīṣ te sota nanka jagāe soi.”—as a m 1.

**sūtasut** daughter’s son, grandson.

**sūtadan** entrusting one’s daughter to the bridegroom.

**sūt** short form for मुन्तुष्क. 2 someone adept in swimming; a good swimmer. 3 Skt one having beautiful pupils of the eyes.

**sūtasa** n ʃ-ृङ्गी a fine boat. “gurmukhi sae sutari.”—sri m l.

**sūtikṣaṇ** very sharp, very fast. 2 See मूढ.

**sūtik** [sutikh] Skt मुन्तुष्क n a sage, brother of hermit Agasty, who lived in the Dandak forest. Ram Chandar visited his hermitage. “tuhi ram rupē sutikṣaṇ udhāre.”—GV 6. 2 See मूढ.

**sūtra** [sotun] See मूढ.

**sute** [sute], **sute** [sute], **suteśṭa** [sutestha] See मूढ and मूढा मिथ्या. “sute krīty ko kārāt nisāk.”—NP. 2 मूढ also means “to sleep.” “jītvu sote tānu pīrī.”—sri m l.

**sūtrā** [sotāt], **sūtrā** [sotāt] See मूढव. 2 मूढव a magical or mystical formula for the worship of gods. See चेतु.

**sūtī** [sotni] See मूढ. 2 (one) who has beautiful breasts.

**sūth** [suthar] adj a beautiful place; an excellent spot. 2 मूढः स्थ्व stable, firm. “suthar cit bhagān hrit.”—sāvīye m 4 ke.

**sūth** [sutha] adj मूढः clean, pure. “tātha sastara suthre samudac.”—GPS. 2 a metre. See मूढः. 3 See मूढेश्वर.

**sūthi** [suthri] See मूढः. 2 feminine of मूढः 1.

3 a female member of the Suthra faith.

**sūthaśeśa** [sotreśa], **sūtheshvi** [sotreśahi] In the house of Nanda Khatri, a resident of Brampur village near Baramula, was born in 1672 a child with teeth. He was abandoned as the astrologers declared him ill-omened. While coming back from Kashmir, Guru
Hargobind took notice of the child. The Guru took pity on him, brought him up with care and named him Suthra, who in return became a great devotee of the Guru and served Guru Har Rai as well. He was a great merry-maker. Several of his humorous stories are world famous. He got an order from the emperors of Delhi to collect money from shops. His sect is known as Suthreshahi. Most of those belonging to this sect have now forgotten the Sikh tenets. They ask for money from shops by beating bamboo-sticks. Some times they use filthy language, while at other moments they blacken their faces in protest.

---

539

Hargobind took notice of the child. The Guru took pity on him, brought him up with care and named him Suthra, who in return became a great devotee of the Guru and served Guru Har Rai as well. He was a great merry-maker. Several of his humorous stories are world famous. He got an order from the emperors of Delhi to collect money from shops. His sect is known as Suthreshahi. Most of those belonging to this sect have now forgotten the Sikh tenets. They ask for money from shops by beating bamboo-sticks. Some times they use filthy language, while at other moments they blacken their faces in protest.

---

obtained this wheel by worshipping Shiv. 3 a brahman, who changed into a snake due to the curse of sage Atris’s son. Krishan liberated him from the snake’s form. “brahman hoy gayo su vâhe phon nam sudâršan he pun jako.”—krisan. 4 Shiv. 5 a mîlter. 6 Sumer mountain.

[śastra-cūraṇ] To make this cūraṇ, the following fifty two medicines are taken in equal measure along with half the weight of caraîtâ and pounded together into a very fine powder: hârâ, bâhêra, aula, haldi (turmeric), daruhaldi, choti kêtëli, vadi kêtëli, kacur, sûdh (dry ginger), kali mirac (pepper), magh pîppal, pîppalâmûl, murva, galôç, dhamaса, kâru, pîtpapra, nagarmothâ, traymaṇ, netrbala, nâm di chêli (bark of marosa tree), pukhaṛ mul, mûlôḍhi, kûra di chêli, ajvain (seeds of thyme), ðidrû, bharâgi, sohâjane de bij, phâtâri (alum), bâc. dalcini (seeds of moringa), padmakh, cûdan (sandal wood), atis, khaṛêhtî, šâlûṛni, prîṣṭhârni, baîbârîg, têgâ, cîttë di chêli, devdaru (cidar), câv, pâtôlprê, jivak, riṣhak, îlg (clove), vâsloçan, cîttâ kâmâl, kakoli, pâtprêj, jâvitri (nutmeg), and talispat. If taken in the morning with cold water, disorders resulting from wind, bile, phlegm, fluctuating fever, general fever, hallucination, thirst, cough, anaemia, cardiac, joint pains (arthritis) etc. get cured.

[śastra-dasâ] daughter of Duryodhan.

[śastra-sah] a resident of Kiratpur and follower of Guru Hargobind, and disciple/pupil of Sai Buddan Shah and friend of Bhai BiddiChand. He lived in Sasranv and Deû Nagar with his disciples.

[śastra-sohṇa] adj happy and beautiful. “sei sođar sohne.”—majh a m 5. See [śastra].

Example:

dukhbhâj jag asan tyagri,
jap hari gurupadân lagri. ...

(b) modak metre used in Ramchandarika is also named thus.

Example:

raj tajyo dhan dham tajyo sâb,
naṛi taji sot sot tajyo sâb,
apâṇpo ju tajyo jagbôd-hi,
saty na ek tajyo hari-côd-hi.

This poetic form is to be seen in the second chapter of Ramavtar in Dasam Granth.

Example:

supnakha ih bhat suni jâb,
dhay calî avîlâb triya tab,
kam sarup kalevâr janîy,
rup anup trihu pur manîy.

(c) There is another poetic form of this metre used in the second chapter of Ramavtar of Dasam Granth. Each line contains sixteen matras, the last three being mûgâû.

Example:

bhat hêke dhûke bêkare,
râṇ baji gajje naggare.

Page 571 of 674
rāṇ holl kalolā hollaḷā,
ḍhalālla ḍhalā ucchalā.

3 wood, found in Sundar Ban, which is very flexible. Carriage-springs are made from it. L Heretiera minora. 4 See मूलके भूज. 5 adj beautiful, pretty.

मूलके भूज [sōḍri mata] daughter of Khatri Ram Saran Kumrav, resident of Lahore, who was married to Guru Gobind Singh on 7th of Vaisakh in 1741. Shahjada Ajit Singh was born from her womb.

After the demise of Guru Gobind Singh, her writ ran large over the Sikh community.1 Bhai Mani Singh was appointed as Harimandir Sahib’s Granthi by her and was sent to Amritsar. The last days of her life were spent in Delhi though for some time she lived in Mathura also, where her haveli can still be seen. Two villages of Jaipur state were gifted to her as fiefdom during that period. Mata ji came back to Delhi in Sammat 1804, where she breathed her last. Her haveli is one and a half mile away from Gurdwara Sisganj, outside the Turkman gate.

While departing from Abichalnagar the tenth Guru had handed over his weapons to Mata Sahib Kaur which she handed over to Mata Sundri at the time of her demise. While breathing her last, Mata Sundri handed over these weapons to her servant Jivan Singh and asked him to keep them with reverence. These weapons were reverently kept in the houses of Jivan Singh’s son, Bakhtavar Singh—his son, Mitthu Singh—his son Seva Singh, his son Bhan Singh. Atma Singh the adopted son of Bhai Bhan Singh installed these weapons in gurdwara Rakabganj as per the wishes of the Sikh community. These weapons include a sword (talvar), a broad sword (khāḍa), a dagger (khōjār) and two dirks (kāṭar) See हिली.

मूल [suda] See मूलके 4. 2 See मूल, 3 मूल, past tense of मूल.

मूलभूज [sudai] adj eccentric, obstinate. See मूलके भूज.


मूलभूज [sudamāṇi] Skt सूदमाणी n lightning, that is believed to have originated from mountain Sudama. “सूदमाणी जयो दुर्गा दामके.”—cādi 1. 2 related to a cloud.

मूलभूज [sudama] Skt सूदमा a poor Brahman who was a school mate friend of Krishan. Egged on by his wife, he went to Dvarka to meet Krishan “daldēbhāj sudame mīlō.”—maru m 5. “bīp sudama daldi.”—BG. He is also known as Shri Dam in Bhagvat, See Sakandh 10, Ch 80, 81. 2 a poet, resident of Bundelkhand who for some time was a poet in the court of Guru Gobind Singh. Such is his composition:

ekē sāgī paṭhe hē avantika sādipēni ke,
soi such ai to bolai bujhi bama me,
pōgiphal hot to asis deto nath ji ko,
tādulē dine bādh line phāte jama me,
dindyalu sunke dayalu darbar mīle,
eto kuch dino pai aganīt sama me,
pritī kar jane guru gobīd ke mane tāte
vahi tū gobīd vahi bhamān sudama me.

3 a cloud. 4 an ocean. 5 Airawat, the elephant. 6 Indar. 7 a crystal-hill which according to the Purans, produced lightning. 8 adj generous.

मूलभूज [sudamapuri] See footnote to मूलभूज 1.

मूल [sudā] Skt शूद्रि the short for मूल शूद्र bright half of the lunar month.

मूलका [sudin] adj good (day), auspicious, nice.

1In many gurdwaras in the eastern part of the country, her hukammamas (edicts) are available.

2The old name of Porbander in Kathiavar was Sudamapuri.
sudh [sudh] n news, report. 2 consciousness, understanding. “sudh jāb te ham dhārī.” –cārtī 22. 3 šūn adj clean, pure. “ṭab hī man sudh pārāni.” –rām m 5. 4 innocent. “sudh bhāturā hārī chodhī.” –var suhi m 3. 5 genuine, unalloyed. 6 This word is also used for nectar (śūp), ambrosia. See sudharmā. 7 Skt śūp vr to be pure; to be sacred.

şūp [sudh] n a blockage formed by scum in the intestine; scybalum.


sudharmi [sudharmi], sudharmīra [sudharmīra] adj who follows a supreme religion; follower of a sublime religion. “bol sudharmīra. mon kāt dhari ram?” –biha chāt m 5.

śūp [śūp] Skt n ambrosia. 3 honey. 4 water. 5 baptism by taking ambrosia. 6 lime, quicklime. 7 See śūp. “śuha sudhayā nāma sītleyā.” –cādi 2.

śūphā [śūphā] n vetting, correction. 2 wages for vetting.

śūphā [śūphā] the holy tank situated in the middle of Ramdaspur, founded by Guru Arjan Dev. “pahuce an śūphār sare.” –GPS. See śūphā.

śūphā [śūphā] king of Bashher, who, according to Janam Sakhi, became a follower of Guru Nanak Dev.


śūphā [śūphā] the holy tank situated in the middle of Ramdaspur, founded by Guru Arjan Dev. “pahuce an śūphār sare.” –GPS. See śūphā.

śūphā [śūphā] king of Bashher, who, according to Janam Sakhi, became a follower of Guru Nanak Dev.


śūphā [śūphā] the holy tank situated in the middle of Ramdaspur, founded by Guru Arjan Dev. “pahuce an śūphār sare.” –GPS. See śūphā.

śūphā [śūphā] king of Bashher, who, according to Janam Sakhi, became a follower of Guru Nanak Dev.


śūphā [śūphā] the holy tank situated in the middle of Ramdaspur, founded by Guru Arjan Dev. “pahuce an śūphār sare.” –GPS. See śūphā.

śūphā [śūphā] king of Bashher, who, according to Janam Sakhi, became a follower of Guru Nanak Dev.


śūphā [śūphā] the holy tank situated in the middle of Ramdaspur, founded by Guru Arjan Dev. “pahuce an śūphār sare.” –GPS. See śūphā.

śūphā [śūphā] king of Bashher, who, according to Janam Sakhi, became a follower of Guru Nanak Dev. This book was completed in 1895. Phagun
Sudi 5, Monday.

**Muhurta** [sudha sarovar] Amritsar; the Golden Temple. See मुहूर्त 1. “sudhasarovar kar tisan.”—GPS.

**Sudama** [sudhāsu] Skt n the moon whose rays carry nectar/ambrosia.

**Sudama** [sudhasarv] n the moon from which oozes nectar/ambrosia.

**Sudarshana** [sudhāhar] gāor (Blue jay), the stealer of nectar or ambrosia. See गारु.

**Sudarkar** [sudhāk] = sudhak pure patis.

**Sudarkar** [sudhakhar] = sudhakhar the moon which has nectar in its rays.

**Sudarkar** [sudhakhya] adj pure and crystalline, dirt free and eternal. 2 One God, the Almighty. “eku sudhakhari jakē hudē vasra, trn bed-hr tatu pachanra.”—sar m 3. 3 God, a sacred character. “bujhē nahi ek sudhakharu.”—gau m 5. 4 After rectification, after vetting. “bed puran sīmērti sudhakhyār, kine rara nam ik akhyār.”—sukhmani.

**Sudan** [sudhan] See मुहूर्त. “sobānā sudhanā.”

**Sudar** [sudhatu] superior metal, gold. 2 sa iron, pure iron.

**Sudadak** [sudhadak], **Sudadik** [sudhadik] n a god, who consumes nectar. “sur suradān sudhi sudhadik.”—śkal.

**Sudarshana** [sudhadhār] n the moon that contains nectar. 2 See ज्वाल.

**Sudhadhari** [sudhadhari] a baptised Sikh. 2 See मुहूर्त.

**Sudhān** [sudhan] n a sheath, scabbard. “jīva sudhan khag uddh soh.”—datt. ‘Datt’s speech is as effective as an unsheathed sword’ i.e. his words are trenchant. 2 न-यात्रा. fine grain, superior food.

**Sudhanidhar** [sudhanidhār] n moon, the treasure-house of nectar. 2 A metre that is also known as “manobhav”. It has thirty two characters per line, which observe the order of long, short matras. It is the opposite of anāgskhar metre.

**Example:**

jac jacke ahar nahi sopī svadvar labh hot ekvar bhukk tap ko avar, sen bhunī pe bano na sak sen ko gano sarimatr pokhno na jobno sphed bar, chin cir godri anek lir sō kari kari ular jhōpri adhēn grōth var var, hay hay bhogcāh nāhi me tāje ajēpti mor cītt bel ko savar bel ko savar. —vetag satāk.

(b) It becomes “kaladhar” if the last short matra is omitted.

**Example:**

jap tap yog dhyan karmkād yagy adī hoy nāhi prem tuly śri guru bakhante. ...

**Sudha** [sudhāpi] n deities, who drink nectar. 2 A duly initiated Sikh who has taken amrit; a baptised Sikh.

**Sudham** [sudham] a beautiful house; a comfortable residence. 2 The moon. 3 Heaven, paradise.

**Sudham** [sudhami] n deities, who live in heaven. 2 Wife. “ap somat sudhami line rup nāvin.” —KRISHN. ‘Along with their wives deities have assumed human form.’

**Sudhara** [sudhar] n correction, improvement. 2 Short form for सुध आरोग्य. 3 Adj which is sharp edged.

**Sudharas** [sudha ras] adj the taste of nectar. 2 Nectar-like elixir. 3 Juice of the soma creeper.

**Sudhal** [sudhal], **Sudhalay** [sudhalay] n moon, which is the abode of nectar.

adj very clever. 2 daring, bold, courageous, bold, undaunting. “maṇe gāne vāg sudhītha.”—BG. ‘He is brave who accepts Guru’s will and like sugarcane bears suffering.’

sudhī adj who has sharp intellect. “sudhin pān ke dhārē.”—kālki. ‘Fairies get attracted to the brilliant ones.’

sudhū adj assumed nicely; perfectly held. 2 adv along with, accompanied by as ‘mālai sudhha duddh.’

suddh Skt adj pious, chaste, innocent. 2 1 rock salt. 3 a ‘rag’ having no concern with any other ‘rags’; an independent ‘rag.’

suddhāg Skt śuddh-āṅg (āṅg) After verification Guru Arjan Dev certified that the total number of shabads was correct. See Fourth Master’s hymn under Asa Rag. “ḥaṅ andīnu harīnamu kirtān karaṇ.” 2 adj with a correct vowel. “sarāṅ ṭodī bīṃhas sudhāṅ.”—saloh. 3 a straight form, right manner. “kaṅ-hū caṭat sudhāṅ gatā.”—sur sagar.

suddh Skt śuddh adj pious, chaste, innocent. 2 n rock salt. 3 a ‘rag’ having no concern with any other ‘rags’; an independent ‘rag.’

suddhāg Skt śuddh-āṅg (āṅg) See śuddhāg.

suddha Skt śuddha adj pure-food; boiled rice.

suddha Skt śuddha adj uninhabited, empty. 2 numb, inane. “dṛttī bāṅ nīmaj kar sūn sāman hoa jahana.”—BG. 3 n zero, cipher. “nāv āg nil anil sūn.”—BG. ‘A zero suggests inexhaustible numbers when used with nine digits.’

sūn Skt śūṇṇa 1 a dog. 4 Skt śūṇṇ n a dog. 4 Skt śūṇṇ a sound. See śūṅ 9.

sūr Skt śūra adj uninhhabited, empty. 2 numb, inane. “dṛttī bāṅ nīmaj kar sūn sāman hoa jahana.”—BG. 3 n zero, cipher. “nāv āg nil anil sūn.”—BG. ‘A zero suggests inexhaustible numbers when used with nine digits.’

sūr Skt śūra adj uninhhabited, empty. 2 numb, inane. “dṛttī bāṅ nīmaj kar sūn sāman hoa jahana.”—BG. 3 n zero, cipher. “nāv āg nil anil sūn.”—BG. ‘A zero suggests inexhaustible numbers when used with nine digits.’

sūr Skt śūra adj uninhhabited, empty. 2 numb, inane. “dṛttī bāṅ nīmaj kar sūn sāman hoa jahana.”—BG. 3 n zero, cipher. “nāv āg nil anil sūn.”—BG. ‘A zero suggests inexhaustible numbers when used with nine digits.’
sound, noise. word. “sōn sāmadhī dou tēhī nahi.”—gau kābir. ‘Neither noise nor contemplation is there.’ “anhat sōn kaha te hoi?”—sīrdhgosatī.

In Punjabi, [v] attached to a character becomes [u]. Words like, (fjll7), (jfJ), (fJ), (fJ), (fJ), (fJ), etc. (sunai) listens, hears. “nam na sunai dōra.”—asa m 5.


sūnāmphī [सूनामध्यि] See मृगपण. 2 adj a contemplative in wordless state. “sargun nīrgun niitkār sōnāmphī aṣīp.”—sukhmānī.

sūnārovar [सूनारोवर] n the tenth opening, the highest state. 2 the state of salvation.

sūnāromhī [सूनारोवर] in the highest state. “sōn sārovārī pav-hu sukh.”—gau thiti kābir. See हु 5. सूनावे.

sūnāapesh [सूनाअेश], sūnāap [सूनाअेश] one, who has penis like that of a dog; a hermit, son of Ajigarat. The tale told in Aitreyabrahman is that king Harish Chandar had no issue. He vowed that if blessed with a child, he would offer him to Varun (god of water). He was blessed with a son who was named Rohit. As per the vow, the king wanted to sacrifice his son to Varun but his son did not agree and ran away. For six years, he lived in the forest where he met a poor Brahman, Ajigarat, who struck a deal with him, and purchased his son Shunahsheph by paying him hundred cows as the price to die in his place. Varun too accepted this exchange. But at the time of sacrifice he saved his life by chanting hymns in Varun’s praise and reached Vishvamitar’s place.

The Ramayan narrates this story differently. Ambrish, the king of Ayodhya was about to offer for sacrifice an animal when it was stolen away by Indar. The family priest ordained at that time that a substitute human sacrifice was imperative. After a long search, a Brahman named Richik was found, whose younger son was Shunahsheph. With the willingness of his son, the seer sold off his son for one lakh cows, one crore gold coins and many more ornaments. Shunahsheph’s maternal uncle gave him two hymns in Indar’s praise which were to be chanted at the time of immolation. He chanted the two hymns. Indar was very much pleased and blessed him with long life. Seven couplets given in Rigved (scripture) appear under Shunahsheph’s name.1

sūnāhira [सूनाहरा] adj golden. 2 gold coated. 3 n a mortar. 4 a vessel, usually of iron, in which nectar (amrit) is prepared.

sūnāhāri [सूनाहारी] adj gold coated. 2 of gold. 3 golden. 4 n a small mortar. 5 See मृगविविह. sūnāhāri [सूनाहारी] adj golden. 2 who has a golden mortar. 3 Those getting baptized from the same vessel are called ‘sūnāhāri bhai’.

sūnāhāri bhai [सूनाहारी बhai] See मृगविविह 3. सूनाहिर गोष्ठ [सूनाहिर गोण] n the ultimate spiritual stage.

1 See, Rigved Mandal 1 mantar 24, 25,27 and Mandal 5 mantar 2.
Muhammad performed to teach his followers are customary sōnat for Muslims. Muhammad’s conduct is sōnat for Muslims in general. People consider Khatna as sōnat because it also figures in their tradition (maryada).

Although Khatna is not allowed in the Quran but Muhammad’s circumcision was done according to the convention initiated by Ibrahim. See उद्घाटन.

The convention of permission for circumcision is also mentioned in the Bible. See Genesis Ch 17 and Joshua Ch 5.

मुहम्मद [sonta] adj hearer, listener. 2 listens, hears.

मृदित [sōnat] See सुंदर. “sāram sōnat sīl roja.”

मृदकेत [sōnām] adj complete nothingness; absolute void. 2 n the Almighty having no desire for possession; the eternal Spirit. “trībhavōṇ sōnāmōṇ.”

मृदर्भिक [sōnmōṇ] adj inanimate, senseless. “sōnmōṇ nagri bhaiv.”

मृदु [sunda] adj having a beautiful navel. 2 Sudarshan Chakar (Krishan’s wheel). 3 Manak mountain. 4 a son of Garurh.

मुनाम [sunam] an old city of Patiala state. Sunam proper is its tehsil and police station. A historic gurdwara of Guru Nanak Dev is situated in the mohalla thus named. The Guru graced this place by halting outside the city. Lahre Khatris of the city waited on the Guru and brought him to their house, where at present a gurdwara stands. The place where the Guru stayed outside the city is not known. A big, beautiful gurdwara was built in Sammat 1976. Captain Ram Singh rendered most of the service. Sunam is a railway station on Dhuri Jakhali line. 2 adj excellent name. 3 glory, repute.
They are also pronounced as ḥanfiyah, safiyah, malikiyah and hābiyah.

Bhai Gurdas called these sects of Muslims as four religions. “car vāraṇ car maj-hāba jag vic hādu musalmaṇe.” The Sunnis outnumber the Shias in the world. See दिनसभादेव दिनबेव.

Suniar [suniar] n an ear, meant for hearing. See मुस्तीअव. 2 While travelling through Malva, after leaving Jaito, Guru Gobind Singh graced village Suniar. “suniar gram bālok sathan, utre hay te tahāt gunkhan.” –GPS.

Sunij [sunija] heard. 2 worth hearing.

Sunīd [sunīt] adj best policy. 2 Dhruv’s mother and Uttanpad’s wife.

Sunīd [sunīd] P शुनिद to hear, listen.

Sunīdām [sunīdam] P शुनिदा to heard. “sunīdam sīphat baḍ so didan cāha.” –GPS.


Sun [sūnu] See मुर.

Suneha [sunēha] n an affectionate message.

Sunīeya [sonicya] adj who listens. 2 n gold currency; a gold coin. “kōda pesa rupeya sonicya ko bānaŋ kārē.” –BGK.

Sunad [sunād] Skt n Balbhadra’s pestle. 2 adj loyal (son). 3 pleasurable.

Sunet [sunət] See चन्द्र. 2 A Sunni is he, who adopts the line of successive Caliphs. The Sunnis believe in the four Imams who appeared at successive stages, ordained by Mohammad. Hajrat Ali in their view, did not contribute anything in this regard. Their four famous Imams are:

1 Abūnīfa, son of Sabat, born in Hijri 80 in Kupha and died in Hijri 150 in Baghdad. He was a famous logician.

2 Shafi Muhammad Idris Shafai, born in Askalan in 150 Hijri and died in Cairo, capital of Egypt in 205 Hijri.

3 Malik Imam Abu Abdulla Malik, a great ascetic scholar, born in Hijri 94 at Madina and died there in 179 Hijri.

4 Ahmad Iban Hambal was born in Baghdad in Hijri (era) 164 and died there in Hijri 241. A great scholar who preached Islam the most.

The four paths shown by these Imams are known as Hanfi, Shafai, Maliki, and Hambali.
2 See सुपारी

मुख्य सुपारी [सुपारी] Skt सुपारी adj having beautiful feathers. 2 having lovely leaves. 3 n a blue jay. 4 a mango. See भाग्य.

मुख्युपर [सुपारी] See मुख्युपर.

मुख्युपर [सुपारी] adj nice example, superb proof. 2 See मुख्युपर.

मुख्युपर [सुपारी] Skt सुपारी n a deity having an elegant body. 2 one having excellent body parts. 3 an arrow. 4 a bamboo with beautiful nodes.

मुख्युपर [सुपारी] See मुख्युपर. 2 an excellent example.

मुख्युपर [सुपारी] adj fine pot. 2 fully deserving.

मुख्युपर [सुपारी] a ladder, See मुख्युपर. “brīḍ mātāṁ jāt bani supna.”-NP television embedded with gems.

मुख्युपर [सुपारी] See निधिकर.

मुख्युपर [सुपारी] n beta nut, aroca nut. L Aroca Catechu. Its effect is dry and cold. It cures disorders of the mouth and strengthens teeth and thickens semen. The extract of its flowers, duly boiled, is very effective in curing diarrhoea of the infants. Eating beta nut along with betal-leaf is quite prevalent in India.

“pan supari khatia.”-tīlāg m 4.

मुख्युपर [सुपारी], मुख्युपर [सुपारी] adj noble son, dutiful son, devoted son.

मुख्युपर [सुपार] See मुख्युपर.

मुख्युपर [सुपार] See मुख्युपर.

मुख्युपर [सुपार] Skt n the ‘bijora’ plant and its fruit. See विनुष्ठित. 2 brimful; full to the brim; overflowing.

मुख्य [सुपार] P सुपार adj white, milky, fair. “koi oḍhī nil koi sopāri.”-ram m 5. “rati hovāṁ kalā supada se vān.”-var suhi m 1. ‘Noble persons remain so even in adverse circumstances as white objects remain the same inspite of the dark night.’

मुख्य [सुपार] n a white substance like orpiment (हर्तल) employed in vetting writings or is used by painters. 2 an oxide of lead used in paints; white lead. 3 eucalyptus, a very tall
and straight tree. It gets its name from its white bark. Beautiful eucalyptus trees are found in Kashmir, especially on both sides of the road near Srinagar; white poplar.

4 the white margin outside the inscription, around the four sides of a writing. “goryo supeda kagaj jot.”

—GPS.

सुपेदा [suped] प्रेम न white whiteness. “रात पेनांक मनु रात, supedi satu dana.”—स्री 1।। “Wearing white garb is the symbol of truth and charity.”

मधु [supt] See मधु.


मधुरमित [supraśīn], मधुरमित [supraśān], मधुरमित [supraśānu] Skt प्रसाठन adj delighted, cheerful, very happy. “संत supraśān amrātt पाठा.”—गृह m 5।। “goru jin kau su prasānō.”—सवेरे m 4 ke. 2 pure, transparent. 3 n Kuber’s son.

मधुर [suprabha] n glow, lustre. 2 glory. 3 adj superb, radiant.

मधुरप्र [supra], मधुप्र [supra] a metre, also known as ‘दिल्ली’, employing four lines, each line having sixteen matras, with 51 in the end.

Example:

kahō bhāt mīl mukh mar ucarat,
kahō bhāt bhaj pukarat arat,
keta jodh bhāt reh gahat,
keta jujh barān gahat—kālī.

2 wife. 3 adj very dear, darling.

मठक [supāt] प्रेम v to thread, to pierce.

मठकली [supatni] प्रेम adj worthy of threading.

मठक [suphān], मठक [suphna] See मठक.

मठक [suphāl], मठक [suphālu] adj fine result. “कविता kusum praphull hi suphal ārath smaray.”—NP. 2 good result. 3 successful. “suphalu janānu nanak tāb hua.”—मरु m 9.

मठ [supha] A प्रेम neighbourhood, vicinity. 2 See मठ 5.

मठकल [supharis] See मठकल.

मठलम [सोफिया] Skt सुफिया carefulness, smartness.

2 sense. “āg sāg urjharā bisrāte sōphia.”

—phunhe m 5।। “The black bee loses its sense by getting entangled with the lotus flower.”

मध [sob] See मध. “sobah sobhē sona avnī tār.”

—caita 405.

मधव [subāh] प्रेम n morning, dawn. “subāh nivāj sērā gujarau.”—suhi kābir. 2 A प्रेम doubt, suspicion, fear, uncertainty.

मधवम [sub-hādam] प्रेम adv early in the morning, at dawn.

मधव [sub-ha] See मधव 2।। “be sub-ha jo bīna nomune.”—NP.

मधवाद [sub-hāna], मधवाद [sub-han] A प्रेम the eternal Spirit, the Creator. “or jhan nīdan kachu nāhī. e sub-han ! tuhi sīrāda.”—33 savaye.

मधवकीर्तित [sub-hānttār] See विक्रम.

मधव [sub-han] l See मधव. “sob dūnia subhanu.”—m 1 var mahā.

मधव [subāk] n sobbing; hiccup. “subāk rodāt adhrāk hi.”—GPS. See मधव. 2 P प्रेम adj light, soft. 3 brisk walker. 4 disgraced.

मधवाक [subakatgin] प्रेम a king of Gazni, Alpatgin’s Turkish slave, who became his general and successor. He invaded Punjab, then under King Jaipal. Many Hindu kings of the country united to confront him but were eventually defeated. He was coronated in the year 977 and died in 997. His son, Mahmud Gaznavi was a very powerful emperor. Subaktgin is also known as Nasiruddin.

मधवकित्र [subakna] प्रेम v to sob. See मधव 1.

मधव [subk] प्रेम n meanness, inferiority. 2 disgrace. “bhai pārajay subkī ham ko.”—GPS.

मधव [suban] n son.

मधवम [subnāme] adj like a son, as a son. “namastā ajēme, namastā subnāme.”—जपु.

‘God is unborn, and is son-like i.e. like the
progeny.

[550] to be beautiful, to talk nicely. 2 adj good, nice, fine. “subh baca boli gun amol.” –sar partial m 5. 3 light. 4 bliss. 5 comfort.

[550] to shine. to be beautiful, to talk nicely. 2 adj good, nice, fine. “subh baca boli gun amol.” –sar partial m 5. 3 light. 4 bliss. 5 comfort.


[subhaṇī] **n** army or force comprising brave soldiers.

[subhaṭēdṛ] adj leader of warriors. 2 **n** general, chieftain. 3 a metre containing four lines, 24 matras in each line, first pause on the 13th, second on the next 11th matra and a guru, laghu in the end or a couplet of four lines, all the four lines rhyming.

Example:

saraḥ saraḥ tād caśatad dāl saj kasīgh subir. bharē bharē bārhāt tīpu bhīhāl bhikāi sārīr. bharē bharē bhāy bhaṣat bhi bīpāt bahu bhaṭ bhir. māraḥ māraḥ kāli cābe aṛat ju duṣṭ bahrī.

—sikkhi prabhakar.

[subhadra] Vasudev’s daughter. Krishan’s sister and Arjun’s wife. Her elder brother Balram wanted her to marry Duryodhan but Arjun carried her away from Dvarika with the consent of Krishan. She was the mother of Abhimanyu and grandmother of Prikshit. Some writers mistakenly hold that her statue is in the Jagan Nath temple but actually it is that of Bhadra. See बहद्र.

[subhamasat] [subhamasatu] Skt सुभासत् a word signifying blessings, good wishes, welfare.

[subhaṛ] adj filled to the brim, full. “khīn māhī uṇe subhā bhārīa.”—bher m 5. 2 bright, clear. 3 beautiful. “subhā kāpār.”—var maru m 2 m 5.

[subhar] **See तुध.**

[subhāraṇ] See तुध.

[subhāra] **See तुधार तुधारु.**

[subhāra] [subhāraṇ] [subhāraṇa] [subhāraṇa] Skt सुभारणि adj possessing all qualities: complete with fine subjects. “grāṭh kāra purāṇa subhāraṇa.”—cīpaī.

[subhātī] [subhātīni] adj lucky, fortunate, auspicious, delightful. “sāt sāgārī subhātī.”—nāt m 4 partal. 2 स-व्रतिहड़ happens, occurs.

[subha] **See मुहा.** 2 doubt, suspicion, disbelief. “je dīl subha tumarē lahe.”—GPS. 3 Skt सुभा grace, elegance. “bārīṇī nāṁ jat subha he.”—kṛṣṇaṇ. 4 desire. 5 an assembly of the deities.

[subha] Skt सुभा **n** nature. 2 temperament. 3 habit, wont. 4 स-व्रतिहड़ noble thinking.


[subhā] adj good intentioned; who means well. “sōi purākī subhāva.”—sor m 5. 2 gentle brother. 3 adv effortlessly, naturally. “nānāk mālōn subhāva jīu.”—mājī m 5. 4 spontaneously, naturally. “jīnē balāk bhaṇī subhāva lakh aprādh kāṃva.”—sor m 5. 5  in good luck, good fortune. “merī hār-hū bīpāt jān kāṇ-hu subhāva.”—gau rāvidas.

[subhasi] Skt सुभासिन adj who is an eloquent speaker; who is a speaker of endearing words.

[subhasubh] auspicious and inauspicious; good and evil.

[subhakha] [subhakha] Skt सुभाक्ष a noble tongue. 2 conversation easy to follow, and in which difficult words are not used. 3 according to Shakunshastar, a speech that conveys bliss. “bhākh subhākha vīrac na chēkk manārī.”—BG


[subhakhy] Skt सुभाक्ष adj easy to say.
2 n Shesh’s superior explication of Ashtadhyayi. “subhakhy kāṃdi pāṛē.” –brahm

subhāj [subhag] adj lucky, fortunate. 2 n luck, fortune.

subhāja [subhagi] adj fortunate.


subhan [subha] See subhā, subhāpraṇasī.

subhanan [subhān] subhā (nice) āntā (face), a pretty face.

subhānī [subhānī] adj (woman) having a beautiful face or pretty countenance.


subhayak See subhay.

subhav [subhāv] high thinking. 2 supreme love, true love. 3 See subhā.

subhavak See subhāvak.

subhavat naturally, spontaneously. “subhavat jīḥ nam sābāl dusār ānumano.” –maru m 5.

subhāvṛa [subhāvṛa] Skt subhārra (bright) are sūṃ (rays) of whom; the moon whose rays are bright.

sub [sum] A  part again, a second time. once more. 2 P  n a hoof of a quadruped. 3 a spring, fountain. “nadia hovhī dhec yā sūṃ hovhī dudh ghiū.” –var majh m 1. 4 Skt sūṃ a flower. 5 the moon. 6 the sky.

sūm [sūm] See subhā 2.

sūmat [sūmat] Skt adj who is a learned person; wise.

sūmati [sūmati] superior sense. “das kau sūmati diti.” –sor m 5. 2 a person of discerning sagacity.

bijān vividh jese bhukhbhay bhājan he gajān viyog viṭha purī priti pāṭi ki, khādh amāl jyō hārēya he gahur gād.

bhāktī bhāgyvōt jyō kārēya sadgātī kī, ākur upāv op pāvas payod jese sūmān suqhar jyō bohar rātupātī kī, kāmna ko purāk jyō kalap bakhane grāth kumātī vīdāran tyō sāgātī sūmatī kī.


sūmadhāma, sūmadhāma [sūmadhāma] adjone having a slim waist; with a slender figure. “he sūmadhāma! nāhī me mano.” –GPS.

sūmat [sūma], sūmat [sūmanas] Skt sūmānasse adj having a noble heart; benign. 2 n a flower.


5 a thorn-apple.

sūmat [sūma] adj good-hearted (woman) 2 n mālī, a flower plant of jasmine family.

sūma [sūma] proun you, yourself. 2 I, myself,
mine, my. “ab āsāqi somā gau he.”—JSBM.

मुम्बा [sumār] P ग, सं न number, count. “take सर ni pār-hī somār.”—gujarn l. 2 army. 3 group, assembly. 4 an incurable wound. 5 adj injured, wounded, hurt. “sabh uc nic kīne somār.”—ramav. “tum ko nihar kī mar ne somār mo ko.”—cārīr 109. hurt(मुम्बा) by lust (मुम्बा)

मुम्बा [sumal] A ग न north. 2 left side.

मुम्बी [sumali] See वेळट. 2 adj northern.

मुम्बिय [sumīt] adj properly measured. 2 best friend, sincere friend. “hārī labdho mītr sumīto.”—gatha. ‘best among friends.’

मुम्बिय [sumīt] a noble friend. 2 Skī ममित्तु n Lachhman, who is Sumitra’s son. “tīh or sumīt paṭhāyō.”—ramav. 3 Shatrughan, younger brother of Lachhman. 4 Skī ममित्तु a minister of king Dashrath who was also a skilful charioteer. “tāt bāsīt sumīt bulae.”—ramav.

मुम्बिय मेन [sumīt sen], मुम्बिय मेन [sumīt sen] father-in-law of king Dashrath, father of Sumitra and maternal grand father of Lachhman and Shatrughan.

मुम्बिय [sumītra] Lachhman, son of Sumitra. “cin sumītra jī chābī ko.”—ramav. 2 Shatrughan.

मुम्बिय [sumītra] Sumitrasen’s daughter who was king Dashrath’s wife. She gave birth to Lachhman and Shatrughan.


मुम्बिय [sumī]. मुम्बिय [sumīla], मुम्बिय [sumīla] aaj properly mixed, nicely blended. “pravesyō sābhe me aleśa sumīla.”—GPS. ‘combined and blended.’

मुम्ब [somukh] adj having a pretty face; whose face remains cheerful. 2 n Ganesh. 3 Garur’s son. 4 head serpent.

मुम्बी [sumokhi] (woman) having a pretty face.

2 See मैं 28. 3 a mirror, a looking-glass.

मुम्ब [sumōd] an ascetic, mentioned as Guru Teg Bahadur’s predecessor in Ratanmal and Guru Partap Suraj. “nam sumōd muni teḥ thye.”—GPS.

मुम्ब [sumōd] an ocean, sea. 2 See मैं.


मुम्ब [sumer] See मैं.

मुम्ब मिथ [sumer sīgh] son of Baba Sadhu Singh, resident of U.P., district Azamgarh, city Nijambad1 who was an excellent poet. His compositions include Khalsa Shatak, Gurupad Prem Parkash, etc. Gurupad Prem Prakash was composed in the year:

“sūmat unnīs se adhik teis sal rāsal,
nagar najibabad me bhayo suvcan nirhal.”

For sometime he remained a priest of Takhat Patna Sahib also. See तिह्रगधार.

मुम्ब [sumer] Skī n a special mountain that, as mentioned in Bhagvat and Vishnu Puran is of gold and is the abode of gods. Its height is eighty four thousand yojan and depth sixteen thousand yojan.2 There is a plain of thirty two thousand yojan on its top. Sumeru is the name of Rudrhimalaya from where river Ganga emerges, as per the geographical dictionary. It is also known as Panch Parbat (five mountains) because of its five peaks: Rudrhimalya, Vishnupuri, Brahmputri, Udgarikanth and Svaragaran. 2 the main bead of a rosary. 3 According to mathematics, it is the name of north-pole whereas south-pole is called Kumeru. 4 the tenth opening or the ultimate stage, according to Yog. 5 See भान्ती 2.

मुम्ब [sumovaṇi] See भान्ती. “huto khalsa

1It is 20 koh away from Jaunpur and 30 koh from Kashi.

2See Vishnu Puran Part 2, Ch 2.
The Khalsa is like spring-water ever flowing.

A sublime hymn; a noble advice. A minister of king Dashrath.

A sublime hymn for mediation.

This entry in Ramavtar is due to error committed by the writer.

Skt untainted renown. 2 glorious, reputed, renowned.

A great warrior. 2 Duryodhan, son of Dhritrashtar, chief of the Kaurvs.

See .

1 who attains pleasure after completing some work in faith and with sagacity. 3 one, relieved of some responsibility.

A white horse having bluish hue.

A red, crimson, scarlet.

A white horse having bluish hue.

A ruddy sheldrake. Anas casarca. 2 red-water. A poet wrote that during the battle with king Jai Singh the waters of Nilab (Atak river) turned red. 3 blood. 4 red sea. 5 liquor. 6 a river in Kabul. 7 Rustam’s special horse. 8 Rustam’s son. 9 a mountain near Tabriz.

A heading; a headline so called because a heading is generally written in red. 3 who has given right directions to his senses. “sorkhi pahle rakhe sate.”—gau kahir var 7. 4 safe, secure.

A heading; a line in a book or manuscript. 3 adj who is a resident of heaven. 2 deity; a euphemism for the dead. 3 a musician; a vocal singer.
Suragduari [suragduari] n a drain or passage kept in the basement of a building for water or air to pass. See मुरवादी.

Suragduariya [suragduaria] xa a disgraced person. “नक्ता सुरगदुअरी वाला.”—PP.

Suraglok [suraglok] n heaven, paradise.

Surgavas [surgvas] dwelling in heaven, the deceased; a polite word for a dead person.

Surjan [surjan] adj noble. 2 a kind-hearted person. “हरिस जूजण देखता नेता.”—मजह dīnreṇ. 3 Skt deities.

Surjan das [surjan das] See मुरवादी.

Surjita [surjit] See सुरजीत. 2 the conquerer of the deities.

Surjan dekh-hu a disgraced person.

Surjan bavan kabir. 2 to clear misunderstanding. 3 to settle a dispute.

Surj [surat] See सुरज. 2 adj deeply engrossed. 3 सुरज heard. 4 n Ved. 5 Shastar. 6 awakening, consciousness. 7 memory, recollection.

Surat sabad] See सुरत सबद.

Surat [surtu] n a tree of the deities; five such trees are mentioned in Sanskrit scriptures—मांड, पार्वत, सतू, कालप्रवर्तक, हृदिदान. A tree similar to these names ‘सिद्दरुत मुर्तह’ is found in the Muslim faith which is in the garden of God in the seventh heaven. Hazrat Muhammad riding a horse, ascended to that place to find that leaves of the tree were like elephant ears and fruit were of the size of a pitcher. See मुरवादी भगवान.

Surat [surat] adj conscious, alert. “जिन किया बेसुरत ते सुरता.”—गौ m 5. 2 a listener, one who listens to religious discourses with rapt attention and reverence. “सो सुरत सो बेसनो.”—gau thiti m 5. “सूत्र ते गिन कित.”—var sar m 1.

Surat [surtu] n an emperor, monarch. “सो सुरतु स्वत्र सैरी धारे.”—bher kabir. 2 a saint, pir (sokhi sārvar) “रोस अब सुरत बागहेह.”—caritr 139. 3 one who practices yog, yogi. 4 amplification of tones, amplitude of sound. 5 See मुरवादी.

Surti [surati] n mind, an aspect of conscience relating to memory. “घरी सूती माति
See नंदनवंश. 2 attention, care. “phahi surati maluki ves.”—sri m 1. ‘a wolf in sheep’s clothing.’ See सुराति मिलुः. 3 superior attachment, sublime love. “dudh kāram phuni surati sāmakalu.”—suhī m 1. 4 scripture, Ved. 5 hearing; the auditory sense. “stavati na surati.”—gau 1. 5 an ear. “sabad surati pāre.”—BG 7 music’s domain. “rag nad sabhko sune sabad surati sāmīhe viroloir.” G See मूढ़ 6.

मेवाड़ मत [सुराति सबाद] See मेवाड़ मेवाड़. मेवाड़ भिन्न [सुराति सिम्मराइ] thought and recollection, contemplation and meditation. “सुराति सिम्मराइ दूर कानी मोडा.”—gau काबिर.

2 Veds and scriptures.

मेवाड़ भिन्न भिन्न बिर उप [सुराति माति मानि बुधि] See नंदनवंश

मेवाड़ [सूरभ] See मेवाड़. 2 adj what is meditated/contemplated upon; divinity. “सूरभ के मराणि काॅर्क्के.”—prabhā m 1. 3 मेवाड़ a scholar of Veds. “साब्री सूरभ मील सुराति कामाई.”—sodaru. 4 Veds, scriptures. 5 spiritually enlightened. “केतिया सूरभि सेवक केते.”—jपु.

मेवाइ [सूरभिसु] See मेवाइ सूरभि.

मेवाइ सुराइ [सूरभिसु] adj a beautiful chariot. 2 a handsome charioteer. 3 one having a perfect body. 4 n a Chandaravanshi (lunar dynasty) king who is mentioned in Markandey Puran. He was a great devotee of Durga. See Devi Bhagvat Sakandh 5, Ch 32. “नम सूरभि मुनिसार बेख.”—cādi 1. 5 See नेत्रपाल.

मेवाह [सूरझाह] Dg n heaven, the abode of the deities. 2 a temple of god. 3 a congregation, holy assembly.

मेवाह [सूरहाह] n a deity’s consort, a fairy.

मेवाह [सूरधारु] See रेग्लेलूः cedar tree, deodar.


मेवाह [सूरधुनी] See मेवाह. 2 See मेवाइ वाह. 19. मेवाह [सूरधुनी] n Ganges, the river of deities.

मेवाह [सूरधुनी] n Kamdhenu, the cow of the deities.

मेवाह [सूरधुनी] n Ganges. 2 the milky way.

मेवाह [सूरधुनी] god and man. “सोर नार तिन की बाँची गावृि.”—sri m 3. 2 See मूढ़ राज.

मेवाह [सूरधुनी] See मेवाह देवी and मेवाह देवी. “बाजिया बासुरी सुर्नाई.”—yudhīसन्र राज.

मेवाह [सूरधुनी], मेवाहजिन्द्र [सूरनविग्र], मेवाह [सूरधुनी], मेवाह [सूरधुनी] lord of gods. Indar; king of gods.

मेवाह [सूरधुनी] n a potable drink for deities; nectar.

मेवाह [सूरधुनी] See मेवाह देवी.

मेवाह [सूरधुनी] n n heaven, paradise. 2 a holy congregation; a holy assembly.

मेवाह [सूरधुनी] n Sanskrit, the language of gods. 2 saintly discourses.

मेवाह [सूरधुनी] n a tree of deities; Kalpvriksh (a mythological tree supposed to grant all wishes) See मेवाह देवी.

मेवाह [सूरधुनी] Stk मूढ़ राहु n Rahu, a demon. “सूरधुनी हंयो सीरबहुमि परयो.”—kaśan.

मेवाह [सूरधुनी] Stk n fragrance, sweet smell. 2 See मेवाह देवी.

मेवाह [सूरधुनी] See मेवाह देवी.

मेवाह [सूरधुनी] See मेवाह देवी.

मेवाह [सूरधुनी] Skt adj perfumed, fragrant.

मेवाह [सूरधुनी] Skt n a cow of the deities that emerged during sea-churning. 2 gold. 3 the earth. 4 the spring season. 5 sandal wood. 6 musk. 7 musk deer. 8 nutmeg. 9 minusops elangi; मेवाह is also correct in this context.

मेवाह [सूरधुनी] n a bull, ox. 2 especially, the one which is Shiv’s vehicle. See कम्पेपात.

मेवाह [सूरधुनी] Skt n a singer’s flaw, segmented intonation, incorrect modulation of voice during singing.
In सौराष्ट्र सिरिति, three types of liquor find mention:

गैंडी माणकी चैंपियन विग्रहन विनियम सुरा

It is made from jaggery, or mahua (a tree, its flowers are used for making liquor), or honey, fermented rice and barley. Similar is Manu’s contention. See ११, § ९४. Eleven types of liquor including toddy (made of palm and date trees) etc. are also mentioned in the Simritis.

सूरिंतु [सरसूर] adj god and demon, god and devil.

सूरभज [सुरभज] Skt adj just government; perfect rule. २ a region of Kathiavar in Bombay.

सुरहा [सुरहा] See सुर.

सुरही [सुरही] n a flagon; a flask. २ a mendicant’s pot. ३ Skt द्रुवा a vessel in which liquor is put. “सुरही क्षात्र पाला.”—होजर १०.

सुर [सुर] Skt an intoxicant, a type of liquor that emerged during the sea-churning. It is mentioned in the ४५th chapter of Bal Kand in Valmiki’s Ramayan that deities were called divine after taking liquor. Liquor was highly glorified during the ancient times. There is a mention in the fifty second chapter of Ayodhya section that while crossing river Ganga during the exile, Sita along with Ram Chandar, vowed that after coming back from exile, if her husband obtained the Ayodhya kingdom, she would offer thousands of cows to Brahmans (priests) living along the bank, one thousand pitchers of liquor along with other material comprising rice, meat etc.

“सुरा अविद्य, नातु अविद्य जले, सुरैंतु मित्र नाहि होि अंि.”—मला राविदास. Liquor is offered to God in the Bible also. See Judges Ch ९ Verses १२, १३. Liquor is also available in abundance in the heaven glorified by Islam. See Quran Ch ५१, Verse २३. There is complete renunciation of liquor in Sikhism. See भृगु, मान in place of मण्ड is found in Guru Granth Sahib. “सोकु सोरा गृह बहिः.”—स्रि m १.

In सौर गा, see सौर.

सुरभज [सुरभज] Skt द्रुवा a hole, sewer, opening, aperture, cavity.

सुरा [सुरा] adj god and demon. २ independence, autonomy. “जिमे दिष्ट सौरा दिन हुधम गाता.”—तुल्सी. ‘Indian autonomy was destroyed by revolt of vile people.’

सुरांत [सुरांत], सुरांना [सुरांना] Skt adj annihilator of gods; an enemy of gods. २ a demon. ३ son of Ravan.

सुरपागा [सुरपागा] n a river of gods, Ganga. २ the milky way.
सुरापान [surapan], सुरापानि [surapani] the act of drinking. “kəbər, bhág machuli surapanि.”–skəbər.

सुरापी [surapi] adj who is a drinker. “tarak sudha ko hoī surapi.”–skəbər.

सुरालय [suralay], सुराक [sura] n the abode of deities, heaven. 2 a temple. 3 a tavern; a bar.

सुरि [suri] because of god. 2 of the god. 3 See सुरच.

सुर्द [surḍ] king of gods, Indar.

सुरदा [suroda] Skt सुरदा n a magical text Tantar Shasta that mentions good and bad signs after observing nasal tones, in different ways. Some superstitious person has composed a text in Gurmukhi in the name of Guru Nanak which is a word for word copy of Charandas’s Surodaya Granth. 2 Surodaya Granth composed by Vaishnav Sadhu Charandas is read with reverence by the hermits.

सुराग [surag] adj good colour, beautiful colour. “surag rāgile hārī hārī dhīā.”–bhər namdev. 2 n crimson colour. “bhət tan bhāg-hī, bāran surāg-hī.”–GPS. 3 a grey horse. 4 Skt a spotted deer. “jīm lag bān surāg.”–ramav. 5 an old musical instrument, svarang. It was played with a bow; a sarangi is its adaptation. “mućag upāg surāg se nad suṇav-hīge.”–kəlki. 6 Skt सुराग a mine. “ud-hī surāgān mar gajab kī.”–GPS. 7 a tunnel, underground passage.

सूराग्रा [suragrā] adj having a good colour. 2 n a musical instrument, a harmonium. “dāhnu
surag surāgre.”—var ram 2 m 5. See मरन्द 5.

मुरगाबाद [surāgabād] It is another name for Sarangpur. This town is in Devasaraj of Central India (C.P.) Once a famous place, it is mentioned in many chronicles. “sora si surāgabād nike rahi jholke.”—ākal.


मुरज [surāgi] adj having a beautiful colour.

मुरजिअ [surāgia] adj having a fine colour.

2 See मुरजिअ.

मुरज [surājan], मुरजो [surājno] n the act of dyeing in the best way. 2 adj who dyes excellently. “adī jugadī ṣanadī sarāb surājano.”—BG 3 one who can please.

मुरज lord of gods, Ħindar. “surād su buddhi bīsarād.”—krīsan. 2 sound producing.

मुरम [sulas] A ऊकु n one third. 1

मुरम [sulah] A ऊु n conciliation. 2 peace.

मुरकवल [sulakhol] A ऊवू adj sociable, amiable. 2 n Sikh community; the community founded by Guru Nanak Dev.

मुरही [sulhi], मुरही कश [sulhi xan] an Afghan who was an official of king Jahangir. Being a friend of Prithi Chand, he wanted Guru Arjan Dev to be harassed. However, he sank into a hot brick-kiln and was burnt to death while going to the Guru’s abode to meet his friend Prithi Chand. “sulhi hoī mua napak.”—bīla m 5. See बेंखा त्राँ राख.


मुरकवल [sulakhan] n fine traits, noble qualities, excellent signs. 2 adj with good qualities.

1 During Mughal rule, the official who did not keep his own vehicles had his emoluments reduced by one third. If he was entitled to Rs. nine hundred per month, then three hundred were deducted.

मुरकव [sulakhna], मुरक [sulakhni] adj having noble qualities. 2 See मुरकवा मत.

मुरक [sulakhni mata] born to mother Chando and Mool Chand Chone khatari whose paternal home was in village Pakhoke (district Gurdaspur). She was married on 24th Jeth, 1544 in Vatala, to Guru Nanak Dev ji. Two sons (Baba Shri Chand and Lakhmi Das) were born to her. Mata ji breathed her last in Kartarpur near river Ravi. Matachoni is also mentioned at few places in history, because of her lineage. 2 See अन्नवल माता.

मुरहीक [sulakkhni], मुरही कद [sulakkhni mata] See मुरहीक and मुरही कद.

मुर [sulag] adj a weapon that hits its target.

“lābi sulag tupḥāg anek.”—GPS. 2 well achieved. 3 well trained horse or hawk etc.

मुरकवल [sulagn] v to burn slowly, smoulder.

मुरक [sulajna] v to be disentangled, be settled, be unravelled.

मुरकव [sulā] adj simple, straight, upright.

मुरक [sultan] A ऊश्च n an argument. 2 to be powerful. 3 an emperor. “sultan hova melī lāskār.”—sri m J. Mahmud Gaznawi was the first to assume the title of a Sultan. 4 a Muslim holyman who is famous as Sakhi Sarvar, Lakhadata, Lalanvala, Dhonkalia etc. The real name of Sultan was Saiyad Ahmad. He was the son of a Baghdadī. His father settled in Sialkot, a village 12 miles to the east of Multan in 1220 AD. The shrines of Sultan are known as pirkhanas which exist in many villages of Punjab. On Thursdays the followers of Sultan assemble in the pirkhana and make offerings. The main offering is a ‘rot’ (a big loaf). This ‘rot’ which may weigh upto one and a quarter maund is baked by heating up the earth. It is offered to the pir after covering it with jaggery. Bhirai (priest of Sultan) after reciting prayers according to
Islamic tradition accepts a part of the ‘roṭi’ for himself and gives the remaining to the devotees. The grave of Sultan is in village Nagahe (district Dera Gazikhan) built in the thirteenth century. The grave of Sultan’s wife Bibi Bai is also there. The progeny of Sultan’s three attendants share the offerings which are further divided into 1650 parts. After Nagahe, next in importance, is pirkhana of the Sultan in village Dhonkal. Because of this only, the pir is known as Dhonkalia.

Sultanpur [sultanpur] a town on the bank of ‘safed vei’ in Kapurthala state which is sixteen miles to the south of the capital. It was founded by Sultan Khan Lodhi (who was a commander of Mahmud Gaznavi) in the 11th century. Bibi Nanki was married to Jairam Das at this place. At this very place, Guru Nanak Dev had ruminated, “I am yours! I am yours!” while weighing justly on the scale. He was then working at the provision store of Daulat Khan Lodhi. Now Sultanpur is a station of the north-western railway. The following gurdwaras are situated in this holy town.

(1) Santghat. That bathing place on the bank of sacred vein where Guru Nanak Dev disappeared after a dip and on reappearing after three days took to long travels as a hermit. Five ghumaons of land has been donated to this gurdwara by the princely state.

(2) Hat Sahib. Here Guru Nanak Dev would run the royal provision store, which benefited many people. At this place, there are eleven small and big weights of stone owned by the employer of Guru Nanak Dev. 20 ghumaons of land and Rs. 81 in cash are donated to this gurdwara by Kapurthala state.

(3) Koṯhri Sahib. Here the Nawab’s clerks checked the accounts maintained by the Guru. Three ghumaons of land has been given to this gurdwara by the princely state.

(4) Guru ka Bagh. This place was the home of Bibi Nanki and the residence of Guru Nanak Dev. At this place Baba Sri Chand and Lakhmi Das were born. 13 ghumaons of land from Kapurthala state has been given to this gurdwara. There is also a hermitage of Baba Sri Chand.

(5) Birth place of Baba Shri Chand and Lakhmi Das Ji. See No. 4.

(6) Dharamsal Guru Arjan Sahib. This place is close to gurdwara Koṯhri Sahib. Guru Arjan Dev visited this place while on his way to Dalla village to attend the marriage of Guru Hargobind Sahib. Kapurthala state has donated 12 ghumaons of land to this gurdwara.

(7) Ber Sahib. About half a mile from the town towards the west is this place where the great Guru used to go daily to take bath in the sacred ‘vei’. A ber tree of Guru Sahib’s time is still there. This gurdwara has been sanctioned Rs. 1360 as annual Jagir by the Kapurthala state and Rs. 125 and Rs. 51 respectively by the Patiala and Nabha states. Thirty ghumaons of land stands in the name of this gurdwara in villages Manik and Machijoya.

Sultan Beg [sultan beg] a military officer of Shah Jahan, killed by Bhai Bidhi Chand in a battle at Amritsar.
sultan [sultani] P निली kingship, rule, reign.
2 See सुल्तानियाँ.
sultania [sultania] a devotee of Sultan (Sarvar). The Hindu devotees of Sultan also consider it a sin to eat jhatka meat (animal or bird slaughtered with a single stroke of sharp weapon) and pork.
sultan [sultane] Sultan (nominative case) “nama sultane badhila.”—bher navddev.
sulp [sulap] Skt सुल्प adj very little. “alap ahar sulap si naidra.”—ha;are j.
sulpah [sulphah] an addict of sulpha (a mixture of tobacco and cannabis smoked as intoxicant). See सुल्प 2.
sulph [sulaph] A स्ल्प what is eaten on an empty stomach. 2 an intoxicant prepared through a mixture of tobacco and cannabis. It is smoked through a pipe (bowl). Its after-effect is hot and dry. It has a very bad effect on the heart, brain and muscles.
sulab [sulab] See सुलब.
sulbi khan [sulbi khan] son of Sulhi Khan’s elder brother, who, on the instigation of Chandu, went ahead to torment Guru Arjan Dev. He was killed on his way to Amritsar by his Pathan servants in a dispute over their salary.
sulab [sulabh] adj easily available, available without any difficulty.
sula [sola] See सुला.
sulauna [sulauna] v to put one to sleep.
sulas [sulas] Skt सुलसा. in high spirits. See सुलास 2.
solak [solak] See सुलब.
solim [solis] See सुलिम and सुलम.
suluk [suluk] A सुलुक to move, go. 2 to follow a virtuous path. 3 to wish to be near to God. 4 good conduct, ceremonial propriety.
suleman [soleman], sulemān [soleman] A सुलेमान (Solomon) son of David born from the womb of Bathsheba; he was a very wise emperor of Israel dynasty. His proverbs are world famous. His sayings find a place in the Bible also.
According to the Quran, once emperor Suleman was inspecting his horses with the result that he missed the time of Namaz. Then Suleman cut the lower part of the legs of the horses with the sword. It is mentioned that God put air, giants and demons under his command. He was equipped with the knowledge to understand the language of animals.

Once Suleman was going with his army that the ants resolved to enter holes immediately lest his army should crush them. Suleman heard this, he thanked God and saved the ants. Once on being informed by a woodpecker about a sun-worshipping queen, Suleman sent a letter through the woodpecker to the queen and brought her round to his religion. See तुलक मुलक 27.

It is written in the Bible that Suleman ruled over Jerusalem for forty years and built the world famous temple sacred both to the Jews and the Christians. Suleman’s tomb is found in Jerusalem.

Suleman was born in 1033 BC and died in 975 BC approximately.

Suleman had seven hundred wives and three hundred female slaves. Rahabyam was his son who also ruled over Jerusalem.

sulokan [sulokan] n सुलोकन fine to look at, good sight. 2 attractive eyes, captivating eyes. See सलोक.
sulocan [sulocan] n excellent eyes. 2 adj one having beautiful eyes. 3 n a deer. 4 Indian red legged partridge.
sulocna, sulocni [sulocni] adj (lady) having beautiful eyes.
sulonra, sulonri [sulonri] adj a person
having beautiful eyes; a lady having enchanting eyes. 2 handsome, beautiful.

मूर्ति [suvasatu] adj something good. 2 n spiritual discourse. “जिथे सुवासतु ना जपात.”—var ram 1 m 2.

महल [suvān] Skt महल n son. See महा.

महलक्ष [suvarcāla] Skt महलक्ष n daughter of Vishvakarma, wife of the sun; her other name is Sangya. When she assumed the form of a mare, then from the sun she gave birth to Ashvini Kumar, an angel. See धातिम. 2 linseed. 3 a sunflower.

मूर्ति [suvan] Skt मूर्ति adj nice colour, good creed. “सुवान को सुवारन तन दृष्टि मिल.”—GPS. 2 a noble caste. 3 a fine word. 4 n gold. “लोहा परसे बहे ते सागति सुवान होर.”—var gau 1 m 4. 5 a dhātura (thorn-apple). 6 sixteen masa weight. 7 Harichandan. 8 a minister of king Dashrath.

मूर्तिविनि [suvarangiri] n Sumeru, said to be made of gold. 2 a hill near Girivaru city in southern Bihar.

मूर्ति [suvala] See मूर्ति.

मूर्ति [suvauna] v to put one to sleep, render sleepy. “पति सुत प्रिथम सुवान कर.”—cari tr 259.

मूर्ति [suva] adj incense, fragrance. 2 fine clothes, beautiful dress. 3 fine house. 4 See मोर.

मूर्ति [suvasatu] See महल 2.

मूर्ति [suvaṇ] See महल 2. adj auspicious.

मूर्ति [suvina] Skt सूविना adj of gold, made of gold, golden. “देह कृष्ण जन सुविना राम.”—vaṣ m 4 ghoriā.

मूर्ति [suves], मूर्ति [suvekh] adj fine dress, dignified clothing. “तुसी पेख सुवे, भुले मुच ना तत्तव नार. सूदर केश पेख बाहन सुधा सम आसन ाह.”—tulsi.

मूर्ति [suved] adj knowledgeable. 2 easily achievable.

मूर्ति [suvon] adj of noble caste. 2 n gold. 3 See दक्ष.

मूर्तिती [suvānvi], मूर्तिती [suvānri], मूर्तिती [suvān] adj having a fine complexion, having a charming colour. “सुवानी देह.”—var ram 2 m 5. 2 of gold, golden.

मू [su] pron as suffix, it means ‘his’, for example “नम जापोसु.”—JSBB. ‘He recited nam.’ 2 v is. 3 Skt vr to conceive, give birth. 4 P, v n a direction “गोजे दुर जुज्हर डो झु.”—saloḥ. 5 profit, gain. 6 interest. 7 light, black ink.

मू [sū] onom म न, a hissing sound. 2 part to, unto, towards, of. “पपा देम तान समरकादा नानी.”—JSBM.

मूर्ति [suṣta] n son. “मूर्ति पर्ययो छे ते सुषा! ठहर रोहो.”—narsīgh. ‘O, son! learn by heart the lesson read’.

मूर्ति [suṣṭa] n a parrot. “तुप पिजर हौ सुष्टा तोर.”—gau kābir.

मूर्ति [suvān] son. See मूर्ति.

मूर्ति [saar] Skt मूर्ति n a pig. “हाकुति राणा नाप्, उस सुर वसु गाई.”—var mahāj m 1. See मूर्ति 10.

मूर्ति [su] n a parrot. “बादहरो नान्हि ब्रहम सुा.”—asa m 5. 2 a large needle. “लो नारि सुा हे अषि.”—ram m 5. 3 in lactation. “र्रसा दुजा सुा हे.”

मूर्ति [su] on the sharp point. “सुषा करि भवाभालि जात.”—var asa.

मूर्ति [sui] Skt मूर्ति. See मूर्ति. 2 See मूर्ति. 3 adv after giving birth. “पक्षिसु वाहिथु.”—s fārīd.

मूर्ति [sui] Skt a needle. adj Skt मूर्ति, one who has given birth (for cattle).

मूर्तिविनि [suidhar] Dg one who keeps a needle; a tailor. Skt मूर्तिविनि one who sews.

1 This word sukar is also of Sanskrit origin.
susi [susi] n a type of striped cloth. In old times, people used to wear underwear shotis of this cloth. Now this cloth is worn by women only. “susi ki kāchā the sīgh rākhte.”—PP.

sūh [sūh] n information, news. 2 the act of detecting.

susu [susu] See sūri. 2 See sūna.

suha [suhā], suhāt [suhāta], suhāt [suhātu] n a parrot. “suhaṭu pījōā prem ke.”—maru a m l. Here the parrot stands for a person who has achieved salvation. 2 See suhādā.

suhā [suhā], suhā [suhāv], suhā [suhavi] adj of deep crimson colour. 2 dyed in beautiful colour. “suhāb suhāb suhāv apne pritām ke rāgī rāti.”—sūhi m 5. “suhāb ta sohagni ja mānī lēhī sācuā.”—var suhī m 3.

suhā [suhā] a sub-caste of Khatris. See suhādā. 2 See suhādā.

suhā [suhā] n bran of flour of wheat/gram. On sieving, the flour comes down from it and the bran is left in the sieve.

suhā [suhā] See suhādā and suhādā.

suha [suhā] adj safflower. It stands for engrossment in the illusionary world of senses or worldly wealth. “lal bhāe suha rōg matā.”—gāo a m l. ‘became red in the true love of God and considered the world of senses illusionary or safflower.’

suhā [suhā] n a spy, informer, detective. 2 adj knowing secrets; knowledgeable. “sīgh sābhe jāgał ke suhā.”—PP. 3 face to face.

suhī [suhī] adj safflower-coloured “māno āg suhi ki sarhi kārī he.”—cādi l. 2 a variation of a major musical ‘rag’ also known as Suha. It is a folk song of ‘kaphī thāt’ in which Dhevat is forbidden. In Suhi, Ghandhar and Nishad are soft, the rest are pure notes. Vadi is slow whereas sixth is dramatic. Singing time is two periods after sunrise.

Ascending (arohi.) vā, ra, ga, mā, pā, na, vā
descending (avrohi) vā, na, mā, pā, ga, ra, vā.

In Guru Granth Sahib, suhi rag comes at number fifteen. 3 in Pothohar the act of paying respect by a woman to an elder of the family by touching his feet. See suhīā.

suhīā [suhīā] See suhīā.

suk [suk] adj parched, dry. “suk bhai pātri si.”—krīṣān. 2 Skt mūla n a sharp thorn on the spike of barley or wheat.

sukā [sukā] onom a hissing sound, hissing of a snake. “tab cāle sukā jano nag jār.”—GPS.

sukār [sukār] v to get dry; be free from moisture. 2 See sukādā. 2. “tīnī cāna īk duḥā ṭhā suki.”—maru suhā m 1. In the third era of Hindu mythology, three steps of Dharma remained and indecision (double mindedness) dominated.

sukār [sukār] v to make a hissing sound, snort or breathe with a wheezing sound. 2 to show arrogance of power.

sukha [sukha] Skt mūla n a hog or boar, known as such because it breathes with a wheezing noise. “sukha suan gārdabha mājara.”—bīla a m 1.

sukārket [sukārkhet] Skt mūlakhet a place of pilgrimage near Nemisharny, now known as Soron. There is a myth that in the incarnation of prophet Varah, Lord Vishnu killed Hirneykeshi, the demon, at this place.

sukūra [sukūra], sukūra [sukūra] v to snort. 2 to breathe with a wheezing noise like a pig.

1 Many musicians consider Sohni also as Suhi.
While lamenting at the time of the funeral, women beat their cheeks, head and thighs, and cry “he ! he !” Guru Nanak conveys the subtle meaning that women by touching parts of their bodies show that God is present in every part of world (omnipresent).

While lamenting at the time of the funeral, women beat their cheeks, head and thighs, and cry “he ! he !” Guru Nanak conveys the subtle meaning that women by touching parts of their bodies show that God is present in every part of world (omnipresent).

**Sukri** [sukri] n a sow, a female swine.

**Suka** [suka] adj dry. “jāl māhī keta rakhhī ābhītārī suka.”—asa a m 1. 2 मुख्रे a fop; a blunt or arrogant fellow.

**Suki** [suki] dry. 2 See मुख्रे.

**Sukta** [sukt] Skt n a fine utterance; an axiom. 2 a collection of Ved mantars. 3 a panegyric.

**Sukham** [sukṣaṃ] Skt adj thin, slim. 2 small. 3 trivial. 4 a figurative expression in which a gesture is responded with a likewise gesture to express a delicate feeling.

Example:

melīō bāba utthīa multane di jyarat jai, aggō pir multan de dudhhkātora bhar le ai, bāba kādh kar bāgal te cābeli dudh vīc mīlai, jīrī sāgar vīc gōg sāmai.—BG

With a full cup of milk the pirs of Multan suggested that the city was already having excess of holy men, so there was no room for him. By putting a flower on the milk, Guru Nanak Dev indicated that he could adjust any where without giving trouble to anybody.

deh kācūki tāhi sāvari, ek hath me jīhva dhari,
gāhīo līg kū dusār hatha,
avā sāmnukh jahī jagnatha.—NP

From this Kalyug suggested that those persons who are slaves to the pleasure of sex are actually the Kalyugi beings. Submission to sexual desire is the real form of Kalyug (the age of darkness).

(b) If a gesture or movement conveys the opposite sense, then it is known as vīkham sukṣaṃ (complex indication).

Example:

he he kārīkē ohi karenī, gālāhā pīānī sīrū khohenī, nau lēni āru kārīnī sāmai, nanēk tīn bēlīhare jai.—sēva a m 1.
मुद्गा [sug] n doubt, hatred, abhorrence.
मुद्गव [sucok] Skt n an informer, a reporter.
2 stuff for sewing, needle, thread etc.
मुद्गन [sucan], मुद्गार [sucna] Skt n information, memorandum.
मुद्ग [sucal] Skt मुद्ग adj sacred, pure. “so suca jī krodh nirvare.”—maru solme m 5.
2 innocent. 3 whole, unhurt. “jan na deō tame ghar suce.”—NP.
मुद्गपत्ती [sucacari] adj who has a virtuous conduct; who has good manners. “sabādi mite se sucacari.”—prabha m 1.
मुद्ग [suci] Skt a needle. See मुद्गी 3.
मुद्गज्ञ [sucika] Skt n a needle. “lin sucika nok cobbhava.”—GPS.
मुद्गी [suci] adj मुद्ग pure, untouched. “suci bhāi rāsna.”—brola m 5. 2 n sacredness, purity, cleanliness. “jo dīrī suci hoz.”—s kōbir. 3 Skt a needle. 4 a table of contents, an index.
मुद्गीर [sucikā] See तज 3.
सुधीर [sucipatr] n a table of contents, an index.
मुद्गीभृत्त [sucimukha], मुद्गीभृत्ती [sucimukhi] adj which has a sharp point like a needle. 2 n a wood-pecker, hoopole. 3 a male sparrow; a female sparrow.
मुद्गभ [sucham] See मुद्ग 2 worthless, inferior. “kya barno sucham mātī meri.”—NP. ‘My understanding is very poor.’
मुद्गत [sujna] See मुद्ग inflammation, swelling.
2 Pkt n a towel, loin-cloth. Skt मेतान.
मुद्गती [sujni] See मेतानी.
मुद्ग [suj] a devotee of Dhavan sub-caste of Guru Arjan Dev, who achieved spiritual enlightenment.
मुद्गी [suj] granulated form of wheat flour after rinding the grain. See तज 2.
मुद्ग [suj] n understanding, knowledge, right intellect. 2 vision, sight.
मुद्गव [sujhna], मुद्ग [sujhna] v to have understanding, have intuition. 2 to be visible, be seen. “locan kachū na sujhe.”—sri beṇi.
मुद्गस्व [sujhbujh] conciousness. 2 insight and knowledge. “sujh bujh nāhī kī.”—oākar.
मुद्ग [sujhi] grasp, understanding. “maī rāg mate locan kachū na sujhi.”—dhana m 5.
मुद्ग [sura] n an ear of corn. “rahyo nīsā sabh sabat sutā.”—NP. 2 a spring, fountain. 3 a sound produced while inhaling. For example “cоsā gāje da sutā laouna.”
मुद्ग [sut] Skt मुद्ग n yarn, cord. “dāra kopāh sātōkh sut.”—var asa. 2 a sacred thread. “sut pari kare būrōa.”—var ram l m l. 3 management, arrangement. 4 mutual love, interaction. “rakh-hu sut hi bān ave.”—GPS. 5 rite, custom. “huto sōsār sut ṭhu dasa.”—NP. ‘According to the worldly custom, he was a servant.’ 6 right, accurate, correct. “mādaī na bāje natpe sutā.”—asa kābir. 7 sweets of thread-like shape prepared with sugar, vermicelli, nugdi. “lādūa ār sut bhāle ju bāne.”—krīṣān. 8 Skt मुद्ग n a charioteer, or a chariot’s driver. “parath sut ki ḍor ḍagae.”—krīṣān. ‘Arjun put his trust in the hands of Krishan and made him his charioteer.’ 9 the sun. 10 an ḍak – a wild plant of a sandy region. 11 Khatri son born to a Brahmin woman. See भ्रात्स्मली निर्मिति म 2 and 3. 12 a prisoner; a poet who remembers and recites the names of the ancestry of angels and royal priests. 13 mercury. 14 Lomharshan, a disciple of Vyas, who used to recite

1 See समावक.
mythological tales to the sages. 15 adj who has conceived/given birth. 16 milked, dripped. 17 Skt नृत्त having been given, having been donated. See सुटक सुटका. 
सुटक [सुटक] सुटका [सुटका] Skt सुटक n bird. 2 impurity at the time of a child's birth, according to the Hindu scriptures, lasts for 11 days in case of Brahmans, 13 days for Khatris, 17 days for Vaish and 30 days for Shudars. See सुटक सुटका. 1I0C! [sutak], 1I10C! [sutaku] Skt सुटक n bird.

Skt नृत्त having been given. having been donated. See W3" J;f3". See सुटक सुटका. सुटका [सुटका] adj sleeping. सुटका [सुटका] See सुटका. 2 adj (a) sleeping (woman). "निज गहर सुत्रिया, पिराम जगाई रम्.”-bila chāt m 1.
सुट [सुट] adj sleeping. "हरार दहान जागत सुटा.”-guj m 5. 2 n the act of rubbing and smoothing a stretched rope, for example rubbing and smoothing a stretched rope with a wet cloth.

सुटि [सुटिया] in a string. "सागल समाग्री अपने सुटिया धारे.”-sokhmani. 2 under proper control or management. "सोंकुख ठपराक़िया यबूसू गंबूसू सुटिया.”-japu. "सागल समाग्री सूती तुमारे.”-sukhmani m 5. 2 n birth, creation. 4 progeny. सुटि व[सुटि] vocative ‘O, sleeping persons!’ "जाग-हु जाग-हु सुटिया.”-asa o m 1.
सुटि [सुटि] adj sleeping.
सुट [सुट] See सुट.
सुट [सुट] frenzy, lost in divine contemplation. e.g. “कुक्का नु सुटिया कार्ध्ना.” The kukas move their head in frenzy.” 2 Skt n yarn, cord. 3 rule, principle. 4 a pithy but polysemic statement. See धर्म मामूरं and रचन्यशेखर सुट धारी.
5 a motive, on behalf of.
सुटि [सुटि] vocative ‘O, sleeping persons!’ 
सुटि [सुटि] adj sleeping.
सुटि [सुटि] See सुटि.
सुटि [सुटि] in a cord, in a string. "सागल समाग्री तुम्र सुटि धारी.”-sukhmani. 2 adj मुदः श्रामिक who has a string.
सुटि [सुटि] See सुटि m 2.
sud [sud] a sub-caste of the Vaish caste. 2 Skt सुदा to drip, leak, purify, deposit on trust, wound, tear, promise, beat. 3 n a cook. 4 a sin, crime. 5 Dg a chef. 6 Skt सुद्र the fourth caste. ‘khatā brahmaṇ sud vas.’—suhi m 5. 7 P सुद्रिः profit, gain. 8 interest “नित सौदा sud kīc bahu bhātī kār.”—gau m 4. According to Islam, usury is sinful. See सूढ़ित. 9 profit, gain. 10 interest. 11 Skt सुदा the fourth caste. “khatā brahmaṇ sud vas.”—suhi m 5. 12 naivety, simplicity. 3 See मुषू. 13 Skt [sudhau], मुषू [sudha] adj straight, without a bend, simple. “सुद्रिः रें ग्रेले जी वहाँ ना सुधू.”—sor m 9. 2 without deception, candid.


sud [sud] See मुषू.

sud [suna] adj deserted, empty. 2 Skt उन a violence, murder. 3 a slaughter-house.

sud [suno] See मुषू.

sud [sup] Skt उन a kitchen. 2 cooked lentils;
There is a custom among Khatris that at the time of the birth of a son, they rain grains from a winnowing tray. According to the Ramayana, she was charmed by the beauty of Ram Chandra. When she wanted to marry Ram Chandra, he sent her to Lachhman. Lachhman again sent her to Ram Chandra. In the end she got furious and quarreled with Sita. Ram Chandra told Lachhman to mutilate a limb of her body. So Lachhman cut her nose and ears. To avenge his sister, Ravan stealthily took away Sita. Because of this, there was a war between Ram Chandra and Ravan.

The first stage is 'nasut' (humanism) in which one must act according to the Shariat. The second stage is 'malkut' (farîsta khaslat) in which one has to follow "tarikat" i.e. guidelines given by the 'murîd' (guru). The third stage is 'jâbrut' (power) in which one achieves 'marphat' (spiritual knowledge). The fourth stage is 'fana' (extinction) in which one achieves 'hâkîkat' (truth, reality stage) In this stage all worldly objects vanish and one achieves 'vasal' (unification with God).

During the World War 1914-1918 the Sabi...
people showered love on those Sikhs who went to Basra. There is reference to Sabis in the Quran. See शाकुर सूरा 22, अत्यंत 17.

मुबेदार [subedar] See मुब 2. A junior commissioned officer in the army is also known as subedar.

मुबेदारी [subedari] n the rank of a provincial governor. 2 the ruler of a province.

मुम [sum] A अम adj. inauspicious. 2 miserly.

“सुन के दहें रक्त कौं दिया.”—सा कबिर.
See मेह. 3 Skt न water. 4 milk. 5 the sky.

मुमेडी [sumsophi] a miser and teetotaller.

“सैं सूरे रि सल बालवाए.”—सावे m 3 ke.

मुत [sur] [sur sat] n a breath through the right nostril; a cripple.

“सर सूरा सोसी ले.”—रमु म 1. by ‘breathing through the right nostril end your breath’, which means to breathe one’s last.


मुरूल [sursut], मुं चे नसर [sur ko balak] n Yam, the god of death. 2 Karan, who was the son of the sun born from the womb of Kunti.

“प्रचुर सूरत अदि जो सोक शिंग, दिनो जिन दंप पुन चिता उदो दे.”—GPS. “कृ प झर सूरा केबे को दान.”—क्रिसन. 3 See मुण मूढ़.

मुरून [suraj] Skt सूर्य n the sun. “सूरा किरण मिले.”—बिला चैत m 5. 2 an indicator of numeral 12 as the Purans believe that there are twelve suns. See कर्त्ता मुण.

मुरूनसूर [surajso] son of the sun, Yam. 2 Saturn, the planet. 3 Karan. 4 Sugreev. 5 Vaivsvat Manu.

मुरूनसूर [surajso] n daughter of the sun, Yamuna, Jamna.

मुरूनकोड [surajkood] n There are many tanks in

1 Shukar dominates Hiranyakship or Harnakash, son of the prophet Ditti.

2 Those animals which do not ruminate and have cloven hoofs are termed impious by prophet Musa. See The Bible’s Dictionary by Sir W. Smith for ‘unclean meats.’
the name of the sun god, but two are very famous. One is near Būria in Ambala district, the other is near Mathura on the bank of the Jamuna. Guru Gobind Singh stayed at both the places on way to Punjab from Patna. See गुरु गोबिंद.

मुक्तान [sura] n son of the sun, Yam. 2 Karan.

मुक्तानि [sura] n born of the sun, Karan, his enemy Arjun.--sānamā.

मुक्त्रु [sura] diva drkhaona] to pretend to educate a great scholar.

मुक्त्रु भाष [sura prkaś] n history of Marvar written by Karan, a poet resident of Jodhpur, mentioned by Col Tod in 'Rajasthan.' 2 See मुक्त्रु भाष.

मुक्तान मल [sura] son of Guru Hargobind and mother Maha Devi who was born in Sammat 1674 in Amritsar. Surajmal was married to Khem Kaur daughter of Prem Chand Sili, a resident of Kartarpur. She gave birth to her son Dip Chand in Sammat 1690.

Gulab Rai was born in Sammat 1717 and Shyam Chand in Sammat 1719 in the house of Deep Chand, who took amrit from Guru Gobind Singh and turned Singhs. Gulab Singh died intestate. Sodhi Sahib of Anandpur is the lineal descendent of Shyam Singh. He is revered a lot. See मेंसी.

The khāda (double edged sword) with which amrit was prepared by the great Guru and the Sri Sahib (sword) given by Guru Gobind Singh to be worn by Shyam Singh are in the possession of 'Tikka Sahib' (eldest Sodhi son) of Anandpur.

मुक्त्रु [sura] n a type of light yellow flower which resembles the sun; sun flower. L Helianthus annuus. 2 a lotus, which comes to bloom in the sun light. 3 a round fan, on which the shape of the sun is embroidered with the golden thread.

मुक्तानी [sura] n the sun dynasty. See मुक्तानी.

मुक्तानी [sura] adj belonging to the sun dynasty.

मुक्तानि [sura] n power of the sun. 2 the grandeur of the sun. 3 adj of the sun. "लाख लाजी सोभा मुक्तानि." –dott.

मुक्त [sura], मुक्त [sura] Skt मुक्त n an edible tuberous root. The form मुक्त also conveys the same meaning. L Arum Campanulatum.

मुक्त [sura] A मुक्त n a picture, a portrait. 2 a face. 3 अ मुक्त a section of the Quran, a chapter.

4 Skt मुक्त a city near Bombay in Gujarath province which once was an important town of Surashtar. "सक्रिय सिंह सुरू बाजू मुक्त को सराफ़।"–carrtr 166. 5 Skt मुक्त adj kind, merciful.

मुक्त [sura], मुक्त [sura] n handsome ness; bravery. "मानु में हारी मे तिथि मुक्त वेस।"–bavan. "क्षत्रि कारम वर्ति मुक्त विकर।"–gau m 4.

मुक्त बदर [sura bādar] n a sea-port near the city of Surat.

मुक्तवर [sura] adj kind, merciful. See मुक्त 5. "मई र्मृणि मुक्तवर महों कर।"–cādi 2.

मुक्त [sura], मुक्तवर [sura] n bravery.

मुक्त [sura] a face, a figure. See मुक्त. "सुरति देखि न बल मवार्वा।"–maru solhe m 5. 2 because of the comely face, from appearance.

मुक्तवर [sura] मुक्तवर भाष [sura] मुक्तवर अदि [sura] the root of face and body from which all faces and bodies emerge. "सुरति मुक्तवर अदि अनुप।" –dhana a m 1.

मुक्तवर [sura] adj a resident of Surat. 2 having a figure, like for example वेंट मुक्तवर.

मुक्त [sura] See मुक्त.

मुक्त राम [sur das] a resident of Braj, son of
Baba Ramdas Brahman, born in Sammat 1540. He became a desciple of Vallabhacharya and was devoted to Krishan worship throughout his life. This highly pious poet has written a holy book ‘Sur Sagar’. Its melodious songs are sung by Vaishnavs in many rags. Surdas is considered among the eight great poets of Braj alongwith Krishan Das, Parmanand, Kumbhan Das, Chaturbhuj, Chheet Swami, Nand Das, Gobind Das, and Surdas.

2 Madan Mohan Brahmin whose other name was Surdas. He was born in Sammat 1586 and was a great scholar of Sanskrit, Hindi and Persian. To begin with, he was a courtier of Akbar and was an administrator of the Sandila area of Avadh, but in the end he became a recluse and renounced all worldly attachments. He spent the rest of his life in meditating upon God.

The shrine of Surdas stands near Kashi. His verses have been included in Guru Granth Sahib. See नृष्ण अविष्ट.

3 eyeless, blind. As Surdas was blind, a blind person is addressed as Surdas out of respect.

कुंभ [surap] Skt मूळ n a winnowing tray with which grains are winnowed/cleaned. 2 with which grain is measured. 3 a measure of sixty four seers in weight.

कुंभकर [surapnākha] See कुंभकर.

कुंभ [surpur] a village in the princely state of Bikaner, Najamat Rajgarh in tehsil and thana Nauhar Singh. It is five koh from Nauhar. While going from Nauhar to Suhave, Guru Gobind Singh stayed in this village. But no gurdwara has been built there.

कुंभील [surbir] adj brave, valiant. “surbir dhiraj maat pura.”-ram m 5.

कुंभक [suramta], कुंभकट्टी [suramta] n bravery, courage.

मूर्ति [surma] n brave, valiant. 2 xa blind, sightless.

मूर्ति [suray] See मूर्ति. 2 indicative of numeral twelve because it is believed that there are twelve suns. See धरां मूर्ति.

सूर्यकंत [suraykāt] Skt सूर्यकंत n a jewel or gem; a magnifying glass, which may cause fire after the rays of the sun pass through it.

सूर्यखल [surayprakas] See सूर्यखल and मूर्ति.

सूर्यल [surayvās] See मूर्ति and धरां.

सूर्यदात [suryadar] See अदात.

सूर्यदेव [suryoday] Skt सूर्यदेव n the time of sunrise. 2 the sunrise.

सूर [sura] Skt शूर brave, valiant. “tudhu jevādu avaru na sura jiu.”-mājū m 5. 2 A a, an appearance, a chapter of Quran. See भौ.

मूर्ति [surakh] See मूर्ति.

मूर्ति [suranu] brave younger brother. “suranūj ān pekha.”-rāmav. ‘Ram came and saw brave Lachhman, his younger brother.’

मूर्ति [surat] See मूर्ति. 2 Saturn, the enemy of the sun.

मूर्ति [surāl] See मूर्ति. 2 adj prickly kind of grass. 3 n celestial home of the sun; the sky.

मूर्ति [surā] Skt n the sun. 2 a wild plant of a sandy region, colotropis procera. 3 a caste of the Yadavs. 4 a scholar, learned person.

मूर्ति [suri] n a sow, female pig. 2 a cross, crucifix. “suri uparī khelna.”-s kābir. 3 a Khatri sub-caste of Khukhranas. “suri caudhri rāhādā.”-BG 4 P a red rose. 5 adj happy, cheerful. 6 belonging to the Sur sub-caste. See मूर्ति 13. 7 a lineage of Pathans which is found in Quella and Pishin in large numbers.

मूर्ति [surije] to the sun, towards the sun. “jīv cakvi dēkhī surije.”-kālī a m 4.

मूर्ति [sura] n an embrasure; a hole in the wall of the fort through which weapons are
hurled on the enemy. “bikhām than bahū dhāria anīk rakh surūta.”—sar m 5.

2 Skt मुन्दग a pathway for the soldiers to move about inside the fort.

मुरु [sury] See मुरा.

मुरु देंम [sury vāṣ] See देंम.

मुरु [sul] Skt मुरु; a trisul, trident. 2 a javelin, spear “tuhi sul sethi tābār, tū nākhāg əro ban.”—sānana. 3 a convulsive stomach ache.

Gastralgia. “dusāṭ brahmaṇu mua hoike sul.”—bher m 5.

This disease is caused by excessive eating of dry, unripe, stale, heavy viscous food, blocking excretory and urinary system while doing horse riding, taking excessive tea and smoking. Gastralgia is of many forms and is caused by a number of factors. It should be treated under the supervision and guidance of a competent doctor. But for ordinary gastralgia, the following treatment is the best:

After grinding ginger officinate, parched borax and asafoetida in the juice of ginger, make small tablets of the size of a big gram grain. One to four tablets may be taken with hot water.

Aniseed water and menthol should be taken at intervals.

Foment the abdomen. Persley seed treated with colocynth should be taken.¹ Pump hot water in to the stomach. Castor oil mixed with hot milk may be taken to get rid of constipation.

Ginger, black salt, parched asafoetida in equal quantity may be mixed in the juice of long beans. Tablets of the size of berry may be made and taken with hot water. Serve one tablet with hot water. 4 thorn. “sul ne sākāt diyo sul jayō cobhe he tan.”—GPS.

मुलकी [sulni] Skt मुलकी adj (a lady) who bears a trident.

मुलधर [suldhār] n Shiv, who carries the trident. “tab lag bairi suldhār ko he?”—krishan.

मुलकीधर [sulphakhta] It is the name of a rhythm of three beats. “ni di dhīna, ni di dhīna, na ti ti na, na di dhīna.”

मुलख [sul] See मुलक. 2 short form for मुलक.

मुल [sula] n a base, root. It can also be a short form for the Arabic word ل meaning base (root) “tale rebesa upārī sulā.” See पकिला पुज and वेदध. 2 Skt मुल a prostitute, a dancing girl.

मुलक [sulak], मुलक [sulaku] See मुलक. 2 Skt मलार, a thin rod. “parkhe pārkhanhare bahūrī sulak na hoi.”—bher a m l. ‘Testing the purity can not be done with a rod; a hole is required to be made with a sharp point of the needle.’

मुल [sul]. मुल [suli] n a cross, thorn. “jīr tōskār upārī sulī.”—var gau 2 m 5. 2 a worry, concern. “khavan sādṛc sulī.”—var gau 2 m 5. 3 suffering, pain. “pur-hi dojak ke sulī.”—var gau 2 m 5. 4 Skt सुलिन adj who bears a trident. 5 n Shiv.

मुलीमत [sulisar] There is a village Dharmu da Koṭ or Kot Dharmu in tehsil Mansa, district Barnala of Patiala state. There is a gurdwara of Guru Teg Bahadur three fourths of a mile away from this village. The thief who stole Guru Sahib’s horse felt sorry for his misdeed at this place and killed himself by ripping his stomach with a dry branch of jād; therefore this came to be known as Sulisar. 125 ghumanons of land has been given by the state to the gurdwara. This place is about six miles

¹A hole is driven into a ripe colocynth through which all its seeds are removed and it is filled with persley seed and sealed. It is placed in a pitcher which is then covered with a lid. After forty days the persley seed is removed and dried under shade. This persley is taken to cure stomachache, if taken in 2-4 masa measure with lukewarm water.
away towards the south from Mansa railway station.

Mansar [sulher] It is a village in district, tehsil and police-station Ambala. Less than a furlong away towards the north of this village, there is a gurdwara of Guru Gobind Singh. Coming from Lakhnaur the Guru stayed at this place to oblige the Sangat (religious congregation). There is an unpaved path five miles long connecting the gurdwara with Ambala city railway station.

Masa [surhi] See Mansar.

Masa [surha] See Mansar.

Me [se] pron he, they, that, those. “bāde se jī pārhi vici bādi.”—var asa. 2 v past tense of vī. were. “tne jānom bhul pēre se.”—gau m 3. indicative of the ablative; from, out of. “bāth se ōmrīt bhāe.”—vad a m 3. 4 adj similar to, short form for nāe mēdīlītan bhasam se.”—tukha chāt m 1. 5 P 3 three. See nāma. 6 See Masa.

Me [seu] Skt सीव adj Shiv's devotee, i.e. an ascetic “na īhu jāti kāhave seu.”—gōd kābir. ‘An individual soul is neither celibate nor ascetic.’ 2 n Shiv, Shankar “sākātī na seu he.”—BGK. 3 service. “kār-hī kīs ki seu?”—asa kābir. “cārān kāmāl sada seu.”—sāvēye m 4 ke. 4 adj who has been served, worthy to be served. 5 P c one an apple. In India, Kashmiri apple is very delicious. In Sanskrit it is called māhā bādēr. E Apple. L Pyrus marus. Its after-effect is cool and wet. It strengthens the heart and mind. It removes bad smell from the mouth.

Mēgha [sōr] A र a couplet, a poetic form in accordance with specified vowel quantity (matra) or number of characters (ābhāva).

Mēghal [sēṭ] Skt स्वात्त n one’s own heart, one’s own mind. 2 one’s own theory. “tēnār seṭ na lāhīe.”—sāvēye m 3 ke. 3 one’s end (death time).

Mēś [sē] pron he, they, that one. “sē mukāt jī mānū jīn-hī.”—gau m 3. 2 adv having served.

Mēśi [si] pron he, she, they, that one, those ones. “sē sah bhāgvāt se.”—bavan. 2 served. 3 he serves. “kam dam cīt pārvastī seī.”—gau a m 1.

Mēśvāri [seki] those very people “cāge seīkē.”—var asa.

Mēm [ses] Skt मेम adj remainder, residual. 2 n leftovers. 3 destruction, end. 4 Sheshnag (name of a mythical snake) “sē nam sāhṛphāti nāhī net purān hot.”—akal. See Māmāla. 5 God. 6 result, consequence, outcome.

Mēmāla [sesnag] Skt ममला n king of the snake dynasty and the nether world. There is a story in the Purans that it has 1000 heads to shade Lord Vishnu. Some people say that it bears seven netherworlds on its head. Vishnu Puran mentions that whenever it yawns, there occurs an earthquake. In every kalap (i.e. 4,320,000,000 years) it throws up fire from its mouth and all mankind are reduced to ashes. Its shape is described like this: “Violet colour, string of white beads in its neck, a plough in one hand and a mortar in the other.” It is called Anant also. Anant Shirsha is the name of its wife. Some people regard it as Vasuki but others consider it to be different from it. In the Purans it is believed to be the son of Kashyap and Kadru, and Balram is said to be its incarnation. Its slough is called māhā bādēr and its abode is called māhā mādāp.

Mēs [sesu] See Mēm.

Mēv [seh] Skt मेव n a porcupine. “tīr sarārān bir lage bhat man-hū seh sarup dhāre hē.”
-krisan. 2 pron he, she, that.

मेहन टीव्र [sehaj tir] n an arrow made of porcupine’s quill, a porcupine’s thorn. “ror bere janu sehaj tira.”—GV 10.

मेहन [sehrah] See मेहन.

मेहन [sehra] n a chaplet; a garland; a chaplet of flowers tied around the head of a bridegroom on the day of marriage. P m. Many people make a chaplet of brocade thread.

मेहनत [sehvan] a town in district Larkana of Hyderabad Sindh about 142 miles from Rohari junction. In an old fort, there is a holy seat “Nanak Bara”, which is worshipped by Hindus and Muslims. While paying a visit to Sindh, Guru Nanak Dev came to this place. Colonel Tod has referred to this gurdwara in ‘Rajasthan’.

मेहूड [sehūḍ], मेहूड [sehōd] Skt सहुड्य or सहोड्य n cactus, the thorns of which are like a lion’s teeth. “gat dhatu godudh te sehōḍḍ ke te ghat.”—vrīḍ. See घोड़.

मेह [sek] n heat, fire. “lagan det nā sek.”—maru m 5. 2 Skt मेह to sprinkle.

मेहात [sekna], मेहल [sekna] v to heat, to warm.

“tīh thōr jāre kahū sekan ayo.”—krisan. 2 to roast, parch.

मेह [sek] A স হ n an old man. 2 an old man worthy of respect. 3 a scholar. 4 a particular caste of Muslims. “kahā sekh brahām surup.”—ākal. 5 Skt मेह. Sheshnag. “monī jēn sekh nā lāh-hī bhev.”—bāsāt m 5. 6 Skt मेह an offspring of a Brahmin fallen from his caste. 7 (also used for) hilltop or peak. See पुरा।

मेह भजन [ṣec farid] See भजन.

मेह बुधम [ṣec braham] Sheik Ibrahim. See बुधम. “sekh farid pōṭān he jahīva. sekh braham tab bās hi tahīva.”—NP.

मेह भक्तम मुहमद मोहसा [ṣec mohamad mohsān] See भक्तम मुहमद मोहसा.

मेह भक्त [ṣec mubarak] See भक्तम भक्त.

मेह भक्तम [ṣec mohamad] Skt मेहर n pertaining to the top, crown, coronet. “sekh sohā īlar udar ke.”—NP. 2 a knot of hair, tuft of hair left unshorn on the top of the head. 3 a poet, named Chandar Shekhar, who added glory to the

1 He who converts from Hinduism to Islam is also called a Sheikh.

AD. His mausoleum is a well known place in Panipat. Guru Nanak Dev met his successor pir there.

मेहनाट [ṣecnāt] See मेहनाट. “sesnag pār sārī bo kārṇe. jag tīh sekhnāi ucce.”—VN.

मेह विस्तार [ṣec kālā] शेखक विस्तार-अलाम the whole of Vaisheshik Shastar written by Kanad Muni. “kāhū bed pātājālā sekhkalā.”—gyan.

मेह विश्रामी [ṣec cīllī], मेह विश्रामी [ṣec cīllī] Many Muslim fakirs having kept fast for 40 days are known by this name. One was a holyman from district Aţāk. The other was Abdul Kadir, a great saint who lived at Banur. His tomb at Thanesar was built in 1271 AD. He was carefree and pleasure-loving. He used to concoct many stories which made people laugh but the moral of each story was full of meaningful teaching. 2 Now-a-days, a day dreamer, or he who builds castles in the air, is called a Sheikh Chilli.

मेहनत [ṣecnāg] See मेहनत.


मेह वाली [ṣec kālā] See वाली.

मेह वाली [ṣec kālā] See वाली.
court of Patiala ruler Maharaja Narender Singh. Born in 1798 AD, he died in 1875 AD. He wrote many excellent books ‘Guru Pachasa’ a poem written in praise of the Guru, is a lovely composition from which some verses are given below:

jap tap jog jagg jahan karaat jete
jugan praman tete sadhan karan he,
siddh hot koal kal payke prasiddh hot
riiddhi kisamriiddhi hot kahunke gharan he,
sekhar asekhalik nasaybe ko
mukti bataybe ko ojhar dharan he,
satran saran sace mantra haran ei
gurudev nanak ke pakhaj caran he.

puran pratap povi sarad sudhakar jo
mad mad has cadriska te caru sarse,
kud ki kali si dasonli anup lase
locan visal kaj majutai parse,
bani ko sadan kavi sekhar prasan sada
saras sudha te ben makraad barse,
bard btod bhroyo visv ko darad har
sri gobid sigh ko mukhard barse.
amal astit khal dalan dalan duti
malin karaat sasi privkeh laje he,
citrit vicir hem hiran jatit ar
dhar aiti dikhi ugr san dhar sace he,
sekhar gobid kesoayudh amogh, kar
sri gobidsigh ju ke cakr chabti chaje he,
lok tam haran mayukhan samet mano
kamal saran pe prabhakar viraje he.
gyanin ko gyan yogdhyan dine dhyanin ko
bhatan ko dini bhakti puran vridhan ki,
yackan gram dine mulak aram dine
dini paatshahi paatshan praman ki,
sekhar rajat hem hathi hay hira har
dine kavi logan vadhai yas gan ki,
sace paatsh sri gobid sigh guru ju ki
dekh dan dharha bhuli maat maghvan ki.

Mekh [sekhar], Mekhri [sekhr] a Khatri sub-caste.
“sekhar sadh vakhani ahi.”—BG.

Mekh [sekha] a village in Barnala district of Patiala state, which is five koh towards the west from Mulowal and one mile towards the south from Sekha railway station. Two gurdwaras of Guru Teg Bahadur are there in the village. One is a furlong to the east where the Guru had stayed during his sojourn. It has got land from the state of Patiala that requires four ploughs for cultivation. About half a mile to the west of the village there is Manji Sahib. Guru Sahib stayed here to take milk offered reverently to him by a lady. To this gurdwara land requiring two-ploughs for cultivation has been donated by the state. 2 an address to a Shekh “sekha !adar-hu joru chadi.”—var biha m 3. 3 Skt मेस result, consequence, outcome.

“kahit sunat kichu sati na upjat, bhi vicar kia seka?”—sar m 5. 4 Skt मेस an offering made to a deity; a present; worship.

Mekhi [sekhi] पृष्ठ n affection of wisdom; boast, pride.

Mekhpura [sekhpura] a district of Punjab, in which Nankana Sahib is now situated. King Jahangir liked this place for hunting and established a small village under the name Jahangirabad. Remnants of the buildings of the time are yet extant there. 1 See धारण मेस.

Mekh [sekhō] a Jat sub-caste.

Mekhpur [sekhō pur] See मेसत मेस 2.

Mekh [segh] S n briskness, smartness.

Mekh [segh] Skt निष्ठ adj one who is associated with a lion; of a lion. 2 lion-like i.e. brave, heroic. “jese palan saran segh.”—mali m 5.

Mekh [segh] See मेस.

Mekha [secan], Mekha [secna] Skt n irrigation, watering. 2 spraying. 3 dampening. 4 a vessel like a bucket used for irrigation.

1Some are of the opinion that Shekhu was the pet name of Jahangir by which he was called by his parents. Hence this, favourite village of his acquired this name.
from perspiration. 2 a kind of very small creatures which are born from moisture of the earth and from perspiration; spontaneous generation. “ādaī jeraī setaj utbhoj tere kine jāt.”—sor m 1.

**Mehru** [set-ta] Skt गृहा n whiteness.

**Mehru [set-ta] Dg n the moon, whose shine is white. Skt गृहः।**

**Mehru [setbaran] white colour. 2 frightened; with face turned white. “set barai sab duta.”**

**Mehru [seti] with, alongside, along with. “manu meri sukh seti thārē.”-asa m 2. 2 from, out of.**

**Mehru [setu] Skt गृहः a bridge. “bādhīro setubādhāte.”**

**Mehru [setubadh] See Mehru.**

**Mehru [seti] with, alongside, along with. “seti khaṣam sāmar.”-var asa m 2. “manu mera dīrālo seti thīrū nā rāhe.”-asa m 1. 2 from, out of.**

**Mehru [setha] an Arora, resident of Chuhnian, who by becoming a devotee of Guru Arjun Dev attained spiritual enlightenment.**

**Mehru [seth] Skt गृहः adj supreme. 2 wealthy. 3 n a money lender. 4 a title for rich Marvari and Parsi merchants.**

**Mehru [seth] a sub-caste of Khukhran business community. “lala sethi jaṇie.”-BG 2 a sub-caste of Aroaras. 3 a rich man’s business of money lending. See Mehru.**

**Mehru [sen] Skt गृहः n a row, queue.**

**Mehru [senu] See Mehru 7.**

**Mehru [set] Skt गृहः adj white. “ṣīsahau hoa set.”—barōmaha majh. i.e. ‘has become old.’ See मृς. 2 with, alongside, along with. “prabh ki dārgah sobha set.”-gau m 5. 3 Skt गृहः n coolness. 4 calmness. “gar dēn hari bolhari dāri set ko.”—BGK. ‘One who speaks abusive words is devoid of calmness.’ 5 See Mehru. 6 short form for मेह्रू (मृशा) “utbhoj set binadha.”—sor m 5.**

**Mehru aśeśā Aśina [set aśeśā aśīna] n a deer with dappled skin; a black deer—सनामा.**

**Mehru bāmū [set kust] See मृशा बामू.**

**Mehru [setaj] Skt गृहः adj pests like lice born from perspiration. 2 n a kind of very small creatures which are born from moisture of the earth and from perspiration; spontaneous generation. “ādaī jeraī setaj utbhoj tere kine jāt.”—sor m 1.**

**Mehru [setaj] a deer with dappled skin; a black deer—सनामा.**

**Mehru kust [set kust] See मृशा कुस्त.**

**Mehru [setaj] Skt गृहः adj pests like lice born from perspiration. 2 n a kind of very small creatures which are born from moisture of the earth and from perspiration; spontaneous generation. “ādaī jeraī setaj utbhoj tere kine jāt.”—sor m 1.**
See 1~.

H~g"a” See H~.

"tTn sedhur miig dai SH pE.”-krrs<JTI. ‘put a line of vermilion on the head.’ 2 See 1~.

Ho [sen] Skt स्थित adj with pity; melted. “जिन मिला पथर सेन.”-kan m 4. ‘Even stone like hearts melt.’ 2 Skt श्याम n sleep. 3 rest; quiet resulting from self-realisation. “अभिनासी सुख सेन.”-ratanmala. 4 wise. See E sane. adj intelligent learned. 5 Skt सन dependent.

मेद [sen] Skt न Indar’s queen. 2 army. In Sanskrit documents different names have been given to army on the basis of its numerical strength. For example an army with one chariot, one elephant, three horses and five unmounted troops, is called ‘पाटी’. Three pattis make one senamukh. Three senamukhs constitute a ‘गुलाम’; three gulams form a ‘गाँष’; three ‘गांष’ comprise a ‘वाहिनी’; three vahinis are a ‘प्रित्ना’; three prtnas make a ‘सामु’; three सामुs form an ‘अनिक्रिनि’; ten anikritis constitute an अक्षोरिनि and a group of ten अक्षोरिनि constitute a बल. The commander-in-chief of a बल is called master राठी.

मेदरत्व [senanath], मेलती [senani], मेटपदिः [senapati] n a commander of the armed forces; a general; an army commander. 2 Kartikey, son of Shiv.

मेदभुष [senamukh] See मेद.

मेद [seb] See मेद. 2 Skt सेब adj venerable, worthy of worship. “पवं नाही सेब.”-akal. 3 प seb n an apple. See मेद 5.

मेद्धर [seb], मेद्धिः [sebar] See सेबनाथ and मेदरत्व. “नालीर फ़हल सेब पका.”-ram kabir. See सेबनाथ.


मेदर [seby] See मेद्थ.

मेद्ध [sebhi], मेद्धी [sebhi] म-अधि he too; that also.

मेद [sem] प अज own self; third. “दोम ना सेम एक ऐह.”-gau ravidas. ‘There is no friend like the Creator. It is not a question of the Trinity.’ “यह दोम ना से माराबा.”-BG. ‘There is no fight among Brahma, Vishnu and Shiv.’ 2 Skt सिंधी a type of bean – grain which is small or big in size and is of various colours and is cooked as a vegetable.

मेदव [semar] See मेदरत्व. “सेमार फ़हल जूह बैनाउ.”-NP.

मेदुधि [semukhi] See मेदव. “सेमुक्षी जैन कर दैय माम पुता.”-NP. ‘Wisdom has purified my mind.’

मेदुधिली [semukhini] n a prudent army. 2 a group of intellectuals comprising such an army-सनामा.

मेदव [semukhi] Skt मेदव n intelligence, intellect, wisdom, sagacity. “सेमुक्षी विसेक्षा जने लेखा.”-NP.

मेद [ser] Skt सेटाक n fortyeth part of a maund; a measure of four pau weight.1 “दौर सेर मागू चुना.”-sor kabir. 2 प लौ a lion. 3 adj courageous, brave. “बुर्तीा लौर सेर.”-var guj 2 m 5.

मेद अलम [ser 3dam] प अलम adj having a leonine body.

मेदम [sershah] शृंग son of Hasan Khan, landlord of Sehasram and grandson of Ibrahim Khan who was a Pathan of the Sur dynasty. Earlier he was named Farid Khan. While serving king Lohani of Bihar, Farid killed a lion and was given the title of Sher Khan. He defeated Hymayun on 17th May, 1540 AD in the battle of Kanauj and drove him out of Isf.

1 Seer and maund as measures have been changing with the passage of time. In the time of Kabir, a seer was not equal to eighty tolas. At this juncture in the Punjab, a kacha seer is equal to thirty four and a half tolas and one masa.
India. On January 25, 1542 AD he ascended the throne of Delhi with great pomp and show and acquired the status of a fair-minded sovereign. He died on 24 May, 1545 AD. In Sahasram, the tomb of Shershah is a beautiful building, worthy of a visit. See शेरशाह.

मेंत सिंह [ser siŋh] a soldier of Guru Gobind Singh who was posted at Lohgarh fort of Anandpur. He faced the enemies with great courage.

2 son of Maharaja Ranjit Singh and Maharani Mata Kaur, born in 1807 AD, who ascended the throne of Lahore on January 18, 1841 AD after Prince Naunihal Singh, and on September 15, 1843 AD, he was treacherously shot dead by Ajit Singh Sandhawalia near Shah Bilaval in the Barandari area.

मेंरबराह [serkhan] See मेंसर and गुरुपूर.

मेंरबाजु [sergār] See बज नेश. 2 a village in tehsil thana Jalalabad of district Ferozepur. It is about five to six miles to the north from Jalalabad railway station. At a very short distance to the east of this village is a gurdwara of Guru Gobind Singh near Tahlian Phattu Sammu Kian. When the Guru arrived here, Dogar, Phattu and Sammu, presented a covering for the waist and a cotton-blanket to him, which were the gift-items of this area. The building of Manji Sahib is complete which had 85 ghumaons of land but now only 30 ghumaons are left. A baptised Sikh looks after the gurdwara.

मेंरबिल [sergil] a subcaste of Jats to which belong the landlords of Majitha and Naushehra villages (Amritsar).

मेंरबिल [serdil] P ज र ad/having a lion-hearted, brave.

मेंरबिलिफ [serdrītī] n a lion’s vision. “कुकरद्रिति न एक मन धारिन। सरद्रिति गुरुमुख हव कर्म।”–NP: A dog bites a stick and a brick. A lion, on the other hand, does not care for the weapon but keeps an eye on the killer. Similarly, ignorant people indulge in fighting considering others as givers of joy and sorrow but Guru-oriented people keep an eye on actions which control everything.

मेंर नर [ser nar] P ज र adj (a man) brave as a lion. 2 a heroic person. 3 a powerful lion. 4 a lion-like man.

मेंरवाल [seraṅ] नेशेरी [serni] a tigress, a lioness; a Sikh woman. “मृगां विकार ब्रद को रायरी Component of a title of Maharaja Ranjit Singh.

मेंरवाल [serbāca] n a type of small gun having the figure of lion on its mouth. It is called ‘bagbāca’ (lion’s cub) also. 2 son of the Khalsa, a warrior.

मेंर महमद खाँ [ser muhammad khan] This Malerai Pathan sided with Vazir Khan during the battle of Chamkaur to fight against Guru Gobind Singh. His real brother Khijar Khan whom the Guru mentions as Khwaja Mardud in Jafarnama, saved himself from an arrow of the Guru by hiding behind a wall. Sher Muhammad was killed by a Sikh in Sammat 1767 during the battle of Sirhind.

मेंर मुख [ser muchh], मेंर मुख [ser much] a lion’s whisker. In olden days jealousy-ridden people used to mix a hair cut from lion’s whisker in the meal served to an enemy. It was thought that once it went into the stomach it caused such injuries as became the reason for his death. Once, Aurangzeb served lion’s whisker mixed in rice to Dara Shikoh. “शेर मुख कटायके कवर मॊहर पत।”–GPS. The life of Dara Shikoh was spared with the grace of Guru Har Rai’s kindness.

मेंरव [serva] नेश-पांच shorter arm, head or foot bar of a cot.
ैक | १९८ | ५८१

मेवट [serin] See मेवट. “केतारा सेविन विलाह।”
—BG

मेस [seru] See मेस.

मेगे नवर्त [शरे जया] P adj an angry lion, furious lion. See मेजी २.

मेत [sel] n information about one’s well-being.
See मेतु. 2 See मेतु. a spear, javelin. “छोइनी सेविन के”—स कबिर.

मेजमेल [selmasel] A यु to tie. प ज्यु a hoof.
“नामा प्रणव सेलमेल, गाव दहाई बच्रामेल।”—बहर. having tied (the hind legs) with a rope.

मेल [sela] n a lance, spear, pike, javelin.

मेलख [selab] प व्य flood of water. 2 moisture, wetness.

मेली [seli] n a plaid rope of black wool or silk which is tied on a turban or cap, or is worn around the neck by monks. Among Guru Nanak Dev’s disciples this tradition of wearing continued up to Guru Arjan Dev. While ascending the throne, Guru Hargobind kept this rope in the treasure house and wore a sword instead. 2 a whirl, spin.

मेलु [selu] adj one who keeps a spear. 2 an informer, tattler. “दूसर सेलु दो सेव रोहुकार।”—PPP. 3 Dg lasura, a deciduous tree and its glutinous fruit. See सलुन.

मेलीभी [selabh] In Panth Prakash this word has been used in place of मेलीभी. See मेलीभी.

मेव [sev] See मेवे and मेव. 2 Skt सेव dear. “हरि सेव सेव सेवक.”—वद m ४ घोरिया. ‘service of the dear disciple of God.’ 3 wealth, treasury.

4 In Nirukt ‘सेव’ means comfort. 5 Skt मेवज adj worthy of service, deserving worship. “अखम्ब सरी नां मनी जान सेव।”—जपु. 6 See मेव.

7 short form of मेव. 8 Skt सेव vr to serve, work as an employee, to trust, worship.

1 Many scholars confuse selmasel with Salim Shah. But this is wrong as Namdev lived much earlier.

2 seli is a symbol of asceticism and renunciation.
service. 2 a maidservant, slave girl. “me jogi jogi daye sevri.”—sri m 5 pepar.

n service. attendance, worship.

“name ki sabh seva kar.”—asa a m 3. 2 P a manner, method, regulation, “gurmard paee sahaj seva.”—asa a m l. 3 a habit, nature. 4 In Sindhi, ‘seva’ is pronounced as ‘seve’ and means worship or offering.

He came with Masand Duni Chand from Amritsar to support Guru Gobind Singh in the battle of Anandpur but as a coward he too fled with Duni Chand.

[seva sikh] He came with Masand Duni Chand from Amritsar to support Guru Gobind Singh in the battle of Anandpur but as a coward he too fled with Duni Chand.

[seva ji] See मस्तिष्क.

[sevadas] a Brahman Sikh resident of Kashmir, who was the son of Mai Bhagbhari. He became Guru Sahib’s disciple in the company of Madho Sodhi. “seva das lai ni j sev.”—GPS. See बहुव्य. 2 Many writers have mentioned Seva Ram as Seva Das. Se आठमण.

[seva] a person, resident of Pothohar who wrote a Janamsakhi of Guru Nanak Dev in 1588 AD.

[seva dasia], मेघ धर्मी [seva pathi]
See आठमण.

[sevi] See मेघ. 2 having served “sevi saati samata.”—maru a m l. ‘merged into truth.’

[sevika] Skt माती. vermicelli, a hand made eatable item of wheat flour looking like cotton-yarn. 2 a slave girl, female attendant.

[sevi] See मेघ. 2 adj one who serves, a servant. 3 able to be served, worthy of service.

[seviāle], मेघि [sevile] it is worth while to perform service; let us serve. “sevile gopal rai.”—mala namdev.

[seveya] adj who worships.

[sevān] See मेघ. 2 See मेघ and रूह.

[sevy] Skt adj worthy of service, worthy of worship. 2 dear, lovable.
मैंची [सेची] n a file of papers; a collection of a large number of papers; volume.
मेष [सेन] He was a barber of Bandhavgarh (Riva) king Raja Ram. Becoming a follower of Ramanand, he served saints with devotion and was counted among worshippers of high status. These days, Sen’s descendants live in Riva. A hymn by this holyman is in Guru Granth Sahib. “सोदर माडर सेनाह जेन माडह हरिकिर्तनाह.”—मेष 3.
हेतु [सेतौ] n a caste, equal to Kambo and Malia. 2 an acquaintance. “हरी प्रभु सजान सेन जू.”—गाँव 4. 3 an army commander. 4 a soldier.
मेट [सेनु] See मेष 2. “सजानु तु हे सेनु तु मे.”—सुही 5.
मेहता [सेता] v to expand wealth; collect, accumulate. See टीठ 4.
मेतवन [सेतान] A रेणुन Satan n In the Bible and Quran, he is termed an angel who instigates man towards evil. It was only he who deceitfully made Adam eat the prohibited fruit. According to Quran, Satan is made of fire element only. God created Adam from clay and ordered the angels to bow before him. All except Satan obeyed the order. When God asked Satan to explain the reason, Satan replied that he himself was made of fire while Adam was made of clay and hence Adam was inferior to him. On this God reproached Satan and asked him to quit heaven. In anger Satan said to God, “OK! I have been meted this treatment and I will not allow Adam’s offspring to come to you and men will not be grateful to you.” See व्युध व्युठ भ्रान्त, भ्रान्त 11 to 17. 2 adj mean, sinful, riotous, rowdy. 3 Skt विद्वान Kamdev, whose arrows are sharp. “अगदु पार येन वेलो.”—त्रिलो m 1. ‘Cupid is performing the duties of Kaji and Purohit.’ See श्राक़.
मेयस्लाइम [सेतानिया] adj influenced by Satan. “बिन पुरे गुरुदेव पहिर सेतानिया.”—वर जेत.
मेगेली [सेतान] n mischievousness, mischief. “चोदि कोटब कोर सेतानिया.”—बहर कोबिर. 2 adj who is a pupil of Satan; devilish. “नानक सिरकन्तु सेतानिया.”—var मैह म 1. See मेगेली.
मेगली [सेताली] forty seven, 47.
मेटो [सेटी] thirty seven, 37.
मेटी [सेथी] See मेगेली. “तूहि सुल सेथी तबौर.”—सेनामा.
मेट [सेद] A रेणुल प्रेय, a forest animal. 2 the animal to be killed and hunted. 3 A रेणु chief; rich. 4 elderly. 5 See मेटामा. 6 See मेटास.

सेन [सेन] n a file of papers, a collection of large number of papers; volume.
वैसेक [सेंदक] adv before the eyes; real and evident.

वैसव [सेंदखान] एका एमुंड्ये a commander of Aurangzeb’s army, who came to capture Anandpur on 17 Phagun Sammat 1759. While fighting in the battle field, he came in front of the Guru whose glimpse impressed him so much that he renounced the royal army and became a disciple of Guru Gobind Singh. Having imbibed the Guru’s teachings, he attained the highest spiritual status.

वैसपुर [सेंपुर] See वेलोयानगर.

वैस वेजा [सेंबेजा] See वैस वेजा.

वैसविक [सेंबिक्ष] See समपीर.

वैस [सें] प्रेयर adj lazy, enamoured, possessed; ecstatic.

वैसवेजा [सेंबेजा] Motivated by the hill-kings, he accompanied sardar Alifkhan to fight against Guru Gobind Singh when an attack was launched on Anandpur. Getting a glimpse of the Guru, he became his disciple and joined the Sikh army. Fighting against the Turkish army and the hill-kings, he attained martyrdom. He is different from Saidkhan.

वैसेठ [सेंठ] a khatri of Ghei sub-caste who was a worshipper of Varun (khvaja). Becoming a follower of Guru Nanak Dev he turned a votary of only one God. During the Guru’s sojourn in the South, he was with the Satguru to serve him.

वैसह [सेंधाव] Skt संध्व n salt from Sindh; Sindhi salt. 2 a Sindh horse. 3 a horse. 4 adj pertaining to the sea.

वैस [सें] an army. See मैस. “सर सें बिन सें हुट किनो हाहाकर.”—cādi 1. 2 adj acquaintance. “सक सें.”—सुक्मानी. 3 n progeny, offspring. “हात का साल मार्ग हारबे तो सग्ली सें ताराई.”—आसा कबिर. 4 Skt मजलु to sleep “सोहो सें.”—सोर m 5. 5 a soft bed “हारी सो रहे सज सें ताहाई.”—cādi 1. 6 See मैस. “सें नई butkaria.”—आसा धृष्णा. 7 a hint, indication. Skt सहात.

वैस मुभिन [सें समिन्त्र] See मुभिन मैस.

वैसप [सेंप] मैसव [सेंपल] chief of the army. a commander. See मैसपितं. “सम सेंप के सुबहत माहान.”—GPS.

मैसविक [सेंपिक] n Guru Gobind Singh’s favourite horse that could rout the enemy army.

वैस [सेना] a army. See मैस. “अर सकल सेना जरी बायो सु एके प्रेट.”—cādi 1. 2 adj acquainted, familiar “नम जप-हु मेरे सजान सेना.”—आसा m 4.

मैसविक [सेंविक] See मैसविक.

मैसविक [सेंविक] Skt सेंविक a writer and poet in the court of Guru Gobind Singh, who translated ‘Chankanap Niti’—“गुरु गोबिंद की सब्बा में लेखक परम सुजान। सानके बहका कावि सेनपती नाम.” He wrote a book also entitled “Gurusobha”. See गुरुसोभ गुरुसोभ मैसविक.

वैसिक [सेंष्क] adj pertaining to the army; a soldier.

वैसित [सेंटी] See मैसित. 2 adj a soldier; a commander. “क्रूढ़ के धुमर चरहे उत सेनी.”—cādi 1.


मैस [फ्ल] A द न a straight sword. “सेफ सरोही स्वती.”—सानामा.

मैसविक [सेंविक] Skt सेंविक a string of beads; a rosary.

मैसवी [सेंवी] n an army which carries straight swords—सानामा. 2 a gun—सानामा.

मैसविक [सेंविक] Skt सेंविक a chant of a holy hymn to bring the enemy 1Akali Kaur Singh has got published the whole of Gurusobha.
under subjection. “kālam sephi pāṛh mohre turē.”—PPP.

सेफ्देड्दीन [sephoddin] See मुफ्तजउलाह.

सेफ्हा [sefbhā] Skt मुफ्तजउलाह, मुफ्तजउलाह adj which comes into existence on one's own; not created by any one else. “ākal muraṛi ajunī sefbhā.”—japu. 2 In Guru Granth Pradip, Pandit Sadhu Singh has given the meaning of sefbhā as - 'which is like a beam of light in the inner-self.'

सेव [seyv] A master. 2 a king. 3 a leader, guide. 4 In many books on Islam, this term has been used for the lineal descendants of Bibi Fatima and Hazrat Ali. Sayyads are respected by Muslims and they are addressed as Shah, Badshah, Pir, Sharif, etc.

During the Mughal rule only a Sayyad used to goad the elephant of the king because no one else could sit with his back facing the king.

सेयद अहमद [seyad ahmad] See अहमद सेयद.

2 See मुलखत.

सेयद बिबह [seyad bhikh] See सय बिबह.

सेय [sey] See मेह.

सेया [seyā] a lord, a master. “cāca jāb ja on seyān ki.”—krīsān. 2 a girl's female companion or female friend.

सेव [ser] A ज n a walk. See मेव 2 a journey. 3 P जेव adj satisfied, satiated.

सेवाद [serādhr] Skt सराद्ध, पञ्च having a मीठ (plough); a peasant farmer.

सेवात [serādhri] Skt सराद्ध्री n a woman having a मीठ (plough); a female farmer. 2 a handicrafts woman. 3 This term can also be used for a slave girl. Draupadi was called Sairandhri when she went into hiding along with Pandavs in the house of Virat.

सेव [sel] See मेव. “त्रु त्रु सेव कार-हि jīru bhave.”—gau ravidas 2 Skt सेव adj made of stone. 3 n a mountain, having lots of stones. “कर-हि सेव मसल सेवन के.”—GPS. 4 petrified, stone-like. “सेव लों जी उदहरिता.”—saveye m 3 ke. “ँठि सेव निं गहर होर.”—ośkar. ‘if there is wealth in the house of a foolish and mean person.’ 5 rock pitch, rock secretion. 6 hard-hearted, unfeeling. “tīrath nāì kaha suci sēv?”—bhae m 5. 7 adj immovable “bhae sukhe sēv.”—gau m 5. 8 A ज n flow of water. “मान्मुख पत्थर सेव हे दृग जिवं फिका.”—asa e m 7. ‘remains dry even in a water-current.’

सेवाल [sel sota], सेव चुली [sel kumari], सेव वर्धन [sel kāṇya], सेवाम [selja], सेव डल [sel tanya] n daughter of the Himalayas; Parvati; Girija.

सेविचध्वनी [सेलिपाति] Skt शिलिपातिन, adj a destroyer of mountains; one who breaks hills and stones with a thunderbolt; Indar. “सेलिपाति श्रीधर सरस सोषु औष एक.”—NP.


सेवाम [सेर] n Himalaya, the king of mountains. 2 Sumeru.


सेवारी [सेलनी] adj who is a tourist. 2 having a tendency for roving.

सेव [सेल] adj who is a tourist. 2 Skt शेल n custom, tradition. 3 a poetic style; usage of words and phrases in a particular way. See E style.

सेवुक [सेलुक] Skt शेरुक n an acrobat; a stage artist. 2 a wood apple tree.

सेव [sev] Skt शेव pron he, that. 2 Skt शेव adj Shiv's; who has a connection with Shiv. 3 n a votary of Shiv. 4 thorn-apple.

सेवाल [seval] See मेव.

सेव [sevy] adj who has connection with Shiv. 2 n a horse of Krishan's chariot.
We cannot eat (exhaust) what has been given by Him.

Only she is half asleep.

Fruit of lily colour.

Proficient in the lore of Tantar.

A follower of Shiv.

See alsoighth.

Bhai Sohna died in Sammat 1732: his memorial is at Gurpalah (district Hoshiarpur).

See alsoighth.
सौनी [सौनी] देखें सुनी. शुभकामना। "सौनी राजपूत सूजन बिकरखानी।"—सा म ५। २ नेकीं वर्णकोनी डेरीजा की मस्तिष्क को बचकर रही। मेहिवाल। "रावी तिर जट हो रहे। मेहिवाल नाम जो ज़ाईन कहीं। निरव हो नौनी वसी लगती।"—सांत १०१। सौनी ने सहारा नदी के ऊपर एक पाँच रंगी के पाथर को रखा है। उसके बाद उसने उसकी विकास से हानि पूरी हो गई। सौनी ने उसकी विनाश के लिए उसका निर्भय पौधा हटाया। जब उसने नदी की ओर चला तो उसका निर्भय पौधा पीड़ित गई और उसने अंतिम दोषकोनी बनी। उसके सुनने पर मेहिवाल ने हानि के हाल में अंतिम समय में हानि किया।

सोही [सोही] देखें सौही। २ देखें सुही।

सोही [सोही] स्कट देखें सोही। २ देखें सुही।

सोहाग [सोहाग] देखें सूहाग।

सोहाग कर [सोहाग कर] देखें सूहाग।

सोहागनाट [सोहागनाट], सोहागाटी [सोहागनी], सोहागाधि [सोहागनी], सोहागाली [सोहागनी] देखें सूहाग।

सोहागारी [सोहागारी], सोहागारी देखें सूहाग।

सोहार [सोहार] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देखें सूहार।

सोहारा [सोहारा] देक...
upset because of grief.

for safe, secure.

adj dehydrator, drier.

n the wind.

adj dried, dry.

Get the garment dried and bring it immediately.'

'it is neither coldness nor worry, nor heat nor sweat'.

thoughtful; given to pondering.

thought process. See निच.

adj thoughtfully.

sorrow and pleasure.

sorrowed, sad.

sorrow, melancholy, misery.

fragrance, pleasant smell. “सोगद्धा कपर भोगदी” –बिला म ५.

adj who is a sniffer: particularly one who after smelling the soil can find out whether under ground water is sweet or saline.

n worry, sorrow. “काठिक hोवे सहस्राग्नि बिनास हि सब्जे सोज” –माझ बरामहा ।

to shrink.

n a scabbard; a sheath. “काला सोज ना थीस” –स्री ऑ १।

the act of feeling concerned. 2 ruminating. 3 pondering.

to shrink. “ना सोज हे ना सोज हे ना ग्रहाम हे ना ग्राम हे” –अकाल।

given to pondering.

thought process.

worry, sorrow.

contemplation, meditation. “सोज सम्रात सोज ना होविल जे सोज लक्ष्यर” –जापु।

contemplation, meditation. “सोज सम्रात ना थोर जे सोज लक्ष्यर” –जापु।

be used as a suffix to give the meaning of ‘to cause burning’ as in विश्वात गिराते सोज गत।

See विश्वात.” –GPS।

adj worried. 2 deplorable, regrettable. “तजे सु थाप कुमाराग्न मला। सरोक के जोग विसाला ।” –GPS।

adj (you should) think; (if) I think; contemplate. See भिट्ठ।

n heat, sweat.

n heat, sweat.

n worry, sorrow. “काठिक hोवे सहस्राग्नि बिनास हि सब्जे सोज” –माझ बरामहा।

See त्रिच।

adj aggrieved, sad.

See मेंग।

“सोज uजोग तिसु काते ना विपे” –मा ला म १।

See मेंग।

See मेंग and मेंच।

adj grief-stricken, sorrowful.

See मेंग and मेंच।

adj aggrieved, sad.

See मेंग।

“सोज uजोग तिसु काते ना विपे” –मा ला म १।
A pin; a needle.

a garment, which has been embroidered. 2 a special kind of cloth spread under a wealthy person, embroidered with long stitches of many kinds.

See 

a woman belonging to the Sodhi dynasty. 2 Skt n to bear, tolerate, endure.

According to Vachitar Naṭak, Sodhis are offsprings of Lav (Lau) and Bedis of Kush. See तुम्मी and तेजी. 

“tātē putr putr hve ae. te sodhi sabh jāgat kahae.”—VN. Now, Sodhi sub-caste is counted among lower Sarins. Guru Ramdas was born in this caste. See महार.

Among the Khatri of Sodhi sub-caste, Sahibzade Sodhis are descendants of Guru Ram Das. Among them those belonging to Prithi Chand’s clan are called Sodhis of lower order. The seat of authority of Anandpur belongs to Sodhis of the upper branch. Its lineage is as under:

Guru Hargobind

Surajmall

Deepchand

Shyam Singh

Nahar Singh

Surjan Singh

Diwan Singh

Brijinder Singh

Tikka Ram Narayan Singh

Jagtar Singh

Amrit was administered to Shyam Singh by Guru Gobind Singh. The double-edged sword with which baptism was prepared and the sword which was given to Shyam Singh to wear are lying with Tikka Ram Narayan Singh, a rich man of Anandpur. 2 adj महासाष्ट्र - who tolerates, “महासाष्ट्र सोधी महालोहपुरा.”—ramav.

सोधी व्यक्ति [sodhi rai] head of Sodhi dynasty with whom this sub-caste came into being. See विगतावित्तावत 2. “tīs te putr bhayo jo dhama. sodhi rai dhara tīh name.”

मेट [son] Skt शोभा vr to be red with anger; to go; to depart. 2 adj red, crimson. 3 n blood, gore. 4 a river - Shon Nad, Son. Its names in Sanskrit are Swaran and Hirnyvah, and is mentioned at many places in Ramayan and Bhagwat. After emerging from Amarkantak near Narmada it flows 487 miles and merges into Ganga ten miles before Dinapur. 5 vermilion. 6 a gem, ruby.

महंड्र [sonīt] Skt महंड्र adj red. 2 n blood. 3 saffron. 4 cinnabar. 5 copper.

महंड्रधार [sonītpur] See राह 5.

महंड्र [sonha] adj beautiful, praiseworthy.
[sonhi] praiseworthy (woman), beautiful (woman). 2 See मेवली. “sonhi मोहिलन नु ने ताड़ी रात.”—BG
मेन्ड्र [sot] m night clothes. 2 Skt a source, flow. a spring, fountain. “तोहां प्राग जीत सोतसो जल हें.”—NP. 3 sense organs, new slit. “नवे सोत सोबि धिला.”—वर गाँव 1 म 4. 4 short form for मेन्ड्र. “दे गयो प्रीतम सोत दिखाई.”—क्रिस;:म.
मेट्टम [sotar] 1 a source, flow. 2 a fountain. 3 an opening in the body “माल मुत्र सोतार विच आया.”—BG
मेटर [sota] See मेन्ड्र.
मेट [sot] a village in district Jalandhar, tehsil Nawanshahir, which is a koh to the north from Banga. It has a gurdwara named Gurplah. See मेट्रिक.
मेट्ट [sodar] Skt n स्त्रीलिङ्ग uterine siblings; real brother. “तत सोत मत हितु सोदर सोहद्री हें.”—NP. 2 See मेन्ड्र.
मेट्टी [sodri] Skt n स्त्रीलिङ्ग uterine sisters, real sister. “मली सोद्री हित सो.”—NP.
मेट्टु [sodaru] a particular bani which is recited/read in the evening as a prayer. It got this name from its opening words “सोदरू केहा सो गारू केहा”, as like upniśad are given in the name isvasya and ken upniśad because of the opening words in them being is and kenesī respectively.

This bani, refuting some ignorant people’s belief in the so-called door to God shows the real threshold of God’sdoor.¹
मेट्टम [sodama] See मेवली. “सोदामा अप्दा ते एख्या.”—सवये म 4 के.
मेट्ट [sodh] n news; information about well-being. “दोड़र सोद्धे के दिन लही.”—कोटा 36. 2 Skt मेंय research, exploration, search. “राम नाम अतम महि सोड्धे.”—सुंधमणी. 3 purity, cleanliness. 4 a test, an examination. 5 Skt मेंय a stately temple, a palace. “क्षिन पान सोड्धे सुक्ख भूकत.”—सवये म 4 के. 6 See मेंहां.
मेंय [sodh] n a sweet smell, fragrance.
मेंयक्ति [sodhau] that, he. “सोधाहो मुक़ति कहाँ देउ केसी.”—मरू कबिर. 2 please correct: rectify. See मेंहर.
मेंयक [sodhak] adj who makes corrections, or rectifies, or reforms.
मेंयफर [sodhāṇa] v See मेंयफर. 2 xa giving religious punishment to remove sin; an act of penitence.
मेंयफर [sodhan] Skt मेंय, n purity, cleanliness. 2 the process of removing impurity. 3 removing guilt. 4 an examination.
मेंयफर [sodhna] See मेंयफर. 2 v to give religious punishment for purification. See मेंयफर 2. 3 investigate; to set right. “धराम राज का दोप्तारू सोधिया.”—सुहि कबिर. 4 n an idea: insight, power of discrimination. “सोधी सोगर सोधना सुक्ख नानक भाजी नाउ.”—कन 3.
मेंय [sodha] adj fragrant sweet smelling. “जेसे बंके मालिगार कपर सोधा.”—BGK.
मेंय [sodhi] after refining. “निदधु सोधि सधि बिदाई.”—गोद रविदास. “सास्त्र सम्रक सधि देख-हु कोर.”—गाँव या म 3. 2 after rectifying the error. 3 after testing.
मेंहित [sodhit] adj refined, purified.
मेंहित [sodhi] n news; information about wellbeing. “नाहि जान-हित स्री नानक चोधी.”—NP. 2 adj who keeps a watch. 3 refined.
मेंहित [sodhia] adj (one) observing purity. 2 n a baptised Sikh of Jhivar (sub-caste) working
as a cook.

मेंढे [sodhe] See मेंढ.
मेंठ [son] See मेंठ. 2 n gold. "केह अति लोन जियाम आप सोमानि सारीतूँ."—kabir. ‘The human body valuable as gold will go cheap like flour and salt’ i.e. a gem will be sold at a price of cowrie. 3 wealth, riches, matter. “लापरति राहि मेंढी सा रीति मिथे भोग आप.”—asa chāt m 5. 4 See मेंठ.

मेंढलूध [sonjuhi] Dg a light-yellow jasmine; a jasmine with golden coloured flowers.
मेंठ [son] n gold. 2 going to bed, sleeping.
मेंठी [soni] See मेंठी. 2 Dg goldsmith.
मेंध [sopan] Skt n a ladder; steps.
मेंधू [sopi] Skt m: आपी, pron he also, that also. “मेंठू तिस सोपी बाबू सा.”—GPS.

मेंढहु [sopurakhu] pron that man. 2 He, the perfect Being. 3 n a composition from Guru Granth Sahib which is recited as evening prayer. The opening words of “सोपुरखु मन निराजानु” give the composition its name.

मेंढे [sop] See मेंढ. “साॅत लागे सोपी तया.”—sāveye m 2 ke.

मेंढली [sophti] adv naturally, spontaneously. 2 n a Khatri caste in Hindu society to which Bhai Daya Singh belonged.
मेंढ [soph] See मेंढी. “बाहन सोपी सितला की गोति.”—cārītra 245. ‘Sophi is like a donkey.’

मेंढलाय [sofai] G This sect was very powerful in Greece during the times of Socrates the philosopher. By installing new deities against the old ones and by staging dramas it misled the country men. Socrates refuted this cult with force and showed the true way of life to the people.

मेंढी [sophi] This word is derived from Sufi meaning abstainer, especially, renouncer of drugs: teetotaller. “सोपी मिश्र मेंढी सोफी.”

1This sentence from a drug addict is condemnatory of sophi.

—sri m 1. 2 See मेंढी.

मेंढ [sob] P श्री n a turban. 2 a handkerchief. 3 vr सोमु to wash.

मेंढकड़ [sobra] a village in tehsil Kusur of district Lahore where on Feb. 10, 1846 the British fought against the Sikhs.

नाई [sobritt] Skt सूर्ख n ideal propensity. 2 a decent livelihood. “सोब्रित सूर्ख को करें.”—suraj.

मेंढ [sobh] Skt मेंढ n beauty. “आपलाइ सोपी बानाई.”—sor m 5. 2 eminence, greatness. 3 Skt मेंढ adj praiseworthy, handsome, beautiful.

मेंढल [sobhan] Skt मेंढल adj praiseworthy. 2 charming, good-looking. 3 superb, best. 4 n a poetic metre, also called सिप्सका; its characteristics are: four lines, 24 matras per line; the first pause after the 14th and second one after the next 10th matra, ending as अ.

Example:

नाई अष्टभुट गौति अपरम्प, वाराण कहत बाने न।

gurupad prem prākaś.

5 fire. 6 Shiv. 7 a lotus. 8 jewellery, ornament. 9 religion. 10 vermilion.

मेंढली [sobhn] n army, the dignified one. —sanama. 2 See मेंढली.

मेंढली [sobhnia], मेंढली [sobhnik], मेंढली [sobhniy] adj dignified, praiseworthy. “ते त्रावण वाहले सोप्पून हे, मेरी जवरूदी.”—bāha chāt m 4.

मेंढ [sobha] Skt मेंढ n glitter, light. 2 beauty.

मेंढलिय [sobhaik] adv naturally, spontaneously. “हो सोप्पून बूधतो.”—NP 2 adj glorious, elegant.

मेंढलुड [sobhasur] Skt मेंढलुड adj very much luminous.

मेंढल्ल [sobhājan] See मेंढल्ल.

मेंढचु [sobhadu] Skt मेंढचु adj superb, best. “हामचं तीव्र लागे सोभादुहो.”—bavan. ‘with the army of the ego’ i.e. with an army of demons.
According to Rigved, it is the name of an intoxicating juice, which is extracted by squeezing somvalli (cocculus cordifolius) and then after boiling, it is offered to the deities. It gives out a pleasing smell; priests and deities like it. In Rigved many details are given. The Vedic sages used to consider it invigorating, curative, wealth giving and a guide for the deities. As a deity, it is one that possesses all the powers of somras. See नेवेश्तरी. Later the moon was named ‘som’ and he was regarded as a deity of all medicinal plants. It is written in Purans that Som, son of sage Atri was from the womb of Anusuya, but, in this regard, everybody is not of the same opinion. At places, he is considered to be the son of Dharam and elsewhere of Prabhakar of Atri lineage. But, in Vrihdarnyak, he is shown as belonging to the Kshatri caste. He married 27 daughters of Daksh, but loved Rohini the most. As a result the others angrily complained to their father. Daksh wanted to mediate for a compromise between them but Som did not agree. Then Daksh cursed his son-in-law that he would remain childless and become a patient of tuberculosis. On hearing this his wives took pity on him and they asked their father to pardon him. Daksh could not undo his curse but said that would, get feeble gradually. Because of this the moon waxes and wanes.

Once Som performed Rajsuy yag and in arrogance he took away Tara the wife of Vrihspati. Not to talk of her husband, Som did not return her even on Brahma’s asking. Thus there was a fight in which Saturn (who had an enmity with Vrihspati) helped Som and other demons also sided with him. Indar and the deities were with Vrihspati. So horrible was the battle that the whole earth shook. With his trident Shiv cut Som into two pieces. Because of this he is also called ‘Bhagnatma’. At the end, Brahma mediated and restored Tara to Vrihspati. From the semen of the moon a male child was born to Tara who was named Budh, from whom started the Chandarvansh (moon dynasty) It is written in the Purans that Som’s chariot has three wheels and is pulled by ten jasmine-like white horses with five of them on one side and the other five on the other side. 3 nectar. 4 camphor. 5 heaven. 6 Shiv. 7 Kuber. 8 Yam. 9 the air. 10 water. 11 left nostril whose deity is moon. “som सौभूषण.”—maru m 1. ‘Nourish your breath with left nostril.’ See सूक्तम. See samsraya. See मेस. 11. 

samsraya [somsrddhat] a sacred book on astrology uttered by the moon. 2 a branch of Tantar Shastar, Shaivite theory. See पुंजी नेवेश्तरी 3. 3 a sacred book of Buddhism. See मेस 11.

samsraya [somsur] n चंद्रचुंबन; is तृतीय, the left most of three vessels running from the loins to the head. See मेस 11.

somtirath [somtirath] See पुंजी 3.

somnath [somnath] a town and wharf on sea side in the state of Junagarh in Kathiavar province in the presidency of Bombay which is called ‘Prabhas’ and ‘Veraval wharf’ also. There is a Shivling by the name of Somnath. A five feet tall statue of Shiv was also there which was broken into four pieces by Mahmud Gaznawi in 1024 AD. Two pieces were sent to Gazni of which one piece was inlaid in stairs of a mosque and the other one in the stairs of the court. And two pieces were sent to Mecca and Madina for embedding in the
stairs. The temple of Somnath was unique in India. It had 56 pillars embedded with jewels and a golden chain weighing two hundred maunds hung from ceiling with which a gong was tied.

somas [somap], sompa [sompak] Skt adj one who drinks somras. 2 n a deity. See som.
some [sompak], sompafi [sompaki] Skt स्वर्यपक्विन्द्र adj one who cooks for himself; one who does not eat bread cooked by some one else. “sompak apras udhani.”—bavan.
somraj [somrai] a poetic metre, also named as ‘utbhuj’, ‘ardhbbujag’, ‘sakhnari’ and ‘jhula’. Its features are four lines, two yagan 15, 15 per line.

Example:

guru ko manao. sabe icch pao.
ghao ek pasa. tajo 5r asa.

(b) At many places in Dasam Granth the bhujag prayat is also termed as ‘somraj’ as—
sune des desa mana pap karna.
cune juth kruth sutu chor dharma.
toj dharmnari tate papnari.
maha rup papi kuvtittahikara.—kalki.
somalta [somalta] See som and somarli.
somalari [somvai] See somarli and somat.
somarli [somvalli] a creeper plant (L Cocculus Cordifolius) from which somras was prepared. In Sanskrit sacred books it is mentioned that its leaves emerge as the moon waxes and fall off as it wanes. In other words, on the first day of bright half of the month, one leaf emerges and on the full moon day the leaves grow to be 15. Similarly on the first day of dark half, one leaf falls off and on the moonless day all the 15 leaves fall off. In this way this plant gets 15 leaves only.
somvar [somvar] moon’s day, Monday.
somer [somvari] during Monday, on Monday.

“somvari saici rahi samai.”—bila var 7 m 3.

somvar [somvar] n The moon-dynasty that started with Buddh, the son of moon. All the Pandavs and Yadavs are from the moon-dynasty. See bruham.
somvar [somvasti] adj belonging to the moon dynasty. See somvar and bruham.
soma [soma] n a fountain, a source of water. 2 Bhai Soma a faithful disciple of Guru Arjan Dev. He was a resident of the Jhang area. One day, while performing his service on the sacred pond when Amritsar was being raised, Bhai Soma was sitting in the presence of Guru Arjan Dev. A fakir begged something from the Guru. At that moment there were no offerings (made by his devotees) before the Guru. The Guru asked if any devotee had got something with him. Bhai Soma had two pice with him, which he offered and they were given to the fakir. Guru Arjan Dev remarked that Soma was his moneylender. Since then Bhai Soma acquired the status of ‘Shah’ and on account of the Guru’s blessing he earned a lot in his business. People of Bhai Soma’s lineage now live at places as wide apart as Sahiwal, Dera Ismail Khan, Bhakkar, Bannu and Mianwali etc. Of them many are un baptised sikhs and some are baptised also. Everyone’s name carries the status of ‘Shah’ as Arjan Shah Singh, Karam Chand Shah, etc.

somavati [somavati] adj happening on Monday as somavati amavasya.
sor [sor] or sur [soru] P j noise, uproar, shouting. “chuti gato jam ka sab sor.”—mala partial m 2. 2 salt. 3 mania, excitement. “raja mali mani soru.”—jora. ‘maniac feelings for power and pelf.’ 4 Skt चर adj of wine. “raja rahi banita binod kusum rag bikh sor.”—bavan. ‘absorbed in enjoying women and poison of wine of the colour of safflower’.
5 a zig zag walk.

सरोर [sorā] प्रेरणा n shouting, uproar, noise.

2 Skt Fee such sixteenth. "कृम्ब सोरास्वो रिक्ति तस्मात्सिद्धा गुरु."—datt. 'Dutt made him sixteenth spiritual guide'.

सराब [sorabā] n shouting, noise. "साधुं कंद पार्कलं चोर सराबा."—NP.

सोराह [sorāh] or मंत्रित [sorāhi] It is a major musical measure of kamae that using only six notes. There are five rising notes and seven falling notes. Gandhar is a feeble one. Rishabh is Vadi and Dhaivat is Sanvadi. Gandhar and Dhaivat are prohibited in the ascending scale. Both pure and soft Nishad are applied. Nishad is pure in rising tone and soft in falling one. The time for its performance is second quarter of the night:

rising note—sa, ra, ma, pa, na, sa,
falling note—sa, na, dha, pa, ma, ga, ra, sa.

Sorath is at ninth number in Guru Granth Sahib. 2 See मंत्रित 2.

मंत्रित [sorāhi] a मात्रिक metre featuring two lines, each line having two parts, eleven matras in the first part, pause on the short vowel, 13 matras in the second part and pause on the long vowel. This metre is reverse of ‘doha’.

Example:

salahi salahī, eti suratī nā paia,

nadia ate vah, pāvhi sāmūdī nā janīaḥit.

—jaulu.

In Guru Granth Sahib, this metre is called a slok also. That is,

nār cahat kaču aur. aure ki aure bhāi. ...—slok

मंत्रित [sorāhi] See मंत्रित. 2 a maiden of Rajput caste and a resident of Surashtara (Kathiawar), who was in love with a handsome man named Bijai. In spite of many sufferings and obstacles, they lived as true lovers till the end. “सोराही बिजा गाजे जास सोह्रा सती.”—BG

मंत्रित [sorabā] प्रेरणा n meat-curry gravy.

मंत्रित [sorā] प्रेरणा n salinity; saltpetre. In olden days water was cooled with it. “सिताल जल करी मात्रा तर उपर देकर बाहु सोरा.”—GPS. Saltpetre is also a major component of gunpowder and is used in many medicines.

मंत्र [sori] adj one who makes a noise; a shouter. 2 a mystical practitioner of charm. 3 who with the right or the left vessel, foretells about auspicious and in auspicious rewards. “ai na puch kahyo kacht sori.”—krishan 4 प्रेरणा a kind of arrow. “नाथ नाथ लागे सोह्रा सोरा.”—krishan.

मंत्रित [sorī] See मंत्रित.

मंत्रित [sorī] See मंत्रित.

मंत्रित [sorī] adjone who makes a noise; a shouter. 2 a mystical practitioner of charm. 3 who with the right or the left vessel, foretells about auspicious and in auspicious rewards. “ai na puch kahyo kacht sori.”—krishan 4 प्रेरणा a kind of arrow. “नाथ नाथ लागे सोह्रा सोरा.”—krishan.

मंत्रित [sorī] adj astonished, perplexed. 2 insane, crazy. 3 a lover. It is derived from मंत्र.

मंत्र [sorī] See मंत्र.

मंत्रित [sorī] See मंत्र.

मंत्रित [sorī] सोरास्वाग विशेष [sorī sīgar] मंत्रित [sorī sīgar] sixteen methods of beautifying the body as mentioned in poetical works.

prātham saksā sasāv majān amālvas

javā sades kēs pāṣ kā sūdhārbo,
āgrāg bhūṣān viṃśī mokhvas rāg

kajal kāli lōl lōcān nīsārbo,
bolān hāsān mūrācāla cītvan caru

pal pāl pārīvat prītī prātīparbo,

kēsōdas sāvīlas kārbo kūōrī radhe!

ihvidhī sōrhī sīgāran sīgarbo.

—rasīk prīya.

सुसंवतिसिद्धें गैरतिसिद्धें चिरवन बोलान हस, 

Gyani Gyan Singh writes in “Tavarikh Khalsa” that old palaces of ‘Sorath Bijai’ can yet be seen near Girinar hills.

kac guthan simottubh bhal tilak suktras.
bhal tilak sukha ras drijan anjan ati sohe.
bir badan sude cibuk masi kan man moh.
javak mihiyi rgg bhagvat ni tucta.
ye sorhi sigar mokkh ta me var suerta.
“solar kie sigar.”—phunhe m 5.

सोल घात [solar kala] sixteen units, sixteen parts. On the assumption of a rupee having sixteen annas, we indicate something as complete by saying that it is (like) sixteen annas. Similarly it is believed that the God has sixteen skills. In Brahamvaivarta these sixteen skills are—
“gyan, dhyan, subh karam, heath, sojam, dharmarudan.
vidya, bhajan, suprem, yat, adhyatam, satman.
daya, nem aru catruta buddh suddh th jan.”

According to Hindus a prophet is rated according to the number of skills he possesses. He who has all these skills, is a perfect prophet.

Moon too is considered to have sixteen phases—

amrit, manda, puja, puṣṭi, tuṣṭi, rati, dhriti, saśni, cādrīka, kāti, jyotsana, śri, priti, āgda, purāṇta and purnamātr.

In the teaching of Sikh religion, Vahguru is said to have infinite skills. “solar kala sūpuraṇ phalī. amat kala hui ṭhakur cōrtī.”

—maru solhe m 5. See चूँ चूँ वर.

सोल [sola] adj group of sixteen, a poetic metre of sixteen lines. There are many poetic writings of sixteen lines in Guru Granth Sahib. For information about this poetic metre, see त्रह संसार.

सोलि [sola] See सोल.

सोले [solhe] plural of सोल.

सोल धात [sol pagā] Dg an aquatic animal resembling a scorpion, which has sixteen feet; a crab.

सोल [sola] A सोल the glitter of a falling star which appears as a display of fire works; a meteor. 2 an ember. 3 a flame.

सोलि [sola] See सोलि.

सोले वर्णे [solā ane] part complete, perfect; as complete as sixteen annas which make full worth of a rupee.

सोलासया [solasaya] n a type of clothing having sixteen hundred woofs in its warp. “bahu sukham jīh sut suhavī, se me solasaya kānavī.”—NP.

सोल वर्णि [solar sīgar] See सोलि वर्णि.

सोलामिदी [solasīghi] See सिद्धविदी.

सोल वर्णि [sola kala] See सोलि वर्णि and चूँचूँ वर.

सोलेकी [solāki] a sub-caste of Rajputs (Chalukya). The warriors belonging to the moon-dynasty were worshippers of Varah Bhagwan. Pulkeshi, a great king of this dynasty established a state in Badami (District Bijapur) in 550 AD.

सोवन [sovan], सूर [sovan] to sleep, to rest. “zk dānu sovan hoīgo lābe god pāsāri.”—s kābir.

सोवनत [sovan], सोवन [sovan] n aurum, a gold nugget. 2 adj मूर्त good colour, high caste.

सोविना [sovīna] adj of gold, golden. 2 well coloured, having attractive colour. 3 of good colour. “menu ramkasvaī larā kācan sovīna.”—asa chāt m 4. meaning extremely pure and clean.


सोवनस [sovan] Skt सोवनस. sixteen. See चूँचूँ अभ.

सोवन मुख [so sarcar], सोवन वन [so sābhar] Skt loka—सम्बन्ध sixteen articles for worship. See चूँचूँ वन.

सोवन सर दर्शन [so sar darshana] “sadar so sar sābharīyatī mātī manvi.”—GPS. that is, “sadar soraś sābhar ātī yati mātī manvi.”

मै [so] See मै. 2 part along with. “jī tum āpne jān so kam.”—gau kābir. 3 P, ſ to be. Its root is मुर्त.
It is a famous book having one hundred tales, but now some more seem to have been interpolated therein. ¹ And its hand-written copies do not have the same text. Some persons are of the view that this book of tales is a composition of Kalgidhar but the poor quality of its poetry shows that it is from the pen of a Sikh with little education and understanding.

It can be observed from this book that the tales Guru Gobind Singh narrated to Bhai Gurbakhsh Singh were also got written by him from the calligraphist Sahib Singh. Bhai Santokh Singh has also written the story of Guru Pratap Suray based on it and Bhai Sahib has transformed a large number of references drawn from ‘sā sakhi’ by adapting them to his pen.

Kuka Sikhs accord the same status to ‘sā sakhi’ which, in Hindu society, is accorded to Bhavishyat Puran, and they take pleasure in giving different meanings, according to their wisdom, to the puzzling sentences of this book.

The poetical composition of ‘sā sakhi’ is not in accordance with the rules of prosody, as—

“guru hai rai sohain kar krısan
sevie guru teg bāhadur dhir.
guru gobiic singh arī mrig turkan ko sōth bir.”

The year and century mentioned herein go a long way to clarify whether it was written by Guru Gobind Singh or not:

“sāmat bākram bhuopot satara sat ık (1791)
mahine sakhi var guru malki dotya bhek.”

Further, it is added — “satarā sā ıkasi me sakhiā īkhiā.” A large number of expressions in this book are historically contradictory, as—

(a) “Sayyads originated during the time of the Pandavs.”—Sakhi 1.
(b) “Having come into being from derm. (the community) got the name Khalsa.”—Sakhi 13.
(c) “Christ was born before Moses.”—Sakhi 14.
(d) The story of Hari Chand was written to refute Vachitar Natak—Sakhi 20.
(e) We shall get the wealth of Satluj in 1899 Bikram Sammat—Sakhi 37… etc.

In the opinion of Sardar Atar Singh Rais Bhadaur, this book was written at the time when the British government gave Kashmir to the Raja of Jammu in exchange for money. It is because of this that it contains the following sentences:

“des becker jāhr phirōgi. gajēge tōb mor bhujōgi.”—Sakhi 85.

méd [śhı] n a pledge, vow, oath.
med [śhār] P, 2 husband, lord. 2 bride-groom.
med [śhā] adv in front, face-to-face.
med [śok] A ʃ n a desire, an inclination.
2 love. “bhayo șah ko șok visal.”—GPS.
med [śkant] See medūk.
med [śkant] A ʃ n a thorn; a barb. 2 pressure. 3 haste.
med [śknama] P ʃ n a love-letter.
“iıkhyo șknama, dzje dāras ai.”—GPS.
med [śkin] P ʃ adj amateur; who is fond of (something).
med [śkh] n ease, convenience, facility. 2 Skt śkhy comfort, relief.
med [śkha], med [śkhi] adj comfortable, convenient. 2 contented.
med [śkhy] See med 2.
med [sogat] See medūva.
med [sogati] adj who offers a gift. “tritīye nār sogati jan.”—GPS.
med [sogat] See medūva.
med [sogūd] See medūva.
med [sogāth] Skt śogūd ʃ n a pleasant smell; fragrance.
med [sac] Skt śac ʃ n a feeling of cleanliness,
sacredness.

मेंठ [सो०], मेंठ [सो०] स्त्री० सूप्ता a kind of salt: Sochal salt.

मेत्ता [स००] n pious behaviour; good moral character, refined conduct.

मेंढ़ी [स००] Like Kabaddi it is also a rural game. Young boys assemble at one place and divide themselves into two teams. A line is drawn between the two teams. From one side of the line, a boy goes to the other side and tries to give three quick beats of his palm on the chest of a player of that side. If his hand is caught during the beats he is considered defeated. In case he returns to his side after giving the three beats without his hand having been caught, he is declared a winner.

मेंठ [स००] n material, equipment. “dhari soj sabhan.”—सोलह.

मेंठा [स००] Skt n gentlemanliness; nobility.

मेंढ़ी [स०००] a village of district Amloh in Nabha state, about four miles to the north-east of Gobindgarh railway station. There is a gurdwara of Guru Hargobind at a distance of three-fourth of a mile to the east of this village. At this place, the Guru’s dog fought against a pig and died after killing it. From Nabha state 280 bighas of land has been donated to the gurdwara and rupees 48 in cash are given annually to it. A fair is held on the birthday of Guru Hargobind Sahib. See मेंढ़ी दे मकसान.

मेंढ़ी दे मल्लव [स००००] They are feudal sardars belonging to the misl of Nishan. In 1763 AD sardar Sangat Singh, Dasaudhna Singh, Jai Singh, Mohar Singh and others forcibly captured Ambala, Sarai Lashkar Khan, Shahbad, Doraha, Ladhran, Saunti etc. and established their rule over there. Now, Ladhran is in Ludhiana district and Saunti is under the government of Nabha state.

मेंठव [स००००], मेंठव [स०००००] Skt शूरपक adj having a trunk. 2 n an elephant. 3 a distiller whose pipe has the shape of a trunk. “bujhio sोध sोधan visala.”—GPS.

मेंढ़ी [सो०] See मेंढ़ी.

मेंढ़ी [सो०००] n one who has a trunk; elephant. “jio sojhi bad soj pracode.”—GPS. 2 a distiller. See मेंठव.

मेंढ़व [स०००००], मेंठव [स००००००] n a lion, the enemy of the elephant. 2 a gun that kills an elephant—santhana.

मेंठवुल पुलिली [स००००००] a gun roaring like a lion, who is the killer of an elephant.

मेठ [स००] See मेंढ़ी. 2 an omen. See अधमार.

मेट [स००] See मेंढ़ी.

मेंठव [स००००] Skt n beauty, prettiness. “sohinsil sोधवर surta.”—GPS.

मेंठ [सो०] See मेंढ़ी.

मेंठव [स००००] Skt सूष्णय n beauty, prettiness.

मेंठव [सो०] See मेंढ़ी.

मेंठव [सो०] Skt n a place plastered with lime; a royal palace; a state temple. “sोध sोध ucera.”—GPS. 2 a deity’s temple.

मेंठ [सो०] n a perfume, scent etc. “kab-hu sोधa lai rag man bhojo.”—carric 245.

मेंठ अस्त [सो००००], मेंठ अस्त [सो०००००] Dasaudhna Khan. The name is derived from the ritual of Dasaudh. See श्रेष्ठ. superintendent of the horse-stable of king Shahjahan. “itne me sोधe xā ayo. hayan sev par jo thahirayo.”—GPS.

मेठ [स००] n an omen, a presage. “mogal bhan bhae subh son.”—NP. “son ason nahi jan.”

1A Sikh has raised a shrine near the gurdwara in memory of both the animals.
-goroshobha. See शेखर ज्योति. 2 to sleep, go to
bed. "$e j sudharai hit guru son."—GPS. 3 Skt मेव adj related to a dog; of a dog. 4 Skt लाज
related to a slaughter-house; a butcher. 5 fresh
meat cut by the butcher.

संतित्र [सोनक] Skt संतित्र a saint who used to live
in Nemisharnay. He was the son of sage
Shunak and was a teacher of Katyayan and
Ashvlayan.

सैन्ज्य [सोनक] Skt a hunter, who keeps dogs
with him.

संपात [सोप्ना], संभवी [सोपनि] See संभव.

सोत्र [सोपार] a lotus. See सूत्रपुरुष. "$ोपार से चाहरी तुूँ."—सूत्रपुरुष 102.

सोप [सोप] णि पुण्य P वर्षीय n Aniseed is sown
during the month of Poh and Magh and is
harvested during Baisakh. Its plant is about
three to four feet high. Its effect is hot,
dehydrative and secretionary. Aniseed is
considered the best medicine to cure diseases
of stomach and intestine. It enhances eye­
sight and curtails phlegm. It releases urine
and washes away filth. Aniseed-water is used
in many medicines. L Pimpinella anisum E
aniseed.

सोहन [सोहन] नगर See उज्जवल इंग्लिश.

सोही [सोभी] adj glittering, shining "सोभी
सूप सोही"—कैल्की. ‘The armour covering
cheeks gives a graceful glitter.’ 2 Sobhri, a
saint who married fifty daughters of king
Mandhata and begot 150 sons.

सोहना [सोहना], सोहलाल [सोहनार्ग] See सूत्र केंद्र सुधे
सुधे.

मेव [सोर] adj related to the sun, of the sun.
2 belonging to the sun-dynasty. 3 n Yam and
Saturn, sons of the sun. 4 a worshipper of the
sun. 5 related to liquor, of liquor. 6 a warrior.
7 के साथ, अब्जू.

शंखन [सोराज] Skt शंखन्य n bravery. 2 Skt मेव adj
related to the sun.

संरक्ष [सोरा] See संरक्ष न.

सोराभ [सोरभ] Skt adj fragrant. 2 n fragrance.
"सोरिक्कू सिक्का यान सोरभ आन्द थे।”—NP.
3 beauty. See सुंदर: “दार बलाक सोरभ आप
विराजां.”—क्रिसन.

संवध [सोरभ] a solar month: a month beginning
with sankranti. See भाग.

सोराथा [सोराण्डा] related to Saurashtara
(Kathiavard). 2 of a good country. See सूराथा.

सोरिन [सोरिन], सोरिया [सोरिया] adj a worshipper
of the sun. 2 one who knows about the
movements of planets like the sun: an
astrologer. 3 a practitioner of magical charm.
4 fortune teller. 5 a sub-caste of the Brahmans.
6 Skt शृंगी Vishnu. “तुह सेवा बिद्धि सौर
सौर.”—NP 7 Krishan.

सोर [सोर], सोर [सोर] See संरक्ष-सरक्ष.

मं [सा] Skt शान part welfare, bliss. भाग
2 tranquillity. 3 calmness. 4 a scripture. 5 सा
with, along with. “तुह साथ साहित सह मे।”—सावेरे 5 ke
6 properly, perfectly. 7 entirely, totally, from
the very beginning.

मेव [सोस] Skt शृंगी vr to enunciate, praise. 2 n
praise. 3 a promise. 4 a pledge, oath. 5 a
desire. 6 flattery. 7 See संवध.

सोकर [सोकर] Skt मेव n this word is formed
with prefix सा and root. फिक्क: to reform. 2 to
refine. 3 an idea which strikes while per­
forming an action. 4 an action performed with
religious rites which affect the mind for long,
like baptism, birth, marriage etc.

Scholars divide these rites into three
categories: superior, medium and inferior.
(a) Superior rites are those which stipulate that nothing be done against the Almighty’s creation, and the religious symbols adopted therein become instrumental for the safety of the body and the country: as the Sikhs adopt underwear shorts and curved sword at the initiation ceremony of the Khalsa.

(b) Medium rites are those which impart bad shape to the Almighty’s creation and the religious symbols adopted therein are of no use to the body and the country, like growing of matted hair or putting on ash/cinders on body, or wearing of sacred thread, necklace, etc.

(c) Inferior rites are those in which the Almighty’s creation is fragmented and no benefit accrues to the body and the country, as piercing earlobes by the yogis. Circumcision, tonsure, etc.

\text{Sanskrit} \text{ adj which has been improved.}
2 purified. 3 reformed. 4 grammatically correct language. 5 \text{n divine language: Sanskrit (संस्कृत).}

\text{Skt} \text{ n (मंत्री) fast sleep.}
2 doubt, suspicion. “पत्केनार्थं sadsosgam na sasyah.”—sahas m 5.

\text{Skt} \text{ n meeting, interaction, relation. See साला.}

\text{Skt} \text{ n strolling, wandering.}
2 moving away. See नासत.

\text{Skt} \text{ n tradition of the world: a custom of the world.}
“dālai sasari.”—ke gurpdrasadi tar-khI ke. “sagar sagar ab utre pare.”—bīla m 5.

\text{Skt} \text{ n (मंत्री) fast sleep.}
2 doubt, suspicion. See मनसा. “gurmukh sasra mul na hovai.”—var bīla m 3.

\text{Skt} \text{ n the world, which keeps on changing. “sasra kam tānā.”—gatha.}
3 people of the world.

\text{Skt} \text{ adj world-like ocean.}
"säsar sagar ab utre pare."—bīla m 5.

\text{Skt} \text{ n (मंत्री) fast sleep.}
2 doubt, suspicion. “patkāhāna śadsosgam na sasyah.”—sahas m 5. ‘Very few people cross the sea of the world with blessing from their spiritual guides.’

\text{Skt} \text{ adj the world as a well, from which it is difficult to come out. “sasarkup te udhari ke.”—asa chāt m 5.}

\text{Skt} \text{ n in the world. “modra pai phire sasari.”—var ram l m l. “gurdarsanu saphalu sasari.”—sāveye m 4 ke.}

\text{Skt} \text{ adj related with the world; worldly. 2 the Creator of the world (Brahma).}
“śku sasari śku bhādari.”—jāpu. 3 a householder. “na udbhuti na sasari.”—ram ṛ m 1. 4 n a tradition of the world; a custom of the world. “chutigai sasari.”—keda kābīr.

\text{Skt} \text{ people of the world. See सार. 3. “hori sahai jīso tu rakh-hi tisu kaha kare sasaro?”—guj m 5.}

\text{Skt} \text{ a devoted Sikh of Guru Ramdas. 2 a devotee from Talvar sub-caste, who, being a disciple of Guru Arjan Dev, became a great scholar.}

\text{Skt} \text{ in the world. “sātokh bhia sasare.”—sor m 5.}

\text{Skt} \text{ See सहार.}

\text{Skt} \text{ n a flow, a current.}
2 the world. See नासत.

\text{Skt} \text{ n (मंत्री) fascination; attraction.}
2 destruction, ruination; extermination. 3 the process of gathering; winding up. 4 a gist, summary. 5 the process of resisting an attack.

\text{Skt} \text{ elder uncle of Guru Arjan Dev. on marriage of whose son Guru Ramdas sent Arjan Dev to Lahore and asked him not to come back unless called for. During his two year stay at Lahore, the blessed son excellently performed the task of religious}
preaching. The place, in Chuni Mandi, where
he used to hold religious congregations is
known as Diwan Khana of Guru Arjan Dev
and it is a famous place of pilgrimage for the
Sikhs. From this very place, the hymn “mera
manu loce gurdarsan tai” was written and sent
to Guru Amar Das. Sanhari Mall acquired
self-realisation from Guru Arjan Dev and he
is considered one among unique Sikhs.

Māhāyāna [sāhita] Skt n the book which deals
nicely with human interests. 2 religious books
written by saints like Manu. 3 that part of the
Ved which describes rites and rituals; an
explication of sāhita. See Aitray Arnyak Arnyak 3, Ch 3, Part 6 . 4 close contiguity of
letters in grammar.

Māṇe [sāhet] See म.

Māṇ [sāk] Skt शाक n to be uncertain; to be
afraid. 2 n fear. 3 doubt; suspicion. “guru
māli sāk utari.”—sri m 1. 4 a cart-pulling
bullock.

Māṇḍ [sākāṭ] Skt संकट n suffering, distress.
“sākāṭ ghor kate khin bhitar.”—dev m 5.
2 See मर्नार.

Māṇḍāmāṇḍ [sākāṭmoc], māṇḍāmāṇṇ[साकातमोक] adj
who liberates from sufferings. “govinda sākāt-
moc.”—ram chāt m 5.

Māṇḍe [sākāṭve] short form for माण एके “sahib
sākāṭve sevak bhaj.”—baṣāṭ namdev: ‘desertion
by the servant when his master is in distress.’

Māṇḍā [sākāṭ] in distress; in suffering. See माण.
“sākāṭ nahi pare jont nahi avane.”—gau kābir.

Māṇ [sāk] Skt माण n a combination of different
commodities; a mixture. 2 a muletto. 3 See मुक्तार्त.
4 Skt शाक n Shiv, whom Purans
consider as the benefactor. “sākār kroṣ tetis
dhīrāt.”—bera m 4. 5 Shankaracharya, whom
the Hindus regard as the incarnation of Shiv.
“sākār hve avtar śiv śruti mat vidītave.”—GPS.

In brief, the story of Shankar, is as under:

Shankar was born in village Kaldi or Kalpi
in Cochin in Sammat 846 (788 AD) from the
womb of mother Vishishta in the house of
Shiv, a Brahman. After very deeply going
through Khatsthar, Ved and Vedang, he
adopted renunciation from Govind Swami
and settling in Kashi, he preached the
monoistic faith. With matchless intellect and
force of education he attracted towards
himself a large number of students.

Having won over the chief of Mahishmati,
the capital of Magadhi and very famous Pandit
Mandanmisar along with his unique wife Pandit
Bharti, in a religious discourse, Shankar became
widely known in India. Mandan and Bharti both
became his disciples and after adopting
renunciation they preached monism.

It is mentioned by Madhavacharaya in
Shankar Dig Vijay that Shankar won over a
large number of scholars and defeated
Buddhism in a big way. Shankaracharaya
established a large number of hermitages, the
most famous of which is Shringar hermitage.
located on the bank of Tungbhadra in district
Kadur of Mysore state of Sringagiri. Here he
installed his brilliant disciple Mandan then
known as Sureshvacharaya as the chief priest.

Shankaracharya’s seat of spiritual authority
is at this place now. This hermitage is given
Rs. 12,000/- annually by the state of Mysore.
Besides this is an estate of 259 villages, with
an income of Rs. 50,000/- given to this
hermitage by Harihar, the king of Vijay nagar
in 1346 AD.

The priests installed at the other three
hermitages (Dwarika, Jaganath, Badrinath)3
were also scholars and capable sanyasis who

3The chief of this seat is called Jagatguru by the Hindus.

3Sharda math in Dwarka, Jaganath math in Govardhan
and Joshi math in Badrinath.
could successfully preach religion. Shankar has written excellent commentaries on Vedant Sutra, Upanishads and Gita. Shankar fell ill during his travel in Assam and died at Kedarnath in 820 AD at the age of 32 years.

S.V. Venkateshwara writes that Shankar was born in 805 AD and died in 897 AD. He has also given substantial arguments in support of his contention.

6 a poetic metre characterised by four lines of verse, 26 matras per line, first pause at 16th matra and the second at the next 10th matra, the last two matras being guru and laghu.

Example:

mrig min bhrg patag kOcar, ek dokh blnas.

... -asa ravidas.

kha' karam kul sJugat he harihagat hirde nah

carSarfla na katha bhave supac tulli soman.

... -keda ravidas.

nij kan sun matizman manav, khet mahi tab jai,

godhum but upar dekhyo, rathyo or bismaj.

... -NP.

7 adj who brings happiness. 8 auspicious; noble. 9 Skt yUdyaat This word has also been used for a thick iron chain (sagul). "dur2Id ke saI su sakdr <.;laryo." -G V 10.

मंबाल [sakarsan] See मंबाल.

मंत्र सुख [sakar suk] Skt n semen of Shankar (Shiv); mercury.

मंत्रवाृत [sakarsut] n Shiv's sons, Ganesh and Kartikey.

मंत्रगीत [sakarkhan], मंत्रबोध [sakarkhan] Skt संकरकामण n attraction. 2 Bal bhadar, Balram. Two reasons have been mentioned for the name Sankarkhan given to him. One, after pulling him out from Devki's womb, he was placed in the womb of Rohini.1 Second, he used to smash the head of his enemy with a thrashing club after pulling him with the plough. "pun bolyo vrjjes, sаклкhон sो kripa k=.—kris=an. 3 Bhai Santokh Singh has used this word in place of sакrlm (sakrati) "makar sаклкhон =rki hoN. an sanan-hi je nR koe."—GPS. 'one who comes to Mukatsar for a holy dip. when the sun is in the zodiac mansion of capricorn.'

मंत्र रवद [sakar varan] See रवद मंत्र.

मंत्र [sakra] plural of मंत्र. "sакra na jan-hi bhev."—ram m 5. 2 Shiv. 3 adj given to public welfare. 4 . musical metre that is a variation of Urvdva. The maddham is forbidden in it and riSaBh seems very feeble. It resembles sakar bhag a lot. gAdhar is complementary and VItraj supplementary in it.

ascending: sa, ra, go, pa, pa, na, sa
descending: sa, ra, dha, pa, go, ra, sa

मंत्रकल्पना [sakaracary] See मंत्र 5.

मंत्री [sakri] wife of Shankar (Shiv). Parvati. 2 madder plant or its dye. 3 adj given to public welfare.

मंत्रकल्प [sakalan] Skt संकल्प n compilation, putting together. 2 presentation by squeezing time span in a play of an incident spread over a long period.

मंत्रसह [sakalap] Skt संकल्प n an intuition; an idea; concept. 2 a vow, pledge. See नमस्तम.

मंत्रिलिख [sakalit] compiled, collected. See लिखत.

मंत्रक [sakra] adj limited. 2 narrow; tight.

मंत्र [saka] Skt शक्त n doubt, suspicion. 2 fear fright, terror. "prabhu dhi=aiA gai saka tut."—guj m 5. 3 सड़का a fight, a war.

मंत्रम [sakas] Skt मंत्रम adj equivalent, alike. "h=ō na lakho sodar =rse, paresur sakas."—NP.

मंत्रक [sakrit] Skt शक्तिक adj afraid. 2 suspicious, doubtful.

मंत्रीवर [sakira], मंत्रीवर [sakiran] Skt मंत्रीवर adj mixed. 2 covered. 3 spread, extended.

1See Vishnu Puran Part 4 Ch 15.
expanded. “ayudh te sākiran bān bha lothān
poth kārāte.”—GPS. 4 n a mixed breed: a
community that has parents of different castes.
See तम भग धर.
मंगु [sāku] Skt शंकु n a nail, a hobnail.
2 a bowl, seat. 3 a numberal called ‘sākh’
(10,000,000,000,000). 4 three, twelve-finger
length pegs, to measure the shadow of the sun.
5 Kamdev, god of love. 6 Shiv. 7 a sin.
मंगु व्यक्त [sāku kāraṇ] n with a peg like ears, a
donkey. 2 a demon, according to Harivansh.
मंगुरु [sākura] adj limited. 3 tight, narrow.
“mukātā duvara sākura.”—s kābir.
मंगुर [sākul] Skt adj dense. “subh guraṇ
dal sākul sohē.”—GPS. 2 complete. 3 surrounded.
4 n a war. 5 a crowd, a large crowd.
मंगुर [sākura] limited, narrow. See मंगुर.
“mukātā duvara sākura.”—guj var l m 3.
मंगु [sāku] See मंगु.
मंगेत [sāket] Skt संकेत an indication, a gesture.
2 sign, mark. 3 Skt मंगेत a residence. “jal
sāketā adj bākhan-hu.”—sānarna. a house
that has waters; a river.
मंगेतट [sāketıt] See मंगु 3.
मंगेव [sākoc], मंगेवत [sākocon] Skt n (मं- बुच)
shrinking, contracting. 2 hesitating.
3 modesty, shame. 4 winding up. “khel sākoc
tau nanak eke.”—sukhmāni.
मंगुरुथ [sākraman] Skt n the process of crossing.
2 going forward. 3 arriving. 4 entry of the
sun from one zodiac to another.
मंगुरुथ [sākrātı] Skt n the day the sun enters a
new Zodiac. First day of the solar month. First
entry.
मंगुर [sākrit] It is मंगु misspelt by the writer.
“su sadhu sākrītā citā, āsadhau nīrbhāyā
dūla.”—kalki.
मंगुरुदन [sākradān] Skt संक्रांड n what is full of
shouting; a war; a fight. 2 Indar, who makes
his enemies weep.
of Sankhnari under the heading “bhujāg prayat” but means ‘ardh bhujāg’ there
namastā āgōje. namastā abhāje.
namastā aname. namastā āthame.–japu.

मंधनी [sākhi] See मंधनी.
मंधनीति [sākhpani] Vishnu, who keeps a sankh (conch) in hand.
मंधनाग [sākhasur] See मंधन 7.
मंधननग [sākhina] See मंधन.
मंधनी [sākhnī] Skt शाक्षिन्नी n poetically, a female type.
“kop śi kovīd kaṇāt sajāl saom sarīr.
ārun vasān nakhdan ruci nilaj nisāk ādhir.
kṣar gādh yut mar jāl tapt bhuri bhag hoy.
sorta rati āti sākhīni vanāt kavi jan loy.”
–rasikpriya.

<table>
<thead>
<tr>
<th>हिंदी</th>
<th>Ek</th>
<th>कौं</th>
<th>One</th>
</tr>
</thead>
<tbody>
<tr>
<td>दो</td>
<td>दो</td>
<td>दो</td>
<td>Two</td>
</tr>
<tr>
<td>तीन-बी</td>
<td>तीन-तीन</td>
<td>तीन</td>
<td>Three</td>
</tr>
<tr>
<td>चार</td>
<td>चार</td>
<td>चार</td>
<td>Four</td>
</tr>
<tr>
<td>पाँच</td>
<td>पाँच</td>
<td>पाँच</td>
<td>Five</td>
</tr>
<tr>
<td>छः</td>
<td>छः</td>
<td>छः</td>
<td>Six</td>
</tr>
<tr>
<td>षष्ठ</td>
<td>षष्ठ</td>
<td>षष्ठ</td>
<td>Seven</td>
</tr>
<tr>
<td>अष्ट</td>
<td>अष्ट</td>
<td>अष्ट</td>
<td>Eight</td>
</tr>
<tr>
<td>नौ</td>
<td>नौ</td>
<td>नौ</td>
<td>Nine</td>
</tr>
<tr>
<td>दश</td>
<td>दश</td>
<td>दश</td>
<td>Ten</td>
</tr>
<tr>
<td>एकदश-पांच</td>
<td>एकदश-पांच</td>
<td>एकदश-पांच</td>
<td>Eleven</td>
</tr>
<tr>
<td>बाहरी</td>
<td>बाहरी</td>
<td>बाहरी</td>
<td>Twelve</td>
</tr>
<tr>
<td>चतुर्थ</td>
<td>चतुर्थ</td>
<td>चतुर्थ</td>
<td>Thirteen</td>
</tr>
<tr>
<td>चतुर्थी</td>
<td>चतुर्थी</td>
<td>चतुर्थी</td>
<td>Fourteen</td>
</tr>
<tr>
<td>पांचदश</td>
<td>पांचदश</td>
<td>पांचदश</td>
<td>Fifteen</td>
</tr>
<tr>
<td>सप्तदश</td>
<td>सप्तदश</td>
<td>सप्तदश</td>
<td>Sixteen</td>
</tr>
<tr>
<td>एकदसदश</td>
<td>एकदसदश</td>
<td>एकदसदश</td>
<td>Seventeen</td>
</tr>
<tr>
<td>द्वितीय</td>
<td>द्वितीय</td>
<td>द्वितीय</td>
<td>Eighteen</td>
</tr>
<tr>
<td>नवापांच</td>
<td>नवापांच</td>
<td>नवापांच</td>
<td>Nineteen</td>
</tr>
<tr>
<td>बीस</td>
<td>बीस</td>
<td>बीस</td>
<td>Twenty</td>
</tr>
<tr>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>Twenty-one</td>
</tr>
<tr>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>Twenty-two</td>
</tr>
<tr>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>Twenty-three</td>
</tr>
<tr>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>बीसतेरी</td>
<td>Twenty-four</td>
</tr>
</tbody>
</table>

“kīdhō sākhīni cītrni pādminī he.”
–ramav. 2 a seashell from which emerges a pearl. 3 adj having a ‘sākh’.
4 See चेपटी ग बेट (d).

मंधन [sākhi] See मंधन.
मंधनी [sākhi] n a bone, so named due to its having conch-like colour. “kāḍhi cus sākhi.”–GV 10.
2 Skt शाक्षिन्न् conch holding Vishnu. 3 a sea.
मंधनी [sākhia] Skt शाक्षिन्न्त् n मह (poison)
वृक्ष (rat) a rat-killing poison; arsenic.
मंधन [sākhep] Skt संकेप n a summary.
मंधन [sākhya] Skt शाक्षीया n a war, fight. 2 adj countable.
मंधन [sākhy] Skt n counting enumeration.
“tryodas dyoshi sākhy. kini.”–NP. The counting of numbers in Punjabi, Sanskrit, Persian and English is given below.
<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>२५ धंशी-धंशी</td>
<td>Twenty-five</td>
</tr>
<tr>
<td>२६ धंशी</td>
<td>Twenty-six</td>
</tr>
<tr>
<td>२७ नाती</td>
<td>Twenty-seven</td>
</tr>
<tr>
<td>२८ अठाई</td>
<td>Twenty-eight</td>
</tr>
<tr>
<td>२९ तीह तीह</td>
<td>Twenty-nine</td>
</tr>
<tr>
<td>३० तीह-तीह</td>
<td>Thirty</td>
</tr>
<tr>
<td>३१ तिरक</td>
<td>Thirty-one</td>
</tr>
<tr>
<td>३२ तिडी</td>
<td>Thirty-two</td>
</tr>
<tr>
<td>३३ तिडी</td>
<td>Thirty-three</td>
</tr>
<tr>
<td>३४ तिडी</td>
<td>Thirty-four</td>
</tr>
<tr>
<td>३५ तिडी</td>
<td>Thirty-five</td>
</tr>
<tr>
<td>३६ तिडी</td>
<td>Thirty-six</td>
</tr>
<tr>
<td>३७ तिडी</td>
<td>Thirty-seven</td>
</tr>
<tr>
<td>३८ तिडी</td>
<td>Thirty-eight</td>
</tr>
<tr>
<td>३९ तिडी</td>
<td>Thirty-nine</td>
</tr>
<tr>
<td>४० पाल</td>
<td>Forty</td>
</tr>
<tr>
<td>४१ दिक्ताली</td>
<td>Forty-one</td>
</tr>
<tr>
<td>४२ दिक्ताली-बैली</td>
<td>Forty-two</td>
</tr>
<tr>
<td>४३ दिक्ताली</td>
<td>Forty-three</td>
</tr>
<tr>
<td>४४ दिक्ताली</td>
<td>Forty-four</td>
</tr>
<tr>
<td>४५ दिक्ताली</td>
<td>Forty-five</td>
</tr>
<tr>
<td>४६ दिक्ताली</td>
<td>Forty-six</td>
</tr>
<tr>
<td>४७ दिक्ताली</td>
<td>Forty-seven</td>
</tr>
<tr>
<td>४८ दिक्ताली</td>
<td>Forty-eight</td>
</tr>
<tr>
<td>४९ दिक्ताली</td>
<td>Forty-nine</td>
</tr>
<tr>
<td>५० पाल</td>
<td>Fifty</td>
</tr>
<tr>
<td>५१ दिक्ताली</td>
<td>Fifty-one</td>
</tr>
<tr>
<td>५२ दिक्ताली</td>
<td>Fifty-two</td>
</tr>
<tr>
<td>५३ दिक्ताली-बैली</td>
<td>Fifty-three</td>
</tr>
<tr>
<td>५४ दिक्ताली</td>
<td>Fifty-four</td>
</tr>
<tr>
<td>५५ दिक्ताली</td>
<td>Fifty-five</td>
</tr>
<tr>
<td>५६ दिक्ताली</td>
<td>Fifty-six</td>
</tr>
<tr>
<td>५७ दिक्ताली</td>
<td>Fifty-seven</td>
</tr>
<tr>
<td>५८ दिक्ताली</td>
<td>Fifty-eight</td>
</tr>
<tr>
<td>५९ दिक्ताली</td>
<td>Fifty-nine</td>
</tr>
<tr>
<td>६० पाल</td>
<td>Sixty</td>
</tr>
<tr>
<td>६१ दिक्ताली</td>
<td>Sixty-one</td>
</tr>
<tr>
<td>६२ पाल</td>
<td>Sixty-two</td>
</tr>
<tr>
<td>६३ पाल</td>
<td>Sixty-three</td>
</tr>
<tr>
<td>६४ पाल</td>
<td>Sixty-four</td>
</tr>
<tr>
<td>65</td>
<td>पेंड़ा</td>
</tr>
<tr>
<td>66</td>
<td>दिवांगत</td>
</tr>
<tr>
<td>67</td>
<td>सातक</td>
</tr>
<tr>
<td>68</td>
<td>अष्टक</td>
</tr>
<tr>
<td>69</td>
<td>उत्तम</td>
</tr>
<tr>
<td>70</td>
<td>चद्वीं</td>
</tr>
<tr>
<td>71</td>
<td>दिवांव</td>
</tr>
<tr>
<td>72</td>
<td>बोहांव</td>
</tr>
<tr>
<td>73</td>
<td>दिवांव</td>
</tr>
<tr>
<td>74</td>
<td>दिवांव</td>
</tr>
<tr>
<td>75</td>
<td>दिवांव-पंजेंत</td>
</tr>
<tr>
<td>76</td>
<td>चद्वीं</td>
</tr>
<tr>
<td>77</td>
<td>सातक</td>
</tr>
<tr>
<td>78</td>
<td>अष्टक</td>
</tr>
<tr>
<td>79</td>
<td>उत्तम</td>
</tr>
<tr>
<td>80</td>
<td>असी</td>
</tr>
<tr>
<td>81</td>
<td>दिवांव</td>
</tr>
<tr>
<td>82</td>
<td>बोहांव</td>
</tr>
<tr>
<td>83</td>
<td>दिवांव-त्रिस</td>
</tr>
<tr>
<td>84</td>
<td>चद्वीं</td>
</tr>
<tr>
<td>85</td>
<td>सातक</td>
</tr>
<tr>
<td>86</td>
<td>अष्टक</td>
</tr>
<tr>
<td>87</td>
<td>सातस</td>
</tr>
<tr>
<td>88</td>
<td>असास</td>
</tr>
<tr>
<td>89</td>
<td>उत्तम</td>
</tr>
<tr>
<td>90</td>
<td>नवोन्व</td>
</tr>
<tr>
<td>91</td>
<td>दिवांव</td>
</tr>
<tr>
<td>92</td>
<td>बोहांव</td>
</tr>
<tr>
<td>93</td>
<td>दिवांव-द्रीअनव</td>
</tr>
<tr>
<td>94</td>
<td>द्रीअनव</td>
</tr>
<tr>
<td>95</td>
<td>पस्तव</td>
</tr>
<tr>
<td>96</td>
<td>दिवांव</td>
</tr>
<tr>
<td>97</td>
<td>सातक</td>
</tr>
<tr>
<td>98</td>
<td>अष्टक</td>
</tr>
<tr>
<td>99</td>
<td>उत्तम</td>
</tr>
<tr>
<td>100</td>
<td>शतम</td>
</tr>
</tbody>
</table>

By adding one more zero to a digit the number increases by ten times, such examples from old books are as under:

| संख्या-संख्या | [१क्कौ एक] | 1 |
| संख्या-संख्या | [दस दास] | 10 |
The counting being taught these days, in schools is as under:-

<table>
<thead>
<tr>
<th>संख्या</th>
<th>उपयोगी भाषा</th>
<th>अर्थ</th>
</tr>
</thead>
<tbody>
<tr>
<td>[sɔ or şat]</td>
<td>100</td>
<td>एक-वर्ग</td>
</tr>
<tr>
<td>[hajar or sahāsr]</td>
<td>1,000</td>
<td>हजार-वर्ग</td>
</tr>
<tr>
<td>[ayut]</td>
<td>10,000</td>
<td>आयुत</td>
</tr>
<tr>
<td>[lakh or lakṣ]</td>
<td>100,000</td>
<td>लाख-वर्ग</td>
</tr>
<tr>
<td>[prayut or nīyut]</td>
<td>1,000,000</td>
<td>प्रयुत-वर्ग</td>
</tr>
<tr>
<td>[koroṛ or koṭi]</td>
<td>10,000,000</td>
<td>कोरों-वर्ग</td>
</tr>
<tr>
<td>[aburd]</td>
<td>100,000,000</td>
<td>एबुर्द</td>
</tr>
<tr>
<td>[vṛid]</td>
<td>1,000,000,000</td>
<td>वृध</td>
</tr>
<tr>
<td>[kharv]</td>
<td>10,000,000,000</td>
<td>खरव</td>
</tr>
<tr>
<td>[nīkharv]</td>
<td>100,000,000,000</td>
<td>नीखरव</td>
</tr>
<tr>
<td>[padam]</td>
<td>1,000,000,000,000</td>
<td>पदम</td>
</tr>
<tr>
<td>[sākh]</td>
<td>10,000,000,000,000</td>
<td>साख</td>
</tr>
<tr>
<td>[mahapadam]</td>
<td>100,000,000,000,000</td>
<td>महापदम</td>
</tr>
<tr>
<td>[sagar]</td>
<td>1,000,000,000,000,000</td>
<td>सागर</td>
</tr>
<tr>
<td>[āty]</td>
<td>10,000,000,000,000,000</td>
<td>आत्य</td>
</tr>
<tr>
<td>[mādy]</td>
<td>100,000,000,000,000,000</td>
<td>माद्य</td>
</tr>
<tr>
<td>[puravadh]</td>
<td>1,000,000,000,000,000,000</td>
<td>पुरावर्द्ध</td>
</tr>
<tr>
<td>[pradhā]</td>
<td>10,000,000,000,000,000,000</td>
<td>प्रधान</td>
</tr>
</tbody>
</table>

Further counting in English like this – digit 1 with 24 zeros is quadrillion. with 30 zeros quintillion. with 36 zeros sextillion, with 42 zeros septillion with 48 zeros octillion, with 54 zeros nonillion.
Poets have invented another device for counting, i.e. to use the name of an object or a deity for the number it represents or stands for; as – in place of

0  ākāś, nobh etc.
1  prithīvī, cādrama, atma, gānēsḍāt, a round of the sun-chariot wheel.
2  eyes, pākṣ (bird’s feathers and lunar fortnights (dark and light)). bhūja, ayaṇ, sārāprasana.
3  Ram, pal, tap, attribute, Shiv’s eyes, fire, bhuvan, dusk.
4  Ved, aeons, castes, aṣṭām (divisions of life according to Hinduism), Brahma’s faces, arms of Vishnu, stages of life.
5  pyare1 pādāv, sense organs, arrows of Kam, Shiv’s faces, breath, ghosts, treasure, muslim prayers.2
6  seasons, sentiments, musical measures, bhūmarpaḍ, iti, ṣaṭār’s, vedāg.
7  muni’s, seas, musical tones, mountains, worlds, var’s, bhūmīka’s.
8  vāsu, siddhī, dīgga, yogā, pāhīr, nag, king’s limbs.
9  bhukhaḍ, numbers, nīdhi, grah, bhākti.
10  doṣ, diṣa, daṣa, avtar, sānyasi pāṭḥ.
11  roḍār.
12  rāvi, raṣi, flesh, mīsaḷ’s,3 yogi pāṭḥ.
13  brahman religion, vīṣhevdv.
14  lok, ṛaṇ, vidya, mānu.
15  tīthī, somvalli pāṭḥ.
16  skills, ornamentation.
17  Vedic deities.
18  puran, bharat pārav.
19  a huge mouth.
20  nails, bisve.
21  murchana.

22  var’s.
25  prakṛiti.
28  nakshatr.
30  days of a month.
32  teeth.
40  mukte.4
49  pavan.
64  kala.

There is reference to the meaning and idea of the word sākhya at a number of places. In Dasam Granth, this word appears instead of मिष्टाण्य in—”sāme sāt pāraḥot sahai. tā te sākhya sāi-sahai.”—cobis. Thus sātsahai is a noun.

मिट [sāg] part with, along. “jis ke sāg na kachu alai.”—NP. 2 n meeting, relation. “hāri ik se nali me sāg.”—var ram 2 m 5. 3 a group of friends, gang, band. “sāg calat he ham bhi calna.”—suhi rāvidas. “gār te calyo sāg ke sāg.”—GPS. 4 doubt, modesty, hesitation. “man pap kārat tu sāda sāg.”—bāsāt m 5. 5 uncertainty, suspicion. “sadhu sāg binse sābh sāg.”—sukhmānī. 6 P a stone. “ham papi sāg tāraḥ.”—var kan m 4. 7 P a dacoit; a trapper. “jam sāg na phas-hī.”—maru solhe m 5. ‘Yam will not set the trap of death.’

मिट आसवद [sāg avsad] See असव.

मिटास [sāgsar] P n to petrify, stone to death. It is written in Mishkat that this punishment is meant for adultery, but Muslim rulers used ‘stoning to death’ for other crimes also.

मिटाठ [sāgathon] n the act of unifying, uniting scattered articles or men; union.

मिटाड [sāgna] v to show modesty, be bashful, feel shy.

मिटाड [sāgat] Skt म-कठ n association, assembly. “sāgat sahīt sune mud dhārē.”—GPS. 2 connection, relation, kinship to sit together. 3 an assembly place for the Guru’s followers to sit together. 4 a village in Malva, in Patiala.

1Five Piaras of Khalsa.
2Namazs of Muslims.
3Twelve Misls of Sikhs.
4Forty Muktas of Khalsa religion.
state, district Barnala, tehsil and police-station Bathinda. Sangat is the second railway station on Bathinda – Bikaner meter gauge railway line.

**Sangat Sahib** [sāgāt sahib] See भेदु 3. See अवधि लिया।

**Sangat Singh** [sāgāt sīgh] Bhai Sukha Singh has written in the twentieth chapter of Guruvilas that while bestowing Guruship to the Khalsa at Chamkaur, Guru Gobind Singh presented a plume to Bhai Sangat Singh Bangsi. See मेंद सिंह 1.

2 son of Raja Phate Singh of Jind, who ascended the royal seat of Jind on 30 July, 1822 AD at the age of eleven years after the death of his father. In 1824 AD, he was married with great pomp and show to Sabha Kaur, daughter of Ranjit Singh, a rich resident of Shahbad. He paid little attention towards affairs of the state. Considering him as his relative and a great rider, Maharaja Ranjit Singh loved him very much. He died on 3 November, 1834 AD at the age of twenty three. As he had no children, his nephew Sarup Singh, a wealthy resident of Bajidpur ascended the throne. See मेंद सिंह।

**Sangat Ram** [sāgāt das] See मेंदवलवीजी। 2 See प्रियतम राम।

**Sangatpura** [sāgātpura] a village, in Patiala state, district Fategarh (Basi). Police station Mulepur, which was founded by Sodhi Didar Singh, great-great grandson1 of Baba Kaul Ji of Dhilwan during the times of Raja Amar Singh Sahib the ruler of Patiala. The state presented the entire Sangatpura as fiefdom to Sodhi Sahib and gave four villages (Khareh, Pola, Majri, Raisar) in addition. The total estate of Sodhi Sahibs of Sangatpura has an annual income of rupees nine thousand.

Sodhi Sahib says that he has with him a string of beads, a handbook of five prayers of Guru Arjan Dev and a breviary of Japuji Sahib gifted by Guru Gobind Singh.

**Sagat** [sāgtara] Skt सूरह, E Orange, L Citrus Aurantium. See रूपे, अच्छे संगठन।

**Sagatras** [sāgtaras] Pr जीतें सो में a stone dresser, stone cutter.

**Sagati** [sāgāti] Skt में-जाति. meeting, companionship. “sāgāti ka gun bahu adhākai.” – naṭ a m 4. 2 knowledge, education. 3 copulation, coition. 4 semantic concordance among preceding and succeeding sentences.

**Sagatiya** [sāgātia] carpenter by profession, a devotee who became a follower of Guru Nanak Dev at Achal. He was a famous philanthropist and man of great achievement. 2 See मेंदवलवीज।

**Sagatiya Singh** [sāgātia sīgh] a disciple of Guru Gobind Singh who on the orders of the Guru, went with seven riders to ask Kirpal Katochi and Bhim Chand Kehluri to be reconciled with each other at the time when Hussaini had invaded the hilly kings. Sangatia Singh was killed in the battle. “sīgh sāgātia taḥā pāṭhā.” – VN.

**Sagdil** [sāgdil] P जीतें adj stone-hearted. hard-hearted. cruel.

**Sagna** [sāgna] See मेंद। “kāri sukṛitu, nahi sāgna.” – maru solhe m 5. 2 in the company of. “nahi re jem sātave sadhu ki sāgna.” – dhana m 5.

**Sagam** [sāgam] Skt में-गाम n a meeting, union.
“sadhu sāgam he nīstara.”—gau m 5.
2 confluence of two streams. 3 sexual union between wife and husband; coition.

मंजर [sāgar] Skt n a war, battle, fighting. 2 a thick iron chain, ordinary chain (ornamental).
“gār māhī gārue sāgar parhi.”—NP.


मंजारस्थ मर्ग [sāgrāṇa sahīb] There is a village in district and tehsil Amritsar named Chabba.
About one mile away from this village in the north-east direction, there is a gurdwara of Guru Hargobind. Now, there is a railway station of the same name. At this place Mai Sulakhni supplicated to the Guru to bless her with a son.

With blessings from the Guru, she got seven sons. Now the whole village is offspring of Sulakhani.

The gurdwara building is a small one. Attached to it are eight and a half acres land in Chabba and fifteen ghumaons in village Manavale. A fair is held on full-moon day of the month of Vaisakh. There is also a memorial of Baba Deep Singh the martyr in this village.

मंजार [sāgrād] See मंजुर.

मंजार [sāgrāna] See मंजुरस्थ मर्ग.


मंजारीश [sāgria] a cohort, companion, associate.
2 in the company of. “dutān sāgria.”—bīha m 5.

मंजारु [sāgarur] a town founded by Surtia Singh Phulvansi, forty eight miles from Ludhiana, situated on Ludhiana-Dhuri-Jakhal railway line. It is the capital of Jind state. Previously this town was in Nabha state. In 1774 AD raja Gajpat Singh seized it. Raja Sangat Singh shifted the capital from Jind to this town in 1827 AD. Sangrur is twelve ‘koh’ to the west of Nabha. Raja Raghubir Singh added substantially to the hustle and bustle of this city. In Sangrur there are two weapons of Guru Gobind Singh. One is a sword on which the text in golden letters reads—

Two war drums which are beaten by placing them on the back of a horse or a
camel, are tied with a chain so that they may not get separated.’

**सग** [sāga] Skt सौंक suspicion. 2 able, capable.
See वर्यमा. 3 a sub-caste of Rajputs and Jats.

सागार [sāgāra] adj hesitated, wavered, felt shy. 2 from the congregation; in the holy company of (सागार में). “सत देव तान तान देव तान.”—सर चाँद म ५.

सागात्र [sāgāt] ablative case; from the company. 2 congregation. “भेदत सदयागात.”—वर गृज २ ए. 3 association, company, with. “अति नाहि एकाक देव तान.”—सर कबीर.

सागरी [sāgāri] adj associate, companion. “एक न हो जत सागात.”—बहर कबीर.

सागड़ि [sāgadī] an associate etc. See वर्यमा.

सागर [sāgar] See सागर. 2 association, company. “सत सागर.”—देव म ५.

सागरी [sāgāri], सागरी [sāgari] adj who lives with one; a companion. “माहिला जो दिसहि, नाहि कोई सागारी.”—सार म ५. “प्रभराह सागारी.”—बला कबीर. 2 in company with, alongwith. “जो ती पर्छ गिरे सागारी.”—नप.

सागर [sāgar] See सागर. 2 association, company. “सत सागर.”—देव म ५.

सागरी [sāgāri], सागरी [sāgare] from the company. “ते पुनि सागरे.”—सार म ५. 2 with, alongwith. “प्रभु कि प्रित्त गेड कोई सागारे.”—सार म ५.

**सागी** [sāgi] adj who is a companion. 2 a relative. “मात्रेवा सागी सागी लपेताचे.”—सार म ५. ‘joined with unreliable companions.’ 3 part with, by. “भारी माता पप्पा के सागी.”—जपु. ४ from. “तुम शुद्ध जोरे अवर सागी तरी.”—सो राविदास.

सागी [sāgi] adj who is an associate. “सागी क्षोभा क्रोध हो ताकाल.”—सार म ५.

सागीयाची [sāgisathi] one who keeps company; a companion. “सागियाची सागल तात्रि.”—सार म ५.

सागी [sāgi] Skt मेष वीडिंग n union of three arts—dancing, singing and playing instruments. 2 a book containing description of these three. 3 adj well sung. 4 short form for सागीयाची, collected. “बहु भोजन कपर सागी.”—सुक्हमनी. 5 by the company. “सुक्ह गार्थाभ भासम सागी.”—धान्य म ५.

सागित्रि [sāgitā] metres which are appropriate for singing. 2 stanzas in Dasam Granth, which resonate with ‘Mridung’. In Dasam Granth are included metres like सागित chappay, सागित-नार, सागित-पद्धत्क, सागित padhri, सागित bahra, सागित bhujag prayat, and सागित madhur. See their different definitions and examples under respective entries. Here only the word ‘सागित’ is explained. It is added to the names of those metres which include musical sounds of म्रिदुंग and are recited along with harmonic and melodic tune. Hence—

(a) सागित chappay: काग्रदी कुप्यो कपि काथक, काग्रदी बाजन रान बाजया.—रामाव.
(b) सागित nār: सूविर जाग्रदी जागे, लोक लाग्रदी पापे.—चिढी २.
(c) सागित padhṛṣṭka: काग्रदी कोपके देताज्.—रामाव.
(d) सागित padhṛ: ताग्रदी ताल बाजत मृदुग.—मनुराज.
(e) सागित bahra is different from “behra” in Dasam Granth. It has the same form as the first four lines of chappay as in “साग्रदी साग राघु ताग्रदी रान तुरे नाकावे.”—राम.
(f) सागित bhujagprayat: साग्रदी सुरा काग्रदी कोपाके काग्रदी पापे.—चिढी २.
(g) सागित madhubhar: काग्रदी कारक, ताग्रदी तारक.—चिढी २.

सागित्र [sāgīta], सागित्रि [sāgitri] adj skilled in music. “दस पत्राव पाच सागिता.”—राम म ५. See साग्रदी. “घर घर नाकत सागिता.”—चिढी ३०.

सागित [sāgin] पुरा Sāgi adj of stone. 2 heavy, large.
3 firm, determined. 4 a bayonet; a pike shaped weapon fixed on the mouth of a gun. It is called ‘सूग्र’ in Turkish and ‘सर्नेजा’ in Persian.
The medicines beneficial for dysentery should be used for psilosis. The digestive powder thus prepared is also very useful. Take pure sulphur one tola, pure mercury half tola, and pulverise both of these. Also take ginger, black pepper, pipper longum, fried asafoetida, white and black cumin seeds one tola each, five kinds of salts seven and a half tolas and cannabis measuring half of all these medicines. After grinding and sieving all these, mix with the above pulverized medicine and put the mixture in a small bottle. Eat three masas of this medicine with churned curd of cow milk everyday. Take boiled and sieved rice free of gruel in meal. “sāgrahṇi sāgrahā dūsan kīy.”—cētīr 405.

The causes of this disease are as those of dysentery. This disease is often a chronic form of diarrhoea or dysentery. A patient of psilosis suffers from loose motions; his intestine gives out noise, his mouth waters; he has back-aches and this disease is severe during the day and less painful at night. If a psilosis patient skips meals for 40 days and takes yoghurt of cow or goat milk mixed with some salt, black pepper and powder of ginger, he recovers without any medicine.
king of Chataur in 1509 AD. See चातौर.

सागर (sāgha) n throat, gullet. “चैब तात लोहस vici sāghe pāl te.”—gau m 1. 2 ‘toba’ caste; a class of divers who tell about the salinity or sweetness of underground water by smelling the earth; one who smells; a sniffer. 3 Skt a community, a gang, an organisation.

सागहट (sāghāṭ) Skt n a community, a gang, a group. 2 friction, squabble. 3 the wheel of a chariot etc.

सागहर (sāghaṛ) n a fort made with bushes; a wooden fort. “सागहर tāhi bōdhār cuphera.”—GPS. 2 a bugle of war, a war-horn (बाजरा). “बोध jodhi sāghār vae.”—G'ic. 3 Skt a battle, a war. “सुर देव sāghār me kāyar pālavhi.”—NP. 4 a sub-caste of Jats. “कादु sāghār mīk hasāda.”—BG

सागहर्झ (sāghārṇ) Skt संग्रहण n scraping, grinding, rubbing.

सागहर्धि (sāghārāḥ) See सागहर्झ.

सागहर (sāghaṛ) See सागहर्झ.

सागह (sāgha) n a bunch (मुट्टा) of twines in a strung cot. 2 a sub-caste of Jats.

सागह (sāgha) Skt n a community, a gang, a gathering. 2 catarrh, phlegm. 3 a hell. 4 the act of killing; murder. 5 physique, body.

मेघद (sāghan) संग्रह (sāgharṇ), संग्रह (sāghar) Skt मेघन, मेघ (sāghaṛ) n destruction, devastation. “चुह-हि sāghar nīmākh kīrpa te.”—sar m 5. 2 murder.1 “हो a sāghar.”— gastric

रूप (sāgṛ) न 3 दोमस्त. 4 process of gathering properly.

म्य (mā) native. 6 brave. 7 dear, beloved.

सागहर (sāghaṛ) See सागहर्झ.

सागहर (sāghaṛ) See सागहर्झ.

सागहर (sāghaṛ) a sub-caste of Jats. “नादा sāghaṛ tis ṭhor.”—GPS.

सागहर (sāghaṛ) a village situated 13 koh (south of Ropar in Patiala state. Guru Gobind Singh stayed here on way to Kurkeshar, but the gurdwara is now in Ranvan. See चटरां।

मेघ (sāgṛ) This word has been used instead of मेघन (संग्रह)। “भाद्रभाद्र sāghaṛ bhayo kuchu na sāk vicar.”—cōitr 125. 2 collected, accumulated.

मेघ (sāgṛ) न a village in Patiala state, under the administration of Barnala, tehsil Mansa and police station Boha. North of this village is a gurdwara raised in the memory of Guru Teg Bahadur. It has 4 ghumaons of village land and is looked after by a Sikh priest. It is to the west of Breta railway station, connected by a stretch of two miles of unbricked road.

मेघ (sāgṛ) See मेघ.

मेघ (sāgṛ), मेघ (sāgṛ) See मेघ। “देववटर ठ ज ग sāṇa.”—krīsa। ‘one who revives.’

मेघ (sāgṛ) a state, a condition. “तीन sāṇa kar dehi kini jal kukar bhasmehi.”—sor m 5.

मेघ (sāgṛ) a doubt. 2 a company, an association.

मेघ (sāgṛ) संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “सतसागरी मेघ sāṇa.”—sūhi m 4। ‘Provide the company of truthful persons.’

मेघ (sāgṛ) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “संग्रह (sāgharṇ), संग्रह (sāghar) See मेघ। “sacat sāgner theli kini.”—asa m 5.
साँचपी [sacuni], संच [saca], संच [sacan],
संच [sacay], संच [sacyan] (See म and च)
n a collection, an accumulation, an
amassing. "राम नम धन कार साँचपी।"
-गौ कबीर. "सांच कौ हरि एक नम।"
-धाना m 5. "सांच कौ नम धान
न्तरम्।"-सोर m 5.
संच [sacar] Skt n departure, walk. 2 a bridge.
3 a water-channel, a hole, a drain etc. 4 a
path, a way. 5 body, physique.
संचत [sacaran] Skt n expansion. 2 walk,
departure. 3 a shiver.
संचनिर्देश [sacarido] spread. 2 arrived. See संच.
संचें [sacre] See संच 5.
संचनिर्देश [sacaryau] See संचनिर्देश. "हरि बास जगत
jos साचरया।"-साचेेये m 5 के।
संचें [sacve] collects, accumulates. "धान चटवेद
धान सचेे।"-स्री m 4 पाहरे. 2 accumulated.
संच [saca] adj watered, irrigated. "अभिकंत
नम र्दे ले साचा।"-गौ m 5. 2 accumulated. 3 n
an earthen pot for collecting (ग्रेह) melted
metal; a die, a cast.
संचार [sacaṇa] adj accumulated "हरि द्वार
साचा।।"-स्री m 5.
संच [sacar] Skt n transmission, going
on, roaming, wandering. 2 to bind together.
"द्वे द्वे बान साचरके द्वे द्वे द्वे तन पारे।"
-गौस. ‘connecting two arrows with a bow-
string.’ 3 spreading, expanding. "जगत जग
साचरया।"-साचेेये m 5 के। 4 entry, approach.
"त्थे रहे ले सचे।"-स्री a m 1. 5 to run, flee.
"ना निवे ना पुनिः सचे।।"-गौ कबीर बवान।
6 a meeting, reunion. "कौशन सु दसा ले
सचारे।।"-गौ m 5. 7 body, physique, what
makes it possible to exist. 8 a bridge, over
which people pass.
संचरी [sacari] Skt संज्ञारिन् adj who walks, who
wanders. 2 a kind of poetic sentiment. See जना. 3 n the air, wind. 4 musical tone of three
octaves in ascending and descending order
as शा रे गा, गा रे शा, मा पा द्वार, द्वा पा मा,
पा द्वा रे, रे द्वा पा etc. 5 the middle part of
‘asthai’ and ‘abhog’ of dhruv pad, that is sung
after asthai at the time of ‘alap’.
संचरी स्री [sacari bhav] See स्री.
संचरलित [sacaran] Skt n goading, urging,
encouraging.
संच [sacar] after irrigating or watering. See संच
1. 2 after accumulating, amassing or
collecting. "साँच हरि द्वार।।"-स्री m 5.
संचित [sacrit] Skt adj collected, accumulated.
संचि [saci] adj collected (भमा). 2 nourished,
nurtured. "अमर जान ताती रा कर।।"-बीला
कबीर. 3 n a file of papers, a part. "साँच जी
tare dabai।।"-गौस.
संच [sacE] See संच.
संच [saj] Skt to embrace, to cling; to
quarrel; to go away; to hoard. 2 See संच.
"नम निदहनु मन महि साचं हर्त।।"-वर मत्र m 1. 3. "साल किये गरि वास।।"-वर मत्र
m 1. "काम्या ना का का का का।।"-वर जेत। "हरि द्वार जी ताती।।"-माघ m 5.
3 Skt संज्ञ न ब्रह्मा। 4 Shiv. 5 adj a helmet,
armour. "सारं सारं पुद्दें।।"-सौदी 2. 6 n armour,
a bullet proof vest. "सुभां सात्र साचष सा
सुवर्ण।।"-साचे। 7 P व, weight, mass. 8 a
measure, a gauge. 9 cymbal, castanets See पटेल।
10 S purity, cleanliness. 11 tools, implements.
संचत [sajα] Skt संज्ञ n connecting. 2 mixing.
3 tying.
act of self-control, restraining mind and senses from evils.

"sājam sat sāтокh sil."—savāye m 4 ke. 2 a religious vow, a precept "nānak ḍhu sājam prabhōkīrpa paie."—gau thiti m 5. 3 reluctance, hesitation.

"chaḍi sianāp sājam nānak."—dev m 5. 4 a precaution, abstinence. "sajarnāt sajarnāt sajarnāt sājam turāk bhai."—var asa. 6 a remedy, an effort. "bin sājam nahi karaj sar."—dev m 5. 7 a method, a technique. "jīna nū māthan da sājam he, so māthke āgānī nīkalde hēn."—bhagatvī.

Skt, adj temperate, moderate. See sajā. 2 united, joined, tied. See sajī. "mat pīta bhai sut bānīta tīn bhitori sajīra."—sri m 5 pāhre. "nīhbhagro bhāhi sajīora re."—tōdi m 5. "īsu māṭki māṭi sabad sajīo."—asa kābir.

Skt, n a part of the armour covering head, face and neck; a defensive armament. See Skt. "saṭguru ka khārāgu sajīra hari bhagātī he."—var gau l m 4.

relations; luck. "dhīa put sajog."—sri a m 1. 2 union, chance. "sajog nam surma akhād ek janiye."—paros. 3 according to astrology adequate match of planetary, astronomical movements etc. "dhan murarīt pāl gharā, dhan su ṭī sajog jī."—majh m 5. 4 result of one's deeds, consequence "īkhiā dhūri sajog."—majh bāṛhmaha. 5 union of soul with body; birth "saha sajog viha vijog."—gau m 1. 6 an effort, an attempt. 7 Skt maṇḍrā a yoke. "ceta vāṭr vākhāt sajog."—var ram 1 m 1.
‘Remembrance of God is moisture and the time for prayer is ploughing.’

In Gurbani the quality and greatness of a saint is thus described:
jina sasi girasi na visre harinama mani moh.
dhanu si sei nanka, puranu soi sato—m 5 var gau 2.
aath pahar nikat ki kar jane,
prabh ka kia mitha mane.
eku namu sotan adhara,
hoi rahi sabh ki pagcharu.
sat rahan sonhu mere bhai,
uq ki mahima kathana na jai.
vartani jake keval nam,
andrup kirtanu bism.
mit sathu jake ek samane,
prabh apune bin avaro na jane.
kothi kothi agh katnathara,
dukh duri karjan jia ke datara.
surbar bocan ke bali,
kula bapuri soti chali.
taka sago bachhi surdev,
amogh daraus saphal jake sev.
karjor nanak ush arasti,
mohi sattahal dije gunasri—asa m 5.

2 Skt sant a scholar, pandit. 3 superb, superior.
“amrit drietas pekhe huir saat.”—sukhmani.
4 n a disciple of Guru Nanak. “satt savi hari
mani vaste.”—gau m 5. 5 short form of satt
vaas. See prj.

Mantu [satai] n saintliness, piety. “satt na chaale
satai.”—s kabir.

Merja sath [sath sahar], Manumraj [satsahay] adj who
protects a saint. “sahib satsahay pira.”—copai.
Manumtak [satsahar] adj who defends and
supports a saint. “satsahar sada bikhata.”
—sweye m / ke.

Munuma [satsabh] n an assembly of Sikhs; an
organisation of Singhs. “thanushava paurto
he jith satsabh.”—sri m 5. ‘an assembly of
sadhus blessed with quiet souls.’
Bhai Sant Singh resident of Patti town in Majha was an Arora Sikh. His son Hara Singh (whose other name is Bahadar Singh) was bestowed with Hukamnama by Guru Gobind Singh, which is now with Mai Butki living in the house of Bhai Uttam Singh in Bhaian da Kucha, mohalla Ganj of Peshawar city. Here is also a turban, a robe and one shoe of the Guru. Sant Singh’s son had gone to Pishawar after leaving Patti. See मेंड मंथ 1. 2 son of Bhai Surat Singh, gyani of Harmandir, was a great scholar. Bhai Santokh Singh Kaviraj had studied with him. See मेंड मंथ 6. Gyani Sant Singh died in Sammat 1889. Gyani family of this noble person is highly respected in Amritsar. 3 younger brother of Akali Phoola Singh, whose descendant is a landlord and top lambardar in Taran Tarn. See दुस दिन.

मेंड सत [sāt sāt] adj quiet as a saint; peace-loving scholar, peace-loving noble person. “nānak sāt sāt hārī ikō.”—sri chat m 4.

मेंड साग [sāt tāna] adj who is a saint’s son; sadhu’s disciple, seeker of spiritual knowledge. 2 a saint’s armour, saint’s protector (सर), saint’s defender. 3 See उचा 2 and 6.

मेंडलकलिया [sātkalia] See वरसीला.

मेंडगाट [sātghat] a quay or ghat of Vein river near Sultanpur where Guru Nanak Dev used to have a bath. After leaving Modikhana, he put on the saint’s gown (gown of a traveller) at this place. See मुखडभाग.

मेंड जां [sāt jān] saintly people.

मेंडली [sāṭjānī] saintly people. “sāṭjānī kia updes.”—basāt m 5. 2 a female saint.

मेंड [sāṭ] Skt adv continuously. “sāṭat hi satsāgatā såg surāg rate.”—sāvye m 4 ke.

मेंडवि [sāṭvī] Skt n progeny, children. 2 a sub-caste, lineage. 3 expanse, extension.

मेंडवि पाथ [sāṭvī pāṭh] reproductive organ, vagina, vulva.

मेंड दास [sāṭ das] son of Bhai Bhagtu’s successor, Jivan, whose progeny lives in

1 The date of this hukamnama is Assu Sudi 9 Sammat 1761. There is a reference to Chamkaur in it. The Battle of Chamkaur was fought in the tenth month of Bikrami (Poh) and how was hukamnama received in Assu? If the battle of Chamkaur took place in 1760 the hukamnama could not have been received in Assu. Historians have a point to ponder.

3 The second shoe is at Mehtial di gali in village Mahdhan district Kohat.
village Chak Bhai ka, district Ferozpur. Bhai Jivan had served Guru Har Rai for a long time.


Māṇḍī [sātdharamsala] a religious place of Sikhs. “mohī nirguṇ dīcch thaau sāt dharamsalie.” – var guj 2 m 5.


Māṇḍī [sāṭna] See Māṇḍī.

Māṇḍī [sāṭṇā] See Māṇḍī.


Māṇḍī [sāṭpat] Skt sāṭpat adj very hot. 2 utterly miserable.

Māṇḍī [sāṭpīar] love for saints. 2 peace-loving.

Māṇḍī [sāṭprasadī] with the grace of a saint. “sāṭprasadī hāri kirtan gau.” – gau m 5.

Māṇḍī [sāṭbēha] See Māṇḍī.


Māṇḍī [sāṭmāt], Māṇḍī [sāṭmātu], Māṇḍī [sāṭmātr] teachings of Guru Nanak. 2 a sadhu’s sermon.

Māṇḍī [sāṭra] See Māṇḍī and Māṇḍī.

Māṇḍī [sāṭrī] E Sentry, a soldiēr on guard.

Māṇḍī [sāṭrenu] an ascetic; was a chief priest of a saintly group imparting education. Seeing this group starving for many days, Guru Nanak Dev gave them Rs. 20.1 brought for business from home. The place where this incident occurred is now named as “khāra sada.” See Chauk Ladha. 2 the dust of saint’s feet; dust of the feet.

Māṇḍī [sāṭla] See Māṇḍī.


Māṇḍī [sāṭtan] Skt sāṭtan n progeny, descendants. 2 a mythical wish-fulfilling tree; a desire-granting tree. “jānīye sāṭtan ke sāman bāne anbēn, dānī mān kāmna, nā dānī mōkh gyan he.” – NP. 3 expansion, extension. 4 arrangement, management. 5 continuous flow of water.

Māṇḍī [sāṭtanī] adj of the saints. “jīnī rakhi an sāṭtanī.” – sar m 5. 2 who has children.


Māṇḍī [sāṭtapān] n tormenting, causing suffering.

Māṇḍī [sāṭpī] Skt sāṭpīn, adj who oppresses; who tortures.

1 Many ignorant but cunning writers have shown Santren as Guru Nanak’s mentor. Guru Nanak himself says about his Guru in Gurbani– “apraṇāra parbrāhāṃ parmesur nanak gur mīlā soi jīu.” – sar m 1. See about Santren in Guru Nanak Parkash-

A question by followers of Santrenu:

“arbāla laghu bal sucalī. gīra vīrag bhagatī bhālī salī. tum sō an kī bāhu bhaun. mirdul kripalu vīsal subhaun. bhojan sōan jān bese. calān rajān din tum kese?”

Answer of Santren:

happiness, bliss. “komal bani sabh kau satokhe.”—Gau thi m 5. See Um and ā ḍē.

Mātē (sātōk sār) a stream of contentment. “te guru satokh sārī nate.”—Gau m 4. 2 in the pond of contentment.

Mātē (sātōk sārī) Bhāi Deva Singh1 resident of Burhia (district Ambala) was a religious man. He learnt Vedant and Gurbani in the company of Sant Karam Singh “Nirmala”. Interest in education motivated him to come to Amritsar. Bhāi Santokh Singh was born at this place in Sammat 1845.2 He learnt to compose poetry from an eminent scholar, Gyani Sant Singh.3 Bhāi Santokh Singh was a perfect scholar and had the miraculous power of composing poetry. While staying in Burhia he translated Amarkosh and in Sammat 1880 wrote Guru Nanak Prakash. After this he got employment with Maharaja Karam Singh in Patiala. In Sammat 1882 the ruler of Kaithal Bhāi Udai Singh requisioned him from the service of Maharaja of Patiala and kept him there honourably.

While staying in Kaithal, Bhāi Sahib composed Garabganjī, a translation of Japuji in Sammat 1886 and with the help of pandits in the employment of Bhāi Udai Singh, he wrote many books in Hindized Punjabi and wrote biographies of the holy nine Gurus in a granth named “Gurpartap Suray” completed in Sammat 1900. In the same year, he passed away.

Bhāi Santokh Singh himself writes about the composition of this granth:

purab me shri nanak katha. chādān bikhe raci mati yatha. rāhīyo cahto gurun vṛttat. nāhī payo tīs te paścat. kārān kal te kēthal ae. thītī hve japoji arath bānae. bālmikī kītī katha sonī jāb. chādān bikhe raci ēmī sābha tēb. pun vidat ko grath mahana. upāṣdān ko jāhi vākhyanā. atām ko purāṇ jīs nam. sakal bānayo so abhīram. caha bhaīye ap guru jāb-hū. bhasācay das guru ēs tab hū. her unāg mohī man āī. kārān lagyo iḥ grath suhāi. purvardh utraradh dīr. kāthā bānī guru nanak soī. varṇī dvadas rasi agari. nāvām guru ēg katha sudhāri. khāṭ rītu yukat bāne yug ayān. śri gubīd sīgh gatha ayān. bhae prakarāṇ sārāb ke bai. nō rās te purāṇ sukhvāi. śri guru ki gatha sōbh gāga. chād unāg utāg tārāga. ramkōvar girīvēr te nīksi.

1 Elders of Deva Singh belonging to the chība caste adopted Sikhism.
2 “deva sīgh pītī te jānam kāvī sātōk sīgh nam.”—NP.
3 “sāt sīgh guru akkhar data. namo karo tīn pad jaljata.”—GPS.
sikkhan vikeh jagat me vigsi.
sun sun grahi atma samaat adi pachan,
madhur mas satru kar bha utpat maahan.
pari lut kaptaih vikeh mile cor vahar,
ap ap ko bhajale ta j pur saah ik bai.
savan maahi is grath ki bhai samapati ait,
vighan vrid te baclade shri kartar sahai.

--GPS.

The following are other famous books by Bhai Santokh Singh:

Bhai Sahib had reverence for and devotion to Gurmat, but he made mistakes at many places under the influence of pandits. Inspired by them he wrote the life stories of the Gurus in the puranic tradition by describing them as avatars so that his writings were not against the Shastars which, he believed, in turn would ensure a larger circulation and greater respect for his writings. 2 a devout Sikh of Guru Gobind Singh, who was appointed Jathedar at the time of the Guru’s departure from this world at Abichalnagar and ordered to carry on free kitchen:

“ik sotokh siagh yut rahit.
tis sagh bole koruna sahit.
Is thal reho deg bartahvhu.
shraddha yut so siagh tikavhu.”--GPS.

The following are other famous books by Bhai Santokh Singh:

Bhai Sahib had reverence for and devotion to Gurmat, but he made mistakes at many places under the influence of pandits. Inspired by them he wrote the life stories of the Gurus in the puranic tradition by describing them as avatars so that his writings were not against the Shastars which, he believed, in turn would ensure a larger circulation and greater respect for his writings. 2 a devout Sikh of Guru Gobind Singh, who was appointed Jathedar at the time of the Guru’s departure from this world at Abichalnagar and ordered to carry on free kitchen:

“ik sotokh siagh yut rahit.
tis sagh bole koruna sahit.
Is thal reho deg bartahvhu.
shraddha yut so siagh tikavhu.”--GPS.

The following are other famous books by Bhai Santokh Singh:
“birad suami sāda.”—bhāṭa chōt m 5. “karma sādṛa khet.”—majh barāṃmaha. “mādar māṭi sādṛे.”—suhi m 1 koçaṭ. “kōne hethi jālaie balan sāde thai.”—s tarid. 2 Skt साद्रा This word has also been used for सूर्य, which means a dense forest. “khavaD sadrE sul.”—var gaud 2 m 5. ‘eat thorns in jungles.’ 3 See सुदर. 2 संदर m 4. 3 See सादू।

मेंसिप [sādīgṛādh] Skt सन्दिर्ग अद्व doubtfu, suspected, alleged.

मंदी [śōḍi] feminine of मंड; of. “maṇaś sōḍī as.”—majh barāṃmaha. 2 सन्दी n a cot, bed.

मंदिर [sāḍiपं] Skt n मंटीन lightin up, blazing, illuminating. 2 a learned Brahman, father of Sandipan. See मंदिरनि अद्व मंदीपि।

मंदिरनि [sāḍিপन], मंदिरनि [sāḍipani] Skt सान्तिपनि। a learned Brahmin of Kashi, son of Sandipan, resident of Avanti, who taught art of weaponry and scriptures to Balram and Krishan. “guru pas sāḍipan ke tab hi dīn thorān me bhale jai khāle.”—krishn. ‘Krishan killed Panchjan as graduation fee to him.’ See पंचजन।

मंडिल [sāḍīla] a major town of a tehsil in district Hardoi of U.P. See मुख्य 2.

मंड्रा [sāḍuk], मंड्रा [sāḍukh] A मुंडर a box; a trunk.

मंड्रा [sāḍesra], मंड्रा [sāḍesro], मंड्रा [sāḍesra], मंड्रा [sāḍesa] (मंटक्ष) See मंड्रा।

मंड्रा [sādṛa] मटुर. one’s own body. “je je sahī jatan sādeh.”—vN. ‘those who bear physical torture.’ 2 Skt n (मंटक्ष) uncertainty, doubt. 3 a figure of speech in which the true meaning of a word lies hidden at the deeper level with doubt persisting at the surface level. In it words like वि, विधि, वैय, वैय etc. are often employed.

Example:

ihu manu girhi ki ihu manu udasi?
ki ihu manu avaran sāda avinasi?
ki ihu manu cācala ki ihu manu beragi?

īso man kau māṃta kith-hu lagi?

किद्हो देवकिया किद्हो वस्त्राके पेश।
किद्हो जाचानु किनी नागनी पेश।
किद्हो गार्हवै देवता देवता।
किद्हो सुरजा सुद्ध सोधि सुधा सेवा।
किद्हो चित्र चित्र पुरुष देवता।
किद्हो रग सुरजा सुद्ध सोधि सुधा सेवा।
बोरि राम तेसी सीया अज बाला—रामव।

मंडेश [sāḍeha] See मंडेश। 2 a communication, a message. “par payan as diyo sādeh.”—राम।

मंडेश [sādo] See मंडेश।

मंडेश [sādoh] Skt संद्धू n मंट्टू. act of milching properly. 2 entire milched milk. 3 adj all, complete, total. “bāḍō sāṭ sādoh pad.”—NP.

मंडेश [sāḍora] See मंडिर।

मंड्रा [sādrav] Skt n the act of running away. 2 especially of deserting the battlefield.

मं भ [sādh] Skt n a get-together. 2 a vow, a pledge, a promise. See मंदजय। 3 See मंग।

मंदिलल [sāḍhaut] Skt संदिरधारा sindur, vermilion।

“ab tāu jare māre sēṭhī paie, līno hathī sāḍhauta.”—grou kabir. See मंदिल। 2 sāḍhuria rag. See मपूर्त रा 2. “bajat rag sāḍhauta.”—saloh.


मंंक [sādha] Skt n a situation, a state. 2 a vow, promise. 3 acceptance. 4 wine.

मंक [sādana] Skt n preservation. 2 focusing on, taking aim. “sar sādeh agas kau.”—var majh m 2. 3 a cow-shed.

मंक [sādana] Skt n union. 3 achievement. 4 search, looking for. 5 rearing, bringing up.

मंक [sādn] Skt n reconciliation, compromise. 2 connection. 3 a joint. 4 grammatical term for sandhur is called sandhīrag because women add colour in the parting line of hair with it.
combination of words as सत्य from सत्य-सत्य and सवधु from सवधु-सवधु. 5 burglary, breach, break. “bhajat sādhi ko taj sadan.”—cārrī 10. 6 company. “gurumukhi sādhi mile man mane.”—gau am l. 7 relaxation, rest. “trikṛt sādhi me pekha.”—bīla kābir. 8 vagina, vulva. 9 sunset, evening. “bārat sādhi soc car.”—salā.

Mārụ [sādhyā] Skt sādhyā n a time proper for meditation. See मिथ्या. 2 See मृगा.

Mārụ [sādhyās] See मृगा.

Māt [sān] See मिथ्या. “bān sacava sānīke.”—var guj 2 m 5. 2 a breach, a break See मिथ्या and मिथ्या and मिथ्या. 3 also used in place of मिथ्या. “japhal sātguru sābad kar moh sān kar nas.”—NP. See मिथ्या. 4 Skt सन adj got destroyed. 5 tired. 6 was drowned.

Mārụ [sānhan] Skt मं-सन the act of tying properly; tightening. 2 the act of yoking a horse with the chariot.

Māt [sān] n a hint, sign, indication. 2 Skt सन adj (properly) र (bent); humble.

Mārụ [sānaddh] Skt सनघ adj completely tied. 2 who is wearing arms properly and tightly.

Mārụ [sānah] Skt सनघ n See मेनका, वेंब्रा, मेंहंगा, अंग। “gurmatī sānah de.”—maru solhe m 3. “ram kavac das ka sānah.”—gōd m 5. ‘Remembrance of God is a shield for devotees of God.’

Mārụ [sānah] Skt सनघ a spear—सनमा. 2 all weapons which pierce the defensive armaments.

Mārụ [sānah] See मेनका.


Mārụ [sāni] Skt सनी n a renunciation. 2 the fourth stage of life according to Hinduism. “berag kahō sāni.”—ākal. 3 also used for मिथ्या. “jogi jāgam aru sāni.”—bāsēt m 9.

Mārụ [sāni] Skt सनीसारिस adj who is a renouncer. 2 who adopts the sanyas ashram. 1

See काल अवसरम्. According to Anushasan Parv of Mahabharat there are four kinds of sanyasi –

They are Kutichak, Vahudak, Hans and Paramhans. The last is superior to the first. On this subject. see fourth chapter of Vishnu Simhiriti.
"sāṇiṣa horti tirathī bhrāmio."—maru m.Ś. See सूर्य रथ मेंगमानी.

मृत्युधर्म [sāṇīkaraḥ] Skt सतिकरणa n मृ-तिक्रम fascination, attraction, pull. 2 nearness, closeness. 3 engrossment of senses with evils.

मृत्यू [sāṇīke] after aiming at, targeting. See मृत 1.

मृत्युय [sāṇīgadh] Skt नित्य अधि adj greasy, fatty, oily. "माल्य असे् sāṇigadh māgava."—NP.

मृत्यु म [sāṇīdhī] Skt सत्निधि n nearness. 2 combination of two words for explaining the meaning of a lesson; a compound word. 3 best treasure.

मृत्यु [sāṇīpat] Skt सत्निपतa n मृ-पिय प अ a disease. Skt सत्निपत a disease caused due to the maligning of body’s three elements vat, pitt and kaf (रुद्र, पित्त, कफ). त्रिसंगम Brain-fever, head’s swelling, brain-disease, cerebritis.

It is a very dangerous kind of fever. Its symptoms are: constipation, high fever, ache in the forehead, swooning, red face, rough tongue, uneasiness, fast heart-beat, acute thirst, sweating, vomiting etc.

In Ayurvedic system of medicine there are 13 kinds of cerebritis whose names and symptoms are the following:

(a) sādhīk—joint pain, insomnia.

(b) śātāk—swelling, headache, hiccups, trembling of hands, raving.

(c) rūgdah—stomachache, thirst, nervousness.

(d) cītī vībhrām—drowsiness, high fever, giddiness, restlessness.

(e) sītāg—coldness, unconsciousness, fast breathing.

(f) tādrīk—swoon, drowsiness.

(g) kāth kubāj—blocking of throat, molarache, headache.

(h) kārnāk—swelling in ears, cough, high temperature.

(i) bhūgan netr—squint, fainting, fit.

(j) rākṣṭhīvī—blood with sputum, pain in stomach.

(k) prālapāk—raving, suffering from high fever, body-trembling.

(l) jītvāk—prickliness on tongue, stammer, fast breathing and cough.

(m) abhīnyās—thirsty feeling, dirty teeth, unconsciousness etc.

The duration of these 13 kinds of cerebritis in sequence is:

70 days, 10 days, 20 days, 11 days, 15 days, 25 days, 13 days, 10 days, 18 days, 10 days, 14 days, 16 days, and 15 days. After this duration, either the patient is cured or he dies.

Cerebritis should be treated by a qualified doctor, vaid or hakim without delay. Following treatments have proved beneficial—putting handkerchief soaked in cold water on head; washing of feet and legs with medicated water; sniffing mixture of coriander, sandalwood powder, camphor and rose-water filled in a bottle; doing hukna; sniffing ground seeds of kandiari and giving lukewarm boiled water to drink. The following decoction cures cerebritis:

kāru, swertia Chiraita, fumaria vaillantii, spermum grąbtram, curcuma reclinata, seeds of jhōjan, piper longum, inula racemosa hook, viola odorata, chamkōn moli, cedrus deodara, zingiber officinale, myrobalan, algahicamelorum fischan, cleodendrum serratum. Take equal quantity of each of these fifteen medicines, boil two tolas of it in half a seer of water till to 8th of its volume, sieve and serve it lukewarm. "chai rog ārusāṇipat gān."—cāritr 405.
stability, settling down, feeling of relief.

arrangement, management.

condition, situation.

base, foundation.

arena for spectacle.

vicinity of the village.

burglary, breach, break.

body-joint.

condition, situation.

base, foundation.

arena for spectacle.

vicinity of the village.

burglary, breach, break.

body-joint.

See Hfu.

See Rflfr, R-flfr.

This word has been used.

sany bhayo Ihe VEd ucaru.”—care 281.

sanyas, sanyasi See sanyasam.

Skt high status, luxury.

Now. “patr bhurej jhartā, nāh jariā pej sāpata.”—gatha.

Skt n economics, book of learning that provides knowledge to enhance the economy.

See sāpad.

See sāpadā See sāpad.

sāpāra Skt सापार kids n son of Arun, the charioteer of the sun, who was elder brother of Jatau. He is described having the look of a vulture. See त्रस्त्र. 2 Skt स्यापारिनिं adj likely to collapse. 3 flyer.

Skt सापदक n सापदक adj producer.

executive, administrator.

manufacturer.

one who edits a book or newspaper; an editor.

Skt सापदान n produce. 2 manufacture. 3 execute.

Skt adj worth producing.

worth of manufacturing. See सपाद.

Skt adj delegated, handed over, dedicated. “bādhop sakhe pache tināhu kau sāpān.”—gau a m 5.

Skt See सपूत. “man sāput jitu sātsart navānu.”—suhi m 1. ‘Mind is the throne of God.’ 2 according to Ayurved, act of heating drug by keeping it in two vessels.

Skt सापुरथ n सापुरथ adj whole, entire, all 2 complete, full.

Skt n wealth, fame. 2 to wealth. “sāpe dekh na hārkhe.”—gau kābir.

Skt सपून n सपून adj very wealthy, greatly famous. 2 absolute, complete. 3 with, along with, inclusive. 4 rich, wealthy.

Skt सप्रायत n सप्रायत adj well known.

2 n according to the practice of yoga the kind
of contemplation in which knowledge of things and sensuality remains intact.

मन्त्र [saprada] Skt मन्त्र, passing on completely. 2 systematic act of imparting perceptual learning etc.

सप्राधाय [sapradya] Skt सप्राधाय adj who provides. See मन्त्र. 2 n a traditional system of imparting learning. 3 a religious practice continuing from tradition. 4 teacher-pupil tradition. 5 a religious sect.

मंज [sāb] Skt शाम्न n stone. 2 a metallic cap at the end of a stick.

मंजर [sāba], मंजर [sāb-han] Skt संबहान n a massage. “nati dhoti sōb-hi.”—s farid. ‘bathing after rubbing paste (prepared with oil, barley flour and turmeric on the body)’ 2 See मंजर.

मंजरी [sāb-hi] See मंजर.

मंजि [sābat], मंजि म [sābat sar], मंजि [sābatā] Skt संबत्त and संबत्सर n a year, annum. “sābātari saha īıkhi.”—sohilā. See मंजि and राम.

मंज [sābār] Skt मंज and मंज are both correct. n water. 2 wealth. 3 a war. 4 a vow. 5 a demon, also named Dasyu in Rig Ved. He also battled against king Divodas and Indar. He fought against Kam for a long period. When Kam took birth in Krishan’s home as Praduyman, he then membered the old enmity, took away the child and threw him in the sea. Finally he was killed by Praduyman. Sambar also helped Hirnyakshipu to finish off Prahilad. “das dayos ko bal bhāyo jāb hi, tab sābār det le tahī gāyo he.”—krīsan. 6 adj very good. 7 lucky. 8 content; happy.

मंजरमत [sābār-arī], मंजरात [sābārarī] n Praduyman, son of Krishan, who killed Shambar, the demon. 2 Kamdev, who continuously fought against Shambar in the garb of Praduyman. “sābār ke arī ki chābī line.”—oī.

मंजरमत सम पुस्त अविच [sābrāri cakh dhuj ari], मंजरात पुस्त चब अविच [sābrāri dhuj cakh ari] n an arrow.—sānama. sign of a male fish in the flag of Sambar’s enemy Kam, — the enemy of its eye. Arjun had married Draupadi by shooting an arrow in the eye of the male fish.

मंज [sāba] Skt शाम्न n travelling expense. “tako sābal pāc se, ts ko pese pāc.”—GV 6. 2 jealousy, envy. 3 a shore, coast, beach. 4 a lineage, dynasty.


मंज [sābah] Skt शाम्न n a bazaar.

3 also used for मूग. “lāskar jore kia sābaha.”—asa m 5. 4 best carriage, best conveyance, best vehicle. “hevār gevār rath sābaha.”—guj m 5. 5 morning, dawn. “hevār nam jopī sābaha he.”—maru solhe m 3. 6 See मंज.

मंज [sābahān] Skt मंजह n rubbing of body-parts, massage. See मंज. 2 massaging of muscles. 3 transport. 4 deliver. “sirī sīrī rījak sābaha ṭhakur.”—sodaru. “dītonu rījak sābahi.”—var asa. 5 to provide.

मंज [sābahi], मंज [sābaha] See मंज.

मंज [sābad] Skt मंज n a discussion, conversation. 2 news, information.

मंज [sābadi] Skt संबडिन adj a debater. 2 he who maintains accord, remains in agreement. 3 concordant note or tone that supports ‘vadi’, by which the nature of a ‘rag’ becomes evident. See मंज and पुस्त.

मंजिमल [sābāal] a sub-caste of the Rajputs. See शाम्न.

मंज [sābit] Skt मंजेत. adj covered. 2 gone by, past.

मंज [sābuk], Skt शाम्नक n a sea-shell. 2 an oyster, shell. “jyo sābuk te mukta caru.”—NP.

मंज [sābuh] all. entire. See मंज. “nanak sukāh sābuh sācō.”—var guj 2 m 5.

मंज [sābuk] See मंज. 2 an untouchable, who
was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.

was put to sword by Ram Chandar for committing the crime of doing penance to go to heaven. His act of observing penance was considered so inauspicious or disastrous in the kingdom that the young son of a Brahman died. As soon as the head of Sanbuk was chopped off, the dead Brahman boy immediately revived. See कल्याण व रूप 7 a: 76.
condition or possibility.

Example:
nanak hukme je bujhe, ta haume kahe na koi.

je jug care arja hor dasuni hoi,
navä khäda wici janie nali cale sabhukoi,
cäga nau räkhaibe jasu kiräi jagi lei,
je tisu nadari na avai ta vat na puche koi.

sikta mahi te yatän kör tel ju niksave,
kamath pith par bhät kih bahu bal jamave,
sir par rasabhb sase ke uyvais bikhana,
to duśtan ke ride mahi gun kör-hi mähana.

sabhu misaräne ke sādriś gayan janat koi,
to sābhb ko pahan hriday let mom kär soi.

sabhavit Skt adj revered. 2 honoured, respected. 3 famous, eminent. 4 known through presumption.

sabhavy Skt adj was produced, born. “tis atam te nabh sābhuv.”—guj a m 1.

sabhut Skt adj was produced, born. “tis atam te nabh sābhuv.”—GPS.

sabhutri Skt n genesis, birth. 2 growth, increase. 3 glory, wealth.
मंग [sāma] Dogar, a resident of Suniar village in Malwa, who brought milk for Guru Gobind Singh when he arrived there.

समनडु [sāmanḍa], समानविला [sāmāna] See समनधृत [समाना]. "सामने पुरान पुराक्ष कारे."—vad chāt m 5.

समन [sāman], समान [sāman] See समान, "बरे मिट हो समन."—bher m 5. "तेरी दुबारा दर्शाय समना."—maru jehav. 2 Skt समान respect. See समान.

समानिला [समानिला] See समान. 2 See समानज. समानि [समानि] समान, ‘considers equal.’ See मेरे समानि.’ 2 समानि honours, respects.

सम्मल [सम्मल] v to preserve, maintain. 2 to remember, miss. “जय बारिक मता समारे.”—majh m 5. "अगे ते नौ समारे."—suhi kābīr.

समाल [समाल] See समर.

समालत [समालत] preserving, maintaining. 2 remembering. "गुरु दुंरे होई गयं समालै."—var biha m 3. "दुख बही समालैय।"—var suhī m 2. "सवं सई आप्ना नत उथी समालै।"—var suhī m 3.


सम [सम] See सं. 2 adj after sleeping. "साँग गावारा सॅम।"—s farid.

समाल [समाल] Skt समाल, n base, support. 2 a kind of a T-shaped support on which sadhus rest their arms. "सागल जोत हमारी समाल।" —asa m 1.

समी [समी] is known as Samir now, and is five koh from Bhatinda. Bhai Santokh Singh has stated that Guru Gobind Singh stayed here after leaving Bhatinda. "उलाघ पथ्य लेत कस्भ जब आे, ज्य्रा सॅमी ग्राम सूपै।"—GPS. Now there is a gurdwara at this place. The Guru arrived at Damdama after leaving Sammi.

समुख [समुख] Skt adv face to face, in front of, facing.

समुल्ख [समुल्ख] See संख्य.

समु [समु] See टालीन् ढंड सॅमु वी.

समुक्ष [समुक्ष] adv carefully, attentively. "सामने बुक बहार।"—s farid.

समुल्खित [समुल्खित] adj preserved, seized, occupied. "सभलित सॅमु तानु।"—suhi chāt m 5.

समय [समय] Skt समय adj charming, beautiful. 2 merged. 3 reality, right.

सम्र [सम्र] [सम्र] Skt सम्र, सम्राथ, सम्राथु, सम्राथ [सम्र] See सम्राथ. "कॉरही काहनाय सम्राथ कॉत किया।"—sī m 1. "ते सम्राथु बारी तू इप।"—ram m 5. "समराथ पुराक्ष पार।"—sāva m 5.

समस्त [समस्त] Skt adj properly tied. 2 committed to religious rules. 3 who has controlled his mind and senses; moderate.

सॊयन [सॊयन] See समन.

सॊयन्नि [सॊयन्नि] Skt n abode of Dharamraj; a place where a person is strictly accountable.

सॊयन्नि पूजा [सॊयन्नि पूजा] the god of justice. See सॊयन्नि.

सॊयन्नि [सॊयन्नि] See सॊयन्नि.

सॊयवंड [सॊयवंड] Skt मूयवंड adj in the company of, alongwith. 2 related, attached.

सॊयत [सॊयत] See सॊयत.

सॊयत [सॊयत] a metre also named श्रुति and प्रिय. Its characteristics are four lines, each line comprising लिः, लिः, लिः, लिः.

Example:

पुन बें राज मयेस ब्यो, जैं दाद कहून ते लयो, ज्य बाह्त बाह्त सक्ही नारा, अट गैर घोचू घोर धोरा.-ben.

See संहि निमे न दुहुं ब.

सॊयम [सॊयम] See संहि.

सॊयरी [सॊयरी] See संहि.

सॊयन्नि [सॊयन्नि] Skt n the act of connecting properly. 2 a yoke; yoking of an ox, a horse etc. with a plough or a cart etc.

समस्त [समस्त] Skt पुराक्ष adj attached, joined. "सालगान सॅभ सुख चात्र।"—maru a m 5.
Saavan [sāvahan] Skt n the act of driving properly. 2 goading. 3 a passenger. 4 a ship.

Saiva [sāvat], Saivat [sāvatsar] Skt सावत-सावत्सर a year, annum, year of the Christian era, twelve months.

(a) See सैवान
(b) See मंड
(c) See सीवन
(d) See साव
(e) See सिवनी मंड. See मीनिप्रिश्य.

Saivah [sāvahan] See मन्यमत.
Saivad [sāvad] See मन्यमत.
Saivid [sāvadi] See मन्यमत. 2 according to music a note, which supports a ‘rag’, meaning thereby the note that supports ‘vadi’ concordant note in clarifying the nature of a ‘rag’, like rūkhabh in bherav is sāvadi. See मुष.

Saived [sāved] Skt n knowledge, knowing, understanding accurately.

Saivedan [sāvedan] Skt n the act of knowing accurately. 2 revelation.

Saiveda [sāveda] See मन्यमत.

Savyan [sāvyan], Sāvyana [sāvyana] Skt सावप्यान a garment to cover the body; a sheet of cloth. “tan sāvyana sarir ke upār.”—NP. “sāvyana sūdar sāje.”—NP.

Sāvrat [sāvrat] Dg Varun, the god of water.
Sāvra [skād] See मन्यमत.
Sāvra [skādh] See मन्यमत.
Sāvak [skhal] See मन्यमत.
Sātan [sten] See मन्यमत 1.
Sāt [stav] Skt n praise, admiration. See रुग.
Sāvta [stvān] See मन्यमत.
Sāvaka [stavak] Skt admiral. See रुग.
Sātra [stu] Skt vr to praise, worship, serve. Words like सातिकं सातत्र etc. are derived from this root.
Sātik [stuti] See रुग.
Sātik रुग सातिर [stuti vayaj nīda] See रुग सातिर.

Stup [stup] Skt n a post, pillar, pole.
Sten [sten] Skt सेतन vr to steal, pilfer.
Stey [stey] Skt n a theft, stealing. See मुष.
Steyi [steyi] Skt सेयिन a thief, burglar.
Steny [steny] Skt n a theft, burglary.
Stotr [stor] See रुग.
Stōbh [stābh] See मन्यमत.
Stābha [stābhān] Skt n to stop, halt, stay. 2 a hindrance, barrier. 3 to petrify. 4 a kind of sexual passion.

Strī [stri] Skt स्त्री vr to spread, to cover. 2 See रुग.

Strijat [strijat] four facets of women according to Kam Shastar. See रुग.

Strijita [strijita] See रुग.

Stradh [stridhan] Skt n a dowry or cash, ornaments and garments etc. received by a girl at the time of marriage, or those assets which are particularly given by her father and husband etc. See रुग.

Strivrat [strivrat] Skt n sexual fidelity to one’s wife as a principle of life.

Stha [stha] Skt adj situate, stable, steady; suffixed to words, as in रुग, रुगार, रुगाराज.

Sthag [sthag] Skt रुग vr to cover, shelter, tire, stay. See रुग.

Stha [stha] See मन्यमत.

Sthāvīr [sthāvīr] Skt adj fixed, established. 2 aged. 3 n Brahma, Chaturanan.

Stha [stha] Skt vr to stay, stand still, stop, climb, near.

Sthai [sthai] See मन्यमत.

Sthān [sthan], Sthanu [sthanu] Skt स्थान, adj eternal. 2 n Shiv, the everlasting. 3 immovable Braham. 4 a tree without branches; unhewn tree trunk.

Sthan [sthan] See मन्यमत. “durgām sthan sogmā.”—साहस m 5.

Sthanāt [sthanāt] See रुग अरत्राथ सा। अंग्रो (b).

Sthani [sthanī] Skt स्थानिन adj domicile.
2 resident.

**स्थापक** [sthapak] Skt adj who gives shelter, or establishes, or founder.

**स्थापन** [sthapān] Skt n installation, giving shelter, establishing, adopting.

**स्थायि** [sthayi] Skt स्थायिन् adj permanent, established. See घ्य.

**स्थायिब्ध** [sthayibhav] See आमस्थि ज्ञ and ज्ञ सह.

**स्थाल** [sthal] See घ्य.

**स्थाली** [sthalī] See घ्यी.

**स्थाली इंतज़म** [sthalī tādul nayay] See राज.

**स्थान** [sthanā] See आस्थान.

**स्थिर** [sthir] See आस्थिर and आस्थिर.

**स्थिरी** [sthirī] See आस्थिर and आस्थिर.

**स्थिरता** [sthirata] Skt n permanence, stability, immovability.

**स्थिरु** [sthirul] See आस्थिर.

**स्थिरङ्ग** [sthirāṅga] Skt प्रि मालि. 2 surprise, wonder. 3 a figure of speech, in which one is reminded of a known thing while seeing another thing resembling it:

Example:

sri nanak dārbar me sun mardana tan, sah devān sāmāraṇ kīyo háha huhu gan, cakh cādhak capla camak pavās smāy nhī, yadai dāsmeś ki tejpūj tārvār.

**स्मारक** [smārak] See स्मारक.

**स्मारण** [smarāṇ] See स्मारण.

**स्मार** [smār] See स्मार.

**स्मारध** [smārdh] Skt लिखे vr to remember; to be alert; to obey.

**स्मरित** [smarit] Skt स्मृत adj memorized. 2 n recollected.

**स्मिति** [smriti] See स्मिति.

**समाटक** [syyamātak] a very bright jewel, which was given by the Sun to Satrajit Yadav. This jewel produces eight weights1 of gold everyday, driving away fear of theft, fire, famine. Satrajit gave this jewel to his brother Presan, fearing that Krishan might snatch it from him. One day Prasen was killed by a lion when he went out for hunting. Jambvan killed the lion and got back the jewel. Krishan won the jewel after fighting with Janbvan and gave it to Satrajit again. When Satrajit was asleep, Shatdhanva killed him and took away the jewel. When Krishan and Balram chased him to take back the jewel, Shatdhanva, after giving the jewel to Akrur, ran ahead of Krishan. Krishan captured and killed Shatdhanva but could not get the jewel. When Krishan returned without the jewel, Balram suspected that Krishan had concealed the

---

1one bhar is of eight thousand tolas.
jewel from him and left his home infuriated. When the jewel was recovered from Akrur, Krishan, Balram and Satyabhama disputed its ownership. Finally, it was decided that it should be retained by Akrur.

“तौ सूरज सेवा कारि सत्राजित बलवन।
रावि तिथि को तब मानि दै विजल अप समान।”

—क्रिसन

मजब [syah] See मिझा।
मजबोंस [syaho] See मिझा।
मजबोंष [syahpos] P न्र ए adj who is dressed in black. 2 n a nihang Singh. 3 a fakir dressed in black. 4 a constable.
मजब [syat] Skt यां सक्त part perhaps. 2 v may be.
मजब [syam] Skt यां सक्त adj blue, black. 2 n a black material. In their compositions the poets treat the following as ‘syam’ – defamation, iron, snake, collyrium, conflict, kalyug or age of darkness, blot, lust, goddess Kali, mud, hair, thief, darkness, crocodile, sin, cuckoo, moth, buffalo, wine, musk, demon, night and bear. 3 Krishan is so named because of his black colour. 4 Many people are of the opinion that ‘syam’ is the pen-name of Guru Gobind Singh, while others believe that ‘syam’ was a poet. “जो ब्रिजनायक को रौं सो कौँ सयां मध्य प्ले प्ले प्ले हे।”–क्रिसन। 5 Skt यां v we should be.
मजब मसूल [syam sabal] Skt यां सबल adj dappled, black and brown. 2 n two dogs of Yamraj by Sarma. Their colour is black and brown.
मजब निध [syam sīgh] See तूसुक भें। 2 a keeper of precious articles and officer incharge of the armoury of Guru Gobind Singh. See अंठल।
मजब त्रिया [syam trīya] Krishan’s wife Yamuna –सनामा। 2 Rukmini and other queens of Krishan.
मजब त्रिया म जव रूप [syam trīya ja cār nath] Krishan’s wife Yamuna, grass born from her, deer who grazed on this, his master; the lion –सनामा।
मजब त्रिया धुर [syam trīya prīt] Suraj, father of Krishan’s wife Yamuna –सनामा।
मजब सन [syam das] a Vadhan sub-caste devotee of Guru Hargobind resident of Burhanpur, and a philanthropist and warrior.
मजब बलभा [syam bālīha] Yamuna, beloved of Syam (Krishan).
मजब बलभा दीप [syam bālīha is] God Varun, master of Krishan’s beloved wife Yamuna –सनामा।
मजब बलभा दीप आमु [syam bālīha is ο Sailor] n missile of Varun, a noose.–सनामा।
मजबोळ [syamal] See मिझा।
मजब [syama] See मजब 2. 2 pandit of Sultanpur, who came to Guru Nanak Dev. Obeying the order of Mul Chand (father-in-law of Guru Nanak Dev) he told the Guru about the demerits of renouncing home at the time of his resignation from Modikhana.
मजब [syar] See मिझा।
मजब [syara] cold weather, winter season. “ब्रि यां सयां सताल बहे।”–कक्ष 175।
मजब [syari] Skt निजाली: a female jackal. “जोर निसा महि क़स्सी सयां।”–NP। 2 the name of equivalent to [i] short vowel मिझा [ि] of the gymnarki script. See मिझा।
मजब [syal] cold weather, winter season. 2 a jackal. 3 See साफ।
मजब [syen] Skt मेठ n kind of a hawk. 2 See चेव्वे ए चेव्वे 16।
मजब [syēhē] consume/take, will consume/take. “जोर सालिग्राम काहे सोयेहे।”–कक्ष 266।
मजब [syād] Skt स्यां n to go, drip, fall, irrigate, goad, go fast.
मजब [syādan] Skt adj who walks. 2 n water. 3 a chariot. “सयाद तुराह जोर सूदार बानाह राग।”–GPS। 4 a tree, also named तिनस। “उट क़ीषक सयाद सहिकार।”–GPS। L Dalbergia
Ougeinensis.

मर्गदी [syādri] See मर्गदी. “друпद suta hve
syādri nripat nari dhīrg jai.”—NP.

मर्गदं [srāṇ] See मर्गदं and मर्गदं.

मर्गदं [srāṇ] See मर्गदं.

मर्गदं (srāṇatbīdu) See मर्गदं.


मुख [srak] n a string of beads, necklace.

मुख [srāgni] See मुख.

मुख [srāṇ] Skt n a string of beads. 2 See निन.

मस्तक बीन [srāṇat bij] the scribe has used this
word for मस्तक बीन at many places in Chandi
di Var. See मस्तक बीन.

मुन [srādhā] n Skt श्रद्धा vr मुठ. n faith,
determination, trust. 2 According to the
Nirukta, this word implies the adoption of truth
(मुठ).

मुन्न [srāddha] Skt adj who has faith in
someone, honest.

मुन्न [srāddhey] Skt adj trustworthy.

मुन्न [srāgni] See मुन्न. “srapani jiti kaha kare
jamra.”—asa kābir. illustration.

मुख [srak] See मुख. “srab sūkha mani vothe.”
—sri chōt m 5.

मुख [srāmbay] See मुखभाज. “mathura ke
prabhū srāmbay arjan guru.”—sāvye m 5 ke.

मुख [srāmk] Skt श्रम vr to get weary, put in effort,
undergo penance. 2 n fatigue, weariness. “srām
thaka pae bīrāma.”—maru m 5. 3 a regret.
4 an effort, attempt. “maīa karān srām ati
kare.”—sar namdev. “srām karte dam adh
kao.”—bīla m 5. 5 also used in place of मु.
“kāho su srām ka sō kāhā. dām ko kāhā
kāhē?”—akal. 6 See मु. 7 See मु. 5. “loca
srām-hī budhī bal nāthi.”—sri beni. ‘Water
trickles from the eyes’. 8 Skt मस्तक, comfort, bliss.
“raja srām māte nahi jani teri.”—sar kābir.

मुर्मरिव [srāmśikār], मुर्मरिव [srāmśikan], मुर्मरिव [srāmśjāl], मुर्मरिव [srāmbīdu], मुर्मरिव
[srāmvar] n beads of sweat, drops of
perspiration. “srāṃśikār mukhchāe.”—sālo h.

मुर्मरिव [srāmśat] Skt श्रमित adj sick of weariness,
fatigued.

मुर्मरिव [srāmśit] adj exhausted due to hard work;
weary.

मुर्म [srāmi] अनिम, adj fatigued. 2 upset. 3 hard
working.

मुर्म [srāmu] See मु. 2 P श्यन्त shyness, modesty.
“manukh kāo jacat srām paie.”—dhana m 5.

मुर्म [srāv] Skt an ear. 2 fame, repute.

मुर्म [srāva] Skt मुर्म n an ear. “srāva se
sūnī nīd.”—gāv m 5. 2 to hear. 3 Bhai Sravan,
grandson of Baba Buddha Ji. 4 “Sindhu”, son
of Andhak the hermit, killed in the dark by
king Dashrath who thought him to be a wild
animal. “tīs ko putr nam kāhē srāva. srāva
sūnyo jas jē kām srāva.”—GPs. ‘Sravan,
son of Bhai Bhane, whose eulogy was heard
like Srawan the seer.’ 5 स्रवण trille, drip.

मुर्म [srāv] srot] ear, the source of hearing.
2 word, the subject of hearing. See मु.


मुर्म [srāv] n a teat, breast; that from which
milk trickles. “bīn srāvān khir pīlātā.”
—bāsāt kābir. See मेंट अभभ.

मुर्म [srāv] See मुर्म.

मुर्म [srāv] adj who absorbs through ears.

मुर्म अभ [srāvāp] मुर्म अभ [srāvāp] who absorbs through ears.

2 absorbing through the ears. i.e. listening to
a holy discourse through the ears. “srāvāp
kār-hē agat, anēd.”—NP. ‘absorb eternal bliss
through the ears.’

मुर्म [srāvu] See मुर्म. “nenu nāktu srāvu.”
—maru kābir. 2 śrāvādṛṣṭ, who lives in the
earcoffer. See त्रथस्क.

मुर्म [srāv] [srāvār] inside the ear, in the ear.

2 after listening.

मुर्म [sṛt] Skt adj tired. 2 whose mind is at
peace.

Skt [sr̥t̥i] Skt n hard work. 2 fatigue, tiredness. 3 rest, relaxation.

Skt [sr̥t̥h] See स्रष्टि.

Skt [sr̥p], Skt [sr̥p] See स्रष्टि and महते.

Skt [sr̥v], Skt [sr̥v] Skt मुख्य adj who listens; hearer. 2 n a follower of Jainism; a Jaini. 3 a follower of Buddhism; a Buddhist.

The difference between the two is that the preachers of Jainism and Buddhism are called yati and devotees who listen to their utterances are termed sr̥vāk. “sr̥vāg suddh samuh siddhan ke.” –aka


Skt [sr̥vati] Skt See स्रष्टि.

Skt [sr̥viti] See स्रष्टी.

Skt [sr̥v] Skt ग्रंव to go, creep, spread.


Skt [sr̥vati] See स्रवति. 2 Skt मुग्ध adj created, made. 3 sublime, superb. “kavān sr̥vati ko bhūrās he.” –aka.


Skt [sr̥va] Skt मुग्ध adj the Maker, the Creator. “sr̥va kare su nīcchō ho.” –ōkār.


Skt [sr̥vati] Skt मुग्ध-देव respected by the people; worshipped by the world; one who is held high in the universe. “dehu dan sr̥vati he.” –maru solhe m 5. 2 creatures born in the world; human beings.

Skt [sr̥vites] God of the world, lord of the world, the Creator. 2 the sword–sānāma.

Skt [sr̥viti] Skt स्रवित n creation. 2 world, universe.

Skt [sr̥viti] स्रवित n [sr̥vati di utpatti], स्रवितृच्छन [sr̥vitrācana] According to Shatpath Brahman, the earth and the sky were created on the utterance of “bhu:” and “bhuv:” respectively by Prajapati.

According to Tetriyā Brahman, Prajapati went through penances to fulfil the desire of revealing himself, and his breath gained power. With his breath he created demons, then paternal ancestors, after that he thought for a while, and created human beings. When he was creating human beings, the day dawned, then he created gods.

There is a description of the creation of human beings and the animals in Shatpath Brahman like this: In the beginning there was only Prajapati. After producing food grains he tried to manifest himself in them. He made animals from his vital air, people from his soul, horses from his eyes, oxen from his breath, buffaloes from his ears and goats from his voice.

At another place in the same Brahman, it is written that God was alone. He was unhappy for this reason. So he desired for the Other and divided Himself into two parts; one became man and the other wife. The wife was intrigued as to how He could copulate with her after creating her from Himself! She thought of disappearing, and turned into a cow and the husband became a bull, then cows came into being. In this way she became a mare and he a horse, she the jennet and he a donkey, she the goat and he the male goat, she the doe and he the deer. So all even animals like ants came into existence. It is also written in this Brahman that Prajapati
brought into being gods from his upper breath and human beings from lower breath. They go about in the cycle of birth and death.

Manu has written that with a desire to create creatures from his own body, Prajapati first created water and then threw a seed in it. This seed became a golden egg shining like the sun. From this he himself emerged as Brahma, the lord of the whole universe. After remaining for a year in the egg, Brahma automatically got divided into ten parts, from which grew geological and celestial regions and his own body became half male and half female, resulting in the creation of the world. Several Hindu scholars have calculated that in 1928 AD one billion, ninety six crore, eight lacs, fifty three thousand and twenty-eight years will have passed since the creation of the world.1

In the Bible, the scripture of the Jews and the Christians, which the Quran also regards as sacred, the creation of the world is thus described: In the beginning the spirit of God was moving over water. He said, “Let there be light”, and light appeared. Then on the first day God separated light from darkness, and He named the ‘day’ light and the ‘night’ darkness. On the second day, the ‘sky’ was created, on the third day different kinds of plants were produced, on the fourth day the sun, moon and stars were created, on the fifth day the creatures that live in water and birds were created, on the sixth day animals, large and small insects and the male and the female were created. On the seventh day after completing His whole work God took rest. Therefore, Saturday was considered the day of rest (Sabbath) See Genesis Ch 1 and 2.

The same idea is upheld in the Quran: “asī ākaś ate prīthivi nu sābh vāstū sāhīt chi dzā na vīc bōma dzīta ar thākēva sače nēhī aīa.”—surāt kāph. ayat 38.

According to Islam all creatures are of three kinds:
(a) angels are created from the light of God.
(b) devils and ghosts etc. emerged only from fire.
(c) human beings were made from the soil.

About the creation of the universe, there is reference in Gurmat: “ja kērta srīthī kāo saje, ape jāne saol.”—jāpu.

tūmra lokha na jāi posara.

kīh bīdhi sēja prīthm sōsara.”—cōpaī.

fīr [srīk] Skt sūk n a lotus flower. 2 blue lotus, blue water-lily. 3 an arrow. 4 the wind. 5 a garland. 6 Skt sūk. corners of the lips.

fīr [srīka] See मध्य.

fīrā [srīkhāl], fīrāk [srīkhla] Skt shūkāl = śūkāl n a chain; fetters. “srī guru cāransaroj kī raj srīkhāl sām pāī. mān gayā’ kō kō kahō kathā gatīdāi.”—NP. 2 See देवकमल.

fīr [srīg] Skt sūk n a slingshot. 2 a garland. See मुख and मुन. “mīrg drīg srīg grīva var dhāri.”—GPS. ‘with eyes like those of a deer and wearing a beautiful garland around the neck’.


fīrāmari [srīgmāri] Skt shūgregārī mā The main centre of Shankaracharya on the southern bank of Tungbhadar river, where monks and sages live. See मंगल and मिंडेली. “pahire pāt jyō mūnī srīgmāri ke.”—kriśan. ‘Clothes soaked with blood look like the yellow-robed hermit of Sringamari.’
A town situated on the left bank of river Ganga on the border of district Partapgarh in the Kaushai region in U.P., now known as Singaura. Here used to live a Bhil named Guhak (Guh), and the king of Nisads clan who was a friend of Ram Chandar. Ram Chandar crossed river Ganga with his help during his exile. 2 ginger, parts of which look like horns.

A jackal. 2 another name of Paundrak Vasudev, who sent a message to Krishan to desist calling himselfVasudev as he himself was the real Vasudev. “dut srigal pāṭhyo hāri ko kahi, hō hāri hō, tohī kyō āsvaya?.”

A female jackal.

A hill situated in the Mysore state, where sage Sringi was born. His father Vibhandak had meditated at this place. See मङ्गल, मङ्गली and मङ्गली.

Skt ब्रज वर्ण व्रज वर्ण. 1 to give up, give birth, warn, gather, make. मित्र रत्न जानम्.”—सोहा m 5.

Skt श्री श्री श्री श्री, adj. having horns. 2 n a mountain with high peaks. 3 a tree. 4 an elephant. 5 sage Sringi. 6 a musical instrument made of horn. 7 Shiv.

A sword; Guru Gobind Singh gave this name to the ‘sword’, considering it as the husband of Lachhmi. See मूर्ति.

A sword; Lord Vishnu. 2 the rich; the wealthy. 3 a sword. “sris sārtrāt.”—sānāma.

Baba Sri Chand.

A sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword.

considering it as the husband of Lachhmi. See मूर्ति.

A sword; Guru Gobind Singh gave this name to the ‘sword’, considering it as the husband of Lachhmi. See मूर्ति.

A sword; Lord Vishnu. 2 the rich; the wealthy. 3 a sword. “sris sārtrāt.”—sānāma.

A sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword.

considering it as the husband of Lachhmi. See मूर्ति.

A sword; Lord Vishnu. 2 the rich; the wealthy. 3 a sword. “sris sārtrāt.”—sānāma.

A sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword.

considering it as the husband of Lachhmi. See मूर्ति.

A sword; Lord Vishnu. 2 the rich; the wealthy. 3 a sword. “sris sārtrāt.”—sānāma.

A sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword.

considering it as the husband of Lachhmi. See मूर्ति.

A sword; Lord Vishnu. 2 the rich; the wealthy. 3 a sword. “sris sārtrāt.”—sānāma.

A sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword; a sword.

considering it as the husband of Lachhmi. See मूर्ति.
splendour.

Srikhāḍ [srikhāḍ] Skt श्रीखाड़ n sandal wood, which is a piece of splendour. “kath-hu srikhāḍ sātīguru kiao.”—sāvēye m 4 ke. See सिक्खेंद्री.

Shri Gobindpur [sri gobindpur] A town founded by Guru Arjun Dev in Sammat 1644 on the northern bank of river Beas in tehsil Batala, district Gurdaspur which came in the possession of Bhagwan Das Gherar, through a conspiracy hatched by Chandu. ‘Guru Pratap Suray’ mentions that this town was founded by the sixth Guru but it is not so. There is a note on the leaves of the old Guru Granth Sahib i.e. Kartarpur Bir that Shri Gobindpur was founded in Sammat 1644.

Bhagwan Das strongly resisted the sixth Guru when he visited this place in Sammat 1687, and he and his friends had to pay for this in the battle at Shri Gobindpur.

The ownership of this place is with the wealthy Sodhi Sahib of Kartarpur. Sri Gobindpur (or Hargobindpur) has two gurdwaras. One is ‘Guru ke Mahal’ which the Guru built for his own residence and the other is Damdama Sahib which is half a mile to the west of the city. This is the place where the Guru held a Diwan (a royal court) after the battle. A fair is held on Vaisakhi andHola. This town is located 21 miles to the south of Batala railway station.

According to some writers its name is Shri Hargobindpur but Guru Arjun Dev had named it Sri Gobindpur.

Shri Čad Baba [sri ċad baba] The elder son of Guru Nanak Dev who was born to Mata Sulakhi on the ninth day of the light half of the lunar month in Bhadon Sammat 1551 at Sultanpur. He became a great saint and preacher of the Udasi sect. He settled in village Barath, situated at a distance of 19 ko to the northeast of Dehra Nanak. Yogiraj Sri Chand did not marry.

To preach the religion of Guru Nanak Dev in the country and abroad, he took Baba Gurditta as his disciple and sent many Gursikhs in Udasi garb to various areas to spread the true message of the Divine.

Baba Shri Chand passed away on 15 Assu Sammat 1669. He lived to the age of 118 years. See उदासी and मिल मी चंद ती ती. Shri [srid], Shriyā [sridaḥ] Kuber, the giver of Sri (Lachhmi); wealth. “sridaḥ sur sāsī uṭu āṭak.”—NP.

Shriyā [sridaḥ] Skt श्रीया adj bearer of Sri (Lachhmi): a wealthy person. 2 n God, who is the lord of the whole creation. “sridaḥ pae māgal gae.”—sri chāt m 5. See श्रीयोत्सव वर. 3 Vishnu.

Shri Nagar [sri nāgar]1 Skt श्रीनागर the capital of Kashmir. 5276 feet above the sea level. In the city, there is a gurdwara of the sixth Guru in the house of Mai Bhag Bhari at Kahli Gate near Hari Parbat (mountain). Guru Nanak Dev also consecrated this city with his visit. See ‘Nanak Prakash Uttarardh’ Ch 14. See नेशनल कर्र्जीव and ज़ासाही.

2 A city situated at the bank of Alakhandha river in Pauri sub division of Garhwal State, which was the capital of Fatehshah in Guru Gobind Singh’s time. The place in the city relating to Guru Nanak Dev is famous by the name of Charan Paduka. Guru Nanak Dev visited this city during his pilgrimage of Badri Narayan. The height of Srinagar is 1706 feet above the sea level. In 1894 this city was

1Emperor Ashok had raised Srinagar in Kashmir which is three miles away from the modern city of this name. Now it is called ‘Panderi Thanu.’
washed away due to a breach in the dam of Gohana lake. Now it is the capital of Garhwal.

Gohana湖泊因大坝的破裂而被冲走。现在它是Garhwal的首府。

According to the Hindu mythology, goddess Lachhmi is worshipped on this day (Magh Sudi 5). That is the reason its name is Sri Panchmi.

According to the Hindu mythology, goddess Lachhmi is worshipped on this day (Magh Sudi 5) That is the reason its name is Sri Panchmi.

sri phal Skt adj whose fruit is beautiful.

sri phal Skt adj whose fruit is beautiful.

sri phal Skt adj whose fruit is beautiful.
names are as follows: tivra, kumudvati, mãdra and chãdovati are of sajad;
dayavati, rãjini and rakti are of riãsabh; rãdi and krodha are of gãdhar;
vriti, prasarini, priti and marjini are of madhyam;
ãriti, rakta, sãdipini and alapini are of pãcom:
madãti, rohini and ramya are of dhevat; ugra and kãobhiini are of riãsad.
See vrãj 7.

srutyanupras] See srutyan (c).

srutva Skt srutva after listening, after hearing. “tren te srutva makkha Saha.”—GPS.

sriv, srut] Skt sriv n a small hand-shaped spoon made up of Khair (acacia catechu) wood or pipal (figus religiosa) wood used for pouring clarified melted butter into the fire when a sacrifice is performed. See var vr.
sruy] after listening. “prithi cãd ke vak ko sruy virã.”—GPS. 2 sruyat after listening carefully.

sresat Skt sresat adj superior. 2 highly commendable. “grinu sresat utam 1sanu.”—sokhamoni. 3 n cow’s milk. 4 Kuber. 5 a king. 6 Vishnu. 7 a hermit. 8 a scholar. 9 Brahmin in Hindu faith. 10 Khatri according to law. sresthi n superiority, excellence. 2 a lady of the khatri caste. See vrãj cãlõhal.
srãst] See srest.
srestacar See srestapar. 2 practice or conduct of the virtuous people.
srent, sreni] Skt srent n a line, row. 2 a written line. 3 a series. 4 a ladder. 5 a row of troops.
srey] Skt srey n benediction, blessedness. 2 liberation, salvation. 3 prosperity, wealth. 4 adj auspicious. 5 beautiful, splendid.


sron] Skt a lame person. 2 a handicapped person. 3 cooked. 4 Skt short form for sãttm. “huo sron hinã. bhoyo õg chinã.”—cãdí 2.
srõñā nídhi] a red coloured sea; the Red Sea—sànama.
srõñat Skt sãttm blood.
srõñaparīñ] sroñapart [sroñatbîd], sroñaparīñ] [sroñatbîdu], sroñaparīñ] Skt sãttmû and sãttmûjini a demon known by the name of Raktbij who was a minister of Shumbh and an army commander. His story is narrated in Markanday Puran. He fought against goddess Durga and wherever his blood fell, a new Raktbij was born. As Durga went on killing them, they were born in greater numbers. At last Kali drank his blood and killed the demons. “cãdí kãli duhu mîl kîno the vîcar. hî hãn hî tû sroñ pî, aarti dahrî mar.”—cãdí 1. “sroñat-bindu ko sãbb nisãbh kãhyo tum jahu mahã dal leke.”—cãdí 1.

sroñapat] Skt sroñapat] Skt sroñapat] Skt sroñapat] a written line. 3 a series. 4 a ladder. 5 a row of troops.
sroñapat] See sroñapat. 2 practice or conduct of the virtuous people.
sroñapat] See sroñapat. 2 practice or conduct of the virtuous people.
sroñapat] See sroñapat. 2 practice or conduct of the virtuous people.
sroñapat] See sroñapat. 2 practice or conduct of the virtuous people.
sroñapat] See sroñapat. 2 practice or conduct of the virtuous people.

sraõa] Skt sraõa n a demon known by the name of Raktbij who was a minister of Shumbh and an army commander. His story is narrated in Markanday Puran. He fought against goddess Durga and wherever his blood fell, a new Raktbij was born. As Durga went on killing them, they were born in greater numbers. At last Kali drank his blood and killed the demons. “cãdí kãli duhu mîl kîno the vîcar. hî hãn hî tû sroñ pî, aarti dahrî mar.”—cãdí 1. “sroñat-bindu ko sãbb nisãbh kãhyo tum jahu mahã dal leke.”—cãdí 1.

sroñapat] flowing of blood is of many types. Three types are important –
(a) flowing of blood through the mouth, ears and nose.
(b) flowing of blood from the rectum, vagina and penis.
(c) flowing of blood through pores of the skin.

Learned physicians have described main causes of sroñapat as follows: going about in scorching heat, doing exercise in excess,
excessive indulgence in sex, excessive use of chillies, hot food and spices, drinking of liquor, and eating acidic food. Due to these, blood gets infected and starts simmering and develops these infections.

The best medicine to cure this disease is:

Take one tola each of coriander, emblic myrobalan (aula) bása, monokka dakh (large sized dried grapes), and pït papra, and crush them to barley size. ¹ Soak the mixture in water overnight, and take the coarsely crushed stuff with lump sugar.

¹Coarsely ground to the size of a barley grain: not finely ground.
kabir
shobhat svakiy gan gun ganti me. taha
tere nam hi ki ek reka rekhyat he,
kahe "padmakar" pagi5 patiprem hi me
padmari to si taya tu hi pekhyat he,
suvan rup jeso teso sil sarab he
yahi te trhoro tan dhany lekhyat he,
sone me sugadh nah1 gadh me sunyo na sono
sone s sugadh to me dono dekhyat he.

--jagat vinod.

मुग (svagat) Skt adj available within one's
own self. 2 n what goes on in one's own mind.
3 See विज्ञ भृग.
मुह (svach) See मह. "svach marag haribhag-
tanah."-saahas m 5.
मुद्र (svachad) See मूह.
मुन (svach) See मुह.
मुन (svajan) one's own kin, close relatives.
2 See मूह. "sabad sadhu svajanah."-saahas m 5.
मुर्ति (svatotri) Skt adj प (self) द (under), a
person who is not under other's control.
मुद्र (svatv) Skt n feeling of ownness,
proprietary interest.
मुद्र (svad) Skt कव to relish, be happy, to
cover.
मुद्र (svades) one's own country.
मुद्र (svadesi) adj of one's own country.
मुद्र (svadharam) one's own religion, one's
own sect. 2 sense of duty.
मुद्र (svadhya) Skt part according to Hindu
practice, this word is uttered while making
sacrificial fire/offerings to the forefathers. In
Braham Vaivart Puran it is written that from
Brahma's mind, two daughters Swadha and
Swaha took birth. Swadha was offered to the
forefathers and Swaha to the gods.

Forefathers and gods were pleased to receive
offerings made through them. See मुर्त.
मुर्त (svau) Skt कव vr to utter; mend; make noise
while eating. 2 n sound, voice. 3 Skt मूह, a
dog.
मुह (svap) Skt कव vr to sleep, lie down.
मुह (svapac) See मुह.
मुह (svapan) See मुह.
मुह (svapandarshan) See वह.
मुह (svapandarshan) In Hindu scriptures the
auspicious and inauspicious results of dreams
are fully described. See Valmik Ch 2 औ ए 69
and Aitrey, Aranyak. Aranyak 3 Ch 2 Part 4
and Mastya Puran औ 242. The results of
dreams are acknowledged in the Bible too.
See Daniel Ch 7. It is also found in the holy
Quran. See Surat Yussouf, verse 36, 37, 102.
However, Sikh faith does not recognize
consequences of dreams. See मुह.
मुह (svabhav) See मुह.
मुह (svabhavokta) a figure of speech
dealing with description of the exact nature
of things. Its another name is jat.

Example:
loki athsathi tirathi nai.
kaurapan tau na jai.--sor kabir.
cadan lep hot deh kao sukh girdhah bhaisam
sagiti.--dhana m 5.
manmukh man na bhijai ate mele cit kathor
sahe dudh piaie adari visu nikon.--suhi औ m 3.
मुह (svabhu) Skt adj self-born; born from one's
own self; one who is not other's creation. See मुह.
मुह (svay) Skt सर्वम, part self.
मुह (svayadurtica) in poetics, the heroine
who does the job of a messenger (go-
between).
मुह (svayadurtica) self-luminous; which
does not get light from another source.
मुह (svayabar) Skt सर्वम, n choice of husband
by a princess in a public assembly of suitors.
See मुह and सर्वम डी दे मुह.

In India the last
such function was held by Raja Jai Chand of Kanoj for his daughter Sanyukta.

**svayābra** [Skt] स्वयाब्रा adj a damsel who herself chooses her husband.

**svayābhū** [Skt] स्वयाभु See मैॅड. 2 n Brahma.

**svār** [Skt] स्वार part heaven. 2 superior, excellent. 3 n breathing; inhaling and exhaling. 4 a sound in recitation.¹ seven primary note of musical scale which are: सार, रिशाब्ह, गाधार, मध्याम, पाचम, ध्वेत and निसाद.

Scholars of music, deities and rishis, have taken सार from the crying of the peacock, रिशाब्ह from the notes of a rainbird (some believe रिशाब्ह to owe its origin to the bellowing of a cow), गाधार from the bleating of sheep and goats, मध्याम from the croaking of a water fowl, पाचम from a koel, ध्वेत from the croaking of a frog, and निसाद from the trumpet of an elephant.²

Notes on the musical scale, which rishis set up while formulating the science of music, were called pure notes. When high and low tones were needed for some modes, they made five विक्रिर svars (modified notes). Out of these five, four, that is, रिशाब्ह, गाधार, ध्वेत, and निसाद become विक्रिर (soft), while मध्याम becomes तिव्र (sharp) after modification. In this way all notes grow from 12 svars (seven original and five modified) See ठट.

Some untrained persons believe that रिशाब्ह, गाधार, ध्वेत and निसाद are तिव्र, मध्याम is low and शादाज and पाचम are आच (fixed) but this contention is wrong. In reality, all these seven notes are called सुध (pure). According to these ignorant persons शादाज is fixed, रिशाब्ह is high, गाधार too is high, मध्याम is कमल (soft) पाचम is fixed, ध्वेत and निसाद are high. According to great musicologists, these seven notes are सुध (pure) the remaining five modified notes are as explained above.

There are 22 shrutis (microtonal intervals) of the seven notes, which we can say are the components of notes. See तृति.

Some ignorant people understand सुध as मुर्चानास but it is not correct, as it is related to the existence of a sequential and complete scale of seven primary notes in ascending and descending orders. सूरस (notes) are divided into three सोपाक्ष (groups of seven notes) so there are 21 मुर्चानास i.e. the 21 notes are necessary for alap (a particular melody).

In this book, to understand सुध, कमल and तिव्र the following hint will be helpful:

- सुध (pure) - श, र, ग, म, र, ध, न (ending with [a])
- कमल (soft) - र, ग, ध, न (ending with [a])
- तिव्र (sharp) - म (ending with [i]).

While explaining modes of ग्राह्स्वार, वादी, सावधारिक and विवादी words are used. So one must understand them properly.

- ग्राह्स्वार is that वादी in which the alap concludes.
- वादी is that वादी which animates a rag.
- सावधारिक helps वादी स्वार to give shape to a rag.
- अनुवादी स्वार helps वादी and सावधारिक to manifest the complete shape of a rag.
- विवादी स्वार is that which destroys the shape of a rag. That is why it is called a वर्जित.
or śātru svār. 5 a letter which produces sound by itself, which illuminates itself. ध अ र are vowels in Punjabi alphabets.

मूढ़ [svārā] See मूढ़。“nae durlabhā śvaragrajānāh.”—sahas m 5.

मूढ़ ली [svārāgdevi] See मूढ़ ली। “śvaragdevi tāre bānavaḥu.”—GPS.

मूढ़लझः [svārāgvas], मूढ़लझः [svārāgvasi] residence in heaven and the resident of heaven.

2 This word is used as a mark of respect for the people who are no more in this world (dead) even if their souls have gone to hell. Such religious feelings impel people to use words like Kailashvasi, Gurupurnivasi, Golokvasi and Vaikunth nivasi.

मूढ़ [svārā] Skt adj (a person) having a clear voice. 2 मूढ़ n gold, whose colour is beautiful.

मूढ़क [svārāsk] Skt पञ्जै n. In ‘Bhagvat Puran’ there is a bird which spits out gold and keeps on saying “Do not be in a haste”, but it itself enters the mouth of a lion when he is yawning and takes away the flesh out of the lion’s molars. “keval kāhinī kāhīt ho śvarāsk saman.”—āśkar sāgar sudha. 2 in Mahabharat, son of king Srinjay who used to excrete and urinate gold.

मूढ़कर [svārākar] See मूढ़कर.

मूढ़किर [svārādip] Sondip, a country situated below Manipur towards the east of the mouth of river Brahmaputur.

मूढ़कल्ली [svārāmati] See मूढ़कल्ली.

मूढ़ [svārā] See मूढ़.

मूढ़क [svārāk] n arrows with feathers luminous like gold. “chute śvarāk” —kalaki. 2 an arrow of Guru Gobind Singh which had gold as its sharp point.

मूढ़क [svārāk]n See मूढ़क. मूढ़क [svārāk] self rule. See ब्रह्मविश्व कृतिपतम; पुष्पक 7 भंड 25.

मूढ़क [svārāk] independent dominion; one’s own kingdom; a state without any outside interference.

मूढ़क [svārāk] adj uttered, recited. 2 n a sound between high and low tone; medium tone.

मूढ़क [svārāk] See मूढ़ and मूढ़.

मूढ़क [svārāk] See मूढ़.

मूढ़क [svālap] See मूढ़.

मूढ़ [sva] Skt तंल vr to breathe, sigh. 2 मूढ़ n endurance, breath, inhaling and exhaling of breath. 3 asthma. 4 Skt त्वचा fire with a bright face. 5 a sharp-edged weapon.

मूढ़क [sva] Skt adj superb posture. short form for आदिवत. See आदिवत। 3 one’s (मूढ़) own seat (आदिवत).

मूढ़क [sva] Skt तंल vr to breathe, sigh. 2 मूढ़ n endurance, breath, inhaling and exhaling of breath. 3 asthma. 4 Skt त्वचा fire with a bright face. 5 a sharp-edged weapon.

मूढ़क [sva] Skt adj self-sufficient, with one’s own support; without the help of others.

मूढ़ [sva] See मूढ़। 2 the wife of Agni.

3 part This word is recited to pay homage to the deities during sacrifice. “svaha kahō mātr path ābē. āgant āhūti pāvē.”—GPS. 4 in Nirukta svaha means an auspicious utterance.

मूढ़क [sva] short form of मूढ़क “parkty te svahi hve gāi.”—caritr 290. मूढ़क also means मूढ़क.

मूढ़क [sva] Skt मूढ़क one’s own body, one’s
own body part. 2 mimicry, act of imitation. “-svg kache bhek dhari.”—kan m 5.

kabīt.

matho banyo mūḥ banyo much bani puch bani laghav banyo pun bagh saṃtul ko,
rāgo cāgo āg banyo lak banyo pāja banyo
krītāmm sıırīr mukh sıiḥ hi ke tul ko,
gūjhe ki ber man gāhı bēthyo devidas
vesoi subhav kud phād phal phul ko,
kōjar ke kōbhi bīdarbe ki ber kēse
kukár pe nīh-hego svg śardul ko.

svagat [svagat] Skt n mūḥ-ajñāta. auspicious arrival; welcome. 2 the act of greeting a guest on his arrival.


svāt [svāt] See स्वात 2.

svāt [svāt] Skt one’s own end, demise. 2 one’s own heart, conscience.

svātī [svātī], svātikī [svātī] Skt śvātī adj living on one’s own. 2 n name of the star Arcturus as forming the 15th lunar asterism. 3 wife of the sun.

svatibūḍ [svatibūḍ] n rain fallen in svatī. It is written in the Purans that the thirst of the rain bird is quenched with this rain-water only. When a drop of this rain falls, a pearl gets formed in the oyster, a banslochan (a colloidal concretion found in the stems of bamboos) is formed in the bamboo, and camphor grows in the banana. Astrologers hold that all days of the light half of Harh (mid June to mid July) and the seventh day of Magh Badi, if it is lunar asterism, are svatīyog.


svādan [svādan] Skt n tasting, relishing. 2 making something tasty, act of making food delicious.

svād [svād] Skt adj tasty, juicy, delicious.

svādhi [svādhi] Skt adj thoughtful. 2 desirous.

3 so many poets have confused ‘sadhvi, and svadhi’ without thinking but these words have very different meanings. See मुनि.

svadīl [svadīl] Skt adj under one’s own control; who is not subordinate to the other.

svadīpatīka [svadīpatīka] Skt n in poetics, the heroine who enchants her husband with her fine qualities, as:

“gun kamaṇ kāti kēto rījhā. vēsi kārtina gūri bhāmā choka.”—suhī m 5.

svadyay [svadyay] Skt n reading on one’s own, reading what is ordained for one to read. 2 reading one’s own religious texts.

svan [svan] Skt śvan and śvan n a dog. “svan stāl khārah.”—sahās m 5. 2 See मुनि. 3 short form for सम्राट (sun). “lāse tej eśa lāje dekh svanā.”—pras.

svap [svap] Skt n sleep. See स्वप vr.

svapād [svapād] Skt n the lion whose paws are like those of a dog; a hyena. “jīm kukār mīgana par dhāve. svapād pāth vīkhe bhakh jave.”—GPS. 2 animals like a lion, whose paws resemble those of dogs.

svabhāvāk [svabhāvāk] See स्वभावाक 2.

svamīghatak [svamīghatak] adj who gets his master eliminated.

svamīdrohi [svamīdrohi] adj who carries a grudge against his master.

svamīdāram [svamīdāram] n master’s faith; behaving with subordinates according to the principles of one’s own religion. 2 Some poets have used this word for मेवस्त्र घव.

svamīdrohi [svamīdrohi] See मुनिन्द्रेवी.

svamīni [svamīni] feminine of मुनि.

svami [svami] Skt śvamī adj master. 2 rich.

3 honoured (person). 4 n a king. 5 God.

“svami sārāṇī parī darbarē.”—todi m 5.
Apply this powder on white marks. Give gram-flour bread to the patient.

Take six masas each of bij pavar, babci, ajmod, majith, sulphurized myrobalan raddish seeds, varki hartal, seeds of jamalgota, tutia, seeds of pálas, hira kasis. Grind the mixture to powder and soak this powder in vinegar and then make small tablets. Afterwards rub this tablet in vinegar, make paste and apply the paste on white marks. If there are blisters on the skin due to this paste, apply some butter to them.

Crush the slough of a cobra in the milk of cactus and apply this paste on white marks. Take káth, peel of āhera and root of fig tree. Boil these in water and prepare a medicinal decoction. Give this to the patient with one masa powder of babci.

Rub sixteen tolas of babci seeds of four tolas of várki hárta, one tola each of mansil, white råtká, root of chřtra in cow urine and apply this paste on the marks. In this way leucoderma will be totally cured. “svetkust ketin ke bhayo.” - Gartr 405.

This disease happens due to impurity of blood. Sometimes a child inherits it from his parents. According to Ayurved it is of two types: svitr and kilaś. The spots of svitr are white and those of kilaś have reddish hue. If these spots ooze out blood when pricked with a needle then the cure may be easy, and if they ooze out white or yellow discharge then the cure is very difficult.

The best cures of leucoderma are as under:

First of all use liquid medicines and do not let faeces stick in the intestine.

Soak the seeds of babci in cow’s urine, remove the peel and dry them in shade. Keep this in a bottle after grinding. Give one masa powder daily with a decoction made with mőći buti (gorakh mőći)
divine knowledge to Shvetketu.

Śvetā [śvetā] a white elephant; Eravat the elephant; Indar’s vehicle.

Śvetā [śvetā] according to the Purans an island situated to the north of Kheer ocean where Lachhmi resided with Vishnu. “śvetā taj lokalok.”—GPS.

Śvetā [śvetā] Indar, whose ṛaḥ (horse) is śvet (white).

Śvetā [śvetā] the moon, aṁś (rays) of which are śvet (bright).

Śvetā [śvetā] učesrāva, Indar’s white horse.

Śvetā [śvetā] a rishi, after whom six chapters in Upanishad are named. This Upanishad is related to Yajurved. The principles of Sankhy, Vedant and Yog are found in this Upanishad.

Śvetā [śvetā] Skt śvetā a white cloth.

2 n a clan of Jain monks who wear white robes.

3 an incarnation of the swan.

4 adj who wears white robes.

Śvetā [śvetā] Skt śvetān-śrīrā. black deer whose belly is white.

Śvetā [śvetā] See śvetā and śvetān.

Śvetā [śvetā] Skt n sweat, perspiration. See E sweat.

2 dampness, moisture. See नम्न.

Śvetā [śvetā] See śvetā.

Śvetā [śvetā] the act of sweating.

Śvetā [śvetā] Skt n to sleep, to lie down. “jāha bir aṁx śvetē rahe.”—krīsan. See अविकृत.

Śvetā [śvetā] See महें.

Śvetā [śvetā] Skt a woman who acts according to her own wish; a prostitute.

Śvetā [śvetā] Skt śvānt n one’s own end, death.

“svānt chād bād kēke chut īh jat īh.”—krīsan.